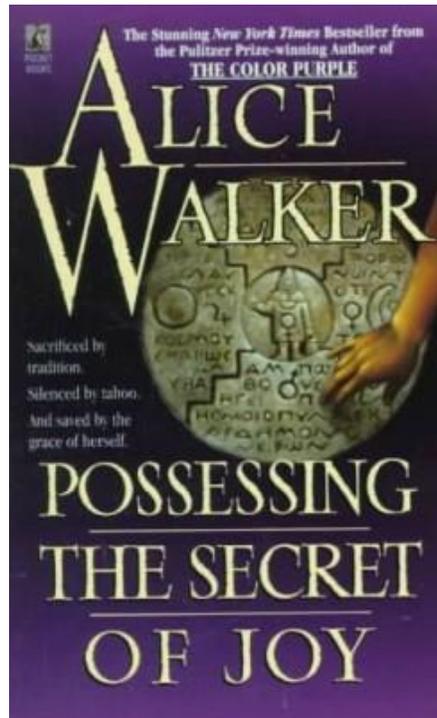


**Trauma and Psychological Loss: A Feminist Study of
Alice Walker's *Possessing the Secret of Joy***

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Courtesy: www.alicewalkersgarden.com/books/

Abstract

The present paper focuses on the issue of Female Genital Circumcision in Alice Walker's *Possessing the Secret of Joy*. Female Genital circumcision, also known as Female Genital Mutilation (FGM), refers to as the traditional practice / ritual of the partial or total removal of the external genitalia. This procedure has no medical benefits for women and girls and can only cause injury to the Female Genital organ. The main aim behind practicing Female circumcision is to enslave women, control the female sexuality, and prevent her from enjoying sexual pleasure. Alice Walker in her novel *Possessing the Secret of Joy* portrait a fictional character Tashi, who is the protagonist of the novel, faces endless struggle after circumcision. She developed Post Traumatic Stress Disorder (PTSD) after circumcision. This novel depicts the pain, suffering, oppression, and psychological trauma that women face after going through this barbaric practice. The present research is justified through the light of Trauma theory. The aim of this paper is to show how this practice denies the victim sexual pleasure, how they are being traumatized in the name of culture,

how this practice crippled the woman for whole life, how this practice psychologically and physically damage women. The finding of this paper demonstrates that through awareness we can abolish this practice. This is achieved only through such kind of feminist debates that helps women to put an end to such practices.

Keywords: Female Genital Circumcision; mental; trauma; oppression; sexuality; mutilated; sisterhood.

Introduction

The term *Female Genital Mutilation* (FGM) is the process of removal of partial or total female external genitalia for traditional and cultural reasons rather than medical reasons. This practice is divided into four major types: Type-I referred as Clitoridectomy which is complete or partial removal of the clitoris; Type-II referred as Excision in which clitoris as well as inner vulva is removed completely; Type-III referred as Infibulation which involves narrowing vagina by stitching the vulva and Type-IV referred as *Introcision*. Among all the four types, Infibulation is the most dangerous one as Kristina Arriaga states, “The cutting from a clitoridectomy, partial to total removal of the clitoris, to infibulations, removal of all the external genitalia”¹. The practice of FGM gives high degree of torture and crucifying pain to women. Present research of WHO claims that around 150 million women were subjected to this practice till now and about 4 million women in the world are at the risk every year of having it performed². This practice has wide-ranging physical and psychological effects which not only created discrimination but also cripples her physically and psychologically, lifelong.

Men’s Domination

Men always try to dominate women and assert to maintain supremacy in one way or the other. In male dominant society, women are not allowed to masturbate or enjoy fleshly pleasures because it is considered as a threat to hegemonic, phallic economy. For women, clitoris is the “human female’s most sensitive erogenous zone”³ and the basic area to experience sexual bliss. If clitoris is removed, it can cause reduction in “female sexual response and may lead to anorgasmia and even frigidity”⁴. Women masturbation is a taboo in our society as it is considered to be a filthy activity. So, in order to suppress a woman’s sexuality, this ritual has been in practice for many years in many countries of the world. It is also performed to ensure female virginity until marriage to maintain her chastity. There were many other synonyms related to Genital mutilation which were cleanliness, femininity, beauty, and purity, a way to protect virginity, guarantee “family’s honor, and ensure marriageability”⁵. It can be seen as a blatant symbol of oppression and

