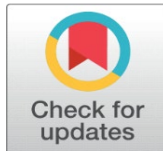
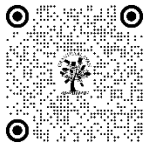


HOPE, TENDERNESS AND EMPATHY: ECOLOGICAL CULTURAL TRAUMA IN BRANDON HOBSON'S THE REMOVED

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ABSTRACT

The environmental crisis has a major impact on the lifestyle well-being, behavioural changes, and health issues of indigenous people. The emotional imbalances such as low self-esteem and prolonged grief of the individuals from their life experiences are related to worldliness. This research paper focuses on the sensitive turmoil of indigenous people and their ethical standards of living with cultural identity and individuality in a prominent state. Constructive memories pave the way for traumatic disorders of heterogeneous perceptions in various aspects that have a connection with ecological cultural mayhem. The intercultural, intergenerational trauma with the diversity of changes in the ecosystem accumulates in every crisis. Hope, Empathy, Tenderness, and Fulfilment are deep and irreplaceable for all the creatures in this world. In the novel, *The Removed*, Brandon Hobson (2021) uses ecological substances as an emotional support system when the complexities of personal behavioural conspiracies happen in the characters' lives. The wide range of critical views observe the influences of emotional, ecological, cultural, historical, and spiritual approaches are related predominantly which demonstrates the necessity of the sociological aspects among the complex characters. The context accesses and facilitates the indigenous environmental and cultural portrayal in the respective significant novel.

Keywords: Cherokee Natives, Ecological Trauma, Cultural Identity, Environmental Crisis, Cultural Trauma, Historical Trauma

1. INTRODUCTION

Brandon Hobson's *The Removed* (2021) is a political and historical fiction that revolves around the intergenerational and dysfunctional traumatic family members who belong to the Cherokee Native County. Native Literature has a wide perspective of literary and cultural studies in the area of pre-colonization, colonisation and post or decolonization, with the unique way of indigenous storytelling through their cultural, mythological and traditional aspects which are depicted either in the form of fictional or non-fictional genres. The main notion of the narratives is to bring out their different lifestyles to the readers. "Native-centered reading is the understanding that literature was not something bestowed upon Native peoples by the dominant white culture, either through benevolent interventions or violent programs of forced assimilations." (Lopenzina, 2020, p.16). Cherokee Native County can be seen in geographical areas like Georgia, North Carolina and Oklahoma. They are still treated as the settlers instead of the natives, right from the time of the Trail of Tears and its treaties. Their entire living space in the homeland has been changed, and "the link between peoples of the North and the South can be seen in the diffusion of corn from Mesoamerica. Both Muskogees and Cherokees, whose

original homelands in North America are located in the Southeast, trace their lineage to migration from or through Mexico." (Dunbar-Ortiz, 2014, p.30). The author has used historical references such as the Trail of Tears and the Treaty of Echota in the lives of the fictional characters of the important tragic events and the surnames of the family members. The title, *The Removed*, represents the genocides when the indigenous people were removed from their homeland.

