DERACINATION AND TRAUMA IN SELECTED FRANCOPHONE CARIBBEAN NOVELS

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A Thesis in the Department of European Studies
Submitted to the Faculty of Arts
in partial fulfillment of the requirements for the Degree of

DOCTOR OF PHILOSOPHY

of the

UNIVERSITY OF IBADAN

AUGUST 2018

Abstract

Deracination, forced migration from one locality to the other, and trauma: the attendant psychological consequences of such movement have been recurrent issues in Francophone Caribbean literature. Previous studies on deracination and trauma dwelt on transnational migration with less attention paid to Internally Displaced Persons (IDPs) and the trauma of the unspeakable (unshared). The consequences of deracination on IDPs and the attendant trauma of the unspeakable in selected Francophone Caribbean texts were, therefore, examined with a view to portraying the authors' perspective on human displacement and trauma.

 Freudian psychoanalysis, which provides insight into the psychology of colonial oppression and emphasises the *id*, the *ego* and the *superego,* was adopted as framework. Four Caribbean novels namely *Moi*, *Tituba, Sorcière…Noire De Salem* (MTSNDS), *Traversée de la Mangrove* (TDLM) *La rue cases Nègres* (LRCN) and *Nuée Ardente* (NA)were purposively selected for their common focus on IDPs and trauma of the unspeakable. Texts were subjected to content analysis.

The traumatic consequences of deracination on IDPs that run across the texts include: homelessness, lack of means of livelihood, sexual abuse, slave labour, difficult childhood and trauma of the unspeakable. Maryse Condé's MTSNDS presents a traumatised Tituba who experiences all the aforementioned unpleasant consequences. She witnesses the public execution of her mother at a tender age, resulting in homelessness and difficult childhood. She is able to liberate herself from repressed fear by demonstrating her aggressive drives. The *id* is indicated in the inability of the slave masters to control their libido. The *id* also manifests in Conde's TDLM which reveals Sanchez's anguish, a displaced character who finds himself inhabiting a secluded settlement. Paradoxically, he becomes hypersexual as he takes undue sexual advantage of young unsuspecting girls, despite being hunted by the agony of imminent death. He appears unwilling to accept the precept of the *ego* as he seeks pleasure blindly. Zobel's LRCN introduces José, a victim of difficult childhood having been exposed to repulsive childhood experience which obliged him occasionally to fend for himself. He also endures the agony of his grandmother who toils endlessly on sugar plantations. The *superego* manifests in Jose's show of self-satisfaction, thereby forging ahead with his studies. Confiant's NA demonstrates the indigents' anxiety as a result of imminent volcanic eruptions with attendant increase in the number of IDPs who are traumatised following the consequent homelessness cum lack of means of livelihood. They are depressed by past volcanic eruptions, thereby becoming indifferent to the imminent disasters. In all the novels, the characters are psychologically incapacitated because they could do nothing about their situation and they had nobody who could share their grievances.

The *id, ego* and *superego* reveal the miserable and wretched conditions of internally displaced migrants in the Caribbean, which make them resign to unspeakable pain and cause extreme unproductivity and irrational behaviour. The authors portray persistent deracination and trauma in the Caribbean Islands, despite concerted efforts towards confronting the scourge.

Keywords: Deracination, Internally displaced persons, Trauma of the unspeakable, Caribbean literature, Racial discrimination

Word count   482

Certification

This is to certify that this work was carried out by Anthony Kayode SALAU in the Department of European Studies, University of Ibadan, Ibadan, Nigeria under my supervision.

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Dedication

This study is dedicated to Almighty God, the author and finisher of my faith. It is also dedicated to my parents, my amiable wife and lovely children.

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CHAPTER ONE

INTRODUCTION

1.1   Background to the study

Literally, deracination means uprooting a race from its original and natural environment. The word refers to mass movement of group of people from their native environment to a foreign land. It is isolating or alienating people from a native or customary culture or environment. The deracination process typically lasts as long as the ability of a target society (uprooted group) to view the world through their indigenous glasses is lost or compromised. This process lasts for many generations and it involves inculcating false sense of history among the target population. This further alienates them from their native narratives and sows seed of doubt about the efficacy of native linguistic, religion, social, judicial, cultural, political and economic systems and then gradually replacing them with foreign institutions and beliefs. The members of target society embraced the new beliefs and values in their credulity and drop the ancient beliefs and values sometimes willingly. Malhorta (2011:57) remarks: "when accomplished successfully in target population, people lose their sense of direction and view the newly established foreign institutions as authentic. He postulates further that the White is influenced by a European belief that views western culture as being the model of world civilisation and refuses to recognise the contributions of non-western societies".

Deracination eventually leads to trauma as a result of multiple challenges faced in the new environment which may include, housing, deprivation of means of livelihood, racism, discrimination and prejudice among others. Trauma is a moving reaction to disastrous occurrence like natural calamity, displacement, rape and accident. It is exemplified by low self-esteem, animosity, anger and shock. Lasting term responses comprise strange relationship, flashback and impulsive emotions. It is extremely distasteful or incomprehensible experience that makes somebody to have psychological or weepy problems often for a long period. Racist incidents are potentially traumatizing and this may include victimization, prejudice and discrimination. The magnitude of the problem of racist abuses or incidents in the Francophone Caribbean countries is responsible for high level of trauma related diseases. The term "race induced shocking strain" which is the outcome of stress related illness signifies that the individual suffered or is suffering discriminatory encounter that has led to or is associated with mental challenge. The harm shows that the entitlements of the individual were unjustly encroached and this leads to low self- esteem,   anger, bitterness, sadness and to worsen it, the victim has difficulty in seeking or obtaining legal redress. This subtle type of discrimination can be traumatic with the victim saying I am weary of you all, I am weary of you pestering me,

I am weary of you upsetting me each day. Morris (2000:245) notes: "He was indeed conceding that what he suffered on that one particular day was what he had lived through on several, several occasions.   To certain people, it is not the event that provokes trauma, distress or stress, it is the lawful vulnerability about the event."

It becomes inevitable at this stage to examine some concepts which serve as catalysts or which enhanced deracination and trauma to thrive in the Francophone Caribbean societies. These include racism, slavery, colonialism, prejudice, and discrimination which pervaded the Francophone Caribbean societies. The discussion of these concepts will enable us to have full grasp of deracination and trauma. Technologies created the idea of race over a century back, man attempts to classify the global physical differences by composing three ethnic categories. They identify people with yellow or brown skin and unique folds on the eyelids Mongoloid, they call people with darker skin and coarse hair Negroid and people with relatively light skin and fine hair are called Caucasoid. In 1889, J. Deniker classified human beings into 29 races who were distinguished by forms of hair, colour of skin and shape of nose. In 1950, three American anthropologists Birdwell, Garn, Coon classified human groups into six "putative stocks" – Polynesia, American India, Austrialoid, White, Negroid and Mongoloid. Also in 1950, Boyd classified mankind on the basis of frequency of the gene and recognized five major races. The groups which are as follows represent those that are found in different geographical areas: American Indian or Australoid, Asiatic or Mongoloid, African or Negroid, European or Caucasoid.

In all social relations,   as American theorist Cornel West rightly (1994) observed "race is still pertinent and quite germane. It is the principle that one ethnic group is instinctively advanced or lesser to another".   Racism has infilterated global narration from ancient time. The Chinese, the people of India and the ancient Greeks inspite their outstanding attainment were all fast to identify people unlike themselves as lesser. Racism has also been prevalent in America where concepts about ethnic subservient encourage servitude. Society allocates people to ethnic groups such as "Negro", "Caucasian", et cetera, not by knowledge, reason or truth but by opinion and communal knowledge. Inversely, how cultural units are described is a communal idea through which some ethnic or physical features assume communal significance which turn out to be the root of inequity and intolerance. When race is being discussed by people, they establish communal experience by which communal classification is accomplished. It is remarkable to note that the social categorization put in place by the society is not only illegitimate but also irrational. Franklin (2009:385) insists "racism is not only subjective but exceedingly arbitrary given its preference for illogical classification of human

beings resulting in one being grouped as rational and economically endowed as opposed to other which is irrational and miserable." As a result of this illegitimate classification, racial groups possessing relatively little economic power find themselves excluded and oppressed. Zuberi (2001:355) opines that, "the hidden motive is that ethnic classification categorize people in a grading permitting some people to sense that they are intrinsically "superior" to others because racial ranking shapes access to wealth as a result of unjustified economic privileges". A race is an ethnic group of people regarded as exceptional in the society because of the definite features which are not exactly genetic. Racial groups are not defined by biological features but how society treats the groups socially and historically. The Francophone Caribbean people are therefore singled out for differential and unfair treatment as a result of illegitimate and unfair racial grouping. These sociological strata, drawn according to racial background; accounts largely for their miserable socio-economic conditions.

Closely related to racism are words like prejudice and discrimination which also contributed to deracination and untold trauma suffered by the Francophone Caribbean blacks. Prejudice is the assessment of a communal group and people within the group based on ideas about the communal groups that are believed in spite of truths and beliefs refuting such notions. This involves according to Pettigrew (1971:235) presumption and presupposition. It is often described as adverse inclinations or assessment that are seldomly impartial and optimistic. John Macionis (2006:357) defines prejudice as "an unyielding and partial overview of a whole group of persons. It is unjust insomuch as people severely label every person in similar group as being similar with slight or no definite proof." Prejudice may target people of a particular political affiliation, race or ethnicity, social class, age, sex, or physical disability. Looking down on people only because they are parts of group X is prejudice. The adverse assessment is based on the fact that the person is a member of group X not considering contrary features of the person. Recent attacks on Middle Easterners in the United States can be cited as prejudice because the entire people in this group are seen as terrorists without considering individual status and beliefs. Few days after the catastrophic September 11, 2001 radical violence on New York urban global Trade Centre and on the Pentagon in Washington D. C., a sniper drove into a gasoline station in Messa, Arizona and killed the proprietor, an adherent of the Sikh spiritual order who put on a hat on his head. The fellow who was assassinated had no established link or relationship with the suspicious Middle Eastern radicals but he had dark complexion and put on a hat. Some days later, additional 200 Sikhs had given details of police pestering. Prejudice also manifested in the event of wrong cultural beliefs, which is the conviction that a group is better to all other sets. The culturally conscious person

senses that his or her own group is right, just and honest and that an outsider or any member outside his group is criminal, distrustful, wrong, unjust and immoral. The culturally conscious individual uses his or her personal troop as standard with which all other corrections are evaluated. In the same vein, the Francophone Caribbean people suffered different forms of prejudice from the ethnocentric white aristocrats who regarded the entire group as being crude and subhuman who had no other human attributes apart from walking on two limbs. This unfair generalization and treatment made some of them to leave their native land as a result of untold trauma occasioned by various forms of prejudice. The relationship between the white plantations owners and the Francophone Caribbean people on the Islands was basically guided by instituted prejudice which is based on the subjugation of the blacks.

Discrimination on the other hand is unconcealed, adverse and unfair handling of followers of some communal groups, merely as a result of their relationship in that group. Ford (1999:157) notes "that discrimination is penalty given or fee paid for membership of a unit seen to be mediocre or hostile. It is often dispensed without being mindful of individuals' temperament and faith." Gotham (1998:362) states "that more severe maltreatment results from governmental intolerance and inequity that is partial in- built in the management of communal establishment comprising the workplace, the police and schools". Studies executed by Caribbean Communication Agency (CARICOM) reveal that banks give less beneficial requirements for home bank loan to lesser group than to Caucasian even when the claimant have similar earnings and reside in same vicinity. It had also been ascertained through different studies that there are various circumstances where two people similar in all respects (social class, gender, education and other features) both offer one another as possible occupants for similar accommodation. If one is Caucasian and the other is Negro, the Negro will usually be denied accommodation by a Caucasian landlord when the differently similar Caucasian claimant will be granted. A Negro proprietor denying accommodation to a Caucasian while consenting to a Negro of same communal features is also inequity but "converse inequity" of this type is so less common and so less a challenge in society. This unfair and unjust treatment of Francophone Caribbean people accounts for their mass movement from their native land as a result of psychological malady caused by the denial of cultural, social and economic rights. They were forced to relocate (deracination) to a foreign land where these rights could be guaranteed.

It should be noted that racism had led to many instances of tragedy including genocide, slavery and colonialism. The ugly experience of the Jewish people is a reminiscence of genocide. This category of people was grouped as cultural classification given their shared

spiritual and ethnic inheritance. They were believed to be genetically inferior to other set branded as "Aryans" – blue-eyed people, tall, blond, white-skinned. As a result of this grouping which was reinforced by Nazi law, imparted in Nazi schools and executed by Nazi army, Adolph Hitler dealt wickedly with the Jewish people. They were wholly persecuted, segregated, mistreated, and methodically killed in what is known today as the Holocaust. The development of slavery in the Americas is also a product of racism. Slaves perceived to be subhuman were imported from Africa to provide the much needed labour for sugar and tobacco production. It is estimated that between 20 million and 100 million Africans were transported under appalling conditions to the Americas. Genovese (1972:10) states that six percent went to the United States, six percent to Dutch, Danish and Swedish colonies, fifty percent to the Caribbean and thirty eight percent went to Brazil. An essential part of slavery operation is the belief that humankind could be possession (property). Slavery was built on the notion that Whites were better to other races. The communal differences upheld between Blacks and White were castelike with rigid categorisation and prohibitions between the Whites and Francophone Caribbean society. The history of francophone Caribbean people is largely dominated by slavery given the number of people who were forced and moved to the islands from their native homes. Corzani 1978:25 states: "The narration of the Caribbean black people commences with slavery, with the relocation of original Africans moved away from their culture, from their customs, from their beliefs and from their fondness into mysterious." This attests to the fact that many people of African origin were transported to the islands to meet the strong need of manpower required in various sugarcane plantations. To achieve this, France had to beam its search light towards Africa where slave trade was already in full swing so as to procure the much needed labour.

The question of race and colour has been an almost insoluble equation in the Caribbean society since the advent of slavery. The composition of these West Indian islands from the time of their "discovery" through the unwitting genocide of the autochthonous people to the era of slavery and its abolition, the culture has been that of domination of a race by another supposedly superior race. Without mincing words, it is the domination of the Negroes by the Caucasian. Racism has been a recurrent issue especially in the Caribbean Islands and the natives should intensify their efforts towards building a just and equitable society. They should not be carried away by the policy of 'colour blindness' which only pays lip service to the eradication of racism but intensify their struggle towards the realization of a truly egalitarian society. Spencer (2012:15) argues "that quiet discrimination and intolerance are ancient surviving customs; they affirm that since legal discrimination is a foregone issue, that by and

large silent intolerance has also vanished. I disagree with that argument. I want to remind us again that we still have some work to do despite the fact that we have conquered great obstacles in time past. Until we truly sort out racism, most of us who are most victimized by it must stand together". Also speaking in the same manner, Rose-Marie Antoine, a rapporteur with an American group Committee on Freedom insisted that discrimination connected to complexion, paucity, and management of economic resources in Caribbean nations is unrelenting. She asserts, in recent times, this has shown itself most noticeably in rapport between Indo and Negro Caribbean people especially in Trinidad and Tobago and Guyana. Racial inequality against Negro offspring is connected to the skin dimness, paucity and management of financial resources in the Caribbean islands. Economic influence is still dominantly in the control of white minorities in the area because of business design that have not changed a little in the regions. Negro entrepreneurs have greater challenge in getting business loans and funds than their white colleagues which put them in bad situation from the onset in Barbados. Rose-Marie Antoine (2014:11). Irwin La Rocque, the Secretary General of Caribbean Communication Agency (CARICOM) emphasized that this account may be a serious reminder of fundamental problems which are persistent in the hemisphere. It is extremely important therefore, even in the lesser Antilles, to investigate objectively and thoughtfully into the issues with a determination to find lasting solutions based on authentic equity and social advancement for all her people.

Recently in the United States of America, 17th June, 2015 to be precise, Dylann Roof, a 21years old invaded a black dominated church, Emmanuel African Methodist Episcopal Church in Charleston and killed nine black worshippers. The victims include pastor, recent graduates, librarians, and coaches who are legitimate American citizens but whose lives were cut short as a result of their colour. This attests to the fact that racism still dominates American society with the Black suffering severely for no just cause. Barack Obama pretended to be silent about race and allowed others to give ethnic connotation to his tenure. His known remarks about discriminatory brutality like Charlestons' have largely been evaluated and regulated as if he is attempting to conceal his emotion. He opined in a dialogue with the podcast, WTF with Mark Maron, "Racism, we have not conquered it, and it's not just a question of not addressing people as niggers in public". Astonishingly, the idea that his tenure would lead to a post-racial society; a dream expressed by the public except Obama himself now seems ridiculous. Obama on his part has not once desired his tenure to be identified by his complexion. David Remnick, the editor of the New Yorker said in his column;

> After a discussion in Obama's office, Obama confessed to me that he was uncertain to respond to some of my interrogations concerning race unequivocally or wholeheartedly because any unguarded statement from him concerning financial policy could influence the market, so in the same manner could insensitive and bitter statement influence the political mood of the nation (Interview: March, 2015).

During his tenure, discourse dedicated strictly to the issue of race have been unusual. Also for remarks where he has made use of his personal experience of racism to show in his administration. The fact that Obama being the foremost leader of America has chosen to avoid discussing racism so as not to generate avoidable political controversy that may affect his presidency does not simply mean that American society is free of racism. In fact, the American and Caribbean societies are dominated by this ancient scourge. Daron Acemoglu and James Robinson while trying to explain the conditions of the black race in the southern states, in the 19th century argued in their insightful book titled *Why Nations Fail* that, in the interim, Negros are persistently left out from power and are dominated. Subsistence farming based on low income, poorly knowledgeable labour continued… Sincerely, one cannot really claim that the situation has absolutely vanished in the 21st century. Astonishingly, Obama made one of the most outstanding discourse of his presidency during the burial of the victims on Friday 26th June, 2015. It sounded like he was almost impersonating Reverend Dr. Martin Luther King. This was possibly his best vast interpretation of the race issue to date. He says, the violence had forced the U. S. into action and the country cannot gaffe into a "comfortable silence" about racism, gun and other problems again.

It is generally believed that racism cannot be separated from colour but this skin colour is quite different from art colour. The politics of colour transcends its artistic significance in race discourse. Colour in its artistic meaning is defined as property causing visual sensation. It is the appearance that things have that result from the way in which they reflect light, colours may include red, green, and blue. Fredrick Smith (2007:110) defines "colour as a trait of objects that are obtained from the light they replicate, convey or produced as long as this light produces a visible perception that is hinged on its wavelengths." Aside from these three basic colours, there is also natural shade of complexion which shows colours of human skin as characteristics of race, either dark or lighter skin. It becomes imperative to consider the significance of the two natural complexions: dark or lighter skin or simply put white and black. White is associated with purity, innocence, goodness and light. It is seen as the colour of excellence. White signifies spotlessness and protection. In contrary to black, white often possesses a beneficial undertone. In emblem, white signifies confidence and cleanliness. In

publicity, white is connected with calmness and purity because it is colour of snow. Angels are often presumed to put on white attire; the colour is as well connected with safety, sterility, doctors and hospitals. On the other hand, black is a strange colour connected with mystery and anxiety. It signifies death, evil, guilt; it usually has a negative connotation. It is considered as the colour of grief and ill-luck. Black denotes strength and authority. It is viewed as prestigious, elegant, and formal colour: dark cars, dark tie, dark suit. Black stands out well with dazzling colours when blended with orange or red.

However, these two colours have been assigned two opposing roles, values and connotations by the Europeans, through the Romans who were in control of the world for many centuries after the introduction of Christianity. The Romans transformed Satan into a black being to suit their concept of the black race as evil and inferior and made Jesus a White to also suit their concept of the Whites as the superior and divine race. One is left wondering how Lucifer (which means shining one or morning star) who was described as the son of the morning because of his dazzling nature could be black when it is not recorded anywhere in the Bible that he was turned black as a punishment after being banished out of heaven. This is clearly a deliberate attempt to despise the black race as evil and inferior.

Wallerstein (1966) in his frank and objective assessment of politics of colour states:

> Colour partiality is exactly the irrational animosity of one ethnic group for another, the disdain of wealthier and more powerful people for those they regard as lesser to themselves and the hostile anger for those who are kept in domination and so always upset and degraded (p.129).

This sociological hierarchy of racial imbalance which originated from slave trade was made possible by the sale of the blacks to the white Caribbean settlers who made them to work in their plantations with little or no courtesy. Most indigenous black Caribbean people who could not withstand the injustice inherent in politics of colours were forced to abandon their homes and fled to safer areas.

Colour bias is the most clear demonstration of race and it is the sole standard through which man are evaluated regardless of their educational or social accomplishment. It is seen as a boundary or limitation that cannot be crossed irrespective of one's attributes and skills. Sivanandan (1977) notes:

> The conviction ultimately became clear to him that his complexion is the only yardstick of his status, the single standard of his existence. Whatsoever his declaration to white customs and white importance, whatsoever his compliance with white norms, he is foremost and last a no-good black, a hemorrhage wog or just

> pure Negro bastard. His complexion is the sole truth permitted
> him but the truth which, to stay alive, he must learn to deal with
> (p.331).

Regrettably, this derogatory perception of Blacks was what justified the use of Black Slaves and the subsequent racial discrimination. Unfortunately, this racial injustice and falsehood have been sustained and promoted as the norm by even Blacks. It is ironical even up till today that black intellectuals still allow the dictionary to be littered with anti-Black words and expressions like black sheep, black book, black sheep, black leg, blackmail, blacklist, blacklie, black spot, black death, Dark continent, dark hearted, etc. It is therefore expected that the Black should not rest on their oar until the race is accorded its rightful place in the global community. Francis Smith (1997:155) opines, "the Negro world altercation against racism is unavoidable and seemingly endless because of the collection of European silly pranks towards perpetuating black degradation in the world." The Black community comprising Africans, black Americans and black Caribbeans should rigorously campaign against the wrong and negative use of black as a racist and derogatory word. The danger in the continued use of 'black' as negative word is that it forms the attitude of other races against people of the Black race. Therefore, just as 'negro' and 'nigger' were rebelled against, the use of black for negative attribute needs to be discontinued.

Prejudice formed on complexion is a type of discrimination or intolerance whereby homo sapiens are cared for separately given communal connotation ascribed to their complexion. Colourism is a concept invented by Alice Walker in 1982 and it is rampant precisely in sections of United States, Caribbean Island, India, East Asia, Southeast and Africa. It determines the economic and social status of individuals within a group as people of lighter skin are economically superior to black people as a result of economic privileges. Walker (1982) states;

> Profusion of colourism is the product of world widespread of
> "coloration", a word accepted of late by social scientists to define
> societies where social status and riches are decided by
> complexion. All over the various coloration across the globe, the
> fairest-skinned people have the best social status, trailed by the
> brown-skinned and ultimately the dark-skinned who are at the
> lowest of the social hierarchy (p.291).

Heidi Safia Mirza, an expert of equalities studies in education at the Institute of Education, University of London says, "coloration in the Caribbean Island is a kind of communal classified structure imitated from the servitude days where preference was enjoyed by people

of light complexion especially a woman. It was prevalent for black girl to be disparaged and mocked and identified as 'blick' which signifies 'darker than black". Pigmentocracy is all about class system through which a certain class is unduely favoured at the expense of others. Gerard (2007) also remarks;

> One group is unreasonably defended, without being careful, rational and even secured. The government manifests a disappointing lack of moderation and verdict by infuriating so frequently, so resolutely and so needless, a delicate race. The domineering race benefits massively everything he needs social positions, emoluments, place, power. It survives; it delights on the economy of the land. Why is it not benefiting unannounced? And not often offending the descendants of the sun by acts of uncultured inequality (p.105).

This type of discrimination always leads to reduced prospect for those who are unfairly treated because of skin colour. The modern Caribbean society continues to be regulated by the social ideology of cultural, social and economic imperialism as a result of the social structure being predicated on skin pigmentation. In such society, sequel to slavery, we can discern what Landau 1974 as cited by Bukoye Arowolo (2003:90) describes as social races by which the sociological strata, drawn according to racial or ethnic criteria, coincide with socio-economic conditions. At the top of this social ladder in the Caribbean Islands is the béké who are the original white settlers, land owners and old slave owners. They are the big merchants who controlled the economic ventures in the island and they only constitute less than one percent of the population. Despite their negligible numerical strength, they constitute a sociological majority for being in control of economic power and they own eighty percent of arable land. The mulattoes are placed after the béké and they are mostly patrons of industries. However, the mulattoes are of various shades of colour and stand between the white upper class and the black man at the lowest rung of the sociological and economic ladder.

Despite being positioned at the bottom of the societal ladder, the Negro immigrants from the Caribbean islands were determined to improve their economic position. They became resolute towards changing the societal erroneous perception of black as being poor, weak, evil and ineptitude. The Caribbean man is of the opinion that a man should further be assessed more by his endowment than his tint. From this highly informed group emerged a small unit of partisan and economic extremists who identified with Harlem Renaissance group. It is on record that many of Harlem Renaissance orators were Caribbean immigrants. Prominent within the group was an Untouched Islander called Hubert. H. Harrison. He was a staunch

defender of the black racial inheritance, a militant critic of American society, a socialist and an expert of African history. Harrison organized official discourse in open places which he called his exterior university. Harlem therefore became a medium by which Negroes can build a liberated spirit. The belief among black scholars was that once the harmful and unfair treatment of intolerance were revealed, things would improve for the blacks. Three magazines endeavor to expose the danger of intolerance, *Crisis* edited by W. E. B. DuBois emphasized violence against Negroes in America, report of lynchings and anti-Negro riots. *The Messenger* managed by Philip Randolph and Chandler Owen advocated to its readers that the remedy for the Negro challenges was embracing the socialist party. *The Opportunity*, considered intolerance against Negroes in a sequence of papers written by Charles Johnson.

The point being emphasized here is that colour prejudice and various forms of discrimination were viewed as greatest challenge confronting the Francophone Caribbean people. This made the few black Caribbean intellectuals to expose racial prejudice being perpetuated by the Whites through their books and magazines with the aim of eradicating it and healing the traumatic wounds inflicted by the white plantation owners. Apart from colour prejudice and other forms of discriminations which made them to leave their native land, colonialism also contributed immensely to the uprooting of these people from their original land to forced or new environment. It is worthy to note that European first came in contact with the Caribbean through an accident when Columbus tried to find a new route to India and found himself in the Caribbean. On hearing of and seeing gold, he returned to Europe to scheme and plot his riches. He plotted with the Kings of Portugal and Spain and returned to the Caribbean. The gold he found was little compared to the fabled residue in South America on which he never landed. The pursuit of gold led to frustration and eventual murder and extinction of the aboriginal population of the Caribbean. Sanusi (2013) asserts that;

> They were made to undergo forced labour in gold mine, an occupation to which they were not accustomed. Consequently, many of them died of it (p.3).

The war between the conquerors and the indigenes led to the massacres of West Indians. After this genocide, the colonialists occupied the island of the West Indies little by little. The French, the British and the Dutch joined in the dance of conquest. The French conquered the Lesser Antilles in the 17th Century.

Having exterminated the indigenous population which did not want to be enslaved, they devoted themselves to triangular trade which enabled them to bring slaves from Africa to work for them on the Sugarcane plantations. The discovery of Francophone Caribbean islands by

Christopher Columbus in the later 15th and as well as initial 16th epoch and the subsequent possession of the territory by France in the 17th century left in its wake a strong need of manpower that the different sugarcane plantations demanded at the time. Following the arrival of slaves of African origin, the Caribbean society became highly mixed as a result of the influx of African slaves. At the top, there were the Great White aristocrats who were proprietors of big sugarcane and coffee plantations. Next, were the lesser Whites who were administrators of these plantations and finally the black slaves from Africa as well as the mulattos or biracial (children born of the union between White masters and black female slaves) who worked under very inhuman conditions in sugarcane plantation. This fact is corroborated by Williams (1963)

> The Negro occupied the bottom ladder of humanity with little or no affection. It was a society highly characterized by racial inequality because the Whites had the right of life and death on black slaves (p.3).

The white imperialists took undue advantage of their slaves even after the abolition of slavery. They exploited, humiliated and dehumanised the indigenous Caribbean people, and eventually replaced slavery by colonialism.

1.2   The concept of colonialism

Colonialism is the possession, preservation, mistreatment, creation and extension of settlement in one region by a governmental authority from other land. It is a setting of inequitable rapport between the overseas authority and the settlement and usually between the colonizer and the native people.   Roger Tignor (1975:127) states, "colonialism is a liaison between the native majority and minority of overseas invaders. The essential verdicts inhibiting the welfare of the dominated group are taken and executed by the white hypocrites in quest of benefits that are usually described in a remote capital." Refusing ethnic bargaining with the native population, the Whites are certain of their own top quality and their established authority to administer. It is a policy and practice of power in extending control over weaker people with sole objective of economic exploitation. The Industrial Revolution and the rise of European nationalism contributed to great colonial expansion during the late 1800s and early 1900s in Africa and Asia, the industrial nations sought for raw materials like cotton, coffee, palm produce, groundnut for their industries and markets for their manufactured goods and services as well as opportunities for investment. They also sought for territories that would improve their positions against European rivals. Bill Ashcroft (1998) defines colonialism as

A system of historical categorization in which certain

Societies and culture are perceived as intrinsically inferior. The Blacks in this case are seen as being culturally and scientifically inferior to a complex and advanced white counterpart (p.48).

This arbitrary classification leaves an indelible mark on the colonized and black people who were formerly victims of slavery and lately modernized and refined slavery called colonialism. Balandier (1970) defines colonialism as

The dominion enforced by a distant minority, culturally and nationally different, over a poorly endowed majority, aboriginal under the pretext of rigid proclaimed cultural, ethnic or racial superiority (p.52).

This implies that colonialism is the emergence of two heterogeneous civilizations, one technologically advanced, economically powerful, swift moving and Christian by origin. The other which is the colonized people is without complex techniques, economically backward, slow moving and fundamentally non-Christian. The Blacks had been victims of indoctrination which succeeded in convincing them not to only accept their inferior status but more importantly to imbibe the erroneous belief that the White is a superior being.

Colonialism involved two dominant characteristics. One, the occupied territory was to be worked upon like an estate in the interest of the colonizing country and two, was the complete subordination of the native interest to those of the occupying power. The imperialist procedure as its entrepreneur paternity is one of the immense stealing and pilfering in Caribbean and African societies where their dwellers were seized as slaves and their land changed into profitable mean of raw materials and food to satisfy the needs of the Caucasian. The theft of her workers forced them into making riches on the stolen farms in the 'new' world and eventually the foiled move to steal her authentic spirit through a plan of ethnic trade through colonialism. While it is not possible to have a definite number of people sold into the Trans-Atlantic Slave trade, conservative estimates however put it at about 30 million. In a situation where a substantial number of the able bodied men and women were carted away, the societies were denied the manpower needed to sustain healthy economic activities. The much needed human resources that would have made positive contributions to growth and development were forcefully moved to Europe. Colonialism as Ade Ajayi (1993) notes:

Ended up as slave trade to misuse the wealth of Africa to the advantage of the external world and made Africa relatively vulnerable than earlier (p.111).

The fact being contented here is that colonialism speed up progressive tasks in America and Europe. The farming wealth and other cash crops in the region and in the lesser were

coercively removed for the progress of their finances thereby augmenting their progress at the detriment of the region. Fanon (1967) opines that;

> This Western wealth is plainly disgraceful because it was based and enlarged with the perspiration and the Negroes' corpses (p.105).

Corroborating this fact, Onimade (1986) attests that;

> The consequences of commercial colonization were stimulating for economic progress of western Europe and north America… the truth is that the currency value, the creative ability, massive loss of economic excess and the confiscated population, all contributed to decisive stimulant for the manufacturing revolution in the United Kingdom and the commercial alteration of western Europe and North America (p.26).

This simply attests to the fact that the wealth, luxury and status being enjoyed today by the developed countries are products of exploitation and injustice done to the African and Caribbean countries. The White imperialists also claimed that colonialism is a civilizing mission aimed at 'modernizing' the black race. The mission civilisatrice, a French term which translates literally into English as civilizing mission is a rationale for foreign intervention. The concept justifies the need and the spread of civilization to the indigenous black people who are perceived as uncivilized. It was majorly the hidden code of colonial enlargement in the late 19th and early 20th epocs. The White colonial authorities sensed that it was their obligation to convey Western advancement to what they observe as primitive people. Rather than merely govern colonial people, the Europeans would attempt to westernize them in accordance with a colonial ideology known as assimilation. The intellectual source of the modernization mission can be discovered in the Christian custom from the middle Ages. European philosophers based their logic on development factor for the less developed nations which are intrinsically incapable of developing on their own because of the low level of scientific adventure. Modernisation thinkers believed that ancient traditions must be abolished and ancient societies must adjust or vanish. The step became necessary because the black race was presented as extremely primitive with little or no civilization. Ibn Khaldun as cited by Issawi (1987) notes that

> The only humankind who receives slavery is the Blacks (Negroes) due to their negligible level of human race and their closeness to the animal status (p.105).

This shows the erroneous belief and impression of civilization mission which the white dissipated much energy and emotion to propagate about the helpless black race.

In the same vein, the Caribbean Islands were portrayed as savage lands whose inhabitants were more or less like monkeys and had no culture, civilization and moral integrity. The stereotype image of the black Caribbean was that he was illiterate, lazy, crude and lacked initiative. Augier (1978) observes that:

> The Caribbean Island occupies a world climatic zone that is so debilitating and notorious for weak, uneducated and crude population whose major preoccupation is to live and procreate (p.79).

An average black Caribbean was presented as bad and extremely corrupt and this accounted for the reasons why he was treated with disdain with little or no respect. They were forced to work for long hours with little or no remuneration. Several oppressive laws were put in place to intimidate and tame the native population who worked under inhuman condition. The reason for this is that the white Colonialists did not regard the local population as human beings who deserve some respect. These inhuman practices were denounced by Voltaire, the famous French writer of the 18th Century, in his work Candid, where a Negro (the Blackman of Surinam) had his limbs maimed by his White master. The atrocities of the Whites masters were so intense that many slaves died. Those who did not die were dehumanized and forced to imbibe their culture. The black slaves were indoctrinated and made to accept the erroneous impression that every aspect of black culture is fetish, devilish and deserved to be jettisoned. Saakana (1997) asserts that:

> The imperial farming scheme attempted to force on the Negro-Caribbean people a dual disconnection from the Caribbean environment and Africa. The objective was still similar: cause him to despise his success, his competence, his concept of personality and admire Europe as the beginning and end of human development (p.10).

This is however in sharp contrast to the concept of Cultural Relativism which stipulates that a culture cannot be used to assess another culture. Levi (1958:104) observes that every culture has its own limitation since no culture can be used to evaluate others, therefore its appreciation is unavoidably personal. Mandela (1995:253) attests to this fact, I acknowledge that I have no right whatsoever to evaluate others in terms of my own custom, however much I may be proud of such customs. Despite this, the Blacks were encouraged to abandon their culture and embrace the western culture which was more humane and advanced. School

children were punished for speaking their native language (la créole) in school thereby alienating them from their language root. The parents in their naivety encouraged and even compelled their children to speak the White's man language (French) Damas (1972:32) cited by Victor Aire speaks about his mother's effort to make him a black French man especially in his speech. In his poem titled "Hoquet" Hiccup, Damas parodies the mother's obsession with correct French:

> *Cet enfant sera la honte de notre nom*
> *Cet enfant sera notre nom de Dieu*
> *Taisez-vous*
> *Vous ai-je ou non dit qu'il vous fallait parler francais ?*
> *Le français de France*
> *Le français du Français*
> *Le Français, Français.*   (1972:37)

> Our name will be brought to disrepute by this child
> This child will be our affliction
> Keep silent
> Haven't I or have I instructed you that you speak French?
> The language of France
> The French of Frenchman
> French, French   (Our translation)

Also in Jean-Marie Adiaffis's "La Carte d'Identité" as cited by André Siamundele (2010), the question is raised more aggressively:

> It's the rule. It's meant for every pupils. Agni is forbidden in the school, even in the courtyard. If not, we are beaten up and our ears are strained until they shed blood. I dislike being beaten I dislike my ears being pulled. It is too painful. Yesterday, one of my pals was hit severely and he collapsed. He nearly pass on. Another one passed on last year (p.313).

The Whites made the Francophone Caribbean natives to believe that their local dialects are not only crude but also deficient in various ways. Sivanandan (1977) asserts that:

> They are not accepted in an enlightened, developed globe. They are for ancient people. Advancement is English, learning is English, the attractive objects of life (in the environment made by Caucasian) are English, the route to the uppermost (and white civilization leaves the native in no doubt that, that is, the essence of life) is English. His teachers ensure unequivocally that he speaks it in school, his parents that he articulates it back home – despite the fact that they are discarded by their offspring due to their inexperience about the language (p.334).

This is however at variance with Mandela's position who insists that, if you relate with a man in a familiar language it moves to his head but if you relate with him with his dialect it moves to his heart. Upholding the same position, Lekan Are (2015:28) states;

> All the countries that make progress in the world ensure that they retain their language and culture. South Korea, Singapore, China, Japan and so on don't speak foreign language. You can only think in your mother tongue. In those days, we were taught in our mother tongue first. Our children of child-bearing age are ruining their children's future because they speak English to them.

Unfortunately, the colonial authorities did not realize the importance of developing local language because of their ulterior motive of instilling in the colonized Blacks an inferiority complex. Stedman (2002) defines inferiority complex as:

> An enduring feeling of incompetence or the inclination to shrink oneself, often leading to extremely violent conduct (p.177).

Arbison (1958) on his part defines *it as:*

> A malady resulting from the struggle between the wish to be seen and the anxiety of being degraded, depicted violence or retreat to oneself (p.106).

One can deduce from the two definitions that it is a belief that an individual is lower to others in some aspects, this is also referred to as low self-esteem. Such sentiment can result from perceived or real inadequacy in the distressed person. It is always sub-aware and is believed to influence the depressed individuals to over-rate the fellow that is thought to be of superior complex. It is an advanced state of discouragement that is often embedded in one's personality and normally results in a retreat from challenges. This complex affected many Caribbean people in various ways even to date. Many of them, especially the educated elites write and still prefer to speak and publish in the colonialists' language at the expense of their mother tongues since the colonial master's language was presented as the superior language. An average Caribbean writer adopts French language instead of Créole because of the belief that the books will sell faster in France than in his native island. Raphael Confiant (1991:37) concludes in an interview granted to a Caribbean magazine (Griot des Antilles) that one cannot find a publisher who will accept any book written in Créole because the Caribbean people will not read them.

> *J'ai écrit cinq livres en créole qui ont été mal perçus. Les gens pensaient que j'étais fou. Les librairies refusent de vendre mes livres. Les radios (...) refusaient d'en parler. Si vous venez chez moi, vous verrez des piles de livres qui s'entassent dans des*

> *cartons. Je me suis ruiné financièrement pour pouvoir éditer ces livres, puisque personne n''était pas prêt de publier en créole.* (Interview: 1991)

> I wrote five books in Créole that were badly perceived. The people thought that I was a fool. The bookshops refused to sell my books. The radio stations refused to talk about it. If you come to my house, you will see heap of books packed in cartons. I was financially ruined to get these books published because no publisher wanted to take the risk of publishing in Créole.

This inferiority complex is not restricted to language alone, but it cuts across all human endeavours. It affects the mentality of an average Caribbean and also leads to economic, political and identity challenges. Salvat (1977) opines that:

> The colonial situation succeeded completely in its task of transforming the mentality of Assimilated Caribbean to the point that being black, non-white became synonymous to belonging to an inferior race (p.128).

This made most assimilated Caribbean especially women to embrace the white culture and also aspire to have children for the whites even when they know that the so called mullato cannot bear the father's name. Guérin (1956) remarks :

> Le rêve de bien des mères antillaises (était) d'avoir un enfant illégitime d'un blanc, même si ensuite le père se refuse à donner son nom au rejeton. L'enfant métissé mis au monde aura (...) d'une promotion.

> The dream of so many Caribbean women was to have an illegitimate child for a white even if thereafter the father refuses to name the offspring. The cross-breed child brought to the world to their skin and their economic power, the White belonged will have (…) a privilege/Right (p.75).

Mokwenye (2006) also observes:

> Thanks to the privileged group. The mulattos (products of white master and his black slave), considered themselves as being superior to their non half-cast compatriots, especially because of the light skin. The dark skinned Antilleans constitute the despised group without any privilege whatsoever (p.80).

The attitude of Caribbean women who are in relationship that they cannot sustain after pregnancy was condemned. They dared not identify with the white man or compel the man to assume responsibilities for the pregnancy. The only consolation is the half-caste, the product of

illicit affair with the white. Zobel in his novel, La Rue Cases Nègre, presented Carmen, a béké, who insisted that his name is not meant for the black.

> Mon nom n'a jamais ete porte que par des Blancs. Ce n'est pas un
> nom de mulatre (p.279).

> My name is strictly for the Whites and not for the mulatto.

Colonialism is a violent practice which was aimed at bullying the indigenous population and dehumanizing the blacks for induced submission. Fanon (1967) states that:

> Imperialism is not a rational apparatus or an object bestowed with
> cognitive power. It is aggression in its raw form and it will only
> give way when opposed by more severe aggression (p.180).

Colonialism is a violent exploit aimed at humiliating and exploiting the colonized people in their own territory. The colonized people on their own part must be ready to confront this evil practice with rugged determination, belligerent attitude and greater violence. Smith (1973) infers that

> Violence was part of a process for Fanon that included more than
> the act of destruction, but which in its destructiveness, created the
> will of the people to confront their oppressor, to destroy the
> oppressor's stereotypes, to foment in the act of 'bond of
> brotherhood' in the violent struggle for liberation, to mobilize the
> masses to actions (presumably some of which do not include
> violence) and to physically destroy the edifice the oppressor has
> built – to do this is both inevitable and necessary (p.31).

The Francophone Caribbean natives made up their mind to adopt violence as a means of liberating themselves from the shackle of colonialism. They resolved to violence because it had been a substantial method of achieving social change in America, and has been utilized by a variety of groups – ethnic, racial and class. This is precisely the scenario which occurred in America once the masses found their voice and discontinued the peaceful tactic of the Human Right Movement. Cleaver (1968:27) remarks about Fanon that *The significance of this book (The Miserable of the World) is to make lawful rebellious instinct to brutality.* Nelson Mandela also realized the inevitability of violence in the brawl against White discrimination minority administration in Pretoria. He encouraged his people to be determined and to adopt violent approach so as to end the inglorious apartheid regime. Mandela 1994 insists that

> I declared that the era of inactive confrontation is gone, that non-
> aggression was a hopeless approach and could never abolish a
> white minority rule determined to hold on to power compulsorily.
> All said and done, I declared, aggression was the only defence

that would abolish discrimination and we must be prepared in upcoming year to use that defense. These are the foes, let us take our ammunition and attack them (p.157).

The need for violence is necessitated by class dichotomy which made the Whites to live in choice area while the natives live in remote and badly developed area. The area where the natives inhabit cannot be compared to the area occupied by the White; the two neighborhoods are dissimilar to one another. The White zone is a well-fortified zone, all built with stone and steel. It is a dazzling town, the area is well lightened and the streets are wrapped with asphalt. The foreigners' feet are never noticeable but probably in the sea. His feet are sheltered by strong shoes though the streets are tidy and well maintained. The Caucasian's zone is a well-furnished town, a peaceful town; its belly is often filled with nice things. The settler's town is a town of white people, of foreigners.

Inversely, the zone inhabited by the degraded people, the aboriginal, the black village is a notorious place, populated by men of questionable character. It is their birth place, where and how they are born does not matter, they also die their and it is unnecessary to know where or how. Fanon (1967:201) describes it as

> An environment devoid of space, people lives there on one another, and their small houses are poorly built. The native area is a poorly fed area, denied of food, of light of coal and meat. The native area is a squat zone, a town on his knees, a town stumbling in mud; it is a town of blacks and dirty Arabs.

The individual in the poor area view his Caucasian forced landlord visiting only to collect expensive rent with little or no attempt to renovation. He is unjustly asked to pay heavy fines by white-dominated city building inspection department for living in a filthy environment. He views the roads in the poor area lined with abandoned waste and he is aware that the powers which could provide trucks in to carry the waste are of the Caucasian. He is aware of the motive: the low governmental esteem in which the Negro community is held. Césaire (1970) in his description,

> Presents a town which lies prostrate and ignominious, this town, flat, displayed, brought down…inert…sullen… dumb, thwarted…set upon, gnawed and reduced. Life within the town is characterized by disease and deformity, and by a frightening sense of darkness, immobility and hopelessness (p.37).

