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Trauma Studies and Subaltern Literature of Marginalized Voices of Dissent in Literature of the Marginalized Gender, Class, Ethnic and Racial Identity

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Abstract:

Since the mid 1980s, race has become a central category in social, political and cultural theory. Critical race theory includes studies of race in literature and culture, ethnicity studies, studies of minority literatures and specific traditions, customs in literature and philosophy. Race and ethnicity are forms of collective communitarians identity—one that shared and not necessarily unique to an individual. Thus the question of social and ethnic identity has a larger social and political significance. It involves questions of belonging, location, rights, citizenship, empowerment, welfare, affiliation and could be the locus of discrimination, exclusion and oppression. This research paper brings to fore a group that although facing a unique set of challenges in the world is rarely included in research on ones language practices, identity formation, and education. In literature, Trauma studies represent the effect of trauma on literature by analyzing its psychological, social and cultural impacts. Migrant literature and postcolonial literature show some considerable overlap. Attention to their multilingual practices and the multilayered nature of their identity is central to understanding how refugees experience their new land and the others. This deals with other literary and cultural domains from around the world in which race and ethnicity are critically categorised.

Keywords: - Critical Race theory, collective communitarians identity, locus of discrimination, migrant literature, multilayered, literary domain, identity formation.

Introduction:

A concept which signifies and symbolizes social conflicts and interests by referring to different types of human bodies. A socially constructed system of classifying individuals according to phenotypical characteristics that is genetically determined but not always consistent. Ethnicity, a sizable group of people sharing a common and distinctive racial, national, religious, linguistic or cultural heritage. All the knowledge and values shared by society, i.e. language, familial roles, communication patterns, come under culture.

Since the mid 1980s, race has become a central category in social, political and cultural theory. Critical race theory, includes studies of race in literature and culture, ethnicity studies, studies of minority literatures and specific traditions, customs in literature and philosophy (such as Chicano/a or African American theories). It is a component also of legal theory and explicitly addresses questions of racism and racial discrimination. This later emerged from and continues to study civil rights discourses and draws upon the work of social theorists such as Bois. Race has become a cultural concern within literary and cultural theory for various reasons. Trauma studies become the burning issue of literature and theory. Trauma may be defined as a shock which the mind receives when it experiences an overwhelming amount of stress or anxiety which far exceeds its ability to handle it. It is a psychological trauma. It may be a result of a single



event or a series of events which disintegrates a person's ability to cope up with the emotional excess. In literature, trauma studies represent the effect of trauma on literature by analyzing its psychological, social and cultural impacts. It also aims at studying the different traumatic experiences and an individual's responses under similar situations. It gained momentum in the 1990s with the publication of Cathy Caruth's 'Unclaimed Experiences: Trauma, Narrative and History' and Kali Tal's 'Worlds of Hurt Reading the Literatures of Trauma'. The lack of economic, social, and cultural capital has made them almost invisible in the real-life public sphere.

Race and ethnicity are forms of collective communitarians identity—one that shared and not necessarily unique to an individual. Thus the question of social and ethnic identity has a larger social and political significance. It involves questions of belonging, location, rights, citizenship, empowerment, welfare, affiliation and could be the locus of discrimination, exclusion and oppression. Analysis of the cultural dimension of colonialism/ imperialism is as old as the struggle against it; such work has been a staple of anti-colonial movements everywhere. It entered the agenda of metropolitan intellectuals and academics as a reflex of a new consciousness attendant on Indian Independence (1947) and a part of a general leftist reorientation to the 'Third World' struggle (above all in Algeria) from the 1950s onwards, Frantz Fanon's 'The Wretched of the Earth'(1961) remains an inspirational key text. Thereafter, post colonial studies overtook the troublesome ideological category of 'Commonwealth Literature' to emerge in the 1980s as a set of concerns marked by the decent redness otherwise associated philosophically, with post structuralism and particularly deconstruction.

Michael Banton has pointed out that race as a concept has been used to speak of differences between populations without ever concentrating upon what race is as a concept (2000). Banton is accurate in his reading for historically, racial difference has been the basis for discrimination and disempowerment. Colonialism, for example, hinged upon the conquest of one race by another in Asia, South America and Africa. Racial and ethnic difference has also been marked in terms of economic development, rights and welfare in nation-states. It has informed developments in law, popular culture (with its stereotypes of blacks and tribals) and the market. Racial differences characterize access to education, area of residence and employment. In culture and literature, the oral and other narratives of blacks, ethnic minorities, and migrants have been marginalized.

Multiracial or multiethnic or 'Mixed race' studies emerged from three major contexts. Post structuralism and historical research, heightened migration and the formation of multicultural cities and populations, and the rise of black non-white public intellectuals. The last category, exemplified both by high profile artists—authors like Tony Morrison and Maya Angelou but also university professors like Stuart Hall, Cornel West (all Black), Edward Said, Gayatri Spivak, Homi Bhabha (all of Asian origin) were often featured on newspapers, T.V. and general public culture, mixed race people or a rapidly growing demographic in the United States. And more and more people, especially, young people, are embracing and expressing their multifaceted racial and ethnic differences.

