



THE TRANSGENERATIONAL TRAUMA OF SLAVERY IN GRISSOM'S *CROW MARY*: A PSYCHOANALYTIC STUDY

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Abstract

This research investigates the transgenerational trauma of slavery in Grissom's *Crow Mary*. It analyzes on how traumatic experiences are shaped and transmitted across generations. This narrative focuses on the protagonist, Mary, whose story demonstrates the compounded trauma with slavery and the historical marginalization of Indigenous individuals. Her experiences under colonial oppression reveal that she experiences the lasting psychological consequences oppression under colonial domination. By utilizing trauma theories of Caruth and Herman, it represents the lingering effects of colonial violence and slavery such as anxiety, fragmented identities, and cultural disconnection midst Native descendants. Mary and her community faced the trauma which reflects the border displacement practiced by Indigenous community that highlights how historical biases echo through generations. In recognition of the past trauma, it highlights her resilience as a survival mechanism and emphasizes the importance of her healing. For the deep understanding of psychological impact of colonialism on Native people this study serves as a dynamic lens. *Crow Mary* underscores the significant of intergenerational healing for depicting the cultural and historical oppression. Furthermore, this work encourages the society to confront these traumas through intellectual dissertation and cultural remembrance.

Keywords: Alienation, Double Wound, Native Americans, Slavery, Transgenerational Trauma.

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1. Introduction

This work investigates the psychological legacy of slavery and colonial oppression within the White community in *Crow Mary* through the perspective of transgenerational trauma. Transgenerational trauma, is also referred as intergenerational or multigenerational trauma in which commonly the psychological and emotional wounds are passed from one generation to the next. The trauma stimulated through actions of racism, cultural erasure, and physical violence. It persists through generations, often manifesting as emotional distress, identity confusion, psychological instability and demonstrate the long-term effects of trauma on Native communities. The protagonist of the novel, Mary is not directly subjected to slavery relatively her community and she share strong comparisons with the trauma such as endured by enslaved Africans. It represents the long-term effects of colonialism like systematic violence, forced assimilation, cultural erasure, and displacement. At the time of its occurrence, trauma is an overpowering experience that is difficult to describe. In the lives of survivors, trauma gradually reappears and commonly causes disturbing disorders in the lives of survivors. A trauma healing approach is also provided in which incorporates revising the traumatic narrative, establishing a safe environment, and building connections with the community. It demonstrates how systematic oppression and psychological dominance were experienced by both Indigenous people and African slaves. Descents grow more susceptible to ongoing oppression when feelings of powerlessness, fear, estrangement, and inferiority become ingrained and controlled. Owing to traumatized individuals frequently absorb the values and hierarchies imposed upon them; this inherited trauma can also be understood as a way for invaders to maintain control. Due to the cruelty and forced separation from loved ones they endured, slavery has had a lasting impact on their lives. The characters' feeling of autonomy has been gravely damaged by it. The long-lasting suffering of indigenous people is deeply rooted in their families and communities caused by colonial violence. Correspondingly, Reads (2023) studies the Emancipation Act of 1834, in which enslaved people were declared to be free but they were still controlled by masters through the apprenticeship system. Rather than offering immediate freedom to slaves of Africa, this Act delayed true freedom by extending the former slave owners' power under the guise of economic preparation until 1838. It also illustrates how white colonial structures used legal tactics to sustain exploitative labour practices and maintain social hierarchies in society. Indigenous communities' experiences shed light on the dark reality of cultural and psychological suffering caused by colonial rule. The novel *Crow Mary* portrays the characters' experiences of forced land removals, separation from families, loss of Native culture and roots, erasure of identities, and forced integration into European settler society. These acts aim not only to subjugate them mentally and spiritually but also **to cause the decline** of the cultural and spiritual foundations of Native communities. Mary's story

revolves around the resistance and resilience of Native women who are determined to uphold their heritage and native roots in White settler society. Her refusal to surrender to the dominance of white colonizers demonstrates her strength of cultural memory and roots. As her journey of struggle for preservation of traditional roots was shaped by trauma but it also offers to a pathway for survivors toward the healing of the Native community. Her representative is not about her individual resistance but also the broader struggle of her Native people to reservation of their identity and Native history. This narrative provides a multifaceted investigation of how the trauma from slavery and colonial violence continues to shape their root identities after the original events occurred. It serves as evidence to survivors' historical sufferings and their recognition for healing and justice for coming generations. Her struggle is not personal confrontation but for wider fight for her Native people and for preservation of their identity and history in White seller society. Eventually, *Crow Mary* offers not just a vividly investigation, but **also** explores after the traumatic events have passed how trauma of slavery and colonial violence shapes survivors' identities and lives. It is not merely a historical suffering of indigenous people but also a call for recognition, healing, and justice for upcoming generations.

