

Attachment Trauma and the Role of A Secure Base in Kopano Matlwa's *Evening Primrose*

صدمة التعلق ودور القاعدة الآمنة في زهرة الربيع المسائية لكوبانو ماتلوا

Dhyaa Waheed Ghafeer
College of Arts, University of Anbar

Asst. Prof. Dr. Omar Mohammed Abdullah
omar.moh@uoanbar.edu.iq
College of Education for Women, University of Anbar

ضياء وحيد غفير
كلية الآداب، جامعة الانبار

أ.م.د. عمر محمد عبدالله
كلية التربية للبنات، جامعة الانبار

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Abstract:

The current research goes against the subjects of the past works that illuminate any particular traumatic form, whether sociopolitical, multicultural, racial, criminal, or environmental. Again, in a vast contrast to the Holocaust trauma, the current paper, nevertheless, endeavors mainly to discuss the contemporary oeuvre of trauma fiction, *Evening Primrose* (2018), by Kopano Matlwa, via the psychoanalytical lens of Allen's *attachment trauma*. Thus, the paper will identify the heinous appearance of attachment trauma and its insufferable consequences on the selection's victimized characters, who are betrayed by their too-loved attachment relationships. It is also to examine the effective role of John Bowlby's psychiatric concept of *a secure base* in the process of exploration through which

a child's familiarity develops so s/he may avoid being futuristically traumatized. However, if a child is environmentally or humanistically injured, this well-developmental process may renewably rebuild its fragmented personality and re-systemize its disorganized psyche. The study's goal is to shed light on the most toxic and frequently prevalent type of attachment trauma, which occurs when a friend betrays or abandons his/her attachment companions all abruptly. Although the fiction the paper intends to analyze is reputedly studied from different sociopolitical and historical perspectives, it has never been previously analyzed in light of *attachment trauma theory* nor *a secure base*. So, this is the previously overlooked gap that this study aims to fill.

Keywords: Kopano Matlwa, gang-violation, trauma, attachment trauma, secure base, Caruth, Allen, Bowlby

المخلص :

يتعارض البحث الحالي مع مواضيع الصدمة الاخرى الناتجة عن اسباب اجتماعية-سياسية، ثقافية، عرقية، او بيئية. للتوضيح، تسعى هذه الدراسة، وبشكل مناقض لأبحاث الصدمة التي تركز ايضا على جرائم محرقة اليهود، إلى دراسة العمل الأدبي المعاصر، زهرة الربيع المسائية (2018) لكوبانو ماتلوا وفقا لنظرية صدمة التعلق لطبيب النفس الأمريكي، جون جي ألن. وعلى هذا النحو، سيقوم البحث بتحديد وجود صدمة التعلق في الرواية المذكورة وعرض آثارها (السلبية) على الشخصيات التي اصيبت بها بعدما هجرت من قبل احبائها. كما وستنظر الدراسة الى العمل الخيالي هذا من خلال مفهوم القاعدة الأمنة لجون بولبي لرؤية دوره في عملية الاستكشاف التي ربما تجنب الطفل (المصاب بالصدمة سابقا) التأثير بمثل هكذا صدمات في المستقبل. وإذا اصيب بأي صدمة بيئية أو إنسانية اخرى، فقد تعيد وتجدد القاعدة الأمنة بناء شخصيته المشتتة كما وتنظم نفسيته المضطربة. (لنلخص) ان هدف الدراسة هو تسليط الضوء على النوع الأكثر سمية وانتشارًا من صدمات التعلق، والتي تحدث بين الأصدقاء المقربين عندما يقوم أحدهم أو احدها بالتخلي عن الطرف الآخر بشكل مفاجئ. على الرغم من أن العمل الخيالي الذي يروم البحث دراسته قد تم تحليله من وجهات نظر اجتماعية وسياسية وتاريخية مختلفة، إلا أنه لم يدرس وفقا لنظرية

صدمة التعلق ولا القاعدة الأمانة. إذا، هذه هي الفجوة التي تجاهلها الباحثين السابقين والتي يتطلع البحث الحالي لمعالجتها.

