



# The Unconscious Desire and Its Conscious Reflection in Richard Wright's *Native Son*

Md. Ibrahim Khalil<sup>1</sup>, Dr. Himadri Sekhar Roy<sup>2</sup>

<sup>1</sup>Lecturer, Department of English, Pabna University of Science and Technology, Pabna- 6600, Bangladesh

<sup>2</sup>Professor, Department of English, Shahjalal University of Science and Technology, Sylhet- 3114, Bangladesh.

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**Abstract**—This paper examines Richard Wright's "Native Son" from Jungian collective unconscious aiming the protagonist Bigger Thomas. Conducting qualitative content analysis method, it concentrates how a native Negro boy Bigger becomes entangled with the thought of identity crisis, color and faulty social circumstance facing indomitable fear and frustration. In fact, this paper targets not to prove that Bigger was innocent but to show what inherent factors engulfed his restless mind. It also analyzes the outer world of Bigger which goes under Whites' control collapsing and repressing all his bright childhood days, simple dreams and usual desires to be contended as a native son. Consequently, these repressed collective unconscious desires took unanimous days to be exposed sooner or later. Finally, it shows how Bigger exposes his desires consciously through the accidental murder of Mary Dalton and aftermath dreadful inhuman activities.

**Keywords**— *Bigger Thomas, C.G. Jung, Collective Unconscious, Conscious Fulfillment, Psychoanalysis.*

## I. INTRODUCTION

Richard Wright's *Native Son* has drawn profound attention of the international scholars. It moves forward creating three particular sections such as fear, fight and fate. Bigger Thomas, the 20 year-old-boy, has always been deprived from the common and basic rights to be a native, "Thomas is called a 'Native Son' but is treated very much like a hostile alien" (M. Ravichand and Latha 2, 2014, p.2). Being a native he could have a good life style enjoying freedom of speech and expression as a part of his birthright. Meryem Ayan (2011) pointed out that racism has been a matter of question in the United States for centuries. Race differences and prejudicial attitudes always caused problem whenever black and white wanted to unite and live together (p.135). Surprisingly, Bigger has become the toy of racial supremacy losing his authentic identity, "The racial strife produces the multitude of subjects and identities, which is often spoken of its social construction in which the subject is doubled in a transgressive rewriting of colonial discourse. This condition keeps the person's

codes of integrity at society's margins; they are depicted in Wright's novel, *Native Son*" (Nejad, 2013, p.653). Nevertheless, the novel has also been analyzed from nightmare discourse technique where Helen Yitah (2008) exposes, "Each of the three sections of the book opens with a nightmare of some sort that not only jolts Bigger into reality but also catapults him into action. 'Nightmare' is used here both in its narrow sense of a bad dream and in its broader sense of a haunting fear or a harrowing experience" (p.39-40). The protagonist Bigger is not a self-created or motivated creation rather the ultimate fruit of American Society, "He does not know where he belongs to, and how to find his way out of his bewilderment. He is a marginal man, and lives between white and black. During his life, Bigger experiences social and cultural destruction of manhood and reconstruction of his identity with authenticity" (Zhang, 2016, p.2014). Hafsah Barrak Albarrak (2016) discussed the racial dominance contextualizing Afro-American socio-political history, "It is a labyrinth in which only the stronger whites can survive

and the weaker African-Americans are victimized. Devoid of social integration, economic independence, personal freedom, and political rights, African-Americans like Bigger and Fish become feeble preys to psychological disorders" (p.123). All these bitter situations that Bigger experienced affected Bigger's unconscious mind.

The importance of this paper is that it has analyzed the protagonist Bigger's psyche from Jungian collective unconscious. It figures out what kind of factors and motivation worked in Bigger's mind during his decision to fulfill his unattained desires explaining his bitter childhood memories and faulty social position, the acute nature of white dominance and identity crisis along with the influence of father's murder, injustice and communism. Besides, it has shown how Bigger fulfilled his repressed desire and long cherished revenge consciously.

## II. THEORETICAL FRAMEWORK

The term "Unconscious" is one of the fundamental components of psychoanalysis. Ivan Ward and Oscar Zarate (2000) noted that the unconscious is not something mystical or occult phenomenon but a simple part of the mind" (p.16). Both Freud and Jung developed their theoretical ground based on the notion of dreams. Pramod K. Nayar (2010) represented the facts of Freud's understanding:

Dreams are codes, presenting themselves as complex images so that the repressing force is bypassed. They are distorted expressions of desire that have to be decoded by the analyst in order to understand what desires and prohibitions exist in the person's unconscious (p.67).