Stokeley (1967), while corroborating Césaire, remarks that;

> They live in ghetto, an unimaginable habitation for humans but fate had conditioned it to be their dwelling place. The colonial authorities did not realize the need to maintain the inadequate and obsolete infrastructures in the black dominated areas (p.152).

Fanon (1967) therefore, opines,

> We must be assured that imperialism is unable to acquire for the native people the physical provision which may make them to overlook their concern for self-esteem (p.169).

The native facial impression about Caucasian's area is that of covetousness, that of thirst. It manifests his aspiration of ownership, all forms of ownership. The aboriginal people wish to be at Caucasian's table, to snooze on Caucasian's bed probably with his spouse. The afflicted man is a jealous man and this shed more light on the Caucasian's aggressive and protective drives. This made them to brutalize the colonized at little or no provocation; the colonized are punished and sometimes tortured to death for no tenable excuse.

Césaire (1995) in English translation of Cahier d'un retour au pays natal, describes a colonized man thus:

> The anguished man, the smeared man, the malnourished man, one can take hold of him at any time, whip him, murder him, yes, murder him also – without being questioned by anybody, without expressing regret to anybody (p.181).

Ironically, this violent treatment made the colonized to be stronger, determined and more resolute to confront the Whites' brutality. The natives are always on the alert; they are subdued yet not docile. They are considered as lesser yet they are not satisfied with their mediocrity. They are persistently expecting when the Caucasian will be complacent to attack them.

Closely related to violence is the word revolt which refers to a situation whereby subjects or subordinates renounce allegiance or obedience to their rulers or constituted authority. It means insurgence, uprising or revolt. (Little et al. 1933). In other words, "revolt means a feeling of disgust or revulsion for, or a renunciation of laid down principles." Albert Camus (1965) asserts that

> Revolt can be metaphysical or psychological when a man contests his condition and the whole creation. Metaphysical revolt challenges the entire world order which encourages oppression and exploitation of a certain class of the society (p.435).

It is a situation where the individual in a state of revolt says "NO" to something and having said "NO" maintains it to the end. Paradoxically, this same individual says "YES", this

"YES" evidently for the new values which he has recognized and acquired. His "NO" echoes the existence of a definite boundary which must not be trespassed. Revolt may be positive (where it is constructive) or negative, (where it makes no tangible impact) It may be explicit (that is direct) or implicit (that is indirect or insinuated). It can be personal (that is, at the level of the individual) or collective (that is, at the corporate or collective level). A revolt is described as collective when the hero concerned, on becoming conscious of the odious socio system around him, does not rebel against it alone but instead, awakens the consciousness of others, seeks for group solidarity so that they will all move en masse to attack their common enemy. Revolt can be absolute when people decide not to be hindered by fear, assault and killing. Albert Memmi (1968) opines:

> Absolute revolt is that, which having nothing more to safeguard, is no longer checked by anything neither by fear of death, or worse still by common values of the oppressor. Absolute revolt is the war, the discovery of violence and the fear that it inspires (p.31).

Born in 1952 in Martinique, Frantz Fanon remained a veritable reference point in the anti-colonial movement that swept across Africa and Caribbean Islands. He is seen as the most original and influential radical political intellectual whose political thoughts influenced the Black world in violent struggle against the white settlers. Fanon succeeded in awakening the consciousness of Black man about his potentials and to dispel the widely held belief that his race was inferior to the white. He remarks thus; our obligation is to assist the Negro to liberate himself of the catalogue of phobias already instilled by the colonial environment. For Fanon (1968:30), colonialism implies "the degradation of one class of persons via the debasement of their traditions and refusal of process of self-utterance." He also doubted the foundation of humankind discussion that refuses to acknowledge matter like xenophobia and degradation. He marveled how human being can develop in a cruel environment. Such humanist discussions became epilogue by virtue of a dominating idea of humanity to the Caucasian while the Black is simply equated to animal. The Psychiatrist hereby affirmed that the White is not only inhuman but exceedingly uncivilized. He therefore invalidated the so-called 'mission civilisatrice' of the White, describing it as a ridicule of Western Culture. Fanon (1991) asserts:

> When the colonized man listens to a discourse about European customs he brings out his pocketknife. The aggression that characterizes the preeminence of white values is confirmed and the violence which pervaded the success of this values on the manner of life and of the natives feelings signify that in retaliation

the colonized sneer in ridicule when European worth is discussed
in his presence (p.43).

The main preoccupation of Fanon is the problem of restoration. Fanon (1968:88) therefore insists: "the foremost task is that of reinstating man to his suitable position. This social modification must be actualized by the blacks themselves who were resolute to shorten the prototype that have made the Negro to conform or simply accept the White standard of living." Turnbull (2003:323) remarks:

> Homo-sapiens should not go too far zones to look for articles of
> sorrow in other human race… deep feelings of sympathy should
> be expressed in this place, let compassion also extend a generous
> influence here.

Turnbull is of the opinion that humanity has not been fair to the Caribbean islands given the arrays of racial prejudice and inhuman treatment being suffered and endured by them. He denounces the distress and various traumatic events being witnessed in the region. To this end, the Francophone Caribbean people were determined to claim their abused and denied human rights. The Blacks are determined to get to a level where they can really perform and affirm humankind. Ramsay (1984) states:

> We should do everything possible to acquire kindheartedness, and
> also demonstrate that the public is extremely concerned about
> improving the slaves complains and it would also be the
> advantage of their direct masters, that they should be accountable
> only to the laws (p.105).

The only option for freedom according to Fanon is premised on taking action towards communal freedom. The improvement of the mental conditions of the Blacks can only be accomplished via rigorous efforts towards improving their financial and communal challenges. He asserts emphatically thus:

> As a therapist, I am compelled to assist my victim to be aware of
> his awareness and jettison his endeavour at dreamlike bleaching,
> but in addition to take action towards modifying the societal
> formation…

Inversely, the Negro should cease to be threatened by the impasse, change white or vanish but he should be ready to be aware of a likelihood of life. My mission is not to discourage him from it by counseling him to "maintain his place".

> Inversely, my mission, as soon as his impulse have been made
> known to him, is to transform him to a level of selecting combat

or inaction in relation to the authentic source of struggle, that is, regarding the societal formation (1968:100).

Fanon can be compared to an educator, he becomes a model of pedagogue or Socratic teacher, a creator of decolonial agency who aims to facilitate mutual respect between two incomparable races. He intentionally notes thus, *that which is essential is not to train Negro but to develop the Negro not to be drudge of their prototype.* It is in this perspective that we can comprehend the importance of Fanon's regulatory question in (*Black Skin*) what is the desire of a Negro? His reaction is that black man desires to be a virile person (1963:113) Torres (2005) asserts that;

> The Caribbean man is of Francophone origin, he desires to be a member of the French association, he demands only one condition, he would like the stupid and wicked man to allow him to exist like humankind. The mission is to stop cruelty and to reinstate kindness (p.159).

He wants an authentic human communal organization, one that allows humankind to be self-strong minded and to articulate themselves in line with their own selection in relations to the bidding of others. This is a framework that comprises a liberated ethnic area where humankind can demonstrate the intricacies of their uniqueness and types of existence. The scholars therefore intensified their pursuit of training Negro with the only aim of awakening his consciousness. Fanon (1991) states:

> Teaching the populace about government is not meant to, is not delivering civic discourse. It simply signifies attempting fervently and persistently, to educate the populace that everything is hinged on them, that if we deteriorate it is their fault and if we improve it also owing to them (p.197).

The rebellious efforts and the creation of another state should be based on the exploit of the afflicted (cursed) Fanon is categorical about this "*to teach the populace ethically is to render the entirety of the state to become authentic to everyone. It is to render the state narration to be a portion of individual knowledge of every inhabitant*" (1991:200). He maintains that the government organization must go through radical modifications for the people to implement their desire and to nurture the state by themselves. He therefore disagrees with the types of imperialist association and their augmentation and made a case for an extreme re organisation in the social and political areas. He insists that a modification in the society arrangement is not only essential but completely unavoidable. The political intellectual encouraged the management to adapt this route and to "evade reversion" by acting "from state consciousness to governmental and communal awareness. (1991:203). It is in this context that Fanon finally

describe his personal humanity. *That is, unlocking their reasoning, stimulating the Negro and permitting the genetic of their intellect* as Césaire says, meant "to invent souls"

Fanon's opinion was let loose during a period that is really corresponding with the remarkable influence of the Negro Power Association in America which changed Public Right Association to the Negro Liberation Association. They became further daring, confrontational and violent as a result of Fanon's teaching, ideas and thoughts. The student Non-Violent coordinating Committee was thus transformed and its leadership metamorphosed into militant Movements. Stokely Carmichael who became the chairman of the new militant movement demonstrated the influence of Fanon's idea on the movement when he used his quotations in speech called The Dialectics of Liberation. Eldrigde Cleaver was correct when he termed the production of Fanon's work *The Miserable of the World,* in the United States as "*itself an historical event and "as a work now recognized within the radicals of the Negro Freedom Association in United States of America "The Bible"* (1968:27). Testimony to the influence of Fanon also came from SNCC activist, James Forman who mentions that Fanon's writings were among his "studies" and Le Roi Jones even earlier in his work published in 1966 referred to Fanon's writings as "teachings" The importance of his publications cannot be over emphasized as they had been used by intellectuals, thinkers, psychologists, psychiatrists among others.

Fanon provides a powerful theoretical framework in which to think about Afro-Caribbean men's encounters with whiteness in the Metropole and the resultant psychological trauma. Even though Fanon's work focuses on the mental liberation of black men on the French-Caribbean island of Martinique where he was born and its fatherland France, his findings accurately described the experience of black men across the Diaspora, most of whom were suffering under the yoke of colonialism. However, the world has become a different place as a result of his various texts, speeches and commentaries written and made more than sixty years ago.

For most of the slaves, whether of the fifteenth or those of the seventeenth and nineteenth centuries the shock of enslavement was crucial in determining their initial reaction. John (1999:3) remarks "*They were often very stubborn, hostile and unyielding labourers having been incarcerated and moved to America under the most agonizing and humiliating state.*" This was the typical reaction of slaves who were thrust into a society where the customs and language were totally different from their previous ones. They did not simply accept their fate but fought back to regain not only their freedom but their land. In the cause, a new custom

was invented, a confrontation custom or a fighting culture which was demonstrated in dance, songs, language, and commonly in literature. Blassingame (1979) remarks

> In various zones, this model persisted even till the initial fraction of the 20th Century Caucasians in many countries recall so many African slaves who usually meditated or calculated in their dialect and provided Negro names to some of the things in their environment (p.26).

Corroborating him, Cobb (1851:175) "recalls that *when African natives in Georgia became excited they would involuntarily slide into the dialect, or rather, lingo of their native country.*" They were doing this in defiance of imposed language and culture.

It should be noted that slaves' resistance and revolt were demonstrated in many forms: different pieces of perversity, maiming of arm or leg, assassinating white master, slaying one's child and abscond or runaway which led to the end of servitude. Death according to Caribbean slaves did not signify the end of life but represented continuation of life elsewhere Mokwenye (2006) observes that

> Since when the Antillean was taken away from his country of birth in Africa, death has always been to him a form of liberation from all his suffering and all the humiliation he was subjected to by the Whiteman. That is why during the painful journey from Africa to the new world, several slaves committed suicide as a way of liberating themselves from the eventual torture and oppression that slave trade signified (p.126).

Regrettably, slave's uprisings, rebellions and revolts were ferociously curtailed by plantation owners who were determined to sustain the exploitative system. The plan was to evade impending agitation by demonstrating to how violently participants in slave revolts will be dealt with. Rebellion participants were often publicly killed to serve as deterrent to others who might be nursing such tendency. Slaves were as well brutalized and malnourished to death in enclosures. About 100 servitude or 'protesters' as they were labeled were burnt alive in 1736 on the Caribbean island of Antiqua. As violent as the plantation owners reactions were, the black slaves were resolute and determine to die for their freedom. It is remarkable to note that the French Insurrection of 1789 stimulated rebellious notions about liberty. These ideas motivated various slaves' rebellions in the French owned Caribbean island. The leading proponent of Negritude, Aime Césaire (1992), was one of the few writers who understood this resistance. He remarks:

> Blacks on the plantation never sank into complete decline… never abandoned all hope, never surrendered their dignity… day after

day, for two long centuries they plotted and were never tamed.
(p.121)

In 1760, there was a significant rebellion led by a Ghanaian, named Tackey. The blacks succeeded in killing about sixty white planters and Whites retaliated by killing over one thousand Blacks but they were resolute and committed. Rather than surrender, several black slaves took their lives. It is on record that Oath-taking was a feature of black wars of liberation. Barret (1978) shows:

> Generally before a war, the Ashanti of Ghana took an oath of victory or death. This oath was performed in the following way: To a quantity of rum with some gun-powder and grave dirt had been mingled, blood extracted from the arm of everyone was mixed, so the concision was swallowed one after the other by every soldiers. The bond to combat to death was guaranteed once this wan infected (p.103).

Corroborating this assertion, Mandela (1994) remarks:

> The afflicted persons and the dictators are quarrelling. The day of retribution between the power liberty and those of response is extremely close. I do not have any iota of doubt that fairness and honesty will prevail on that day... The emotions of the afflicted persons cannot be more resentful. The severe predicament of the people coerces them to fight to death the rotten principle of the criminals that administer our country... Conquering persecution has been endorsed by humankind and it is the greatest ambition of every liberated man (p.162).

Also worthy of being mentioned is the Berbice Rebellion which took place in Guyana in 1763. The Africans led by Cuffy, failed in their attempt to completely overthrow the Dutch administration. Cuffy seized Berbice and proclaimed himself governor, ruling the entire country for one year. But at the point of final capitulation by the Dutch a rift broke out between the leadership of Cuffy and Atta over the decimation of the Europeans and control of different parts of land. Atta won and Cuffy committed suicide. Barbados which is cynically known by the appellation *Little England* also had a major slave revolt which was the culmination of a series of plots. Unfortunately, the conspirators were discovered and consequently decapitated, starved to death or burnt on slow fire. The point being emphasized here is that rebellion and revolt are integral aspects of resistance and they played indispensable roles in the ultimate abolition of slavery in 1838. This was accomplished through limited but effective means of insubordination by Afro Caribbean who had reached England with their masters from the Caribbean island. When these slaves arrived England, they petitioned for wages and demanded to be treated as human beings. It was through these means that several cases came to court

which precipitated the moral support from sympathetic Whites who are quite liberal. These White liberals felt that Afro-Caribbeans and the whole of black race had been unfairly treated and that "colour" did not signify mental superiority.

Campbell (1828) notes:

> A Caribbean slave in every sense is as innovative and sensible as a Scotland labourer or technician, and combined with less crudity. I have discussed with servitude who could think on right and wrong with as much an often more good feeling than some thinkers. Servitude who were aware of the genetic right of their human features and reflect on their own humiliation with simply but quiet (p.19).

This prompted the White imperialists to realize the need to abolish the obnoxious practice called slavery. They were conscious of their guilt and were determined to end the inglorious system. Glasgow (1783) opines:

> We are reluctant to accept that a slight egocentric, and a disgusting interest to only income and debit has extremely influence humankind in this rational era as to stifling their emotion of dishonesty and upright and to make them unconcerned to the afflictions of their parallel human (p.15).

Buxton (1823) on his part was more frank and absolutely unequivocal when he insists

> Servitude will collapse, it will perish, it will diminish, it will all things being equal destroy itself into extinction … We will abandon it to decompose quietly, sluggishly, mildly, nearly invisible, to fade and to be disremembered (p.20).

It should be noted that the various resistance and agitations for liberation by the slaves contributed largely to the eventual abolition of slavery. The various agitations and violent confrontations were severe threat to the continuation of slavery and the economic viability of the plantation system. For these reasons, the arrogant plantation owners knew and admitted that slave abolition was absolutely imminent. Few people realize that the slaves themselves fought violently for their freedom coupled with the indispensable roles of European thoughts and various activists' campaigns. Activists campaigned vigorously for the abolition of slave trade and also influenced public and political opinions. As a result of the progressive resistance of the slaves themselves and the change in opinion back home, the ignoble and inhuman practice was eventually abolished.

1.3 Statement of the research problem

Many Francophone Caribbean people are traumatised as a result of deracination occasioned by racial discrimination, prejudice, economic recession, famine and natural disasters which made the native population to abandon their environment willingly or unwillingly. As of July, 1998, the population of Martinique, a Francophone Caribbean island was estimated at 507,844 and about 30% of this population currently resides in France. According to a United Nation Agency (UNHCR Report), in year 2000, more than 3.5million US residents traced their national origin to Caribbean islands. This figure represents more than 20% of the island's population. The chronicle of 20th Century Negro-America was inhabited by eminent Caribbean immigrants. Substantial figures were doctors, lawyers, preachers, teachers, scholars, and skilled craftsmen. Bitterness and persistent financial difficulty in the Caribbean island is responsible for the substantial growth of the Caribbean community in the U. S. at the beginning of 20th Century. The gravity of the situation was compounded by a series of natural disasters like hurricane, floods, droughts which afflicted the islands. The Caribbean people had an unpleasant and upsetting experience which influenced them for quite a while as a result of being forced out of their natural and original habitation. It was a mental state of extreme emotional shock (trauma) with its attendant long lasting psychological consequences (inferiority complex). It is against the foregoing that this study investigates the causes and consequences of deracination in the works of Caribbean writers and the resultant trauma from this unscheduled voyage of unknown destination. This study will further examine the concept of internally displaced persons (IDP) which is a new concept in the studies of deracination. It will also focus on the *trauma of unspeakable* which is also relatively new in trauma studies.

1.4 Research questions

The research problems will lead to the investigation of the following research questions

❖ What are the circumstances that led to deracination and trauma in the selected Francophone Caribbean texts?

❖ What are the consequences of deracination on IDPs and the resultant trauma of the unspeakable?

❖ What are the coping strategies of the characters in the selected texts?

❖ How was the plights of IDPs and trauma of the unspeakable presented in the selected texts?

❖ What is the relevance of psychoanalytic theory to the personality development of characters in the selected texts?

1.5   Objectives of the study

This study will be carried out in order to:

❖ Examine the circumstances that led to deracination and trauma in the selected francophone Caribbean texts.

❖ Identify the consequences of deracination on IDPs and the resultant trauma of the unspeakable.

❖ Discuss the coping strategies of the characters in the selected texts.

❖ Examine themes, images and symbols of deracination and trauma in the selected texts.

❖ Analyse the inner feelings and emotions of characters with a view to discussing their development in the selected texts.

1.6   Scope and delimitation of the study

This study is limited to deracination and trauma as represented in the four selected texts. The choice of the three prolific Caribbean writers Joseph Zobel, Maryse Conde and Raphael Confiant is necessitated by their themes uniformity and common interest in exposing to the world the circumstances that led to deracination and trauma and their resultant consequences. These writers displayed dogged determination in championing the cause and interest of their people in selected francophone Caribbean texts such as; *La Rue Cases Nègres, Moi...Tituba Sorcière, Noire de Salem, La Traversée de la Mangrove and Nuée Ardente* with identical themes of discrimination, prejudice, exploitation, famine and racial challenges among others. This study is centered on these four Caribbean texts and it will also make use of psychoanalytical theory to analyse the selected texts.

1.7   Justification of the study

Deracination has become one of the leading contemporary human challenges given the number of deracinated people in the Francophone Caribbean islands. Quite a number of Francophone Caribbean natives had been forced to leave their homes as a result of racial discrimination, prejudice among others. They were coerced to desert their natural environment as a result of various challenges leading to untold psychological problem (trauma). This work is expected to advance knowledge on habitation challenge and neurosis suffered by numerous deracinated people, including the Francophone Caribbean writers scattered all over the globe. This study will therefore assist such displaced people in coping with the challenges of deracination and trauma. It will also examine in the subsequent chapters the contributions of

Frantz Fanon and other Caribbean writers towards liberating the Francophone Caribbean natives. This study is quite significant given the grievous consequences of deracination on IDPs and the resultant trauma of the unspeakable. The study will not only ameliorate the living condition of these people but equally enhance their social economic status.

1.8   Organization of the study

As mentioned in the objectives of the study, this work examines the concepts of deracination and trauma in selected francophone Caribbean texts. Chapter one consists of the background and introduction to the study where slavery and colonialism were discussed. Chapter two is preoccupied with literature review where deracination, IDPs and trauma of the unspeakable were adequately highlighted with reference to different Caribbean authors. Chapter three is the theoretical framework entailing detailed description of psycho-analytical theory as propounded by Sigmund Freud. The chapter also explores the contributions of other Caribbean writers about Freud's personality theory. Chapter four analyses the first two selected texts, *La Rue Cases Nègres* written by Joseph Zobel and *Moi, Tituba Sorcière... de Salem* written by another prolific Caribbean writer, Maryse Conde with the aim of exposing how deracination and trauma affected the characters in the texts. Chapter five also analyses the last two texts *Traversée de la Mangrove* written by Maryse Conde and *Nuée Ardente* written by Raphael Confiant. The last chapter which is the concluding part contains the summary of analysis and findings of this study.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

Caribbean literature universally refers to the narration of all Caribbean regions irrespective of language either written in Dutch, French, Spanish, English, or one of the several Creoles. The literature appeared within the framework of several custom and languages. These languages are residue of the imperialist powers and their ancient meeting with the region. Creoles and other dialects stemmed from the combination of western languages with aboriginal American languages and the dialect of African moved to the island as servitude. Joseph (1992:105) admits that the idea of Caribbean literature may be ambiguous given the polylingualism that appears to split irreversible the letters of the Caribbean. The themes of Caribbean literature involve the forced displacement and slavery. They comprise themes like exile, home, decolonization and imperialism. They also deliberate the communal and ethnic themes of culture, landscape, tradition, and concentrate on worldwide questions like joy, pain, family life, sexuality, identity and the use of imagination. Baugh (2012) asserts:

> Caribbean is a complex word. It signifies a lot about narration and environment, love, power, home and exile, language and silence, hopelessness and liberty. It is a world that encloses us like air and ye we demand from ourselves what it signifies (p.89).

Caribbean literature extends beyond the Caribbean islands as a result of a large body of work produced in central and South America regions that adjoin the Caribbean sea: Guyana and coastal areas of Colombia, Honduras, Belize and Nicaragua. Also some of the literature created in American cities like New Orleans, Florida and Miami share definite aspect of Caribbean customs. Bancroft (1864:121) remarks "Caribbean literature surpasses its borderline because of themes similarity discerned in neighbouring Caribbean islands." Works produced by people of Caribbean descent who reside outside the islands, largely in Europe and major urban centers in America are also included in this literature.

2.1   The advent of Francophone Caribbean literature

Caribbean literature refers to the narratives of the innumerable zones of the Caribbean area, a region prominent for its slave history and rich mixture of cultures. As Sampietro, cited by Tijani (2013:13) rightly puts it, the literature of the Caribbean is a perfect meeting point, the place where the multifarious cultures of two limitless continents and the ghosts of four colonial empires meet. Rojo (1998:105) also opines that "Caribbean literature cannot liberate itself of

the various cultural societies which serve as authentic sources and also make us to be aware of its disintegration and variability." Patterson on his part states that experts have accepted that Caribbean area is exceptional in global history given the fact that it symbolizes one for the scares instances of human setting being wrongly created for economic purpose. Like most other literature, Francophone Caribbean literature exists in the oral and written forms. It is reputed for the quality of the productions both in the language, the style of the authors as well as the themes treated. The uniqueness of Caribbean literature lies principally in the multilingual and multicultural origins of its authors. Sanusi (2013:2) asserts that "Caribbean literature of French expression encompasses Francophone literature from the Caribbean, from Guadeloupe and Martinique, but also the verbose Haitian literature, including authors from French Guyana. These islands are the principal places of literary production of Francophone Caribbean". The history of Francophone Caribbean literature is divided into two parts, namely the pre-Columbian era (before Christopher Columbus) and the post –Columbian era which comprises the slavery period and the period after its abolition.

Slavery was introduced for mining and agricultural motives. Following the discovery of gold in large commercial quantity and the need for cheap labour to toil the land in mining the gold and to meet the manpower requirement in the Sugarcane plantation, the practice of slavery became inevitable. The White imperialists committed untold crimes against humanity in their daily relationship with the slaves. The atrocities of the White masters were so intense that many slaves lost their lives as a result of work imposed on them.

Beverly (1989) remarks

> Unless they were prevented from work by torrential rain, their life was a ceaseless routine of hoeing and holing, weeding, cutting, gathering and transporting the cane which was itself the principal reason for their existence as slaves (p.61).

In the plantations, slaves took to songs to face the harshness of their miserable existence. Likewise, in the night, the stories and tales which they had brought with them from Africa were transmitted to the young ones. This oral form of Francophone Caribbean literature according to (Sanusi 2013:4) "was put in writing by Raphael Confiant in his Contes Créole (1995:23) and Les Maitres de la parole Créole (1995)." The folktale is therefore the oldest literary genre of the West Indies.

The slave persisted in nourishing the ideas of liberty and of resistance as a result of inhuman treatment and miserable living conditions. The liberty being enjoyed by their

counterparts in the Anglophone West Indies also influenced them as many slaves in the French West Indies took enormous risks by fleeing to English colonies. However, some slaves who could not flee intensified their struggle for freedom as a result of the education received from some white master which eventually resulted in their independence. The first example is that of Haiti, where according to Césaire "Negritude emerged for the first time" Césaire (1970:37) "This turbulent struggle of the slaves led to a victory which translated itself into the independence of Haiti in 1804. Consequently, Haiti had taken a step ahead of other islands of the Archipelago". This resulted in a form of literature which tends to imitate the French literary models. Amon (1987:32) states: Haiti, the only Caribbean nation to obtain its gory liberation from France as far back as 1804, showed an unchanged fictional customs, through which literal poets were copying French and other European standards. This development affected the indigenous people because the literature being propagated did not reflect the political, economic and social realities of the people. Sanusi (2013:5) asserts: "The white colonialists were writing for their compatriots in the metropolis and their works could not therefore reliably represent the problems of the Haitian Society." Prominent among works are Les Nouveaux voyages aux iles de I' Amérique (1722 :201) by Moreau de Saint- Rémy, L'Histoire générale des Antilles habiteés par les Français (1667-1971) by père Du Tertre, among others. All these works do not represent the living experience of Haitians but rather the lives of the colonialists and their writing were often filled with praises of their civilization mission.

The point being emphasized here is that it was after Haiti's independence in 1804 that a truly indigenous Haitian literature was born. However, it should be noted that things were not encouraging as a result of blind imitation of Metropoles models. The Haitian elite only aped French literature by adopting literary currents such as classicism, romanticism and others. Even if the literature developed patriotic themes of a newly independent Haiti by praising the black race, at the level of form, it was always the language and the rules of preciosity of the metropolis that dominated. The writings of these early indigenous Haitian authors therefore left the readers with the impression that these writers were still assimilated.

Subsequently, the political, economic and social realities of the people became the major pre-occupation of Haitian writers. The image of the Black was now better represented than it was done by the White writers. All the genres were represented on the Haitian literary scene of the 19th century: novel, theatre and poetry. The major writers of this period according to Sanusi (2013:5) were Jules Solime Milscent (1778-1842), Francois Roman Lherisson (1798-1859) Justice Chanlatte (1766-1828) Antoin Dupre (1782-1816). Of all these literary

genres, it was poetry that represented the best works of Haitian literature of the era. Therefore, Haitian literature is remarkably the oldest of the francophone Caribbean literature which ultimately served as catalyst to the emergence of literature in other Caribbean islands like Martinique and Guadeloupe. It should be noted that the eradication of servitude did not signify the termination of inequality, oppression and racism because the society remained highly elitist. Guerin (1969:27) notes that this racial domination continued long after the abolition. Though the slaves were freed, they were still dependent on and at the mercy of the old masters described by Eric Williams as Sugar Kings.

Francophone Caribbean literature cannot be discussed without reference to the indispensable roles played by a literary movement known as Negritude. The Negritude movement sprang up in the 1930s in reaction against the lethargy and complicity of the black bourgeoisie who assimilated French culture and thought. The leaders of this literary movement were Leon Gontran Damas, Leopold Sedar Senghor and Aime Césaire, they played significant roles in Caribbean literary scene as they accorded utmost importance to the values and aspirations of the black world. They were determined to rehabilitate the image of the Blacks that had been ridiculed by France and its ignoble political assimilation which failed to appreciate the cultural relativism of the black world. Césaire (1995:46) states "for centuries, thousands of West Africans were deported to the lesser Antilles and to America where they were physically and mentally coerced into internalizing the values of the master." The church worked as a powerful instrument of domination, teaching black population submissiveness, replacing African religious and beliefs with a supposedly Christian cosmogony, which found justification for slavery in the Gospels. At the beginning of the twentieth century, this process of alienation had been so successful that many black people believed in the theories which had justified their enslavement. This notion was later dispelled through cultural awareness and enlightenment by Negritude movement. Following the cultural awareness and the number of writers who identified themselves with the movement in the West Indies as well as in Africa, one can easily affirm that Negritude gave letter of nobility to francophone Caribbean literature. It redefined the role of the Caribbean writer who portrayed the sufferings and the dignity of the Blacks in his work.

Finally, the relevance and importance of Negritude became suspicious as a result of Antillanity which reacted against the monotony of Negritude that seemed not to respond to the expectations of Francophone West Indian. They were of the opinion that neither Africa nor Europe nor America represented them, they are a mixture of all these continents with their

histories. Consequently, they felt an intense need to discover and define their real identity and not that which the colonialists had of them and which they had fallaciously presented to the world. Edouard Glissant was the one to find this remedy in what he called antillanity, he established the foundations of his thesis in *Le Discours antillais* (1981) Writers such as Raphael Confiant, Patrick Chamoiseau and Jean Bernabe pushed the concept further to justify their struggle and proclaim their identity. This is noted in the famous declaration: *Neither Asian, Africans, nor Europeans , we proclaim ourselves Creoles*. In Eloges de la Créolite which appeared in 1989, they established the foundations of Creolity in which they espoused the philosophy of the new literary current.

2.2   The concept of deracination

Deracination is initially a French word which connotes displacing. It indicates forced displacement of group of people from their indigenous surrounding or native residence. It usually connotes aggressive compulsion and is used alternately with concept of coerced relocation or coerced dislocation. Hooks (1980:215) defines "deracination as indefinite and unscheduled trips often made under compulsion with vague knowledge about one's destination." James Daniel (1989:105) defines "deracination as sudden and involuntary dislocation of a group of people from their native and original habitation to a completely new abode". Looking at the two definitions, we can deduce that the term connotes force since the victims' opinion is not sought before being violently displaced from their natural environment. A definite type of coerce relocation is population resettlement which is an intentional and rational policy to relocate undesirable persons. Coercive migration can also be economic oriented. This is likened to slavery whereby group of people are forcefully evicted from their native region for economic purpose. Deracination can also be in form of human displacement occasioned by the forced movement of people from their homes or countries of origin. It is change of abode from one's native environment into a completely new habitation. Displacement is also used interchangeably with the term forced migration. Human displacement can be provoked by different reasons which include epidemic, disasters, intertribal conflicts, foreign invasion, (slavery or colonialism), technological development among other factors. Disaster induced displacement can occur when a large number of a given population move en masse as a result of natural disasters or event with catastrophic consequences, this may include earthquakes, floods, volcanic eruption, landslide and heat waves. Conflict –stimulated movement emanates from quarrel between two cultural groups leading in a more feeble group being coerced to relocate. Instances of conflict-stimulated

relocation include civil war, war or any other coerced movement due to political, religion and race views. Human displacement can also occur due to foreign invasion in form of slavery or colonialism. Several millions of Africans were forcefully uprooted from their native environment during the inglorious slave trade and colonialism and taken to new settlements to be used as slaves. In the same view, several territories were forcefully taken from their original owners and settlers, thereby forcing the native settlers to relocate. Development induced displacement occurs due to construction of dams, irrigation, bridges, roads and other developmental projects. Though, one of the main human tasks currently is the increasing number of internally displaced persons (IDPs). Internally displaced are people who are coerced to run away from their resident as a result of severe human right abuse, political crisis, civil unrest and war yet they choose to remain in their country.

Closely related to Deracination is the term Diaspora. This connotes the migration of people from their place of origin to other parts of the world. This would ordinarily imply the massive exodus of a people from their homeland to other places. With the advent of Global battle II several Lesser Antilles individuals moved to Netherland, France, UK, Canada, North America and Europe. The United Kingdom authorities started to inspire large scale entry so as to replace several workers from the British Empire and Commonwealth countries that were lost to the war. The 1948 British Citizenship Law extended British nationality to every people inhabiting the formal British colonies and complete privileges of entrance and habitation in Britain. Several Caribbean people were enticed by genuine hope in what was often described as the source nation. The large ship MV Empire Windrush conveyed the 1st set of 492 migrants to Tilbury close to London on 22 June 1948. The ship was traveling through Australia through the Atlantic, parked in Jamaica, Kingston in order to convey soldiers who were on vacation. A poster had emerged in a Jamaican newspaper giving inexpensive transport on the ship for everyone who desired to live in Britain. Several previous soldiers embraced this chance to come back to United Kingdom with the aspiration of reuniting with the RAF while another set concluded arrangement to embark on the trip just to view what Britain was like. The influx was provisionally accommodated in the Clapham South, a far accommodation in Southwest London not up to a mile from Coldharbour Lane in Brixton. In their own evaluation of diaspora, Kilson and Okeplio (1999) opine that:

> Historically, the concept of Diaspora was first applied to the plight of the Jews to describe their dramatic dispersal from Jerusalem following the Babylonian captivity in the 6th Century B.C, these events saw the Jews scattered virtually to all parts of

the world. The Jews in the Diaspora were the victims of racial prejudice and discrimination. The first discrimination laws against the Jews were put in place and these laws excluded Jews from public jobs and confined their entry to institutions of higher education (p.122).

In following years, the anti-Semitic laws became progressively insensitive as Jews were denied nationality, prohibited from buying cars, deprived of their possession and prevented from more and more jobs. It is on record that Adolf Hitler later authorized the mass killing of millions of Jews on the pretext of racial purification.

It should be noted however that if the Jews gave global significance and prominence to the term Diaspora and its place in contemporary world history, many other races have since joined the Jews in Diaspora. We now have African, Arab, Irish, Chinese, Japanese and Indian Diaspora. These are people who have had to leave their homelands for other portion of the globe because of economic or political reasons. Compared to the Jews, the African Diaspora is a comparatively recent phenomenon. This term was first used in the 1960's and it denotes citizens of African origin inhabiting beyond the region. Audu (1990) states;

Today when mention is made of the African Diaspora, one remembers citizens of African lineage permanently living in countries other than those of Africa. Thus we have Africans in the America, Europe, and the Caribbean etc. (p.74).

The pictures in fig 1-3 depict involuntary movement of people fleeing their native environment to unknown destinations as a result of war, racial persecution, epidemic among other causes. It should be noted, as reflected in the pictures that children, woman and elderly ones are not only vulnerable but are gravely affected by the adverse effects of deracination which may include, loss of loved ones, trauma, hunger, exposure to harsh weather, high infant mortality and untimely death.

fig. 1

Sudanese women and their children fleeing their homes because of civil war.

fig. 2

Martinique people fleeing their homes for the fear of volcanic eruption.

fig. 3
Displaced people at a Sudanese rehabilitation center.

It is worthy to note that homelessness can also occur as a result of deracination, this is simply the state of being homeless. It is hard and complicated to describe displacement because of several meanings and changes being effected in relation to the concept. In 2004, an outfit of United Nations, Agency of Social Affairs and Economic, described a displaced family whose families are lacking accommodation that can be regarded as a house. They move their small belongings with them, passing the night in the open, at the front door. In 2009, at the United Nations Economic Agency for Europe, the assembly of experts on population and housing censuses classified two types of displacement as mild and severe. Primary refers to person inhabiting in the roads with no accommodation that can be regarded as a home while severe displacement is person with no place of definite location of living who relocates always between different types of housing (including institutions, shelters and dwellings for the homeless or other living quarters). This group comprises people inhabiting in private residences yet has no regular address on their counting form. Homelessness seems to be a recurrent concept in the literature of Caribbean islands given the strange history of the region and the ruthless mode of occupying the region by the colonial forces. This made some native Caribbean people to desert their natural abode as a result of racial discrimination and various

forms of prejudice by the Whites. The uncontrollable feelings of homelessness compelled quite a number of people to flee to distanced foreign lands as a result of persecution, racial abuses, and prejudice among others. Exile is commonly defined as the state of being barred from one's native country. It signifies to be absent from one state or country, city, home, or being plainly denied consent to come back to one's resident. It can be a type of penalty from the authority. Exile can also be a self-inflicted exit from one's native country. Self-exile is always portrayed as a type of demonstration by a person who claims it to escape harassment or lawful matters. When large groups or sometimes an entire people or state is banished, it can be declared that the state is in exile or dispersion.

In furtherance of mass exodus of indigenous people from their native environment, slavery was later introduced with Whites attacking the shoreline of Africa and picking its occupant for auction in European markets. The black race lost between 15 million to 20 million of its members physically transported as slaves from Africa to a completely new area and with the period of transportation lasting about 400 years. Dr. W.E.B Du Bois (1947) opines that beginning from 1510 when the initial servitudes were moved to the new earth until the 19th Century, about 20 million slaves were taken to America, Europe and Caribbean as slaves *Osawuru* (2010:139) defines "slavery as the condition of existence as a servitor. It notes that a slave is someone who is possessed by another person". We can deduce that a slave is a person whose efforts and coerced labour are directed towards the well-being of another person. More often than not, a slave has no mind- set of his own because he carries out on a daily basis, the wishes, desires and aspirations of his master.

Beverley (1993) states that;

> Once purchased, a slave belonged body and soul to his master who was legally permitted to inflict upon him savage punishment who, despite the provisions of the code noir, might (and in many recorded cases, did) torture and kill him with impunity, but against whom his own evidence was inadmissible in a court of law (p.56).

To strike any member of his master's family was punishable by death, to attempt to escape was punishable by mutilation. His living conditions were in accordance with his inferior status, and were reflected by a high mortality rate. Malnourished and poorly housed, overworked and mistreated, slave brought from Africa were particularly vulnerable to disease and epidemics. In the eighteenth century for instance, the French planters in the West Indies lost 50percent of their African born slaves within eight years of acquisition.

Racial inequality was the adopted system in the plantation field. The general belief was that

> The black man, left to himself will never and can never be anything other than a brutish creature given up to purely animal instincts. When they came in from the fields on Saturday evening to collect their meagre wages, the labourers do not emerge as individuals, but as an earth–stained bunch, a pack of foul smelling, dung-coloured beings.

La Bruyere (1885), the French moralist, with a humanitarian vision which was quite unusual in that era of aristocratic urban literature, offers us a glimpse of the peasant in the field of rural France.

> One view specific outrageous mammals, masculine and feminine dispersed all over the state, livid, black and scorched by the sun who are restrained, as it were, to the grand. They were often excavating and turning over with unruffled obstinacy. They have a type of eloquent voice and when they stand upright, they manifest human attribute; they are men. In the evening, they return to their tunnels where they inhabit on dark bread, water and root. They sow for other men, cultivating the earth and reaping for the nourishment and therefore do not merit to lack the food they plant themselves (p.206).

The black slaves in the Caribbean were condemned to permanent state of dispossession and dehumanization. The humankind of the Negroes was increasing weathered under slavery particularly with the difficult work hours, severe punishment for unimportant crime and the declaration of slave's laws which gave legal authorization to slavery. These laws denied the slave of the liberty of movement and the modest expression of autonomy they could not tie the knot without their master's approval, inability to own possession. The slaves were unfairly viewed as portable belongings which can be sold and resold. Their situation puts into a new perspective and reminds the world that Europe too, was then the scene of grave social injustice. It also gives us some insight into the mental conditioning which enabled the colonial plantocracy to regard with such callousness the plight of the enslaved. Mokwenye (2009:135) notes: "The entire Antillean population carries with it today the scars of three centuries of slavery, characterized by economic exploitation, racial discrimination and mental enslavement."

It must be emphasized here that there existed two categories of slaves namely field slave and house slave. To become house slaves depended largely on their usefulness on the plantation, their obedience, industry and loyalty and more importantly, their colour. Mullato slaves were most likely to be given employment as domestic servants or apprentice tradesmen

than to be relegated to the field gangs. House slaves were better fed (being entitled to their masters' leftovers), better clothed, better housed, and often better treated than field labourers. Surprisingly, most slaves preferred to be field slaves because of the relative liberty they enjoy on the field. Beverly (1985:60) asserts "that it has been argued that the pasture slave desired the liberty of his lot, inspite the tiresome grind it involved to a domestic routine tasks which made him constantly at the mercy of a master's or mistress personal impulse." While house slaves lived in relatively better environment, field slaves lived in the cases-nègre in Spartan conditions. They fed on protein–deficient diet largely composed of the roots and vegetables that they had to grow in their spare time with a small quantity of salt fish or beef being supplied by their owner. Inability to adapt to this unfamiliar diet was a frequent cause of illness and even of death among new arrivals. These frequent deaths necessitated continued demand for slaves to work on the plantation, thereby decimating the black population.

This depopulation, mostly of adult men and women in their prime represented an enormous loss of productive capacity. The complicity of African chiefs who sold their fellow brothers cannot be over-emphasized. They cooperated with the Whites because of mundane rewards given by European slave traders. Oyebola (1976) states

> The motivation of the chiefs and entrepreneurs who sold fellow Africans into slavery was ridiculous. African rulers found European drinks, Foreign glass beads, French liquor, discarded costumes, ancient weapons, red hankie and other goods sufficiently desirable to hand over captives which they had taken in tribal warfare (p.105).

The Trans-Atlantic slave trade also obstructed the economic integration of the continent, a development that was consolidated with the formal colonization of the continent by Europe in the 19th Century. This was preceded by inglorious Berlin Conference of 1885 where the continent was allegedly partitioned by European powers. The continent was thereafter occupied, ruled and exploited by the European countries who forcefully imposed their mode of government in their respective colonies. The policy of Association was introduced in Anglophone countries while the policy of Assimilation was imposed on the Francophone countries. France expected absolute assimilation from their colonies while British was less rigid through the policy of Association which allowed the British colonies to retain their cultures. The French had dreams of extending the French empire by among other things converting Africans into Black Frenchmen'.

Initially, the Francophone intellectuals like Léon-Gontran Damas, Aimé Césaire and Léopold Sédar Senghor nurtured the dream of becoming black French men but later discovered that it was an illusion. This was because the coloured intellectual became alienated from his own people and unfortunately found on the margin of European culture. He became therefore relic of imperialist narration and a negligible man of highest quality. He was an individual of dual planet and of no one. Rejected by a definite narration, he remains stuck in the land even as he moves back. At the climax of imperialist rule, he is the servant of the personalities in authority, presenting his brothers in exchange, eventually, it becomes domestic of the people bargaining freedom even as he assumes power. Apparently, he supports his impulse which is directed towards his homeland. He put on patriotism attire, pledges a reappearance of customs. He assists in creating a national flag, composes the National Anthem. But confidentially, he dwells to the precepts of his masters, influencing their values and style, claiming their rights and prestige. The Negro scholar prospered temporarily in maintaining these two societies together, the exterior and the interior, obtaining the finest of both. But the patriotism influence on one hand and the infection of the imperialist opportunities on the other motivates him once again into the border of reality. He selected and looked up to Europe in anguish. Regrettably, the Caucasian, being aware of his ethnic excellence abandoned him as a result of his complexion. Even his well pressed suit and college tie, his BBC intonation and his higher class mannerism could not get him a place in a painstakingly classified Caucasian society. As a Negro, he is outdoor the white community, in his cognitive roles, he is also outdoor the Negro. Consequently, the coloured intellectual realized, though belatedly, the futility of aspiring to become black Europeans.