الكلمات المفتاحية: كويانو ماتلوا، الاغتصاب الجماعي، الصدمة، صدمة التعلق، القاعدة الأمانة، كاروث، ألين، بولبي

Introduction

The term trauma, originally, comes from Greek and it means the wound. Trauma is the psychotherapeutic term for a wound. Trauma, to Cathy Caruth (1995), occurs when a person loses their ability to feel and respond to the world in a flexible manner. This case, descriptively, represents the body's observable reaction to a wound by which it was achingly melancholized. By exploring the concepts of trauma studies, Caruth's works are widely influential but not on the account of this study, because it is not going to deal with trauma itself, instead, it, specifically, aims at examining the concepts of Attachment Trauma. Over and above, she defines trauma in an expressive and idiomatic manner, writing, "trauma describes an overwhelming experience of sudden or catastrophic events in which the response to the event occurs in the often delayed, uncontrolled repetitive appearance of hallucinations and other intrusive phenomena" (Caruth, 1996, p. 11). Like so, trauma, as an event, incapacitates an individual's mental, emotional, an even social contentment, besides threatening the immune buffers of its defense mechanisms.

Sigmund Freud's early 20th century announcements on trauma and its dangerous futuristic activations, have admittedly influenced many other remarkable interesting theorists in this field. In his *Mourning and Melancholia*, Freud (1957), examines the veracity of melancholia, that is often resulted from a certain aching incident, stating "melancholia is conceived of as an endlessly repeating remembering, and mourning as a working through to forget" (p. 3) what a person has previously experienced. Through this theorization, Abigail Ward (2013) believes, trauma studies began to be developmentally fertilized to the extent that they occupy their massive parts in some literary texts by African as well as other authors relaying on both imaginative and actual events took place in some African countries, amongst which, South Africa. This is because melancholia has no more different symptoms or consequences than trauma in certain cases. For example, the death of

a loved individual to whom one is highly attached results in melancholic pain for a specific length of time. However, if that person abruptly abandons his or her attachment people, the consequences will be empathically more dangerous, if not fatally traumatic.

Over the late turned centuries, these countries have undeniably suffered from the harsh rules of religious rituals, trokosi, colonization, and forced mass immigrations practice recklessly by some European dominative forces. To make it worse, the colonizers subjected degraded people of South Africa, taking advantages of their raw materials and physical powers on the greedy purpose of fulfilling their own personal needs. South Africa, according to Omar Abdullah, (2020), “was a country which endured the bad impacts of colonization for 46 years . Through this time, racial segregation (. . .) ripped the country apart” (p. 490). So that, its black people were mentally and physically tormented and hushed as well. Furthermore, their lives restricted by the colonialists and torn by the brutality of violence, poverty , corruption xenophobia and rape, which were cruelly and frequently practiced against the female sex. As a result, people who dwell in such a country, mainly women have had the ability to use literature as a weapon to shot their country’s suffering up, in attempt to show the whole world their miserable states experienced during colonialism. As such, these sufferingly unbearable cases are thematically reflected in the literary works of South African writers of both sexes. Unmistakably but clearly, these highly hurtful historical facts are depicted throughout Kopano Matlwa’s trauma fiction, *Evening Primrose* (2018). To validate, Laura Winstanley (2018) writes “the novel [*Evening Primrose*] explores the link between the dominant postcolonial metanarratives in South Africa: truth and reconciliation, the rainbow nation, and the rising xenophobia in South Africa” (p. 62). Along with the uprising of these political issues, South African humiliated subjects suffered more and more, since these nationalistic uprisings cost them dozens of poor individuals.

