

Trust and the Process of Healing: Tracing the Pattern of Overcoming Rape Trauma in the Novel *Endurer-A Rape Story* by Kapil Raj

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Abstract—This paper studies the portrayal of a rape survivor and her ways of overcoming rape trauma in Kapil Raj's novel 'Endurer-A Rape Story'. It traces the protagonist's pattern of overcoming rape trauma by looking through the glass of Judith Herman's *Trauma and Recovery*. It is found that the bystanders need to believe the rape survivors in order to help them to overcome the trauma and to lead a normal life. The research proves that even though the survivors are not able to change their past, they have the power to change their future. In the process of overcoming the trauma, the survivors need support from their beloved ones and the society. The researcher has applied concepts from Judith Herman's acclaimed book 'Trauma and Recovery' to support the argument. It is revealed in this novel *Endurer - A Rape Story* that the heroine, Palak, chooses to overcome her trauma and move on with her life after being trusted. An attempt is made to demonstrate that the trust of loved ones and society can significantly impact the process of overcoming the trauma experienced by the rape survivors.

Index Terms—trust, rape survivors, self-victimisation, overcoming, trauma

I. INTRODUCTION

'Trauma' is a Greek word that originated in the late 17th century and literally means 'wound'. The term was first introduced and used in the field of psychoanalysis by Freud to denote a psychological wound. Contributions from various scholars, psychiatrists, clinicians, and theorists paved the way for the development of trauma studies over time. Cathy Caruth, a pioneer in the field of trauma studies known for her contribution to the 'traditional trauma model,' explains, "Trauma is viewed as an event that fragments consciousness and prevents direct linguistic representation" (Balaev, 2018, p. 363). Following in Caruth's footsteps, Judith Herman, a feminist critic, has made significant contributions to the field of Trauma Studies. Herman's famous book on incest, titled "Father-Daughter Incest," brought about a significant revolution in understanding this phenomenon. The clinical approach to help the survivors heal from their trauma was akin to finding a needle in a haystack, until Herman's vision of recovery from trauma was proposed. Her book titled, *Trauma and Recovery*, was influenced by the 90's Woman Liberation Movement in which she actively participated. Herman says that when the barrier to speak out is lifted, the survivor finds immense power to open up about her trauma. Herman reinforces the importance of peer groups and bystanders related to the survivor in overcoming the rape trauma. She also insists that survivors need a safe environment that will foster the chances of articulating the trauma.

The central analysis of the paper involves the novel titled *Endurer-A Rape Story*, written by Kapil Raj, an author from New Delhi, India. His work of art mirrors social understanding and human psychology. The paper borrows Herman's model to study the protagonist-Palak's pattern of overcoming trauma.

Palak is the protagonist of the novel; the story revolves around her. She is a young, vibrant woman, pursuing her bachelor's degree. Like any other undergraduate student, Palak also has a gang of friends, who are fun-loving and posh kids. They love partying until they lose control of themselves. They think it's all about fun until one monstrous incident of gang rape wrecks the life of one of their friends completely. It fragments her psyche and causes her a life time damage. Even though shattered into pieces by rape trauma, Palak chooses to overcome and lead a life as any other human being in the world. She also finds enthusiasm in helping others who has also encountered the same trauma. She says, 'If your life is not worth living for you, then give it to the one whom it will worth' (Raj, 2019, p. 168). She decides not to wear the victim's mask, wherever she goes. The paper traces her pattern of overcoming psychological trauma, examining it through the lens of Judith Herman's concepts from "Trauma and Recovery".

Judith Herman on overcoming rape trauma

Judith Herman, a prominent psychiatrist, and feminist critic, has made significant contributions to the field of trauma studies, particularly in understanding and addressing the impact of rape trauma on survivors. In her acclaimed book 'Trauma and Recovery,' Herman delves into the psychological effects of trauma, including sexual assault, and explores the process of healing and recovery.

Validating the Survivor's Experience: One crucial aspect of healing from rape trauma is the validation of the survivor's experience. According to Herman, survivors need to be believed and supported in telling their stories without judgment or scepticism. Often, rape survivors face societal disbelief and victim-blaming, which can exacerbate their trauma. By providing a safe and supportive environment for survivors to share their experiences, the process of healing can be initiated.

