INDIVIDUAL AND CULTURAL TRAUMA DUE TO COVID-19: A COMPREHENSIVE ANALYSIS OF "DUTY OF CARE" BY DOMINIC PIMENTA

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ABSTRACT
COVID-19 was a pandemic that impacted humanity and became a prime reason to change their outlook on life. The chaos created by the pandemic is one reason for the behavioral shift. This paper is based on the comprehensive study of the firsthand account of a doctor, which involves the intricate details engraved within words from the beginning to the end. The research is developed primarily on "Dominic Pimenta's Duty of Care: One NHS Doctor's Story of the COVID-19 Crisis (2020). The selected work tells about the onset of COVID-19, people's attitudes towards it within the UK primarily, and the consequences of the respective behavioral shift. The qualitative textual analysis gives us the details of the change factors. These factors originated from the trauma, which was common to the entire globe and created a wide-scale disruption and is still impacting ordinary life. The study takes cultural and individual trauma theory, certain stylistic devices, and the health belief model to carry out the analysis, aiming to find the type of impact and its association with the trauma represented within this piece of literature.

Keywords: COVID-19, Trauma, Individual, Culture, UK

INTRODUCTION

The piece of literature selected for this research is a memoir penned by Dominic Pimenta, a doctor by profession who has served in NHS, London, for the last four years. He has already written for various renowned newspapers on the COVID-19 crisis and the details of the pandemic. He came into the limelight because he decided resignation from NHS right after he found that the advisor to English Prime Minister Boris Johnson's advisor, Dominic Cumming's trip to County Durham during lockdown. This created a public outrage, and Pimenta demanded that he resign. In his interview with BBC, he said, "Considering the protocols, dozens of extra shifts being worked across the health service, this huge amounts of human effort and the colleagues we have lost - I just felt that it was unacceptable and insulting at the time" (Pimenta, 2020). It was the same time he noticed the condition of COVID-positive patients in the intensive care units as he was responsible for managing NHS's ICU. It influenced him and inspired him to pen a book based on his experiences during this entire crisis and his observations as a doctor and a citizen of Britain. This book accounts for all those experiences that he recorded at that time and ascertains how people within Britain brought doom upon them. A large portion of his memoir is based on

his experience and interactions with the people belonging to different areas of life within the COVID-19 crisis, and he also describes various case studies involving his patients and discusses all the basic measures done by the government as the crisis gradually tend to increase with time. The most interesting thing about this book is his attempt to set up a charity with the aid of royalty. According to BBC reports, "over a million pounds royalty was collected in charity gained by the book sales" (2020).

The book is divided into eight chapters following an epilogue and author's note. In the beginning, he talked about his experiences at NHS for 9 months, during which COVID-19 cases kept increasing globally. In the front, we learn about his personal life, which consists of a wife, Dilsan, and two children, Ayla and Zach. He discusses his familial bonding and his life as a doctor, associating them with his future ventures. The twists taken by an ordinary life with the news of a deadly virus seem interesting to the reader. He continuously tells the situation he faced at home and his workplace, i.e. the hospital. We get to find an unbiased observation on his part throughout the chapters as he presents his personal beliefs and then relates them with the collective thoughts, taking the concern up to the community level. Many of the emotional stories are given as the book progresses, and the reader discovers the stories about the patients suffering from COVID-19 and their viewpoints on the horrendous impact created by the pandemic. The global count of the cases is also mentioned side by side, which makes you experience the entire thing by yourself as one finds these stories and situations very close to the personal experience.

The significant thing about the book is not only the way Pimenta describes the condition, but also he talks about the governmental measures taken to control the gruesome situation followed by enforcing a lockdown. The lockdown changes everything and the lifestyle most of all. He criticizes the government for their decision to implement the lockdown at the right time in Britain and for waiting for things to worsen. According to this opinion, the reader finds out that part of the negligence comes from the government as it was not efficient enough to take the most effective measures at the right time. He points out the inefficiency of the government while initiating the basic principles to control the

outgrowing cases and, secondly, the government's incompetency in providing an efficient healthcare system dealing with the increased number of issues. He also tells about his journey of criticizing the policies adopted by the government and getting disliked by colleagues and people over social media because of his controversial statements. The trip adds emotion when he embarks on the mission to help fundraise for the deprived families who became direct victims of the lockdown and suffered because of this crisis. He explains the nature of the problem in his book and tells how he managed to collect a huge amount of funds because he attempted to help on personal grounds both in NHS and outside the sphere of his workplace.

