

ANALYZING SOME ASPECTS OF THE “BACK HOME SYNDROME”

Many have written extensively on this subject “going back home” and I wonder whether it was deliberately induced. I personally have engaged in several discussions, but I have never ventured to express myself in writing. I must alert readers that I am not trained in the art of behavioral science nor am I a scientist by any given definition, but I am now addressing this topic as a layman in asserting that one should assess and evaluate one’s coming into “being” which should be the focal point of developing the “self.” This examination aids one in coming to grips with one’s own reality in understanding “fear” and the awareness of the fundamentals of nostalgia that is submerged in the “back home syndrome.”

Some migrants, due to educational and economic necessity, leave a society into which they were born without evaluating their “being”: who am “I”, what am I doing, and what is my “role” in the universe? With this lack of “self” and identity, they transport themselves into other societies where some are trained and conditioned to be social agents of perpetuating a system without coming to grips with their own coming into “being.” Hence they emerge into the megalopolis dumfounded and with the deep seated psychological propellant of “going back home” which needs to be examined individually and holistically.

Isolation propels some to embrace religion, belonging without embracing their “being”—a sense of pluralism while promulgating a false reality, false identity hinged on creating an external identity alien to their “being.” We are conditioned to look outside of “ourselves”—escape our identity. God, the omnipotent “one,” is outside of “self.” As we continue to wrestle with the idea of “self” and “being,” we gravitate more and more to “back home” which I am characterizing as a relegated phobia of embracing the new society which causes us

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to be grasping at the wind. This creates a state of ineptness which causes us to criticize being here and not there notwithstanding that we never identified with the society that we left never participated; even by scribbling in the dark to acquire and identify “self.” This drive to return can be translated as an economic necessity and a yearning to return to live comfortably manifested and visualized with iron bars and guards. There is no human development, but how can this be measured if we are not part of ourselves—exclusive. We are the planet, we are society, not alien designate. We are the universe, embrace it, find “self,” identify “self,” then go to “God”! One cannot achieve both simultaneously.

On a more personal level let us look at my experience. I was born into a village, conditioned by the tools of colonization which were reinforced through formal training. I embraced the ramifications of it continually, thus causing me to cleanse “self” by purging through examination of the core of “being.” I formulated and created an identity and balance masked with religious realities, respect for culture, and all peoples; and the desire to serve the common good.

I went “back home” to contribute to the upliftment of the human spirit, but according to the establishment, I was not qualified to serve—justifiably so for others held the power. I was alien and alienated and I understood the duality. But a friend whose mission was different, offered this analysis to the dynamics of my plight. “Some better than some” (I was not perceived as part of the system). What an analogy! He did not understand my being.

My reason for being there was a search for “self”—finding or creating an identity. Members of my family who joined me, differed in their parameters and circumstances. They were there under the umbrella of a family unit and due to the narrow social and political climate it was advisable after mutual discussion for them to leave. I understood the nature and depth of my own “self” purification. “Not theirs” I resolved the conflict of duality. “Coming home.”

*Life force/forces – cave of the moon/moons, exaltation of the fire within!

There is also this tendency in the “back home syndrome.” One goes back to visit...someone dies, we send or carry them back home...someone is sick, we send them home...someone is old, we send them home...we open businesses, we invest, we build mansions, we trade, we marry, we send barrels, send money, send automobiles, we send, send, send...We even use the “back home” theme as a form of punishment, for therapy, and also alienating conveniently. These outlined factors are linked to the search for “self” and identity.

My other first-hand experience with this desire for return occurred recently. I received a telephone call on Tuesday May 20, 2003 and was instructed to call my sister Jean which I did. My sister, whom I love dearly, indicated that she had solved the problem. She had intended to ask me to have Desiree, another sister, stay at my home because she (Jean) was expecting guests. But she would send her “back home.” I said “see you, bye.”

I am submitting that a lack of “self identification” which is implicit in the “back home syndrome” would cause one, who is not in a declared war zone or incapacitated, to defend a position of total disregard for human worth by not giving some one an opportunity of “being” to make a decision “to go” or not to. I am not qualified to make such decisions, because managing “self” is too complex and complicated for “me.”

Going “back home” to Buxton, a village and society under siege. Is that a necessity? How inappropriate—you understand the dynamics in the syndrome where many are fleeing using any means necessary and the desire to return is trumped or fancied. Can you imagine and analyze what will be the state of the society and culture if everyone went “back home?” Will there be room for dissent and harmony while creating a way for deportees, who are shepherded back?

Will you go back home? I am just asking, when?