2. Literature Review

The chain of slavery has deeply affected not merely Native communities but also African American communities and left a long-lasting effect on their future generations. Transgenerational trauma generates an ongoing cycle of suffering that are transmitted to descendants. The memories of slavery sufferings are transferred to those people who have never been faced this horror of slavery caused by White oppression. In a similar vein, Washington (2002) deliberates how the legacy of slavery converts into a cultural trauma for African Americans which constant the preliminary events of slavery through shared memories and traumatic emotions across generations. These collective experiences significantly shape African American identity and their ongoing communal experiences. Fast and Vezina (2019) further explore the profound communal sorrow experienced by the Lakota who looked their community as a family and their suffering as the collective sufferings of whole community. Their Native rituals practices like hair cutting at someone's death and self-inflicted pain which is connected to their spiritual healing and helping to spirits of dead to find peace. But this community was massacred in a mass murder which is referred as the Wounded Knee Massacre in 1890. After this painful incident, many people begun to drinking and committing suicide attempts to get over painful suffering of deceased which weaken their social ties and preserved a cycle of trauma across generations. Correspondingly, Kahn and Denov (2022) discuss same vein of trauma experiences by interviewing Rwandan mothers who survived sexual violence during genocide and their children many of them were born from these traumatic assaults. Their mother suffered from severe anxiety, grief and physical illness during the birth of

children. It illustrates that how mothers' trauma negatively influenced them from their early emotional growth and this extreme trauma effected the mother's ability to foster emotional mothering connections with their children. Children born from such assault revealed various communication styles, causing an emotional distance in relationships and emotionally closed off to openly expressing feelings. These reactions show that a deep psychological effects of sexual violence on mother and children's relationships and their family bonds. Thohiriyah (2019) stresses that the most prominent effects of slavery on Black communities is psychological trauma and a loss of identity. The abusive treatment of owners toward their slaves results in trauma. In the novel *Beloved*, the protagonist confronted dominance of trauma and she flee from Sweet Home, which demonstrates her violent outburst by attacking on Mr. Brown that examines her past memory of slavery triggered. The author says that slavery is not to physical control rather it is masters' psychological dominance over body and mind of slaves. He also vividly investigates the dark reality of post-civil war 1873 that explained how racism and slavery maintained the supremacy of White people. It also illustrates the control of master on slaves that leads to their long-lasting psychological wounds and effects the lives of black community. Moreover, Mohsin, Hayat, and Akhter (2021) explore the intergenerational trauma of the Palestinian's the Baraka family as it relates to upsetting past events. Mariam's assault and death during the Israeli occupation of Beit Daras is narrated as the family's profound trauma by her siblings and descendants. Nazmiyeh, sister of Mariam also suffers sexual violence, inherited suffering and later she experiences the loss of her legs as a genetic reaction, while her grandson Khaled confronts episodic paralysis linked to memories of their homeland. Alwan and Nur also carry the weight of this suffering which reflects how the pain restricting from the Nakba continues to shape the identity and psychological realities of each generation. In a parallel context, Sharif and Murtaza (2022) reveal the long-lasting psychological effects of historical trauma on urban Indigenous individuals. The author tells characters like Jacquie and Thomas Frank, who turn into alcohol to cope with inherited sufferings, systemic violence and discrimination. Thomas connects his struggles with addiction and identity to generational trauma which are consequence of historical pain while Johnson's family grappling with bipolar illness which highlighting the lasting impact of colonialism. Although cultural practices like powwows seek to promote unity but they are often dominated by unresolved suffering and emotional disorder.

3. Theoretical Framework

Trauma is quite difficult to describe exactly when it happens. Rather, it reappears later and frequently causes survivors' lives to be unexpectedly disrupted. Rebuilding the traumatic story, re-establishing safety, and re-establishing ties to the community are all part of the trauma healing approach it offers. Trauma theory explores in relation to the

slavery experienced by Native American communities, using Herman's (1992) *Trauma Recovery Theory* and Caruth's (1996) *Unclaimed Experience* as the theoretical foundation. The study focuses on indigenous slavery, resistance, and trauma.

