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KAZUO ISHIGURO'NUN THE REMAINS OF THE DAY ADLI ESERİNDE SÖYLENMEMİŞ TRAVMA VE DUYGUSAL BASTIRMA

UNSPOKEN TRAUMA AND EMOTIONAL REPRESSION IN THE REMAINS OF THE DAY BY KAZUO ISHIGURO

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ÖZET

Bu çalışma, Kazuo Ishiguro'nun *The Remains of the Day* (Günden Kalanlar) adlı eserindeki duygusal bastırma ve sessiz trajediyi, Stevens'in psikolojik ve kültürel özelliklerine odaklanarak inceler. Okuyucuların, Stevens'in babasının ölümü, Miss Kenton'a karşı çözülmemiş duyguları ve Lord Darlington'a yönelik büyük hayal kırıklığı gibi derin kişisel zorluklardan korunmak için aşırı görev bilinci ve profesyonelliğine sığındığını gözden kaçırdıkları öne sürülür. Tez, Freud'un savunma mekanizmaları kuramına dayanarak, Stevens'in duygusal uzaklığının ve katı sosyal görev anlayışının zihinsel acıyı bastırmak amacıyla bilinçdışı stratejiler olduğunu iddia eder. Stevens'in güvenilir anlatımı ve sessizlikleri, Ishiguro'nun gerçekçi eserinin Britanya yaşamına sempatiyle yaklaşırken aynı zamanda Britanya'daki sınıf sistemini ve stoacılığı eleştirdiğini ortaya koyar. Makale, Stevens'in savaş sonrası Britanya'ya dair bastırmalarını analiz ederek, aristokrasinin ve hizmet ile sadakat değerlerinin çöküşünün, Stevens'in içsel çözülmesiyle paralel olduğunu gösterir. Ishiguro'nun ana karakterin acısını sessizlik ve alt metin aracılığıyla nasıl yansıttığı, psikanalitik ve anlatıbilimsel yöntemlerle ele alınır. Sonuç olarak *The Remains of the Day*, yalnızca bireysel bir başarısızlık hikâyesi değil, aynı zamanda toplumsal normlara uyum sağlamanın ve duygularla yüzleşmemenin bedeline dair derin bir yansımadır. Bu makale, travma, sessizlik ve kimlik temaları üzerinden Ishiguro'nun eserine yeni bir yorum getirerek, kitabın günümüzde ruh sağlığı, duygusal emek ve kültürel algılar üzerine yapılan tartışmalara nasıl katkı sunduğunu göstermektedir.

Anahtar Kelimeler: duygusal bastırma, travma, güvenilir anlatım, Britanyalı stoacılığı, Kazuo Ishiguro

ABSTRACT

This essay examines Kazuo Ishiguro's *The Remains of the Day*'s emotional repression and silent tragedy, focusing on Stevens' psychological and cultural traits. It claims that readers overlook Stevens's extreme duty and professionally shield him from deeply personal difficulties like his father's death, his unresolved affections for Miss Kenton, and his severe disillusionment with Lord Darlington. The thesis uses Freud's defense mechanisms to claim that Stevens' emotional remoteness and rigorous social duties are unconscious ways to avoid mental anguish. Stevens' unreliable narrative and silences reveal that Ishiguro's realist work, while sympathetic to British life, criticizes the British class system and stoicism. The essay examines Stevens' suppression of post-war Britain, revealing how the aristocracy and values of service and dedication came apart, like Stevens. Ishiguro's use of quiet and subtext to show the main character's agony is examined using psychoanalytic and narrative methods. It concludes that *The Remains of the Day* is a story about failure and the cost of following social norms and not facing one's feelings. This article reinterprets Ishiguro's work through trauma, quiet, and identity. It illustrates how the book still applies to mental health, emotional labor, and cultural perceptions.

Kazuo Ishiguro, trauma, emotional repression, unreliable storytelling, and British stoicism.

Keywords: Emotional repression, trauma, unreliable narration, British stoicism, Kazuo Ishiguro.