Therefore, most of his works have been based on this concept. Peter Barry (1995) noted, "All of Freud's work depends upon the notion of the unconscious, which is the part of the mind beyond consciousness which nevertheless has a strong influence upon our actions" (p.96).

On the contrary, C.G. Jung explored his idea from a different point of view. He exceeded the four walls of sexual constraints. Nayar (2010) remarked Jung's individual stand and proposal:

Rejecting Freudian Theories of the libido as restricted to the sexual, Jung proposed that the libido was energy that could be channelized into any field. His second key departure from Freud was his idea of archetypes (p.73).

Jung thinks that human kind is significantly influenced both by biological instincts and the surroundings he belongs and experiences, "Jung Proposed that, while the unconscious was important, the self was also influenced by

social norms and the world around it" (Nayar, 2010, p. 73). Jung considered human mind as a house containing personal and collective unconscious:

To Jung, the house was an image of the psyche. The room on the upper floor represented his conscious personality. The ground floor stood for the first level of the unconscious, which he was to call the personal unconscious, while in the deepest level of all he reached the collective unconscious. There he discovered the world of the primitive man within himself (Stevens, 1994, p. 62-63).

He introduced his innovative concept of archetypes which includes images, ideas and myths. In order to clarify the form and functions of archetypes, Nayar (2010) remarked:

Jung was suggesting that the human imagination draws upon images and ideas from myths and legends that occur across cultures and time-spans. These images he termed archetypes, and they emerge from a 'collective unconscious' common to all mankind and are not restricted to a particular individual or self (p.73).

Bigger Thomas, the protagonist of Richard Wright's *Native Son*, had a number of native aspirations and wishes from different angles. All his decisions and actions do not reflect only the biological drive. Instead, these desires have been grounded from multiple sources like past incidents, the bitter images and experiences of childhood and socio-political point of view. That is the reason for what the term "Unconscious" has been used in this paper to mean Jungian collective unconscious.

## III. THE FACTORS BEHIND COLLECTIVE UNCONSCIOUS DESIRE

### Force of Brutal childhood Experience

Bigger saw multidimensional discrimination between the whites and blacks from the very beginning of his life. The blacks were so marginalized that they could not dare to rob the whites. The narrator stated that the blacks had always robbed Negroes. They felt that it was much easier and safer to rob their own people (Wright, 1966, p. 17). To have a greater analysis on Bigger's childhood, the novelist's concern can be significantly noted. In the introduction titled "How Bigger Was Born" the writer himself claims that there is a big connection to his own childhood, "The birth of Bigger Thomas goes back to my childhood, and there was not just one Bigger, but many of them, more than I could count and more than you suspect" (Wright, 1966, p. viii). It means that there were many Biggers in the country having many forms and shapes. It

can be said that Bigger Thomas was the spokesman of many Biggers. The novelist explains why Bigger behaved abnormally and unusually. "In *Native Son* it is the denial of identity and alienation that young black men (to say nothing of the women who are almost always worse off) face that precipitates tragedy" (Shakir, 2017, p. 344). There is something hidden inside Bigger which functions like a monitor in Bigger's psyche. As a part of this explanation it is seen in the introduction that Bigger was abnormal in his regular actions like playing, as the writer says, "If we are playing games, he would saunter up and snatch from us our balls, bats, spinning tops and marbles" (Wright, 1966, p. viii). Now the fact is that Bigger was not a mad or someone who was mentally challenged by birth. Something worked silently to change Bigger's attitude towards others. There remains a dilemma in the question either Bigger was responsible for it or not. It is utmost poverty which snatched away all the regular and rational desires of a boy.

### Impact of Bitter Social Position

Social position functions like a regulator in developing one's good personality. In the context of Bigger, Nagy (2013) argues that social position worked for him negatively. In the novel, both social and physical environments make alienated, violent and passive stranger who never gets a meaningful life (p. 3). Bigger along with his younger brother and sister had only one room to share. It is quite natural that a room cannot provide minimum privacy for all. They had to pass every moment with anxiety and shame, "The conditions under which he lives is more than depressing because they are crowded in a room where they have no intimacy and privacy at all" (Nagy, 2013, p. 3). Both Bigger's mother and sister felt embracing to dress themselves. The only solution for them was to turn their heads downwards to other direction to give space for them to protect their dignity. The narrator pointed out the situation describing the facts that the two boys used to avert their eyes and gaze into a far corner of the room so that their mother could rush out of her night gown and put on a pair of step-ins (Wright, 1966, p. 7). The same situation happened when Bigger and his brother had to dress. It was natural that Bigger could read his mother's face but he had no possible ways to help his mother. As a result, his mother always scolded him intensively, "Bigger, sometimes I wonder why I birthed you,' she said bitterly" (Wright, 1966, p. 11). Like other children, Bigger wanted a good childhood but he could not understand his difference. His mother used to express frustration shouting that they would not have to live in this garbage dump if he had minimum manhood in him. This ill manner of his mother hurt him all the time. For that he

developed a kind of sense of hatred towards his own existence.