Nevertheless, South African people who were/are born after the disappearance or evanescence of apartheid are generally known as the “Born Free” generation. Even literature, on the other hand, becomes freely written and published. It is born free “because 1994 is regarded as a nodal point in the emancipation of the oppressed, especially black people” (Gqibitole, 2019, p. 238). Meanwhile, South

Africans have finally insured some of their life's essential rights, represented first and mostly by their significant as well as required right to education. As such, those people have had their freedom and become able to write literature in whatever way they like, attempting to express themselves. A powerfully thoughtful and "born free" black female writer, Kopano Matlwa, who originally belongs to South Africa, comes with an insightful literary voice that illustrates the factual hardships of life that South African citizens have documentarily experienced. Likewise, they find literature as an instrument through which they criticize the oppressive rules of politics and the never-ending consequences of colonialism. For example, Matlwa's "*Evening Primrose*[,] explores issues of race, gender, and the medical profession with tenderness and urgency" (Quercus, 2018) through the piercing eyes of its central character, Masechaba. Aptly, this character works as a representative or illustrative example of all African indigenous peoples that were cruelly dominated for a long period of time.

Evening Primrose (2018), is the latest work of fiction by the young novelist, Matlwa, who was born in 1985 when "was only few years old while apartheid was at its peak" (Abdullah, 2020, p. 490). Its fabula (the story) concentrates generally on the traumatic life journey of its most played but agonized character, Masechaba. Masechaba is a very ambitious child, who enthusiastically dreams of becoming a helpful clement doctor. Unfortunately, this small bud was hideously gang-trespassed to have a dreadful traumatic experience that results in a reacting pain for her till the end of the under examination fiction. Along with this intolerable calamity, Masechaba's (supposed) closest/attachment Canadian friend, Nyasha, lightly or ignorantly so to speak, responds to her mate depressing ordeals. As such, attachment trauma attacks the poor Masechaba predominantly. However, according to the research theoretical scope, this novel will be analyzed under the demonstrations of Allen's *attachment trauma theory* with references to Bowlby's *secure base* to see if Masechaba is securely attached to explore the world, so she may therefore become a confident character that endures life's renewal traumas.

Past Studies on Kopano Matlwa's "*Evening Primrose*"

Evening Primrose is Matlwa's latest published fiction during the period of the current research achievement. It was initially introduced and published in 2016 by Jacana Media under the title

Period Pain. Therefore, in 2018, Quercus, a British publisher, republished this fictional novel as *Evening Primrose*. According to the publisher, it is more ideal to retitle it as now, claiming the prior title may partly be interpreted as a women's novel rather than being understandably analyzed in light of different perspectives. Deconstructively, it may be changed, according to some critics whose studies on this novel will be examined later, because its content works against the set of British governmental rules; it may achieve higher sales with the latest title in the US; or it may be, as Abdullah (2020) claims, an attempt to hold the South African literary voices up.

However, in her investigative paper, "*Evening Primrose*" *Tackles Racism And Xenophobia In Post-Apartheid South Africa* (2018), Erikw W. Smith criticizes the racial policies used against African immigrants. Through this counterfactual study, Smith tries to approvingly show the ways people of the white race treat black immigrants and vice versa. For instance, she writes, "Matlwa uses descriptive prose and humanly flawed characters to tell a story that brings a myriad of political issues—sexism, racism, xenophobia, corrective rape—to light. She describes violence and pain of many kinds, but she does so with empathy and concludes with hope, making *Evening Primrose* a must-read" (Smith, 2018). Besides, she claims that Masechaba, the novel's central and most suffered character, represents African individuals who have been cruelly as well as insultingly victimized by segregating political practices and strenuous rules. Smith intends to say that South African people, like Masechaba, who finally successfully makes the dream of becoming a doctor come true, will one day achieve their complete national independence.

From the feminist perspective, Jessica Murray examines Matlwa's *Evening Primrose* (2018) in relation to other selected literary texts in her *Violence and the Gendered Shaming of Female Bodies and Women's Sexuality* (2019). In this powerful article, Murray, emphatically, tries to prove that this novel was mainly written on the confirmed purpose of celebrating the female gender issues of pregnancy, the monthly period, in addition to the physical and mental weakness, for which women, especially black ones, are continually degraded and criticized by the patriarchal societies. In brief, through this article, the author wants to reverse the negative views "in which seemingly harmless assumptions about women's

bodies and sexualities form part of a much larger, insidious, and profoundly misogynist system of gendered power inequalities” (Murray, 2019, p.1) and accordingly encourage women to have such heavenly gifts.