3.1. Caruth Trauma Theory

Caruth (1996) illustrates in theory of trauma as deeply disturbing and threatening event that resists comprehension at the moment it appears. Trauma appears later through traumatic memories and lingering experiences which interrupt a person's sense of stability and permanency. She defines trauma as a psychological affliction triggered by a sudden and unexpected event that hinders one's capacity to fully understand and process it when it happens. In contrast to physical injuries, trauma frequently lurks in the unconscious before manifesting as intrusive memories, nightmares, and recurrent flashbacks. The unclaimed or concealed elements of the traumatic event that nevertheless have an impact on the person are revealed by these recurring experiences. She stresses on how trauma varies a person's sense of reality, time, and identity and it leaves a long-lasting psychological effect on victim. Trauma is a deep psychological event that cannot be completely understood at its occurrence and it is not simply a physical or mental injury while it retains approaching up, forcing a person re-experiencing his past. By her assessment, trauma from a previous occurrence frequently resurfaces when a comparable scenario takes place, exposing unsettling and concealed aspects of the first trauma. Contrasting from physical injuries, trauma is a psychological wound which is happened by sudden and shocking events that shatter a person's sense of self, time, and reality. Trauma is not merely mental or physical illness but it lingers in the mind of victim. It often includes unexpected traumatic flashes where the victim is rapidly confronted with suffering events and it triggers his psychological distress. The influence of past trauma does not vanish sudden but it resurfaces repeatedly and appears almost like a hunting ghost. The traumatic flashbacks occur continuously because the recollections of victim remain untreated. Traumatic wounds act as prompts of hidden and unexpected truths through repeated dreams and the repetition of startling realities of past. When a person has a nightmare about his past trauma, he experiences pain because the original traumatic event was not fully processed to him.

Upon waking, they not only become aware of the terrifying event but also recognize their own unconscious efforts to cope with it. A comprehension of survival is brought about by this enlightenment. The behaviour of a traumatized person frequently exposes the unexpected and hidden reality of their trauma. Psychological distress signs typically appear within days, despite the fact that they first appear emotionally unaffected. When a person observer a very terrifying event but cannot fully process it consciously, they develop traumatic neurosis. The person is often incapable to avoid it and so these traumatic memories unwillingly keeping back to him. A person who has experienced

violence does not instantly heal and resume his regular life easily rather, the psychological effects of him re-appear in his life through triggered memories that result in persistent injury. Alienation means sensation of cut off or disconnected from familiar and essential to one's identity. This leads to persistent emotional pain and a warped sense of self. People are unknowingly reviving their trauma in a cycle, and they **are** mostly reserved psychologically trapped in the past. For the survivors of trauma, it is problematic to express their pain, and this also leads them isolated from others and world. Trauma leaves a lasting impact on both the survivor's mind and on their perception of the world.

3.2. Herman's Phases of Trauma Recovery

Trauma and Recovery by Judith Herman (1992) explores the psychological complications of traumatic events and the methods of healing. It makes a strong connection between more general communal traumas as war and political oppression and more specific traumas as sexual assault and domestic violence which highlights both share substantial psychological effects. She emphasizes that trauma is not individual process but it strongly ingrained in social and political circumstances that influence the healing process. she provides a thorough framework for comprehending of how trauma impacts people, especially those who deal with complex issues as a result of severe and recurrent traumatic situations. When diagnosing patients of such issues, Healthcare practitioners profoundly rely on this approach. She explains that victim's basic sense of safety, identity and social connections disrupts in trauma. Common signs of this issue are isolation, hypervigilance numbness and so on. She also analysis about relationship between trauma and power relations. She shows how social and political structures can endure violent cycles and aid in the marginalization and for the silencing of victims. She suggests her three-stage model of trauma recovery; in the first stage, she focuses on providing safety and stability for the survivor, in the second stage, remembrance and mourning, in which victim process with traumatic events and the third stage is reconnection and integration which supports victim to rebuilding his life and his relationships with others. This stage has a prominent impact in healing of trauma recovery. In the first step from recovering the trauma, is making a roadmap that contains achievable goals and a well-defined strategy for achieving them in possible amount of time. She stresses that healing is about creating a safe environment for victims. Because survivors frequently experience fear, loneliness, or hypervigilance that keep them from addressing more serious problems until they are able to achieve stability. The purpose of this stage is to built a sense of stability and security for the victim in all aspects of life. By the Maslow's hierarchy of needs, the fundamental sense of self-assurance is built in the early age of a person but trauma compensationsnit. Thus, restoring this fundamental sense of security and self-assurance is the goal of the primary healing process. The second stage of trauma recovery often mentioned as mourning and remembrance. She considered this stage is to be the foundation and core of