INTRODUCTION

In Kazuo Ishiguro's *The Remains of the Day*, the protagonist Stevens, an aging English butler,

embodies the complex internal struggle between unwavering professional dedication and the suppressed emotional pain that underpins his identity (Waham, 2023: 17). Through Stevens' narrative, which is notably unreliable and peppered with fragmented recollections, Ishiguro crafts a delicate critique of British societal ideals, particularly the stoicism associated with the aristocratic class, and how these cultural standards shape and often distort personal truths (Memon, 2024: 42).

The novel's narrative technique of memory and nostalgia functions as a double-edged sword; it both preserves Stevens' dignity and serves as a barrier to confronting deeper emotional realities (Duangfai, 2018: 115). For instance, Stevens' frequent reminiscing about his past service at Darlington Hall reveals a tendency to romanticize days gone by, which ultimately obscures his capacity to face issues such as the death of his father, with whom he had a conflicted relationship (Rema, 2015, p. 62). Stevens' heartfelt but repressed feelings for Miss Kenton, the housekeeper, remain unspoken, emblematic of the broader cultural expectation to maintain emotional restraint, even at the expense of authentic connection (Waham, 2023: 19).

Ishiguro meticulously employs the motif of silence, illustrating how the suppression of feelings functions as a defense mechanism that shields Stevens from confronting inner trauma, such as his guilt over his role in Lord Darlington's political misjudgments and his feelings of lost love. The way Stevens navigates his memories—often tinged with nostalgia—exposes the psychological toll of emotional repression. His memories are fragmented and often filtered through a lens of dignity and propriety, yet beneath this veneer lies a hollowness that underscores the costs of conforming to rigid social codes (Das & Dhawan, 2024: 505).

Furthermore, the novel examines notions of personal and national identity—how individual self-perception is molded by societal expectations rooted in class hierarchy and cultural stoicism. Stevens' unwavering commitment to duty reflects a desire to uphold the dignity of his profession and, consequently, his self-image (Rema, 2015, p. 76). Yet, it also signifies a failure to embrace vulnerability, which Ishiguro subtly suggests leads to a life devoid of genuine emotional fulfillment. As Stevens journeys from Darlington Hall to the English countryside, the narrative unfolds as a reflection on the tragic consequences of unacknowledged grief and emotional suppression—issues that resonate profoundly with contemporary discussions on mental health and emotional labor (Memon, 2024: 55).

Ishiguro's use of unreliable narration, coupled with stylistic choices that emphasize hesitation and ambiguity, invites readers to question the reliability of Stevens' account and to consider the internal silence that echoes beneath his measured exterior. This narrative strategy not only reveals Stevens' internal contradictions but also underscores the universal human tendency to hide pain behind a facade of stoicism (Rema, 2015: 81). The novel thus becomes a mirror reflecting on the broader societal implications of cultural constructs that valorize emotional restraint at the cost of personal authenticity.

Ultimately, *The Remains of the Day* challenges its readers to question the true meaning of dignity and the courage it takes to confront one's feelings. Ishiguro's nuanced portrayal of Stevens as both a product and a victim of a restrictive social ethos encourages reflection on the importance of vulnerability for personal growth and mental well-being. This poignant portrayal remains relevant, highlighting the ongoing societal struggle to balance societal expectations with authentic human expression, especially in an age increasingly aware of the importance of mental health and emotional openness.

THE REPRESENTATION OF EMOTIONAL REPRESSION IN BRITISH SOCIETY IN THE EARLY 20TH CENTURY

Kazuo Ishiguro's novel *The Remains of the Day* offers a rich picture of his protagonist, Stevens, who is the very embodiment of British stoicism. The idea of defensive mechanisms that Sigmund Freud developed is very important for understanding how people deal with tension and conflict within themselves. These unconscious mental tricks help keep the mind safe from thoughts and sensations that are too hard to deal with directly. Defense systems help keep emotions stable, even if only for a short time, by changing reality or how we see things. Denial is one of the most well-known defense