However, in Omar M. Abdullah’s *From Trauma to Recovery: Mending Wounds in Kopano Matlwa’s Evening Primrose* (2020), the matter is totally different from the above-reviewed studies. In this article, for instance, Abdullah sees that “violence, rape, xenophobia, economic decline, poverty, and corruption” (p. 490), which represent the obstructive consequences of colonialism, are the chief reasons for traumatic ordeals. So, he studies the representations and effects of trauma that befall Masechaba the moment she was gang-raped. brought about and further gives ways that help the victims recover. To this extent, Abdullah is similar to Herman, who articulately discusses how trauma symptoms appear and end. his Although he goes against the current of those who have critically look at the work from different points of view, Abdullah’s discussion, to certain extent, corresponds to Smith’s, in the sense of his assertion that “Kopano Matlwa emerges as South Africa’s new youth voice who focuses on issues of poverty, gender, women and others in her oeuvre” (Abdullah, 2020, p. 490). Regarding recovery, he, ideally, sees it is better for trauma patients to activate what LaCapra has conceptually termed as *working through*, so they can mend their traumatic wounds exactly as does Masechaba at the end of the novel. He concludes his paper by saying “that trauma could be solved and overcome by some means if there was enough effort and willpower. It [his paper] can also be concluded that the author [Matlwa] highlights a woman as a symbol of the land and nation that, although injured, withstands adversity and becomes the physical and metaphorical repository of futurity” (Abdullah, 2020, pp. 490-494). Though he did research what others ignored, he also disregarded or did not notice to fill the gap of attachment trauma existent in this contemporary fiction. That is why the present study has been proposed, intending, with justification, to fulfill the mission of analyzing this narrative under the light of Allen’s attachment trauma theory with conceptual references to Bowlby’s *secure base*

Attachment Trauma and A Secure Base

In relation to what Bowlby (1973) has theoretically termed *attachment*, John G. Allen, a contemporary American psychoanalyst and a prominent psychiatrist, progressively, compounds his theory of

attachment trauma, which deals with very serious and crucial issues at the same time. In this theory, Allen focuses on the traumas that problematically de-bond human relationships. However, he intends to more logically walk against the currents of “clinicians [who] have been wrestling with diagnosing complex trauma for two decades; as has been true with PTSD, the issues are social and political as well as scientific” (Allen, 2013, p. 91). In this psychiatric theory, for instance, Allen tends to “discuss some of the additional disorders and problems to which attachment trauma makes a relatively prominent contribution: depression, anxiety, substance abuse, ill health, eating disorders, nonsuicidal self-injury, suicidal states, and personality disorders” (Allen, 2013, p. 91). All these humanistically dangerous problems have to be looked at seriously and be aware of, especially by people who responsibly play the roles of parents. If these damaging psychological ailments are genuinely taken into account, their consequences will be virtually avoided. To take a step further, Ainsworth et al. (1971) add that a man is out of the dangerous zones of any type of disorganized attachment as long as he/she moves away from a severe fatalistic effect affiliated or associated with violently painful practices, such as child and women’s abuse, war, and socio-cultural or political rules. In this way, a person can psychologically fortify him/herself from being devastated. If the contrary is true, the relationship between these events and the symptoms of attachment trauma will accordingly be correlated. Furthermore, such violent strategies, for Mary Main and Hesse Erik (1990), are unquestionably capable of inducing in a person one or more attachment patterns, typically an ambivalent, disorganized, or avoidant pattern, which are defined as destructive attachments or dysfunctional behaviors. Attachment trauma, according to Allen (2001), is the most dangerous form amongst other trauma types. Thus, it becomes really important to be studied, particularly in the current age in which researchers are diagnosing a high frequency of traumas. According to Bowlby (1969/1982), trauma within attachment relations occupies a basic part in the intellectual development of human beings “from the cradle to the grave” (p. 208).