trauma therapy. Victims of trauma mostly concentrate on processing and reconstructing their past traumatic experiences in order to lessen emotional intensity and encourage psychological recovery. This stage of recovery starts when the survivor has established effective coping mechanisms and feels safe in their surroundings. The primary goal of this stage is to examine and confront his traumatic memories while reorganizing how they affect the life of victim. The process of trauma rehabilitation is very personal so it is not necessary for everyone to verbally relive traumatic memories in order to make progress because some victims find these memories which used to be too traumatic no longer cause them grief and allowing them to heal without experiencing severe recall. This process of flexibility individuals in recovery course and timeline are respected. The final phase of trauma healing focuses on rebuilding a meaningful life, fixing social ties, engaging in rewarding activities and cultivating a new identity which separates victim from previous trauma. After completely free from emotional and psychological trauma, the survivor starts his journey towards healing, strength, and self-fulfilment. Recovery is unbelievably personalized process and greatly different from person to person. Some survivors want speedy recovery but genuine this process of healing takes times, devotion and self-compassion. The survivor rebuilds a feeling of purpose and recuperates outside the constraints of the trauma by turning their attention from the past to the future.

4. Analysis

This work illustrates Caruth's and Herman's theories of trauma to examine the findings of this text and significance of theories in Grissom's *Crow Mary*. The novel revolves around the Mary, the protagonist who is known as Goes First in her Native Tribe of Crow. As she belongs to Native roots, she experiences incorporate with profound loss, trauma, and resilience. Her story revolves around her childhood trauma as a Crow girl, when her close grandmother was killed to save her from their neighboring battle as a child. Her grandmother's tragic death deeply affects her life. After the death of her dear grandmother, she was raised by her uncle Red Fox who was her grandmother's brother and they developed a strong bond. He teaches her crucial skills like horsemanship, marksmanship and how to overcome her fears that bolster her strength as a young girl. At her young age, she in loves with her tribe's young man Big Cloud who was great warrior but during a buffalo hunt she also lose him which shattered her life. To start a new beginning, she marries to a White Fur trader, Abe Farwell who was seeking for an Indigenous woman. In her marriage she was forced to change her native name that moment symbolizes her forced assimilation in to white society and evokes her feelings of cultural alienation. They move to a Métis village, where she befriends Jeannie and encounters Sam Stiller, a violent ex-soldier and wolfer. At the trading post, she witnesses the suffering of the Nakoda people at the hands of the wolfers, culminating in a genocide that includes the abduction and sexual abuse of Nakoda women. she bravely confronts Stiller and helps

rescue some of the women, but Abe's attempts to achieve justice fail, further straining their marriage. As Abe becomes increasingly distant and succumbs to alcoholism, she gives birth to three children, wishing to name them in accordance with Crow traditions, while Abe insists on white names, emphasizing their cultural conflict. The efforts of the government to erase Indigenous roots strengthen and Native children were forced into residential schools for assimilate into white culture. In spite of her objections, his husband sends their children into these school. He captures his children with Stiller facilitating. After her husband death from alcoholism, she faces intimidation from Stiller but ultimately, he was killed by her brother. Despite of these hardships, she remains on the ranch, hoping for her children's return. At last, her son Bud escapes from the residential school and returns to her mom and share his traumatic experiences. But her daughter Susie decides to stay and becomes a nurse, displaying resilience. Despite of challenges that happens in her life, she sells her husband ranch and retrieves land at the Crow Agency that signifies her comeback to her native community, roots, traditions and completes her journey to native home. Throughout the novel, she demonstrates a vital role for survival and resistance against the systemic violence, cultural erasure, and injustice of White settler society. Her multifaceted marriage with Farwell his white husband that reveals the conflicts between her Indigenous identity and colonial pressures which was imposed on her and her endless efforts to protect and maintain her community roots demonstrate her courage and defiance. Ultimately, her story serves as a powerful demonstration to resilience, strength, and the reclamation of identity which depicts her as a symbol of hope and cultural survival amidst oppression and loss in White community. Trauma from past experiences of a person can be reactivated by similar situations when a similar incident occurs again and bring to the surface buried and painful realities about an initial traumatic event. The victim's world, time, and self are all demolished by psychological harm. This is obvious in the novel that her mental state throughout the novel, starts as she endures a dual trauma initial with the devastating loss of her grandmother occurs during her childhood. Because she shared a close bond with her grandmother during her childhood and it carried a sense of guilt, believing herself in charge of her death. It was happened while her grandmother was protecting her from their foes in the battle. This painful memory reappears during Mary's visit to her great-uncle Red Fox who was ill who was her grandmother's brother. Then, he observes Mary and says, "You have the same face as my sister. My eyes filled, and afraid of my tears, I ran" (Grissom, 2023, p.18). These remarks stirred a deep emotion within her; her eyes welled with tears, and obsessed her by fear and helplessness and she ran away. This moment triggers her painful memories which causes her to revive the trauma she had been trying to avoid. Her grandmother's death is a crucial moment in her life that shattered her life and leads to the beginning of her ongoing trauma. Another instance from the text exemplifies her trauma which happen after losing