mechanisms. It happens when someone refuses to accept an unpleasant fact. This mechanism can be evident in persons who won't accept a medical diagnosis or the end of a relationship, even when there is clear evidence. Baumeister, Dale, and Sommer (1998) say that denial helps people avoid the emotional anguish that comes with facing difficult truths (1090). This may help for a short time, but doing it for a long time can make it harder to solve problems and grow as a person. To improve mental health and well-being, it's important to know about defense systems. Cramer (2015) talks on how these mechanisms can help shape a person's personality. He says that using and changing these mechanisms over time is related to emotional maturity and psychological adjustment (531). From this developmental point of view, some defenses may be more typical in childhood, but others, like sublimation or comedy, are seen to be better for adults. Vaillant (1992) did a lot of research on the historical roots of defense mechanisms, tracing their development from Freud's early psychoanalytic theories to more modern models (16). Vaillant also helped put these processes into a hierarchy from immature to mature, which helped us understand how they are used in therapeutic settings. Cramer (2012) talks on how important it is to look at defense mechanisms as signs of mental health in the context of psychological assessment and diagnosis (196). These processes are not just ideas; they are useful tools for therapists to learn about how people deal with problems and plan treatments. Bowins (2004) gives a modern view of defensive mechanisms, saying that they are not only protective but also adaptive psychological functions that help people stay strong and control their emotions (4). He says that instead of only seeing these defenses as signs of mental illness, we should also see how important they are in daily life and therapy. Defense mechanisms are important tools for keeping your mind balanced and dealing with inner turbulence. These systems show how complicated the human mind is when it comes to keeping everything in balance, from ignoring painful truths to turning stress into useful tasks. Continued research and use in clinical settings show that they are still useful for understanding personality, development, and treatment outcomes.

Stevens' unrelenting dedication to his butler's duties throughout history is a major factor that exposes much about his inner existence. Often, this focus on duty masks emotional trauma and more profound repression. Believing that his worth is defined by serving his employer with the utmost loyalty, Stevens holds onto his position in the Grand Estate of Darlington Hall. This commitment shows a cultural critique of the system of the British class, in which social standing significantly shapes its identity and its values (Waham, 2023). Stevens is anchored in the historical background of his education; his dedication to duty is not only a personal choice. Growing up at the start of the 20th century, when the British upper class had great influence, the lower class was formed by strict social expectations. These expectations led him to believe that, particularly for someone in his situation, showing his feelings could indicate weakness. Therefore, it internalizes the idea that the preservation of stoic professionalism is very necessary, even at the expense of his well-being. The emotional repression is a defensive strategy to escape the agony of unfulfilled relationships and lost chances (Waham, 2023). The narrative illustrates how Stevens's reliance on service may cause a major divergence between his own emotions and the persona he projects. Stevens, for instance, frequently thinks back on his history and the choices he has made, especially about his relationship with Miss Kenton, the former cleaning lady. He rationalizes that loyalty to her duty is more respectable than facing emotional problems related to his affection for her. This act shows how the British ideal of stoicism can impede genuine human connections, hence emphasizing a larger criticism of the cultural beliefs that prioritize duty over personal feelings. Stevens' destiny reflects the larger consequences of the British class system. His place in this hierarchy defines him, so he struggles to view himself apart from his roles. Stevens's sacrifices for the obligation mirror the price of following rigidly to society's standards rigidly. Moments of introspection show that even while he argues the need for dignity in his work, he also ignores his own emotional well-being and personal development (Waham, 2023). For example, internal conflict and the suppression of sympathy are emphasized when he says, "I paused out in the corridor, wondering if I should go back, knock and make good my omission. But then it occurred to me that if I were to do so, I might easily intrude upon her private grief... the thought provoked a strange feeling to rise within me" (Ishiguro, 1989: 128). This moment highlights Stevens' internal struggle to process his empathy. His decision to suppress his concern exemplifies the cultural norm of emotional restraint. The "strange feeling" suggests the beginning of emotional tension that he consciously chooses to ignore, illustrating the suppression of genuine feeling to uphold his dignity and

professional facade.