The book concludes with his description of the possible treatment of the virus, which he describes as "uncertain" at the moment, but he continues telling about the safety measures attempted in order to control the spread of the virus. He tells about the widespread impact of the virus on human lives and guesses that the virus is going to impact the lives of people for a very long time, even after the pandemic ends. He suggests possible measures in order to control the spread of the pandemic in the near future. The book can be taken as the personal account of a healthcare expert who witnesses it directly and feels the need to spread the word to the entire world in his attempt to convey the outcome of the pandemic. As he said to BBC, "The main thing from my mind is the element of transparency; there is still not much education about what the virus is and how it spreads, and that underlines the miscommunication" (Pimenta, 2020).

The study tells about the impact of the trauma caused by the pandemic, expressed in the book primarily. The change in the behavior right after COVID-19 is explored on two levels within the research. Firstly, the first-hand account the narrator gets to tell about his own experience being a healthcare professional and how it changed his life later on. As a healthcare expert, he also gives an account of various health-related amendments done by him and the public. So, the study reveals the changes done to improve the health standards, which serve as the primal need to eliminate the pandemic. The study will help to find out the measures adopted by the people to change the healthcare standard on the major level and how this

change is interrelated with other types of changes adopted by them in their attempt to remain safe.

Besides, the shift resulted as a result of the original depression. So, this research clears out the personal and collective impact of the pandemic on people's lives from the author's lens and tends to prove that people received this outbreak as no less than a trauma that changed their lives and created a halt in their daily life activities. The research further clears the nature of this trauma suffered by the people, which made them change their old lifestyles and adopt new ones. As Forbes states, the results of a study showed that "by one estimate, depression has risen by a factor of 3. Another study about loneliness among people aged 18-35 concluded that 43% of surveyed adults have experienced "high loneliness" as a result of physical distancing measures that are used to control the novel coronavirus' spread" (Forbes, Jan 2021).

When we dive into the details of the crisis caused by COVID-19, we find that the level of upheaval brought about by this pandemic is intense on a global level. It has impacted a single country and the entire globe as we find the severity of the pandemic universal. This research, however, only attempts to find out the impact and measures adopted by the government within the UK specifically. The main reason behind specifying this study is the piece of literature that is taken for the analysis. The author has primarily discussed the condition prevalent within Britain throughout the pandemic. He explains everything from the entry of COVID-19 virus to the devastation both at the social and political level. So, this study is based on the experiences expressed by the author within the UK. The impact of the research focuses on the changes following the health conditions. To a larger extent, the pandemic has influenced the healthcare systems. Hence, this research investigates the behavioral change adopted by the general public on the individual and community levels associated with health beliefs. The study, in a nutshell, seeks the answer to the cultural and individual-level impacts of the pandemic and associates this impact with the behavioral changes whose core takes refuge within the health measures adopted in the UK as described within the book.

LITERATURE REVIEW

COVID-19 became a pandemic that not only changed the interpretation of diseases for ordinary beings but has also become a reason to introduce various new societal norms. Since the outbreak, we have witnessed huge chaos, which has altered lives in one way or the other. The change has impacted all areas of life equally. Because humanity was unprepared for such a high level of destruction, we have encountered instances where the pandemic's intensity impacted normal lives and is creating destruction to date. From the beginning, because of the unpreparedness of the governments and the public, several countries of the world had borne this change viciously. Shevlin et al. (2020) stated that due to the pandemic, "anxiety, depression, and trauma effects" were noted in the young, especially those who were "suffering the most because of the economic crisis". This tells us about the psychological effects of the pandemic, which also takes attention to the most essential mode of fighting COVID-19. As an effective measure, many governments employed lockdowns, which also created barriers correlating with self-isolation as recommended by health authorities worldwide.