This new posture was made possible by the influence of African-Americans who served as source of inspiration for the coloured intellectuals and Leo Frobenius, a German ethnologist of high repute. He belonged to the diffusionist school of ethnology which insisted on the relationship and filiation between civilization as opposed to the British evolutionist school which put the Black man right at the bottom of the evolutionary process. Leo Frobenius attracted world attention to the richness and diversity of African cultures. Together with ethnologists of like mind like Maurice Delafosse, Georges Hardy and Theodore Monod, he preached the theory of Cultural Relativism, insisting that European culture was not the only existing model culture available. The prevalent idea of anarchy in African societies ruled by the whims and caprices of emotions gave way gradually to a picture of pre-colonial African civilization organized by rules and regulations fashioned out by centuries of authentic traditions and conventions. Leo Frobenius was not only an ethnologue. Every aspect of culture,

the totality of the African people's lives interested him and in particular, its oral literature became his passion. He collected folk-tales, short stories and poems of the localities where he worked and these were published in German and translated into French and English. Some of those were, *Contes du Soudan accidental tome VII d'Atlantis, 1922, contes, et Poesies populaires du Soudan Central tome IX d'Atlantis 1926, Poesie populaire de Haute – Guinee (tome XI d'Atlantis) 1926.* This was the period when Africa was still considered as 'tabularasa' a land of savage primitives without history or civilization. Since the African people's languages were largely unwritten, it followed in Western thought that they could not have a literature. If the Africans and the Caribbean students wanted to affirm the dignity of the black race in the face of the strong denial by the West of the same, they found an ally in Leo Frobenius whose works serve as useful references.

Mention must be made of W.E.B Du Bois, the founder of the National Association for the Advance of Coloured people and later, President of the Pan-Africanist Congress (1914-1945). Also worthy of mention is Marcus Garvey who later preached that African-American should abandon America and return to Africa, their veritable ancestral source. The African and Caribbean intellectuals were equally inspired by the relationship with the Harlem Renaissance whose members lived and studied in France as a result of racism and segregation in the America. The significance of Harlem Renaissance cannot be over-emphasised in Caribbean literature because of its role in reaffirming a veritable Caribbean identity different from the vision and belief imposed upon it by the imperialists. Their advocacy of a spiritual and symbolic return to Africa and celebration of its history assisted the Caribbean writers and scholars a great deal. The Harlem Renaissance was a form of spiritual re-awakening which inculcated self-pride in the black American as Langston Hughes said in his famous article 'The Black Artist and the Ethnic Mountain'. We (meaning the Negro-American) Artists who invent now aim to articulate our black complexion without panic or disgrace (1946:694).

Another important factor which must be considered was the world-wide influence of communism in the 1930s especially its predilection for being on the side of the oppressed. The colonized blacks were among the oppressed people of the world and therefore many of the African-Caribbean students in Paris naturally identified with communism. It was into this ferment of events that Leo Frobenius radical and positive ideas about Africa became known to African and Caribbean students who became the nucleus of the Negritude movement through the French translation of his works. It is equally important to note that these literary ideas were instrumental in stirring in the colonized Caribbean the desire to jettison the shackles of

colonialism so as to be able to challenge the claims of white superiority. Rosello (1995:115) remarks: "As students, Césaire and Senghor also worked with American authors who spent time in Paris and especially with members of the Harlem Renaissance such as Lanston Hughes, Countee Cullen, Sterling Brown and Jean Toomer." This was a golden opportunity for the black students to become acquainted with the works of American writers and to share their points of view.

It is remarkable to note that these African and Caribbean students were bothered by the unity of their race. They did not regard themselves as African or Caribbean, but chose to be identified as 'Blacks'. The 'Black' worldwide represent the oppressed and exploited race. Sogheiroun (1999:102) states: "Black is a mark of identity for degradation, suffering, exploitation and humiliation and not solely connected with colour." He also affirms in the new journal known as *L'Etudiant noir* (The Black Student) *we ceased to be Martinican, Guadeloupian, Guyanese, African, Madagascan students to become nothing but black students.* Koulibaly as cited by Aminata (2010) describes the Blacks as

> The greatest victims of genocide of this modern era and have been subjected to so much denial that is still persisting up till today. For the modern paleontologists, the Blacks are those who "have Africa as their anthropologic homeland; Africa, the original homeland of mankind (p.105)

Therefore, for a whole generation of black students studying or on exile in Paris, reclaiming their black heritage became the first positive step towards cultural liberation. They courageously rejected the advantages conferred by their status as intellectuals and demanded strongly a 'return' to their ancestral source. This memorable renaissance by the intellectuals culminated into the advent of Negritude. Aire (1999) states that;

> The first manifestation of this Black renaissance was a journal titled Légitime Défence or Self Defence launched in Paris in 1932 by Martinique students. They called for authentically Caribbean poetry and literature instead of the pale imitation of French writers which they said circumscribed their imagination and style (p.107).

This militant journal appeared only once in form of a manifesto which, nonetheless, attracted a lot of publicity. The journal was perceived as being too confrontational and the publication could not continue because the French Government stopped the students' scholarship.

However, other African and Caribbean students drew inspiration from this short-lived effort and this culminated in the birth of another journal in 1934, *L'Étudiant Noir* (The Black

Student). The main preoccupation of this journal was to end "tribalisation" that was prevalent among black students. It also appeared for the unity of black students in Paris in order to wage a collective battle against Assimilation. The threesome of Leon Gontran Damas, Aime Césaire, and Leopold Sedar Senghor played indispensable roles in ensuring the unity of black students by putting their nationalities behind them and see themselves as black students. The three scholars and many others fought primarily for the affirmation of authentically black personality and values. They wanted to use this medium to re conquer their contested humanity. Hence, the name Negritude was coined from the then pejorative term "Nègre" by Césaire who was the first to use it in 1939 in his poem titled '*Cahier d'un retour au pays natal*'. The real founders of Negritude Movement perceived the concept in different ways, for Damas, it was a question of proving that:

> Africa did not come into the world empty handed and that she is always faithful to a conception of life that believes that, before being a coloured person, man is a human being intended, both internally and externally, to affirm a basic personality which is never racist, but. (Damas, 1969:51)

Césaire on his part describes it thus:

> The Negritude movement is a movement which affirms the solidarity of all blacks with the African world. You cannot be black with impunity, and whether you are French, of French culture or of American culture, there is one essential fact; namely that you are black and that it matters. (Césaire 1969:26)

He argues that it is a "manner of living a history within history" an "incomparable" which comprises of "population banishment" "coerced migration" massacred cultures" and "obsolete beliefs". He stresses for example "rational" of practical experiences, instead of organic features, is what inevitably constitute a "definite inheritance. Choosing the term "identity" instead "ethnicity", He argues that the movement has ensured the reunion of Negro and Negroes. A feeling of our authentic identity is the essential requirement of political and social transformations. He believes that "our potential being" must happen through reassessment of our history. The future is planned by taking advantage of the present so as to "better re-asses the past".

(Senghor 1973) on his part defines Negritude thus:

> Objectively, it is the ensemble of values of the civilization of
> black world, all over the planet [...] subjectively; Negritude is a

certain active way of living those values, while assimilating instead of being assimilated (p.4).

"Assimilate instead of being assimilated" meant that one could borrow something from the West without giving oneself to it entirely, that one could be French intellectually but not physically. The poet had thus realized that they needed to return to their own culture, hence the slogan "retour aux sources" in order to rediscover the authentic values of the black world, values considered as a sine qua non for a veritable rebirth. Negritude according to Senghor has no geographical boundaries as such; its boundaries are only those of the lands which black people dwell – in both the New and the old Worlds. Negritude, therefore, includes many different areas and climates – Haiti, New York, Guyana, Brazil and other locations where black people are found. A distinguished Nigerian scholar well recognised as the leading light of Africanist fictional specialist globally, Irele also defines Negritude as the ideological and fictional movement of Francophone black scholars which appeared as substantial and unique phase of the widespread response of the Negro to the imperialist situation. In his compilation of essays, *Negritude et condition africaine,* Irele investigates the problem of African concept. He commences by refusing the idea of ideological difference between Francophone and Anglophone Africa. He anticipates to support African development in the current dispensation and not an exaggerated past. Negritude, in essence is the psychological assemblage of all black people in order to make a moral affirmation of themselves as black people who are bent on achieving a profound spiritual understanding irrespective of their conditions.

Martin Luther King for example while describing the dehumanizing consequences of slavery states that "from slavery consequence was mental power movement. He maintained that everybody must react to the problem of identity? He said that slavery and racism have injured the spirit and wounded the soul of the Negro. He emphasizes, appropriately, the extensive "willpower to success in being black and to resuscitate happily the African history. Any denial of this African inheritance metamorphoses, he contends, to people "without ethnic origin". The Black American is not completely African or absolutely European. He is an American Negro, an authentic crossbreed, a mixture of two customs. He contends that one of the most deceptive consequences of American servitude and intolerance was the demolition of Black's language, his complete humanity, his identification, his history, and his culture. An important plan in this view was one of variation. Europe patiently divided us carefully by calling us various names so that we would not be able to call ourselves by similar name. The solution, he contends is "Pan Africanism, through which he refers to not only ethnic independence but economic, social and political liberations. One of the fundamental things we

should start doing is to refer to everybody as 'African'. Not minding our source, we are first and foremost Africans. All black people are 'African'. That is the source and that is the place we all originated from".

Another important influential personality in Negro American communal and political discussion in the first decades of the twentieth Century and one of the first to recognize himself with freedom fighter is W.E.B Du Bois. He discusses what he refers as the "dual awareness" with which the African American is confronted. Du Bois (1947) states that,

> This feeling of usually observing oneself via others yardstick of assessing one's spirit by the world criteria that considers it in ridiculous hatred and sympathy. One hardly senses this duality – an American, a Negro; dual opposing principles in one dark body, dual unparalled struggles, dual thoughts and dual spirits. (p.175).

The narration of the black American is the narration of this conflict -this yearning to attain self-awareness manhood, to blend his double self into a better and truer self. Du Bois argues that, though Blacks may be American by genetic, nationality, governmental ideas, language and religion, they remain nonetheless,

> Africans, adherents of massive ancient ethnic that from the very beginning of formation has slumbered, but pseudo alert in the black jungle of its African homeland. We are the foremost fruit of this new state the forerunner of that black tomorrow which is yet destined to soften the totality of the Teutonic today (p.179).

Du Bois argues that if the Negroes race must assume its appropriate position in the global communal of races which possess authentic things to donate to human development; it must target unity premised upon badly described communal 'principle'. Except the Blacks are destined and joined together, motivated by one extensive 'ideal' can result to the "civilisation of negro Soul". It is in "The idea of Inequality" ultimately, which he advocates a conceptualization of Negro-American uniqueness based less on a similar pathology or an philosophical idea of human community and human narration than a common pessimist narration of affliction. Here, Du Bois (1947) acknowledges that:

> Africa is indeed my homeland…. On this massive landmass were procreated and dwelt a huge number of my direct forefathers dated thousand years or more. The sign of their inheritance is fixed on me in complexion and hair. (p.185).

These descendants of mine and their other forefathers have had a common narration, have grieved a shared tragedy and have common history. He opines that:

> The bodily link is smallest and the color emblem is comparatively insignificant, keep as an emblem, the actual principle of this relationship is its communal inheritance of servitude, the inequity and affront… It is this accord which attracts me to Africa (p.201).

We have reflected deeply on the global African identity, which from our understanding includes the identity of the people of Africa and the Diaspora for the fact that the latter had been forced to migrate from his native environment for one reason or the other. We have been able to ascertain that 'Negroes' all over the globe stemmed from Africa. This fact is also corroborated by Ajayi: (1993)

> Africa, birthplace of the negro race is possibly, the source from which Negroes all over the globe dispersed. It is regarded as the framework of humanity from which human beings dispersed to other part of the globe (p.67).

Charles Darwin (1871) further submits that:

> Human beings descended from the same stock as the old world monkeys, which like human beings have 32 set of teeth. He argues that all living mammals in any specific area were usually closely related to the fossilized remains of extinct species discovered in the specific area. Darwin therefore concluded that because the gorilla and the chimpanzee which are the two living primates that mostly closely resemble human beings are both in Africa, man's birthplace would, in all probability be discovered on the continent of Africa (p.298).

Africa has been considered as the frame work of mankind and a place where old development was documented long before the progress of human civilization. This opinion is credited to Leakey, a Kenyan paleoanthropologist and archeologist whose exploit was significant in proving that humankind developed in Africa. He is recognized for ascertaining the oldest set of human bones in his diggings to unearth the source of humankind and establish that Africa is the venue of source to the human lineage. It is accepted that the African were the original foremost people to inhabit the planet before moving to other portion of the globe. Given the DNA studies, it is obvious that Africans are the most authentic people and that all the other human lineage can trace their homeland to Africa. Africa was ignored in an attempt to ascertain the framework of humankind for a long period of time and Asia was believed to be the source of mankind. This misinformation is due to two main reasons, one of the reasons was the composition diversity of Asian population thought to be perfect with yellow, white and black ethnic groups being represented. The other motive was the detection of the Homo erectus in Asia when paleontological excavations were not rampant in Africa. The erroneous belief has

long been dispelled by reputable white researchers who had mutually accepted Africa as origin of mankind.

The African region was undoubtedly a valuable of different customs, rich in mineral resources and well bestowed in farming resources. The region is not solely topographical set of marks on a diagram; it is the store room of intelligence and customs which developed African people ethnic inheritance. Each society improves a custom via a multiplicity of shared symbols and languages, social roles, traditions, values, customs and norms. Africa is also reputed to have a large quantity of natural resources like diamonds, gold, iron, cobalt, uranium, copper, bauxite, silver, petroleum, cocoa beans, and host of other tropical fruits. It is equally on record that some of the Caribbean authors regard themselves as black with ancestral roots in Africa. Maryse Condé, the masterful novelist from Guadeloupe claimed Africa as her origin in an interview she granted in June 1975 in New York. She discusses her respect for the dexterity of writing, love of family, sympathy for women, her passion for honesty and her childhood. She describes her experience with racism in France and the US and the controversy her books have caused.

> Recognizing oneself is particularly problematic for Francophone Caribbean individual, they informed us initially 'You are European offspring and you should emulate the European especially copy the French. We discovered that this was completely wrong in my own view. And we discover that we are members of an ethnic group based in Africa. We there after informed ourselves that we are Africans. Eventually, one has to realize and acknowledge that being oneself is quite different from all these classifications that have set up before now. Then we told ourselves, we are Africans. In the long run one has to understand and accept that being oneself is a little bit different from all these categories that have been established in advance [Interview: June, 1975].

Also worthy of mention is another Caribbean author, Derek Walcott, his grandparents were said to have been the descendants of slaves in the island. He was deeply rooted in Caribbean society with its cultural fusion of African, Asiatic and European. He teaches literature and creative writing in Boston University and he won Nobel Prize in literature in 1992. He left no one in doubt about his African origin in his poem *"A far cry from Africa"*.

> I who am poisoned with the blood of both
> Where shall I turn, divided to the vein?
> I who have cursed
> The drunken officer of British rule, how choose
> Between this Africa and the English tongue I love?
> Betray them both, or give back what they give?

How can I face such slaughter and be cool?
How do I abandon Africa and survive?

Excerpt from: *A Far Cry from Africa.*

The two aforementioned citations attest to the fact that some Caribbean authors claim and accept Africa as their ancestral root. This was made possible because of the unity of black race which they labored to achieve. They put their various nationalities behind them and worked assiduously together towards liberating their race.

2.3   The concept of trauma

Trauma is a form of harm to the spirit that happens as a result of ruthlessly agonizing incident. Distress which signifies "hurt" in Hebrew is always the effect of a devastating extent of strain that surpass someone power to handle or integrate the feelings engaged with such event. Briere (2006) states that,

> A traumatic event comprises one experience or repeating events
> with the sense of overwhelming the victim for weeks, years or
> even decades as he/she struggles to cope with the immediate
> circumstances, eventually leading to serious long-term negative
> consequences (p.44).

He opines that trauma is any unpleasant event that can provoke adverse response, short or long psychological disorder. Herman (1992) defines trauma as:

> An aggressively induced injury and as a weepy distress with an
> enduring consequences. It is aggressively imposed emotional
> injury with enduring consequences, the permanent effect are
> emotional and physical (p.45).

Sutton (2002:116) opines "that trauma is an inexplicable event that is far beyond the ordinary and which overwhelms one's resilience and defense to function as normal. The result is that what one had previously held safe is no longer reliably so and one's perception of the world changes irrevocably". Garland (1998:105) on his part notes that "trauma provokes a kind of injury that invalidates the protective filtering processes through which we have come to feel safe in the world." Consequently, one begins to feel unsafe even where there is no element of harm or danger as a result of past unpleasant events. The third edition of the *Diagnostic and Statistical Manual of Mental Disorder,* (DSM) defines trauma as

> Those stressful events that are outside the range of usual human
> experience. Events like being a victim of terrorist activity,
> surviving a severe car accident, learning of the unexpected loss of

a loved one, experiencing molestation or physical abuse, news about health status, unexpected loss of job among others.

The specific definition of a traumatic event has changed over time and the current version of the DMS 2000 provides the following criteria for classifying an experience as a traumatic event.

1. The person experienced, witnessed or was confronted with an event or events that involved actual or threatened death or serious injury, or a threat to the physical integrity of self or others.

2. The person's response involved intense fear, helplessness, or horror.

Difficult life experiences, those ranging from the mild frustrations of daily life to intensely painful events have been referred to by mental health specialists as stressors. Life is full of low-level stressors encountered every day and unfortunately punctuated at times by more serious ones. However, exposure to stressors does not necessarily cause problems depending on one's resilience but a key element in triggering stress is an individual's assessment of his or her ability to cope (for example) Do I have what it takes to handle this? Do I feel competent and in control?) When people feel confident and have sense of mastery, stressors have little impact but the perception of a relative inability to cope leads to distress. The definition of trauma differs among individuals by their subjective experiences, not the objective facts. People will react to similar events differently. In other words, not all people who experience a potentially traumatic event will actually become psychologically traumatised. This discrepancy in risk rate can be attributed to protective factors which enable some individuals to be able to manage trauma. Some examples are slight exposure to stress early in life and resistance characteristics.

Stressors + lack of confidence in one's ability = Distress.

For an occurrence to be considered really shocking, two elements are usually essential. The first is the exposure to an extremely awful, deeply disturbing, horrifying, and intensely scary event. The second is a distinctive experience of deep feeling of defenselessness or vulnerable (an absolute incapability to abscond from an awful situation or to deal with it).

Overwhelming Stressors + perception of extreme powerlessness = Trauma

Some distressed person may feel perpetually injured when trauma indications refuse to disappear and they doubt the improvement of their situation. This may cause feelings of

misery, loss of self-worth and eventually sadness. Depression is more terrible than trauma because it does not vanish easily while trauma may be shortlived. Depression is a period of mental condition of low morale which affects both the young and old people. Ihesie (2015) states that:

> Depression is the highly widespread of all the poignant illness or psychiatric disorder that can occur at any age, as the aged, adult, adolescent and children are hurt from this illness. It is a sickness that influences the behavior, mood, emotions, thought and the nervous system. It may be brief and trivial. The victim may only be sensing downhearted or disappointed for a short while, but the disorder may be less dangerous or mild (p.44).

There are also cases of severe depression where the patient may break down emotionally or have an increased urge to commit suicide or attempt suicide. Globally, millions of people suffer depression. In 2000, World Health Organization (WHO) reported that depression was the leading cause of short-term disability in our present-day societies that is bursting with materialism. The report further noted that billions of dollars are lost in productivity because of depressed employees. The disease is known to disrupt the normal activities and lives of millions of people all over the world, resulting in decreased work productivity. Statistics also suggest that women are more likely to suffer from a depressive illness than men. Infact, two out of three patients in hospitals with depression are women and most of them are married.

The intensity of reaction is always influenced by a person's unique level of emotional sensitivity. It should be noted that people are not created equal in terms of their psychological vulnerability. Some factors are believed to have great bearing on how people perceive and react to very stressful life events. These factors include inborn emotional sensitivity, biological predisposition for psychiatric disorders and the role of early adverse life event.

A) Inborn emotional sensitivity: Numerous studies have clearly demonstrated that some individuals are born with nervous systems that are wired for exquisite sensitivity. Generally, these infants (about 10 percent of all babies born) have no sign of brain damage or abnormal neurobiology. They are just sensitive and these youngsters have a rough time from the beginning. They are easily upset, they may cling to their parents, and they shy away easily from strange or unfamiliar situations. Excellent parenting can provide much needed comfort and soothing, but most of these children will continue to be psychologically sensitive for the rest of their lives.

B) Biological predisposition for psychiatric disorders: There is increasing evidence that some forms of mental illness are linked to abnormalities in brain chemistry and can be

due in part to genetic factors. Such disorders include Schizophrenia, panic disorder, depression, autism, bipolar disorder and attention deficit hyperactivity disorder (ADHD). Each of these illness results in a variety of specific symptoms and it is important to note that people with these disorders are generally more vulnerable to the effects of major stressors.

C) The role of early adverse life events: child abuse or neglect can have a lifetime effect. During the past ten years, research has revealed that severe neglect, especially during the first year of life, can result in persistent abnormal brain functioning. Current theories strongly support the idea that sufficient amounts of touching, holding, caressing and rocking of young children (as well as all infant mammals) are essential stimuli necessary for normal brain development, a considerable amount of which continues well after birth. Without this, abnormal nerve cell development can leave a brain in a more or less permanent state of hypersensitivity, which results in persistent, excessive emotional vulnerability. Although loving, nurturing experiences later in childhood can help a child to some extent. Such positive experiences do not appear able completely to undo the damage. The frequent result is lifelong psychological sensitivity and increased risk of anxiety and depression.

We usually associate the word trauma with single event such as major accident, natural disasters and acts of war. While most people believe that to be traumatized implies experiencing or witnessing a terrible event, it is not necessary however to be present at the site of a disaster before being affected. Sutton (2002) states that:

> Our vulnerability to the effects of trauma is increased with the speed of satellite communication where news reports including pictures and footage of disasters can reach the world in minutes (p.105).

News about unpleasant and traumatic events like accident, fire outbreak, armed robbery, abduction and crashes can be shared within minutes of its occurrence. The unsuspecting viewers, readers can be extremely traumatized even without being present at event site. We realize that these repercussions are widespread and affect not only those who are directly involved in the event itself. There is a complexity of influences that spreads far beyond the place where the event occurred. The catastrophic event in New York on 11th September 2001 with its attendant trauma on millions who listened to the news and followed the events on other audio-visuals corroborates our claim. A considerable portion of the global community

was traumatized as a result of monumental human and material losses suffered by the whole world.

For over thirty years, dictionary definitions of trauma have identified shock and wound as factors that cause lasting effects or damage. These three facets, shock, wound and a lasting effect remain in the literature and are still central to our understanding of trauma. The task of describing how trauma affects people is referred to as Post Traumatic Stress Disorder (PTSD). The term PTSD was first used in 1980 and it includes three types of symptoms, the re-experiencing of the event, a lack of affect or numbness and active avoidance of any reminder of what took place. Goldberg (1990) opines that

> PTSD is an incapacitating, lingering condition with profound upsetting signs like incessant deep anxiety, detachment, deadening and recurrence. Victims who develop PTSD recognize that these signs are persistent for years, enduring an overwhelming in professional, communal and other aspect of life (p.85).

The intrusion of the past into the present is one of the main problems confronting persons who have developed psychological symptoms and psychiatric disorders as a consequence of traumatic experience. Swallow M. (2002:45) remarks that "people who have been devastated are intentionally or unintentionally plagued by nightmares, flashbacks and distressing memories." They may continue to struggle with the powerful emotions experienced at the time of trauma and using the same self-protective means that they initially learned so as to shield themselves from the traumatic experience.

While PTSD can occur following a wide range of experiences and while its symptoms may be quite varied, there are three characteristics of PTSD. The first is that one may continue to re-live the trauma, continue to think about it, to feel it and to worry about each detail long after it actually took place. Secondly, one will avoid any situation that is similar to or reminds one of the original experience. The third characteristic is that one will be constantly watching and waiting for a repeat of the experience thereby feeling very anxious. There are many ways in which one might re-live the frightening event. It is as if the experience is constantly popping into your thoughts. The painful emotions that were once experienced are being felt again. This may happen in the form of a nightmare that comes night after night. In rare cases, some people even have flashbacks, reliving the experiences as if in a dream, even though they are awake. Their eyes may be open but they react as if they are dreaming, reliving the experience as if it was actually happening again. Such was the case of a White House invader, Omar Gonzalez

who scaled the White House fence and was caught carrying a dangerous weapon and ammunition when being interrogated by secret service officers just inside the building on 22nd September, 2014. Gonzalez, a US Military expert who was honored for a service in the Iraq war, faces charges of illegally entering "a classified building" carrying a deadly or dangerous weapon. Family and friends later told the Washington Post that Mr. Gonzalez was grieving from post-traumatic stress disorder (PTSD) after serving as a riffleman in Iraq. The patient is trying to re-live the horrible experience he had earlier during the war thereby unable to separate the past from the present. There is a scientific term for this process of being unable to separate what is happening now from the horrible experience that happened some time ago, it is called being in Dissociative state. It can last just a few seconds to several hours and even several days. It may be triggered by anything reminding the person of the original trauma such as the anniversary of the event and it is usually extremely painful.

It should be noted that traumatic experiences can result in cynicism, bitterness, distrust, alienation, hatred, vengefulness, demoralization, loss of faith and loss of hope. All these are ways through which one can be traumatized by terrifying events that ought not to happen. Coping with trauma entails separating the past from the present and gaining control over both the painful emotions and self-protective defenses erected against them. Many traumatized persons are urged "move on" "put the past behind you" or worse, "Get over it". Traumatic events may include flood, tornadoes, earthquakes, fires, displacement, plane crashes, car accidents, train wrecks, rapes, kidnappings, assaults, murders, school shootings, terrorist attacks and war related mayhem. It also includes traumatizing event that take place in private, behind closed doors and those that are kept secret, childhood maltreatment and domestic violence.

Symptoms of trauma

Symptoms of trauma can be divided into two main classes: Emotional and psychological, Physical symptoms.

Emotional and psychological trauma include, shock, denial or disbelief.

- Anger, irritability, mood swings
- Guilt, shame, self blame
- Feeling sad or hopeless
- Confusion, difficulty in concentrating
- Anxiety and fear
- Withdrawing from others

- Feeling disconnected or numb

The physical symptoms include the following

- Insomnia or nightmares

- Being startled easily

- Racing heartbeat

- Aches and pains

- Fatigue

- Edginess and agitation

- Muscle tension

These symptoms and feelings typically last from a few days to a few months, gradually fading as trauma is being tackled. But even when one is feeling better, one may be troubled from time to time by painful memories or emotions, especially in response to triggers such as an anniversary of the event or an image, sound or situation that reminds one of the traumatic experiences.

The notion that people involved with a trauma survivor can develop their own symptoms of traumatic stress first appeared in the literature in a classic paper by Sarah Haley (1974:111) in which she describes how she was affected by working with traumatized veterans. This was before the diagnosis of PTSD was conceived. Catherall (1998:125) opines, "by the 1980s, we had both the diagnosis and a beginning awareness that the effects of traumatic stress could somehow be transmitted to people who were not themselves exposed to the traumatic event". But, just as it was difficult to introduce the concept of traumatization into the existing psychiatric nosology, the concept of secondary stress needed the support of research and wide spread clinical acceptance. The secondary stress ignores the original source of stress and rather focuses on the route through which the effects are transmitted. Figley (1989:75) identified four ways in which a family system can be traumatized.

1. Concurrent effects: Every members of the household are completely influenced by the disturbing occurrence like car accident and natural disasters.
2. Empathetic effects: Some family members are indirectly troubled having heard the ugly emotional traumatic event being experienced by their loved ones.
3. Derived traumatic stress: Derived traumatic stress occurs as a result of other family members being conscious of the awful experience of their siblings. Kishur (1984:201) originally described this as chiasmal effects, but the modern term is derived traumatic stress.

4. Intra family trauma, family members are traumatized by other family members, as in cases of abuse, rape, physical assault, betrayal, etc.

It should be noted that other family members may develop their own trauma symptoms and sometimes, the effects of traumatization are so powerful that they are transmitted across generations, even to children who were not born when the trauma occurred. This appears to be the case of most Caribbean people who are today traumatized as a result of injustice, exploitation, humiliation done to their ancestors. This type of trauma according to Kishur (1984:65) is secondary traumatic stress. This is a process through which other members of a particular generation are traumatized having being exposed to injustice done to their people. Slavery and the export slave trade dented the psyche of both slaves and the population from which the slaves were obtained. The image of inferiority complex as a species of the human group was consciously imposed on these people. The settlers (whites) considered the Caribbean people as inferior human beings and they were so treated with little or no respect. They were seen as animals who did not merit any human courtesy. This psychological trauma defeated their self-confidence and slowed the drive of internal capacity to confront issues that were intrinsic to societal growth and development. The world view imposed on the Caribbean as the weak link in the global chain is derived from these centuries of forced migration and the inhuman marchandisation of the Caribbeans. The consequences of this inhuman treatment are grievous and they can be summarized thus: cynicism, bitterness, distrust, alienation, hatred, vengefulness, and demoralization, loss of faith and loss of hope.

Trauma is undoubtedly an integral aspect of Caribbean literature. This concept features prominently in past Caribbean travails especially the unpleasant experience and memories of slavery. Munro (2006) opines

> It is generally believed that stress is an inevitable part of Haitian and Caribbean ancient knowledge. The history of servitude ruthless removal and its lasting post – consequences remains to be calm, tamed and utilized. The outstanding narratives of Caribbean literary works have virtually without exclusion discussed the ancient inheritance of the shocking, coerced dislocation of slavery (p.81).

In Caribbean poetry, for example, pictures of breach and splitting have expressed both the violence of New World history and its legacy of spatiotemporal willingness, as in Aimé Césaire's notebook of a *Return to the Native Land*: Island scars of the water, island evidence of wounds, islands crumbs, island unformed. Similarly, individual and collective memories have

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been characterized by lacks, lacunae and traumatized memories. Césaire (1995:59) notes "so much killing in my remembrance. In my remembrance are lagoons. They are concealed with deceased skulls… my remembrance is enclosed with killing. My remembrance has a girdle of dead bodies."

The greatest leading modern personality involved in recomposing Caribbean ancient history is Edouard Glissant who explains the occurrence of narration as battle with no observers, the failure to invent an unwitting narrative because of the loss of remembrance in everyone. Because we are not solely lacking history, it is simply dizziness. Our time is far spent, we have to own it now. Glissant (1985:205). The knowledge of stress is the foundation of Glissant project, and of Caribbean knowledge in general, as he proposes in his pretentious questioning.

> Would it be laughable to see our narrative experience as a constantly moving neurosis? To view slavery as a stressful shock, or displacement (in the foreign land) as an oppressive stage, servitude as the era of dormancy… our daily fictional as signs and also our pride of "coming back to ancient things" as a likely reflection of the irrational anxiety of his history. Glissant (1981:66)

Glissant is in fact largely echoing many of the ideas central to Césaire's Negritude and indeed to Fanon's critique of the colonized psyche in that all the three figures identified the slave trade as an initial "traumatic shock" that continues to manifest itself in post slavery, post colonial Caribbean societies. In her prominent work on trauma, Caruth (1996:11) describes trauma as "an irresistible occurrences of abrupt or disastrous occasion in which the reaction to such occurrence happen in the usually tardy, overwhelming constant manifestation of imagination and other disturbing incident". Likewise, Suk (2001:75) contends that "trauma appears firstly to propose a contradictory ideal where an overwhelming occurrence is at once unreachable to the individual who went through it and are also accessible in terrifying, delusion and undesired replication…" The occurrence evades straight allusion and awareness and yet offers repeated anguish. Herman (1992) states that

> Stressful occurrence provokes extreme and enduring modifications in bodily stimulation, feeling, reasoning and remembrance so that each person may encounter strong feeling but with no definite remembrance of the occurrence or may recall all in part but devoid of feeling (p.34).

The consequences of the stressful occurrence, Herman says, "*locate everyone hooked between the limit of memory loss or of re experiencing the stress, amid catalogue of extreme*

irresistible emotion and dull moment of no emotion at all." (Herman 1992:47). The consequences on memory are accordingly deep: the "normal" wish to overlook is always contradicted by impulsive, upsetting re-collection of remembrance than compelled memory and bad dream.

2.4   Mental health challenge in Caribbean communities

Mental illness is a very different kind of experience, compared to other types of sickness that human beings have been exposed to. The cause, manifestation and subsequently, the management have been shrouded in mystery over the ages. The nature of the causes was the fundamental dilemma of an illness that could alter the normal functioning of the mind. This is definitely different from other infirmities where we can identify the offending agent or explains the malfunctioning of an organ or the existence of a growth causing discomfort. The immediate explanation was to ascribe it to the supernatural theory predominant at the time. The quest to discover effective treatment of mental illness led to the adoption of inhuman methods such as beating, purging and bleeding since evil spirits were believed to inhabit the blood, body fluids and the bodies of their victims. Unfortunately, the black culture, which is responsible for our contemporary religious experiences, has remained fixated at this point despite empirical evidence that these earlier postulated theories and beliefs are wrong.

Frantz Fanon's work provides invaluable insight into psychology of colonial oppression in Caribbean Islands so too can his theories be generated to explain the plight of other colonially oppressed individuals and groups. Fanon's ideas can be used to analyze and understand other nations that compartmentalize, dehumanize and oppress groups of individuals based on race, origin, religion, skin colour, as well as to comprehend the psychological effects that these actions bring forth. The Caribbeans were forced to endure countless massacres, dehumanization, sterilizations, cultural assimilation and denials of nearly all rights and freedoms. These malicious events, along with the loss of their homeland to foreign invaders, left the population with grave, recurrent psychological consequences as suggested by the high prevalence of mental illness in the modern population. Although the intents of colonization of Caribbean Islands and other colonized territories may vary, the resulting psychological effects are quite congruent. This is as a result of violent killing of members of specific group, causing serious bodily or mental harm to other members of the same group, deliberately inflicting conditions aimed directly at the destruction of these individuals, imposing measures to prevent births of the group progeny.

Mental health related diseases are common in Caribbean communities and the reasons are not farfetched. The major index is depression occasioned by past and current inhuman treatment that tends to overwhelm an individual self-perception, self-esteem and above all self aspirations. This health challenge is further compounded by the fact that a good number of these mentally challenged patients do not have access to good medical facilities. It has been observed that African Caribbean have higher rate of mental illness than their White counterparts and nearly seventy percent do not receive adequate care. They appeared to be more visible among inpatients or domestic care patients and less visible in casualty care. In line with the U. S. Department of Health and Human Services Report, the consequences are extensive and unpleasant. Communal influence such as unbearable homicide rate, unbearable school drop-out rate, poverty, and unemployment are pointers that increase African Caribbean tendency of suffering psychological disease, in line with 2009 Health Disparities Report by the Connecticut Department of Public Health, Negro Caribbean also appear to be in feeble health than the bigger group since they do not have means to or do not apply for enough protective measures.

Furthermore, it appears there is high level of humiliation and misconception about emotional disturbance in the Negro society and it acts as an impediment to accomplishing emotional stability. This development is due to intense fear being nursed by the black in an intolerable society. Negro-Americans and Afro-Latinos who are determined to open-up always, search for assistance much later after signs firstly appear said Gretchen Chase Vaughn, one of the few Negro private practice psychologists in Connecticut. Vaughn (2013) states:

> It's not just the stigma, all communities have that stigma. I think the stigma for us is a fear that the mental health system might not treat us well. Often we get the image of angry Black man or the angry Black woman when in reality our people are hurt or depressed by a society that tells them they are less than (p.2).

Truly, there are also various motives why people are unwilling to seek assistance said James Siemianowsk, a former social worker and representative for the Connecticut Department of Mental Health and Addiction Services. He opines, emotional disturbance is adversely depicted. We have label of person who break the laws. The truth is that most people suffering emotional disturbance are usually oppressed, other motif is that they are not always hired, so the anxiety is real. Many race scholars ascribe the high level of shame concerning emotional disturbance within societies of colour, as multifarious, namely; historical, psychological, and economical. We regularize stress in the Negro society despite the fact that it affects us and our

grandchildren, said Kevin Muhammad, president of the Connecticut African-American Emancipation Challenge, a group that attempts to terminate campaign on drugs. There is also the stress of putting on a weepy cover to conceal the agony that emanates from poverty, unemployment and racism.

According to a 2009 Yale Study conducted at Whitney Humanities Centre, Yale University, it was established that poverty significantly influences mental health. The victims who are afflicted with poverty are triple times most probable to experience emotional stress. The black less Antilles people are most probable to live below miserable level and most probable than their Caucasian colleagues to be gainfully employed. Furthermore, the level of paucity among the Negro Caribbean was 3.6 times higher than the poverty rate among the Caucasian. Poverty is particularly important as an environmental determinant of mental health in Caribbean Islands for two reasons. According to World Health Organization, first, poverty is prevalent and the Caribbean areas have some of the topmost rate of complete poverty in the world. Second, there is also overwhelming proof that supports a connection between poverty and mental challenge. The scholars suggested that the rapport between poverty and mental challenge was collaborating. Precisely, they made available proof from five researches in low and middle income nations in demonstration of a rapport between low level of education, low income and common mental disorder. It had been authenticated medically that the poor have higher likelihood of developing mental disorder than the rich because of various stressors in the surrounding. Oyewole (2015) states that;

> The poor may be susceptible to mental sickness through means like communal relegation, high concentrated stressor and decrease access to social capital, social drift, lack of food and obstetric risks. Paradoxically, mental sickness may lead to poverty because of volume of money spent on drugs, loss of job and declined performance (p.25).

Many scholars are also of the opinion that the servitude inheritance affects the manner Negro-Caribbean handle emotional stress. Constant punishment, sexual assault, and other humiliating oppressions cause them emotional disease. Slave conceal their oppression not only to evade being viewed as feeble but to also stay alive, later, force was compared with staying alive. Regrettably, that shame still manifests and is more worsened by an ancient anxiety among Negro-Caribbean to look for assistance from emotional agency that may not identify their definite ethnic issues and usually mistreat or misinterprete their condition. At times, inability to look for remedies for mental challenge is not just a question of stigma but a distress inactivity that devastate the victims. This occurrence according to mental specialist forces

victims to seek unorthodox remedies. Swan Keyes, a California-Licensed psychologist who practices societal treatment with expressive art in Hartford, said her healing comprises the practice of attributing the fault to communal features instead of individual intolerance, paucity and inadequate work are instances of communal features that acts as causes and affects the mind, said Keyes who also teaches a class on White moderate intolerance. She concluded by saying "it is our world that is unhealthy and that is the challenge we need to tackle".

It is pertinent to note that mental health challenge forms an integral part of Caribbean literary exploits. Just like their African predecessors, the Indians brought to the Caribbean region as indentured servants after the abolition of slavery lived a similar experience of uprooting and displacement and were also subject to forms of abuse, oppression and trauma which make them vulnerable to mental illness. This makes Fanon's insistence on the relationship between colonialism and mental illness quite revealing and instructive. Even moving beyond Fanon's understanding of colonialism as the force directly responsible for the emergence of psychopathologies, recent studies have drawn mainly on Freudian theories to expose the subtle mechanism of domination employed by colonial psychology. Michael Beaubrum (1992:105) in his studies on early psychiatric practice in the English speaking Caribbean produced the first assessment of institutionalization of mental illness in the region in 1976. He reviewed the contribution of asylum where mentally challenged were being treated. Lawrence Fisher in his book *Colonial Madness* (1985) also made useful revelations. Though geographically limited in its scope, the anthropologist explored the perceptions and treatments of mental health in Barbadian society. He also advanced an argument for presenting madness as a cultural construct contributing to the maintenance of colonial legacy in the local social order. Commenting on Fisher's book, Roland Littlewood (1997) professor of Anthropology and Psychiatry at University College, London points out this:

> Fisher has noted an extraordinary salience of the madman in West Indian calypsos, tales, gossip and literature. He has offered an ironical, and ultimately hopeless, internalized image, one rooted in the identity which the White has ascribed to the Black, the epitome of worthlessness (p.205).

The importance of female Caribbean writers cannot be over-emphasized in the discussion of madness as a theme in Caribbean literature. In the introduction to their anthology of women's narrative in the Caribbean, Pamela Modecai and Betty Wilson noticed "an early and persistent preoccupation with madness – 'la folie antillaise' – on the part of Caribbean women writers. They argued that "the image of the 'mad woman', the ultimate victim, serves

as a social metaphor for the damaged West Indian psyche. These female writers painted the picture of Caribbean women whose sense of self is severely compromised and who resort to madness and suicide to escape the "existential disease of belonging nowhere, of being deprived of identity. The most significant contribution to the exploration of fictional representation of madness in Indo-diasporic female writing can be found in Veronique Bragard's book *Voyages into Coolitude*: *Kala Pani woman's cross-cultural memory* which analyses literary texts written both in French and English by women descendants of indentured labourers scattered across the world. Madness, argues Bragard, is culturally, historically and socially defined and in the context of migration it can be associated with identity crisis and exile. She remarks that Caribbean literary representation of madness is fundamentally rooted in the memory of traumatic historical experiences of uprooting (deracination) and indentureship. Madness has entered the collective imaginary of Caribbean people as a result of the violence and displacement suffered by the early waves of indentured labourers whose painful psychological legacy has been both consciously and unconsciously passed on from generation to generation and lamentably immortalized into literature.

2.5   Coping with traumatic experience

Coping is a process by which a traumatised patient endeavours to deal with stress or other related psychological challenge. Coping strategies are mechanisms for problem solving that enhance facing and adjusting to reality. The patient ability to cope with stress is highly individualized and it is a function of numerous factors such as past experience (success or failure) in managing stressful events, physiologic strength and status, perception of the problem or the stressor and perceived support from the environment. Coping with the real traumatic occurrence is a complex process that requires the person to confront the initial unpleasant event with the aim of reviewing the circumstances surrounding the event so as to be able to prevent the reoccurrence in the future. It should be noted that there is no traumatic experience that cannot be managed once the victim is ready to face reality. Milton (1979:88) opines that, "to say that a particular psychiatric condition is incurable or irreversible is to say more about the state of our ignorance than about the state of the patient". The above statement attests to the fact there is no mental challenge that is irreparable once the patient or the victim is determined to forge ahead.

Working through trauma can be scary, painful and potentially retraumatising if not properly done. This explains why the healing work is best administered by the help of an experienced trauma therapist. John Scott (1992:107) remarks, "recuperating from a shocking

event lasts long and everybody heals at his or her own speed. But if months have passed and your symptoms are not improving, you may need professional help from a trauma specialist." Finding the right therapist may take some time but it is inevitable to choose an experienced trauma expert. After meeting a potential trauma therapist, ask yourself these questions:

- Did you feel comfortable discussing your problems with the therapist?

- Did you feel like the therapist understands what you were talking about?

- Were your concerns taken seriously or were they minimized or dismissed?

- Were you treated with compassion and respect?

- Did you believe that you could trust the therapist?

In order to heal from psychological and emotional trauma, you must face and resolve the unbearable feelings and memories you have long avoided. Otherwise, they will return again and again, unbidden and uncontrollable.

Traumatic experience overwhelms us when it occurs. Sadly trauma does not necessarily end when the traumatic situation is long past. Many traumatized persons continue to re-experience the trauma whenever memories of the events are evoked resulting in painful emotions and sense of helplessness. Though, dealing with trauma involves severance the bygone from the future and overcoming both the painful emotions and the walls mounted against them. It depends also on our perception about the ugly event, that is, the ascribed meaning of the dreadful occurrence. Some people seem inseparable by horrendous childhood experience while others remain shackled to their past as a result of negative perception of the unpleasant event. It is not our actual experience but the meaning that we attach to it that determines how that experience will be registered in our nervous system. For this reason, distressed people are encouraged to change their negative perception about the event so as to be able to face the reality and forge ahead with life. Many traumatized victims according to Kate Chard, are urged thus, "move on", "put the past behind you" or worse, Get over it. The challenges of trauma are experienced in diverse ways and on daily basis by every individual either within the family or in the outside world. Trauma was estimated to have caused 10% of all deaths occurring in 1990 worldwide with the prospect of causing more deaths in subsequent years. To underscore the seriousness of trauma, a World Health Organization study of trauma revealed trauma to be the 4th most disabling disease worldwide in 1990 and anticipated   that trauma will become the 2nd most disabling disease, following heart disease by 2020. (Lear 2000:105) remarks "Trauma has become the leading cause of deaths in all regions of the world and is capable of decimating the global population if left unregulated." This shows the

importance of this sub-topic "coping with traumatic experience". The importance cannot be overemphasized given the avalanche of ugly and natural events like floods, earthquakes, deadly diseases and scientific disasters taking place globally. People are being traumatized as a result of avoidable wars leading to deracination, displacement and even by   different epidemics ravaging the Caribbean islands. The global community is currently dissipating much energy towards curbing the Ebola virus which continues to record more deaths daily. One can continue to imagine how traumatized the families of Ebola victims will be, not to mention the agony of relatives of British trained medical doctor, Stella Adadevoh who had put in well over thirty years in medical services only to be killed unexpectedly through her selfless effort towards preventing the spread of dreaded Ebola virus. She has through her selflessness, unwittingly written her name in the sands of time and into the hearts of millions of Nigerians. The need to regulate the attendant trauma therefore led to researches on coping with trauma or therapies for coping with trauma.