2. INDIGENOUS PEOPLE AND THEIR CONNECTIVITY TOWARDS ECOSYSTEM

This paper focuses mainly on the Cherokee Native Americans and their sole connection to the ecosystem. The Cherokee native people have their influences on cultural dimensions with the natural attributes in areas like medicine, psychology, philosophy, and ethnic cultural aspects, which lead to the development of emotional connection with their native land and people. They follow their natural method of healing and harmony through plant-based medicine or natural methods for treating any health issues. Native Americans are often empathetic towards ecosystems and they give importance to the interconnection between man and nature. Indigenous people consider their land as their original identity with the ecological substances. The Cherokee people's lifestyle, traditions, customs, and belief systems are followed and focused on ecological systems such as the combination of air, water, fire, and everything. "For more than 12,000 years, the homeland of the Eastern Band of Cherokee Indians covered eight US states. It included some of the oldest mountains and rivers in the world, with a temperate rainforest and some of the most diverse flora and fauna anywhere (Lefler, 2021, p.414). The Trail of Tears and other land removals have been faced by the Cherokee natives, and other native counties as well, during the time of pre-colonial and post-colonial wars and genocides which are considered to be one of the genuine wise reasons that have paved the way for their strong beliefs towards Mother Nature though they have deep faith right from their origin. They accept and follow nature's good and bad signs in their lifetime. These traumatic historical events have a major influence on the everyday life of the indigenous people and "Present-day Oklahoma was once Indian Territory – the piece of and carved out for American Indians and bequeathed to them in perpetuity" (Bryant, 2008, p.10). According to the author, Brandon Hobson, in his novel, *The Removed*, the character of Tsala is a historical and mythical reference that represents the real situation that happened long back during the time of genocides and colonisation. The person refused to leave their homeland till his last breath, and he says with the connection towards ecosystems, such as,

"Along the way, I stopped and knelt down to wash my hair in a stream. My reflection was too dark to see, even in moonlight. The water rippled. I cupped my hands with water and drank as I done with my life. Despite the winter, the water running down my chest and back didn't feel cold." (Hobson, 2021, p.241)

3. ECOLOGICAL IMPACTS DUE TO THE CULTURAL TRAUMA

Cultural trauma has a huge impact on the changes regarding the lifestyle of the people, mainly regarding the behavioural changes in the psychological context, and the climate changes in the environmental issues. Both behavioural and climate changes have an interconnection, and they act accordingly. Often, it can be seen that humans tend to react with the various mood changes even to the slight changes in the climate. "In the process of long-term historical development, human beings have formed an inseparable link with culture and environment, and human beings have continuously explored and rubbed together in the process of getting along with nature, and then formed a way of life and specific regional culture adapted to the environment have shaped the material basis of differences and created the external support for regional culture within a certain range in the process of continuous human practice to become their potential Aesthetic orientation. The process of mutual influence and promotion between the two in the eco-critical perspective is the process of constructing their dynamic balance" (Hou et al, 2022, p.69-70). The balance that occurs between the mind and body constantly revolves around the growth of the individual's behavioural upheavals and there are changes like the persona. These causes are drawn back to the orientation of trauma and its responses to memory and events.

The emergence of trauma is based on the sudden turn of events which is not justifiable towards the rightful and genuine people, and it varies from person to person. It also depends upon the welfare of the people and their life happenings based on the circumstances. When it comes to the involvement of the surroundings and circumstances, the socio-political, socio-cultural, and socio-economical situations play a major part along with the ecological influences. "Clinically, trauma is an acute injury. The term comes from the Greek word for a wound, and the analogy to a physical would often influences thinking about psychological trauma. Clinical definitions posit overwhelmed psychic defenses and a destabilized nervous system." (Farrell, 1998, p.11). Historical trauma is merely a tragic effect that affects the haunting memories of the past, relates to the present and worries about the future. It is because of the collection of events that has a huge impact on the common life of the people.

"The second core concept of the theory of historical trauma relates to the current socio-environmental, psychological and physiological distress in Native American communities, in that these difficulties are a direct result of the historical losses this population has suffered. Specifically, these traumatic historical losses result in historical loss symptoms" (Brown-Rice, 2013, p.119).

Interpersonal trauma is another state where people isolate or alienate themselves from others due to any tragic disaster situation. This type of trauma has an interrelation with the cultural and ecological aspects. The tragic event can either be a personal loss or physical abuse or it can be due to natural calamities. By observing the life of indigenous people, it is most evident that their traumatic experiences are about physical abuse, environmental changes, cultural neglect and emotional suppression. According to the researchers of California University, they differentiate cultural trauma from interpersonal trauma, "whereas interpersonal trauma involves an assault by a person on an individual's health, cultural trauma involves an assault by a dominant group on an individual's culture – through force, threats of force, or oppressive policies – for the purposes of damaging, devaluing, or destroying that culture to advance the dominant group's interests in gaining key resources (e.g., natural labor) or status/reputation (e.g., colonial empires). Cultural trauma may overlap with interpersonal trauma, as in culturally motivated physical violence (e.g., genocide, hate crimes) toward members of a minority cultural group" (Subica & Link, 2022, p.2). Cultural trauma is also based on the accumulation of tragic events that affect the welfare of the entire county or community for many years. It is examined that certain life-changing events have the biggest role in the invasion of the mind by stopping the respective person from believing and becoming a better person.