### Question of Identity and Security

Bigger was restless not only for family crisis but also for bitter images of childhood, "Bigger Thomas, the main character of *Native Son*, represents the most convincing example of the split self in Richard Wright's fiction. His case is not an unusual one in terms of external perception, human interaction or social identity" (Shakir, 2017, p. 344). He was tormented with minimum security that one should exercise generally. Gee (2016) opines, "*Native Son* demonstrates that violence is perpetuated by white objectification of blacks. In treating blacks as objects, whites create an environment that precludes black identification as human" (p. 14). All the time he was scared of something terrible, "Every time I think about it I feel like somebody's poking a red hot iron down my throat" (Wright, 1966, p. 23). From this statement it was enough clear what type of horrible moment Bigger had to pass throughout his early life. Of course, it must have negative consequences on Bigger's next life. In the novel Bigger says, "Sometimes I feel like something awful's going to happen to me" (Wright, 1966, p. 23). The question of security haunted Bigger a lot. "Suppression of Bigger's human identity renders him indifferent to the suffering of other human beings" (Gee, 2016, p.15). He always felt the lack of security wherever he went. To confirm his security he had to keep both knife and gun with him. Gee (2016) includes, "In seeking to eliminate shame, Bigger turns to violence. Violent acts create a semblance of control and meaning that endows him with power" (p.17). By the way, it is clear how terrible situation Bigger had to experience. As a part of proof, the narrator states in the novel, "He was going among white people, so he would take his knife and his gun; it would make him feel that he was the equal of them, give him a sense of completeness" (Wright, 1966, p. 44). This incident invites the issues like inequality and discrimination in the United States.

### Whites' Dominance and Maltreatment

Mu'in (2016) begins his argument stating, "The historical fact shows African-Americans lived under white domination. In the past time, they were enslaved by White Americans. When the slavery was abolished after the Civil War, the black people were regarded as inferior citizens" (p. 58). People should have the space to move freely whatever the skin color is. But it mattered in Bigger's life. According to Ayan, "Bigger's background has not prepared him to accept being treated as a human. He is shocked by fair racial treatment and is unable to respond to them as individuals, only as white people" (2011, p. 137).

Bigger had some desires to be treated equally from the perspective of a developed nation like the United States. Instead, he always faced the question of color and social dignity. No matter whether the color of a person is black or white, the color of blood is similar— red. Bigger knew this equation well in terms of expectations. In reality the result of the equation is dissimilar. To show Bigger’s reaction to the established discrimination the narrator writes, “Goddamnit, look! We live here and they live there. We black and they white. They got things and we ain’t. They do things and we can’t” (Wright, 1966, p. 23). Living in a same country holding similar identity card, it was hard for Bigger to accept the reality. He wanted to revolt. But there remains no space to put his reaction. Therefore, it is better to keep emotions folded and repressed. But the question is how long Bigger will carry this load. Day by day, the load is being overloaded. As a natural being human heart itself has its own limit in the sense of capacity. Bigger was tormented not only by fear of security but also by the artificial and irrational deprivation created by the whites. “Bigger and his friends plan to rob Blums store which is a white man’s store. But they cannot muster the courage to do so, due to their fear of white authority” (M. Ravichand and Latha, 2014, p. 2). Bigger was moving to a world holding some questions in his hand to get answer. The narrator includes Bigger’s questions, “Why they make us live in one corner of the city? Why don’t they let us fly planes and run ships...” (Wright, 1966, p.23). By putting three consecutive dots, it can be understandable that Bigger had many questions to be replied. To Bigger this big country is nothing but a prison, “It’s just like living in jail” (Wright, 1966, p. 23). Even there remains an example of playing “white”. Bigger says, “Let’s play ‘white,’ Bigger said, referring to a game of play acting in which he and his friends imitated the ways and manners of white folks” (Wright, 1966, p. 21). Bigger also claimed that if he was not a black having some money, he could have access to plane. The discrimination can be visible in conversation between Gus and Bigger:

“They got everything,” Gus said.