A child is believed to feel confident or happy whenever his parents are available; otherwise, he is not expected to feel so. Predictably, Allen (2018) argues that “[t]he experience of being psychologically alone in emotional pain typifies attachment trauma” (p. 175). Like a newborn baby, a traumatized subject seems emotionally crumpled whenever his attachment carers, whom he

initially used to see all the time, are absent. As he reunites with his initially lost people, whom he loves too much, a child is eventually motivated to systemize internal and external emotions, which shapes an essential, massive function in running life and its frequently repeated problems. Then so, leaving a child alone results in attachment trauma too

The environmental elements do have a great influence on attachment trauma patients. Usually, social and economic status, health problems, as well as hard life circumstances and natural incidents are all related to environmental maladies that unevenly give rise to “the biology of being frazzled” (Arnsten, 1998, as cited in Bateman & Fonagy, 2012, p. 432). This feeling of frazzledness thereafter results from/in a certain horrific traumatic reaction. In particular, if a patient is inflicted by a certain environmental ailment or political dehumanizing use, and is heartlessly ignored by attachment figures, he will suffer from being a victim of the intolerable deathly consequences of attachment trauma. To make it worse, Allen (2010; 2014), believably, states that the more dangerous form of attachment trauma is being neglected by the family and friends. Such traumatic maladies, however, can be firstly avoided by having a really trusted, secure base figure who bit by bit guides a child to explore life difficulties so he will have a profound knowledge about how not to be futuristically traumatized (Bowlby, 1975; Ainsworth, 1969). However, if they are unavoidable, their burdening effects can be psychiatrically treated or at least relieved by establishing a safe haven attachment with someone who truly takes on the responsibility of healing that patient (Bowlby, 1958; Allen, 2005).

When it comes to cognitive security, Allen (2001) claims that after conducting so many clinical experiments on so many patients, a child's biological state is completely different from that of an animal. For instance, a child, indeed, prefers to remain dependent as much as possible. Because of his physical weakness or incapability to fulfill his personal needs independently, a child does need a secure base that helps him achieve whatever he wants and backs him up to explore things. In contrast to animals, which do not need such an exaggerated term of care. Naturally, as through inborn, children seek to interact with others as an instinctive attempt to establish securely attached relationships “between external and internal features of self and other” (Bateman & Fonagy, 2012, p. 24).

Originally, the concept of secure base was first termed and used by Mary Ainsworth, Bowlby's collaborative worker, when discussing the patterns of attachment, claiming that during early childhood, man excitedly desires "to use the mother as a secure base for exploration of the unfamiliar environment" (Ainsworth, 1969, p. 7). Since he started to work on the concepts of attachment in the 1930s, John Bowlby's *Attachment Theory* has been widely talked about and explored in relation to its lately principled concepts: a *Secure Base* and *Safe Haven*. This concept emphasizes the parents' loving, warm, nurturing, companionate, and responsive connections to the child. It should be significantly activated by the parents towards their children, since it forms a central part in the processes of children social and personal developments. Whether is responsibly provided by the parents or other, a secure base helps a child explores either the goodness and badness of the world. Bowlby, ideally, signifies the irreplaceable roles this concept performs to children by claiming that "no concept within attachment framework is more central to developmental psychiatry than that of the secure base" (Bowlby, 1988, p. 163-164). If a child is supportively fed and securely attached, he will be with no doubt a good and quick explorer so thus he will expectedly live all the various stages of his life happily as well as confidently, able to endure life onerous troubles.

However, a figure who represents a child's base of security should iteratively support his child, helping him understand the nature of life and the environment of his residence and then the world as a whole. Furthermore, that secure base should stand next to the child, making him confident so he can successfully achieve his childhood dreams. If so, a secure base will thoughtfully become a prototypical representative of a newborn baby's caregiver (Bowlby, 1973). On the other hand, which means "when alone with strangers he is apt to become acutely distressed" (Bowlby, 1975, p. 6). Thus, he will fail to endure life troubles alone and he may become consequently a drug addict or an alcoholic. This is indeed why Bowlby used to recommend the parents to be aware of leaving a child alone for long periods of time throughout his works concerning attachment subjects.