Anxious disorders and behavioural changes are the main symptoms of traumatic health issues. Grief, helplessness, mood swings, lifestyle changes, and disorders in eating and sleeping are certain ways of responding to the trauma by suppressing the strong emotional and physical reactions, and it varies from person to person. "The cultural anxiety-buffer consists of a worldview that one has faith in and culturally prescribed standards of being and acting in the world that, if achieved, provides self-esteem and the conviction that one is indeed of value in a meaningful world. An essential function of culture, then, is to make continued self-esteem accessible and possible so anxiety-prone humans can obtain a state of relative equanimity in a terrifying existence where annihilation is the only certainty" (Salzman & Halloran, 2004, p.2). The behavioural changes of people also get changed into their self-centered attitudes, especially adolescents and their unhealthy relationships with their family members. Suppressing strong emotions, reliving the traumatic incident, recounting the horrendous experience, isolating from society, self-doubting themselves, self-blaming for all the mistakes, overthinking as a burden, and visioning dead people or tragic incidents are some of the traumatic stressful symptoms as behaviour changes in the people. The physical and mental health of living beings are valued and accepted by engaging and understanding every other creature, as they are interconnected with natural resources and environmental changes. "Environmental justice brings issues such as gender, race, class and social injustice concern into discussions about the environment" (Kamal et al, 2014, p.1). The ecological method of healing has a great impact on the traumatic and post-traumatic part, and a wide range of influence on physical, mental and emotional health, and it acts accordingly by providing hope, tenderness, and soul-fulfilment to humans. "Many Tribes have maintained their unique views of human-environment interactions despite systematic deconstruction of their societies and centuries of oppression and maltreatment. Somewhat widely accepted notions of pan-Indianism based on assumptions of homogeneity among indigenous peoples flatly ignore the cultural, geographic, and societal diversity between and among these populations" (Finn et al, 2017, p.4).

4. REVIEW OF LITERATURE

The research area of indigenous literature examines the cultural aspects of their lifestyle, especially their traditional folklore and myths. There are certain areas to be researched, analysed and observed from the survival and sufferings of the native people. The recent growth of the migration and immigration research areas is taken into notice from the indigenous point of view because they are the ones who were removed from their homeland right before the time of colonisation as mentioned before. Their changes in cultural, economic, social, psychological, and environmental aspects are meticulously portrayed in the novel by Brandon Hobson. Many indigenous communities all over the world are actively fighting for their rights. "The transnational environmental and social justice work of indigenous activists can offer a stabilizing balance to the transnationalisms of migrants, immigrants, diasporic peoples, and cosmopolitan intellectuals. Indigenous transnationalisms that are deeply rooted in place and carry on traditions that have never in five hundred years acknowledged Western-defined nation-state boundaries will play a vital role in earthly survival" (Reed,