Though this served as an effective measure to control the spread, it gave rise to many psychological issues and social stigmas. The trauma arising within the affected patients as the fear of "social rejection arising from self-isolation" was the major reason for depression within the infected patients, and many remained in the fear, which holds the same place in people's minds to date (Bruns et al., 2020). Bethany Jones describes that COVID-19 changed the whole scenario before us, and "the reality crumbled" right in front of us and changed. She further argues that this change has become the main reason for invoking "trauma" within many frontline workers and people suffering from the pandemic. She adds that the difference was "overnight," as many of us have given up the earlier routine, suiting up to the new one filled with "mask & sanitizer" (Secondary Trauma at the time of COVID-19, MHA, 2020). This makes us conscious of the major changes that have occurred in the world in no time just because of the pandemic. As the intensity keeps increasing, we find ourselves stuck in the maze of adopting new ways because of the anxiety of keeping ourselves secure from adversities. The attempt is keeping us safe for a while. Yet, it will haunt us all shortly as the depression of loneliness and isolation is not easier to normalize within a shorter period. Therefore, many

are suffering indirectly from the trauma brought upon them by the pandemic.

COVID-19 is believed to be a pandemic initiating trauma within humanity at a vast level. Trauma is considered a setback that disrupts the normal functioning of the individual and the collective group. The definition of trauma is wide enough to be discussed, yet it folds into various categories. Trauma within the society affects a person on both the individual and collective level, enhancing the impact up to the cultural level, which is considered a setback for an entire culture, discouraging normal life and bringing panic and anxiety within the whole group of people belonging to a specific culture. In the words of Demertzis & Eyerman (2020), cultural trauma occurs at "individual and cultural levels," causing a disintegration within the identity and creating chaos among the group about the nature of the incident and the effective measures to get out of it. This implies that whenever an unexpected event hits a collective group of individuals, they tend to find the answer behind that and, in their search, devise plans or measures to get out of that situation of panic. This is the same principle for COVID-19, where the initial shock and stress gradually developed into sorting out effective measures to remain secure from the sudden calamity that had befallen humanity. The cultural trauma itself is a process of continuous evolution as the sufferer continuously tries to get out of that situation of disruption and abnormality. This makes them a source of new opportunities to find "new conditions of life" to sustain within the panic. The researchers further bring this fact to light that the pandemic is no less than a global trauma that has affected millions worldwide in separate ways. Still, most are grieving because of the "loss of their loved ones at the hands of the pandemic" and the "empty towns and streets", which has initiated group-level anxiety because the people have now started believing that they have to live like this making loneliness their ultimate companion and several have begun thinking upon the end of humanity, fearing their own lives.

This creates an extremely problematic situation since we have to deal with the "individual-level experiences" that might come from any part of the world. This makes the intensity double because everyone ultimately reaches the same place in their journey to bear all this together. Besides, everything

in the pandemonium seems uncertain; one cannot get the ultimate surety of safety. Even those who have recovered from this deadly are unsure about their immunity regarding it, considering the ongoing situation, which triggers personal anxiety projecting it into the entire community. The traumatic impact of the pandemic is also expressed by the UK's most efficient psychiatrist, Dr. Adrian James, in her interviews, as she represents the fear of mental trauma affecting humanity. According to him, the impact is undoubtedly the "biggest hit to the mentality following the Second World War," which falls in accordance with the claim that even if the virus ends, the aftereffects don't. Rather, they are a "new beginning" that will continue haunting the world for quite a long time. It will take a long time and undoubtedly a huge strength to overcome this fear of the pandemic (The Guardian, Dec 2020). This, at the same time, brings our attention to the long-lasting effects of the trauma, as this is the kind of outbreak that has continued for almost a year and is still threatening and engulfing lives. Hence, despite sorting out the right ways to prevent the condition, the after-effects are also there to haunt us all.