In the wake of trauma, developing a greater feeling of self-worth, self-efficacy and self-cohesiveness is a major undertaking. Understanding yourself better should be of some assistance. Ideally, self- understanding will promote self- acceptance and help undo some of the damage to self –worth. It also helps in changing your view of yourself. Shelley (2006) states:

> People who have been spared severe trauma usually develop positive illusions that sustain a sense of well-being and promote success. With negative illusions, you can steer yourself right to a pit. You can damage yourself; your-self can become more and more incapacitated and impaired (p.117).

How you think of yourself has a major steering function, it shapes how you feel, how you behave, indeed, who you are. The "me" influences the "I". When defined on the basis of self-hatred, the "me" damages the "I". It is easy to see the shaping effect of yourself concept on yourself by thinking of the negative side. How often do you criticize yourself? How often do you blame yourself for unpleasant experience? Tear your down in your own mind? Berate yourself? Express contempt for yourself? Belittle yourself? The question is that, what are the effects of these negative thought on your self- efficacy? The answer is simple, like being abused by others, this self –abuse fuel despair and a sense of helplessness and hopelessness. The obvious solution here is to change how you think about yourself and begin to develop positive thoughts. Although, it is not easy but the fact is you have relatively good control over what you think. To some degree, you can take charge of what you think, exerting some control over what you feel in the process. The potential to control your thoughts is the rationale behind

cognitive therapy. It is not easy especially if one is depressed but it is quite possible. It takes a lot of work like everything else worthwhile. The first step in cognitive therapy is becoming aware of your automatic negative thoughts and demoralizing stories. The next step in cognitive therapy is questioning your automatic negative thoughts by constructing alternative stories. Begin to think beyond relationship with others, you also need a secure relationship with yourself.

Worden (1991)

> Like your relationship with others, your relationship with yourself is multifaceted, you can be kind to yourself and cruel to yourself. Developing a healthy relationship with yourself is of utmost importance, you are with yourself all the time and the relationship is lifelong (p.57).

Think of secure attachment as a model for your relationship with yourself. You could be encouraging, supportive, nurturing at best, loving toward yourself. It does not mean that you won't also be frustrated with yourself and critical of yourself but a general benevolent and compassionate relationship with yourself will make your self-criticism less damaging and more tolerable.

Another notable therapy of coping with trauma is music. Harnel (1979) states

> Music is the harmony of the universe in microcosm: for this harmony is life itself, and in man, who is himself a microcosm of the universe, chords and discords are to be found in his pulse, in his heart beat, his vibration, his rhythm and tone. His health or sickness, his joy or displeasure show whether his life has music or not (p.11).

It shows the importance of music to man and also explores neuro physiological changes that occur when we listen to or take part in musical activity, and the relationship between music and emotions. No one really knows when Homo sapiens first started to use, understand and enjoy music. However, some believe that music; song and dance preceded language as a means of communication and in evolutionary terms many animals have used musical utterances to establish territory and attract mates. It is believed that all human beings have capacity to react to music and they can be found in observations on the unborn child when a rhythmical stimulus leads to motor responses. This innate capacity of the brain to interpret musical information suggests that the process has some biological survival value. Blacking (1987:109) suggests that "this lies in the potential that music has for stimulating and cementing social integration and

personal relationships. Music has the power to heal by helping people to understand and rationalize emotions if used appropriately and with care." It is advisable that traumatized victim be introduced to familiar music which can easily arouse his emotions. Sacks, (1982:55) observes that "many of his patients with post –encephalitic parkinsonism were released from their bondage by music. One maintaining that the disease 'unmusicked' her and that she had to be 'remusicked'. In her 'frozen' state, this patient would remain motionless and helpless, until music came. Even the imagining of music, her own inner music, would suddenly restore her to a free and graceful moving being". Commenting on the efficacy and potency of African music, Nelson Mandela (1988) states that

> The intriguing of African music is that it elevates even as it narrates a depressed narration. You may be impoverished, you may have only dilapidated house, you may have lost means of livelihood, but that song gives you confidence. African music is usually about the ambition of African people and it can stir up political determination of those who are not quite interested in politics. One only has to observe the contagious songs of African events. Politics can be reinforced by music and it also has a force that resists politics (p.155).

Music is such a powerful tool which no one can resist. Over the years scientists and mystics alike have researched deeply into the place of music in human life. They have concluded that it is indispensable to promoting physical, emotional and spiritual health. It is scientifically proved that music influences the circulation of blood in humans as well as animals. Anselam (2004) states

> Music causes blood pressure to rise and fall. We now know that variation in blood circulation depends on the pitch, intensity and timbre of the sound around us. Music increases metabolism, direct muscular energy, increases or decrease respiration and influences emotion (p.38).

In some American companies, it is customary to have a cool and gentle music played throughout working hours. This enhances concentration and productivity as affirmed by clinical psychologists, psychiatrists and metaphysicians. This underscores the importance of music in not only coping with trauma but also in restoring traumatized victims to their normal selves.

The three cornerstones of good physical health are adequate sleep, good nutrition and physical fitness but it has been observed that traumatized victims find it extremely difficult to cope with these inevitable recipes. Joh (2005) asserts

Chronically high levels of stress hormones associated with depression can interfere with all three contributing to problems with sleep, appetite and energy. While antidepressant medication may help alter these stress –induced physiological changes, you can also do your part to help the medication do its work. Conversely you can impede the medication's effectiveness by perpetuating stress (p.165).

Sleep is a naturally recurring state of animals characterized by altered consciousness, relatively inhibited sensory activity, inhibition of nearly all voluntary muscles and reduced interaction with surroundings. It is distinguished from wakefulness by a decreased ability to react to stimuli but it is more easily reversed than state of hibernation or of being comatose. On the other hand, insomnia is a sleep disorder that is characterized by difficulty falling or staying asleep. People with insomnia have one or more of the following symptoms: Difficulty falling asleep, waking up often during night and having trouble going back to sleep, waking up too early in the morning and feeling tired upon waking. There are two types of insomnia, primary and secondary insomnia. Primary insomnia means that a person is having sleep problems that are not directly associated with any other health condition or problem. Secondary insomnia is having sleep problems because of something else such as health conditions like asthma, depression, arthritis or other health challenge. It should be noted that sleep disturbance is not just a symptom of trauma; it is a potential cause of depression. It is therefore recommended that a traumatized person should make deliberate effort to have adequate sleep that is devoid of interference.

Trauma is also associated with a decrease in appetite and weight loss which naturally undermine the general health and energy level. Many traumatized people must therefore force themselves to eat good diets with deliberate abstinence of fatty foods which could increase cholesterol level in the body. By practicing a healthy diet, many of the known health issues can be avoided. The diet of an organism is what it eats which is largely determined by the perceived palatability of foods. Clinical nutritionists who specialize on the role of nutrition in chronic disease are of the opinion that a poor diet has an injurious impact on health causing deficiency diseases such as kwashiorkor, obesity, cardiovascular disease, diabetes among others. Frederick (2006:111) states "your physical and mental dispositions are authentic reflection of your diets which ultimately determine the brevity or longevity of earthly sojourn". Traumatized victims are often advised to adhere strictly to nutritional counseling so as to avoid complicating their health challenge.

The benefit of exercise cannot be over-emphasized when one discusses ways of coping with trauma related illness. Of course, when one is traumatized or depressed, exercise becomes an uphill task because of fatigue and lack of energy. It is advisable that a ten-minute walk be observed for proper circulation of blood. Getting out of bed can be a major challenge for a severely traumatized person not to talk of taking a shower and getting dressed. However, such a patient should endeavour to engage in an exercise no matter how insignificant. Getting up and going from one room to another or taking a trip to garden can be significant steps. One can think of exercise not just as a way of facilitating recovering from depression but also as a way of maintaining positive mood and preventing recurrence. Moreover, exercise is among the best ways to reverse and prevent the stress-related wear and tear on the body that contributes to depression and other forms of ill health. Scientists now say that direct and passive tobacco smoking which has been linked to cancer of the lungs, premature death and sudden infant syndrome is just as bad as a life without exercise. It is difficult to imagine that being inactive could be comparable to smoking but recent discovery stated that people who do not exercise are also at risks of terminal diseases such as cancer, hypertension, kidney and liver failure. A new study published in the new Lancet estimates that as many as 5.3million deaths around the world were caused by physical inactivity in 2013 while cigarette smoking is estimated to have caused about 5million deaths globally each year. Adebayo (2015) states that:

> We know that as soon as somebody starts moving their blood sugar improves, their blood cholesterol and trigly carides improve and that is very consistent. Every time you move, it gets better, every time you don't it gets worse. Physical inactivity has a large impact on the health of the world. In fact its impact is comparable to that of cigarette smoking (p.41).

Corroborating the findings of the researchers, family health physician, Segun Agbaje states that research has shown that 6% of heart disease, 7% of type two diabetic and about 10% of colon and breast cancer are linked to lack of activity.

Being inactive also applies to people who engage in desk bound professions like bankers, secretaries, counselors and the likes. This class of people spends hours sitting down attending to their clients but a new study by a team of international experts from universities and institutes in Britain, Australia and the United States published in the British Journal of Sports Medicine recommends that we should stand, move, thereby exercising our system even while at work. The lead scientist and principal investigator of the study, Gavin Bradley (2015:45) remarks that corporate officials should leave their desks for half their working day to lower their possibility of heart attacks, cancer, or diabetes based on a new guideline

recommending that people spend at least two hours and preferably four a day on their feet. Bradley said the first level of activity is simply standing. This is recent and important for many who work long hours in offices or whose job dictates that they sit down for a long time. Experts have been ringing it in our ear that sitting for long hours is not healthy since it has been associated with a significantly higher risk of heart disease, diabetes, obesity, cancer and depression, as well as muscle and joint problems. Some researchers have gone on to state that office chair is worse for your health than smoking and kills more people than HIV. Bradley who is also the director, Active Working CIC, one of the groups that conducted the research says the study reviewed that average office worker sits about 10hrs a day and this includes hours spent in front of the computers, plowing through e-mails, making calls or writing proposals and eating lunch. He notes that this can be dangerous because the rate of metabolism slows down when most of us are sitting, a situation that portends danger for the heart. Bradley states:

> Metabolism slows down 90% after 30 minutes of sitting. The enzymes that move the bad fat from your arteries to your muscles, where it can get burned off, slow down. The muscles in your lower body are turned off. And after two hours, good cholesterol drops 20%. Just getting up for five minutes is going to get things going again. These things are so simple as they are almost stupid.

Consultant cardiologist Tope Aribisala agrees with Bradley, that sitting for too long shut down the metabolic pathways and some major calorie-burning functions in the body thereby increasing one's risks of being obese. The heart specialist states the more sedentary your life is, the shorter your life span will be. He notes that being obese has been identified as predisposing factor for diseases such as hypertension, cardiovascular diseases, cancer, diabetes and sudden death arising from strokes. Aribisala says, though we have been saying that sitting for long is not good, many people do not take it seriously. It is simple, when you are sitting, many metabolic processes in your body stop. They take a break till you start moving again. When you stop moving by sitting in a position for long, fat is not burnt because bodily processes that should take up fat do not. Gradually, you build up fat cells that may increase your chance of stroke diabetes and even cancer. Any time the body does not burn calories, fat cells build up. The cardiologist, however notes that even jogging or exercising in the morning before going to work will not make up for sitting for long at work in the day. Many people think that because they exercise, they are exempted from this risk. They may be wrong, as sitting for long compromises all the benefits of going to the gym regularly. Even if you jog or work out every morning, if you sit for long at work, you are still at risk of developing cardiovascular diseases.

Ideally, people should get up from their desk for five to ten minutes at least once an hour. You should pace your work schedule such that you can take a walk or stretch it out every day.

Closely related to exercise is taking time to have fun. Fun is having pleasurable outing especially in leisure activities; it is an event that can be arranged or unarranged, formal or informal. It is a pleasant diversion entertaining the psyche and physique from whatever slight or serious stressor. Though especially connected with amusement and comedy, fun may be experienced in the course of social gathering, vocations and also in spiritual programmes. There are so many psychological and physiological benefits that are associated with fun. David Smith (2008:211) notes that "apart from invigorating the mind, fun detoxifies the heart by relieving distressed person from mental discomfort thereby enhancing emotional and mental stability". Koster Ralph (2010:22) on his part asserts, "fun is sometimes regarded as 'social lubricant' important in adding to one's pleasure in life and helping to act as a buffer against stress." Also related to fun is the term recreation which appears to have been used in English in the late 14th Century meaning 'refreshment or curing of a sick person'. The need to do something for recreation is an essential element of human biology and psychology. Recreational activities are often done for enjoyment, amusement or pleasure and are considered to be 'fun'. Recreation is an essential part of human life which is shaped naturally by individual interest and environmental factors. It can be communal or solitary, active or passive, outdoors or indoors, healthy or harmful and useful for society or detrimental. A list of these activities can include the following, reading, listening to music, watching movies, gardening, hunting, hobbies, sports, studies and travel. It should be noted that not all recreational activities can be considered wise, healthy or socially acceptable or useful, such activities could be gambling, drinking alcohol, drug and delinquent activities. The best you can do when traumatized is to try to be active and to engage in activities that can provide an opportunity to feel pleasure. Gradually, one becomes active and pleasure begins to manifest as one participates in pleasant events. Eventually, the patient begins to notice the return of pleasure. One should anticipate that such pleasure or joy may not last given the gravity of the event that resulted in trauma but the most important achievement is that traumatized person can now put up little smile even if induced.

It should be noted that the first generation of Francophone African writers grouped Caribbean writers with their African counterparts which is largely due to the common parenthood which Francophone Caribbean and Francophone African Literatures shared through Negritude. The Negritude movement which began in Paris with African and Caribbean

intellectuals under a common 'Black' identity strived together to confront racism. Negritude for both of them was essentially a black consciousness movement which attempted to project Africa in particular and black man in general. The later generation of Francophone Caribbean writers refused to accept this assertion. As far as they are concerned, Negritude had failed to meet their aspirations for political autonomy and the unity of the Caribbean countries. This is seen as major deficiency of Negritude which had been pointed out in this review through 'A critique of Negritude'. To address this anomaly therefore, the younger generation had adopted the concept of "Antillanity to cater uniquely for Caribbean interests, not just from the literary and cultural points of view but also economically and more importantly politically. The unresolved political fate of the Francophone Caribbean islands constitutes an important quarrel which the Caribbeans have against Negritude exponents, more so, when almost every Francophone African countries had attained political independence. Another area of weakness noted in the literature review is the mode of treating mentally ill people. These people were subjected to inhuman methods such as beating, purging and bleeding since evil spirits were believed to inhabit the blood, thereby causing mental illness. This crude approach of treating mentally ill patient was criticized in the review and modern approaches were fully discussed.

2.6.   Critique of existing literature on deracination and trauma

We discovered three major gaps in the literature review of deracination and trauma: internally displaced persons (IDPs) and trauma of the unspeakable. Not much work has been done on the challenge of internally displaced persons (IDPs) in the Francophone Caribbean studies. It was also noticed through the assessment of existing literature on trauma that the *trauma of unspeakable* which is relatively new was not discussed in the literature review. A critique of Negritude, a black literary movement which appeared to have outlived its relevance will conclude this section. An internally displaced person (IDPs) is someone who is forced to flee his or her home but who remains within his or her country's borders. They are often referred to as refugee, although they do not fall within legal definition of a refugee. A refugee is an individual who has left his or her native country and is unwilling or unable to return to it because of persecution or fear of persecution. The point being made here is that displaced person is not legally seen as a refugee since he has not moved out of his country but the words is a compound word which may comprise both the displaced indigenous people and refugee. While refugee has a widely acceptable definition under the 1951 Refugee Convention, there is no universally legal definition for internally displaced persons (IDPs). However, the need for international standards for the protection of internally displaced persons became apparent in the

1990s when the number of people uprooted within their countries by armed conflicts, ethnic strife and human rights abuses began to soar. By 1995, there were an estimated 20 to 25 million IDPs in more than 40 countries almost twice the number of refugee. In fact, at the end of 2014, it was approximated that there were 38.2 million IDPs globally according to United Nations High Commissioner for Refugee (UNHCR). This alarming rate in the number of IDPs made the United Nations to adopt a definition of internally displaced persons in 1998 as follows: People or group of people who have been compelled or coerced to run away or to leave home or places of habitual residence, in particular as a result of or in order to avoid the effects of armed conflicts, situations of generalized violence, violations of human rights or natural or human made disasters and who have not crossed an internationally state border. While the above stresses two important elements of internal displacement (coercion and the domestic/internal movement, it is important to note that, rather than a strict definition, the Guiding Principles offer a descriptive identification of the category of persons whose needs are the concern of the Guiding Principles. In this way, the document intentionally steers towards flexibility rather than legal precision as the words "in particular" indicate that the list of reasons for displacement is not exhaustive. Although not a binding legal instrument, the Principles have gained considerable authority since their adoption in 1998. The UN General Assembly has recognized them as an important international framework for IDP protection and encouraged all relevant actors to use them when confronted with situations of internal displacement. Regional organisations and states have also found the Principles a useful tool and some have incorporated them into laws and policies.

In recent time, the challenge of internally displaced persons (IDPs) in the Caribbean islands has been a recurrent habitation problem which successive governments have been trying to tackle. According to UNDP 2011 reports, the Caribbean regions have over 3million internally displaced persons with thousands of unaccompanied children that are fleeing and seeking safety in Central America and beyond. For instance, the earthquake of January, 2010 in Haiti, a Caribbean island, killed about 220,000 and destroyed over 120,000 homes, thereby causing huge habitation crisis the country was particularly ill-equipped to handle. Even before the disaster, Haiti ranked 145 out of 169 countries on the UN's Human Development index facing major housing shortage. At the height of the crisis, more than 1.5million Haitians were living in some 1,500 camps within the country. There are also thousands that were not counted because they sought shelter with friends and family members. The deracinated people who had to leave their homes continue to face avalanche of challenges associated with this sudden migration. About 70% according to UNDP Report claimed that their overall living conditions

have become unbearable given the stress they go through in meeting their basic needs. In addition to this, majority of them feel insecure in their new abode and the attendant psychological trauma is pitiable. It should be noted that other Caribbean islands like Martinique, Barbados, Guyana, Trinidad and Tobago also experience the challenge of Internally displaced persons (IDPs). It is worthy to note that Caribbean people in Small Island Developing States (SIDS) are exceptionally susceptible to displacement by disaster. Given their population size, most of the areas that are badly affected by disaster displacement are Small Island Developing States (SIDS). The residents in these areas are three times more likely to be displaced by a disaster than a person living elsewhere. Regrettably, little attention is paid to displacement risk in SIDS because the total number of people affected in a single case is often insignificant and is therefore overshadowed by larger countries' more headline-grabbing events. The SIDS in the Caribbean and the pacific belong to the most hazard-prone regions of the world as demonstrated only too vividly by recent hurricanes in the Caribbean. According to the International Monetary Fund, SIDS lost appropriately 2% of their annual GDP on average as a result of natural hazards, four times the global average. Yet there is a lack of literature on disaster displacement with a focus on SIDS, and especially with a regional focus on the Caribbean.

Trauma of unspeakable

There are some events in one's life that are extremely unpleasant, they are not only horrendous but incommunicable. A natural reaction to a terrible event is to banish it from awareness because there are no words to describe a traumatic experience. Trauma is purged from consciousness; it is (as psychologists call it) dissociated. The human response to atrocities is to banish them from consciousness. This is because certain violations of the social compacts are too terrible to be uttered aloud or spoken, thereby rendering the unpleasant experience unspeakable. However, these experiences or atrocities refuse to be buried or barred from memory. Equally as powerful as the desire to deny atrocities is the conviction that denial does not work. Regrettably, remembering and telling the truth about terrible events are prerequisites both for the restoration of the social order and for the healing of individual victims. The conflict between the will to deny horrible events and the will to proclaim them aloud is the central dialectic of psychological trauma. People who have survived atrocities often narrate their stories in a highly emotional, contradictory and fragmented manner that undermines their credibility and thereby serves the twin imperatives of truth telling and secrecy. When the truth is finally recognized, survivors can begin their recovery but in most cases, secrecy prevails and the story of the traumatic event surfaces not as a verbal narratives

but as a symptom. The psychological distress symptoms of traumatised people simultaneously call attention to the existence of an unspeakable secret and deflect attention from it. The paradox lies in the fact that a ritual of healing cannot take place unless a trauma story is told. The silence and secrecy that often surround the event that triggered the trauma need to be broken so that the process of recovery can begin. To witness a trauma is to give the victim the presence and supportive context in which they can express the unspeakable. The act of witnessing these testimonies creates a connection between an individual and the community, between past, present and future. The emotional pain of a traumatic experience is disorganising and overwhelming for an individual creating in the words of Arthur. W. Frank (1995) "an injured story teller" who is extremely reluctant to unveil his traumatic past.

The trauma of unspeakable offers not only insights into how the survivors dealt with the pain of traumatic memories but also how they were able to find hope for healing by telling their stories in literature, graphic novels, visual art or simply by creating a personal narrative in their own voice. Traumatic experience may be unspeakable but it is not necessarily unrepresentable. In cases of hideous violence such as genocide, torture, imprisonment and rape, conveying the experience through alternate mode of expression may heal the emotional wounds and at least help the victim to survive. The literary and visual arts are viable mechanism for transmitting what was initially unspeakable. It offers consolation or a temporary suspension of the overwhelming reverberation; art can transform and render pain through images, shapes and even words. This is a process through which victims and witnesses attempt to overcome the barriers created by trauma, employing literary and visual devices so that healing may begin. The victim of unspeakable trauma unveils his concealed agony in anticipation that someone will receive the message thereby allowing trauma to dissipate. Abundant testimonials accounts using different medium (literature, cinema, painting, installation, photography) to express unspeakable events have emerged in the last two decades. This is often conceived and created by artists who did not necessarily live a traumatic experience but rather inherited it from their parents and grandparents or relatives. Literary devices can be used in expressing what has been presumed forgotten, suppressed or simply unspoken. Hirsch has termed it as post-memory, any process through which traumatic memory has been passed down along the generational lines allowing those who did not directly experience the event to finally put the atrocities endured into words. Post-memory is shared to either obliterate or resolve the traumatic memory. In expressing second-hand trauma, however, authors take creative license and can manipulate the unspeakable in unpredictable ways. When trauma is represented many years after its occurrence, it is always influenced by memory.

As much as unspeakable trauma can be represented through literature, it is however remarkable to note that traumatic experience cannot be adequately and naturally represented in a linear, cohesive and coherent narratives. It is quite surprising that even with language dexterity, intuition and intelligence, there are still some scary events which cannot be expressed through language. For this deficiency, it has been said many times and in many contexts that language is psychologically inadequate. That is, language is not sufficient to precisely, or to a satisfactory degree of completeness, articulate one's thoughts, feelings or the intricacies of human experience. As much as two people wish to share or communicate thoughts, their ability to do so is constrained by their mutual understanding of the language in use that is the vocabulary and grammatical complexities which they both understand and only to that extent are they able to communicate. When one user goes beyond the comprehension of the other, misunderstandings occur. Hence, language is only as good as there is mutual understanding of that language. This is because trauma narratives are by nature incomplete, full of gaps and inconsistencies and are sometimes incoherent, they reflect systematic distortions of past memories. They are transformed, modified and sometimes fictionalized as a result of narrativization. Kathryn Robson (2009) points out: "the unveiling of trauma is remedial not because they express what occurred but because it changes it, because it represents the past in a less disturbing manner". Despite the inadequacy of literary representation of unspeakable trauma, it is seen as a worthy panacea of healing trauma no matter how ineffable. It is only when traumatic story becomes a testimonial, when it is being spoken about and witnessed by others, that healing of the wound can take place. Unless a trauma victim summons courage in reclaiming the horror of the event in narrative form, the shattered self cannot recover. In order to understand and integrate the traumatic event into his life narrative, a survivor needs to reconstruct the experience and find appropriate words capable of describing it, so that a path towards the future could be opened. As Judith Herman 2002 so poignantly puts it... an understanding of psychological trauma begins with rediscovering history. We can liberate traumatized individuals from that stigma by encouraging them to open up the concealed wound. Traumatized people should be encouraged to find a way of expressing the unspeakable despite being indescribable or horrific.

The unspeakable permeates border, it is not confined to one region or culture and is not limited by generic or linguistic conventions. It is also not limited to autobiography and can be represented by all genres (poetry, theatre, film, art, fiction and painting). Trauma, when represented and released from silence and isolation gives way to the arduous process of mourning and healing.

Critique of negritude

Negritude was characterized by many scholars as a formative movement of African literature, a significant ideological and literary development that originated during the 1930s. In essence, the movement aimed to break down established boundaries and stereotypes of blacks that had been cultivated through several centuries of colonial rule. Led largely by a small group of writers living in France, including Leopold Sedar Senghor, Leon Damas and Aime Césaire; Negritude gained popularity among many black intellectuals over the next few decades, inspiring works of literature, poetry and drama that celebrated black identity and culture as integral and dominant elements of the art of these writers. It opened the way for a flood of creative black expression, but it would in no distant future be consumed by alternative approaches to solving black numerous racial challenges. Critiques that were leveled at Negritude by Frantz Fanon, the Martinican intellectual and Wole Soyinka, the Nigerian novelist and Nobel Laureate, among others centered on the concept's racial grounding and its implicit contradictions and limitations. Giving the widely varying social and historical situations involved in the development of black culture, any theory that sought to contextualize and mediate this development needed to be deracialized. By moving away from a race-based analysis of culture to one that reflects the range of influences inflecting black historical reality, the differing cultural expressions of black people could be taking into account, catalyzed and valorized. The theories of Césaire and Senghor would soon give way to those of Glissant, Bernabe, Chamoiseau and Confiant among others.

Aime Césaire is undoubtedly a literary phenomenon not only in his native Caribbean island but also in the global literary community. He is referred to as the precursor of Caribbean literature whose concepts, beliefs and values influenced his generation and contemporary Caribbean writers. Rosello (1995:9) states that; "he has become a monument, an institution, a poetic father, political father and above all ideological father". As disturbing as it may be, powerful layers of discourse, self generating echoes do not hesitate to impose on him the paternity of Caribbean literature in French, the paternity of Negritude, the paternity of the whole island. Even, Raphael Confiant, one of his most violent detractors ironically calls him "Nègre fundamental' (the fundamental Negro), placing the poet-leader on the list of twentieth-century great liberators and would-be Messiahs. However, while some writers adore him by admiring his literary tutelage, there are few others who choose to disrespect him or betray him for certain inadequacies of his Negritude. There seems to be only one alternative, one possible vision of how the next generation of Caribbean thinkers and writers will relate to Césaire and to his work: betrayal or faithfulness. But, whichever way they choose to relate with him, it is

generally believed that he remains a literary icon and a guide whose influence cannot be ignored. Rosello (1995) remarks

> And it is Black who handles the French language in a way that no White can handle it today. And it is a Black who guides us today into the unexplored.[…] And it is a Black who is not only a Black but all of Man, who expresses all human doubt, anxiety, hope and ecstasy, and who is ever more forcefully for me the prototype of human dignity (p.33).

The detractors of Negritude believe that the restriction of the literary movement to Black man alone with total exclusion of other races living in the island is in itself anti-racist racism (racism de l'antiracisme).

Mokwenye (2006) observes that:

> The Francophone Caribbean man is a man of multidimensional reality. He belongs to three different worlds at a time. On the one hand, he is of African descent because his ancestors were deported from the African continent to the New World to work in sugar cane plantations. On the other hand, he is of American Indian descent where his ancestors were deported to from Africa. Lastly, he belongs to the European world where he is up till now under the sociopolitical influence of France (p.62).

Glissant was the first among his contemporaries to invent a new school of thought to expose the inadequacies of Negritude. He labeled his newly discovered literary ideology as Antillanity or Caribbeaness. As far as he was concerned, Negritude was a wrong word to describe or determine the true identity of the West Indian people. His literary ideology canvasses the multiracial and multicultural nature of the Antillean man and it also affirms the uniqueness of its culture which differs from that of Africa and Europe.

This literary ideology had recently acquired a rather bitter momentum with the emergence and increasing popularity of a group of Caribbean writers who have adopted 'Créolite' as a key-word and who are more and more often presented as Césaire rebellious sons. This group comprising Patrick Chamoiseau, Raphael Confiant and Jean Bernabé published in 1989 *Éloge de la Créolite*, in praise of Créolite, they expressed their desire to move away from some of the tenets of Negritude and embrace a more global and less essentially racial theory of Créolite. The defenders of Creolity rejected the Universality preached by Negritudists and instead give their support to the promotion of Creole identity. Their ideology is based on cultural and linguistic cross breeding. In fact, Confiant accused the pioneers of Caribbean literature of separating the West Indian from their roots in favour of

mythic and far distant Africa. They stated clearly in their manifesto, Bernabé et al (1989:13) « ni Européen, ni Africain, ni Asiatique, nous nous proclamons Créole. Neither European, African nor Asian, we proclaim ourselves to be Creole." In the midst of this controversy, Césaire remained silent but when he was forced to make a comment on the topic as recorded by Toumson and Valmore in their *Aime* Césaire*, le Nègre incosolé*, *Aime* Césaire*, Disconsolate Negro*. The duo write when asked to comment on the excitement with which a certain literary Parisian press greeted the so-called Créolité movement, he says, all this rings a bell, for me, it is old news. Créolité appears to me, if you will, as a department of Negritude. Aime Césaire is not keen to say more. Unfortunately, Césaire did not choose the defence of Créole as a means of political liberation because of his poor knowledge of the language. He had repeatedly insisted that writing in Créole was unconceivable for him. Césaire, it must be said, has a very conservative position when it came to what he called creolity. Leiner 1993 remarks,

> I have talked about the Martinican's cultural backwardness. One specific aspect of this cultural backwardness is their level of language, of creolity if you will, which is extremely low, which has remained stuck – and it was even more obvious at the time – at the stage of immediacy, incapable of expressing abstract ideas (p.116).

Now that well-known authors like Maryse Condé, Simeon Schwarz-Bart and Patrick Chamoiseau have demonstrated the coexistence and complementarity of French and Creole in their texts, people had started discarding the conservative idea of Césaire about Créole language. Infact, the trio, Bernabé, Confiant and Chamoiseau write in their manifesto

> It seems urgent to quit using traditional raciological distinctions and to start again designating the people of our countries, regardless of their complexion, by the only suitable word: Creole. We declare that Creolity is the cement of our culture, Creoleness is our primordial soup (p.116).

They insisted that there would be no meaningful liberation without linguistic liberation which according to them could be realized through the development and adoption of Créole. Confiant (1991:65) asserts: Every National liberation that does not incorporate radical change of the linguistic superstructure is freedom of the social class who spoke and continues to speak the domineering language. This highlights and justifies the use of Créole as authentic means of linguistic liberation.

Negritude was accused of erasing political and cultural differences between people whose struggle for liberation had not even begun. In Africa, nationalism was soon to become a

burning issue and in the Caribbean, Césaire's Negritude could not be used as a political platform. While many African countries were gaining political independence, the islands were intensifying their colonial links with the Metropole through Departmentalization. Césaire did not believe in independence, nor did he envisage the possibility of a unified archipelago. While his political stature had undoubtedly grown, his political achievements remain limited by the fact that the French Caribbean Islands, apart from Haiti, are still owned and ruled by France. The French government continues to formulate political, economic and cultural policies for the islands without taking cognisance of the local needs of the people. Beverly (1985) states,

> Their official status as 'Departments of France' has not greatly altered the realities of political and cultural colonialism. The high school courses, radio and television programmes are sent from France, the French officials appointed to key positions, even the weekly Air France arrivals of French fruits and vegetables for consumption by white expatriates and Europeanized middle class (p.3).

The French government had refused to encourage traditional agriculture thereby imposing their diets on the local population. The saturation of the information services of metropolitan France at the expense of news about events in neighbouring West Indian islands. This is deliberately executed in furtherance of the official policy of assimilation with France and the desire to prevent any popular stirrings towards autonomy or a sense of pan-Caribbean solidarity. Fortunately for the French government, they found an ally in Césaire who did not believe in the unity of the islands or in political independence. In his preface to Guerin's *Decolonized West Indies*, he expresses severe doubts as to the possibility of ever uniting people with such different backgrounds as Francophone, Anglophone and hispanophone West Indians. Césaire's resistance to Caribbean unity resulted in the hostility of a second generation of writers who strongly believe in the unity of their cultural bonds with other Caribbean voice so as to gain political independence. They reproached Césaire for encouraging Departmentalization which according to them postponed eternally cultural, economic and most importantly political decolonization. Most colonized countries were beginning to fight for their independence when Césaire opted for civil equality for Martinique. Maryse Condé for example, the Guadeloupean author of *Segu, A season in Rihata and Heremakhono,* wonders about Césaire's motivations: "*Alone in the Caribbean region, (Martinique and Guadeloupe) remain under the yoke of triple political, intellectual and economic dependency. Could it be that* Césaire *is not aware of this"* (Condé, 1978:30). His critics now claim that he missed several windows of historical opportunities and that he is responsible for Martinique's current neo-colonial situations.

In conclusion, it should be noted that the first generation of Caribbean writers saw themselves first as descendants of mother Africa before considering themselves as Caribbeans while the new generation consider themselves as Caribbeans and nothing else. To this younger generation, Negritude had outlived its usefulness and relevance as the instrument for championing the emancipation of the Black people. They are convinced that since Negritude had failed the French speaking Caribbean island, it was no longer viable as a guiding philosophy in their relationship with Africa. Unfortunately, neither Antillanité nor Créolité have really brought any succor or relief to the French Caribbean people. The people are still living with the sting from the past and still haunted by Africa, hence the incessant identity problems which constitute the main thrust of most literary works by both former and the new generation of writers. Apart from this, the people are plagued by several other ills that are rampant in African countries such as bad government, poverty, weak economy, unemployment, corruption, prostitution, nepotism, youth exodus to overseas for greener pastures.

<p style="text-align:center">CHAPTER THREE</p>

3.1   THEORETICAL FRAMEWORK AND METHODOLOGY

Theoretical framework connotes theoretical principle upon which a research work is based. It is a collection of interrelated concepts which guide a research work and which must be very specific and well-thought out. Therefore, this study is based on psychoanalytic theory and sociological theory. Freud is credited with creating psychoanalysis, which is essentially the study of personality and the problems associated with the inner workings of a person's mind. While his theories were considered shocking at the time and continue to create debate and controversy, his work had a profound influence on a number of disciplines, including psychology, sociology, anthropology, literature, and art. First laid out by Sigmund Freud in the late 19th Century, psychoanalytic theory has undergone many refinements since his work. His study emphasized the recognition of childhood events that could potentially influence the mental functioning of adults. The theory began to gain prominence following his publication of the *Interpretation of Dreams* in 1989. Humans are described as having sexual and aggressive drives through the scope of psychoanalytic lens. Psychoanalytic theorists believe that human behavior is deterministic because it is governed by irrational forces, the unconscious as well as instinctual and biological drives. As a result of this deterministic nature, psychoanalytic theorists do not believe in free will.

The term psycho analysis is used to refer to many aspects of Freud's work and research, including Freudian therapy and the research methodology he used to develop his theories. Freud relied heavily upon his observations and case studies of his patients when he formed his theory of personality development. Before we can understand Freud's theory of personality, we must understand his view of how the mind is organized.

According to Freud, the mind can be divided into two main parts:

1. The Conscious Mind: Includes everything that we are aware of, this is the aspect of our mental processing that we can think and talk about rationally, this forms 10% of the mind. A part of this includes our memory, which is not always part of consciousness but can be retrieved easily at any time and brought into our awareness. The preconscious level serves as the domain for memories and stored knowledge which is about 15% of the mind.

2. The Unconscious Mind: This is a reservoir of feelings, thoughts, urges and memories that are outside our conscious awareness and it forms 75% of the mind. Most of the content of the unconscious are unacceptable or unpleasant, such as feelings of pain,

anxiety, or conflict. According to Freud, the unconscious continues to influence our behavior and experience, even though we are unaware of these. The unconscious is the portion of the mind of which a person is not aware. Freud said it is the unconscious that exposes the true feelings, emotions and thoughts of the individual. Freud opines that a person's personality is formulated more from a person's unconscious mind than their conscious mind. He believes that a personality is similar to an iceberg, where the majority of an iceberg is found under water, hidden from sight, so is a person's personality. He believes that the ego and a smaller part of the super Ego is often presented to the world, however, it is the most dominate system, the id, that remains hidden in the unconscious mind of the individual. There are different forms of psychoanalytic technique, like dream interpretations, unrestricted alliance and hypnosis. Dreams permit us to discover the unaware, according to Freud; they are 'the noble means' to the unaware. Dreams are made of hidden and noticeable contents. However, hidden content is the concealed interpretation of a dream that may not be recalled when a person is active, noticeable content is the component form the dream that an individual recalls after being active and can be interpreted by a psychoanalytic professional. Discovering and comprehending the noticeable content of vision can notify the person of complicated or confusions that may be concealed in their disposition. Dreams give means to the unaware that is not simply comprehensible. Freudian slips (also identified as parapraxes) happens when the ego and the superego do not function well, revealing the id and inner urge or desires. They are seen as errors showing the unaware. Instances range from addressing somebody by the incorrect name, misanalysing an oral or printed word, or easily uttering the incorrect thing.

The psychoanalytic theory of personality has held the interest of psychologists and psychiatrists for a long time. Sigmund Freud, its formulator, was quite an influence. The psychoanalytic position is that early experiences influence all human behavior. It attempts to emphasize, three main issues: the *id,* the *ego* and the *superego*. Psychoanalysts say that all human personality is comprised of these closely integrated functions. The id is the aspect of personality that is driven by internal and basic drives and needs. These are typically instinctual, such as hunger, thirst, and the drive for sex or libido. The *id* is considered as mostly biological or physical in function – unfettered, compelling and lacking morality, selfish and intolerant of tension. It functions on the principle of pleasure before anything else. Psychoanalysts consider the *id* the basic psychic energy and the seat of instincts. It always

functions on the unconscious level. Its main quirk is" pleasure before everything, and at any cost".

The *ego* is the rationally functioning element of human personality. It exerts conscious control, trying always to be the mediator between the *id* and the *superego*. Though the *id* seeks pleasure blindly, based on the pleasure principle, the *ego* seeks pleasure using rationality instead of irrationality. Its main quirk is rationality, and is always conscious. The *superego* represents our moral system. It strives to put a right or wrong tag on our behavior, often triggering conflict among the tree divisions. Its main quirk is morality. The Superego which is a projection of the Ego is basically concerned about making moral judgments and it is seen as one's "conscience". The *ego* is that aspect we present to the "outside" – it is our *persona, our celebrity*. Psychoanalysts treat humanity as a dismal breed – irrational, materialistic and mechanistic. Human beings, according to Freud and his ardent followers, are mere energy systems – and the summation of that energy is the psychic energy. Anxiety occurs when there is conflict among three divisions. Humans use defensive mechanisms to control the anxiety.

Freud also described psychosexual development in his psychoanalytic sexual drive theory. He maintained that human beings from birth possess an instinctual libido (sexual energy) that develops in five stages. These stages include the following, the oral, the anal, the phallic, the latent and the genital. They are characterized by the erogenous zone that is the source of potential frustration, pleasure or both. Freud was of the opinion that life was built around tension and pleasure. He also believed that all tension was due to the build-up of libido (sexual energy) and that all pleasure came from its discharge. In describing human personality development as psychosexual, Freud stated that what develops is the way in which sexual energy accumulates and is discharged as we mature biologically. Each of the psychosexual is associated with a definite conflict that must be resolved before the individual can successfully advance to the next stage. The resolution of each of these conflicts requires the expenditure of sexual energy and the more energy that is expended at a particular stage, the more the important characteristics of that stage remain with the individual as he matures psychologically. Some people do not seem to be able to leave one stage and proceed on to the next. The reason may be that the needs of the developing individual at any particular stage may not have been adequately met in which case there is frustration. On the other hand, the person's needs may have been so well satisfied that he is reluctant to leave the psychological benefits of a particular stage in which there is over indulgence. Both frustration and over indulgence or any of the two may lead to what psychoanalyst call fixation at a particular psychosexual stage.

Closely related to psychosexual is the term hypersexual which is described as exhibiting unusual or excessive desire or indulgence in sexual activity. It is a clinical diagnosis used by mental healthcare professional to depict extremely frequent or suddenly increased libido. Hypersexual may include the following: compulsive masturbation, compulsive sexual behavior, erotomania, cybersex addiction, excessive sexual drive, hypersexual disorder, sexual addiction, sexual impulsivity, uncontrolled sexual behavior. Psychoanalysis theory also extends to human aggression which causes intentional harm to another person. Dollard et al 1939 define it as any sequence of behavior, the goal response to which is the injury of the person towards whom it is directed. As far as the psychoanalysts are concerned, aggression is innate. They are of the opinion that human aggression is an instinctive drive, related to the person and not the situation and therefore an avoidable part of human life. Freud believed all humans possess two basic drives from birth that contribute to personality development and behavior: the drive for aggression and the drive for pleasure. He viewed the aggressive drive as part of id, the part of the psyche that motivates behavior, while ego, our rational self and superego, our ideal image of ourselves, oppose or repress the aggressive impulses. According to this theory, one can never eliminate aggression but try to control it by channelling it into ways of involving symbolic gratification. This indirect gratification results in carthersis or the release of drive energy and a failure to do so leads to aggressive behavior. An average individual has aggression tendency which can be brought to the fore when provoked. The theory view individual as helpless, driven by aggressive urges and so unable to control destructive impulses. In fact, nothing can be done to eliminate aggression except channeling it.

Another aspect covered by Freud's psychoanalytic theory is fear and anxiety. He believed that human behavior is driven by fear and anxiety which are locked in the unconscious. This means that our lives are influenced by forces we are totally unaware of (unconscious). Sometimes we are forced to realize that something is awry, a bad dream that will not go away, a mysterious physical symptom or bizarre intrusive thought makes us realize that we are not masters in our own affairs, this according to Freud is the manisfestation of unconscious. Fear is a known phenomenon in human society because everyone has at some time or other experience this sensation. Fear is a reaction to the perception of external danger that is harm that is expected and foreseen. It is related to the flight reflex and may be regarded as an expression of the instinct of self-preservation. Therefore, the occasions, the objects and situations which arouse fear will depend largely on our knowledge of and our feeling of power over the outer world. Sometimes, superior knowledge promulgates fear because it recognizes the danger earlier. An appraisal of one's own strength in relation to the extent of the

threatening danger is recommended before taking precautionary measures like flight, defense or attack. This will enable us to overcome fear because the effects of fear can be massive if allowed to overwhelm us. If fear is too strong, it proves absolutely useless and paralyses every action, even flight. Anxiety on the other hand arises from a transformation of accumulated tension. Freud made an important distinction between a more primary automatic anxiety that is triggered by a traumatic situation in which the helpless ego is overwhelmed and signal anxiety which can be activated in response to situations of danger as a kind of warning that a traumatic situation is imminent so that defensive measures can be put into place to avoid it. Danger situations tend to gravitate around the threats that arise from the prospect of being helpless and at the mercy of others, threats of losing a loved one, of losing another's love or of being attacked. Freud also established the relationship between repression and anxiety. Repression involves placing uncomfortable thought in relatively inaccessible areas of the subconscious mind. Thus when things occur that we are unable to cope with now, we push them away, either planning to deal with them at another time or hoping they will fade away on their own accord. Regrettably, repressed memories do not disappear and they can have an accumulative effect and reappear as unattributable anxiety or dysfunctional behavior. A high level of repression can cause a high level of anxiety or dysfunction, although this may also be caused by the repression of one particularly traumatic incident. A generalized expectation of danger occurs during the stressful condition known as anxiety. The anxious person experiences a state of heightened tension that Walter Cannon described in 1927 as readiness for fight or flight. Anxiety has therefore served its purpose in alerting the person to a possible danger. Unfortunately, sometimes the alarm keeps ringing, the individual continues to behave as though in constant danger. Such prolonged stress can disrupt the person's life, distort relationship and even produce life threatening physical changes. Fears that are unreasonable and out of proportion to the actual danger are called phobias.