2009, p.37). This paper focuses on the anthropological, psychological, ecological and sociological aspects, and these multidisciplinary themes are taken into notice, they are analysed with the respective fictional characters and their traumatic turbulence by exploring their living and valuing rights and protection for justice, peace and growth of their life due to the inequalities in the society. "Trauma resonates in a similar manner. People may use to account for a world in which power and authority seem staggeringly out of balance, in which personal responsibility and helplessness seem crushing, and in which cultural meanings no longer seem to transcend death. In this sense, the trope may be a veiled or explicit criticism of society's defects, a cry of distress and a tool grasped in hopes of some redress, but also a justification for aggression" (Farrell, 1998, p.17). Generational trauma is dealt with in this theme in the characters of the novel as the main theme. The characters are suffering physically, mentally and emotionally after a tragic incident. They have Alzheimer's disease, depression, drug addiction, cancer, exploitation, sexual and physical abuse, and post-traumatic stress disorder. The cause of this traumatic consequence is the death of a teenager, the eldest son of the protagonists, and it has a political reference to the undeserving treatment faced by the Native Americans to date. The circumstances make the natives question themselves about their land, identity and belonging or even about their existence. "Decolonization, on the other hand, involves a larger socio-political project of examining and working to dismantle coloniality in multiple arenas, including epistemic, social, political, and economic. Healing may seem impossible without some decolonization" (Middleton, 2010, p.11). The emphasis of the metaphorical way of dealing with the incidents along with the portrayal of ecological substances provides immense hope of healing. The healing process because the eco spaces are the emotional support system to whatever the situation of the characters - "Herein lies the difficulty for a comprehensive understanding of resilience. Both the individual and the individual's ecology mutually adapt to one another, with the patterns that are protective highly variable and sensible to both culture and context" (Ungar, 2011, p.9-10)

The theoretical approach of observing the behaviour and climate changes are observed in several ways of dealing with the similarities and differences in their area of research. The Indigenous people are the ones who take a stand for the growth and welfare of the environment rather than the other people. It is because it affects their daily life. The study of the recent times of news proves that the indigenous people initiated many programs to stop the disasters against the environment. Considering the factual interconnection between the native people and the ecosystems, there is a conceptual way of analysing both the social and cultural injustice that focuses on the environmental injustice and shows the metaphorical representation that has the major influences on each other areas. "Metaphor theory suggests that we can understand the cognitive transformations of symbolic healing with reference to our ability to think in terms of different images, frames, and stories. Even though metaphorical thinking allows great fluidity and creativity, strong and moving metaphors are grounded in both bodily experience and core social symbols and institutions. This cognitive process has analogs at many levels of experience, so we can recognize a hierarchy of healing processes involving transformations of experience at multiple levels: bodily, emotional, cognitive, self-reflexive, family interactional, communal, social, and political." (Kirmayer et al, 2009, p.441-442). According to the views of this theory, it can be examined in the life of indigenous people about their life and welfare. They have been taken advantage of and exploited through their whole lives and it plays majorly on the cognitive psychological levels in mind as unhealed wounds.

The canonization of the metaphorical representation in the plot exhibits the category of myth and storytelling with factual events. "As an interpretation of the past, trauma is a kind of history. Like other histories, it attempts to square the present with origins. The past can be personal or collective, recent or remote: an artifact of psychoanalysis or an act of witness; a primordial myth or a use of ancestral spirits to account for misfortune or violation (Farrell, 1998, p.17). The Indigenous identity is often experienced within their traditional form of mythical stories which are metaphorically connected to the ecosystems. "In this view, affliction involves not only the bodies, psyches, and social relations of individuals but also their relations to a world in which nonhuman persons play an active role in the lives and fate of human beings, either through their visible actions or in an invisible spirit realm." (Kirmayer et al, 2009, p.442). It is indeed a dignified journey of spiritual, emotional, and traditional connection between the mind and body along with seeking support from the tenderness and fulfilment in nature. "Psycho-spiritual well-being is reciprocally influenced by the larger ecology in which humans are embedded. Whilst extractive approaches to development that deplete human and natural capital inflict multi-layered and multi-local trauma, an Indigenous Life-World approach, with its shared ecology of consciousness, shows us the re-cursive and deeply interconnected nature of this trauma (or the creative life-force energy that flows in its absence) as it reverberates throughout our shared essence" (Williams & Hall, 2014, p.218). The experiences, indulgences, and equalities are analysed from the different perceptions of the connectedness towards the events and development in the personal reinforcement. It is not just about the natives' part of life dealing only with

certain aspects, but they are portrayed and justified in various notions by showcasing their gratitude to Mother Nature. "Individually, specific cultural groups may choose to resist dominant cultural norms in favour of their own indigenous coping strategies" (Ungar, 2011, p.10). The role of florae and faunas have a major impact on the behavioural upheavals among the characters of the novel, especially, since they are often considered as both the good and bad omens or warning signs from the ancestors of the Native American people. The birds like fowls, hawks and owls are given much importance and it can be seen as the best example in the respective novel, *The Removed* written by Brandon Hobson (2021), who belongs to the same Cherokee Native American Community.