Though, COVID-19 has its impact on people belonging to different areas of life. Still, it impacted the healthcare workers as Terri Rebmann considered it anxious to "be at the risk of being at the top of getting virus the most" (The Medical Futurist, 2020). This surely sparks up a certain level of change within the healthcare system as we find that most of the governments and authorities around the globe, especially in Britain, are already preparing themselves for the possible second layer of COVID-19 and ensuring the safety of the healthcare workers by initiating measures which lacked during the first phase of the outbreak. Lewis Dartnel, while writing for BBC, explores the changes that are the outcome of the initial trauma. She states that people once exposed to the idea of coming into contact with COVID-19 are ultimately becoming "conscious" about their surroundings and taking into the habit of "growing their food into backyards or creating small gardens by themselves." This means that people are now again turning back to the traditional ways of life, which ensured health and safety at the same time. Alongside, she notes the pandemic's eco-centric impact and states that the lockdown proved to be an

effective agent against the pollution and problems erupting out of it. She says that, eventually, many of the industrial hubs and metropolitan became "pollution-free" because of the strict lockdown implementation throughout the critical time of the pandemic (BBC, 2020).

Literature, on its part, has always remained successful in explaining the impact of epidemics and pandemics throughout history. Many writers have penned down the impact of the pandemic within their pieces of fiction and non-fiction to describe the havoc caused by the great disasters. They remain successful in penning down the impact and recording the trauma that resulted from the crisis. The Scarlet Plague (1912) by Jack London and The Plague (1947) by Albert Camus are two major works narrating the impact of an epidemic on ordinary life and the chaos with changes. Riva et al. (2014) state that London's novel is a "portrayal of fear and panic among the public," which are "deeply rooted" in the psyche of an individual as well as the community. According to him, these fears are long-lasting because much of the population has witnessed the same kind of devastation, affecting them deeply and causing a threat to life. So, once, even if it leaves them, the changes in the behavior are permanent because the measures originally adopted for the sake of prevention later on become the part of their lives that they find hard to shake off from their mentality. He furthermore contradicts a very important aspect present for transmitting epidemic updates to the general public. Drawing from London's narrative, he criticizes the role of media today because they exaggerate trivial matters. He blames the media "to be highly exaggerating today as compared to the past," which is one reason people now are more prone to psychological trauma than in the past. According to his belief, the faster means of communication and social media have played a vital role in becoming the major culprit of today's date because of their need to create the "sensation". Manoussakis (2020) points out that today, the "healthcare system has collapsed" because of its inefficiency and crisis management compared to the strategy pointed out by Camus in his work. He considers that the disaster's impact intensified because many states were not prepared for the great destruction that was about to take them over, an aspect present in the plague where Camus has

criticized the state repeatedly. The civilization, according to him, "gets in grave danger, unable to protect itself" because of the lack of basic healthcare systems. This brings us to the assumption that much of the blame rests upon the shoulders of the governments where the lack of health management proved itself fatal for humanity, thus giving mankind trauma of a kind that has changed the conventional norms by bringing forward new ones.

THEORETICAL FRAMEWORK & RESEARCH METHODOLOGY

COVID-19 became the top headline of 2020, which altered the living conditions of people all across the globe—this piece of literature accounts for the situation in the UK. Based on the evidence in the book, the purpose is to find the impact of the trauma caused by this upheaval. So, to analyze the text, "The Literary Trauma Theory" is used as the primary aid to constitute an argument. This theory forms its core within Freud's theories of Neurosis (1893) as he segregates the components by asserting that "suffering cannot be represented and lacks the expression through language which makes it stand apart from other elements present in the human psychology." This indicates the fixed yet unrepresented aspect that always stays in the mind and influences future actions in some way or another. This theory gets the primary shape by Cathy Caruth (1996), who presents that "Traumatic experience, beyond the psychological dimension of suffering it involves, suggests a certain paradox: the most direct seeing of a violent event may occur as an absolute inability to know it; that immediacy, paradoxically, may take the form of belatedness". This explains that a certain event may at first remain insignificant but later on becomes a constant part of nature, influencing the thought pattern and making up an individual mind unconsciously ready to take action shortly to prevent oneself from the danger of getting affected by the problem ever again.