her mother when she came to visit her mother at her native village with her family, but she found out about her death due to measles. Then, she alleged in a shocking situation, “Now I saw the reality... my mother was gone. Everything was changed. Where did I belong?” (Grissom, 2023, p. 253). After marriage she visits to tribe after long period with her family, she delighted to meet her mother because her mother was a comfort zone for her but she was shattered to discover that she has died. It captures her into deep grief and inner turmoil because her mother represented comfort and belonging for her. This loss of her mother emphasizes her feelings of alienation and completely shattered from world. It highlights the tension of spanning between two identities of Mary: her Indigenous heritage and the white community she inhabits. Trauma spreads beyond temporary emotional disorder and it integrates a complex history which is fixed in the survivor’s mind and sentiments. In trauma some remarkable past events in life leave emotional and psychological scars in a person life which continue to affecting the individual long after the trauma. For Mary, this is demonstrated when she describes her state of vigilance in which her body alert and prepared to flee at any moment despite sitting still. Because she was triggered by memories of her grandmother’s violent death during war due to her. Impartial deliberating violence can evoke painful recollections which indicating that her trauma remains an intense and ongoing reality. It also delicates the state of anxiety which reflects how trauma can disrupt a person’s sense of safety and stability and for a person making even neutral circumstances feel threatening. Mary’s story also related to the historical figures like Zitkala-Ša, who preserved Indigenous identity, roots and memory through her literary activism in white residential schools. Her vital role was conserved her Native oral traditions, culture and roots by writing them in English the White language. She uses Western literary as a defense to protect her Indigenous identity rather than assimilate into white society. In residential school, she linked oral culture and colonial written tradition which illustrates her trauma of assimilation. In her work *The Big Red Apples*, she narrates her traumatic experience at a boarding school, where she was forced to cut her hair. In her the Sioux (the Native tribe) culture, hair cutting is a symbol of mourning at the death of beloveds and it is marked as a loss of cultural identity. Through her work, she struggled to prevents cultural removal and affirmed Native heritage in White society. (Stanley, 1994). Flashbacks are the unprocessed and unclaimed aspects of trauma that resurface unintentionally in the survivor's current awareness. The flashbacks are not merely recollections but strong revives of original traumatic memories which examines the wounds of trauma that has not been heled. These hidden wounds linger to distress the victim’s mind and body.

Her trauma is repeatedly triggered by her surroundings and memories tied to her Native heritage. For example, when she says, “If I go, I can leave all those memories behind... Everything here is painful to me...” (Grissom, 2023, p.65), It reveals how her native land constantly provokes traumatic memories of her grandmother’s death and her

lover Big Cloud's loss. Even she is deeply tied to her culture and roots but these traumatic memories suffocate and confine her and she desires to escape from this emotional pain. This also describes a shared response where survivors of trauma seek distance from their suffering but it is also true that healing demands confronting and processing trauma rather than escaping from it. Another example of her flashbacks arises when she witnesses the brutal assault of Nakoda women by the wolfers which leads her to memories of her grandmother's death. It shows how her sensory re-experiencing a past traumatic event. The reaction of her body like fear, shaking, and an instinct to hide her pain which demonstrate how deeply trauma can become embedded in the body and compelling the survivor to re-experience the original event as it an ongoing reality.

Frequently, trauma remains unsolved when it first occurs, but later seemingly small stimuli as a sound, an image, or primarily context can be unexpectedly trigger it and forcing the individual to re-live the event rather than remember it rapidly. It is called as triggering memory. This phenomenon is seeming when Mary, marries to Farwell due to her father's forcibly then she visits her grandfather, where she meets a familiar landmark which brings back her memories of Big Cloud, causing a physical ache that explores her unresolved trauma. It also reveals that how unsettled trauma can unwillingly return through sensory cues and attach a person to his past.