A. Establishing Safety and Trust

Healing from trauma requires a sense of safety and trust in oneself and others. Many survivors experience a profound loss of trust, not only in the perpetrator but also in the world around them. Rebuilding a sense of safety and trust is essential for survivors to move forward in their healing journey. This involves the support of friends, family, or professionals who can provide a trustworthy and non-judgmental space.

B. Understanding Trauma as a Normal Reaction

Herman emphasises that trauma is not a sign of weakness or pathology but a normal reaction to an abnormal and overwhelming event. Acknowledging the normalcy of trauma reactions helps the survivors to understand that their responses are valid which enables the healing process.

C. Empowerment and Agency

Overcoming rape trauma involves reclaiming a sense of agency and empowerment. Survivors need to realise that they have the power to make choices and regain control over their lives. This can involve making decisions in the healing process, setting boundaries, and pursuing activities that promote well-being and self-care.

D. Connecting With Supportive Networks

Herman highlights the importance of supportive networks, such as friends, family, support groups, or therapists, in the healing process. Connecting with others who have experienced similar traumas can provide a sense of validation and belonging, helping survivors to feel less isolated in their experiences.

E. Integrating the Traumatic Experience

Healing from rape trauma involves integrating the traumatic experience into one's life story without letting it define the entirety of their identity. Integrating the trauma means recognizing that it is a part of their past but not the sole determinant of their future.

F. Advocacy and Social Change

Herman advocates for societal awareness and action to address the issue of sexual violence. By raising awareness and challenging the culture of silence and victim-blaming, survivors can find a more supportive and understanding environment in the society. Judith Herman's work highlights the significance of acknowledging, validating, and supporting the survivors of rape trauma in their healing process. By understanding trauma as a normal response to an abnormal event and providing empathetic support, survivors can move towards reclaiming their lives and finding resilience in the face of adversity.

II. LITERATURE REVIEW

The literature delves into diverse methods of addressing the aftermath of rape trauma. However, the exploration of how bystanders (friends, family) contribute to aiding survivors in their recovery from this trauma, remains underexplored. This gap is particularly pronounced in the Indian context, with a focus on specific Indian literary work. Nonetheless, it's important to acknowledge the valuable insights contributed by other research papers to the field of trauma studies.

A feminist analysis of rape survivor narratives involves examining YouTubers' videos labelled as 'My Rape Story', where survivors share their experiences through self-branding on social media. The researcher argues that these videos illustrate how these personal stories of rape can become a means for constructing a neo-liberal identity by portraying rape trauma as a challenge survivors must confront to achieve self-empowerment. Nevertheless, the narratives also demonstrate a resistance to damaging rape myths that unfairly blame survivors (Harrington, 2018). An investigation of the origins and motivations behind the establishment of the online campaigns by Howes (2018) seeks to understand how these campaigns are currently being utilized and whether they possess the potential to drive meaningful change by directly incorporating the perspectives and voices of those who are actively engaged in them (Howes, 2018). The article by Serisier (2007) critically re-examines feminist (her) storytelling practices by analysing 'Against Our Will' alongside Brownmiller's narrative of the book's creation and her personal growth. It uncovers two central aspects of (her) storytelling politics: the pursuit of recognition as a credible source for women's stories, leading to prioritizing

experiential narratives, and the attempt to create a unique feminist mythology to validate women's claims in the absence of traditional authority (Serisier, 2007).

Further, Banerjee (2020) in her research paper, explores Mahasweta Devi's portrayal of trauma and violence, challenging traditional trauma studies that emphasize the unspeakability of trauma. Devi's stories present protagonists who defy and assert agency against trauma, advocating for justice and societal change. By using the trope of rape, Devi empowers her female characters, making them potent critiques of patriarchal systems and decolonizing established trauma discourses (Banerjee, 2020). The study by Ahmed and Mohammed (2020) presents a thorough examination of Laurie Halse Anderson's debut novel 'Speak' through the lens of trauma theory. It focuses on the psychological consequences of rape trauma, while also analysing the protagonist, Melinda's, utilization of various tools to facilitate her recovery and healing process. Additionally, the study contends that Melinda's resilience in the face of her traumatic encounter, her efforts to reconcile with her distressing circumstances, and her acts of resistance form essential components of her recovery journey. To support these claims, the paper draws upon a traditional model of trauma (Ahmed & Mohammed, 2020).