The trauma theory, which is initially based on the sufferings of individuals later on, extends itself to the collective level and formulates "The Cultural Trauma Theory". This theory was first presented by Jeffery C. Alexander (2004) in his paper entitled "Toward a Theory of Cultural Trauma". In this paper, he explained the norms and conditions under which an individual trauma ultimately shifts into a

cultural trauma. He states, "Cultural trauma occurs when members of a collectivity feel they have been subjected to a horrendous event that leaves indelible marks upon their group consciousness, marking their memories forever and changing their future identity in fundamental and irrevocable ways". Here, he explains the permanent nature of the trauma by taking inspiration from the individual models. He explains that a trauma faced by a collectivity as a whole ultimately sticks to the identity of the entire culture and leads their lifestyle and conventions to a change not present before reasons of collective suffering bombard the culture. He also proposes a new term of "enlightenment thinking," which is based on his idea that "The enlightenment understanding suggests that trauma is a kind of rational response to abrupt change, whether at the individual or social level". Hence he considers that trauma is the agent of change which changes the situation as well as the thinking pattern of a group of people, ultimately becoming a constant in their lives. So, the trauma theory is the primary theory that later on divides into individual versus cultural differentiation, but both are interrelated to one another, thus constituting a single unit. The book under study is analyzed based on this parent theory. The Health Belief Model is also incorporated within the analysis at some points to find out the evidence of the impact of the pandemic. Since the author of the work is a person who is related to the medical field, he keeps on sharing his experiences regarding the behavioral shift associated with the health perspective. Therefore, this model is being employed to understand better his experiences and people's attitudes towards the pandemic. This model, developed by Hochbaum & Rosenstock (1950), tells about the individual health behavior within a particular society. The model is based upon the following constructs, widely used to trace the health patterns in a group of people in a specific place within a particular time. Besides, the stylistic study of the text is also employed at places to locate certain allusions, ironical elements, and metaphors, which the author uses throughout his recollections. The purpose of adopting this strategy is to find out the author's significance and interpretation of the pandemic. These techniques will assist in finding out the author's take on the impact brought upon by the pandemic and to study the representation of the

pandemic within the literature. This is possible solely by locating the major literary devices within the text, which not only conveys the meanings hidden under the sarcastic and tragic remarks of the author but also talks about the severity of the condition collectively in very few words.

A qualitative methodology is being adapted to carry out the studies. This approach sub folds the close reading method, which helps comprehend the themes within the text. Based on the distinctive pieces, the text itself has been analyzed qualitatively. This is done to test the associated theories on the text, which clears out the connotations further and deeply answers the curious questions. The content analysis furthermore extends itself up to the stylistic analysis, where several literary devices are identified within the text, and their significance concerning the event in which the author has employed them is located to do a better anatomy of the main subject involving the research which is the trauma and its impact. Afterward, the text is tested through the theories, and the relativeness of the text with its corresponding approach is found. Results are drawn based on the findings obtained by testing the ideas through textual and content analysis.

ANALYSIS
The novel is written in an episodic pattern, which discusses the author's life events and major recollections throughout as we move deep into the anatomy of the chapters. The novel is divided into eight extensive chapters, all based on the author's personal experiences. The first chapter, also entitled "Calm Waters," foreshadows the near future events. It is also significant to note that "Calm Waters" is usually employed when something great or havoc of significance has yet to occur. So, this calm, which the author initially describes, actually tells about future events. He also asserts that "The wave gets closer and closer until it plunges the beach into darkness and fills the world". It can also be concluded from this belief that something is about to happen in the author's world, which is, of course, the realistic world into darkness.