3.2   Sociological theory

Sociological theory offers us with various perceptions with which to assess our social world. A perception is simply a means of viewing the world while a theory is a set of is a set of interrelated propositions or principles conceived to respond to a question or clarify and forecast the social world in which we inhabit. Sociology comprises three major theoretical perceptions: the functionalist perceptions, the conflict perception, and the symbolic interactionist perception

(sometimes called the interactionist perspective, or simply the micro view). Each perspective offers a variety of explanations about the social world and human behavior.

Functionalist Perspective: This is premised largely on the works of Robert Merton, Emile Durkheim, Talcott Parsons and Herbert Spencer. In line with functionalism, society is a system of interconnected parts that work together in harmony to maintain a state of balance and social equilibrium for the whole. For instance, each of the social institutions provides vital functions for society: Family enables us to reproduce, nurture and socialize for children; education offers a way to transmit a society's skills, knowledge, and culture to its youth; politics provides a means of governing members of society; economics provides for the production, distribution, and consumption of goods and services; and religion provides moral guidance and an outlet for worship of a higher power.

The functionalist perception: This underscores the interconnectedness of society by focusing on how each part motivates and is motivated by other parts. For instance, the increase in single-parent and dual-earner families has influenced the number of children who are performing poorly in school because parents have become too busy to oversee their children's assignment. Colleges are offering more technical programs, and many adults are returning to school to learn new skills that are required in the workplace as a result of changes in technology. The increasing number of women in the workforce has influenced the formulation of policies against sexual harassment and job discrimination. Functionalists adopts the terms functional and dysfunctional to illustrate the consequences of social elements on society. Elements of society are functional if they enhance social stability and dysfunctional if they interrupt social stability. Some aspects of society can be both functional and dysfunctional. For instance, crime is dysfunctional in that it is connected with physical violence, loss of property, and fear. But according to Durkheim and other functionalists, crime is also functional for society because it leads to heightened awareness of shared moral bonds and increased social cohesion.

Conflict Perception: The functionalist perception considers society as being made up of different components working together. In contrast, the conflict perspective considers society as composed of various groups and interest contending for power and resources. The conflict perspective describes different aspects of our social world by looking at which groups have power and benefit from a particular social arrangement. For instance, feminist theory claims that we live in a patriarchal society—a hierarchical system of organization controlled by men. Although there are different varieties of feminist theory, most would hold that feminism "insists that prevailing economic, political, and social structures be modified" (Weir and

Faulkner 2004, p.xii). The sources of the conflict perception can be traced to the classic works of Karl Marx. Marx proposed that all societies go through phases of economic development. As societies develop from agricultural to industrial, anxiety over meeting survival needs is substituted by concern over making a profit, the symbol of a capitalist system. Industrialization leads to the development of two groups of people: the bourgeoisie, or the owners of the means of production (e.g., factories, farms, businesses); and the proletariat, or the workers who earn wages. The classification of society into two broad groups of people—the "haves" and the "have nots"—is advantageous to the owners of the means of production. The labourers, who may receive only insubstantial wages, do not have right to enjoy many resources available to affluent owners. The bourgeoisie use their power to influence the institutions of society to their benefit according to Marx. For instance, Marx proposed that religion plays the role of "opiate of the masses" in that it pacifies the agony and affliction connected with the working-class lifestyle and concentrates on the labourers' interest on holiness, God, and the afterlife rather than on such worldly concerns as living conditions. In essence, religion diverts the workers so that they focus on being compensated in heaven for living a moral life rather than on challenging their mistreatment.

Symbolic Interactionist Perception: The functionalist and the conflict perceptions are both preoccupied with how broad aspects of society, such as organizations and large social groups, affect the social world. This level of sociological analysis is called macro sociology: It views the large image of society and proposes how social challenges are influenced at the institutional level. Micro sociology, another level of sociological analysis, is preoccupied with the social psychological dynamics of individuals relating in small groups. Symbolic interactionism reflects the micro-sociological perspective, and was largely influenced by the work of early sociologists and philosophers, such as George Simmel, Charles Cooley, George Herbert Mead, and Erving Goffman. Symbolic interactionism emphasizes that human behavior is influenced by definitions and meanings that are created and maintained through symbolic interaction with others. Sociologist W.I. Thomas (1966) emphasized the importance of definitions and meanings in social behavior and its consequences. He suggested that humans respond to their definition of a situation rather than to the objective situation itself. Hence Thomas noted that situations that we define as real become real in their consequences. Symbolic interactionism also suggests that our identity or sense of self is shaped by social interaction. We develop our self-concept by observing how others interact with us a label us. By observing how others view us, we see a reflection ourselves that Cooley calls the "looking glass self."

3.3 Psychoanalysis and literature

Psychological criticism deals with the work of literature as an expression of the personality, state of mind, feelings and desires of its author. A work of literature is correlated with the author's mental traits. This concept is related to psychoanalytic criticism which adopts the method of "reading" employed by Freud and later theorists to interpret texts. It argues that literary texts, like dreams; expresses the secret, unconscious desires and anxieties of the author. It also posits that a literary work is a manifestation of the author's own neuroses. It is quite possible for one to psychoanalyze a particular character within a literary work, but it is usually assumed that all such characters are projections of the author's psyche. It is remarkable to note that this approach validates the importance of literature which is built on a literary key for the decoding. Freud himself states, the dream thoughts which we first come across as we proceed with our analysis often strike us by the unusual form in which they are expressed. They are not clothed in the prosaic language usually employed by our thoughts, but are on the contrary represented symbolically by means of similes and metaphors, in images resembling those of poetic speech. Like psychoanalysis itself, this critical endeavor seeks evidenced of unresolved emotions, psychological conflicts, guilt and ambivalences. The author's own childhood trauma, family life, sexual conflicts and fixations will be represented by the behavior of the characters employed in the literary work. Psychoanalytic criticism makes use of psychological materials which are expressed indirectly, disguised and in most cases encoded as in dreams and symbolism. The audience and readers are expected to decode the message and form their opinions. The decoding encompasses the author's intension and in some cases, what the author never intended.

When analyzing literary texts the psychoanalytic theory could be utilized to decipher or interpret the concealed meanings within a text, or to better understand the author's intention. Through the analysis of motives, Freud's theory can be used to help clarify meanings of the writing as well as the actions of the characters within the text. Psychoanalytic approach offers the possibility of analyzing a text like a dream as well as developing a psychological analysis of a character. It is also applied to the understanding of author text relationship or reader text relationship to uncover the author's or the reader's mind especially the unconscious. It seems natural to think about literature in terms of dreams. Like dreams, literary works are fictions, inventions of the mind which although based on reality, are by definition not literally true. Like a literary work, a dream may have some truth to tell but like a literary work, it may need to be interpreted before that truth can be grasped. We can live vicariously through romantic fictions, much as we can through daydreams. Terrifying novels and nightmares affect us in the

same way, plunging us into an atmosphere that continues to cling even after the last chapter has been read. The notion that dreams allow such psychic explorations, like the analogy between literary works and dreams owes a great deal to the thinking of Freud. To some extent, we are all Freudians, whether or not we have read a single work of Freud. This is because most of us have referred to ego, libido, complexes, unconscious desires and sexual repression. The premises of Freud's thought have changed the way we think and react to situations.

Freud developed a language that described a model that explained a theory of human psychology. Many of the elements of psychology he sought to describe and explain are present in the literary works of various ages and culture from Sophocles' *Oedipus Rex to* Shakespeare's *Hamlet* to works being written in our contemporary life. If by understanding human psychology according to Freud, we can appreciate literature on a new level, then, we should acquaint ourselves with his insights. Freud's theories are either directly or indirectly connected with the notion of the 'unconscious'. Despite the fact that he did not invent the word, he however suggested that "the powers motivating men and women are mainly and normally unconscious". The psychoanalytic approach to literature not only rests on the theories of Freud, it may even be said to have begun with him. In 1909, he published a book *The Relation of a Poet to Daydreaming* and some years later, Otto Rank published *The Myth of the Birth of the Hero.* In the work, Rank subscribed to the notion that writers turned powerful and secret wish into literary fantasy relying heavily on Freud's notion about 'oedipal' complex to explain why the popular stories of so many heroes in literature are so similar. Between 1909, numerous other critics accepted that psychological and psychoanalytic theory could assist in the understanding of literature. I. A. Richard, Kenneth Burke, Edmund Wilson and Normand Holland were among the most influential to become interested in the new approach. In 1970 for instance, Norman Holland published an article entitled *The Unconscious of Literature* where he succinctly summarized the attitudes held by critics who would psychoanalyze authors but without quite revealing that it is the author that is being analyzed by the psychoanalytic critic.

The psychoanalytic theory appears relevant to this research work because it states that early experiences influence all human behaviour. The early experience of Caribbean people as a result of contact with the whites accounts largely for their behaviour and low self-esteem. These people through indoctrination accepted the erroneous belief as propagated by the Whites that their race was not only inferior in all ramifications, but doomed to failure. This made them to accept their fate with little or no resistance until when the few educated and

enlightened who travelled abroad for further studies realized the enormity of their potentials. They came in contact with highly respected scholars and renowned anthropologists who tutored them about world's civilization that had been in existence from the time immemorial. The age long inferiority complex which had existed was vehemently dispelled and the state was set for unending intellectual warfare between the White and the Black. The Caribbean people were determined to take their destiny in their hands thereby reclaiming their cultural heritage: political, economic and social emancipations.

The psychoanalytic approach offers various benefits and weaknesses that have motivated further study and enlargement into the scope of character advancement. The theory underscores the importance of childhood experiences. It introduced and discussed the significance of the aggressive, sexual and unaware drives that comprise the mainstream of all human character. The method as well clarifies defense mechanisms and the reason why every single person responds distinctly to same condition. It should be noted that Freud's theory is not without limitations even as it had turned out to be quite revealing and seemingly pedagogical. Sigmund Freud did not include proof of the effects of the environment on the individual all over his principle. The principle is short of empirical data and overly emphasized biology. This principle is also deficient in demonstrating the importance of ethnic and its effects on personality.

In conclusion, the application of psychoanalytic theory to this study will enable us to view the selected texts as authors' dreams. It will also afford us the possibility of psychological analysis of characters identified in the novels. We will also be able through this theory to discover the authors' intention or mind by understanding the nature of the mind that produced a work of art because the author's purpose in writing is to satisfy secretly forbidden wishes repressed into the unconscious mind. The different rape cases in the selected texts also brought to fore the 'Id' in human unconscious mind which tends to seek sexual pleasure at all cost even without considering the consequences of such illicit sexual relationship. This immoral sexual urge motivated the white slave masters to violently abuse their female slaves sexually. The psychoanalytic theory enables us to have understanding of the connotative significance of images used in the texts like Boston sea which serves as a reminder of 'home' and a resemblance of Caribbean sea.

3.4   Freud's concepts of mourning and melancholy

Mourning is a period of grief over the loss of loved ones and there are wide individual differences among people reactions to loss of their loved ones. It is important to note that the painful feelings that accompany grief are experienced in a unique manner. Mourning is often the result of a severe emotional injury or trauma which is felt, reacted to and above all healed in individualistic way. In many instances, intense grief is accompanied by widespread emotional distress wherein a mourner may have memory problem. The patient find it difficult to think, he becomes disorganized and struggle a great deal to perform day-to-day activities. He or she may not feel like eating, have problem sleeping and experience needless guilt and self-blame. It is usually inappropriate to resort to taking drugs to rectify any of these deficiencies because mourners need time and emotional support to be able to cope with the unpleasant situation. The emotional support can come from family members, close friends, religious leaders and sessions with an experienced mental health professional preferably a well-trained grief counselor. It is not easy to resolve the intense emotions and the profound life changes that are associated with the demise of a loved one. After a sense of acceptance develops, the pain of grief usually diminishes but the emotional involvement with memories of the deceased may persist indefinitely. Thus, many people never simply "get over it" but rather come to terms and make peace with their lives despite the permanent void of the loved one.

Melancholy on the other hand, displays something else besides which is lacking in mourning and extraordinary diminution in his self-regard, and impoverishment of his ego on a grand scale. In mourning, it is the world that has become poor and empty whereas it is the ego itself in melancholy. The patient represents his ego to us as worthless, incapable of any achievement and morally despicable. He reproaches himself, vilifies himself and even abases before everyone. He commiserates with his own relatives for being connected with someone so unworthy like himself. In melancholia, a person becomes sad for a loss is unable to fully understand or identify and thus this process takes place in the unconscious mind. Mourning is considered a vigorous and natural process of grieving a loss while melancholia is considered pathological. Though, melancholia may also arise from the forfeiture of a "loved object". Freud clarifies more that the forfeiture is "of a more model type". The move from the misplaced object to the misplaced model differentiates melancholia from mourning. He contends that while mourning include the person mourning over something visible, melancholia is an importantly more hidden brawl. Freud (1957:105) states "one cannot view obviously what it is that has been forfeited, and it is all the more rational to assume that the victim cannot intentionally observe also what he has lost either." This really might be so, even if the victim is

conscious of the forfeiture which caused his melancholia, but only in the feeling that he knows whom he has forfeited but not what he has forfeited. In melancholia, the concealment of forfeiture supports it is semi-stability in the subject's mind. That is, while mourning there is an active rapport between the subject and the forfeited object, permitting the person to "forge ahead" from the lost object. Inversely to the visible attribute of mourning, melancholia lasts long and the person is incompetent to separate himself from his personal brawl. Also more important is Freud's claim:

> That the complex of melancholia behaves like an open wound. This open wound serves as a glaring and constant reminder of everything that is associated with both the lost object and the lost idea. It represents the ultimate pains endured by the subject.

The "open wound" that Freud describes in psychoanalytic terms is further elucidated and developed by Walter Benjamin in a historical and theoretical context in his "*Thesis on the philosophy of History*". Walter (1975:88) describes it "as a process of empathy whose origin is the indolence of the heart, acedia, which despairs of grasping and holding the genuine historical image as it flares up briefly". Benjamin's principle of narration supports Freud's discourse of the recurring of an exposed psychological stress by advocating that one can have the same semi-stable and regular commitment with the bygone. Statement like "shattered" and "anguish" describe Benjamin's own analysis of melancholy, like something which comes from the unviable wish of recalling the "authentic past reflection".

The concept of melancholy also relates to the biblical *lost paradise* and the christian notion of man's fall and his expulsion from the Garden of Eden which resulted into the harsh realities of daily sweat, sorrow and death. The universal theme of man's loss of Eden takes on a particular poignancy in the literature of the Caribbean islands where it is inevitably related to the historical experience of slavery. The loss of native lands to European merchants and the inhuman treatment of original owners made the native Caribbeans to feel deprived of their legitimate possessions. Beverly Ormerod (1985:1) remarks "the moment when Africans were captured and sold into slavery, the moment of dispossession and uprooting, which deprived a race of its rightful inheritance, its freedom, its culture and religion, its very language, is felt to be indeed an expulsion from a Golden Age". The motifs of loss and exile, with their accompanying melancholy are to be found even in the popular lyrics of the Caribbean, often expressed through the biblical imagery that is now second nature to the descendants of Christianized Slaves

By the rivers of Babylon
Where we sat down
And where we wept
When we remember Zion
For the wicked carried us away
Captivity require from us a song
How can we sing the Lord's song
In a strange land.

Derek Walcott also establishes himself as a responsible poet who articulates the Caribbean's state of forfeiture and the Caribbean individual forfeited ethnic uniqueness. His writing is militant not only with feeling of inviting "original" but in its militant restoration of a self. The idea of restoration is germane to Walcott's work and he has usually be condemned by his other Caribbean authors for overlooking the current and displaced deep tenderness to the history. Inversely, Walcott's incorporated anxiety for the bygone and impending shows his dedication to variation and restoration. He used the lyrical model to "restore" instead of "retrieve" or "re-invent" a broken or forfeited ethnic and ancient self. A "re-invention" or "recreation" advocates the cancelation of something ancient for something current while a "restoration" identifies the reason to change something that is lacking.

In line with the description of mourning and melancholia, Freud offers re-invention would be the "cancellation" of something in pursuit of a different one whereas restoration tries to effectively reconstruct something to its authentic similarity. Walcott's toils to restore (not re-invent) a Caribbean narration or self is exactly what produces his apparently everlasting miserable coming from this forfeiture. Detractors who consider Walcott as a poet who has grieved or is currently grieving his forfeiture, misunderstand the essential attribute that differentiate him from his other contemporary authors and poets.

3.5   Memory and Trauma

Siegel (1995:279) states that from the beginning of an infant's life, the mind/brain is organizing experiences and stimuli and attempting to make sense out them. Memory refers to a number of processes in which the mind/brain is able to perceive a stimulus, encode element of it and then store these for later retrieval. It is reconstructive, not reproductive and influenced by active mental models which link together perceptual biases, associated memories, emotions and prior learning. There are at least two forms of memory which depend on different brain structures. Some forms of remembering involve conscious awareness (Explicit or Declarative memory) while others are not easily accessible to consciousness but can influence behaviour

(Implicit or Procedural memory). Squire (1992:232) asserts that "explicit memory requires focal (conscious) attention for processing and is thought to be mediated via the temporal lobe system."

Implicit memory on the other hand resides in the brain structures that mediated its initial encoding and includes information acquired during skills learning, habit formation, simple classical conditioning and other knowledge that is expressed through performance rather than recollection. Meta memory or thinking about memory" includes the processing of memory processes. A meta memory process called source monitoring is thought to determine the origin of a memory. This is the process by which people discriminate when remembering, between information that had a perceptual source and information that was self- generated from thought, imagination, fantasy or dreams. Memory loss is a frustrating and sometimes scary experience, especially, if the memory loss is provoked by a traumatic occurrence. Research shows that physical and emotional trauma can directly influence one's memory. Some of this memory loss may be a temporary way to cope with the trauma and severe brain injury or severe psychological trauma. Physical trauma can severely affect one's memory especially if brain damage occurs as a result of the injury. Physical trauma such as a head injury or shock can damage the brain and impair a person's ability to process and store information. Emotional or psychological factor can also affect one's memory after one may have suffered violence, sexual abuse or other emotionally traumatic events.

Traumatic Memory: Traumatic experience become encoded differently from a non-traumatic event and only a selected portion of the traumatic experiences can be processed with the ' conscious' focal attention required for explicit processing. The need to diminish emotional flooding during trauma necessitates gradual loss of memory of traumatic experience. The patient is being encouraged to put the ugly and traumatic event behind and forge ahead thereby reducing the effect of traumatic memory. Johnson (2008:248) remarks "it involves deliberate obliteration of traumatic experience with sole aim of reducing the risk of constant reconstruction and enhances the patient's chances of moving on".

Traumatic memory can be extremely burdensome especially if not well controlled. The victim should be able to make frantic effort towards forging on despite the past horrible experiences. It is naturally stressful in nature and emotionally overwhelms the victim,s existing coping mechanisms. When simple objects such as photograph or events such as birthday party bring traumatic memories to mind, people often try to bar the unwanted experience from their mind so as to proceed with life. This is however done with varying degree of success. The

frequency of these reminders diminishes over time for most people. It should be noted that there are strong individual differences in the rate at which the adjustment occurs. Active intentional suppression may initially inhibit retrieval, limiting further elaborative and organizational processing. Retrieval of these memories is thus actively inhibited and later may become an automatic process called repression. Repression is defined in Freudian psychology as a mechanism by which people protect themselves from threatening thoughts by blocking them out of the conscious mind (Freud 1957:211). The overall goals in the treatment of an individual who has experienced trauma is to allow him or her to function as fully as possible and to have a subjective and pleasant experiences which are characterized by a sense of well-being, choice and dignity. Conversely, modern psychotherapy for phobias, anxiety and trauma often involves recalling the original bad event under reassuring conditions. But this has to be realized with conscious re-assessment and realization that the original negative emotions and fear are no longer applicable because the re-living is a simulation in a safe environment. One creates a completely new learning substitute for the original emotional trauma having being able to re-live or overcome the unpleasant event. The re-living must include dealing with the negative emotions in the light of reason and new pleasant emotional experience. Therapy requires critical thinking about thoughts and feelings, especially those that are unhelpful and unrealistic. The patient is gently assisted to confront memories newly and to learn new ways of thinking and behaving. This re-creation of the bad event allows us to extinguish memory of the original bad situation and its negative emotions. In summary, traumatic patient should make conscious and deliberate effort forging ahead with his life aspirations without allowing the past to overwhelm the future. Traumatic memory should be monitored in such a way that it does not inhibit the victim's vision of life, the 'urge' to continue should overwhelmingly suppress emotional attachment to the past.

3.6   Methodology

Content analysis is an investigative manner of examining texts and communication products which could be manuscripts of different structures, audio, video or image. Social scientists utilize content analysis to investigate prototype in communication in a methodical and imitative mode. One of the fundamental benefits of utilizing content analysis to examine social occurrence is its non invasive character as opposed to imitating social experiences or gathering survey responses. Practices and beliefs of content analysis differ between academic disciplines. All of them include methodical interpretation or examination of texts or products which are allocated labels (often referred to as codes) to show the manifestation of stimulating,

expressive pieces of content. By methodically labeling the content of a collection of texts, scholars can examine prototype of content quantitatively adopting statistical approach or adopt qualitative approach to examine connotation of content within texts.

Computers are now being gradually adopted in content analysis to systematize the labeling (or coding) of texts. Ordinary systematization procedure can offer descriptive data like word frequencies and text lengths. Automaton learning classifiers can largely increase the amount of text that can be labeled, but the scientific efficacy of using it is contentious.

Content analysis is well understood as a large family of procedure. Effective scholars select procedures that satisfactorily assist them to respond to essential questions. That done, according to Klaus Krippendorff, six questions must be tackled in all content analysis.

1. Which data are examined?
2. How are the data described?
3. From what collections are data obtained?
4. What is the relevant context?
5. What are the limits of the investigation?
6. What is to be assessed?

The easiest and most impartial form of content analysis considers unequivocal features of the document like word frequencies, the page area taken by a newspaper column, or the period of a radio or television broadcast. Investigation of easy word frequencies is imperfect because the connotation of a word depends on background text. Keywords in context routines tackle this by putting words in their textual background. This assists in resolving vagueness such as those initiated by synonyms and homonyms.

An additional measure in investigation is the difference between dictionary-based (quantitative) methods and qualitative methods. Dictionary-based methods set up a list of classifications obtained from the frequency list of words and control the sharing of words and their respective classifications over the texts. While approaches in quantitative content analysis in this manner change examination of found classifications into quantitative statistical data, the qualitative content investigation emphasises more on the intentionality and its consequences. There are strong parallels between qualitative content analysis and thematic analysis.

More frequently, content analysis is an inquiry adopting the categorization and classification of speech, images, interviews, written text or other forms of communication. On

its creation, using the first newspapers at the end of the 19th century, investigation was done manually by calculating the number of lines and amount of space given a subject. With the advent of common computing facilities like PCs, computer-based methods of investigation are becoming acceptable. Responses to open ended questions, newspaper articles, political party manifestoes, medical records or systematic observations in experiments can all be subject to methodical investigation of textual data.

By having contents of communication available in form of machine readable texts, the input is investigated for frequencies and coded into classifications for building up interpretations.

Robert Weber notes: "To make authentic interpretations from the text, it is essential that the categorization process be dependable in the sense of being constant: Various people should code the same text in the same way". The validity, inter-coder reliability and intra-coder reliability are subject to extreme procedural investigation efforts over long years. Neuendorf proposes that when human coders are adopted in content analysis two coders should be used. Dependability of human coding is always assessed adopting a statistical measure of *inter-coder reliability* or "the amount of agreement or correspondence among two or more coders". Lacy and Riffe classify the measurement of inter-coder reliability as a strength of quantitative content analysis, arguing that, if content analysts do not assess inter-coder dependability, their data are no more dependable than the subjective impressions of a single reader.

There are five types of texts in content analysis:

1. Hypertext, which are found on the internet.
2. Audio visual texts, such as TV programs, movies and videos.
3. Iconic text, such as drawing, painting and icons.
4. Oral text, such as speech and theatrical performance.
5. Written text, such as books and papers.

CHAPTER FOUR

DERACINATION AND TRAUMA IN CONDE'S *MOI, TITUBA, SORCIÈRE... NOIRE DE SALEM* AND *TRAVERSÉE DE LA MANGROVE*

4.1   An overview of *Moi, Tituba, sorcière... noir de Salem (I, Tituba, black witch of Salem)*

Tituba, the leading character in the text is conceived when Abena, her mother, a sixteen year old Ashanti woman sold into slavery is raped by an English sailor aboard the ship ironically named Christ the King, transporting her to Barbados. Tituba's early years on the sugarcane plantation are fairly magnificent because her mother is given as a mate to Yao, another Ashanti slave on Darnell's sugarcane plantation. Abena was condemned to death for rebuffing her master's attempt to rape her, she stabs her master in self defence but she is unjustly killed by hanging. Following her mother's death, Tituba is banished from the plantation and Mama Yaya; an old African woman took over her upbringing. This woman teaches Tituba traditional African herbal medicine and animal beliefs, initiating her into communication with the invisible world. Her association with Mama Yaya is already being woven into her identity. She teaches her the significance of plants and this allows her to see the hidden benefits of plants and herbs and her knowledge of this will set her apart from all others. Tituba lives in a small cabin after the demise of Mama Yaya but she is never lonely because of the supernatural presence of her three guiding spirits – Abena, Yao, and Mama Yaya. She meets a handsome slave named John Indian and they become friends. Meeting John Indien changes Tituba's life and she discovers the pleasure of sex and pain of slavery. She voluntarily becomes a household servant to Sussana Endicott, the widow of a wealthy planter so as to be able to live with her lover who also worked for the family. Humiliated by the manner of treatment by her new mistress, she seeks revenge by using her supernatural powers to inflict a fatal illness on Endicott. The dying white woman also had her own revenge when she sells both John Indien and Tituba to Samuel Paris who takes them to Boston. Tituba finds Solace in sex with John and in taking care of Mr. Parris invalid wife and his young daughter Betsey. Tituba and her lover moves to Salem village when their owner left Boston. Tituba is accused of witchcraft in this village and she is questioned, tortured and imprisoned. She languishes in jail until she is purchased by a Jewish merchant, Azevedo to take care of her nine children. Azevedo later frees Tituba when he loses his nine children during anti-Semitic unrest. During her return journey to her native country, Barbados, she realizes that her legend has inflated her healing power into an ability to control the forces of nature and protect people against death.

Having settled in her native home with some maroons or runaway slaves, she becomes rebellious and she leads an abortive revolt against the white planters. She and her young companion are hanged to set as example for others who might wish to foment rebellion.

4.2   Deracination and trauma in *Moi, Tituba,   sorcière...noire de Salem (I, Tituba, black witch of Salem)*

Tituba's mother, Abena, is aboard a slave ship sailing from Africa to Barbados after being violently abducted from her native home (deracination) when an English sailor rapes her. This violent sexual act culminates in the birth of Tituba who serves as a constant reminder to her mother of that dreadful and traumatic day when the sailor violated Abena's body. Tituba has lighter skin and eyes which serve as physical and natural resemblance of the father. This resemblance makes it difficult for Abena to show maternal love to Tituba. Abena's action clearly demonstrates a rejection of motherhood as a result of traumatic circumstances surrounding the birth of her daughter. Tituba describes the rejection she experiences from her mother when she says:

> Aussi quand je me blottissais passionnément contre elle comme aiment à le faire les enfants, elle me repoussait inévitablement. Quand je nouais les bras autour de son cou, elle se hâtait de se dégager (p.).

> So she would inevitably whenever I used to cuddle up to her as expected of children, push me away. Whenever I would throw my arms around her neck, she would quickly duck her head.

Abena's comportment may appear unnatural and unexpected of a mother but the constant flashback of that ugly encounter that culminates in her pregnancy explains the rationale for her behaviour. Psychoanalytic approach enables us to further understand Abena's absurd behaviour which is due to her unpleasant childhood experience. She is sold into slavery at the tender age of fifteen years and she is regrettably denied maternal care and love which later influences her negatively in relating warmly with her own daughter, Tituba. The daughter, on her part, is greatly perturbed by this inexplicable hostile relationship and the absence of absconded European father who represents imperialism and an aggressor. Abena is often traumatised each time she remembers the horrible experience or each time she sets her eyes on the product of the illicit sexual exploitation. Not only does Abena reject motherhood, she also challenges her white master violently by inflicting injury on him when he attempted to rape her again even in the presence of her daughter. Abena demonstrates here resistance to patriarchal society in

which she lives. It should be noted that the white patriarchal system is one of the various forms of oppression by white and black men who have imbibed patriarchal values about the inferior status of women. It is worthy to note that Abena,s hostility towards her daughter also influences Tituba to reject motherhood. She makes up her mind to avoid procreation because of the inhuman treatment of slaves. She ultimately aborts her pregnancy in clear demonstration of rejection of motherhood. The painful action is occasioned by her past frustrations which are already fixed in her unconscious mind and will be the source of motivation for her actions.

It is quite remarkable to note that the rape saga does not end with Abena because her daughter, Tituba is also violently abused by four white men who tied her up before raping her. She provides an account of the violent rape of these men:

> Le coup m'atteignit en travers de la bouche et elle pissa le sang...L'un des hommes se mit carrément à cheval sur moi et commença de me marteler le visage de ses poings, durs comme pierres. Un autre releva ma jupe et enfonça un bâton taillé en pointe dans la partie la plus sensible de mon corps en raillant : 'Prends, prends, c'est la bite de John Indien.' ...Alors, de nouveau, ils s'acharnèrent sur moi et il me sembla que le bâton taillé me remontait jusqu'à la gorge. Neanmoins, je tins bon et ralai : Jamais! Jamais!! (p.146-47).

> The blow struck me across the mouth and drew blood. One of them sat squarely astride me and began to hammer my face with his fists, which were as hard as stones. Another lifted up my skirt and thrust a sharpened stick into the most sensitive part of my body, taunting me: Go on, take it, it is John Indian's prick... So, they pounced on me again and it seemed as if the sharpened stick went right up to my throat. I held myself together, however, and groaned: Never! Never!!

Maryse Condé explores the trauma of sexual assault in her novel as a result of sexual escapades of the white plantation owners who take advantage of their female slaves. She cites several sexual abuses in her text to justify the widespread of the heinous crime being committed with impunity by recalcitrant whites. The poor and helpless Tituba is being ganged raped here as each of the men took turn to exploit her sexually. She recounts the painful experience through her mouthpiece describing it as not only awful but humiliating. Rape is a form of sensual attack often engaging erotic interaction or other types of erotic incursion performed contrary to the person's approval. The action may be performed by bodily strength, force, misuse of power, or for a person who is unable to give rational permission, like someone who is unaware, disable, rationally deficient or is under the lawful age of agreement. The term rape is

occasionally used consecutively with the term erotic attack. The level of recount, arraignment and imprisonment of rape events differs among nations. Globally, the incident of rape has been on the increase as it is assuming dreadful dimension. Rape by strangers is usually less prevalent than rape by persons the victim knows but rape cases are least reported because of stigmatisation. It should be noted that mass rape, systematic and sexual slavery can occur during international conflict and these practices are regarded as crimes against humanity and war crimes. Rape is also recognized as an element of the crime of genocide when committed with the intent to destroy, in whole or in part, a targeted ethnic group. People who have been raped can be traumatized and develop Post Traumatic Stress Disorder (PTSD) after the unpleasant event and may develop wide array of psychosomatic complaints. PTSD symptoms include re-experiencing of the rape, avoiding things associated with the rape, numbness and increased anxiety and startle response. Serious injuries can result along with the risk of pregnancy and sexually transmitted infections. A person may face violence or threats from the rapist and in some cultures from the victim's family and relatives because the victim who is raped has profound tendency of experiencing additional or hazard of attack after the incident. This can be carried out by the relations of the rapist, associates and the rapist himself. The aim is to stop the sufferer from making known the rape, other motives for intimidation is to rebuke them for making it known or coercing them to revoke the grievance. The sufferer's relation may desire to stop "causing disgrace" to the family and may also intimidate them.

The term rape stems from the Latin word rapere meaning, to carry off, to grab and to snatch. Since the 14th century, the term also signifies to take away by force or to seize. In Roman law, the snatching of a woman by force, with or without sexual rapport amounted to rape. The definition has since changed to signify erotic interaction or other types of erotic incursion carried out by a culprit for a sufferer against her permission. It should be observed that this description differs culturally and historically. For example, in the U.S., a spouse could not be docked with raping his partner until 1979. Also, until 2012, the Federal Bureau of Investigation (FBI) viewed rape as an offence strictly carried out by men against women. This wrong idea has changed overtime with the modern description of rape, transforming from experiencing the sexual intercourse of a female coercively and without her consent to the incursion, no matter how mild, of the vagina or anus with part of the body or object, or oral incursion by a sex organ of a new person, against the victim's consent. The former description which had continued unmodified since 1927 was viewed outdated and withered. The recent description comprises, acknowledging any gender of sufferer and offender, it can be a woman or man. The Bureau further portrays examples when the victim is cannot give his or her

agreement as a result of intellectual or bodily weakness. It acknowledges that a victim can be debilitated by alcohol and medication and unable to give authentic agreement. Health organisations and agencies have also extended rape more than the old definitions. The World Health Organisation (WHO) describes rape as a form of erotic attack while the Centres for Disease Control and Prevention (CDC) include rape in their description of sexual attack; they view rape as a form of sexual attack.

Some rape victims become hyper-sexual or promiscuous following sexual attacks, sometimes as a way to reassert a measure of control over their sexual relations. They tend to see the world as a more threatening place to live after the rape and thereby place restrictions on their lives so that normal activities will be interrupted. For instance, they may discontinue previously active involvements in societies like church, club and peer group activities. Some over-zealous parents may introduce various measures towards restricting the movement of a rape victim. They can be emotionally upset or troubled months even years after being raped because of constant flashback of the unpleasant. Ford (1999:12) states:

> People who have been raped can be severely traumatized and may suffer from post-traumatic stress disorder, in addition to psychological harm resulting from the act. Rape may cause physical injury or have additional effects on the victims such as the acquiring of sexually transmitted infections or becoming pregnant.

This sexual violence symbolizes two types of power over a poor and helpless slave. The four men demonstrate physical power by exerting pressure on her so as to force her to submission. They also demonstrate power of possession because Tituba is a slave and the slave master is at liberty to use his slave in any manner that pleases him. Most slave masters take undue advantage of their female slaves, molesting them sexually and using them for production of future slaves.

It is worthy to note that there is manifestation of 'Id' in this text. This is one of the three main components of psychoanalytic theory which is driven by the principle of pleasure before anything else. This principle is brought to the fore in the crude manner of sexually violating Tituba. One would have expected these four white men to exercise some restraint given the identity of the poor girl but for their libido which they could not control. Here are four white men who believe that they are of superior race but their racial prejudice does not stop them from having sexual intercourse with a 'coloured girl'. Paradoxically, also being driven by the principle of pleasure before anything else, Tituba rejected the offer of liberty because of her new boyfriend companionship. *Je ne veux pas de cette liberté, je veux rester avec toi. (p. 208) I*

do not want this freedom, I want to stay with you. At one point, she tells Benjamin, her new boyfriend that she deserves her freedom but when she is set free, she feels reluctant to leave Benjamin. This attitude appears absurd but the psychoanalytic theory enables us to understand the rationale for her behavior which is motivated and justified by her desire for companionship and love. The two factors influence her unconscious mind to give away her liberty for sexual satisfaction which appears more important to her. This irrational behavior seems prevalent among young unsuspecting female characters who normally feel uneasy to quit illicit relationship as a result of sex. Even though her life is mostly traumatic and full of sorrow, there are few people who bring great happiness. The companionship of certain men in her life at definite periods brings her untold happiness and pleasure, she says candidly: Les seuls moment de bonheur etaient ceux que je passais avec John Indien, the only moments of happiness in my sad existence were those I spent with John Indien.

Tituba's traumatic life includes various killings on the plantation field where slaves are killed at will as a result of trivial offences like escape attempt, laziness, rudeness among others. Shortly after her arrival in America, Tituba witnesses the public execution of a woman in a manner reminiscent of her own mother which she witnessed at the age of seven. She recalls the painful memory thus:

> Je vis son corps tournoyer aux branches basses d'un fromager.
> Elle avait commit le crime pour lequel il n'est pas de pardon. Elle
> avait frappé un Blanc. Elle ne l'avait pas tué cependant. Dans son
> fureur maladroit, elle n'était parvenue qu'à lui entailer l'épaule.
> On pendit ma mère. Tous les esclaves avaient été conviés à son
> exécution (p.20).

> I observed her body swipe from the lower branches of a silk
> cotton tree. She had committed a crime for which there is no
> forgiveness. She had attacked a white man though she had not
> killed him. In her clumsy anger, she had only managed to gash his
> shoulder. They hanged my mother. All the slaves had been
> assembled to her execution.

She continues to suffer psychologically from the flashback of that ugly incident. The trauma is unimaginable as she ponders on her manner of death and her fate in a foreign land having lost her mother at such a tender age. She describes her feelings in this manner:

> Je hurlai et plus je hurlais, plus j'éprouvais le désir de hurler. De
> hurler ma souffrance, ma révolte, mon impuissante colère. Quel
> était ce monde qui avait fait de moi une esclave, une orpheline,
> une paria? Qui m'obligeait à vivre parmi des gens qui ne parlaient

pas ma langue, qui ne partageaient pas ma religion, dans un pays malgracieux, peu avenant? (p.83).

I yelled and the more I yelled the more I felt the need to yell. To yell out my anguish, my rebellion and defenseless anger! What kind of a world was this that had turned me into a slave, an orphan and an outcast? What kind of a world that had taken me away from my own people? That had compelled me to live among people who did not speak my language and who did not share my religion in their prohibited, hostile land?

The repetitive use of the verb 'hurler' strongly demonstrates the intensity of her agony and the trauma of deracination. Tituba is anguished as a result of inhuman and unfair treatment being meted to her by her oppressors. She is constantly tormented by the unpleasant past experiences of unjust killings of innocent and helpless slaves who are often eliminated on insubstantial excuses in a foreign land. The distasteful feelings make her to develop low self esteem with little aspirations for the future. The painful experience also influences her life perception to the point of developing acute apathy for life. She expresses her emptiness and for being inconsolably grieved even among strangers who neither speak her language nor practice her religion. She recalls the manner of her forceful movement from her native Barbados to America (deracination) where she is obliged to work for long hours with little remuneration. She becomes obsessed with her monotonous slave lifestyle and its attendant hazards occasioned by deracination. The constant trauma makes her to feel homesick and each time she looks at the Boston sea, she remembers the native Caribbean sea. She remembers the relatives, family members and friends left behind in the native island. She is uncontrollably bored by the slaves routine of working interminably on the plantation field. She feels constantly irritable by the presence and comportment of white plantation owners. She appears emotionally attached to her Caribbean islands. Tituba describes her love for her native country which she is forced to leave unannounced:

Il est étrange, l'amour du pays! Nous le portons en nous comme notre sang, comme nos organs. Et il suffit que nous soyons séparés de notre terre, pour ressentir une douleur qui sourd du plus profond de nous-mêmes sans jamais se relentir. Je renvoyais la plantation de Darnelle Davis, la hautaine Habitation et ses colonnades au sommet du morne, les rues cases nègres, grouillantes de souffrance et d'animation, enfant au ventre ballonné, femmes vieillies avant l'heure, hommes mutilés, et ce cadre sans joie que j'avais perdu me devenait précieux tandis que des larmes coulaient sur mes joues (p.82).

> How strange it is, this love of our country. We carry it in us like our blood and vital organs. We only need to be separated from our native land to feel a pain that never loses its grip welling up inside us. I could see Darnell Davis' plantation, the arrogant Great House with his columns at the top of the hill, the black shack alleys seething with suffering and life, children with bloated stomachs, women wizened before their time, crippled men, and those cheerless surroundings I had lost suddenly meant so much that tears streamed down my cheeks.

She describes the love for one's country as an integral and vital part of oneself, referring to it as *comme notre sang, comme nos organes (like our blood, like our organs).* Just like blood and vital organs are inevitable for our survival, Tituba also considers her native country as inevitable in her bid to achieving her potentials. She decries her forceful separation from her native environment where opportunities abound for her socio-economic enhancement. This separation on its own is traumatic and appears to be virtually like a form of mutilation. Her memory of the country is by no means a utopian haven that she has invented in her mind. She recalls with nostalgia memory of peaceful, blissful and contended Caribbean life once enjoyed in her native home. She ruminates painfully about this unpleasant experience even while accepting her fate in a foreign land. This is undoubtedly a representation of the trauma of unspeakable because Tituba bears the trauma all alone, keeping the pain to herself. She finds it increasingly difficult to banish the painful thoughts from her consciousness because of her inability to retell her story to a confidant or a trusted ally. The development expectedly complicates her miserable condition as a result of her failure to purge the trauma from her consciousness. She is overwhelmed by the silence and secrecy that surround her emotional discomfort. Tituba is unable to unveil her concealed agony to anybody, that is, living in a foreign land with its attendant psychological challenges. She is instinctively influenced by her unconscious mind which is a reservoir of feelings, thoughts, urges and memories.

Maryse Condé also treats the theme of identity in this text, *Moi, Tituba, Sorcière...Noire de Salem.* Most of her texts normally treat the concept of identity as her protagonist find themselves journeying towards a discovery of self. The notion of identity often begins with questions such as who am I? what am I?, what renders me unique or different from others or what is it that I have in common with others? These questions according to Smith (1995:102) can be answered through an examination of one's lineage, family status and place of birth or residence. This explains the reason why most of Condé's protagonists are always searching for an authentic homeland, trying to understand a relationship with a mother or yearning to find identity of a biological father.

It is quite clear in her text that mothers and daughters relate to each other primarily through a web of tension and distrust. The absence of love between two generations is also very obvious in much of her work. Women, as mothers, are depicted in terms of reluctance to accept their children who are often born following rape or assault resulting in negative portrayal of motherhood. Brought to life from a violent act to a father whom she does not know, Tituba is initiated into a world of ambiguity, lack of identity and lack of origin which is perhaps the most recurring theme in French Caribbean literature. Tituba says in demonstration of absolute ignorance of her origin be it Africa or elsewhere. She remarks:

> Peut être en Afrique d'où nous venons, il en était ainsi, mais nous
> ne savons plus rien de l'Afrique et elle ne nous importe plus.

> Maybe it was also the same scenario in Africa where we came
> from, but we no longer know anything about Africa, and it no
> longer mattered to us.

This statement confirms that Africa exists as a distant land without memory and it exists only in Tituba's imagination. Yao takes the place of her father and in some ways helps reinstate family life and an identity for the young Tituba. It is he who gives her name Tituba which she believes he invented. Tituba says *« sans doute, Yao en l'inventant, voulait-il prouver que j'étais fille de sa volonté et de son imagination. This name was most likely invented by Yao to show that Tituba was his daughter by choice and love"*. This act according to Jeannie Suk is the first assertion of imaginary parentage and lineage made necessary by the trauma of rape. (Suk 2001:122). Tituba also identifies herself by the word 'moi' 'me'. Twice in the text, Tituba is asked where her name originated from but could not give convincing response. She later, while working for Sussana Endicott, describes her lack of identity and feelings of inferiority thus :

> Elles parlaient de moi, mais en même temps, elles m'ignoraient.
> Elles me rayaient de la carte des humains. J'étais un non-être, un
> invisible. Plus invisible que les invisibles car eux au moins
> détiennent un pouvoir que chacun redoute. Tituba, Tituba, n'avait
> plus de réalité que celle que voulaient bien lui concéder ces
> femmes. Tituba devenait laide, grossiere, inferieure parcequ'elles
> en avaient decide ainsi. (p. 44)

> They were talking about me and yet ignoring me. They were
> striking me off the map of human beings, I was a nonbeing.
> Invisible, more invisible than the unseen, who at least have
> powers that everyone fears. Tituba only existed insofar as these

women let her exist. Tituba became ugly, coarse, and inferior because they willed her so.

This is seemingly a reflection of symbolic interactionist perspective in sociological theory. Tituba's identity or sense of self is shaped and determined by social interaction which is largely influenced by prejudice and inherent racial discrimination. This affects her self-concept which almost results in low self-esteem. The colonial authorities indoctrinated the indigenous population to accept their lesser being status but Tituba is uniquely resolute about her personality. Despite the fact that Tituba is a product of ambiguous identity, she tries as much as possible to be herself. She does not adopt the views of her oppressors to the extent that she tries to become white. She chooses to cling to her identity as a black female even when she is doubtful about her authentic origin. She appears proud of her complexion and she is prepared to endure the grievous consequences of defending her colour.