Discussion: Attachment Trauma in *Evening Primrose*

During her happy and hopeful childhood, Masechaba has violently been violated by three barbarous raptures. Instantly, just a

few minutes after the incident, trauma symptomatic signs start to appear through Masechaba's hysterical words and irrational or irregular actions. Thus, she becomes wholly frustrated and psychologically devastated by the blunt gang-rape, she has latterly encountered. According to Allen (2014) a traumatized subject finds sleep extremely difficult, which means he will undoubtedly suffer from repetitive wakefulness or insomnia, because the memories of the incident revisit the victim even during sleep. Such a traumatic case is conceptualized as re-acting-out (LaCapra, 2014). Like so, when she rethinks about the eating memories of the incident, Masechaba, entreatingly complains of her reliving suffering, loudly crying and shouting at the top of her choking voice, "I can't sleep" (p. 53). However, even though she can have a nap for about a few minutes or an hour, the pursuing ghost of trauma will appear during these few minutes of sleep, frighteningly waking her up for a long period of time. Thus, she starts to hallucinate unconsciously. What is more, the trauma victim will fear the sense of being insecurely attached and the incident's flashbacks will attackingly reoccur disguising as a nightmare during the victim's sleep (Caruth, 1995). These are the exactly applicable cases that Masechaba repeatedly suffers from after her the trespassing into the hands of unknown three men.

After all, the distressful effect of trauma makes the patient feel as if he is alone, as adds Allen (2013), claiming that after trauma occurrence, the victim will emotionally feel loneliness, especially if he is not immediately embraced by his close relations. Even though he is securely attached by one of the family members, a trauma sufferer will be in need of his attachment friendships for all the trauma time. The victim thinks so, basically because he is highly sure that his best friends will undoubtedly fulfill his healing necessities. Notably, the victim accounts them to the degree his primary caregivers are. Coming to their roles toward each other, good companions should willingly and morally stand next to their traumatically afflicted peer, otherwise, they are not intimate friend, as Allen elaborately put it:

Plainly, close friendships and other relationships that involve emotional confiding meet attachment needs to some extent. We might think of such relationships as secondary attachment relationships—that is, secondary to primary attachments, which we most commonly form our parents. (Allen, 2018, p. 62)

Nonetheless, a traumatized individual, due to the hurtful consequences of trauma, desiderates to see his friends around him, amusing him with their presence and the long conversations they make with him. As such, Masechaba, after she has been traumatized by the gang-rape, tries continually to email or call her Canadian friend, Dr. Nyasha, but the harmful shock that charges Masechaba is the way Nyasha overlooks her textual emails and phone calls. As the case in attachment working models, Nyasha leaves her injured friend alone to struggle against her past traumatic consequences and the present psychological conflict she does have recently brought about her rather than closely and successively standing by her side. What is overly more hurtful, Nyasha ignores to visit her friend, Masechaba, even when she latterly knows what was initially wrong with her. As a manifestative instance, Masechaba explosively asks herself in a monologue, “why Nyasha hadn’t come to see me” (p. 66). This frequent monologue reflects the hidden multiplied pain inside Masechapa. Theoretically, it is claimed that a traumatized person inters in long conversations with themselves after experiencing any distressful case. Moreover, the effect of the terrifying experience “enables the patient to learn to communicate more effectively by reviewing detailed accounts of problematic conversations with significant others” (Allen et al., 2008, p. 17). As so, Masechaba considers Nyasha as the most significant friend in her life. Due to the

great significance she contributes to Nyasha, Masechaba admonishes her for showing no any kind of sympathetic feeling nor care toward her using these monologues.

Nyasha's departure to her country of origin, Canada, results in emotional pain in Masechaba to the point where she becomes an attachment trauma easiest victim. She suddenly leaves, and "[e]ven the porters knew something about Nyasha's departure. It seemed she'd made time to say goodbye to everybody but me" (p. 85). Now she realizes that her mother critical assertions regarding Nyasha are approvingly right. Thus, she promptly decides to forget her forever. If she could so, how can she forget a triple trauma of attachment that indifferently salts her traumatic wounds the time she remembers Nyasha's contemptible abandonment. however, she will be appropriately depressed by these memories. On such a traumatic state, Allen has an applicable comment, arguing in "In my view, trauma in attachment relationships (e.g., abuse and neglect by caregivers or romantic partners) is especially likely to have severe consequences, depression among them" (Allen, 2002, p. 120). Identifiably, Masechaba's attachment trauma is ignobly perpetrated by "my closest friend" (p. 15).