¹ Kristina. Arriaga, “Cutting Young Girls Isn’t Religion Freedom, Wall Street Journal, (24 Aug, 2007).
<https://www.wsj.com/articles/cutting-young-girls-isnt-religious-freedom-1503617269>

² Barbara S. Morrison, *Feminist Theory and the Practice of Female Genital Mutilation (FGM)*, (2008)125-123.
Available at: https://www.academia.edu/7780610/Feminist_Theory_and_the_Practice_of_Female_Genital_Mutilation

³Wikipedia, *Female Genital Mutilation*, Jimmy Wales, last accessed on 11 April, 2018
Available at: https://en.wikipedia.org/wiki/Female_genital_mutilation

⁴ Barbara S. Morrison, *Feminist Theory and the Practice of Female Genital Mutilation (FGM)*, (2008)125-123.
Available at: https://www.academia.edu/7780610/Feminist_Theory_and_the_Practice_of_Female_Genital_Mutilation

² Fundacion Wassu-UAB, http://www.mgf.uab.es/eng/fgm_c.htm

patriarchy's determination to curb women's productivity and sexuality. This traditional practice is found in Africa, Asia and the Middle East, and within communities from countries in which FGM is common.

Sex and Relationship

Sex is considered to be an important part of a relationship and sexual satisfaction is must for marital relationships. If there is any difficulty in sex, it causes stress in one's life. When a woman does not enjoy sex, it reduces her only to a means of gratification for man. Genital Mutilation reduces women's sexual satisfaction compared to those who had not been subjected to FGM. After circumcision, women may experience painful sexual intercourse, decreased sexual desire and tapered sexual pleasure, because clitoris is the only part of female vagina which gives the most erotic pleasure as Kinsey in his book "*Sexual Behavior in the Human Female*" said:

Like nearly all other internal body structures, poorly supplied with end organs of touch. The internal entodermal origin of the lining of the vagina makes it similar in this respect to the rectum and other Parts of the digestive tract⁶.

Suffering of FGM Women

FGM women may experience severe pain during sexual intercourse as contrary to man who experience enhanced pleasure. They support FGM so that they can fornicate tighter vagina which provides more excitement to man. Billene Seyoum in *Petals of Pride* shows who women are mere a source of sexual satisfaction for men:

‘How have I been transformed into a vessel
Carrying the burden of a man's sexual pleasure
Robbed of my rights to even wrestle
For the part of me I treasure’.⁷

In these lines women are compared to the vessel that carries the burden of men's sexual satisfaction. Woman's soul purpose is to make man happy by giving him all kinds of sexual satisfaction and pleasure no matter how painful the experience for her is.

She FGM can have a lifelong psychological and mental effect that haunts the woman. It may cause nightmares, anxiety, shock, insomnia, hyper vigilance depression, chronic irritability. In the long term, it can cause post-traumatic stress disorder (PTSD) in which memory loss may occur. It is carried out without any anesthesia with sharp equipments such as blades, scissors, and pointed rocks. It is a horrifying experience for women as is reflected in the poem of Somalia girls in the following lines:

‘Why inflict me with this pain?
This real pain of primitive cultures
In tears I am, at every stage of my life
Mom and Dad, am I not a daughter?’

⁶Alfred C. Kinsey, *Sexual Female in the Human Female*,(Indiana press.1998),p.580

⁷ Maria. Lobo, *Consequences the potential emotional and psychological consequences of female genital mutilation*, <https://www.rcpsych.ac.uk/pdf/Lobo.pdf>.

Dear Brother, am I not a sister?
Dear mankind, wherever you are
Am I not a human being? Tears, Tears, Tears'⁸

Discussion and Analysis

Alice Walker is the first woman writer who took initiative to talk about female genital mutilation. She came to know about this practice of female genital circumcision when she went to Africa in 1965 during the filming of *The Color Purple*. There she came to know about the existence of such practices in society. When a photograph of a young black girl with a blank look in her eyes who had undergone this procedure was shown to her, she astonished. From that point she decided to publicize this issue worldwide and bring the real face of society. She chooses her writing as a media/weapon to make people aware about this practice. Her fifth novel *Possessing the Secret of Joy* turned out to be a masterpiece which tells us all about circumcision, all its negative consequences that woman faces throughout her life. Her main focus was upon the psychological trauma that women face after circumcision.