Stevens' deep dedication to duty acts as a major lens through which the problems of emotional repression and trauma are examined, revealing not only his internal battles but also the societal expectations that shape and define his existence. His job as a butler calls for professional and stoic conduct, which directly adds to his separation from real feelings (Rema, 2015). His behavior mirrors the societal expectations placed on people in British society, particularly about class and professionalism, since he gives his duties top priority over his emotions. His adherence to duty shields him from confronting the agony of his past, especially his love lost to Miss Kenton and the emotional fallout of her commitment to Lord Darlington, hence becoming a coping technique. His emotional suppression is seen in his justification of his relationships and experiences. Many people think his sense of dignity is connected to how effectively he does his responsibilities, which makes him view emotional expression as a weakness. This view supports a cultural narrative of British stoicism, in which emotions are downplayed or even seen unfavorably. According to academics, Stevens epitomizes the English butler par excellence, whose sense of honor and loyalty dictate duty over personal enjoyment. Ishiguro attacks these ideas seen through this prism since they imply that strict following of duty causes personal pain and more serious social issues created by class structure (Rema, 2015).

Stevens's coping strategy is also tightly linked to its trauma, which shows in its selective recollections and perspective on its life decisions. Often, rather than confronting their feelings about love and loss, they explain their previous deeds as required sacrifices for duty. This avoidance strategy may be viewed as a more general observation on how societal expectations drive individuals to stifle their emotions. Their unacknowledged emotions cause a hollow life that mirrors the uncounted lives of many people who strictly follow social standards (Rema, 2015) suffer. Examining Stevens's emotional repression as a byproduct of his dedication to duty reveals that Ishiguro not only recounts a personal narrative but also attacks the biggest cultural and class structures forming personal identities. Social pressures that define how one should act emphasize even more the conflict between personal wants and societal expectations. Caught in this duality, Stevens shows the negative effects of emotional denial and the need to acknowledge feelings behind a mask of stoicism (Rema, 2015). Kazuo Ishiguro shows the great psychological battles Stevens must confront in the book using his shattered memories. An English butler, Stevens, takes great pride in his dedication to duty and devotion. This commitment, therefore, has a price. Reflecting his inner struggle and emotional concealment, his recollections are frequently fragmented and lacking. These recollections, as Memon (2024) notes, expose a deep struggle between his feelings of duty and the events that have shaped his life.

Stevens' journey to see Miss Kenton, a former housekeeper with whom he had a major but unacknowledged relationship, sets off his recollections. Stevens is shown to be ready with times of happiness, remorse, and yearning by the story structure's present and past oscillation. For instance, his work recollections of Darlington Hall expose not just a commitment to duty but also the times he might have shown weakness, as when he couldn't tell Miss Kenton how he felt. In these situations, the story shows how strongly ingrained ideas of duty and professionalism stifle a genuine emotional link. "Good gracious, Mr. Stevens, it isn't anything so scandalous at all. Simply a sentimental love story" (Ishiguro, 1989: 121). This quote illustrates Stevens' tendency to downplay or hide his emotional reactions, reinforcing repression. His attempt to dismiss the book as trivial hides his inner vulnerability, epitomizing emotional suppression.

His fractured memories serve as a critique of the British cultural norm encouraging stoicism in emotional expression. While Ishiguro uses Stevens to reveal the suffering underlying this veneer, British society frequently values the capacity to repress emotions as a virtue. The committee's dedication to duty covers its unresolved trauma. Historically, it usually means "dignity," a notion that reflects not only its professional identity but also its emotional suppression. Memon (2024) contends that Stevens's pursuit of happiness is hampered by his preoccupation with preserving dignity, which also causes him to face the truth of his unhappy life. Ishiguro's story also highlights the class system ingrained in British society. Butler's part as Stevens puts him in a situation that stresses the self-service. His encounters with Lord Darlington show the loyalty he has for his bosses despite their morally dubious behavior. A troubling respect for a man who advocates dubious ideas colors Stevens's