While such literary works provide valuable insights into the journey of overcoming rape trauma, there is a dearth of exploration from the perspective of bystanders' contribution to aiding survivors in their recovery from such trauma. Topics like self-empowerment through narrative, the survivor's resilience against prevailing rape myths, the impact of online campaigns on the survivor's life, the protagonist's utilization of diverse strategies to foster recovery and healing, incorporating principles from the traditional trauma model, constitute the principal themes within the aforementioned literature. Moreover, the current study extensively addresses the gap in research regarding recovery from rape trauma with the active involvement of bystanders, employing a qualitative approach and drawing on excerpts from Judith Herman's renowned work 'Trauma and Recovery'.

III. RESEARCH METHODOLOGY

A. Research Design

The research design for this study is a qualitative analysis of the novel 'Endurer' by Kapil Raj. Qualitative research is an appropriate method for exploring complex and subjective phenomena, such as the process of healing from rape trauma. Through a detailed examination of the novel's content, characters, and themes, the study aims to trace the pattern of overcoming rape trauma experienced by the protagonist, Palak. Qualitative research allows for an in-depth exploration of individual experiences, emotions, and reactions, providing valuable insights into the psychological aspects of trauma and recovery.

B. Data Collection

The primary source of data for this research is the novel *Endurer-A Rape Story* by Kapil Raj. The researcher has conducted a thorough textual analysis of the novel, focusing on the experiences, emotions, and actions of the protagonist, Palak, following her traumatic experience of rape. Various passages, dialogues, and character interactions will be scrutinized to identify key patterns and themes related to healing from trauma.

C. Data Analysis

Content analysis has been employed as the main method of data analysis. The researcher has systematically examined the text to identify recurring themes, patterns, and motifs related to Palak's journey of overcoming the rape trauma. The analysis has involved coding and categorizing relevant text segments to extract meaningful information about the process of healing. The coding process is iterative, allowing the discovery of emerging themes and patterns.

D. Ethical Considerations

Ethical considerations have been paramount support in conducting the research. Since the primary data source is a fictional novel, there are no direct human participants involved. However, it is crucial to approach the sensitive topic of rape trauma with empathy, respect, and sensitivity. The researcher has ensured that the portrayal of trauma and its effects in the novel is handled with care and has not been exploited for sensationalism. Moreover, the privacy and confidentiality of the author, Kapil Raj, has been respected throughout the study.

E. Limitations

Like any other research, this study has some limitations. One potential limitation is the subjective interpretation made by the researcher on the novel's content. To mitigate this, the researcher has used an iterative approach to data analysis and has involved a peer-review process to ensure rigor and objectivity. Additionally, the generalisability of the findings has been limited to the context of the novel and is not fully represent real-life experiences of the rape survivors. However, the study aims to provide valuable insights and generate discussions on the process of healing from rape trauma.

F. Research Significance

This research holds significant value in shedding light on the process of healing from rape trauma portrayed in the novel *Endurer-A Rape Story*. Tracing the pattern of Palak in the process of overcoming trauma, the study has

contributed to a deeper understanding of the factors that facilitates in healing and resilience among rape survivors. The findings have emphasised the implications for supporting real-life survivors of sexual assault, emphasizing the importance of trust, support from loved ones, and self-empowerment in the healing process. Furthermore, the research has provided insights into the portrayal of trauma and recovery in literature and its potential impact on readers' perceptions and attitude towards the survivors of sexual violence.

IV. DISCUSSION

A. *Metamorphosis: The Journey of a Student to a Survivor*

Palak longs for her mother's love throughout the novel. She copes with life by choosing to live with her dead mother's memory. She is a motherless, lonely girl who has never been loved by her father but has only been financially supported by him. She resides in the college hostel, yet is backed by her loving and caring friends. Life starts to bring colours into her life. She enjoys all bits and pieces of her life as a student. "Needless to say, that it was a refresher after a long time. This was my first party at college. I was enjoying myself thoroughly. With every song, we harmonized our moves for the beats. Pink, blue, green lights made a rainbow and the bass blinded us from external worries" (Raj, 2019, p. 21).

The beautiful world of Palak turns upside down when she becomes a victim of rape. She would have never expected an incident that could cause her an irreparable damage. She suddenly had to forget her friends, her life in the college, and shut herself within four walls due to physical and mental injuries. It is unfair that the incident flipped her life from being a student to being a survivor in no time.