There are also some personal motives that inspire her to throw light on such evil practice. When she was a child of about eight years old, her brother Curtis playing with BB gun shot her in the right eye. That injury caused permanent blindness. She related her injury to genital mutilation that psychologically mutilated her. This incident had a great impact on her life. Because of this deformity she turned out to be a timid and reclusive child. This reclusive nature helped her to see people and things differently. This anomaly inspires her to take this social issue in her works. In *Warriors Mark* (1996), she tells us about her childhood injury as:

I was eight when I was injured. This is the age at which many “circumcisions” are done. When I see how the little girls – how small they are! – drag their feet after being wounded, I am reminded of myself. How had I learned to walk again, without constantly walking into something? To see again, using half my vision? Instead of being helped to make this transition, I was banished, set aside from the family, as is true of genitally mutilated little girls. For they must sit for a period alone, their legs bound, as their wound heals. It is taboo to speak of what has been done to them[...] Without the clitoris and other sexual organs, a woman can never see herself reflected in the healthy, intact body of another. Her sexual vision is impaired, and only the most devoted lover will be sexually “seen”. And even then, never completely.⁹

Chinese Footbinding

Walker later compared female genital mutilation with Chinese footbinding. Gerry Mackie, a professor at Oxford University, in her article *Ending Footbinding and Infibulation - a Convention Account* compared female genital mutilation to footbinding. She said female genital mutilation and

⁸ Maria. Lobo, *Consequences the potential emotional and psychological consequences of female genital mutilation*, <https://www.rcpsych.ac.uk/pdf/Lobo.pdf>

⁹ Alice. Walker, Pratibha. Parmar., “*Warrior Marks: Female Genital Mutilation and the Sexual Blinding of Women*,” (New York: A Harvest Book, Harcourt Brace & Company), 1996, p. 18-1

footbinding are the same thing, both practices universally practiced on young girls tied to the belief of family honor, chastity and appropriate marriage.

“Foot binding and Infibulation correspond as follows. Both customs are nearly universal where practiced; they are persistent and are practiced even by those who oppose them. Both control sexual access to females and ensure female chastity and fidelity”¹⁰

In the above lines Walker compares the Chinese footbinding to female genital mutilation. It is a procedure of breaking bone of women’s foot and binds it so that it may fit to three inches shoe known as “Lotus shoes”. In Chinese tradition, women having small foot is considered beautiful and valuable. Instead of looking at her intelligence, size of the feet is considered important; it becomes the only standard of evaluating her. Similar is the case in female genital mutilation where patriarchals evaluate women on the basis of mutilation; if she is mutilated only then is can be part of male dominant society.

Always the Victim is Woman

In both these examples, one thing is clear that it is the woman who is victimized in this patriarchal society. Both these practices are necessary for proper marriage and family honor. Both are believed to be sanctioned by tradition. Both are said to be ethnic markers, and distinct ethnic minorities may lack the practices. Both seem to have a past of contagious diffusion. Both are exaggerated over time and both increase with status. Both are supported and transmitted by women, are performed on girls about six to eight years old and are generally not initiation rites. Both are believed to promote health and fertility.

Tashi

Thus, we can say that her visit to Africa and her own childhood injury inspires her to take this theme in her novel *Possessing the Secret of Joy*. Through the characterization of Tashi she denounced the deadly practice of circumcision. She has shown how Tashi’s one decision changes her whole life and becomes the reason of her miserable life. Walker depicts the woeful condition of women on account of female circumcision, a custom in which woman’s vagina is mutilated to make it tight so that man enjoys more during sexual intercourse.

Tashi in her childhood luckily escaped from circumcision and was married to an American man Adam and fled to the west, but her loyalty to the customs of her people led her to surrender herself to this traditional practice. Her American self is Evelyn but her old identity as Tashi (Olinkian tribe girl) forces her to go back to get the stamp of her real identity, real Tashi. But she doesn’t know about the consequences that she might have to face after this decision of her. She is so deep rooted in her tradition that she failed to realize what she wanted and what not. She not even thinks about her husband Adam who loved her madly.

She somewhere feels that she is not a complete woman because she is not circumcised like other women in her tribe. In Olinka tribe circumcision is compulsory to become a part of that tribe.