5. CULTURAL IDENTITY AND ITS AESTHETIC REPRESENTATIONS IN INDIGENOUS PEOPLE'S LIFE

The Indigenous people face their identity crisis because of improper laws, outdated customs, devalued traditions, improper literacies, removal from one place to another and many more. They were not treated equally in the overall identity of their respective places. "There is an overall American identity, but there are also subgroups of Asians, Africans, and Latinos. National identity is flexible and subjective, so a person can choose to be one, many, or none" (Johnson et al, 2022, p.255). The augmentation of the cultural identity of the Cherokees has its aesthetic renditions in their beads, paintings and other artworks. It proves their identity, talents and powers through the cultural reforms and structural identification in their rites and rituals. It is a must to appreciate their phenomenal growth and development in the means of personal, cultural, societal, psychological, economic and spiritual aspects. "The core experience of trauma is violence" (Farrell, 1998, p.17). Ever since the issues faced by the Native Americans, especially Cherokees, during the trail of tears and civil wars, their life and sustainability were not the same, where they lost their life full of peace, happiness and harmony in the several ways as possible and the indigenous people has suffered a lot thereafter by leaving their homeland. "Traumatic events generally involve threats to life or bodily integrity, or a close personal encounter with violence and death. They confront human beings with the extremities of helplessness and terror, and evoke the responses of catastrophe" (Herman, 1992, p.33). The emotional turmoil is recognized in this respective work of Brandon Hobson where the characters are subsequently going through their phase of psychological hardships and having their coping mechanism from other places and people. The abuses and violence tend to make the victims behave by alienating themselves from others and living in a world of traumas and other health issues. The historical trauma haunts the specific incident or issue faced by the people which affects the growth of their emotional well-being. It leads to intergenerational trauma among the group of people in either the same family or community where they try their best to hide all of their traumatic turbulences faced by them in all aspects. This can be seen and proven in the characters of the Echota family from the novel, *The Removed* by Brandon Hobson (2021). "The variety of post-traumatic suffering makes clear how capacious a concept trauma can be. Symptoms may range from paralysis to frantic, disorganized action. They may be intrusive, as when flashbacks, nightmares, or troubling haunt the victim" (Farrell, 1998, p.12). The sudden and unexpected death of Ray-Ray has affected the entire family the mother, Maria, is living with long-term depression; the father, Ernest, is suffering the serious health issue of Alzheimer's disease; the other son, Edgar, is facing addiction issues with drugs and he is self-harming to hide his weaknesses and health issues; and the daughter, Sonja, is having an affair with the man to take revenge but is harassed both physically and mentally. "Life may feel meaningless and futile, and the victim may become alienated from others. Numbness or depression may constrict feeling, or hyper-alertness may produce impulses to aggression, startle responses, panic reactions, and a feeling of losing control. The victim may suffer mental confusion, have trouble with concentration or catastrophic event, as well as neurotic conditions, atypical psychoses, and many impulse control and substance abuse disorders. And all of these symptoms may play out against a ground of anxiety, with physical problems such as digestive disorders or fatigue or with chronic dread" (Farrell, 1998, p.12).

The Cherokee language is followed by their community and it has different syllable and phonetic formations. They have a unique language and it is said that the "The Cherokee language is polysynthetic and verb-based. It has been described as a language of science predicated on the importance of relationships between self and others, with the natural and spirit worlds, and with ourselves" (Lefler, 2021, p.414). The Cherokee people follow the customary practice of healing from the ecosystem. In the novel, the character, Maria Echota, talks about the importance of medicinal plants to the children in youth shelters. She teaches them about the Cherokee culture and healing, and says,

"But many years ago the Cherokee used nature for healing... "All the trees and shrubs and plants of the earth were used to cure sickness"... "The black-eyed Susan plant contains a liquid that cures earaches."... "The Cherokees believed that if you mixed the bark in water, it would make you strong." ... Cherokee also has been drinking the catgut plant in her tea..." (Hobson, 2021, p.59,60).