Maryse Condé also highlights numerous instances of racism in her text. This is an action of rejection and intolerance towards people whose characteristics are not the same with people who discriminate against them. They therefore become subject of ridicule, rejection and hostility as a result of colour variation. Tituba expresses that one of her masters, Sussana Endicott tells her that her skin colour was indicative of her closeness with monkey *"intimité avec le malin"* (p. 107). Samuel Parris, who is also Tituba's master, states that her skin colour is an outward sign of her damnation. It is quite regrettable that the recalcitrant white plantation owners do not consider black man as a human being who deserves any form of courtesy. The seemingly offensive black colour is lamentably adopted as a yardstick to determine his cultural and economic status. Not only is black skin colour associated with inferiority but also with a deviance from the prevailing and only accepted religion of the white slave masters. Tituba experiences various forms of oppression and humiliation from her masters as a result of her skin colour. Samuel Parris scolds his wife seriously for allowing a dirty black slave to sit close to her. She tells his wife that Tituba is a slave and does not merit any form of respect. She accepts the degrading identity assigned to her by her oppressors having been indoctrinated to developing low self-esteem which is also motivated by the past youthful horrible experiences. Tituba recalls painfully:

> A ce moment, la porte s'ouvrit sous une poussé brutale et Samuel Parris entra. Je ne saurai dire qui, de maitresse Parris, ou de moi, fut la plus confuse, la plus terrifiée... Il dit simplement, Elizabeth, êtes-vous folle? Vous laissez cette nègresse s'asseoir à côté de vous? Dehors, Tituba et vite! (p. 69)

> At that moment, the door was pushed open brutally and Samuel Parris walked in. I could not tell who was the more distressed, the more terrified, between mistress Parris or myself. He simply said: Elizabeth, are you mad? Allowing this Négrese sit next to you. Get out, Tituba, and quick.

The conflict perspective brings to the fore the prejudice relationship between the bourgeoisie and the proletariat. The tensed rapport is often characterised by tension and suspicion occasioned by inhuman treatment of the black community. The egoistic white plantation owners relate with their black workers cruelly and disrespectfully. Samuel Parris spoke rudely to Tituba because of her slavery status. This unjustified outburst demoralises Tituba, she feels dehumanised and exceedingly humiliated because of undeserved and prejudiced insults from arrogant and uncultured white man. She suffers racial discrimination and oppression from white men and women. White women are allowed to exert some amount of power and control over black slaves even though women are considered inferior to men both in Barbados and in the American colonies. Sussana Endicott, Tituba's second owner, is a quintessential example of a female oppressor. She humiliates Tituba on several occasions right from the first time they meet. She tells Tituba that she must always look down when she takes instruction from her or when she has anything to discuss with her. As a black and as a slave, she has no right to look at her face, the relationship between them is that of a master and a slave. She demands strict adherence to all instructions without any complaint or resistance even when a given instruction is irrational and seemingly prejudiced. Sussana says: *baisse le yeux quand tu me parles* (p. 41). *Lower your eyes when you speak to me.*

Soon after the degrading instruction, Sussana says to Tituba:

> Mais tu ne t'occuperas pas de la nourriture. Je ferai ma cuisine moi-même, car je ne supporte pas que vous autres nègres touchiez à mes aliments avec vos mains dont l'intérieur est décoloré et cireux (p.42).

> But you will leave the cooking to me. I cannot bear to have you niggers touching my food with the discoloured, waxy palms of your hands.

Tituba's task in the kitchen is strictly to wash plates, pots and other kitchen utensils. She is forbidden from touching or cooking food with her pale and dirty hands. The arrogant Sussana believes that Negro's body is infectious and can contaminate her food if she is allowed to engage in cooking activities. She equally forbids Tituba from living with her for fear of various contagious diseases that the Negros are reputed for. This is obviously symbolic interactionist

perspective of identifying people of less importance in the society. The society labels them as a result of their colour which also determines their economic value. They live from hand to mouth because of their meager earnings which make them miserable. Life becomes worthless for Tituba as a result of various humiliating and traumatic experiences she encounters and endures on a daily basis and this makes her to conclude in her mind that the blacks and the white do not belong to the same world. It is apparent that Tituba is being influenced by unpleasant memories and feelings of pain occasioned by slavery and colonialism. She, like other Negroes have imbibed the erroneous belief that the white are better than the black given the preferential treatment being enjoyed by the former. She accepts her inferior status and serves her master faithfully. To her, the abolition of slavery and colonialism had not changed Negro's degrading status. They continue to be influenced by the unpleasant past occurrence and this aptly explains Tituba's naïve conviction. She verbalizes her damn conclusion thus:

> Nous n'appartenions pas au même monde, maîtresse Parris,
> Betsey et moi, et toute l'affection que j'éprouvais pour elles, ne
> pouvait changer ce fait-là (p.103).

> We do not belong to the same world, Mistress Parris, Betsey,
> myself and not even all the affection I have shown for them could
> change that.

Here, Tituba's agony is better imagined than being experienced. She becomes sad, rejected and dehumanized despite her positive dispositions towards her perceived enemies. To worsen her pitiable psychological challenge, she keeps the untold agony to herself because she does not have anyone to share her feelings and she is equally conscious of the grievous consequence of making her feelings known. Tituba demonstrates here the trauma of unspeakable, thereby becoming more depressed because of her inability to share her traumatic condition with a relative, friend or parents. She becomes overwhelmed by her situation and she decides to take the bull by the horns by putting up some resistance.

Tituba employs various coping techniques as a means of resistance towards the pain, humiliation and neurosis suffered from the white plantation owners. She changes from being passive to being more active and aggressive in her approach towards combating oppression. She adopts this technique in keeping faith with Fanon's counsels which state that: it takes greater violence to challenge white domination and violence. The violence is the intervening event which is able to remove their feeling of self-loathing which have been internalized after constant repetition from the colonial power. The colonial subject will be able to restore their self-esteem and human dignity. Fanon made the natives to realize that their life, breath and

even heart beating are the same as those of the settlers. They later found out that the settlers' skin is not of any more value than a native's skin. Tituba now realises that her life is worth as much as the settlers. She is no longer intimidated by his presence and his voice no longer turns her into stone. Fanon further insists that violence frees the native from his inferiority complex and his despair and inaction; it makes him fearless and restores his self-respect. Conflict perspective emphasises the inevitability of conflict and violence because of unequal accessibility to the communal wealth. A privilege class enjoys unhindered access to wealth while the subjugated class is daily exploited and made to endure unspeakable economic pain. The unbearable situation makes the native population to adopt violence as a means of escape. Violence enables the native to cure himself of colonial force of arms. Tituba therefore takes advantage of Fanon's teaching in equipping herself for self-liberation from white domination. The violence drive, according to Freud, is conceived in our unconscious mind, an average human being has violent tendency but he or she is not aware of it until being pushed to the wall like Tituba. Psychoanalytic theory affords us the opportunity of knowing that violent reaction is inevitable when human patience is abused. Consequently, she becomes resolute to defend herself against racial and gender domination. Tituba says:

> Il fallait ensuite que je me protège, ce que j'avais trop tardé à faire! Il fallait que je rende coup pour coup. Que je réclame œil pour œil. Les vieilles leçons humanitaires de Mama Yaya n'étaient plus de mise. Ceux qui m'entouraient étaient aussi féroces que les loups qui hurlaient à la mort dans les forêts de Boston et moi, je devais devenir pareille à eux (p.118-19).

> I then had to protect myself, which I had avoided to do. I had to render a blow for blow. An eye for eye. Mama Yaya's humanitarian lessons were no longer justifiable. Those around me were as merciless as the wolves that howled at the moon in the forest outside Boston and I had to become as merciless as they were.

Tituba decides to reject motherhood as a means of resistance to white domination and patriarchy. She becomes pregnant but does not want her child to suffer the same fate being experienced in a cruel slave world. She aborts her first pregnancy and her second child will not be born because she is hanged for her deeds of insurrection. She says bluntly: "*Ce fut peu après cela que je m'aperçus que je portais un enfant et que je decidai de le tuer" (p.82). It was shortly afterward that I realized I was pregnant and I decided to kill the child.* Although, desiring a child of her own towards the end of the text, fate will not allow Tituba experience biological motherhood. The fact that she will never become mother is deeply significant. It is

as if the tenuous relationship with her own mother gives way to a form of sterility in the daughter. She knows that motherhood for a slave brings no happiness or satisfaction. Conde states in her text:

> Pour une esclave, la maternité n'est pas un bonheur. Elle revient a expulser dans un monde de servitude et d'abjection, un petit innocent dont il lui sera impossible de changer la destine. Pendant toute mon enfance, j'avais vu des esclaves assassiner leur nouveaus-nes en plantant une longue épine dans l'oeuf encore gélatineux de leur tête (p.83).

> There is no happiness in motherhood for a slave. It is little more than the expulsion of an innocent baby, who will have no chance to change its fate, into a world of slavery and abjection. Throughout my childhood, I had seen slaves killing their babies by sticking a long thorn into the still viscous-like egg of their heads.

Psychoanalytic theory enables us to understand that Tituba's action is motivated by her past slave experience in the sugarcane plantation. The unpleasant experience influences her personality development towards developing untold fear for motherhood. She decides ultimately not to give birth to the child in order to save the baby from the ill treatment, exploitation and humiliation of the sugarcane plantation. The symbolic interactionist implies that Tituba's actions may have been informed by the societal perception of a slave and her offspring. The slaves' personality is built around past societal belief which considers them as objects that can be possessed or dispossessed. Slaves' offspring belong to slave masters who are indifferent about their welfare. She witnesses how babies and young children are exposed to various hazards in the plantations, how they are being kept in the sun all day and which contributes to high mortality rate among infants.

Another means of resistance she adopts is that she continues practicing her religion which she calls *hoodoo* in defiance of white plantation owners who refers to her religion as witchcraft. *Hoodoo* seems so much a part of life for Tituba and she is surprised about the negative attention drawn to it. She asks herself a rhetorical question the first time she is called a witch: *Qu'est – ce qu'une sorcière?* (p. 35) *What is witchcraft?* She describes *hoodoo* as something positive used to help others. She states further:

> Comment? La faculté de communiquer avec les invisibles, de garder un lien constant avec les disparus, de soigner, de guérir n'est – elle pas une grâce supérieure de nature à inspirer respect, admiration et gratitude? En conséquence, la sorcière, si on veut

nommer ainsi celle qui possède cette grâce, ne devrait-elle pas etre choyée et révérée au lieu d'être crainte? (p.35).

Why? Isn't the ability to communicate with the invisible world, to keep constant links with the dead, to care for others and heal, a superior gift of nature that inspires respect, adminiration, and gratitude? Consequently, shouldn't the witch, if that's what the person who has this gift is to be called, be cherished and revered rather than feared?

Tituba expects the people to be fond of her and also adore her for the service to humanity but she is discouraged by the level of hostility shown to her because of her magical prowess which she uses to communicate with those who have died. The unfriendly disposition towards her is informed by the symbolic interactionist which labels witchcraft as evil not considering the positive dispositions of the leading character. The unsympathetic society identifies her as devilish and encourages people to avoid close relationship with her. She refuses to be dissuaded from practicing her religion as she talks frequently with Mama Yaya and her mother Abena, seeking advice from them. She relies solely on the supernatural knowledge she acquires from Mama Yaya to cope with racial challenges that confront her daily. She notes:

Mama Yaya m'initia a une connaissance plus haute. Les morts ne meurent dans nos coeurs. IIs vivent si nous les cherissons, si nous honorons leur memoire, si nous posons sur leurs tombes les mets qui de leur vivant ont eu leurs preference, si a intervalles reguliers nous nous recueillons pour communier dans leur souvenir. IIs sont la, partout autour de nous, avide d'attention, avide d'affection. Quelques mots suffisent a les rameuter, pressant leurs corps invisibles contre les notres, impatients de se rendre utiles. Mais gare a celui qui les irrite, car ils ne pardonnent jamais et poursuivent de leur haine implacable ceux qui les ont offenses.

Mama Yaya initiated me into the upper spheres of knowledge. The dead only die if they die in our hearts. They live on if we cherish them and honor their memory, if we place their favourite delicacies in life on their graves, and if we kneel down regularly to commune with them. They are all around us, eager for attention, eager for affection. A few words are enough to conjure them back and to have their invisible bodies pressed against ours in their eagerness to make themselves useful. But beware of irritating them, for they never forgive and they pursue with implacable hatred those who offended them, even in error. The mystical power entrusted to her by her benefactor affords her the

opportunity of curing many ailments and it also guides her relationship with her perceived enemies.

She continues to practice the religion despite the great suffering and humiliation she suffers as a result of witchcraft accusation. This signifies resistance to the dominant society and patriarchal structure because *hoodoo* is a religion that empowers women. Also, *hoodoo* is part of Tituba's identity and this reflects in the title of the text; *Moi, Tituba, Sorcière...Noire de Salem*. She may not have been able to escape racial discrimination while alive but she does form her own identity as a black witch. She continues to help slaves in Barbados by serving as a guide in the struggle against slavery. Just before she is hanged for her roles in slave revolt, she takes great comfort in knowing that she will be reunited with her family after death. Tituba is motivated by the principle of superego which is preoccupied with making moral judgement, persuading us to make sacrifice for good cause. She therefore becomes happy losing her life for a worthwhile struggle. She does not betray any emotion even in the face of imminent death. The superego in her unconscious mind encourages her to forge ahead with the noble brawl of liberating herself and her race from the shackle of slavery. She says consolably,

> Bientôt j'atteindrai au royaume où la lumière de la vérité brille sans partage. Assis à Califourchon sur le bois de ma potence, Mama Yaya, Abena ma mère et Yao m'attendaient pour me prendre par la main. (p. 263)

> Soon, I would arrive a kingdom where the light of truth burns dazzling and relentless. Sitting astride the beam of my gallows, Mama Yaya, Abena, my mother and Yao were waiting to cuddle me by the hand.

In consonance with her African cultural background, death is the door that finally leads to liberation for her. This view is corroborated by Harrington, a 16th Century poet who opines that "*Death is a porte whereby we pass to joye, Lyfe is a lake that drowneth all in payne.*" She can now be in peace with her family and loved ones and at the same time, free from racial domination. She leaves hope for other slaves that slavery can only end through slaves' revolt. To this end, Tituba encourages the black slaves not to rest on their oars since the Whites will not let go easily the unjustified and exploitative benefits of slavery. She persuades them to resist fiercely every exploitative and insensitive tendencies of the white.

In conclusion, the author succeeds in blending fictional with the factual and imbuing island scenes with remarkable lushness and enchantment. Maryse Condé has been able to convince us that the word 'witch' in the title of her text is quite different from its literary

meaning. Her own notion of a witch is someone who possesses magical powers and uses it for the wellbeing of others without any kind of evil or negative disposition. This is different from others who use their magical powers to harm and cause havoc in the society. The author tries as much as possible to reconstruct the *trauma of unspeakable* suffered by Tituba by finding a way to make her voice heard and her exploits known. Tituba leaps into history, shattering all the racist and misogynist misconceptions that have defined the nature and identity of black women. She appears satisfied in having one of her descendants to rewrite her authentic moment in history in her own African perspective. The development affords her the opportunity of revealing the fundamental flaws in the entire history of the colonisation process. Maryse Condé discovered Tituba while conducting research at UCLA in California in 1984. She had been unaware of the black slave existence until then but she showed interest in Tituba as a result of her Caribbean background. She says: I was mainly interested in racism affecting this black woman who had been completely forgotten, crossed out of history. She does this by narrating her ordeals in linear and graphic manner so as to create her place in slave history and struggle. Not only does she find a place in history but also as Elisabeth Boyi asserts, she finds a place in language and literature. Tituba becomes much more than a voiceless object as a result of Condé. In this account of Tituba's life, the author is the listener who records the story and Tituba is the narrator who controls it. It is important to note that the author is a black Caribbean woman who is more likely to closely identify with Tituba than someone of a different skin colour and origin. Tituba's knowledge of nature's healing power and her ability to communicate with the invisible world enable her to withdraw from the vicissitudes of American society and to maintain her identity by preserving a relationship with her native Barbados even while living in exile. By choosing love over freedom, practicing *hoodoo*, participating in the slave rebellion, refusing biological motherhood, Tituba opposes the forces working against her and she exhibits absolute resistance.

4.3   An overview of *Traversée de la Mangrove (Crossing the Mangrove)*

Maryse Conde's *Crossing the Mangrove* is a tale set in a Caribbean community of Rivière au Sel where the dwellers assemble for a wake in memory of Francis Sanchez. This stranger who obviously is seeking his own roots, identity, is being intricately entangled in the memory of the local people and his death brings them together at the wake. The vigil quickly metamorphosed into a forum of life stories narrated by a diverse of Afro-Caribbean group of dwellers, young and old, men and women, illiterate and intellectual personalities, peasant and Euro-oriented

upper class Creoles, insiders and outsiders who reflect on Francis Sanchez's impact on their lives and formulate hopes for the future. The narrative is made up of a succession of twenty speeches by nineteen mourners who recount their relationships with the deceased. Sanchez affects and touches everyone despite his apparent place of solitude in a forest adjacent to the village. The myriad of voices conveys the socio-cultural, linguistic, intellectual and economic diversity of the Caribbean, a society that is frequently characterised by tensions, mistrusts and discriminatory tendencies. The novel depicts situations in which one racial group of socio-economic class dominates and discriminates against another, or a community that is upset by the presence of strangers.

4.4   Deracination and trauma in *Traversée de la Mangrove (Crossing the   Mangrove)*

The prevailing xenophobia, racism and hatred in Rivière au Sel date back to the time of the ancestors. This xenophobic attitude largely influenced the relationship between the indigenous Caribbean people and Francis Sanchez who is seen as a stranger. He is greatly disliked in the village as a result of the ambiguous identity about his personality and profession. He is known in the village as a vagabond and a cur, this makes the villagers to avoid him like a plague. Condé states in her novel, *Car tous, à un moment donné, avaient traité Francis Sanchez de vagabond et de chien (p.20). Because everybody, at one time had treated Francis Sanchez as a vagabond and dog.* He is ultimately accused of being lazy in a village where physical labour is the norm. This is because he remains seated behind his typewriter and engages in typing his manuscripts, an activity that does not correspond to the village concept of work. The community cannot understand his literary preoccupation that does not involve dissipation of physical energy like most men in the Caribbean sugarcane plantation. The ambiguity of his profession elicits suspicion and envy from the villagers who ask ignorantly.

> Que faisant Francis? Il installa une table de bois blanc sur sa galerie, posa dessus une machine à écrire et s'assit derrière elle. Quand les gens, surpris et démangés par la curiosité arrêtérent la camionnette de Moise pour lui demander ce qu'il faisait là, ils s'entendirent répondre que c'était écrivain. Écrivain? Qu'est ce qu'un écrivain?

> What was Francis doing? He set up a white deal table on the veranda, placed a typewriter on it and sat down in front of it. When the villagers who were intrigued and itching to know what he was doing up there stopped Moise's van, they were told he was a writer. Writer? What is a writer?

The villagers are of the opinion that Sanchez is not only unproductive and arrogant but he is also a flirt. He pretends to demonstrate love to the young unsuspecting village girls thereby having carnal knowledge of them even when he is not prepared to engage in serious relationship with any of them. Among his most unsettling actions, from the community perspective are his having kept and impregnated so many young girls. He, therefore incurs the wrath, jealousy and loathing of his victims' families because of the repressed fear about his identity. The ambiguity of his literary profession makes the inhabitants to develop severe animosity for him. More so, he does not lack money despite the fact that he is physically passive during the day.

It is remarkable to observe that Condé's protagonist signifies different notion to diverse people. To some, he is a hated intruder and a flirt while others believe that he is a lost soul who inspires sympathy. Some other people think that he is a foreigner who is determined to forget his past but to some, he has returned to the land of his heritage. However, everyone is of the opinion that he carries the burden of past sin and for that reason; he relocates from another world to the universe of Rivière au Sel. According to Francis himself, he is attempting to atone for the sins of his ancestors, presumed to be slave owners and who were cursed by slaves. It is thus for this reason that Francis harbours an ever-present trauma and fears that he has come home to die. Among the themes discussed in the text are xenophobia, death, identity, irrational sexual behaviour, trauma among others.

Xenophobia is the fear of foreigners; it is an intense fear or dislike of foreign people, their customs and culture. Discrimination against people of different cultures and origin exists up till today across the Caribbean region. Negative attitudes towards foreign nationals from other countries is a common occurrence in the region and is often related to social and economic policies or decisions taken by states to limit or restrict inward migration or the perception that alien nationals are stealing jobs or draining the national purse and social services. Xenophobic tendencies also include fear of loss of national culture, morals and values to those of migrants and mistrust of nationals from organisations that acquire local companies. It should be noted that most Caribbean countries are not party to the International Convention on the protection of the Rights of all migrant worker and members of their families. This explains the reason for the resurgence of xenophobia which is visible in public discourse, the media and political rhetoric, normally targeted against migrants, refugees, people of African descent and others. According to Anastasia Crickley, the chairman of the committee on the elimination of xenophobia and racial discrimination, we still live in a world where we witness

politicians and leaders using hateful and divisive rhetoric to divide instead of unite societies. Race-based police brutality and retaliatory killings, waves of hate crimes against minorities and discrimination and violence towards migrants and refugees are all manifestations of pervasive racism still thriving in the Caribbean regions.

It is remarkable to note that xenophobia is the product of deracination because the intense fear being nursed for the foreigners is occasioned by their forced movement to the new environment and absolute ignorance about the mission of the foreigners by the indigenous people. When Francis Sanchez arrives Rivière au Sel, the small Guadeloupian community, the natives are sceptical about his personality and his mission. As soon as they discover ignorantly that he is from Cuba, they make up their mind to not only avoid any contact with him but also to work towards his expulsion from the community. Maryse Conde states in her novel:

> Dès qu'on avait entendu que c'était un Cubain, papa avait déclaré qu'il y avait trop d'étrangers en Guadeloupe et qu'il aurait fallu l'expulser avec tous Ces Dominicains et Ces Haitiens (p.95).

> As soon as people got to know that he was a Cuban, papa declared that there were just too many strangers in Guadeloupe, and that it would be necessary to send him away from the land with all the Dominicans and the Haitians.

This is a clear case of xenophobia which is hatred and non tolerance of foreigners. Patrick Wanis opines that one of the reasons why we hate is because we fear things that are different from us. He cites the in group and out group theory, which posits that when we feel threatened by perceived outsiders, we instinctively turn towards our in group, those with whom we identify as a survival mechanism. Wanis explains further that hatred is driven by two key emotions of love and aggression. Love for the in group, the group that is favoured and aggression for the out group, the group that has been deemed as being different, dangerous and a threat to the in group. Acts of hate are attempts to distract ourselves from feelings such as helplessness, powerlessness, injustice, inadequacy and shame. It is an attitude that can give rise to hostility and aggression towards individuals or groups. Like anger, it is a response to and distraction from some form of inner pain. The individual consumed by hate may believe that the only way to regain some sense of power over his or her pain is to pre-emptively strike out at others. In this manner, we can deduce that each moment of hate is a temporary reprieve from inner suffering. The villagers do not hide their ill-feelings, contempt and hatred for Sanchez and this makes them to avoid him completely like a plague even without knowing his authentic source and identity. Sanchez says:

> Tu ne sais qui je suis, Cela m'étonne! Les gens de Rivière au Sel
> racontent toutes qualités d'histoires sur mon compte. Ils me fuient
> comme la peste. Personne ne me parle... Les gens de Rivière au
> Sel ne m'aiment pas (p.)

> You do not know who I am, that surprises me. Riviere au sel
> people say different stories about my identity. They flee away
> from me as if I am a plague. Nobody speaks to me. Riviere au sel
> people do not like me.

He is surprised that the villagers can harbour such negative thoughts about him even to the point of killing him. The author also introduces Man Sonson, the village herbalist, who recounts how different people had approached her to help in harming and killing Sanchez. It shows the determination of the villagers to get rid of him, Man Sonson remarks:

> Pourtant si je vous dressais la liste complète de tous ceux que j'ai
> vus défiler sur mon plancher pour me demander de lui faire du
> mal ou même carrément de soulager la terre des vivants de son
> poids, vous n'en reviendriez pas! (p.82).

> If I draw up a complete list for you of all those who trod my floor
> to ask me to do him harm or even rid the earth of his being, you
> would not believe me.

Such is the hatred and evil thoughts being shown and nursed against Sanchez for his identity as a foreigner and for his irrational sex behaviour which result in unwanted pregnancies among young and promising girls. To worsen the situation, Sanchez is not prepared to assume responsibilities on any of the young girls. The author makes reference to Carmelien, a young man who does not hide his hatred for Sanchez for his reckless sexual abuse of young girls. He is upset by Sanchez for putting Mira and Vilma, his own sister, in family way without any marital plan for any of them. Carmelien says bluntly:

> Je ne peux pas cacher que je le haïssais plus pour ce qu'il avait
> fait à Mira que pour ce qu'il avait fait à ma propre sœur, Vilma
> (p.173).

> I can't hide the fact that I hate him more on account of what he
> did to Mira and also what he did to my own sister, Vilma.

This unrepentant sexual attitude of Sanchez makes him to incur the wrath and jealousy of most families in the community.

Xenophobia fore-closes interracial-marriage in the Caribbean island and this explains the community unfriendly attitude towards Sanchez. The villagers do not expect the stranger to relate with their female children or to put them in family way. In the same vein, they equally forbid their children from relating or marrying stranger for any reason. Condé, the author,

introduces Man Sonson, who expresses her surprise, disappointment when her second male child, Robert marries a white woman. The disenchanted woman cries all night because of the shame of her son's attitude which normally attracts severe punishment. Man Sonson states:

> Mon fils Robert le deuxième s'est marié en métropole avec une femme blanche qu'il a connue dans le bureau de poste où il travaille. Une femme blanche! J'ai pleuré toutes les larmes de mon corps. C'est que nous ne sommes pas n'importe quelle qualité de Nègres. Les yeux des Blancs n'ont jamais brulé les nôtres (p.81).

> Robert, my second son married a white lady that he met while working in a post office in the metropolis. I wept bitterly because we are not just any kind of Negroes. The white men's eyes have never burnt ours.

This shows the severity of cultural and marital barrier between the community and the foreigners. Man Sonson does not expect her son to marry a white woman as a result of different cultural backgrounds and unfriendly attitude of the whites towards the blacks. The tough stance of the potential mother in law is informed by the repressed ill feelings, associated with anxiety being nursed against the white. The Négress is also of the opinion that marital relationship with Caucasian cannot yield any meaningful fruits given the past hostile attitude of the former and the challenges of single parent being confronted by dejected black mothers. More so, the whites only take advantage of the innocent, timid and uneducated girls so as to satisfy their irrational sexual urge. Marriage is completely forbidden with black girl. Condé draws our attention to Gabriel Lameaulnes in her novel, a béké, who is ostracized for marrying a black woman. She states:

> La même année que Gabriel, le premier Lameaulnes, un béké de la Martinique, chassé par sa famille parce qu'il s'était marié avec une négresse (p.20).

> The same year that Gabriel, the first of the Lameaulnes' lineage, a béké from Martinique, was chased away by his family because he got married to a black lady.

The two racial groups decide to avoid marital relationship among their offspring as a result of symbolic interactionist perception which forecloses such matrimony. The society does not allow love affiliation to lead to marriage because of societal constraint forbidden such union. Non-adherence to the age long practice is often reprimanded by rejection or outright disclaim by the concerned family. It shows obviously that the two racial groups are nursing intense fear for one another as a result of xenophobia and this ultimately prevents inter-cultural marriage between the two cultural groups.

Apart from the trauma of xenophobia, Condé also uses her novel to illustrate the trauma and significance of death among the various characters. Death is an important event that provokes emotional, social and economic interruption in the deceased's immediate family. It brings about various burial activities and ceremonies based on the ethnic, cultural, religious background of the deceased. This impromptu event makes survivors to assume new responsibilities which they do not plan for but which fate has placed on them. They achieve this in most cases by redefining themselves and reorganizing themselves in line with the new reality. Among the numerous burial activities and ceremonies is the wake that is normally organised on the eve of the burial. The relatives, members of the extended family and neighbours are opportuned during this ceremony to express their minds about the deceased. This forum also affords sympathisers to learn more about the deceased, assess their ways of life and also plan for the future. Death is not only a sober occurrence but it is being used by the author as a narrative of Caribbean cultural system.

Maryse Condé presents death as an inevitable event that will occur even when one does not expect it. This belief makes Sanchez to be constantly traumatised because he believes that he is being hunted by the spirit of death as a result of his uneasy obsession with the past and his conviction that his life will soon end. He says thoughtfully: *"l'histoire, c'est mon cauchemar, history is my nightmare."* This assertion indicates his sense of trauma being provoked by continued flashback of his frightful past. Though dreadful and traumatic, he is forced to accept the reality whenever it happens because there is time for everything. He remarks thus:

> Mais la mort est la mort. Quand elle passe respectez – la! Il y a un temps pour tout, il y a sous le ciel un moment pour chaque chose. Il y a un temps pour naitre et pour mourir, un temps pour planter et un temps pour arracher ce qui a été planté, un temps pour tuer et un temps pour guérir, un temps pour gémir et un temps pour sauter de joie. Il y a un temps pour jeter des pierres et un temps pour les ramasser.

> But death is death. When it occurs, respect it! There is time for all, there is time for everything. There is time to be born and time to die. There is time to plant, there is time to harvest all that has been planted. There is time to kill and time to heal, time to groan in pains and time to jump for joy.

It shows that death can strike when one least expects it and it does not have any consideration for age or sex. Nobody expected Sanchez to pass on when death struck and also the manner of his death is not only mysterious but exceedingly puzzling. Condé asserts:

> A l'en croire, en dépit des apparences, même s'il n'y avait ni sang ni blessure sur le corps, cette mort ne pouvait être naturelle.

Believing such a story in spite of the glaring facts could make account of the death unnatural. This is even when there was no bleeding or wounds on the corpse.

The villagers are of the opinion that Sanchez does not merit the peaceful death that terminates his life given his sexual atrocities. They think his death should have been violent and gruesome. Condé presents Loulou, one of the villagers who thinks Sanchez does not merit peaceful death. Loulou opines that:

> Non, non, non! Ce n'est pas ainsi qu'il aurait dû mourir, Trop propre, trop douce, cette mort! C'est la cervelle à l'air, éparpillée jusqu'aux lianes – trompette, le sang baignant les lichens et les mousses qu'on aurait dû le trouver (p.123).

> No, no, no! That is not the way he should have died. His death had been too clean, too gentle. They should have found him with his brain shot out, splattered among the trumpet vines, soaking the lichen and moss with his blood.

The declaration shows the enormity of hatred that the villagers harbour for Sanchez even in death. Hatred is a profound and overwhelming emotional dislike especially arousing feelings of irritation or bitterness. It can be targeted against individuals, group, entities, objects, behaviours or ideas. Hatred is mostly associated with feelings of anger, disgust and a disposition towards hostility. Freud defines hate as an ego state that wishes to truncate the source of its happiness. He describes it further as profound, lasting, severe feelings showing aggression, annoyance and hatred for an individual, crowd or object. They do not conceal their ill feelings for the unwanted and slothful stranger who only takes delight in putting young girls in family way. The villagers are not satisfied with the peaceful manner of his death. The author also introduces Leocadie Timothée who rejoices over the death of Sanchez and who believes that God has answered her prayer by taking away the racist. She says triumphantly:

> Je ne vous le cache pas, j'ai souhaité à cet homme là, qui était venu planter le malheur chez nous, beaucoup de mal et je crois bien que pour une fois le bon Dieu m'a écoutée (p.151).
>
> I am not hiding it from you, I wished so much evil for that man who brought us misfortune. And I believed that God for once listened to me.

The statement demonstrates Timothe's frankness, he does not betray any emotion in making his opinion about Sanchez's death known. He asserts that God is also angry with him for his sexual and racist misdeeds. Sanchez, according to him, deserves his untimely death because of his failure to control his sexual impulse and selfish needs. He believes that the

natives have tolerated unrepentant Sanchez and their patience and tolerance appear to have been exhausted, thereby justifying the natives' indifference to his death. To some other villagers, Sanchez's death depicts vengeance, vengeance for his sexual misdeeds and other racist tendencies demonstrated by the deceased. They believe God deliberately terminate his life so as to reduce the number of unwanted pregnancies and the level of unspeakable trauma among young, unsuspecting girls in the village. Carmélien remarks that:

> Aujourd'hui, Francis Sanchez était mort. Une main secrète avait accompli la vengeance à laquelle sa lâcheté ne se décidait pas. Il n'aurait donc plus à soutenir son regard ou à l'aveugler. La route était libre (p.183).

> Today, Francis Sanchez is no more. An unknown person had secretly carried out a revenge mission that was not fully carried out because of his cowardice. Therefore, he will no longer have to keep or hide his appearance. The road is free.

It is however interesting to observe that there are authentic mourners who feel that Sanchez's death is not only untimely but also undeserving. Man Sonson opines that he likes Sanchez and he does not entertain any fear to disclose this. He prays for the repose of his soul and also wish that his soul finds peace that eludes him on earth. He notes soberly:

> J'aimais Francis Sanchez, je n'ai pas peur de le dire et je souhaite que son âme trouve le repos qu'il n'a pas connu dans sa vie de vivant, inquiet, angoissé, toujours en mouvement qu'il était (p.85).

> I loved Francis Sanchez, I am not afraid to say it. I wish his soul would find eternal rest it didn't enjoy while he was alive. His life was fraught with worries and agonies without any succour.

We can infer here that Sanchez is partly vindicated because no one would have thought that he has admirer given the number of his countless enemies. Furthermore, Man Sonson makes us to realise that the number of people that mourn him genuinely and those that wish him eternal rest is so negligible. He remarks painfully: « *Pauvre Francis Sanchez! Bien rares ceux qui l'aident à trouver la porte de la vie Eternelle (p.89). Poor Francis Sanchez! Quite few are those who are mourning him! Quite few are also those who helped him find the gate to eternal life."*

Condé has been able to demonstrate the transformative power of death through the assemblage of Sanchez's enemies. Despite the villagers' animosity for Francis, death overpowers their feelings and brings them together. Quite a number of them were surprised by the power of death which enables them to experience self assessment of their attitudes towards

one another and especially towards the deceased. Loulou asks a rhetorical question to acknowledge the power of death.

> Pourquoi la mort a-t-elle ce pouvoir? Pourquoi impose-t-elle silence aux haines, violences, rancœurs et nous force-t-elle à nous agenouiller à deux genoux quand elle apparait? Bien plus! Elle se hâte de transformer les esprits (p.124).

> Why does death have this power? Why does it silent hatreds, violence and bitterness and force us to bend down on two knees when it turns up? And even more than that, it hastens to transform people's mind.

Condé has been able to demonstrate the unifying power of death through her text. She has also been able to use death as a weapon of self-awakening and self assessment. All the mourners who are present during his wake experience personal sober reflection of their lifestyle prompting some of them to make positive resolutions towards changing their behaviour because nobody knows when his own time will come like the deceased.

The author also uses her text to depict Caribbean reckless sexual life. Most Caribbean countries especially Barbados and Jamaica have become   popular destinations for female tourists seeking what the sociologist Graham Dann calls "close encounters of the Third World Kind, Young males, Beach Boys". The boys are physically endowed and they are proud of their sexual competence. This sexual competence is demonstrated in Raphael Confiant's *Eau de Cafe* where his protagonist is endowed with a two-metre penis that he keeps wrapped around his waist and which makes him to be cynosure of eyes to Caribbean young girls. The Beach boys are easy to identify because of their distinctive wardrobe. They appear in expensive T-shirts, baggy swimming trunks, gold bracelets and brand-name sunglasses so as to attract female sex tourists. The sex tourists advertise their availability in various ways, some sit on the sand alone, masked by designer shades, scouting for the most appealing beach boy while some have contact number of some of the beach boys. The boys are extremely clever at chatting up" with false declaration of love, extravagant romantic gestures and flowery language. The most curious and inexplicable fact about Caribbean sexual life is how canal sex can be. Sex does not mean anything to an average young Caribbean man and this explains why most beach boys prefer straight sex without any emotional attachment. Everold Hosein conducted in-depth interviews with 112 women in 12 Caribbean countries including Barbados and Jamaica. Most interviewees said they often faked orgasm while making love. They complained that men usually rushed perfunctorily through sex and tended to be ignorant about female sexuality.

Hosein concluded that most women in the study did not have a satisfying sex life. He wrote that the average Caribbean man's understanding of good sex is restricted to painful banging".

Maryse Condé attempts in her novel to reflect on the precarious sexual life in the text where young boys and girls engage in unguarded, unhealthy and unprotected sex. This in most cases result in unwanted and conflict prone pregnancies with corresponding increase in the number of fatherless children. The author tries to expose the sexual scourge that is so prevalent in the Caribbean island with a view to rectifying the sexual malaise. She feels upset by the number of young people battling with one sexual disease or the other. She remarks in the text:

> Dans ce pays, la vie sexuelle de tout homme est un marécage dans lequel il ne fait pas bon mettre le pied. Pourquoi prétendez-vous assécher celui la? Et de rappeler à tout un chacun les filles engrossées, les vierges dépucelées, les enfants sans papa reconnu qu'il avait semés à tout vent (p.225).

> In this country the sexual life of every man is precarious and people are advised to desist from such act. Why do you claim to have ruined that man? You remind every one of the impregnated girls, the disvirgined girls and the fatherless children that he had brought to this world at the slightest opportunity.

The above statement shows clearly that the author is concerned about the rate of sexual recklessness in the text. She denounces the worrisome level of moral decadence among young characters which portends great danger for their future She is more preoccupied with the fate of teenage mothers and their offspring, who, in most cases do not have any bread-winner and also the alarming rate at which innocent virgin girls are being deflowered. However, it is interesting to note that Sanchez may not be the only young man who is so promiscuous given the precarious sexual life of the other characters in the text. But the author in our opinion has deliberately focused on Sanchez so as to demonstrate the natives' xenophobic attitude in the text. If Sanchez were to be an indigene, he may have been neglected but the fact that he is a stranger explains the undue emphasis on him.

The author introduces Dinah who recites a poem which her mother taught her, she tries to educate young Caribbean girls about the difference between love and infatuation. She is obsessed by the pain, disappointment and shame that these young girls experience as a result of young men who take undue advantage of their naivety. She insists that these girls are being deceived by infatuation and not real love because the young men only pretend to like them – for the purpose of having carnal knowledge of them. She expresses her mind through this short poem:

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Ah, n'aimez pas, n'aimez pas sur cette terre. Quand l'amour s'en va, Il ne laisse que les pleurs! Ah n'aimez pas, n'aimez pas sur cette terre. Quand l'amour s'en va, Il ne laisse que les pleurs! J'ai pris mon cœur, J'ai donné à un ingrat. A un jeune homme sans conscience, Qui ne connait pas l'amour (p.128).

Ah! Do not love, do not love on this earth! When love disappears, it only leaves mourning! I took my heart, and I gave it to an ingrate, a young man without conscience who does not understand the language of love.

As far as Dinah is concerned, true love does not exist because of the unpleasant consequences which include humiliation, regret, tears among others. She considers most young men as ingrates who never reciprocate the love being shown by unsuspecting innocent girls. These men turn around to make these girls look stupid and ridiculed by their action. Condé introduces us to Francis Sanchez's antics when he says that he does not invite Mira to his house. He says that Mira comes on her own without being invited and so he cannot be held responsible for her pregnancy. Sanchez says unrepentantly:

Je ne lui ai pas demandé de venir. C'est elle qui est venue. Je ne la retiens pas. Au contraire, Depuis qu'elle est là, je lui demande de retourner chez elle (p.70).

I did not ask her to come. She came uninvited. I am not keeping her. On the contrary, I have been asking her to go back to her place ever since she came around.

Sanchez tries to not only humiliate Mira but also ridicule her, he tends to present Mira as the one trying to pressurise him for love and most likely sex. He does this to exonerate himself and to convince the villagers that he is not really interested in their girl. Sanchez refuses to marry this girl even after putting her in family way. It shows that Sanchez is only interested in having carnal knowledge of Mira. He does not have any genuine love or passion for her. The naïve young girl appears to have been cheated by her supposedly lover who is not remorseful for his action. He says arrogantly:

Epousez – la, épousez – la. Elle n'a pas mérité cela! Je ne peux pas, je ne peux pas. Il ne faut même pas qu'elle garde cet enfant. Je le lui ai dit depuis le début. Mais les femmes n'écoutent jamais quand on leur parle. Je ne suis pas venu ici pour planter des enfants et les regarde marcher sur cette terre. Je suis venu mettre un point final, terminer, oui, terminer une race maudite (p.87).

Marry her, marry her. She did not deserve that privilege! I can't, I can't. She did not even need to keep the child. I told her right from the beginning. But women never listened when advised. I have not come here to make babies, and watch them walk about

everywhere. I have come to put a full stop, or stop this practice of breeding cursed generation.

As far as the arrogant and egocentric Sanchez is concerned, Mira belongs to an inferior race whose descendants should not be associated with. He is still been influenced by the "superiority mentality" of the slavery era when the blacks were perceived as lesser human beings. The superiority mentality is seen as the superego motivating and justifying Sanchez irrational action. He states unequivocally that his relationship with the black girls cannot result in marriage because he is not interested in unhealthy procreation but to put an end to a cursed race. He does this so as to prevent his offspring from experiencing the similar fate that is about to befall him. He is convinced that his death is imminent and he is often traumatised by the constant reminder of death. He remarks emotionally:

> Il ne faut pas que cet enfant – là ouvre ses yeux au jour. Il ne faut pas. Un signe est sur lui, comme sur moi. Il vivra une vie de malheur et pour finir, il mourra comme un chien, comme je vais bientôt mourir. Si je suis venu ici, c'est pour en finir. Boucler la boucle. Tirer le trait final, tu comprends. Revenir à la case départ et tout arrêter... (p. 109).

> This child must not open his eyes to the light of day. We must not. A sign is upon him, as on me. He will live a life of misfortune and eventually he will die like a dog, as I will soon die. If I came here, it is to stop. To buckle the buckle. Shoot the final stroke, you understand. Go back to square one and stop everything.

One is forced here to have sympathy for Sanchez but such sympathy is however questionable given the cruel manner he treats the numerous girls, after putting them in family way. Vilma narrates painfully her experience after telling Sanchez about her pregnancy:

> Quand j'ai été enceinte, je le lui ai dit, il est resté sans parler... Est – ce que tu as entendu ce que je viens de dire?... Il s'est tourné vers les planches de la cloison, me donnant son dos pour toute réponse... Pourquoi te mets – tu en colère parce que mon ventre est fertile? Toi qui as si peur de la mort, est – ce que tu ne sais pas que l'enfant est son seul remède? (p.194).

> When I was pregnant, I told him, he remained speech less ... Did you hear what I have just said? ... He turned to the planks of the partition, giving me his back for any answer ... Why do you get angry because my belly is fertile? You, who are so afraid of death, don't you know that the child is the only remedy?

Vilma is disappointed by Sanchez's behaviour, she finds it difficult to believe that her boyfriend can be so blunt even without betraying any emotion. She realises amazingly that

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there is no genuine love between them, but the self-awakening appears to be belated because of her pregnancy. The imminent trauma of unspeakable that will befall Vilma is unimaginable because of her tender age. Regrettably, the ego in Sanchez prevents him from sharing his girlfriend's concealed pain. He appears indifferent and dispassionate about her current predicament, feelings and even the welfare of her unborn offspring.

There is manifestation of 'Id', one of the three main components of psychoanalytic theory which is the theoretical principle upon which this study is based. The 'id is the part of character that is motivated by inner and essential urge and desires. These are usual impulse like drive for sex or libido, thirst and hunger. It is apparent that Sanchez is being influenced by irrational drive for sex with the innocent girls even when he knows that he will not marry any of these unsuspecting girls. He is hypersexual as he finds it increasingly difficult controlling his erotic feelings. Surprisingly, the comportment of some of the girls leaves much to be desired or how else does one explain Mira's decision to remain with Sanchez even after realizing that he does not have any marital plan for her. She states:

> Cet homme-là aussi que j'avais cru différent n'était qu'un assassin. Il l'avait dit lui-même, un bourreau. Un sentiment insidieux, au goût inconnu, la révolte, me prenait. Une question qu'il m'avait d'ailleurs posée ne me laissait plus de répit. Pourquoi restions nous à l'attache ? Oui pourquoi ? Je me la posais, jour et nuit (p.109).