¹⁰Wikipedia, *Female Genital Mutilation*, Jimmy Wales, last accessed on 11 April, 2018
Available at: https://en.wikipedia.org/wiki/Female_genital_mutilation

In Olinka women who are not circumcised are treated as unclean. There is also a myth that if woman is not circumcised, her vaginal lips grows so long and would reach her thighs. In Olinka tribe even mothers force their daughters to get circumcision because circumcision is compulsory for marriage, no man in village is allowed to get married to a girl who is not circumcised. Some of them voluntarily surrender themselves because it is something that differentiated them from others. As Tashi said, "These marks gave me courage. I wanted such mark for myself."¹¹

Olivia, Tashi's African-American Christian childhood friend, pleads her not to go through this ceremony. She begged her not to do this thing to Adam (Olivia's brother), he loves her very much, but she sarcastically replied in this way:

"Who are you and your people never to accept us as we are? Never to imitate any of our ways? It is always we who have to change [...] You are black, but you are not like us. We look at you and your people with pity. You barely have your own black skin, and it is fading. [...] You don't even know what you've lost! And the nerve of you, to bring us a God someone else chose for you. It is always we who have to change."¹²

But Olivia knew that this decision might create difficulties in her life. When M'lissa the traditional circumciser of village unbound her legs, she faces difficulties in sitting and walking. At that time Olivia noticed that Tashi's proud walk had become a shuffle.¹³ The experience after circumcision to her is very painful, Olivia defines her state in this way:

It took a quarter of an hour for her to pee. Her menstrual periods lasted ten days. She was incapacitated by cramps nearly half the month. There were premenstrual cramps: cramps caused by them near impossibility of flow passing through so tiny an aperture as M'lissa had left, after fastening through the raw sides of Tashi's vagina with a couple of thorns and inserting a straw so that in healing, the traumatized flesh might not grow together, shuttering the opening completely; cramps caused by the residual flow that could not find its way out, was not reabsorbed into her body, and had nowhere to go. There was the odor too, of soured blood, which no amount of scrubbing, until we got to America, even washed off.¹⁴

In these lines Olivia describes her painful journey after circumcision, she can't move, can't pee, facing problem in sitting. These would not only physically harm her but also psychologically. After this incidence she is no more cheerful and happy as she was before, her eyes show the deep pain that she hides from everyone. Olivia noticed her, "It was heartbreaking to see, on their return, how passive Tashi had become. No longer cheerful and impish."¹⁵

¹¹ Alice. Walker, *Possessing the Secret of Joy*, (New York: Harcourt Brace Jovanovich ,1992), 24.

¹² Ibid.,23.

¹³ Ibid., 61.

¹⁴ Alice Walker, *Possessing the Secret of Joy*, (New York: Harcourt Brace Jovanovich ,1992), 62

¹⁵ Ibid., 63.

Olivia said that Tashi was happy with her initiation ceremony, as this practice is not done in America and that makes it even more valuable to her. Walker gave a pity remark about Tashi who followed her tribe leaders' command blindly. She worships them as "messiah". As she was divided into two cultures – American and African. Her two identities trouble her. She always questions herself about her identity. She is torn between two identities. In order to get identity, she went through this painful procedure. To get this stamp she lost her wholeness because in Olinkian tribe, no man marries uncircumcised women. Tashi escaped from circumcision in her childhood due to Christian influence but after her marriage to Adam she decided to go through this practice to make her life satisfactory.

After her return to America, she married Adam, but she finds no peace and happiness that she wants. The impact of circumcision is so deep on her psyche that she hides herself from human contact for a long time. Circumcision not only had impact on her psyche but also on her married life. She faces difficulties in sexual intercourse, Adam always has heartiest sympathy for his wife. He was not able to penetrate her for three months because of her circumcision. In Tashi's words, "Each time he touched me I bled... There was nothing he could do to me nothing he could do me that did not hurt". From these lines we get the idea how much painful the intercourse was for her. It reveals that there is irreparable physical and mental damage done to Tashi by her Infibulation. According to Tina Mcelroy Ansa:

Tashi not only has scars between her legs, "But one as deep on her psyche as well. The circumcision has not only cut away her clitoris and the possibility of love making that is not painful and humiliating. It has also eradicated her sense of self and her ability to feel."¹⁶

Tashi faces problem in her pregnancy too. Child birth is always an auspicious moment for any mother. It glorifies her life because without child women are like a barren land, no hope of fertility. In the words of Patricia Hills Collins:

To me, having a baby inside me is the only time I am really alive. I know I can make something, no matter what color my skin is and what names people call me... You can see the little one grow and get larger and start doing things, and you feel there must be some hope, some chance that that things will get better... The baby is a good sign, or at least he's some sign. If we didn't have that, what would be the difference of death¹⁷

¹⁶ R.Rajakumari and V.Ganesan. "The Tussle of Black Women: A study of select Novels of Alice Walker and Toni Morrison, Vol. 5, Issue 6 (Dec 2015), 35-40.
https://www.academia.edu/22287083/THE_TUSSLE_OF_BLACK_WOMEN_A_STUDY_IN_THE_SELECT_NOVELS_OF_ALICE_WALKER_AND_TONI_MORRISON The Tussle of Black Women A Study in the Select Novels of Alice Walker and Toni Morrison.