recollections of these events. Reflecting the societal beliefs of the day, this blind loyalty often obscures human agency and moral concerns in favor of class and duty. "I believe I realized even at the time that my explanation to Mr Farraday—though, of course, not entirely devoid of truth—was woefully inadequate. But when one has so much else to think about, it is easy not to give such matters a great deal of attention, and so I did, indeed, put the whole episode out of my mind for some time" (Ishiguro, 1989: 93). This moment captures Stevens's inclination to suppress and reject emotional pain, hence mirroring the more general society mentality that honors stoicism over vulnerability. His admission of insufficient justification reveals an interior struggle—an internal anguish hidden under his professional facade. Ishiguro's application of Stevens' broken memories here questions how societal expectations promote emotional concealment, hence hindering real emotional expression and finally causing internal conflict and unhealed pain. His shattered memories so highlight the struggle between personal and societal standards, therefore revealing the agony underneath that results from his sense of responsibility. Ishiguro deftly attacks the British social order, warning against prioritizing duty and decoration at the cost of emotional health, therefore conveying a yearning for relationships that is still unfulfilled. Long a part of British society, areas like calm and moderation have encouraged people to stifle their emotions. Stevens fits this concept by showing a front of professionalism and respect in line with social norms. Often focusing on duty, he neglects his emotional needs, showing how the urge to keep stoic conduct may be damaging (Das & Dhawan, 2024). His relationships with others, particularly with Miss Kenton, expose a deep yearning for connection he cannot reach because of his self-imposed emotional barriers. Stevens's commitment to duty reflects the larger cultural norms that discourage vulnerability as much as it is a personal choice.

The story catches instances where Stevens's emotional suppression shows up as a coping method for his history, especially in his Darlington Hall memories. His ongoing cry of serving Lord Darlington, despite the morally dubious behavior of his employer, emphasizes his conflict between obligation and personal ideals. This tension emphasizes his personality and serves as a critique of a class system demanding devotion to moral issues (Das & Dhawan, 2024).

His predicament is further complicated by the backdrop of post-war Great Britain, a time marked by social upheaval and the debate of conventional class systems. Stevens is still caught in a system that judges stoicism and duty above all else, even as the British Society starts to face the effects of severe class separation. His denial of his emotional needs reflects a broader observation on how class expectations can imprison individuals in positions that reject their humanity. Ishiguro implies via Stevens that these social demands are not only outmoded but also detrimental to human development and recovery as they drive people into a cycle of emotional suppression that may cause trauma.

Ishiguro shows the futility of Stevens's stoicism by employing his unrelenting focus on previous occurrences, hence emphasizing the problem of lost chances for emotional expression. Stevens's memory of his life reveals that his devotion to duty kept him from forming closer ties. The times he remembers, especially his relationship with Miss Kenton, are tinged with regret, hence stressing the emotional price of his decisions. Ishiguro thus critiques not only Stevens' character but also the same underpinnings of British society that promote this moderation at the cost of emotional honesty (Das & Dhawan, 2024). Ishiguro employs particular narrative strategies in the book that influence how readers perceive the character of Stevens and their emotional conflicts. The book challenged the worth of a life lived only for duty through this portrait; it proposed a need for a balance between professionalism and emotional truth. The main character is Stevens, whose thoughts are shown via an inconsistent narrative. This implies that it frequently conceals some emotions and memories or does not reveal the complete truth.

Drag (2014) further contends that this selective memory strengthens class hierarchies profoundly ingrained in British society. Stevens's unrelenting dedication to duty shows the beliefs of the British upper class, where service and hierarchy are vital. Stevens shows how people could be caught inside these social expectations by giving their butler function priority over their emotional growth. Their story choices draw attention to the sacrifices made by persons in lower classes who believe they must follow social expectations.

Furthermore, the design of the book mirrors Stevens's mental condition. Presented non-linearly,

a succession of memories tells the tale. Like Stevens has to balance their background and the trauma it hides, this approach lets readers reconstruct the story. But this broken method also obscures the truth and causes misunderstanding, as well as the uncertainty Stevens experiences regarding his own life decisions. This supports the notion that, although honorable in the view of British society, following duty can cause severe emotional wounds and a disconnection from oneself or others. The inaccurate story serves two purposes in the end: it shields Stevens from the agony of his past and simultaneously reflects the inflexible societal institutions that govern his life. From this perspective, Ishiguro condemns not only Stevens's difficulties but also the larger consequences of a society that prioritizes duty above emotional truth. Often romanticizing the past and emphasizing memories that let him confront the reality of his emotional suppression, he looks back on his life as a butler. This nostalgia is both a burden and a comfort.