6. ECOLOGICAL CULTURAL TRAUMATIC REPRESENTATION IN *THE REMOVED*

The turmoils and traumas are healed with the help and assistance of ecological influences. The coping mechanism differs from one person to another and the characters rely on guidance from the signs of nature. This issue is also connected with the changes in ecological welfare, contemporary climate change and inefficient environmental sustainability. "The domain of collective strength removes the onus of healing and trauma recovery from the individual alone to capabilities existing in the group for ongoing protection and survival" (Ortega-Williams et al, 2021, p.10). The disruptions, conflicts, and disagreements are part of the trauma that is diversely interconnected with ecological justice and sustainable development with the hope of redemption from the emotional stoics and gaining empathetic fulfilment.

The critical concept of injustice and inhumane activities unfolds the annihilated mindset of the people in the dystopian aspect when Jackson's game "savage" (Hobson, 2021, p.209) was designed to murder the Indians showing the unresolved issues, unethical behaviours, and unjustified lifestyle of the people among the others. "The Darkening Land" (Hobson, 2021, p.79) is the reference for the inhumane behaviours and environmental injustice that are connected in the novel. "I felt a sudden and overwhelming fear. Where was I? We drove down a street with little traffic. The world was gray-blue with snowy fog. Bare trees without leaves lined both sides of the road, though it wasn't winter." (Hobson, 2021, p.78). Climate change is real and it can be seen in that shabby place where consuming terrifying people and land are the signs for the traumatic events and renditions. The series of events takes place due to the past traumatic historical event that happened during the Cherokee National Holiday which ended as a catastrophe. As Brandon Hobson conveys in the novel,

"The following day, September 6, marked the anniversary of the 1839 signing of the Constitution of the Cherokee Nation in Oklahoma. ... "This is a very important day for all of us, since it marks the Trail, so we should honor it." September 6 usually fell close to Labor Day weekend and brought people from all over the country to Oklahoma." (Hobson, 2021, p.2) The complexities of the characters are intermingled with their behavioural attitudes and changes towards the environmental injustices and impacts as well. "The dual processes of navigation and negotiation require that the locus of control for positive development be a shared experience of both individuals and their social and physical ecologies" (Ungar, 2011, p.10). The behavioural developments have their equal and proportional relation to the ecological contexts and their substances. "Behavior is developmental and ecological, which means that violent behavior patterns observed in adolescence and young adulthood did not suddenly emerge but were built over time by ecological risk factors (society, community, school, family, and peer) and individual risk factors (psychological and biological vulnerabilities)." (Keels, 2022, p.68-69)

7. BEHAVIOURAL CHANGES AND NATURE'S INFLUENCES ON THE LIFE OF NATIVE PEOPLE

Behavioural changes in protagonists such as Ernest, Edgar, Maria and Sonja are portrayed as the survivors of the intergenerational trauma because of the unacceptable death in their family, and the unforgivable injustice that happened unexpectedly. "Indigenous perspectives, informed by historical, cultural, and epistemological standpoints, are uniquely positioned to provide a transformational framework for redirecting the process and impact of integrating cultural psychology with trauma psychology" (Hill et al, 2010, p.39). This aspect connects with the changes in the weather or nature, sudden appearances of birds and animals which are related to the indigenous myths, folklores, and archetypes, and the future endeavours that can be related to traumatic incidents, emotional turmoils, bad influences and along with the environmental crisis. Even before the death of Ray-Ray, there was thunder, storms and rain that indicate the connection with human lives. "Outside, a storm was heading west instead of east. A soft rain pattered against the window, the beginning of a thunderstorm." (Hobson, 2021, p.2).