> This man, whom I had thought differently, was but a murderer. He had said it himself, a hangman. An insidious feeling of unknown taste, revolt, took hold of me. A question he had asked me no longer left me any respite. Why do we stay attached? Yes why? I asked myself, day and night.

The absurd behaviour is a reminiscence of Benjamin and Tituba's relationship in *Moi, Tituba, Sorcière…Noire De Salem* when the latter refuses to leave Benjamin for the sake of illicit love. This is a clear case of irrational behaviour that is being motivated or facilitated by desire for sex and wrong notion of love. Mira does not see anything wrong in Sanchez's uncaring and insensitive behaviour. She chooses to remain with him despite the fact that she is being unfairly and scornfully treated. The irrational desire for sex by Sanchez prompts the villagers to label him as a 'dog'. Loulou observes scornfully: « *Ce sont des bêtises! Tout ce que je sais, chien, C'est que tu vas payer pour cela* » (p.70). *These are nonsense! All I know, dog, is that you'll pay for it.* This statement attests to the fact that Sanchez is promiscuous, hypersexual and this is one of the reasons why the villagers hate him even after his death. Aristide says angrily in reaction to the awful manner of putting his sister in family way: *Il a*

violé ma soeur et tu vièns devant moi me dire qu'il n'est pas mauvais (p.74). He violated my sister and you come before me to tell me it is not bad. The atmosphere during the wake keep of Francis Sanchez is not only pathetic but irritating when the young girls impregnated by him appeared one after the other with their hands pitifully placed on their bellies. The author states scornfully: « *Les femmes enceintes portèrent les mains à leurs ventres où ruaient les foetus apeurés.* » *The pregnant women put their hands on their stomachs. The unborn babies were frightened and they rushed up and down.* The trauma of these innocent girls and their parents is better imagined than being experienced. The pain of parenting children whose father's identity is not known and the fear of widowhood stigma awaiting the young girls at such a tender age are inconceivable. The ugly incident is synonymous to a tragedy befalling the girls' parents' that is, being obliged to live up to unforeseen responsibilities that fate has placed on them.

Maryse Condé also explores the theme of identity which has been the main preoccupation of most contemporary black Caribbean writers. These writers deal thoroughly with the concept of identity in different ways and through different perspectives. This is quite expected given the common ancestry of African-American and people from the Caribbean island during the triangular trade of 17th, 18th, and 19th centuries. Several European nations occupied the African continents and took possession of her physical and human resources. Many young men and women were taken away as slaves and were forcibly separated from their homeland, thereby ending up in Caribbean plantations or in North America. These slaves were robbed of their self-dignity, cultural heritage and identity by their owner in order to prevent uprising. However, there were slaves' uprisings which eventually led to its abolition. Unfortunately, the abolition alone could not restore the dignity of these slaves without recourse to their source or root which will help in rehabilitating them and reconnecting them to their source. Having been robbed of their ego, their integrity, their labour and their identity, most African descent were forced to search for their source, moving from society to society. It is in this lens of lack of identity and historical ambiguity that many Caribbean and African writers decide to trace their origin so as to discover their authentic identity. In the same vein, Condé presents in her text different characters who are longing for a coherent sense of belonging and identity. The characters are stalled by their own obsession with unresolved past desires, griefs and hatreds. The text mirrors the isolation pervading the day to day life of those characters and the resultant uneasy calm, silence, grief, and unproductivity. Condé attaches great importance to the theme of identity in her various texts. She introduces Mira, one of the young girls impregnated by Sanchez who is obsessed by her boyfriend identity. As much as she pretends to like Sanchez, she is worried and traumatised about her inability to decipher his authentic

identity. Sanchez himself complicates her ordeals as he chooses to conceal his identity making it difficult for the poor girl to unravel his identity ambiguity. Mira expresses her ordeal in this manner:

> Je ne comprends plus pourquoi j'avais placé tous mes espoirs sur cet homme – là que je ne connaissais ni en blanc ni en noir. Sans doute parce qu'il venait d'Ailleurs.

> *I no longer understand why I had placed all my hopes on that man whom I neither knew as a white man nor black man. Certainly because he came from elsewhere.*

The statement demonstrates self-consciousness or self-awakening after being carried away initially by infatuation. Mira is now conscious of impending challenges, danger, stigma and trauma of her present condition. She does not understand the rational for placing so much hope in a man whom she knows little or nothing about his origin. She considers Sanchez as a nomadic personality who either wanders without a definite destination or who has come to their village to make up for his past misdeeds. The belated self-awareness, according to psychoanalyst is occasioned by her superego, which is preoccupied with making moral judgement and which is also seen as one's conscience. She realises her imprudence and she appears being hunted by her conscience which she has previously ignored while being carried away by her inexplicable sex impulse. She remarks ignorantly and unconvincingly:

> Aie, c'était un vagabond qui est venu enterrer sa pourriture chez nous! On ne sait même pas si c'était un Blanc, un Nègre, un Zindien. Il avait tous les sangs dans son corps (p.229).

> Aie, he was a vagabond who came to bury his rot in us! We do not even know if he was a White, a Negro, a Zindian. He had all the blood in his body.

One can clearly see Mira's ignorancy about the authentic complexion of her boyfriend who is neither white nor black. Although the author makes it abundantly clear in the text that Sanchez is a descendant of a béké or half-caste, that is a product of mixed race. But Mira finds it difficult to describe or identify a man who is neither white nor black. She concludes by saying that Sanchez is a man of different bloods.

The author also introduces Dodose Pélagie, in an attempt to unravel the identity ambiguity between the Africans and Caribbean people. Initially, Maryse Condé was of the opinion that the authentic source of the Caribbean people is Africa and she demonstrates this belief in some of her novels. She states emphatically in one of her texts:

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> Ah, l'Afrique, c'est un des éléments qui m'a singularisé parmi les Antillais. J'ai été le premier à leur parler de l'Afrique. Non pas que je la connaisse tellement bien, mais j'ai toujours l'habitude de dire que l'Afrique fait partie de moi-même... je dois beaucoup à l'Afrique. C'est elle qui m'a permis de connaitre moi-même. Je ne me suis compris que lorsque j'ai connu des Africains et je n'ai compris l'Afrique que lorsque j'ai fait le détour par l'Afrique. On ne peu pas comprendre les Antilles sans l'Afrique (p.110).

> Ah! Africa, it is one of the elements that singled me out among the Caribbeans. I was the first to talk to them about Africa. Not that I know it so well, but I am used to saying that Africa is part of me... I owe a lot to Africa. It was Africa which enabled me to know myself. I only knew myself when I knew Africans and I only comprehended Martinique when I passed Africa to reach it. One cannot comprehend the Caribbeans without Africa.

This shows Condé's initial opinion about Africa. But having lived in some African countries and experienced hostile reception from indigenous African people and also realising the differences in cultural practices, she becomes conscious of the fact that it is erroneous to consider African and Caribbean people as being from the same cultural origin. She demonstrates this belief through one of her characters in the text, Dodose pélgie, who states convincingly that:

> C'est une erreur de croire qu'Africains et Antillais ont quoi que ce soit en commun, hormis la couleur de la peau (p.207).

> It is a mistake to believe that Africans and Caribbeans have anything in common, apart from the color of the skin

She becomes conscious of the fact that the only similarity between the Caribbean and Africans is only the black colour. For this reason, the Caribbeans decided to down play their so-called African identity. They are convinced that Africa as a continent cannot help them in realising their authentic Caribbean aspirations.

Maryse Condé's text, *Traversée de la Mangrove (Crossing the Mangrove)* depicts a difficult, mysterious and interminable adventure. It is an endless literary narration that is devoid of definite end. The protagonist himself, Sanchez, admits that his text demonstrates an endless search which is already doomed before being written. The text is described as an enigma that is capable of provoking unending literary discourse. Sanchez is conscious of the fact that he will not be able to complete this text which will generate much riddle. He states assertively:

> D'ailleurs, je ne finirai jamais ce livre puisque, avant d'en avoir tracé la première ligne et de savoir ce que je vais y mettre de sang, de rire, de larmes, de peurs, d'espoirs, enfin tout ce qui fait qu'un livre est un livre et non pas une dissertation de raseur, la tête à demi fêlée, j'en ai déjà trouvé le titre "Traversée de la Mangrove (p.).

> Besides, I will never finish this book because, before I have even written the first line and known what I am going to put in the way of blood, laughter, tears, fears and hope, well everything that make a book, a book and not a boring dissertation by a half cracked individual. I have already found the title, *Crossing the Mangrove.*

Crossing the Mangrove is presented as an uphill task which will be extremely difficult to realise. Francis Sanchez readily agrees and admits this fact; thereby educating us about the motive of his text which he knows already will remain uncompleted. He considers the text as a suicidal crossing in which he who begins writing is conscious of creating a space where one is impaled, buried and where one suffocates. In essence, to confess a desire to cross the mangrove swamp is to admit its impossibility. The mangrove swamp can then be understood as the mystery of untraversable and unresolvable space, just as the text cannot be completed as is impossible to write. Sanchez's desire to remain inside the riddle demonstrates his need to inscribe himself in that space, the mangrove, rather than crossing it. Each character's story that is triggered by Sanchez's death ends inevitably with the firm resolution to unravel the mystery of his death. To this end, one of his girlfriends is determined to discover the truth about this stranger who chooses to die in their community. She remarks:

> Alors, moi, je dois découvrir la vérité. Désormais, ma vie ne sera qu'une quête. Je retracerai les chemins du monde... Ma vie commence avec sa mort (p.231).

> So, I have to discover the truth. From now on, my life will be a quest. I shall retrace my steps along the path of this world ... My real life begins with his death.

Crossing the mangrove is a text that provokes interminable literary discourse because the end of the text seems like the beginning of unending literary puzzle given her motivation by the superego to decipher the authentic origin of her boyfriend.

CHAPTER FIVE

DERACINATION AND TRAUMA IN ZOBEL'S *LA RUE CASES NÈGRES* AND *CONFIANT'S NUÉE ARDENTE*

5.1 An overview of *La Rue Cases Nègres (Black Shack Alley)*

La Rue Cases Nègre appears to be the continuation of his first novel. It is an account of autobiography of extreme poverty of a young boy raise by his grandmother in post-slavery sugarcane plantation in Martinique. He examines the themes of race, class discrimination, cultural assimilation, hybridized identity among others. The work is divided into three parts and the first part depicts the author's humble beginning where he is meticulously brought up by his grandmother before going to school. The second part of the text deals with his education and pursuit of certificate d'Etudes primaire which assists him in escaping the harsh condition of living in the plantation. The last section shows how the author moves to Fort de France after receiving a quarter scholarship from le Concours des Bourses. At this point in his development, he lives with his birth mother Delia, who makes sacrifices in order to send him to school.

Zobel focuses on his progression from a milieu of orality and a traditional society to that of a "better future" in written literature. Mon Medouze, the village elder and story teller is a quintessential representation of oral tradition and the art of storytelling. We are introduced to many interactions between Jose and Medouze who uses riddles and stories as a way of depicting the history of slavery and the economic relationship between the blacks and béké in Martinique. Zobel provides many examples that portray a generation of Martinican citizens who demonstrated a sense of self-hatred. In conclusion, while the author succeeds in using education as a means of escape from the harsh living condition of sugarcane plantation, he cannot rehabilitate his grandmother who labours so much to send him to school because she eventually died as a result of long hours of working on the plantation.

5.2 Deracination and trauma in *La Rue Cases Nègres (Black Shack Alley)*

The social hierarchy of the Caribbean society is inseparably linked with race and colour occasioned by the inglorious slave trade. The deracinated Africans brought to the island to be used as cheap labourers in the sugarcane plantations were dehumanised and exploited. The magnitude of humiliation and prejudice suffered by the slaves and the francophone Caribbeans made them to accept their inferior status and imbibe the white indoctrination which demanded absolute obedience to the white plantation owners. There is little here to comfort the slaves and the francophone Caribbeans upon whom passivity was forcibly imposed and whose subjection

was the direct outcome of the energetic and dominating thrust of Europe. Slavery was the starting point of alienation, loss of pride in one's race and of confidence in oneself.

In Zobel's novel, it is the black child José, born on the plantation estate but who is too young initially to understand the frustration of the labourers and the quality of their despair. He is largely unconscious during his first seven years of the subtle class and colour distinctions which are the heritage of plantation society. Gradually, José begins to understand the politics of colour and the interaction of class system in his village and later in the Route Didier of the capital. In the absence of a father, José attaches himself to one of the cane-cutters of the island who is the oldest, most wretched and most abandoned on the entire plantation but who becomes his mentor. Through his numerous discussions with Mon. Medouze, José hears of the slave past, the capture of Medouze's African father and the ancestral Guinea where misery, weariness and hunger do not exist compared to the hell of the Caribbean canefields. Medouze, one of the author's adult mouthpieces, represents the disenchantment of all those who once believed that the abolition of slavery would mean the end of servitude. Medouze learnt from his father that emancipation changed little for the deracinated slaves who were uprooted from their native homes.

> J'étais jeune, disait mon père, lorsque tous les nègres s'enfuirent des plantations, parce qu'on avait dit que l'esclavage était fini. Moi aussi, je gambadai de joie et je parcourus toute la Martinique en courant, car depuis longtemps j'avais tant envie de fuir, de me sauver. Mais, quand je fus revenue de l'ivresse de libération, je dus constater que rien n'avait changé pour moi ni pour mes compagnons de chaine. Je n'avais pas retrouvé mes frères et sœurs, ni mon père, ni ma mère. Je restai comme tous les nègre dans ce pays maudit: les békés gardaient la terre, toute la terre du pays, et nous continuions à travailler pour eux, la loi interdisait de nous -fouetter, mais elle ne les obligeait pas à nous payer comme il faut (p.57-58).

> I was young, said my father when all the Blacks fled from the plantation because it had been declared that slavery was over. I also soared aloft in joy, and ran through the Martinique because I had for long wanted to flee, to save myself. On realizing that I had only been daydreaming, I had to admit that nothing has indeed changed either for me or my co-workers. I had not found my brothers and my sisters, nor my father or my mother. I remained in the accursed nation like all the black men; the Béké kept the land, all the land in the country and we continued working for them. The law forbade them from whipping us, but do not force them to pay us our due.

Medouze's father expressed his agony occasioned by deracination which made him to lose contact with his native home in Guinea, his brothers and sisters and his parents. The neuroses suffered by him as a result of being forcefully uprooted from his native environment made him to be disenchanted having realized that the post slavery era did not affect his socio-economic status. He discovers to his chagrin that he is working to enhance financial strength of his vicious faster who takes delight in enslaving him. He continues working for long hours for peanuts on the sugarcane plantations without any corresponding improvement in his economic wellbeing. He also experiences untold trauma like Tituba as a result of unfair, inhuman and prejudiced treatment. Jose and Medouze are traumatized as a result of painful narration of past slaves' lifestyle which shows clearly that the exploitation and inhuman treatment of slaves have been in existence from the time immemorial. Despite the fact that Jose and Medouze did not physically witness the slaves' oppression and exploitation, they are psychologically disturbed (traumatized) listening to such stories. It attests to the assertion by trauma therapist that one does not have to witness a traumatic event before being traumatized. Apart from being traumatised, Jose and Medouze demonstrate repressed feelings which is associated with anxiety and which come to the surface from time to time to motivate human actions. The repressed fear influenced them to accept their miserable situation until Jose becomes enlightened as a result of Western education.

José's entry into primary school exposes him to challenges of race and class which is formerly based on the simple black and white dichotomy that Medouze had taught him. By the time he gets to the secondary school, he has become conscious of living in a community already hyper-sensitive to colour and class. This racial consciousness affected José in his academic pursuit because he is the only black student in his class and none of the white classmates is ready to relate with him because of colour prejudice. He expresses his trauma and inferiority complex through this statement:

> Personne ne me ressemble, Personne n'a d'ailleurs jamais fait attention à moi. Je ne bavarde pas en classe. Je ne m'amuse pas pendant les récréations. Impossible, jusqu'à présent, de rompre avec mes complexes et mes regrets. Car je regrette aussi petit-Bourg et mon ancienne école, et tout ce qui compose l'un et l'autre. Je regrette de ne pas être au cours supérieur de saint-esprit où j'aurais gardé la plupart de mes camarades (p.122).

> Nobody looks like me; No one has even taken note of my presence. I don't talk in class and don't also play during recreation hours. It has been pretty impossible to rid myself of my

inferiority complex and pains. This is because I miss both the small market town, my former school and also what stood out in both. I am also pained by my inability to further my studies at Saint Esprit School where I could have kept close contacts with majority of my old friends.

José misses his old black friends in his village where he had his primary education. He would have loved to be in their company but unfortunately the only secondary school is located in the town where he is the sole black student in his class that is largely populated by white students. Nobody is ready to relate with him as a result of his colour and this impedes his academic performance in the school. He is seen by the other students as an outcast whose skin colour is not only demeaning but synonymous to inferior being. His classmates ostracize him and avoid him like a plague simply because of his accursed colour which the white community labels as leper. The ancient racial classification is lamentably transmitted to their offspring who deliberately and arrogantly excommunicate José for no just reason. To worsen the situation, the young Negro accepts his degrading status which ultimately metamorphosed to low self-esteem and inferiority complex in a racial society. The psychological effect of the prejudiced treatment is terribly felt on Jose's performance in the class because none of his classmates is prepared to engage in any discussion with him. It also affects his self-esteem as he lamentably underrates himself. Jose is being influenced by the past slaves experience of his people, having lived in the island to witness how slaves are being treated, especially his grandmother. The childhood trauma motivates him to developing inferiority complex in relation to the whites who are perceived as superior being. The complex affects his cognitive domain as a result of repressed fear which inhibits him from concentrating in the class. He also asks a rhetorical question in disbelief of his poor academic record. He states:

> Est-ce timidité ou quelque complexe qui me fait croire que les autres élèves, les serges et les chrétiens le peuvent, mais que je ne dois pas me le permettre? (p.227).

> Could it be fright or some inferiority complex that makes me believe that the other pupils, the serge and Christians alike could do it? But why on earth must I allow myself to be so persuaded?

In an attempt to liberate himself from the shackle of racism, colour prejudice and poverty, José makes up his mind to imbibe the white culture through cultural assimilation leading to hybridized identity. Cultural assimilation is a process of change during which the native seek to identify in various aspects with the presumed superior culture and therefore become less distinguishable. It may involve either a quick or gradual change depending on the

circumstances of the group and it can be individual or group. By assimilating himself into the cultural system of the colonizer, José is able to liberate himself from the confines of race and class discrimination thereby changing his socio-economic status. The knowledge of French language which he acquires in the course of his studies also assists him in achieving social mobility. The social mobility would have been a mirage but for the indispensable roles played by Mama Tine, his grandmother who is determined to liberate him from plantation labour by sending him to school thereby breaking the chain which binds successive generations to the canefield. The school affords him the opportunity to upgrading his island spoken French to metropolitan and refined French which eventually enables him to be accepted as assimilated French man and also increases his prospect of getting a good job. He owes a great deal of gratitude to her for labouring on the plantation fields so that he can be educated. Freud and his theory enable us to realise that Jose,s and her grandmother,s actions are motivated by superego. The superego makes Jose to be prepared to do the needful towards academic excellence. It encourages him to imbibe cultural assimilation so as to confront the racial challenges militating against his studies. Mama Tine, on the other hand is also motivated to sacrifice her hard earned money for his education which is seen as a means of escape from harsh working environment of the island. José makes this emotional remark about her indispensable contribution:

> D'abord M'man Tine m'avait dit qu'elle me mettait à l'école pour que j'apprenne un peu d'ABCD et, à signer mon nom. Ensuite, quand, je sus écrire mes nom et prénom et épeler quelques mots, elle me dit qu'ainsi; j'étais sur de ne pas aller travailler sur les plantations, et que j'avais des chances de devenir un ouvrier d'usine (p.157).

> At first M'man Tine told me she would enrol me in a school to learn the fundamentals of formal education and to sign my name. Then, she said once I could write my name and spell certain words, she told me that I was sure of not working on the plantation and that I have prospect of becoming a factory worker.

This shows clearly her determination to make financial sacrifice towards the education of her grandson despite her poor financial status. Her grandmother is conscious of the fact that education is an enviable weapon of escaping harsh working condition of sugarcane plantation. This motivates her to enrol Jose in school so that he will be free of exploitative tendencies of white plantation owners. The determination of José's grandmother brings to the fore the functional perspective of education in sociological theory. Education is presented here as a social institution which is capable of ensuring occupational and status transformations. The functional value of education is also highlighted given the grandmother's aspirations.

There is manifestation of 'Id', one of the three main components of psychoanalytic theory which is the theoretical principle upon which this study is based. The 'Id' is the aspect of personality that is driven by internal and basic drives and needs. These are typical instinctual, such as hunger, thirst and the drive for sex or libido. It functions on the principle of pleasure before anything else. There are instances of rape in this text where white plantation owners use their female slaves for sexual pleasure. These female slaves are constantly abused sexually since they have no control over their bodies. The unfortunate attitude of the white slave masters exposes the dysfunctional nature of slavery as an economic and social institution. A lot of atrocities are perpetuated through the ignoble system which reduces man to object of possession and which also disrupts social stability. Mama Tine out of frustration and annoyance narrated the circumstances surrounding the birth of José to him. Having being raped by the commander, Mama Tine is determined to protect her daughter (Delia) from similar traumatic experience. She finds her a job as a domestic servant but unfortunately, Delia is impregnated by a coachman (Eugène) who takes advantage of her and ran away leaving the grandmother to cater for young José. Mama Tine is upset by José's youthful exuberance and this made her to narrate the traumatic memory about his birth. She recalls regrettably:

> Mais avant de venir me dire qu'un homme lui adressait la parole, c'est toute enceinte qu'elle se présentait devant moi. Je n'ai jamais vu la tête de cet homme – là qui s'appelait Eugène et qui est ton père. Et c'est moi qui recommence avec toi. Tes vers, c'est pour moi. Et le laver, t'essuyer t'habiller! Pendant que toute la journée tu inventes toutes sortes de tracas pour moi, comme si j'en avais pas assez de mes coups de soleil, des averses, des coups de tonnerre et de la houe avec laquelle, il me faut grater la terre coriace du Béké. Et, au lieu de bien comporter pour ménager mes forces, pour que je puisse durer, afin de te mettre à l'abri, comme j'ai fait de ta maman, tu me pousses a l'envie de te fiche dans les petites – bandes, comme font tous les nègre. Décidement, j'en peux plus (p.44).

> She was already pregnant before she came to tell me that a man was wooing her. I never saw that man's face whose name was Eugène and who was your father. And it is I who started with you. All your problems are mine. All your worm attacks are my concerns – your bathing. Your cleaning up, your clothing! All day, you create all sorts of worries for me as if I have never had enough from the sunburn, drenching, the thunderclap and the hole which I need to till the Béké land. And instead of behaving very sensible and looking after me, so that I could live long, and have a shelter, as I did for your mother, you decided to maltreat me as typical of every Black man. On the whole, I'm fed up!

The grandmother is obviously upset by social pressure and constraints which motivate her to express her frustration and anger following Jose's delinquent behaviour. M'man Tine expresses the trauma of single parenthood which entails provision of economic and emotional needs of children, a trend seen as a norm in the text. Most male characters struggle to meet the economic needs of their children but do not spend quality time with their loved ones. According to Sharpe (1996:261) while the economic responsibility of Caribbean fathers is commendable, their emotional availability and social ties to children are unimpressive. As a result, young boys may view family patterns as matriarchal household, male absenteeism and extramarital relationship as norms and continue as adults. M'man Tine is unwillingly saddled with the economic and social responsibilities of bringing up José whose biological father absconds after impregnating Delia. She is obliged to train and educate Jose with the little money she earns while working for the callous plantation owners. This shows clearly how slave masters normally take undue advantage of their female slaves who are regarded as sex objects. She is forced into sexual relationship against her wish because slavery deprived her of the right to dictate the sexual uses of her body. She is required to fulfil the role of a breeding machine for future labour. She is also seen as ready-made solution to sexual urge of any slave master in a position of authority over her. The white is always eager to sleep with black woman but not prepared to assume fatherly responsibility of the product of the illicit affair.

Zobel also discusses the trauma of self-hatred and inferiority complex in his text, *La Rue Cases Nègre*. This practice is common among people of African descent because some of them do not want to identify themselves with the black. They claim they are mixed race as a result of being light complexioned. This is simply because lighter skin colour means a lot in terms of social class and prospect of upward mobility. It is common to see some black Caribbean bleaching their skin to look lighter, believing that they have prospect of aspiring to higher status within the society. They detest and condemn their fellow black despite the fact that they are not authentic white. They do not conceal their hatred for their skin colour because they are convinced of its inferior value and status. It should be noted that quite a number of Zobel's charaters suffer significant *childhood trauma* which make them vulnerable to developing and inferiority complex according to psychoanalysts. They willingly imbibe the belief that their skin variation makes them inferior to the whites. They become obsessive with their colour even to the extent of ignoring or undervalue their potentials and positive attributes. They have unrealistic and irrational views about themselves (low self-esteem) as a result of being conditioned to develop this inaccurate self-view by people who are erroneously perceived to be of superior colour. This psychological malady brings about what trauma therapists regard as

thinking errors or cognitive distortions. The young Caribbean characters forget that nobody according to Roosevelt can make you feel inferior without your consent. Zobel introduces Mlle Adrea, a black beautiful lady who claims that she is not a black girl despite her black complexion. She says that she comports herself like a European lady except for her cursed black complexion. She complains bitterly about her complexion and says:

> C'est pourquoi je ne me cache pas de dire que cette race dont je porte la couleur, je la déteste. D'ailleurs, sauf ma couleur, je ne suis pas nègre J'ai un caractère de Blanc... Et je me demande quel vice a pu pousser ma mère qui était déjà une belle mulâtresse à faire salir ses draps par un nègre!

> That is why I do not hide my hatred for the race to which I belong. Besides, I do not consider myself as black except for my complexion, I am not a Negro. I behave like a typical white man. And I wonder about the problems that would have endeared my mother, a beautiful mulatto to such a filthy sexual debauchery with a black man.

The young black Caribbean girl is seen here trying to identify with the white colour because of its inherent privileges. Colourism is skin colour stratification and it is a form of oppression that is expressed through preferential treatment of individuals and groups based on skin colour. Favouritism is often demonstrated towards people of lighter complexion while those of darker complexion experience rejection and ill treatment. The trauma of colourism can be observed in black women's self-perception, educational and occupational opportunities, income levels and mental and physical health. Thompson (2001:345) states that colourism can affect how you see and feel about yourself, how you treat yourself and your actual behaviours in various situations. Skin colour is associated with self-esteem because some black women attribute their lower self-esteem to their dark skin. The hopeless feelings is informed by symbolic interactionist perspective which beclouds the Negro's reasoning and belief. The miserable Negro accepts their degrading classification and label which put them at the bottom ladder of humanity. Regrettably, this defeatist attitude occurs in both adults and youth. Mlle Adrea exhibits similar attitude and feelings and she makes up her mind to engage in illicit relationship with a Whiteman as a way of social mobility out of her present deplorable class.

She, like other female characters prefer to have children for young and irresponsible white men who see them as pleasure machines and who are not prepared to assume any responsibility on the product of an illicit affair. Expatiating this assertion, Guérin (1956) remarks:

La rêve de bien des mères antillaises était d'avoir un enfant illégitime d'un blanc, même si ensuite le père se refuse à donner son nom au rejeton. L'enfant métissé mis au monde aura (...) d'une promotion (p.75).

The dream of so many Caribbean women was to have an illegitimate child for a white even if thereafter the father refuses to name the offspring. The cross-breed child brought to the world will have (...) a privilege / right.

Corroborating this, Zobel brings to limelight the mentality of an average Caribbean lady who is so proud to have a child for a white man or béké. He notes:

D'ailleurs, leur mère les y aidera largement: chacun sait que lorsque de telles liaisons naissent ces enfants à peau « sauvée » la mère n'est que trop fière d'avoir – elle, noire comme le tableau noir de la conscience du béké – contribue à ce qui, dans leurs complexes d'infériorité, tient à cœur beaucoup de nègre antillais, « Eclaircir la race » (p.278).

Besides, their mother will be of enormous support in this regard, everyone knows that when such relationship produces children of 'saved skin', the mother is very proud to have them, dark as the conscience platform of the béké which contributes to the inferiority complex of West Indian Negros which they habour immensely in their mind. « Brightening the race »

The author states emphatically that the race (black) has to be 'saved' by making it whiter so as to ensure social and economic mobility for the oppressed and disfavoured black community. The conflict perspective of the sociological theory implies that there will always be tension and mistrust between the rich and the poor as long as certain people have more than enough while the majority live in penury. The Negro people adopt various means to make ends meet since they do not have access to societal wealth. This makes Caribbean ladies to aspire to date the whites and mulatto at the expense of young Caribbean men. Mokwenye (2006:4) opines:

Thanks to their skin and their economic power, the whites belonged to the privileged group. The mulattos (products of the white master and his black slave) considered themselves as being superior to their non-half-cast compatriots, especially because of the light skin. The dark skinned Antilleans constitute the despised group without any privilege whatsoever.

Apart from different rape events in the text which brought to the fore the 'Id' in human unconscious mind which tends to seek sexual pleasure at all cost we also have instances of dreams. Dreams according to psychoanalysts provide one of our accesses into the unconscious

mind, they are described as royal roads to unravel the unconscious. Given his early exposure to racial discrimination and humiliation, José is determined to liberate himself and his households as soon as he finishes his education and gets a good job. He writes several letters to his grandmother telling her about his dreams of 'better tomorrow'. The psychoanalytical theory enables us to understand the rationale for José's behaviour. He is being motivated by the constant dreams he has been experiencing lately, the vivid mental images about his future that he has been dreaming. This knowledge according to Freud serves as a driving force towards achieving his ambition. The theory affords us the opportunity of knowing the reasons why José excels in his studies despite the hostile and racist treatment in the white-dominated school. He believes positively and strongly in his future (dreams) which also encourage him to face his studies despite the hostile and racist tendencies in the school. He states:

> Il me semblait que le temps ne passait pas assez vite pour m'amener au jour ou j'allais travailler afin de delivrer ma mere et ma grand-mere surtout, de la servitude (p.271).

> It appears to me that the time is so slow in ushering the day that I would work in order to liberate my mother and grandmother, especially from bondage.

Also, José normally writes her grandmother weekly to assure her that all will be well, he makes a remarks in the text:

> J'ecrivais chaque semaine a ma grand-mere, lui repetant que bientot j'avais quitte le lycee pour travailler dans un bureau sans doute et qui a ce moment la, elle et m'man Delia seraient toutes deux reunies avec moi dans ma maison (p.272).

> I used to write my grandmother every week, telling her always that I would soon leave secondary school to work undoubtedly in an office and at that time, she and m'man Delia would reunite with me in my house.

José writes several letters to her from Fort-de France assuring her that soon, I will be big, I will be successful in my examination and she will not have to work in the sugarcane fields or anywhere else. The renewed assurance is due to the repeated dreams about his future which serve as impetus towards realising the unconscious. But on his summer visit, he is grieved and ashamed to observe once more her abject poverty. The smelly, grimy shack where she has to live, her constant exposure to rainstorms which make her to shiver and ultimately result to malaria. As a result of this traumatic and pathetic situation of his grandmother, life becomes a

race for José and he wants to finish his education before it is too late to rescue her from servitude. He is impelled by dreams of becoming a man, so that M'man Tine will not have to work any more on the plantation. He writes her again as soon as he passes the first part of his baccalauréat telling her that he only has one more year. Unfortunately, she dies during the same year with José far away in Fort-de France and being unable to offer her the last respect by his presence.

The trauma of poverty also manifests in this text. The Caribbean countries are facing various economic challenges and this accounts for rising poverty rate. According to Warren Smith, president of Caribbean Development Bank (CDB), while addressing United Nations delegation led by the Secretary General Ban Ki-moon in July 2015. He said poverty levels continue to rise with more than 21% of the population living below the poverty line. Furthermore, the Caribbean is one of the world's vulnerable regions, facing intense and frequent natural disasters and this have over-bearing effects on the economy. Zobel brings to the fore various manifestations of poverty in his text. He gives vivid description of young children that are poorly clothed. The shirts and sweaters worn by few of these Caribbean children have many holes, it is as if they are not putting on anything. The poverty ravaging the island prevents the parents from buying clothes for their children as a result of working for peanuts. The author makes this description in his text when José describes the quality of their clothing materials thus:

> Nous sommes d'ailleurs les seuls à porter des vêtements. De vielles vestes d'hommes flottent sur le dos des autres garçons, et se déchirent en tous sens au cours de leurs ébats; ou des tricots si troués qu'ils ne recouvrent absolument rien de petits corps qui voudraient s'en vetir (p.21).

> By the way, we are the only ones to wear clothes. Old men's jackets which were torn beyond description were worn by other boys during their frolicking activities. They also wore sweaters that were already badly torn; they could only cover a small fragment of their body for which they are meant for.

This is a manifestation of abject poverty in the region. According to Economic Commission for Latin America and the Caribbean (ECLAC) and the United Nations children's fund UNICEF, nearly 81million people under age 18 in Latin America and the Caribbean are affected by moderate to severe deprivation. The reports indicated that young children are prone to poor nutrition, poor drinking water, poor sanitation services, poor health care delivery, poor clothing among others. Bourne (2005) states in his paper *Poverty and its Alleviation in the Caribbean*

that "poverty is not just defined as those individuals who live off less than one dollar per day ($1:00/day) as described in the Millennium Development Goal for poverty reduction target 2000; but that it is a "pronounced deprivation in well-being". That is, to be in poverty or to be poor is to be hungry, lack shelter, clothing, to be sick and lack health care and to be illiterate." Most Zobel's young characters possess these poverty attributes aptly described above. For instance, José cannot understand the rationale for their miserable life having seen black Caribbean working labouriously on the plantation to earn little money. The white have so much wealth and he asks himself where they are taking the money to. He is of the opinion that the black must have offended the devil to have merited this pathetic economic situation. He says:

> J'avais aussi à cœur de savoir où les békés prenaient tout l'argent qu'on disait qu'ils possédaient. Medouze m'expliquait alors que c'était le diable qui le leur apportait. Or je savais déjà par intuition que le diable, la misère et la mort étaient à peu prés le même individu malfaisant, et qui s'acharnait âpres les nègre surtout. Et je me demandais en vain ce que les nègres avaient pu faire au diable et au béké, pour être ainsi opprimés par l'un et l'autre (p.65)

> I intended to know where the béké got all the money people claimed was theirs. Medouze explained to me that it was the devil who brought it to them. But I knew by intuition that the devil, misery and death were almost the same individual evil, and whose primary preoccupation was to oppress the Negroes. And I wondered all in vain what offence the black would have committed against the devil and béké that should incur such wrath and oppression against them by both the devil and béké.

Throughout his primary education, José walks to and fro school barefooted on the hot sand in the island. He desires school sandals in the high school and he makes up his mind to work on the plantation so as to raise the money because he does not want to bother his grandmother. He remarks thus:

> Au cours supérieur, on n'y allait pas nu-pieds. Il me vint une fois l'idée d'aller travailler pendant les grandes vacances dans les petites – bandes, afin de gagner de quoi me payer une paire de souliers. Vergène et son frère, par exemple, le faisaient bien chaque année pour s'acheter un costume neuf à la rentrée des classes. (p. 210)

> In high school, one cannot attend barefooted. The idea of going to work during the summer holidays once occurred to me. I intended to move and work with small group so as to earn just what is required to buy me a pair of shoes. Vergène and his brother, for

example, did same each year. That helped them afford a new suit
for the new school year.

This is seemingly a representation of childhood trauma. He is emotionally disturbed by the fate of the native Caribbean and he felt largely disillusioned about his future. It is remarkable to note that trauma in childhood, whether physical, sexual or emotional has far reaching consequences across the life cycle. Traumatic abuse that occurred when the victim was a child or adolescent has been found to increase the risk for violent and aggressive behaviour and even criminality in adulthood. Childhood abuse also has been found to significantly predict adult arrests for alcohol or drug related offences. Dutton and Hart therefore state that the type of abuse experienced in childhood predicted pattern of adult offences, with childhood physical abuse more strongly predicting physical violence and childhood sexual abuse more strongly predicting sexual violence. Childhood trauma also influences behavioural and affective function in adulthood as well as causing Post-Traumatic Stress Disorder (PTSD). As much as José is negatively influenced by the painful youthful experience in the Caribbean island, he is nonetheless unyielding to liberate himself from the generational fate of working in the plantation farm. He works hard in the school and he excels in all the examinations thereby achieving economic and social mobility. Délia, José's biological mother also suffers in an attempt to enrol her son in secondary school. She applies for scholarship grants from the colonial administration but José is granted a quarter of the scholarship while his white colleagues got full grants. Délia feels bad and she expresses her agony in this manner:

> Ils sont trop méchants c'est parce que nous sommes des petits nègres, pauvres et seuls, qu'ils t'ont pas donné une bourse entière. Ils savent bien que je suis une malheureuse femme et que je ne pourrais pas te payer le lycée. Ils savent très bien que te donner un quart de bourse d'étude, c'est rien te donner du tout. Mais ils savent pas quelle femme de combat je suis. Eh bé! j'abandonnerai pas ce quart de bourse. Tu iras dans leur lycée (p.216).

> They are too wicked. It is because we are alone, poor, and little Negroes that made them to refuse us the whole scholarship. They know that I am poor woman who could not afford to pay your school fees! They also knew very well that offering you a quarter of the scholarship is tantamount to not giving you anything at all. But they do not know what a belligerent woman I am! I would not reject the quarter of the scholarship. You must attend their school.

Delia is also distressed by her pathetic economic situation which is largely occasioned by her skin colour. However, she remains steadfast to educate her son so as to prevent him from similar traumatic experience on the plantation. She amazingly plays the role of a single parent,

although her mother plays complementary role in educating Jose. Zobel underscores an important aspect of Caribbean cultural traits, that is, Antillean matriarch. Both M'man Tine and Délia play indispensable roles in José's education. Délia is not disturbed by the colonial administration antics but she appears resolute to see her boy through secondary education. These two women prove to be essential in the upbringing of José with M'man Tine working feverously in the cane-fields and Délia working for the béké in order to support her son fully to live a life outside that of the common Martinican social structure. Martinican women according to Euzhan Palcy, are by nature very kind, very hard... they don't let you see their tenderness. They strive to make José "un enfant bien élévé" (a well brought up child). Towards the end of the text, Délia serves as an urban extension of this matriarch as she looks after José in Fort-de France.

In conclusion, *La Rue Cases Nègres* serves as an autobiographical testimony of Joseph Zobel in which he discusses many topics about post colonial Martinican social structure. The author has been able through this work to give his readers insights into the harsh life of the cane plantation where José first lived with his grandmother. He has also been able to demonstrate the struggle of giving up one's culture to become alienated but more successful in society. The text beautifully illustrates the theory of marginalized and dominant cultures where those who desire to succeed must first become alienated from their native culture to fit into the only acceptable society which is that of the white colonial, in this case, the French. This text reminds its readers about the struggle for identity that has occurred in French colonial territories. It also brings to fore the inevitability of cultural assimilation as a means of economic and social mobility.

5.3   Natural Hazards in the Caribbean Islands

Despite its beautiful landscape and weather which attract tourists worldwide, the Caribbean island is paradoxically characterized by natural hazards which include earthquake, hurricane, volcanic eruptions and torrential rains. Most islands in the Caribbean are particularly vulnerable to a range of disasters both natural and man-made for a number of reasons. According to United Nations Development Program (UNDP), Caribbean countries are vulnerable to a range of hazards due to and often exacerbated by their geology, tectonic setting, location and topography as well as their... poor land use and environmental management practices (UNDP, 2011:1). These natural hazards are responsible for numerous deaths, destructions of goods and properties and which ultimately lead to massive exodus of people

(deracination) from their natural environment. Several earthquakes have caused severe damage throughout the Caribbean archipelago, the 19th Century earthquake in Jamaica and Guadeloupe and more recently the Jamaica earthquake of 1993 which killed several thousand people. Some of the islands are also subjected to instances of volcanic eruptions and torrential rains which also caused severe human and material loss. The catastrophe caused by tsunami is indeed overwhelming given the number of deaths and magnitude of destruction recorded during this ugly event. Tsunami can cause severe damage as a result of its speed. It travels at an average velocity of 500 to 600km per hour (310 to 375 MPH) rising to a maximum of 800km/h. Flooding is one of the most frequently occurring natural disasters in the Caribbean. It is most prevalent during the hurricane season in several Caribbean towns and it poses serious threat to the socio-economic development of the region. In Guyana 2005, floods resulted in $55million damages to the agricultural sector and the following year caused approximately $22.5million damages to the same sector. Volcanic eruptions have caused massive destructions in the region resulting in loss of human lives and monumental damage of houses, churches, hospitals, buildings among others. Consequently, the victims of these natural hazards are forced to leave their homes and settle in most cases in temporary shelters or rehabilitation camps which are often over populated.

In January, 2010, the residents of Port-au Prince in Haiti, woke up to a massively devastated city. This particular earthquake killed over 300,000 people while over 100,000 houses were badly destroyed sparking habitation crisis the country was particularly ill-endowed to confront. More than 1.5million Haitians were living in some 1,500 camps built in Port-au-Prince and in neighbouring towns following this dwelling crisis. This figure is different from thousands who were also displaced but who chose to seek shelter with friends and family members. Those who had to leave their houses continue to encounter a range of difficulties associated with this unexpected relocation. In fact, 74% of the families that were uprooted continue to consider themselves displaced because their overall living conditions have become worse since the disaster. In October, 2016, the country also had an unpleasant and upsetting experience with Hurricane Matthew which resulted in deaths and destruction of environments. Images from one of the towns show hundreds of flattened houses and damaged farms, the town appeared to have been virtually cut off from the rest of the world as a result of damaged communication network. It is the most powerful Caribbean storm in nearly a decade, according to an eye witness. The devastation that we are seeing is horrible... The town is really in dire straits and it is very, very bad down there. Mr. Oxfam, an official for Aid agency opines that more than 10,000 people had been displaced. A key bridge had been destroyed, roads are

impassable and phone communications are terribly bad. The destructive force of Hurricane Matthew was largely felt in the Southwest of the country where we have several trees fallen, banana crops uprooted and flattened, houses under water and men and women trying to get the debris out of the way. Disasters in the Caribbean often cause millions of dollars in losses to infrastructure and to economic and social sectors. Rescue efforts are under way to assess the destruction left in the wake of the most powerful Caribbean storm. The government and UN officials estimate that about 400,000 people are in urgent need of assistance. To this end, the United States of America is sending its USS Mesa Verde Navy ship to assist with rescue efforts, as well as 9 military helicopters to help in delivering food and water to the hardest-hit areas. The Red Cross has also launched an emergency appeal for $6.9million to provide medical, shelter, and water and sanitation assistance given the unexpected surge in cholera cases with the sanitation system already overwhelmed.

5.4   An overview of *Nuée Ardente (Burning Cloud)*

The global attention was focused on the island of Martinique in 1902 when there was violent volcanic eruption which caused absolute destruction of the town of St. Pierre and its 300,000 inhabitants. When the volcanic eruption occurred on 8th May, 1902, a large and violent cloud swept down the south west slope of the mountain with incredible swiftness and in a span of minutes completely obliterated the town. The town was for several years, the economic, cultural and intellectual capital of Martinique; it was also known as small Paris. Raphael Confiant tells us about the last hours of Saint-Pierre through his novel which discusses fear, migration, complex, slavery and class dichotomy. The author brings to the fore the numerous evil acts committed against the black slaves. He also highlights the inhabitants' fear having been warned about the impending volcanic eruption. Unfortunately, the Governor takes advantage of the people gullibility through the church which assures them that the impending danger could be averted through prayers. The inhabitants lost their lives as a result of erroneous religious beliefs against scientific recommendation of prompt evacuation to a safer place. Confiant is of the opinion that the tragedy is quiet preventable but for the insensitive Governor who encourages the residents against leaving the town because he does not want to postpone the second round of elections. The author uses other characters to illustrate the story.