B. *Embracing the Broken Self*

Palak is a college student who is always surrounded by a group of friends. She is known for her innocence and patience. Like any other college-going girl, she enjoys her life thoroughly with her friends. She goes to parties, clubs along with her friends. Life is fun, until the worst monstrous incident of rape hits her hard.

Palak undergoes all the worst consequences of rape. She undergoes mental agony and physical injuries. She gradually gets healed with the support and help of her beloved ones. Even though at first, she lacks the support and comfort, later she finds comfort from Rohin's (one of her friend's) mother 'Sethani'. Sethani is a kind-hearted person who takes very good care of Palak. Irrespective of knowing the reality behind Palak's suffering, she gives her motherly love and protection that Palak longs, since her mother's death.

The sense of feeling dirty is one of the major aspects that Palak had to fight with. She explains how unclean she felt even in the returning of the flashbacks of rape. The flashbacks and the nightmares make her live the worst incident again. In a world full of darkness, she finds her beam of sunlight that brings light into her life. At a point in life, she realises that mourning over the rape does not help her to overcome it. She had to accept her fate and move on. 'I had accepted my fate' (Raj, 2019, p. 168).

American Psychological Association defines trauma as given below:

Trauma is an emotional response to a terrible event like an accident, rape, or natural disaster. Immediately after the event, shock and denial are typical. Longer term reactions include unpredictable emotions, flashbacks, strained relationships, and even physical symptoms like headaches or nausea. While these feelings are normal, some people have difficulty moving on with their lives. Psychologists can help them find constructive ways of managing their emotions. (APA)

The key to overcome the psychological trauma is through embracing the broken self and mending it. Palak does the same and she leads the path of overcoming for other survivors. She thinks that if one's life is not worth living for himself/herself, it is worth lived for others.

C. *The Role of the Bystanders in Supporting the Survivors*

Recovery is a matter of the survivor's independent self. However, it can be nurtured by the support of bystanders, such as her family and friends, who help her to overcome the trauma. In the chosen novel, Sethani and Meethi are the bystanders who contribute to Palak's recovery from the rape trauma. They also provide peer group support, being rape survivors themselves, and Palak finds a sense of belonging in their presence. This eases her difficult journey of learning to trust others. She confides in them, especially Sethani, about her inner feelings.

Trust in bystanders serves as a tool that instills hope in Palak to overcome her trauma. Trust begins with the concept of a 'healing relationship,' as suggested by Herman. Therefore, recovery is built upon empowering the survivor and forging new connections.

Recovery, therefore, is based upon the empowerment of the survivor and the creation of new connections. Recovery can take place only within the context of relationships; it cannot occur in isolation. In her renewed connections with other people, the survivor re-creates the psychological faculties that were damaged or deformed by the traumatic experience. (Herman 133)

Herman uses the term "healing relationship" to describe the bond a victim has with his/her friends and family, but not with the offender. A healed relationship accelerates the survivor's recovery. The bystander's role is to assist the survivors in their journey to overcome the trauma, not to seize control and take decisions for them. Herman states, 'The

first principle of recovery is the empowerment of the survivor. She must be the author and judge of her own recovery. Others can offer advice, support, assistance, affection, and care, but not a cure' (Herman 133). Before placing trust in others, the survivor must first regain the ability to control their own life and make their own decisions. Palak is initially guided towards regaining control over her life by Sethani. The latter patiently listens to the former without making any demands and aids her in managing her emotions. This is how Palak rebuilds her shattered trust in others. The trust she gains with the bystanders, contributes to her recovery from the trauma.

D. The Pattern of Overcoming

Palak's pattern of overcoming her psychological trauma can be traced and understood by the followings steps she follows:

- ❖ Accepting the past
- ❖ Rebuilding the trust
- ❖ Facing the fears
- ❖ Getting ready to feel pure again
- ❖ Choosing to move up

In the process of healing and overcoming the psychological trauma, Palak first chooses to accept the past. She realises that what has happened in her life cannot be erased nor changed. Despite the deepest scar which rape has induced, Palak wants herself to be healed. Her strong desire for healing helps her to find a way to get out of the psychological trauma.