“They own the world,” Bigger said.

“Aw, what the hell,” Gus said, “Let’s go in the poolroom?” (Wright, 1966, p. 25)

Because of being black, Bigger and his friends had to live in the corner of the city. On the other hand, the whites used to stay in the comfortable cottage.

### **Lack of Education and Father’s Murder**

If education could be provided properly, Bigger’s nature could be different. According to Mu’in, “The whites discriminated the blacks on the basis of housing, employment, law enforcement or law protection,

education, economy or business, and other aspects in their social lives” (2016, p. 60). Whatever discrimination, challenges or struggles he faced, he could overcome those by polishing his nature with the light of education. “Since the white men had received educational opportunities denied to Bigger on the basis of race and since their linguistic environment would increase the possibility of their detecting Bigger's deviation from Standard American English, they fail on an intellectual level” (Walls ,1985, p.125). But Bigger was so ill-fated that he had to begin a hard life before completing minimum education. In the text one of Bigger’s friends named Gus remarks, “If you wasn’t black and if you had some money and if they’d let go to that aviation school, you could fly a plane” (Wright, 1966, p. 20). Since Bigger had no money and lost his father accidentally, he could not continue his education. Bigger lost his father at an early age. If Bigger’s father had been still alive, he could have a different life story. If he died of any disease or by an accident, Bigger could accept it as a part of reality or ill fate. When he saw that people killed his father in a riot, it was unbearable to a little child like him. The shocking incident is that his family could not demand for justice. In his little heart, Bigger had to carry this tragedy. This single word “Dead” has profound meaning to Bigger. Once Bigger had a heart full of love and compassion. But this same heart has been replaced by utmost frustration, anger and hatred.

### **The Impact of Jan and Communism**

Bigger Thomas had less knowledge on communism. To him communism meant old house and strike of trade unions. So, Bigger had no intention to engage in communism, “He didn’t want to meet any communists. They didn’t have money. He felt that it all right for a man to go to jail for robbery, but to go to jail for fooling around with reds was bunk” (Wright, 1966, p. 65). It is Mary Dalton’s friend Jan who installed the basic concepts of communism in Bigger’s mind. Therefore the knowledge and good manner worked behind to make Bigger indecisive. Once Bigger Thomas knew the white would not accept the black at any cost. Getting good manner from Mary and Jan, Bigger Thomas fell in confusion. Many questions came to his mind when Mary smiled at him. The narrator noted what Bigger thought, “Was she laughing at him? Were they making fun of him? What was it that they wanted? Why didn’t they live him alone?” (Wright, 1966, p. 67)

While he was walking with them he was thinking of other people in the street. Bigger was much more concerned about his skin color. In order to prove his thoughts in conscious and unconscious mind, the narrator recorded Bigger’s thoughts, “Did not white people despise a black skin? Then why was Jan doing this? Why was Mary



standing there so eagerly, with shining eyes?" (Wright, 1966, p. 67) It was Jan who corrected Bigger later, "Bigger, please! Don't say sir to me...I don't like it. You're a man just like I am; I'm better than you. May be other white men like it. But I don't" (Wright, 1966, p. 70). For the first time Bigger Thomas heard that both black and white are similar human being. Jan's statement is relevant here:

Never in my life have I been inside of a Negro home. Yet they must live like we live. They're human . . . There are twelve million of them . . . They live in our country . . . In the same city with us . . . (Wright, 1966, p. 70).

The fact is Jan told these as a part of his communist thought. Bigger Thomas could not believe his ear. It is that Bigger who once used to keep knife and gun with him to be equal. But today he is getting recognition without any arms especially from a white. When Bigger heard about the revolution that Jan was working for, he was more surprised. Jan commented:

After a revolution it'll be ours. But we'll have to fight for it. What a world to win, Bigger! And when that day comes, things'll be different. There will be no white and no black; there'll be no rich and no poor (Wright, 1966, p. 69).