It is remarkable to note the fact that evacuation has been a recurring safety precaution in the Caribbean island given the island vulnerability to natural hazards. There are instances where residents have been evacuated from high risk areas ahead of natural disasters. The

authorities have evacuated residents to safer locations to avoid loss of lives and water transportation had also been halted. The residents normally stocked up food items hurriedly and supermarkets are also crammed with residents seeking essential supplies. The government in most cases normally offered unspecified amount of money and transportation to safer neighbouring islands. Thousands of people packed up their belongings and left their homes in obedience to evacuation order. Unfortunately, the story in this novel is pathetic because the Martinique residents could not differentiate between religious bigotry and scientific precautions.

5.5   Deracination and trauma in *Nuée Ardente (Burning Cloud)*

Confiant uses his novel to explore the theme of distress in Martinique following the scientific warning of an impending volcanic eruption by a renowned and highly respected volcanologist. There was palpable fear in the town because of the magnitude of destruction of lives and properties during the previous volcanic eruptions. The residents became apprehensive and there was large exodus of people as a result of the natural hazards. The white plantation owners and the few béké started relocating their immediate family to safer places while the poor blacks resigned to fate and decided to dare the imminent catastrophe. Latouche muddles the people nightmare by corroborating the volcanologist scientific fore-cast which focuses mainly on inevitability of the violent volcanic eruptions. He remarks unequivocally that:

> Mesdames et messieurs, bonnes gens et bonnes gensses de Saint-Pierre et d'ailleurs, Oyez! Oyez! Un grand savant qui vit incognito parmi nous, un homme qui a lu et relu tous les livres de l'univers, vient faire une découverte magistrate, phénoménale, grandiose. Oui, mesdames et messieurs, vous mourrez tous! Ha-ha-ha, oh! Pas de votre belle mort, non vous mourrez sous un déluge de feu que crachera notre bonne vieille montagne Pelée. Ha ha-ha! (p.103).

> Ladies and gentlemen, good men and women of St. Peter and elsewhere, Hear ye! Hear ye! A great scholar who lives incognito among us, a man who has read and reread all the books of the universe, has just made a phenomenal, spectacular and magisterial discovery. Yes, ladies and gentlemen, you will all die! Ha-ha-ha, oh! Not pleasant death, no, you will die under a deluge of fire that spits our good old mountain Pelée. Ha ha-ha

This declaration brings to the fore the repressed anxiety that is relegated to the unconscious but brought to the surface by the reality of imminent danger and destruction. The repressed anxiety is triggered by seemingly traumatic situation occasioned by the imminent

volcanic eruptions. The natives are being tormented by the reality of the natural hazards as much as they attempt to prevent it from their memory. The inhabitants become nervous and timid because of the impending catastrophe with its attendant misfortunes. Latouche statement appears quite frightful and intimidating and this clearly explains why the residents are apprehensive and restless. The whites and mulattos are conscious of destructive tendencies of volcanic eruptions and they move swiftly towards escaping the imminent destruction while the blacks, especially the down-trodden remain indifferent to the warning. The attitude of the indigenous blacks is informed by their poor financial status and the belief that volcanic eruptions are not strange in the islands. The indifferent behaviour accounts for large number of deaths and loss of properties in the islands densely populated by the natives.

It is interesting to observe that the anxiety generated as a result of imminent volcanic eruption brings the whites, the blacks, the mullatos and other nationalities in the Caribbean islands together. They become one as a nation and they jointly look for possible solutions to the environmental challenges. They forget temporarily their racial differences and prejudices which normally cause suspicion, hatred and division among them. The trauma of imminent catastrophe brings them together to not only confront the natural hazards but to propose permanent solutions. Confiant describes the unity of purpose among the people thus:

> A l'égale des Blanches! Au reste, tout le monde avait oublié sa couleur, il n'y avait plus ni nègres ni mulâtres ni Chabin ni Indien ni Chinois ni Béké mais des êtres humains désarçonnés devant ce qui avait tout l'air d'être les prémices de la fin de monde (p.150).

> As much as many whites and others! Everyone had forgotten his color, there were no more blacks and mulattos, neither Chabin nor Indian, Chinese or Béké, but human beings who were despoiled by what seemed to be the first signal of the end of the world

It is evident that the assembly of people from different cultural background is motivated by the superego which compels them to make sacrifice for the good cause which is their safety from the looming volcanic eruptions. The superego makes them to forget their individual origin and identity while ruminating on means of tackling the menace. The author also uses dreams, which according to Freud are all forms of wish fulfilment and means of unravelling the mysteries of the world. He defines dreams as attempts by the unconscious to resolve a conflict of some sort, whether something recent or something from the archive of the past. He also opines that there are three types of dreams. The direct prophecies received in the dream, the foretelling of a future event and the symbolic dream which requires interpretation. Our area of interest is the second type which is foretelling the future event. It should be noted that dreams

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in most cases draw its resources from residues of lived experiences of immediate and past events. This explains the reason why the author draws our attention to an anonymous character who is referred to as l'Afrique – Guinée. The Negro narrates his dream concerning the volcanic eruption thereby aggravating the residents' ordeal. He gives a vivid description of the eruption through his dream which reveals how rivers outflow their banks making roads impassable and how houses, ancient monuments, trees are flattened as a result of volcanic eruptions. L'Afrique-Guinée summarises his dream in this manner:

> J'ai fait un en songe, personne ne peut empêcher les aveugles de voir. songe. Chaque nuit, je fais un songe et c'est ainsi que je n'oublie pas. Savez-vous que nous sommes devenus des aveugles, nous les nègres de ce pays-la, mais Personne! Je vois des fleuves démesurés qui montent à l'assaut du ciel, des forêts impénétrables, des tigres, des compères éléphants. Je vois, autour du foyer sacré le gardiens des ancêtres qui, lentement, tourne et vire, tourne et vire, et j'entends chaque mot de sa langue natale (p.114).

> I had a dream. Every night, I dream and then, I do not forget. Do you know that we have become blind, we the Negroes of this country, but in a dream no one can prevent the blind from seeing. No one! I see huge rivers rising to the sky, impenetrable forests, tigers, elephant comrades. I see around the sacred hearth, the guardians of the ancestors who slowly turn and turn, turn and turn, and I hear every word of his native tongue.

The narration of his dream compounds the residents' anxiety about the looming disaster and the helpless indigenes who cannot raise the needed fund for relocation decide to remain in their native island. It is pathetic to note here that while the white plantation owners and the mulattos are making arrangement for the relocation of their families, the welfare and the fate of the blacks who toil interminably on the sugarcane plantations do not mean anything to them. The anonymous character tries in vain to counsel the residents to change their conservative stance about the volcanic eruption and relocate to safer places in the island. He notes regrettably: « *Cette vie-là ne durera pas, nègres de peu de mémoire! Cette ville est condamné aux pire tourments* (p.115) *This world will not last, Negroes of little memory! This city is condemned to the worst torments"*. Unfortunately, the residents refused to heed to the scientific warnings and they perish in the natural hazards.

The attention of readers is also drawn to the respected black lawyer who also informs his fellow Négros about the violent eruptions. He notes soberly:

> J'ai reçu plusieurs câbles de New York... Les nouvelles ne sont pas très bonnes, my dear friend. Pas bonnes, du tout. Des

vulcanologues américains paraissaient inquiets de l'évolution des manifestations qui agitaient la pelée depuis quelques mois (p.174).

I received several cables from New York ... The news is not very good, my dear friend. Not good at all. American volcanologists appeared worried about the evolution of the demonstrations which had been agitating for several months.

The renowned lawyer tries to convince the indigenous Caribbeans that the natural disaster is real and they should not take the natural warning for granted. He discloses the source and reliability of his information and encourages his fellow Négros to do the needful concerning their safety. The lawyer is confident that the volcanic eruptions is imminent and cannot be salvaged. He is visibly disconcerted given the source of the information and the anxiety of American volcanologists. Unfortunately, the black Caribbean community appears unperturbed by their kinsman's scientific admonition.

Confiant provides an insight to the reason why the native Caribbeans are indifferent. He observes that volcanic eruptions have been a recurrent natural disaster in the region and they are used to the natural scourge. They under-estimate the degree of damage and do not expect the magnitude of destruction of lives and properties worth billions of dollars. The author describes their erroneous feelings thus: « *Cela fait trois bons siècles que nous vivons avec ce volcan et nous sommes habitués à ses sautes d'humeur... (p.185). It's been three good centuries that we live with this volcano and we are used to its humming swings."* As far as the natives are concerned, they have become acquainted with the natural hazards and they appeared equipped to confront it without realising the fact that the magnitude of destruction of this particular volcanic eruption will be unprecedented. The town is completely wiped out as a result of massive destruction of lives and properties. The unfortunate incident exposes the ill-preparedness of the Caribbean government to cope with natural disasters with its attendant consequence on lives and properties.

Another reason advance by the author for the natives' indifference to scientific warning is that the people are of the opinion that the volcanic eruption is a form of vengeance for the whites plantation owners misdeeds. They believe that God is deliberately punishing the whites who own most beautiful houses through illegal earnings on the sugarcane plantations. The Caribbean Negros believes that the riches being enjoyed by the recalcitrant whites are unjustly made through the natives who work laboriously and interminably to earn peanut. The conflict perspective uncovers the undeserved privileges and opportunities which are deliberately and unlawfully bequeathed to the whites. The negro community feels cheated and neglected by the

prejudiced access to societal wealth. They view the natural disaster as their own vengence on various properties and money acquired exploitatively by the whites. L'Afrique-Guinée the black anonymous character opines ignorantly and confidently:

> Sainte Pierre est une ville maudite, braillait-il! Son opulence s'est batie sur la sueur de nos ancêtres qui furent arrachés à la Terre – Mère et qui jour après jour, semaine après semaine, mois après mois, année après année, siècle après siècle, se sont esquintés dans les champs de canne pour le seul profit des Blancs et de leurs complices, leur fils batards... L'enrageaison du volcan sera notre vengeance et il ne laissera pas un mur debout! (p.188).

> Saint Peter is an accursed city, he shouted! His opulence was built on the soul of our ancestors who were torn from Mother Earth and who day after day, week after week, month after month, year after year, century after century, have squatted in the cane fields. For the sole benefit of whites and their accomplices, their bastard sons... The disturbance of the volcano will be our revenge and it will not leave a wall standing!

The assertion by the Negro which is not only naïve but also conservative is inaccurately premised on the inhuman and exploitative treatment of the blacks by the whites. The flawed statement is also influenced by the past unpleasant experience of the character on the plantation farm. He is of the opinion that God intends to avenge past human right abuses and other exploitative inclinations of the whites. This belief is informed by suppressed feelings and past pain and agony that Negroes have endured on the sugar plantation; they presuppose that volcanic eruption is meant for punishing the white for their misdeeds. The black community, according to him, has nothing to fear because the divine punishment (to borrow Camus' expression) is meant for the callous Caucasians. L'Afrique-Guinée and some black Caribbeans believe that the violent eruption is targeted at the whites whose properties will be consumed by volcanic eruption. While nursing this erroneous belief, little do they know about the enormity of the impending catastrophe. The natives lost their lives and their wretched properties in the violent eruptions which neither spares the whites nor the self-acclaimed righteous blacks.

Confiant also uses his novel to explore the theme of deracination, mass movement of people from an area that is perceived to be dangerous to a safe place. Such movement were initially restricted within the Caribbean region but from the early 1900, the United States had become a major destination for Caribbean migrants due to improved economic opportunities but it should be noted that Caribbean migrants leave the islands for various reasons. Some members of the elite and skilled professionals emigrate the islands for political reasons while others flee as a result of natural disasters like earthquake, volcanic eruptions and others. The

author presents Louis Mouttet, the Governor who moves round the town in company of some security officers to ascertain the degree of fear and the manner of exodus of people from the islands. He is surprised that the natives are overwhelmed with fear despite repeated assurances from the government end about their safety. He discovers to his chagrin that many roads that use to be busy are deserted and absolutely silent, most banks, shops and other financial institutions are closed. He remarks disappointedly that:

> Au dehors, les rues étaient étrangement silencieuses, hormis le chuintement de quelques rares carrioles. La plupart des maisons de commerce avaient fermé et le marché du mouillage était désert (p.257).

> Outside, the streets were unusually silent, except for the hissing of a few rare carioles. Most of the trading houses had closed and the anchorage market was deserted.

The Governor is terrified by this development and he tries in vain to convince the people to continue with their normal life. He is greatly disturbed by the traumatic atmosphere of the town which makes the residents to resign to fate while expecting the worst to happen. This is apparently a habitation crisis that requires sound environmental management skill but regrettably, the residents seem unimpressed about the government panic safety measures. Monsieur Landes, a professor of natural science who is on the Governor's entourage advises him among other urgent recommendations to evacuate the residents who live very close to the major river so as to avert loss of human lives. He says soberly:

> Nous recommandons donc que les populations qui vivent à proximité des cours d'eau, en particulier la Roxelane et la rivière des pères, soient évacuées sur les hauteurs (p.260).

> We therefore recommend that the people living near the rivers, in particular the Roxelane and the other major rivers, be evacuated to the heights.

This safety measure, though urgent and inevitable, appears belated because the residents are already apprehensive and nervous about the crisis. It is worthy to note that the professor of natural sciences also advises the government to send law enforcement agents to the borders so as to control the number of people leaving the town in fear. He paradoxically informs the Governor that he has already relocated his family to a safer place and he is sure that the white plantation owners will follow his steps. The selfish attitude clearly shows the insincerity and insensitiveness of the Caribbean political leaders who are more concerned about the welfare of their immediate family members at the expense of the masses. He suggests arrogantly:

> Il faut évacuer la population, dit de Maucourt d'une voix plus calme mais grave, et surtout poster la troupe aux entrées de la ville pour arrêter l'exode des campagnards. Ma propre famille est déjà à l'abri à sainte – Lucie depuis quelques jours, monsieur le gouverneur, et je vous assure que la plupart des planteurs, des usiniers et des commerçants s'apprêtent à suivre mon exemple (p.261).

> We should evacuate the people, said Maucourt, in a calmer but grave voice, and, above all, to send the troops to the city gates to stop the exodus of people. My own family is already sheltered in Saint Lucia for a few days, the Governor Sir, and I assure you that most planters, millers and traders are preparing to follow suit.

The professor does not see anything wrong in relocating his family at the expense of the less privilege blacks whose fate hangs in the balance. Freud enlightens us through his theory of egocentric behaviour. He states that "there lives within each of us a selfish, cruel beast" which tends to satisfy our personal needs before thinking about others. He further explains that the selfish impulse is concealed in the unconscious mind of individuals. In essence, the professor is being motivated by his selfish impulse which prevents him from considering the natives' fate. The blacks live from hand to mouth as a result of poor remuneration offers to them for working on the sugarcane plantation and which makes relocation difficult. The Governor appears to be in dilemma about the evacuation options as recommended by professor Landes. He does not know how to evacuate about thirty thousand people without creating panic or aggravating seemingly tensed atmosphere. He remarks perplexingly:

> Et comment pourrons nous faire évacuer trente mille personnes, je vous prie? Et vers où? ajouta Gerbault. La route coloniale no. 1 est très difficile, vous le savez bien et je ne nous vois pas pousser des milliers de malheureux à l'emprunter. Ce serait d'ailleurs provoquer une panique générale (p.264).

> And how can we evacuate thirty thousand people, please? And where? Added Gerbault. The Colonial Route no. 1 is very difficult, you know well and I do not see ourselves pushing thousands of unhappy people to exile. It would also cause general panic.

It is quite evident that the governor is psychologically disturbed about the appropriate safety measures to be adopted so as to avert undue nervousness among the residents who are seemingly apprehensive. Regrettably, he does not have all the time because of the impending disaster. He is so much distressed as he ruminates on the next line of action. He asks himself two rhetorical questions about forcing the people to stay or evacuating them to safer place. He asks puzzlingly:

> Il savait qu'aucune des deux solutions envisageables n'était la bonne: rester sur place revenait à se mettre à la merci du volcan, pousser la population à l'exode, c'était déclencher des mouvements incontrôlable qui pouvaient faire tout autant de dégâts (p.265).

> He knew that any of the two possible solutions was not right: to stay on the same spot at the mercy of volcano, to push out the population was to trigger uncontrollable movements that could cause so much damage.

The Governor is obviously worried in his mind and the people begin to move from pillar to post looking for safe haven. They occupy every open place, abandoning their houses for fear of being collapsed and uprooted as a result of volcanic eruptions. These people lie down in fields, cathedral compound, open markets and all other available places. The author describes the pitiable atmosphere thus:

> Ils n'avaient pas de point de chute. Tout leur était matelas et couchage. Partout était à eux. Les jardins de la cathédrale, les salles du Grand Marché, les ruelles du mouillage, les arrierè-cours de fond coré, sur la terre nue, ils dormaient, ivres comme des vieux macaques, et jamais ils ne lavaient leurs figures pouilleuses (p.273).

> There was no place to lie. They had their mattresses all over the place. The gardens of the cathedral, the halls of the main market, the alleyways of the anchorage, the backstreets of the Korean background, on the naked ground, they slept, drunk like old macaques, and they never washed their dirty faces.

The traumatic scene being presented here is a replica of rehabilitation centre of internally displaced people (IDPs) who flee their homes as a result of imminent danger. The health condition of the temporary abode is terribly poor given the number of people who throng the centre for safety. The poor natives are traumatised facing the reality of volcanic eruptions to which they are ill prepared having been forced to flee their homes. They face a variety of challenges associated with sudden displacement. They sleep on their beds while some sleep on mats and some are seen lying on the ground because of fear of volcanic eruption. Suddenly, the volcanic eruption began and the destruction, yelling and agony were unprecedented. The people are seen running helter-skelter, shouting and crying painfully. Parents run desperately leaving their children to their fate, husbands leaving their wives. Storey buildings and important monuments are destroyed in the twinkling of an eye as a result of the swiftness of volcanic eruptions which move at amazing speed. The wild fire being produced by the eruptions is massive and it is amazingly burning even on the sea, consuming ships. The destructive power

of volcanic eruptions is terribly damaging. Farm products like banana trees, palm trees, maize, sugarcane and others are destroyed and the whole town appeared flattened. The trauma, agony and distress are better imagined than being experienced. The town is completely consumed by the violent eruptions. The only survivor, Syparis, the condemned armed robber who is kept in the thick walls of stone of his dungeon gives a description of the town wreckage. He notes that:

> L'En-ville est sous la chape de la nueé ardente. Les maisons en pierre de taille à deux étages s'effondrent dans des craquement sinistres. Les gens courent hurlent, se debattent, supplient le ceil (p.301).

> The entire town is under the cover of the burning nude. The stone houses of two-storey size collapse into crunches loss. People are screaming, struggling, beseeching the sky.

Syparis affords us the opportunity of knowing the extent of damage cause by volcanic eruption and also enables us to know how the people attempt to save their lives but eventually consumed by the natural disasters. Confiant is his mouth-piece as he provides authentic information about the magnitude of destruction, being the sole survivor of the natural disaster.

The author attempts in his novel to criticise the civilization mission of the church and to ridicule the erroneous religious beliefs instilled in the black community. He introduces monsieur Dupin, a white missionary, who believes that the black race has not attained the right degree of civilization that will enable them to manage their affairs. He talks arrogantly about the need to continually 'guide' the blacks who he considers as uncultivated and untamed animal. He says unequivocally:

> Elle n'a pas abdiqué ce devoir qui lui ont confié les saintes Écritures d'évangéliser le monde et de civiliser les peuplades sauvages qui vivent en Afrique, en Asie, et dans nos Amériques... (p.67).

> It did not abdicate this duty which the Holy Scriptures entrusted to her, to evangelize the world and to civilize the sanitary people who live in Africa, Asia, and in our Americas.

It shows clearly that this white missionary does not see the blacks as human beings who deserve any form of courtesy. The erroneous view is corroborated by another white man, Pierre-Marie who is more biased in his prejudiced assessment of the black race. The Caucasian who is still being influenced by biased and ancient view insists that the Negros are naïve, crude and brutish. He says without betraying any emotion that:

> Parfaitement! Les Africains ne sont rien d'autre que des animaux qui parlent, une espèce intermédiaire entre l'espèce animale et l'espèce humaine (p.181).

> Perfectly! Africans are no other than speaking animals, an intermediate species between the animal species and the human species.

Confiant, while attempting to dispel the wrong perception opines that the black race is a civilised race long before the arrival of the whites. This view is corroborated by Lord Macauly's Address to the British Parliament on 2nd Feb., 1835. He remarks that "*I have travelled across the length and breadth of Africa and I have not seen one person who is a beggar, who is a thief, such wealth I have seen in this country, such high moral values, people of such calibre, that I do not think we would ever conquer this country, unless we brake the very backbone of this nation, which is her spiritual and cultural heritage and therefore, I propose that we replace her old and ancient education system, her culture, for if the Africans think that all that is foreign and English is good and greater than their own, they will lose their self-esteem, their native culture and they will become what we want them, a truly dominated nation.*" The above statement validates Freud's opinion in his book, *Psychology of Colonial Oppression*, where he states categorically that the essence of the so called European civilisation is to render African culture invalid and crude so as to alienate the natives from their culture, thereby forcing them to embrace European culture as being superior. He therefore considers the so called civilisation mission as misleading, mischievous, exploitative and hypocritical. The author also ridicules the religious beliefs instilled in the black race. As far as the church is concerned, the volcanic eruption is a form of punishment from God for their numerous sins. The white religious leaders encourage the black community to attend church service to ask for forgiveness of their sins:

> A la cathédrale! A la cathédrale! pour demander à Dieu la rémission de nos péchés, Frère et sœurs!... On a tous de respecté les lois du seigneur. Si non, pourquoi il chercherait à nous punir (p.194–195).

> To the cathedral! To the cathedral! to ask God for the remission of our sins, brother and sisters!... We have all disobeyed the laws of the Lord. If not, why would he try to punish us.

The religious belief appears absurd given the scientific predictions about the natural disaster. The functionalist perspective offers lucid explanation of the irrational spiritual belief. It shows also the dysfunctional nature of the church which many view as a deliberate weapon being used by the whites to suppress black agitation. Religion as a social institution is used to

create fear and uninhibited obedience in black adherents leading to oppression by clergy men. Church becomes dysfunctional given exploitative and deceitful tendencies. The religious body makes the black people to believe that the imminent volcanic eruption is due to their numerous sins. It is quite disheartening to see the black community in their credulity holding on to this religious claim. They confess incredibly that:

> Nos sexes ont mignonné, palpé, tripoté, trituré les chairs lascives, se sont abreuvés aux désirs les plus fous. La salive de nos baisers, le joui de nos génitoires, la sueurs de nos frottements et le sang de nos menstrues ont inonde le chemin de nos vies, seigneur Jesus, pardonne-nous! (p.198).

> Our men and women have caressed, fingered, messed about, triturated the lascivious flesh, have been drinking to the wildest desires. The saliva of our kisses, the enjoyment of our genitals, the sweat of our rubbings and the blood of our menses have flooded the path of our lives, Lord Jesus, forgive us.

The church succeeds in indoctrinating the people that their immoral sexual behaviour is responsible for the natural disaster and if they can confess their sins, the disaster will be averted. The black community is further motivated to confess more hidden sins and they begin to confess unreasonably. They state that:

> Seigneur, nous, la race des Nègres, avons volé et pillé. Nous avons emporté des chandeliers en argent massif et des fableaux de grands peintres d'Europe, des coffres en bois de cèdre du Liban, des étoffes précieuses et des poudriers en or du Pérou, des caisses de morue séchée et des tonneaux de beurre de Normandie... Seigneur, Pardon! (p.199).

> Lord, we, the Negro race, have robbed and plundered. We carried silver candlesticks and fables of great European painters, Lebanon cedar, wooden chests, precious stuffs and Peruvian golden compacts, dried cod boxes and barrels of butter from Normandy... Lord, forgive us.

The natives' gullibility is brought to the fore and it is wrongly motivated by part of their superego which is their conscience. The conscience motivates them to confess their sins which they perceive as the cause of the impending volcanic eruptions. The black Caribbeans continue to confess more seemingly concealed sins in anticipation that the volcanic eruptions will be averted. They are so gullible to the extent of confessing all ungodly foods and drinks they have consumed and which can provoke God. They confess further that:

> Seigneur, nous avons boissonné toute qualité de boissons. Notre rhum bien-aimé qui fait fondre les douleurs plus

> vitement presse qu'un philtre magique, le gin des Anglais qui coupe les jarrets, le whisky des Américains baille témérité aux jeunes gens, le vin de Madère qui emporte dans une rêvasserie sans limites... Seigneur, Pardon (p.198).

> Lord, we have drunk every quality drink. Our beloved rum, which melts the pains more quickly than a magic philter, the gin of the English who cuts the hocks, the whiskey of the Americans temerity to the young men, the Madeira wine which carries away in an unrestrained dream. .. Lord, forgive us.

The black Caribbeans continue outrageously to confess their hidden sins to the admiration of the white missionaries but regrettably the confession of these sins could not stop volcanic eruptions from ravaging their town. The author criticises the church for misleading the gullible black congregation who believe innocently the missionaries' admonitions which are regarded as God's instructions to humans. It is remarkable to note that Confiant's opinion is a reminiscence of Albert Camus' view about the church. He also criticises the conservative belief of the church, regarding the use of drugs. He presents Reverend father Paneloux in his novel *La Peste* who refuses to visit the medical doctor saying that it is an irony for a reverend father to visit a medical doctor. The conservative reverend father later dies as a result of his refusal to take drugs. Confiant's opinion about the church is that scientific beliefs are different from religious belief and scientific challenges demand scientific solutions and not religious solution through endless prayers.

Apart from criticising the negative influence of the church on the society, Confiant also criticises the political leaders for misleading the people for political reason. He introduces Marie-Egyptienne, the black woman launderer who is engaged in discussion with a fellow black woman who believes that the presence of top government functionaries in their neighbourhood is an indication that all is well. The woman opines ignorantly that: « *Tu crois que s'il y avait vraiment danger, ces grandes gensses – là seraient venues à Saint Pierre? (p.196). Do you think that if there were any real danger these great people would have come to Saint Peter?"* The naive woman is carried away by the visit of the Governor and his entourage and she believes that their visit indicates that there will be no disasters. Marie-Egyptiènne who appears more knowledgeable rebukes the woman and educates her on the authentic motive of the Governor's visit which is clearly in connection with the forthcoming elections. She remarks assuredly that:

> C'est pour les élections pardi! Tout le monde sait ça. Ils veulent qu'on aille voter dimanche prochaine... Mais tu verras, ce soir ils seront repartis à fort-de France (p.196).

> It is for the elections pardi! Everyone knows that. They want us to vote next Sunday ... But you will see, this evening they would have returned to Fort-de-France.

She tries to educate the poor woman that the visit is for political reason and to douse the fear and tension of volcanic eruptions. She notes further that:

> Son Excellence le Gouverneur de la Martinique en personne était accouru à Saint Pierre pour rassurer la population (p.225).

> His Excellency the Governor of Martinique himself had rushed to Saint Pierre to reassure the population.

She maintains that the visit cannot stop the volcanic eruption and the government is not interested in their welfare because the officials have relocated their family members to safe haven leaving the masses to their fate. The author also introduces Edmée Lemonière, a white rich woman who detests the manner of treating the black slaves who labour endlessly on the plantations to earn peanut. She is determined to end the natives' trauma of poverty and injustice and to this end she finds an ally in Joseph Largrosillière, the brilliant black lawyer. She encourages the young man to form a political party that will champion the cause and interest of the downtrodden so as to liberate them from their pathetic and traumatic situation. She gives large sum of money to him so as to form a labour party whose major preoccupation will be the eradication of exploitation of workers. Confiants notes in his novel that:

> Il est grandement surpris d'apprendre qu'elle avait offert une somme d'argent conséquente au parti de travailleurs emmène par le brillant avocat Joseph Largrosillière dont l'objectif avoue était d'éliminer de la surface de la terre les bourgeois, les ploutocrates et les usuriers, selon une formule consacrée (p.232).

> It is greatly surprising to learn that she had offered a substantial sum of money to the workers' party led by the brilliant lawyer Joseph Largrosillière whose objective was to eliminate from the surface of the earth the bourgeois, plutocrats and the usurers, according to a devoted formula.

The black lawyer appears unyielding to liberate his people from the shackle of poverty, thereby assisting them to heave a sigh of relief from their traumatic experience of working on the sugarcane plantations.

Finally, the author condemns the act of slavery and other inhuman and exploitative measures put in place to tame slaves who are regarded as sub-humans. He criticises the practice of putting chain on slaves to prevent them from fleeing and also putting inscription on them to indicate ownership Confiant regards this practise as barbaric and inhuman, he remarks in his novel:

> Chacun d'eux portait une étiquette où était inscrit le nom de son propriétaire, mais la sublimissime nègresse ne savait point lire et retenait tout de tète (p.22).

> Each of them bore a label or the name of its owner, but the sublime Negros could not read and kept everything from head to foot.

He denounces the ignoble treatment of humiliating slaves and making them to believe that they are less-human. This is seemingly a replica of conflict perspective occasioned by colour. The irrational classification of human beings based on colour cannot be justified by any reason except for hatred for unprivileged group of people. He makes reference to monsieur Dupin who queries the rationale of using colour as a parameter of determining humanity. Dupin observes inquisitively:

> Pourquoi certains êtres, du seul fait de la couleur de leur peau, étaient-ils quasiment exclus de l'humanité, alors que d'autres, pour une raison exactement identique et inverse, étaient considères comme une espèce supérieure? (p.66).

> Why were some beings, by the mere fact of the color of their skin, virtually excluded from humanity, while others, for exactly the same reason and inversely, were considered a superior species?

He does not understand the reason for using skin colour as a sole criterion to consider the black race as inferior and the same yardstick to justify the white as a superior race. This double standard is condemned by Dupin who accuses the white of extolling their colour while deliberately denigrating the black colour. The whites succeed in convincing the blacks that they are sub-humans and they are also created to serve the whites. Gaston opines confidently in the novel that he studies the history of human civilization and he knows quite well that there are people who are uncivilised and of inferior status. He is obviously referring to the blacks and also justifying the unfair treatment that is being meted to them. He notes that:

> Il fallait donner le temps aux nègres d'atteindre un degré supérieure de civilisation... J'ai étudié l'histoire des civilisations, j'ai beaucoup voyagé à travers le monde et je puis vous assurer que de notre petite Martinique, nous avons

singulièrement tendance à ne voir les choses qu'à notre modeste échelle. Partout à travers le monde, nous assistons au réveil des peuples dits inférieurs. Notre cas est loin, forte loin, d'être une exception (p.162).

I had to give the negroes time to reach a higher degree of civilization ... I studied the history of civilizations, I have travelled extensively throughout the world and I can assure you that from our little Martinique we have singularly inclined to see things only at our modest scale. Throughout the world, we are witnessing the awakening of the so-called inferior people. Our case is far, far strong, to be an exception.

Gaston tries to encourage the blacks to accept their fate and get humbly civilized by the whites who are seemingly superior. Initially, the blacks imbibe this erroneous belief but they later begin to query the claim following direct exposure to authentic facts about human civilisation. They become conscious of the fact that the blacks are not by any standard inferior to the whites. The development affords them to start asking audacious questions about the civilisation mission of the whites. Questions are also being asked about the original owner of the Caribbean islands. They do not understand the reason for being treated like slaves and strangers on their land despite their numerical strength. They become resolute in their resistance to unfair treatment and undue exploitative tendencies. Pierre-Marie, a young black man describes the Negroes feelings in this form:

Ceci...tout ceci est notre mais...ne nous appartient pas. Cette ville n'est ni aux mulâtres ni aux nègre, cela tu ne dois jamais l'oublier. Tu m'écoutes, Rose Joséphine? Que nous soyons considérablement plus nombreux que les Blancs n'y change rien. Elle est leur bien, leur chose et il faudrait une révolution pour qu'ils acceptent de lâcher prise (p.87).

This... all this is ours but... does not belong to us. This city is neither of the mulattoes nor of the Negroes that you ought never to forget it. Are you listening to me, Rose Josephine? That we are considerably more numerous than the whites does not change anything. It is their goods, their things and it would take a revolution for them to let go.

The battle line appears to have been drawn and a day of reckoning seems imminent. They are convinced about the significance of unyielding confrontation since the whites will not let go effortlessly.

CHAPTER SIX

CONCLUSION

We have been able to establish in this study that deracination and trauma still thrive in the Caribbean regions through the various characters presented in the selected texts and given the number of people who leave their natural habitation for various reasons. The texts used in the study also attest to the fact that various characters leave their natural environment for economic, political, cultural and other natural hazards. Deracination has been a recurrent migration challenge with the continuous movement of people to neighbouring Caribbean countries especially the United States of America for various reasons. The attendant neurosis which normally characterizes such movement is severe because the migrants are often overwhelmed with traumatic related challenges in their new dwellings. Having psychoanalyzed the various characters presented by the authors, we make bold to submit that there is manifestation of different types of deracination and trauma in all the texts analyzed in this study. There is mass movement of characters who are forcefully moved from their native environment to the Caribbean islands to be used as slaves in the sugarcane plantations largely owned by the whites and the few békés. Such scenarios are noticed in all the texts as presented by their authors but emphatically demonstrated in the first two texts: *Moi, Tituba, Sorcière... Noire De Salem*, and *La Rue Cases Nègres*. This signifies the importance of slavery in the history of Caribbean Literature, an average Caribbean writer attaches tremendous value to slave narratives which are sometimes considered as Captivity literature. Apart from the mass movement of characters (slavery), individual movement of few elite characters is also noticed in all the texts. There are many politicians, professionals, students who migrated out of the islands to France, England, USA and a host of European countries in the texts. Confiant in his text Nuée Ardent demonstrated the plights of internally displaced people (IDP) who fled their homes for fear of volcanic eruptions. The selected texts also afford us the opportunity of understanding the different types of trauma. All the selected texts demonstrate childhood trauma, adult trauma, trauma of unspeakable and trauma of single mother through their different characters. The selected authors are of the opinion that childhood trauma influences the personality development of their characters while trauma of unspeakable and trauma of single motherhood contribute largely to depression. The theme of sexual abuse of deracinated slaves is also discussed by all the authors except Raphael Confiant. The authors emphasized the trauma of rape and sexual harassment of female slaves who are uprooted from their native homes. We recall painfully the unpleasant experience of Abena and Tituba who are violently

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abused by the egocentric slaves' masters in *Moi, Tituba, Sorcière... Noire De Salem*. Mama Tine and her daughter are also raped in *La Rue Cases Nègres*, not forgetting the number of young unsuspecting girls that are put in family way by recalcitrant Sanchez in *Traversée De La Mangrove*. These rape events bring to the fore the relationship between psychoanalytic theory and trauma, that is, understanding the role being played by the "Id", which tend to seek sexual pleasure blindly without considering the psychological effects on the young female victim. The importance of the id which influences human sexual behavior is lucidly explained by the psychoanalytic theory on which this study is based. The selected texts except *Confiant Nuée Ardente* also highlight the importance of oral literature through their characters. The authors emphasized the pedagogical value of African folktales which afford the younger ones the opportunity of learning from various didactic stories normally narrated by the elderly. The selected texts show some elements of African culture which are practiced in the Caribbean islands. The search for identity is also discussed in all the texts except *Confiant Nuée Ardente*. There are many characters in the texts who are searching for their authentic source, Tituba, in *Moi, Tituba, Sorcière...Noire De Salem*, Medouze, in *La Rue Cases Nègres*, Sanchez, in *Traversée De La Mangrove* and host of others. The emphasis on the theme of identity clearly shows the importance attached to identity in Caribbean narratives. These characters appear confused about their authentic source or identity and they seem determined to unravel the mystery about their identity. *Confiant Nuée Ardente* is strictly devoted to the natural hazards of living in the Caribbean regions and this in our view accounts for the non-coverage of most of the identical themes discussed by the other authors. The text is equally full of creole words in consonance with the authors, belief in the use of indigenous language. The trio of Chamoiseau, Confiant, and Bernabé has strongly advocated the use of creole instead of promoting metropolitan French. It is also worthy to note that all the four texts demonstrate the challenges of racism through their various characters who suffer unjustly as a result of prejudiced treatment occasioned by racism. These racist challenges affect their social and economic status as a result of ancient class stratification which unjustifiably favours the whites. In order to solve the ancient sociological problem, eminent sociologists developed the concept of colour blindness in the US where racism remains unabated. We therefore recommend strict adherence to the concept of colour blindness as a panacea to the challenges of racism. The concept of colour blindness is also known as race sightlessness, it is a cultural concept for the neglect of ethnic features when choosing which person will engage in some events or enjoy some assistance. Protagonists of colour sightlessness principle suppose that caring for people similarly intrinsically results to a more equal society. Unfortunately, opponents of colour

sightlessness principle suppose that racism and Caucasian concession continue to be outlined attributes of American society. They believe that the Caucasian only endure the policy but do not have faith in it. Majority of Caucasian people suppose that we dwell in post racial world in which ethnic concessions are no longer in existence yet their comportment encourage ethnic arrangement. The mainstream groups use the principle of colour sightlessness to evade racism discourse and also stopping the sufferer from reporting the racism they encounter in the society. While the whites believe that racism no longer matters, the blacks insist that it is still a prevalent issue. As much as overt racism has been reduced to the bearable level, Bonila 2006 insists that more concealed forms have taken its place. Jacob Zuma while reacting to anti-government protest in South Africa on 10th April, 2017 says painfully that:

> The marches that took place last week demonstrated that racism is real and exists in our country. Many placards and posters displayed beliefs that we thought had been buried... with some posters depicting black people as baboons and some white South Africans seeing black people as lesser human beings.

The above quotation attests to the fact that we still live in the world that is largely dominated by beliefs and practices of racism. The first three chapters of the study engaged in the discussion of the conceptual and theoretical frameworks in order to contextualize the analysis that was done in the subsequent chapters. The chapters enable us to have good knowledge of deracination and trauma which are key words in the research topic. The last two chapters depict deracination and trauma as reflected in the four novels discussed in the study. The Caribbean authors aptly described deracination and the attendant trauma using various characters. It is remarkable to observe that there is inter-textuality in the four novels discussed as some of the themes are common in all the novels especially the first two novels written by Joseph Zobel and Maryse Condé. These authors explore the themes of deracination, trauma, racism, slavery, prejudices and inferiority complex as experienced by the blacks. They also bring to the fore the irrational sex behaviour of the whites among their female slaves who are perceived as sex machines and who are often sexually assaulted. The two novels also highlight the attendant neurosis and trauma suffered by the blacks as a result of the unfair treatment. The main preoccupation of the third novel is the inherent danger of xenophobia which is directly related to deracination. The phobia of foreigners provoked several racist tendencies towards the foreigners who inhabit the Caribbean islands. The novel also explores the themes of death, vengeance, irrational sex behaviour among others. The last novel brought to the fore the various natural hazards of inhabiting the Caribbean islands. It gives vivid description of

ravaging power of volcanic eruptions and its effect on the people. Raphael Confiant also uses his novel as a critique of political and religious practices in the Caribbean region.

We have also realised in this study that deracination, which is the movement of people from their natural habitation will continue unabated as long as the world exists given the trends of globalization. It is commonly assumed that international and internal migrants have accelerated over the past fifty years. Migrants have also travelled over increasingly long distances and migration has become much more divers in terms of origin and destination of migrants. Global migrations have become more complex as opposed to lower diversity of past migrations. It should be noted that past migration is often concentrated in a few bilateral links. For instance, the vast majority of transcontinental migrants form francophone Africa moved to France, while migrants from Anglophone Africa moved to Britain. In recent decades, however, this trend had changed with people moving to new destinations in Southern Europe, the Gulf and Asia. The current surge in the volume, diversity, geographical scope and overall complexity of international movement of people are generally facilitated by advances in transport and communication technology. Technological revolutions have radically reduced the cost of air travel and communication over increasingly long distance, which in turn have also facilitated movement of people along far and diverse geographical pathways. It is worthy to note that increased literacy alongside improved access to "global" information through satellite television, mobile phone and more importantly the internet services seem to have increased people's aspirations and awareness. This contemporary trend has largely motivated various classes of people, professionals, non-professionals, students and others to leave their countries of origin or their natural habitation for economic, educational, cultural, political and health motives. Globalization is defined as the widening, deepening and speeding up of worldwide inter connectedness in all aspects of contemporary social life. The point being made is that growing economic, social and cultural inter connectedness epitomized by the concept of globalization has facilitated the movement in ever greater number between an increasingly diverse and geographically distant destinations. There are other factors which seem to explain the current surge in movement or migration of people. These include persistent demand for high and low skilled migrant labour, lack of job opportunities at home, population growth, oppressive political policies, growing epidemic/medical challenges and violent political and cultural conflicts in developing countries.

However, with globalisation, the scourge of racism which appears to be on the decline is reincarnating in another form of hate and discrimination known as xenophobia, the fear of

foreigners. Unlike its predecessor, this form is hidden, devious and often packaged within layers of established social and institutional codes of behaviour. It is often demonstrated in protectionist policies through which the few individuals in key decision-making positions both in public and private sectors tend to make policies that are perceived discriminatory against foreigners. Xenophobia is seen as a reaction to paranoia, resentments and hatred, especially by those who feel threatened and marginalised by cooperative globalisation. But, as much as the world is waging war against racism, the same effort should be extended to xenophobia because everybody is a component part of the world and globalisation is here to stay. The old belief of protectionism, isolationism and burying ourselves behind walls of ignorance are things of the past. Caribbean xenophobia should be a source of concern to everyone who cares about the Caribbean integration and quality of human and social relations among members of Caribbean family. People of different cultures and religions backgrounds will continue to mingle and relate with one another and this in essence will lead to cultural homogenization (hybridized identity) as they relate in such a manner that they lose their individual cultural identities. As long as the mass or individual movement of people from their home-land continues, it is expected that less emphasis will be laid on national identity because of various reasons like globalisation, inter cultural or cross border marriage, economic and political motives. It is in this light that we condemn the xenophobic policies and attacks being perpetuated against foreigners in every part of the world. The world is becoming a global community where people of diverse nationalities and cultural backgrounds relate mutually for the benefits of all. The natives should not feel threatened by the presence of foreigners. It is believed that Caribbean government will educate their citizens to live in peace and also show love to people who have chosen to dwell among them. This will greatly minimise xenophobic attacks and abuses in the Caribbean regions and the world at large.

Furthermore, trauma has been a leading cause of deaths in the Caribbean region and the reasons have been highlighted in the study. The magnitude of traumatic events like poverty, political and social unrest, epidemic, sexual diseases and natural disasters are quite overwhelming on seemingly helpless population. The attendant psychological disorders such as acute stress disorder (ASD), post-traumatic stress disorder (PTSD) and depression are common among numerous characters in the selected texts. The psychological trauma of lack of jobs, diseases, insecurity, loss of loved ones in disasters requires coordinated mental health responses from trained health officers. Also, the unpleasant experience of relocating as a result of natural hazards demands comprehensive intervention schemes and adequate financial and resource mobilization. To this end, it is expected that the Caribbean authorities should take

drastic and practical steps towards reducing the alarming rate of trauma in the region. They should provide more hospitals so as to discourage people from patronising native healers. It should be noted that the natives' views of mental illness and treatment are guided by spiritual and natural beliefs which is as a result of lack of adequate mental health services. The natives should have access to good medical facilities and the bill should be highly subsidized as a result of high level of poverty and unemployment. More jobs opportunities should be created so as to prevent the current exodus of young characters to the U.S and other neighbouring Caribbean countries. Emphasis should also be placed on the construction of good roads so as to reduce the number of deaths and also the number of people who will be overwhelmed by shock as a result of loss of loved relatives in preventable accidents. Sex education should also be intensified so as to prevent young girls from unwanted pregnancy and various sexual diseases which can also result in trauma.

It is also expected that social workers will be engaged by the authorities to help in educating the natives on the need to challenge social injustice being perpetuated by the mulatto who have taken the place of the white plantation owners. The social workers should act to prevent and eliminate economic and political domination, exploitation and discrimination against the natives on the basis of race, colour, sex and national origin. They should endeavour to promote conditions that encourage respect for cultural and social diversity. They should also ensure that the natives have equal access to the resources, employment, services and opportunities. They should endeavour to formulate policies towards minimising unpleasant events that normally lead to *trauma of unspeakable.* These events include rape, unwanted pregnancy, violence against women, and other sad events that can cause stigma and lead to trauma of unspeakable. It is quite obvious that the Caribbean island post-colonial era has not brought the desire succour and many meaningful changes in the region because many natives are still dependent on the mulatto for survival. Therefore, it is believed that they would not rest on their oars so as to ensure a totally fair and egalitarian society.

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