Approaches to Cultural and Literary Studies:-

Contemporary Cultural studies in particular has paid attention to youth culture, subcultures, music, and fashion cultures of 'Black Britain' and Asian Countries. This approach to the theme of race/ethnic focuses on—



- a) Questions of racial identity
- b) The processors through which racial/ethnic identity is asserted.
- c) The intersection of racial-ethnic identity with national identity.
- d) The displaced and distorted identities of family, origins and 'native' cultures in third-generation immigrants.
- e) Racialized, localized and globalized cultural forms.

Jacques Derrida outlines a series of problems and propositions that resonate with the concerns of Critical Race Studies (CRS), especially in the matter of immigration and refugees. Derrida's relevance to CRS in his unrelenting emphasis on both the language (of hospitality of the law, even of the name) and the ethnic/ethnic dimensions of the very idea and the institution of borders identities, and people. His careful negotiation of the laws of hospitality and the identity of the foreigner are – despite his obsessive wordplay—matter of serious concern for, it is in the very naming of a category, (refugee, asylum seeker, illegal alien, exile, and displaced) that a future lies. The question of the foreigner, as Derrida poses it is, therefore, a question of race.

Race studies in the latter decades of the twentieth century has thus seen cultural expressions and manifestations of race and ethnicity as both contexts for and consequences of political and social problems. 'Reading race and ethnicity means, therefore, to read literary and cultural texts for the social roles, prejudices, resistances, collaborations and political significance of a social or ethnic identity'. It is less a 'theory' than a set of critical practices within legal studies, historiography, social theory and literary criticism. It has had significant impact within cultural studies—especially media studies, Black British studies, Asian American studies around the world.

As the study of postcolonial literatures moves beyond Commonwealth Studies and reactive anticolonial models, the fictional works produced in the past two decades challenge the easy binary notions of the colonizer versus the colonized. Rather the works examine the ways in which colonialism and its legacy have irrevocably transformed colonial subjects as well as their erstwhile masters. A generation that includes Arundhati Roy, Indra Sinha, Amitav Ghosh and M.G. Vassanji and others pushes back the old boundaries of the postcolonial critique to explore the exigencies of life under neo-colonial globalization and its aftermath. The work of these writers, articulated from within the erstwhile master's language, grapple with the lived realities of struggling subjectivities under the current situation. It considers resistance mainly but not exclusively along the axes of class, caste, gender and postcolonial condition. The axes of caste, class, gender and postcoloniality broadly but usefully define social stratifications which generate inequality and make the powerless and exploited suffer oppression. However, when the exploited unite and resist against the dominant ideologies that promote oppression, the resistance may bring fundamental transformations in the existing order.

Dalit literature is a literature of protest and rejection. It voices the dissent of the dalits—scheduled caste, and tribes, neo-Buddhists, landless and poor peasants, the working classes and others—and even aims at a change in perception of both the oppressed and the dominant to reform the oppressive order. Dalit literature envisages the reconstruction of the prevailing unequal order (Aston 40). Practically, every dalit resistance supports democratic socialism and is based on liberty, equality and fraternity. Dalits challenge the rampant and unjustifiable social inequalities promoted by the dominant structures and want to carve out an equal and dignified space for themselves (Omvedt 21, 72-73, 90). Since the resisting dalits subscribe to secular



human values like liberty and equality. Dalit literature finds an easy passage to the world literature. Dalit aesthetics are based on reality and affirm the greatness of human spirit (Limbale 63). Since Dalit studies familiarize the lower castes with their past and show them the way to resist injustices for the cause of a dignified space in the order, these studies obviously concentrate on the woes and misery of the dalits. One can say that Dalit consciousness is also a revolutionary consciousness motivated by the desire for freedom and equality. It puts forward the claims of women and attempts to dismantle the existing configuration of power which is based against women (Diamond xii). The discourse of feminism demonstrates the attempts of women against the oppressive patriarchal order for the purpose of freedom to construct their self (Mills 71, 84). Feminists essentially advocate women's rights on the ground of the equality of sexes (Pearsall 674). Feminism also resists the gendered language, diagnoses the problem of women's inequality in society and proposes solutions (Barry 122, 127).

Race/ethics, therefore, is a marker of difference, a difference that leads to slavery, exploitation and death. Hence it must be pointed out that, race/ethnic studies especially in literary and cultural theory has unfortunately focused mainly on the most visible minority race—black for many decades now. The idea of multiculturalism in contemporary political discourse and in political philosophy is about how to understand and respond to the challenges associated with cultural and religious diversity. The term 'multicultural' is often used as a descriptive term to characterize the fact of diversity in a society, but in what follows the focus is on its prescriptive claims. It is fair to say that proponents of multiculturalism reject the ideals of the others. Postcolonial literature is the literature of countries that were colonised by mainly European countries and which exists on all continents. This literature often addresses the problems and consequences of the decolonization of a country, especially questions relating to the political and cultural independence of formerly subjugated people and themes.

Some research speaks to the linkages between language, literacy and academic outcome for immigrant and marginalized. African muslim refugees who enter the United States as unaccompanied minors. The focal youths in this area negotiated daily about what it means to be young, black or female and the poor. Furthermore, they were under the care of foster parents whose language and cultural practices differed from their own. This paper offers an analysis of the marginalised and refugees who used to shift their languages and discourses of the different regions. Drawing on socio-cultural theories of language and utilizing ethnographic discourse, respond to social, religious and linguistic marginalization in the world.

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