Stevens's memories, according to Duangfai (2018), frequently reflect missed chances, especially in her interaction with Miss Kenton. He remembers the times with her that might have resulted in more profound emotional ties, but he decided to give his butler duties top priority instead. Their inner emotions are pushed aside by this unrelenting attitude toward duty and professionalism, hence contradicting their public persona with their private impulses.

As he grapples with the election he took, depending on the service, Stevens' suffering becomes clearer. Participate in a difficult nostalgia dance that exposes Miss Kenton's battle with emotional expression, and remember the interactions with her and the warmth of those times. Deeply ingrained in British society, its belief in the value of stoicism complicates this emotional burden even more. The clearer it becomes that under its surface level devotion to the service, there is a profound fear of vulnerability and connection, the more its memories are founded. The culture that honors this stoicism has trained Stevens to suppress their emotions, hence fostering a sort of emotional solitude. His recollections are not only echoes of a former existence; they are a means of justifying their emotional distance and their incapacity to confront the suffering of missed chances. According to Duangfai (2018), Stevens's nostalgia is a protective mechanism that helps him confront the regret of placing duty above personal satisfaction. Fragmenting his life through the prism of lost possibilities helps him to tell a story in which he can justify his sacrifices while escaping the underlying emotional reality of those elections.

Essentially, Stevens's memories emphasize the interplay between emotional suppression, obligation, and nostalgia. Abundant with longing and remorse, his recollections show the mental toll his dedication to duty causes. Woven into their memories, personal and cultural critiques show how the British notion of stoicism and class hierarchies adds to personal pain. Stevens's journey through his thoughts reveals that the nostalgia he finally values is a reminder of the emotional price of his undesired duty devotion, which highlights how strongly ingrained societal standards can distort human identities. Understanding the emotional condition of Stevens and the larger cultural background of its decisions, therefore, depends on nostalgia as a vital perspective. Kazuo Ishiguro's **The Remains of the Day** offers a rich picture of British society, especially stressing the class structures influencing the people and their relationships. As butler, Stevens embodies the utmost standards of professionalism and responsibility. His social standing closely relates to his sense of self-esteem. Stevens' dedication to his work throughout the book helps him to find a sense of identity, but also causes challenges for emotional expression. This interplay between class and personal identity causes Stevens to stifle his feelings and suffering.

The social structures portrayed in the book reveal how the class enforces personal feelings and priorities as well as social interactions. In the universe of *The Remains of the Day*, butlers like Stevens should assist a facade of stoicism. For his emotional experiences, this expectation drives Stevens to prioritize the requirements of his boss, Lord Darlington. People like Stevens show how class roles restrict emotional expression.

According to Alharbi and Alamri (2024), for Stevens, the pressure of adhering to these social expectations causes a trauma that stays unresolved. Stevens masks his inner conflicts by throwing himself into his responsibilities rather than allowing himself to be seen and showing feelings. His conviction in the grandeur of the duty adds to the complexity of Stevens's self-esteem. Agimi relating

social standing to worth is profoundly ingrained in the British class structure. This link to obligation reinforces the conviction that emotional concealment is a marker of professionalism. In his opinion, being a good butler entails giving up personal wants and emotions. So, Stevens sees his emotional coldness as a strength and commitment to his function. But this story is merely a front hiding more profound pain and regret, therefore implying that this stoic attitude is both a coping tool and a cause of trauma.

The novel also examines how these strict class divides affect others, including Miss Kenton. Miss Kenton's character also shows the emotional fallout of the class system. Unlike Stevens, it is more ready to face emotions and wants at odds with the accepted hierarchy of their partnership. Their exchanges draw attention to the conflict between emotional honesty and class expectations. The framework of the course complicates genuine interactions and stops emotional connections by creating a setting where personal sentiments are downplayed and even denigrated.

Stevens's failure to see his prior choices and their influence on his identity paints the story. Lost chances and repressed emotions cause a profound sensation of loneliness. This seclusion is not only a personal battle; it is a broader condemnation of the British social system that values emotional truth over stoicism and responsibility. According to Alharbi and Alamri (2024), the book finally offers a severely flawed picture of British society. Emotional moderation in the quest of duty perpetuates a cycle of trauma that places people like Stevens in their default roles, therefore stressing the dark side of the cultural expectations surrounding class and duty. Stevens's emotional state is complicated and deeply ingrained in their psychological conflicts. Stevens prioritizes his butler job throughout the book, often at the cost of his emotions and wants. Though it hides the suffering he suffers by repressing his feelings, his dedication to duty acts as a protective shell. His encounters with Miss Kenton, a former Governess of Darlington Hall, reveal this emotional suppression most clearly.