One cannot take the ownership of his or her life completely, since human beings are social animals. They depend on each other for everything in their life. Though, one has the freedom to take his/her own decision for himself/herself, it is not true that everyone takes decision independently. In contrary, Palak says, 'I refused to care about what others think' (Raj, 2019, p. 206). She understands that concentrating on what others will think about her and how they will treat her after knowing about the rape incident, which may only ruin her peace of mind. She does not seek acceptance and peace from others; instead, she takes them by herself.

Palak makes herself ready to face the fears of her life. Most of the people stay unknown among the crowd, because they fail to face their fears. People who hide themselves from the fears of their lives, can never stand unique and lead a way out for others whereas people like Palak, who face the fears of their lives paves a way to overcome any problem. One of the very important steps in overcoming psychological trauma is getting ready to embrace oneself completely. It is often found that, if a woman gets raped, she loses her purity. The honour of her family is permanently lost due to the rape incident. Palak wins over this dirty politics, by proving that virginity is never lost after one monstrous incident of rape. She chooses 'to feel pure again' (Raj, 2019, p. 178) to overcome her trauma by psychologically regaining her purity.

Palak believes that living a happy life is possible for any rape survivor. In the end, she had to live her life, which no outsider will live for her. A ray of hope beams through the characterisation in the novel. Palak is one such exception who refuses to take self-blame and is concerned about what others will think about her. She believes in overcoming the trauma without the sense of self-victimisation. She mentions this through her words in the novel "Instead of moving on, I chose to move up" (Raj, 2019, p. 216). Finally she starts to live a happy life.

(a). Accepting the Past

Palak does not forget her past while moving on. She is fed up being a loser by letting her past to define her. Accepting the past is not an easy task for her, as clearly explained in the following lines-

But rape does damage on both physical and psychological levels to the degree that your brain and body cannot comprehend. Physical wounds may heal in some time, but once inflicted, you are damaged forever. After a hell of efforts, the battle against depression and trauma can be won, but the pain will linger till the end of time. Like the feeling of having that hand chopped. (Raj, 2019, p. 215)

It means leaving her wounds behind that the past has engraved in her, which can be substantiated by the following words of Herman, 'Avoiding the traumatic memories leads to stagnation in the recovery process, while approaching them too precipitately leads to a fruitless and damaging reliving of the trauma' (Herman 176). She decides that thinking about the past will no longer help her, so she leaves it behind. In fact, it strongly engraves the victim's title on Palak. By accepting the past, she puts an end to the past. We can stop thinking about something only when there are no triggers aroused by the same, where no more discussions or debates arises. 'What next? The question haunted my desolation and added chaos to my melancholic darkness. I was not "Shocked" anymore and it was even more disastrous. I had accepted my fate. No matter whose mistake it was, it had happened to me' (Raj, 2019, p. 216). By accepting her past as fate, she takes a step forward to recover from her trauma.

(b). Rebuilding the Trust

The survivors want the bystanders (family and friends and the immediate society) to take responsibility for apologizing and making amends to them, rather than blaming the survivors. Palak will not be able to take responsibility for her suffering as a rape survivor. Taking responsibility does not mean blaming the bystanders for not protecting them

from rape. Instead, it means creating a well-behaved society to protect the weaker sex. The perpetrator has no role in reconciliation. The survivor neither wants to meet him nor to get reconcile with him again.

In her renewed connections with other people, the survivor re-creates the psychological faculties that were damaged or deformed by the traumatic experience. These faculties include the basic capacities for trust, autonomy, initiative, competence, identity, and intimacy. Just as these capabilities are originally formed in relationships with other people, they must be reformed in such relationships. (Herman 133)

Herman emphasises the importance of validating survivors' experiences and creating a safe environment for them to speak out their trauma. Supporting Herman's idea, Palak also gets cured from her trauma in a safe environment which was created by Sethani (Motherly figure) and Meethi (Little sister). 'But all of that was still better because I was distanced and hidden under the care of Sethani' (Raj, 2019, p. 168). Beyond their love, Palak found a safe environment due to their peer group connection as rape survivors. On the whole, it is understood that a survivor's battle to overcome the rape trauma is supported by the bystanders.

(c). *Facing the Fears*

In Palak's case, she is unconscious since she is drugged and raped. The first and foremost fear she has to face is to face herself.