A Secure Base and the Importance/Procedure of Exploration

A good parent, to Bowlby (1968), is the one who stands by his or her children's side, providing them with the senses of love and care. By keeping an eye on it, a child is going to take the right direction for exploring the world and achieving their childhood dreams. Thus, a child will live and grow up confidentially, since is securely attached. Otherwise, the psychological behavior of that child will

develop loosely, and therefore, he will empathically try “to become emotionally self-sufficient and may later be diagnosed as narcissistic or as having a false self of the type” (Bowlby, 1988, p. 123). In accordance with these important psychiatric declarations, Masechaba’s mother appears throughout the under the lens of analysis novel, performing an importantly positive role towards her “gang-raped” daughter, Masechaba. She supports her “to become a doctor” (p. 14), and always enlightens her with “the nicest things” (p. 86). Even when Masechaba was abruptly traumatized by her first period, she supports her for having such a heavenly gifted habit, because it is “a physiologically necessary and healthy part of a woman’s life that should not only be welcomed, but celebrated” (p. 11). Bowlby (2018) assertively intensifies the duties of a mother toward her traumatically distressed child, claiming that each mother should pay an excessive attention to her victimized child, nurturing and teaching him well to make him aware of any potential futuristic dangers that may threaten his psychological settlement. On the highest top of nurturing and teaching, a secured basive mother should permanently be her child’s shelter of protection and comfort, exhort Bowlby and Ainsworth (2013). Remarkably, Masechaba’s mother teaches her how to be patient in front of others’ critical or ridiculous responses, how to make her childhood wish of becoming a humane and helpful doctor come true, how to treat others, whom to trust and befriend. These controversial declarations raised by the mother when Masechaba, with hue and cry, asks her mother why Nyasha did not come to see or comfort her and why she overlooks her textual “emails,” or phone “calls.” The mother, in this sensational regard, seems to charge Masechaba through Herman’s standard model of

traumatized individual's supportive guide, in which she straightforwardly writes:

In general, she [a traumatized subject] should be encouraged to turn to others for support, but considerable care must be taken to ensure that she chooses people whom she can trust. Family members, lovers, and close friends may be of immeasurable help; they may also interfere with recovery or may themselves be dangerous. (Herman, 1997, pp. 114-115)

Nonetheless, she tries to make her realize that even those whom she excessively trusts, like Nyasha, may leave her down sometimes. So, she should completely take care about herself in this world of savages. Again, she makes her conditionally aware of being extremely shocked by others' two or more multiple faces, because this is the social reality of people who reside there, in Africa, especially Europeans. These are some functional parts, a secure base representative individual should shed light on while helping a child to explore his own life as well as establish "the structure and function of later personality" (Bowlby & Bowlby, 2005, p. 8). As Masechaba is overlooked or irritated by others, like Nyasha, her mother reassures her by saying "Everything will be okay." (p. 55). Notably, she used to describe Masechaba as an active and good doctor, commenting "we mustn't underestimate how our success can make others jealous" (p. 70). In a certainly demonstrative light, Bowlby highlights how and why a couple of attachment individuals should cautiously pay a great heed to the shrewd words of each other, needs, and instructions. Similar to this viewed connection, Bowlby adds, "for a relationship between any two individuals to proceed

harmoniously each must be aware of the other's point-of-view, his goals, feelings, and intentions, and each must so adjust his own behaviour that some alignment of goals is negotiated” (Bowlby, 1988, p. 130).