According to Cylinescu (2023), a major cause of Stevens' internal struggle is the contradiction between his wants and professional duties. Though he finds it difficult to say them, Stevens truly loves Miss Kenton. Rather, he follows the anticipated conduct of an English gentleman par excellence, characterized by dignity and restraint. Your commitment to responsibility keeps you from seeing or handling the emotional link it has with it. Their encounters often emphasize this tension since Stevens's failure to express his emotions results in misunderstandings and lost chances for a closer relationship. For instance, Stevens sometimes retreats into the confines of his character just as closeness becomes feasible, away from Miss Kenton, following fast intimacy.

Several significant sequences show psychological tension as Stevens's suppressed feelings isolate him from Miss Kenton. Stevens frequently exploits the professional side of their work when they remember their time together instead of acknowledging the current emotional currents. This attitude shows not only its vulnerability concerns but also a more general critique of British stoicism, whereby expressing feelings is sometimes perceived as a weakness. Celinescu (2023) stresses that this suppression is not only a personal quirk of Stevens but also a manifestation of a societal norm calling for emotional distance, especially about class hierarchies. His dealings with Miss. Kenton often shows how much agony and yearning his emotional terrain is. The times of struggle, when Miss Kenton questions Stevens in his devotion to duty, show how this dedication can separate him. Criticising her tight hold on the past lets her in on her unfinished trauma. Its defense mechanisms kick in; he argues for the need of order and professionalism, therefore intensifying his emotional suppression. Stevens's feeling of responsibility and his concealed inner turmoil create a dynamic push-pull that serves not only as a personal struggle but also as a critique of the damaging character of class hierarchies in British society.

Ishiguro therefore crafts a stirring picture of a guy clinging to the demands of his position and the wants of his heart through Stevens's relationship with Miss Kenton and his unrelenting duty first. The outcome is a profound expression of psychological trauma in which the conflict between social standards and personal emotions produces a sharp sense of loss and alienation. Often struck by moments of introspection, Stevens's path exposes the notion of catharsis since it implies an emotional release potential. But these times are always intimately related to his unrelenting sense of obligation. Stevens's sense of self is formed by his dedication to his butler duties, which makes it challenging for

him to feel or show his feelings. According to Güngör (2023), Stevens's strict duty membership is both a source of pride and a hindrance. Often, the burden of his duties eclipses the times he looks back on his history or the events of transient joy.

Stevens refers to deeper emotional pain in fleeting flashes of self-awareness. For instance, when he recalls his encounters with Miss Kenton, he frequently appears to have an overview of a life rich with emotional content. These thoughts reveal some of him that yearns for the link but is equally terrified of the repercussions of quitting his function. Güngör (2023) emphasizes that these times of self-reflection might be a kind of catharsis; they give Stevens a fleeting opportunity to face his erased emotions. Every time he approaches the awareness of his emotions, though, he retreats into his duties, implying a strong struggle between his inner self and his outside obligations.

Reflecting the social hierarchies that govern his life, Stevens frequently combines his sense of self-esteem with his capacity to serve Lord Darlington. Its social standing links it to actual emotional honesty, which often eludes it. Güngör (2023) underlines that Stevens's feeling of duty usually frames the times he decides to reflect on. Though he imagines the consequences of his past decisions, he ultimately validates the idea that responsibility takes precedence over personal joy. His road trip, for instance, provides a vital backdrop for its insights. He encounters many individuals and events that challenge his stoic demeanor along this journey. Though it is dedicated in these times, there is an underlying tension; Though he is physically at a remove from Darlington Hall, he cannot escape the internalized notions that define what he should feel. Güngör (2023) argues that this emphasizes the irony of Stevens's character: he has the capacity for emotional release but always keeps it, reflecting the intricacy of his dedication to the British stoic. In her self-examination, Stevens' memories of Miss Kenton take center stage. He regularly reflects on their common past, particularly when he understands he could have lost a chance at love. Though these times let him face emotions of remorse, his obligation nevertheless hangs over these revelations. Every awareness of emotion seems to drive him farther into his part, a struggle not only against emotional trauma but also against social norms and class hierarchies that govern how he should act.