Maria and Ernest Echota's lifestyle and personal circumstances are explained and expressed with changes in nature as well as in their lives and behaviours. "At sunset the locusts flew, a whole swarm of them, disappearing into the darkening sky. They buzzed each night, moving through wind and trees, devouring crops and destroying gardens. The sky was pink and blue on the horizon. Another usually rainy season had caused weeds to sprout up everywhere, so we were seeing more locusts, more insects." (Hobson, 2021, p.7). This can be examined that the life of the parents after the unexpected death of their son was not normal. They are undergoing the traumatic incident mentally and emotionally, and they are

hiding their pain and voidness from each other. Maria has been in depression for quite a long time and she takes counselling sessions where she was advised to write her unexpressed emotions, feelings and thoughts in journals. Maria is trying to accept the brutal reality by forgiving to forget but her efforts go in vain. "The journaling technique was therapeutic for nurses, increasing awareness to focus on the real issues, and express thoughts and feelings through writing. Journaling helped the nurses make their thoughts and feelings black and white." (Dimitroff et al, 2017, p.95). Scientifically, it is proven that journaling helps a lot in coping with stress, anxiety and depression. Meanwhile, Ernest is suffering from Alzheimer's disease and the way he forgets many important incidents and events proves that he is also trying to forget the tragic incident.

Edgar is having a hard time because of his addiction. He is coping with his traumatic issues with drugs and harming himself from the wrong people, bad influences, and circumstances. He calls his lover "Rae" in the memory of his brother Ray-Ray. "Rae and I ate in silence. Actually I called her Rae, like my brother's name." (Hobson, 2021, p.21). Whenever and wherever Edgar is, the scenario is portrayed as a dark, dull, and weakening environment like Albuquerque or The Darkening Land where it is hard to live or even breathe.

Sonja is living a complicated life in loneliness, and she wishes to punish those who are responsible for their family's devastating situation. She indulges in a sexual relationship to torment the other person for vengeance, instead, she faces physical abuse. Despite these horrendous situations, she tries to be a nice and caring person to her brother, family and other children. She seeks solace in nature, especially with the trees, birds and rain. "Who can say how long I was out there? I heard the wind, the sky, the trees. Welcoming the storm, I let the rain come down to me." (Hobson, 2021, p.98). The feeling of voidness and pain causes the exemplification of grief and trauma by causing them to suppress their emotions or feelings. The emergence of emptiness in the person reflects on the environment. There is a scope for the diverse attributes of the environmental influences such as the reference to social, political, cultural and psychological changes and ideologies that dispute the thought process of the person toward their affirmation of behavioural upheavals. "Reading the environment in terms of the assumptions it makes about the user is instructive." (Moser & Uzzell, 2003, p.4). It represents and examines one's self by proclaiming the thoughts and mind to dominate and manipulate the body and soul. The interconnection between these two aspects provides various changes in the self and surroundings simultaneously. "It is a characteristic feature of environmental psychology that in any environmental transaction attention should focus on the user of the environment as much as the environment itself." (Moser & Uzzell, 2003, p.4). The negotiation of the human mind is the reason behind the changes in the behaviour of the person. It depends upon the impact of the environmental changes. Humans meditate and find peace and serenity in the companionship of nature. The protagonists of the novel do the same whenever they find their minds so chaotic about the happenings and circumstances around them. The emptiness and uneasiness pave the way for the contradiction of unexplainable thoughts and inexpressive emotions which leads to self-doubting, self-harming, addiction and abuse.