#### IV. THE CONSCIOUS REFLECTION OF UNCONSCIOUS DESIRE

Bigger Thomas developed a concrete concept of the whites from his early age. According to Mu'in, "Bigger always hated and disturbed the whites. His hatred toward them was based on his opinion that the whiteness was evil and this made him to refuse the whites' offer to solve his people's problems" (2016, p. 63). Bigger could stay with his people making friendship with fear and hatred. Before coming to Dalton's house Bigger thought, "Why had he come to take this goddamn job? He could have stayed among his own people and escaped feeling this fear and hate. This was not his world" (Wright, 1966, p. 46). When he came to Dalton's house, he experienced a different world. The set up his brain took one after another earlier met a new environment. Now Bigger fell in a dilemma between past and present as well as good and bad. The narrator included Bigger's later transformation, "He had not expected anything like this; he had not thought that this world would be so utterly different from his own that would intimidate him" (Wright, 1966, p. 47).

However, in course of time both his conscious and subconscious mind began to function at a time. For that he faced a new kind of crisis. This crisis directs him to face

new confusion. When Bigger Thomas met Mary Dalton, he was surprised, "He had never seen anyone like her before. She was not a bit like the way he had imagined she would be" (Wright, 1966, p. 54). For the first time Bigger experienced a different kind of relationship between Mr. Dalton and his daughter Mary Dalton. In a conversation Bigger heard her to criticize her own father calling a capitalist. Like Mary Dalton, Mrs. Dalton was surprising for Bigger. Although she was blind, she had great affection for the colored people, "That was Mrs. Dalton," the man said, "She's blind" "Yessuh" "She has a very deep interest in colored people" (Wright, 1966, p. 49). All these positive attitudes seemed to him very strange. "It made him uneasy, tense, as though there were influences and presences about him which he could feel but not see. He felt strangely blind" (Wright, 1966, p. 48). Mr. Dalton was also different and supportive. When Bigger talked to him, he felt something unusual, "The man was gazing at him with an amused smile that made him conscious of every square inch of skin on his black body" (Wright, 1966, p. 47). All these new experience, new people and different behavior challenged Bigger's own world, "Strange objects challenged him; and he was feeling angry and uncomfortable" (Wright, 1966, p. 47).

Before claiming Bigger a killer or criminal, some rational and probable reasons can be considered. It was Bigger's ill fate which brought him to Dalton's house. If he got enough food, shelter and education, Bigger could have an enjoyable life. It was quite rational to think as a native. If Bigger never came to Dalton's house, there would be no question of accident or killing the sweet girl Mary Dalton. By the way, Bigger did not have to see the cruel face of fatal destiny. If his father was not killed in the riot, Bigger would not be so rude and impulsive. If there remained no discrimination or white dominance, Bigger could not keep knife or gun with him. The world could experience a well-educated and good mannered Bigger.

On the other hand, if Mary's mother would not be blind, she could see the incident and kick out Bigger from his house. This incident could save Bigger's life. "Mrs Dalton throws 'a chance' at Bigger. But Bigger's blindness does not allow him the cognizance of the opportunity, and so the opportunity slips away, falling him back to the silence of his being" (Onunkwo, 2017, p. 109).

The most important thing is Mary's childish action. Bigger Thomas had no intention to touch Mary let alone kill her. It was Mary who drank wine and sought help from Bigger, "Help me, Bigger. I'm stuck" (Wright, 1966, p. 81). If Mary behaved rude with Bigger, he would take different initiative. Their good manners closed all the probable doors for Bigger. As a human being, Bigger became sympathetic to Mary's odd situation. M.

Ravichand and Latha (2014) remarked “He kills her out of fear, out of his certain knowledge that he would be suspected unjustly of having raped Mary, a white girl” (p. 4).

Since Mary was drunk and crazy, Bigger could do anything. But it was seen that Bigger was very loyal and conscious of his action. He carried Mary’s heavy weighed body taking all the risks of his life. To save his Job Bigger could share all the secret actions of Mary with Mr. Dalton. But Bigger was not selfish or self-centered, “He watched her with a mingled feeling of helplessness, admiration, and hate. If her father saw him here with her now, his job would be over” (Wright 81). Forgetting all the earthly pleasure when a man extended his helping hand to a helpless girl, this high hearted man had to face the charge of raping or killing someone. Another concern is– if Mrs. Dalton would not enter into Mary’s room at that time, the story line could be normal and nonfatal. But it is observed that the accident happened upon an accident. What Bigger did was accidental because he had no personal interest to enter Mary’s room. Therefore, Bigger’s entrance was accidental. On the other hand, the timing of Mary’s mother’s entrance was also accidental. She could come after Bigger’s departure. There could have dozens of alternatives which could save Bigger. But Bigger was so ill fated that nothing happened in his favor. According to Gee, “As the novel comes to a close, Bigger is able to find peace through exploring his newfound human identity. It is evident, however, that Bigger will never experience the full benefits of being human; humanization is not enough to save him from his impending death sentence” (2016, p.17-18).