¹⁷ P.H Collins, *Black Feminist Thought: Knowledge Consciousness and the Politics of Empowerment*, New York. Rutledge. (1991)

When Tashi becomes pregnant she gave birth to a boy (Benny) with deformity. Her infibulated vagina cause damage to Benny's brain because baby was too big to came out from narrowed vagina. Benny's vital part of the brain is crushed during delivery. when she gave birth Benny his head turned pale yellow. She always feels guilty for her son. Benny's birth brings psychological impact on Tashi's mind, it is crearly shown when she uses her tongue to shape her head. Her description of child birth as:

His head was yellow and blue and badly misshapen. I had no idea how to shape it properly, but hoped that once the doctor left, instinct would teach me.¹⁸

Doctors first time saw such a case in their whole life. Many medical students and doctors came to see Tashi, they first time saw such a case. Tashi felt bad because everybody in hospital treated her as a mysterious thing. After this incident she experienced disturbing dream every night this affects her psychologically very much. Cathy Caruth said:

Because traumatic events are unbearable in their horror and intensity, they often exist as memories that are not immediately recognizable as truth. Such experiences are best understood not only through the straightforward acquisition of facts but through a process of discovering where and why conscious understanding and memory fail¹⁹

Benny's Position

On the other hand, unknown of her mother mental state, Benny craves mother's warmth. Walker expresses Benny's emotional touch with his mother.

Because I felt connected to her scent, which was warm, lovely, soft. I felt I could quite happily have spent my lifetime under one of her arms... I like to snuggle her, though contorting my lanky body into a shape that fits cuddly under her neck is something of a feat. She barely tolerates it, though, and immediately moves away²⁰.

Her condition getting worse day by day. Adam takes her to psychiatrist who helped her to overcome traumatic experience. It is very necessary for a person who is suffering from psychological trauma will tell the truth of his life to somebody. As Cathy Caruth in her *Trauma: Exploration in Memories* said, "To cure oneself—whether by drugs or the telling of one's story

¹⁸ Sapili, "Sexual Blinding of Women: Alice Walker's African Character Tashi and the Issue of Female Genital Cutting", April, 2015

<https://www.sapili.org/english/sexual-blinding-of-women-alice-walker-s-african-character-tashi-and-the-issue-of-female-genital-cutting>

¹⁹ Cathy. Caruth, "*Trauma: Explorations in Memories*", (London, John Hopkins University press,1995) <https://books.google.co.in/>.

²⁰ Alice. Walker, "*Possessing the Secret of Joy*", (New York: Harcourt Brace Jovanovich ,1992), 90.

or both—seems to many survivors to imply the giving-up of an important reality, or the dilution of a special truth into the reassuring terms of therapy”²¹.

Psychological Condition

Tashi was taken to psychiatrist by Adam for treatment. He shows her videocassette which was taken in one of the African town some twenty-five years back. In that video girl lying on the ground who is about to perform the ritual of Circumcision. In video there is also a scene of cock frightening: “It walked about quite freely, crowing mighty and that was the only sound or movement”. Tashi experience overwhelming fear and become senseless after watching clips. She visualizes a hen not cock that is waiting near the hut to gulp the piece of meat thrown out after surgery. The goes on:

As I painted I remembered, as if a lid lifted off my brain, the day I crept, hidden in the elephant grass, to the isolated hut from which came howls of pain and terror. Underneath a tree, on the bare ground outside the hut, lay a dozen rows of little girls, though to me they seemed not so little. They were all a few years older than me. Dura, however, was not among them; and I knew instinctively that it was Dura being held down and tortured inside the hut. Dura who made those inhuman shrieks that rent the air and chilled my heart. Abruptly, inside, there was silence. And then I saw M’Lissa shuffle out, dragging her lame leg, and at first, I didn’t realize she was carrying anything, for it was so insignificant and unclean that she carried it not in her fingers but between her toes. A chicken – a hen, not a cock – was scratching futilely in the dirt between the hut and the tree where the other girls, their own ordeal over, lay. M’Lissa lifted her foot and flung this small object in the direction of the hen, and she, as if waiting for this moment, rushed toward M’Lissa’s upturned foot, located the flung object in the air and then on the ground, and in one quick movement of beak and neck, gobbled it down.²²