I gathered myself and rushed to the washroom. Taking support from the basin, I lifted my head slowly. That was the first time I tried facing the mirror after the incident. A wave of shock pierced me, fiddling every memory of how I had looked. The ruddy glow on my cheeks was replaced by a pale white hue. Red eyes developed webbed lines, supported with dark bags which had forced them inside. (Raj, 2019, p. 178)

The other fear that she had to face is her emotional instability. Herman describes this as followed: 'Because the truth is so difficult to face, survivors often vacillate in reconstructing their stories. Denial of reality makes them feel crazy, but acceptance of the full reality seems beyond what any human being can bear' (Herman 181). No survivor knows the psychological aftermath of the rape. When she is left alone to face all the consequences of rape, it brings fear in the survivor. The flashbacks and nightmares are completely new and horrible to have all the time. The following lines from the novel explains that the nightmare that was troubling Palak. "A light flashed from the space. Guessing that as a help, I tried to catch it but instead, a vacuum enveloped. It was suffocating, and I could not even hear my own screams. Pain replaced the flowing blood and took away the consciousness" (Raj, 2019, p. 139). Yet Palak could find a way out, by the motherly care that Sethani bestowed upon her. Simultaneously she also fears to face her rapists. "Will you be able to face him?" 'Yeah'" (Raj, 2019, p. 177). She succeeds in that too (they are her classmates from college), when she happens to encounter them, they further humiliate her.

Like a movie scene in rewind mode, those words from that meeting kept on resonating, along with their sickening laughs, grimy eyes, and scurvy language. I kept on digging my mind, but it was practically impossible to digest such a mindset as theirs. Remembering their profane words was like a dagger in my heart wounded me even deeper, and confused me: all that had happened was the outcome of my mistake. I felt lonelier and weaker. (Raj, 2019, p. 187)

The loneliness, self-blame are the major fears that the survivors must overcome in order to achieve the serenity. In Palak's case, she succeeds in her attempt in achieving tranquillity.

(d). *Getting Ready to Feel Pure Again*

"I rubbed my arms, legs, thighs, breasts, and all of me with a wish to feel pure again". (Raj, 2019, p. 178)

The concept of virginity is absolutely absurd. A woman's vagina is not a treasury to preserve the pride of a community. When a woman is raped, it is the rapist who should be blamed, not the survivor. The novel explains how Palak overcomes this struggle.

The horrendous incident happens only once but the effects continue all the time. Beyond all these aftermath effects of rape, Palak wants to feel pure again both in her body and in her soul. Because she understands that no one can control her life; it's herself.

(e). *Choosing to Move Up*

"Yes, I was RAPED. But instead of dying, I live it". (Raj, 2019, p. 216)

Palak doesn't let the one monstrous incident of rape to define the rest of her life. She doesn't want others to define her future, even though for a short period she loses control over her thoughts, mind and body. She realises that the key to control her life is in her hands and not in others'. The peer group support that Palak gets from Sethani and Meethi empowers her to take command over her life completely. The sense of belonging that she feels with Sethani and Meethi, due to their encounter with the same incident in different times and spaces, helps Palak to feel normal again. Even though the rape left behind, an incurable wound forever in her body and mind, she doesn't want it to be her identity forever. One of the most important steps that help Palak to overcome her rape trauma is her decision to move forward regardless of others' comments. Instead of moving on with the traces of the rape, she determines to move beyond the incident. Irrespective of the struggles that she faces in order to overcome her mental trauma and physical wound in the past, she embraces the present with a positive note.

V. CONCLUSION

Judith Herman says, “A frank exploration of the traumatized person’s weaknesses and mistakes can be undertaken only in an environment that protects against shaming and harsh judgment” (Herman 199). In accordance with the above lines, Palak, also gets healed in protected and trustworthy environment. Through Palak’s pattern of overcoming psychological trauma, it is evident that self-healing, getting support and help from the loved ones are very important for a survivor. Palak’s recovery from the trauma would never have taken place without the support and encouragement of Sethani, Meethi, and her friends. People who support the survivors, are not just standing with them, they should also understand them regardless of their mood swings. They have to be patient with them, watching them recover gradually, and helping them become empowered human beings. People who support the survivors can guide them but should not decide for them nor take control over their life. In fact, rape is the result of a lost battle against the perpetrator. Recovery can be fostered by restoring the power to rebuild the lives of the survivors. Palak develops herself into a carefree soul, liberating herself from all the malignant clutches of the society. She does this in order to live a life that she aspires to, without the tag of a rape victim or survivor.

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