Up to Mary Dalton’s death, Bigger was reasonable, logical and rational. But what he did later in the name of release raised many questions. This was certain that Bigger could not escape from the permanent equation. After Mary’s death, a different Bigger is seen. The man who was hundred percent honest to a sweet girl is now planning to put the charge on Jan’s shoulder. It is that Jan who for the first time recognized Bigger with profound dignity. The narrator included Bigger’s plan, “But there was still a better way! Make them think that Jan did it. Red’s do anything” (Wright, 1966, p. 87). Bigger’s next plan was more astonishing, “He would tell them that he had brought Jan and Mary home in the car and Mary had asked him to go with her to her room to get the trunk—and Jan was with them!” (Wright, 1966, p.87). What Bigger wanted was to escape from going to electric chair, “She was dead; she was white; she was a woman; he might be caught; he did not want to be caught” (Wright, 1966, p. 88).

To get rid of that electric chair he could hide himself or do something else. The dreadful actions Bigger performed

were highly questionable. The first thing he did was his plan to burn Mary’s dead body, “He stared at the furnace. He trembled with another idea. He –he could, he-he could put her, he could put her in the furnace. He would burn her! That was the safest thing of to do” (Wright, 1966, p. 89). Bigger did it consciously.

Now the question is how a man can burn a girl having a compassionate heart for all. It was factual that Bigger was doing everything to save him. But planning to burn someone’s dead body is more dreadful and cruel job than his previous action. According to Nayar, “Repression is the hiding away of something in our minds; what is hidden away exists in our unconscious. Guilt-inducing desire and traumatic events such as the death of a loved one or abuse are quickly shunted out of the unconscious and relegated into the unconscious, to emerge only in particular moments” (2010, p. 65).

It is known to all that Bigger’s father was killed unlawfully. Since Bigger could not take revenge, it waited to be reflected in particular moments. At the same time, Bigger wanted education, facilities and freedom like the whites. He wanted enough food, a comfortable shelter and house for all having individual privacy. White dominance forced him to keep knife and gun with him. He wanted a society free from anxiety, fear and discrimination. Bigger could not meet these basic desires. For that he kept them repressed and folded. This desires tormented Bigger in his unconscious mind. Nayar (2010) remarked, “The unconscious is the greatest threat to our identity as rational humans” (p. 65). Since Mary was dead, she was helpless. It is true that Bigger wanted to hide her. At the same time Bigger got reasonable space to show his unconscious desire consciously. Nayar’s remark can be more relevant here in the context of Bigger, “However, what is repressed does not always stay repressed” (Wright, 1966, p. 65). Bigger could end the process here. But his next action is the application of the knife that he always kept in his pocket. According to Ward, “The metaphor of ‘depth’ implies a stratified concept of the mind, one layer laid upon another. It is often assumed that the ‘deeper’ the level, the more ‘primitive’ and dangerous the contents” (2010, p. 9). Bigger cut Mary’s throat with a sharp knife, “He got his knife from his pocket and opened it and stood by the furnace, looking at Mary’s white throat” (Wright, 1966, p.90). Later it is seen that Bigger was in confusion either he would do it or not. What he did finally was beyond imagination, “Quickly, he wrapped the head in the newspapers and used the wad to push the bloody trunk of the body deeper into the furnace. Then he shoved the head in the hatchet went next” (Wright, 1966, p. 90).

Now the question is why Bigger did it consciously at the end. Bigger himself answered at the end of the section

“Fate”, “I didn’t want to kill!” Bigger shouted. “But what I killed for, I am! It must ‘ve been pretty deep in me to make me kill!” (Wright, 1966, p. 392) The term “pretty deep” directs the sense of unconscious desire that Bigger had repressed in his mind for long.

## V. CONCLUSION

It is true that Bigger killed Mary Dalton accidentally. No matter whether it is an accident or something unintentional, it cannot be denied that Bigger was innocent. The traumatic childhood he passed the unforgettable memories of fear and discrimination he installed once in his brain, and the injustice after his father’s murder must have a consequence on Bigger’s restless mind. From psychoanalytic perspective, Bigger shut the door of a room having unexposed cries, miseries and desires. He controlled his unconscious desire up to the incident of killing Mary. Later Bigger could not control himself and got a vacuum to expose his hidden and repressed desire. The incident of cutting Mary’s throat and burning her entire body consciously was enough to prove the reflection of Bigger’s unconscious desire.

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