The idea of the catharsis captured in the arc of Stevens' describes the difficulties of emotional genuineness. Though hopeful and cathartic, his reflective times were constrained by his class's social pressures and his sense of obligation. Güngör (2023) convincingly shows how this intricate interplay exposes the anguish of lost ties and the price of unshakable involvement, hence reflecting deeper cultural critique of British stoicism and social hierarchies. Presenting Stevens's severity to duty as a main topic, Ishiguro exposes more issues of trauma and emotional repression. Stevens projects pride in his butler position all through the book, thinking his dedication to service equates with nobility. But his dedication also acts as a cover for his suffering and the loss he has experienced over the years. The book shows how Stevens' emotional restraint is connected not just to his personal history but also to the broader cultural norms of British society, where stoicism and repression are sometimes valued over emotional expression (Guo, 2012).

Stevens' path is a moving critique of British stoicism, which he describes as a barrier to genuine emotional connections and recovery. Thinking over his past, especially his relationship with Miss Kenton, he realizes that his unrelenting loyalty to duty robbed him of important personal ties. Ishiguro emphasizes how society's expectations may drive people to give duty priority over emotional well-being, using Stevens' internal conflict, which implies that a strict adherence to the duties in the class structure results in loss and personal isolation (Friciu, 2023).

Stevens' emotional suppression is also significantly influenced by the class structures ingrained in his background. Trapped in a bondage cycle, his social standing as well as his professional identity are dictated by his role as a butler. This social system pressures him to fit a certain picture of dignity, which undermines emotional expression and vulnerability. Ishiguro, therefore, attacks these class systems, which he sees as oppressive forces shaping personal identity and limiting emotional freedom (Ali and Mohamed, 2024). As we saw in Stevens's battle to reconcile his past decisions with his present knowledge of happiness, the demands placed on people in hierarchical structures can cause pain to be internalized and a failure to address grief.

Stevens' past has consequences beyond his own life; it highlights more general societal patterns

connected to emotional suppression. The book poses significant issues on how society's expectations govern personal conduct and emotional expression. Such repression's consequences can foster a society where trauma is not investigated and emotional intelligence is ignored (Nazli, 2024). The portrayal of Stevens Ishiguro not only questions the British tendency in emotional suppression but also challenges readers to consider their social expectations and the influence his path reflects the larger challenges people in society face that demand emotional constraint. Ishiguro pushes readers to think about the profound consequences of cultural expectations on personal growth and emotional well-being by showing the connection between duty, trauma, and emotional suppression (조유진, 2020). The narrative emphasizes the need for introspection and the need to acknowledge and confront emotional suffering in the framework of society's expectations, utilizing the arc of Stevens's character.

CONCLUSION

Stevens' broken memories and unrelenting sense of duty are perfect instances of the great exploration of buried trauma and emotional repression shown in Kazuo Ishiguro's novel *The Remains of the Day*. In Britain, in the early 20th century, where emotional restraint was not merely a personal trait but a community virtue linked with class and moral identity, stoicism was a cultural standard. The novel criticizes these societal expectations. Stevens's memories show how this denial operates as a coping tool, often hiding inner pain and moral dilemmas. Stevens' unwavering love for Lord Darlington especially highlights this, even if he is engaged in morally questionable actions. Ishiguro's narrative shows how the suppression of emotions driven by societal expectations finally leads to personal regret and a sad rejection of real human experience. The book emphasizes the terrible consequences of following social regulations, giving dignity priority over vulnerability. This is a topic that still speaks in contemporary debates about emotional honesty and mental wellness. The book emphasizes these expenses using Stevens's smart but untrustworthy narrative. Given this, *The Remains of the Day* not only works as a criticism of a social order that has since been destroyed but also as a classic reminder of the need to face one's deepest, most intimate reality to attain true knowledge and self-acceptance.

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