Return to Consciousness

When she returns to her consciousness she starts drawing picture of frightening cock on the walls. She draws pictures of cock. The foot of the cock grows larger and larger it cannot be drawn on paper. When psychiatrist asks, is this a man’s foot or of a woman’s foot? She becomes confused. When she returns home, in the following night she paints pattern “crazy road”²³. Crisscross pattern of dots made by her village girl when she was a child. when she completed her painting she sleep well. When in the next evening Mzee puts a question to her. “Are you better for having done it. She replied positively without any hesitation. She starts crying and missing her sister Dura. Dura, her elder sister died as a result of excessive blood loss during circumcision. She painted last night, and it reminded her of all her past memories of her childhood. She start remembering when she and her sister Dura played and hide in the Elephant fields, video clips helped her to realize her problem clearly. Cathy Caruth said, “Psychic trauma involves intense personal suffering, but it also involves the recognition of realities that most of us have not begun to face”²⁴.

7Cathy. Caruth, “*Trauma: Explorations in memory*,” (America: JHU Press,1995)

²² Alice.Walker, “*Possessing the Secret of Joy*”,(New York: Harcourt Brace Jovanovich ,1992),70-71.

²³ IBID,,p72

²⁴ Cathy. Caruth,. “*Trauma: Explorations in Memories*”,(London, John Hopkins University press,1995)

Custom Bound

When Dura died in her childhood, she did not cry that time because African custom declare “you must not cry”²⁵ but now she mourn over her death. She wonders how M’Lissa women herself did so much cruelty to all the young girls of the village. She decided to murder M’Lissa who kills Dura in order to take her revenge she came back to Africa. She is ready to take risk of her life because she knew the fact that once she murdered her, all Olinkian tribe turned against her. In Olinkian tribe M’Lissa is worshipped as God. In the end of the Novel she finally killed M’Lissa the traditional Circumciser of the Olinkian village. She is “no more and satisfied”. By killing her she had completed the role of liberator, that actually means to her. In this novel Tashi is both a martyr and winner. She is martyr because of circumcision, on the other hand she is winner because she saved many women’s life in Olinkian tribe by killing M’lissa. She was executed to breaking the silence of women’s lives in general and their circumcision in particular. At the end of the novel, women gather together to sing the song of union with Tashi. They are awakened by Tashi, and informed about the negative effects of circumcision on their psyche and body²⁶. Walker feels that sacrifice for the good cause is must. Tashi’s seems to be emerging as a martyr in her novel. She is executed for an essential cause, she may save millions in future. She depicted her as black heroes who gave their life in freedom struggle. She concludes like this:

Dying now does not frighten me. The execution is to take place where this government has executed so many others, the soccer field. I will refuse the blindfold so that I can see all directions. I will concentrate on the beauty of one blue hill in the distance, and for me that tomorrow will be eternity²⁷.

For essential cause she gave her life so that million may save their future. When she was executed all her family members, close friends furl a huge banner with a slogan “RESISTANCE IS THE SECRET OF JOY!

Conclusion

Alice Walker, also a black woman herself, faces many hardships and endless struggle throughout her life. For this reason, she always shows sisterly concern for all the women who face many hardships and problems. When she became familiar with Female genital mutilation, from that point she decided to help those sisters who are in danger of this cruel practice. Through the characterization of Tashi in the novel *Possessing the Secret of Joy*, she forefronts this practice. Through the depiction of Tashi, she made a global fight against Female Genital circumcision. Her main focus in this novel is to show the trauma, pain and suffering Tashi faces in her whole life and that is also the story of millions of women who never got the chance to raise their voices. She came out as a mouth piece for all those women of the world and awaken

²⁵ Alice.Walker, “*Possessing the Secret of Joy*”,(New York: Harcourt Brace Jovanovich ,1992), 15

²⁶ Kamelia Talebian Sedehi. Rosli Talif, “Speaking Characters in *Possessing the Secret of Joy*”, Vol 20, No 2 (2014)

<http://ejournals.ukm.my/31/article/view/4210>

²⁷ Alice. Walker, ”*Possessing the Secret of Joy*”,(New York: Harcourt Brace Jovanovich ,1992),262.

them to fight for their rights because she believes that only through awareness and sisterly concern for each other, we can fight against all those evils in the society that hindered her progress. She ends her novel with a message that RESISTANCE IS THE SECRET OF JOY!

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