Over and above, Bowlby (1975) asserts that security and caregiving are not limited to infants or children of three or four years only, but rather, an inflicted individual should always be followed and encompassed by care, support, and love all the time, even during adulthood. To put it clearly, when Masechaba is just a little young, she was savagely violated. As a result, “I’d been given an endometrial ablation so young, had told me that getting pregnant was both unlikely and dangerous” states Masechaba (p. 81). Unquestionably, these words imply that she is still “so young.” So now, she is not supposed to be blamed, since she has this pregnancy against her will. Nevertheless, she, deservedly, needs to be supported. Rather than acting angrily, Masechaba’s mother reacts happily when she learns of Masechaba’s pregnancy. Again, instead of the most expected reactions, she says, “Yes, from time to time there’s an incident here and there, but it’s definitely on the decline. Things are getting better” (p. 84). So, it is evidenced that the mother, softly, used to tell Masechaba the most comfortable and helpful things, exactly when she compares Mpho to “the evening primrose (p. 86). Ideally, through the way she describes Mpho, one can approvingly realize that she tries to encourage her traumatically raped daughter, Masechaba for having a child like Mpho. Furthermore, she intends to relieve her daughter’s seemingly living suffering. Depending on Bowlby’s psychiatric suggestions, the

present study, evidently raised such relative arguments. However, while explaining Bowlby's works on psycho-developmental attachment patterns and their potential effects on a child's personal identity A J. Waters et al. (2002) state:

This secure base (. . .) provided both infants and adults with the capacity to use one or a few primary figures as a secure base from which to explore and, as necessary, as a haven of safety in retreat. (. . .) Within the framework of Bowlby's secure base theory, both infants-caregiver and adult (. . .) are viewed instead as secure base relationships. (p. 4)

So, this debatable explanation can demonstratively be concluded by arguing that, Masechaba does have a careful secure base, played by her mother during her childhood and adulthood. While Masechaba was a child, she directs her through an experimental map to explore and live life perfectly. She shares Masechaba the times of happiness, celebrations, and sadness. As she is a young, her mother never neglects her. What is more important to mention, when Masechaba has been doubly traumatized once by the incident of rape and again by the strange abandonment of her friend, "Ma says (. . .) it's better not to be alone" (p. 55).

Depending on Bowlby's ideas, Winnette and Baylin (2017) declare that a person "feels more secure and confident when he expresses his needs and thoughts" (p. 204) to his attachment figure, whom a child prefers to/ upon others, usually because he fulfills all his essential and developmental requirements. Hence, the research agrees with what Winnette and Baylin have announced, mainly because Masechaba has used to speak frequently to her mother, revealing what she needs, feels, and also what she experiences at

school or hospital, wherein she interns to become doctor. In contrast to Masechab's work friend(s), father, and brother, the mother has filled a great part in Masechab's traumatic life. She provides her with love, support, and emotional as well as physical care. According to Bowlby (1969) female children's requirements are importantly associated with the way the mother draws attention to. Yet, she should have a sagacious mentality, understanding what her daughter really needs, since the two are females. So, it is not a surprise to find a woman like Masechaba's mother, whose "role has been likened to that of a mother who provides her child with a secure base from which to explore" (Bowlby, 1988, p. 151). So, to assert now, Masechaba has identifiably explored the serious actualities of her people, country, and thus, the whole world. She grows up with the hope of being a successful doctor, and of course she did, but not apart from her mother's motivations.

Conclusion

Although she was completely securely attached, Masechaba failed to explore the actualities and nature of life within her world unless she was violently traumatized by the incident of gang-rape she had experienced. With so, she realized the villainy of her gruesome social environment. However, the research concludes that Masechaba's attachment trauma was frustratingly brought about by Nyasha, her only close friend, whom she thought of as a safe haven that would unhesitatingly help her transcend or mitigate the pains of her traumatic dilemmas. Furthermore, it is found that attachment trauma seriously befalls victims the moment their familial and social attachment relations, like parents and friends, betray or ignore or

disown them. So, an attachment figure, who plays the central role of a child's caregiver, whether it is a primary or adoptive parent, family relative, or friend, has to open that child's eyes to such serious facts in the hope of avoiding him/her the currently frequent familial, social, and universal atrocious traumas, especially the highly grievous one, attachment trauma.

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