At her wedding, trauma also resurfaces when her mother fixes her in a traditional Native elk-skin dress and braids her hair by her tender words, comparing Mary to her late grandmother and expressing pride, inadvertently trigger painful memories. Her mother consistent emphasis on her resemblance with her grandmother like both physically and in spirit which increases her traumatic memories. This moment indicates the complex interaction of grief, love, pride, and loss which reflects how trauma is not limited to one reaction but encompasses multilayered inconsistent emotions that often remain unsettled Mary's conflict reflects the insights of figures like Lee Irwin, who emphasize central principals of Native American spirituality which highlighting the profound connection between Indigenous peoples, nature, roots and community. He indicates that spirituality is not isolated but it is interwoven with daily existence. Such as evident in shared practices, ceremonies and individual rituals. This belief classification is also central to animism which honor the spiritual significance of all aspects of nature as animals to wind, possess spirit etc. Irwin also observes that how these historical events, cultural traditions shape and reserve these spiritual practices which contributing to foster resilience and cultural identity and harmony in the natural world. (Irwin, 1996). Alienation denotes a deep psychological distance from traumatic experiences. It extends beyond separation to disconnecting from one's own memories, sense of self, and identity. Trauma is not merely a past devastating event but it can rise randomly through flashbacks, nightmares, or emotional triggers and unsettling character's flow of daily life. Such offensive moments detach the individual

from the present and thrusting them back into previous traumatic experiences of past. It results in deep estrangement from themselves, their relationships and even the current world. This alienation is intensely portrayed through Mary's physical and emotional response to her pain as her lover Big Cloud's death drives her to self-harm which reflects her deep emotional and psychological disconnection from everything around her. She seeks to prompt and control her inner torment by imposing pain upon herself which illustrates her deep alienation and pain she feels. Furthermore, in the Native culture, acts like marking on the body and hair cutting after someone death convey a profound spiritual meaning in the native tribes. These acts seen as connecting to spirit world and honoring to the deceased. So, the act of cutting of Mary's arm can be understood as noteworthy ritual of mourning which is linking her physical grief with deep spiritual denotation. It reflects the complex interaction of Mary's grief, identity, and cultural tradition which shows how trauma demonstrates not only in psychological isolation but also in thoughtful cultural and spiritual magnitudes.

5. Conclusion

In conclusion, the work of Grissom's *Crow Mary* vividly portrays the psychological trauma experienced by Mary and her community by offering in-depth analysis through the lens of trauma theory. It also highlights trauma in the text is both personal and collective such as struggle of Mary and shared injury of Native communities passed down through generations. The trauma is not limited to the past rather it resurfaces surprisingly through fragmented memories, sensory reminders, and unresolved experiences of survivors. The novel examines a powerful interpretation of the lasting consequences of colonial violence, systemic racism, cultural erasure and forced removal faced by Indigenous peoples. These white tactics leave a long-lasting effect on survivors which became a source to transmitted from one generation to others. The White operation not merely damage them physically but these traumatic events appeared in their life fragmented ways like flashbacks, traumatic memories, sensory triggering and emotional breakdowns. Mary the protagonist, also passed through these traumatic sufferings when she experienced to confronted same traumatic places, objects like hill and situations like her wars that unconsciously triggered her past deep traumatic wound. It replicates Caruth's claim that trauma is not just recalled but it is revived. This research applied Herman's *Trauma Theory of Recovery* to analyse her movement toward healing and self-reclamation. Herman three stages of recovery identifies Mary's healing process. Mary's journey aligns with these stages as she first seeks physical and emotional safety in her grandfather by sharing and removing certain environments and relationships. Then, she begins to confront the weight of her losses like particularly the death of Big Cloud and the betrayal of her husband who broke all promises. Finally, through acts of personal cultural reconnection, such as protecting other Native culture and returning back with her children

to traditional roots. Her resilience acts such as protecting Native women and her traditional roots in white community and finding a place in a settler-dominated society which indicates her resilience and healing. The text also evaluates that trauma whether it is personal or collective healing from trauma is a continuous process which is rooted in remembrance, cultural identity, and the enduring strength of community. In the end, *Crow Mary* is not just a tale of individual trauma of native woman but a multifaceted narrative of cultural survival, resistance, resilience and the predicting of futures grounded in strength and Indigenous identity for the future generation.

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