The coping mechanism of the traumatic incident differs from one person to another. Healing is considered the subjective way of self-motivating and "The nature of the processes that contribute to positive ecologies when resources are few. Individual choice is a misnomer in such cases, as socially desirable means to express resilience may be unavailable, or if available, inaccessible. Individual motivations are circumscribed by internal and external limits. Behaviour that appears to indicate vulnerability may in fact be adaptive but atypical coping" (Ungar, 2011, p.11). From the notions of Ungar's views (2011), the diligence of the thoughts, and indication of the emotions play haphazardly among man and nature. The values people have on their respective way of living and the morale which they cherish to accompany them, most often, is only about the parental relationship with the children. This can be seen in the novel regarding the Echota Family and their relationship with one another, influencing each other. "The environment embodies the psychologies of those who live in it. It is used to confer meaning, to promote identity, to locate the person socially, culturally and economically." (Moser & Uzzell, 2003, p.5). The relation between the psychological and ecological substances demonstrates the importance of understanding and healing within themselves.

8. SUMMATION

Manifesting emotional influences can be the radical reason for the development of both suppression and repression in humankind. "Although there are tribal differences in the degree of collective generational trauma exposure there is also a similarity among Indigenous Peoples and an emphasis on shared values and traditions. Certainly tribes share a history of colonization, genocide, oppression and racism" (Brave Heart et al, 2021, p.286). Traumatic disorders are the factual effect of transformation in the heterogeneous perception towards the emotional turmoils that have been gone through by the people in a haphazard manner. "In every case, in every place, this would mean listening for the voice of Native

survivorship, with an ear for learning from the relationship between Indigenous ways of knowing and local and global narratives of colonization and contestation. In the context of this remembering, place-consciousness also suggests a reassessment of all current inhabitant's relationships with land and people, near and far, now and in the future" (Greenwood, 2009, p.4). The diversity of the changes and the consequences of the turbulence create a ruckus in the tantrum tolerance of the human body and mind. The emotional support system is gained by the environmental impact on the psychological, sociological, cultural and political aspects. As Ungar (2011) observed, demonstrated and researched the resilience and its views of Masten says that, "The children's success results from a combination of personal capacities and environmental supports, such as helpful parenting practices and improved socioeconomic conditions for the family" (Ungar, 2011, p.1). The hegemony of the welfare of the development in the constraints of behavioural upheavals is related to the environmental and psychological aspects. The ecosystem as the support system and the environmental crisis as part of the pandemonium among common people act simultaneously among the characters of the novel. The character Ray-Ray symbolises the ray of hope among the traumatic experiences faced by the protagonists. The empathy which they gained from the ecological substances helps them to act accordingly with the tenderness in their behavioural changes and though they are suffering from their respective way of facing the traumas, they are quite supportive and caring to each other, in one way or the other. "Rapid depopulation, new forms of physical, mental, and social illness, loss of identity, language, cultural practice, religious belief and property, incomprehensible violence, rapid environment change and deliberate destruction of materials and places of cultural and ritual significance constituted catastrophic circumstances from which recovery has been extraordinarily difficult (Howitt et al, 2012, p.51). The emotional imbalances in low self-esteem make people suffer by self-harming themselves. The ecological attributes connect and help in the collective cultural, historical, and generational trauma faced by the native people with the accumulation of grief, pain and memories. The novel has the hegemonic representation of emotional, and psychological aspects along with the aesthetic ecological aspects that can be seen and analysed with the plot, theme, and among the characters as well. "The populist accounts of indigenous vulnerability misrepresent the structures of power and risk. Indeed, there is an urgent need to reconceptualise risk in social, cultural, and environmental terms to respond to the rights, needs, and values of indigenous groups rather than assume that existing ways of seeing and responding to risk are adequate" (Howitt et al, 2012, p.52). The ecological cultural trauma is based on the evidence of the actual existences, and events that affect the growth and welfare of the people who substantiate themselves from belonging to the worldly aspects. Most people follow the nature of way healing in various ways such as yoga and meditation, where the main source is the interconnecting with natural resources, all over the world. The indigenous way of healing is the interrelation between nature and cultural methods. From the suppression of emotions towards their fellow humans to the expressing of emotions by connecting themselves with nature, they have been following a unique way of healing and coping with the personal traumatic experiences in their lives. Brandon Hobson (2021) has portrayed this healing process in the novel, *The Removed*, among the characters by referring to the historical, cultural and ecological issues.

CONFLICT OF INTERESTS

None

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