Relating it to the trauma notion, one can also interpret it as the beginning of the trauma, which is about to take its root deep into the psyche of the people. Within the first chapter, we not only find the "strange" yet significant dreams of the author but

also get an insight into his life as a doctor and as a family man. He keeps talking about his past events and says that "his time is also a share of his wife and children, despite being an efficient doctor". The author also tells about the norm which was there right before the pandemic when the connotation of "abnormal" was only linked with the patients having a problem with the blood cell count, and even that was not a big deal since many of the doctors were well aware of the symptoms associated with that kind of abnormality. Hence, they provided an immediate diagnosis and treatment of that abnormality. This distinction between the connotation of normal and abnormal is an important aspect of telling "how normal was life before the real kind of abnormality had stuck on." As the author moves forward, he states, "As January 2020 began, it coincided with a dark time in my life, both figuratively and literally". This tells that he is preparing the readers and himself for the calamity they all will face. This is why he considers it a dark time of his life, where he finds himself surrounded by chaos and hopelessness, generally the normal outcomes of a specific trauma where he becomes unable to think positively about anything within his life.

At the same time, he relates this darkness with the origin of the coronavirus in Wuhan, which is initially considered a hoax by him as he tells the disease with the symptoms of the ordinary flu affecting the masses. He also believes that media is somehow responsible for creating the sensation Namong the masses and asserts that "Social media fools your brain with all the right social cues and impulses, but it doesn't feed your soul like those actual interactions should; it's like junk food for your mind." This tells about his idea about media power, which is usually expressed negatively rather than being a positive influence. This can also be related to the idea that the shared trauma might result from the hype created by social and electronic media to explain the virus as the most lethal one humanity has seen since its origin. So, we get a brief idea about the nature and basis of the virus and its reception by the people in Britain, especially the primary healthcare workers who considered it nothing but a hoax and exaggeration of a simple type of "flu virus originating from some kind of foodstuff in Wuhan, China."

Chapter two begins with the title "Exposure," suggesting that this was the first time he found the details about the nature of the virus and its impact over the area of its origin rather than seeing it in random posts. He also clarifies that he "had never heard of Wuhan before the outbreak started". This suggests the inflicting and impacting the power of a trauma, which can affect the person going through it and leave some curiosity and impact in other minds who are more curious to find the nature of it. He calls COVID-19 a "mystery virus" that has taken lives in some parts of China. He also says that his initial response regarding the virus was "academic dispassion" and not any personal interests, yet somehow, he was troubled by the idea of a flu virus taking several lives. He also expresses that he was not the only one who apparently considered it normal but deep down was troubled by this idea, sharing how a problem impacts a "community within a short period" and tends to make the experience shared rather than individual. The idea of shaking the thought off from the mind comes from his assumption that "the news had come from somewhere that was very far away".

This idea falls directly into the basic principles of psychology that we as humans tend to avoid risk and deliberately avoid events that, in any manner, bring pain to us. This is one of the coping mechanisms against a specific problem. His doubts get heightened only when he finds a COVID-19case within his hospital that turns out the reality for him, and he seriously begins to think about the management and health risks associated with the virus itself. Shaken by the intensity of the virus, he asks himself, "Is it worse than the annual flu". This question becomes troublesome to him, and he adopts the necessary precautions. This is expressed right after finding that no apparent symptoms of COVID-19 distinguish it from the ordinary flu, and it can spread through everything. He becomes shocked and panicked simultaneously, so he takes care of his hand hygiene more than usual. This response can be interpreted as his reaction to the individual trauma, which has not yet elevated but has started taking its roots within him, making him adopt all the available strategies possible at that time just to escape it. His most panicked reaction is when he finds his daughter Ayla suffering from fever and coils, which makes him anxious because of the ongoing scenario and his exposure to the virus.

Chapters 3, 4, and 5 are interrelated to each other because they follow the pathway of transferring the individual trauma to the cultural context, and people become worried about the origin and impact of the virus. Here, we also find irony in several places as he mocks the statement of the "government getting ready" to face Corona. He ironically pinpoints the government's loopholes and irresponsible attitude towards implementing the health emergency and states that "we are Ready" to deal with the upheaval. This, at the same time, follows the health standards adopted by the people, which agrees with that of the health behavior model where people slowly and gradually start believing about the seriousness of a particular disease and begin to follow the necessary injunctions as laid down by the health professionals as well as the government. But, what is striking most about this is that people start following the rules of personal hygiene and concern, especially by maintaining "social distancing" from each other. The other important factor that signifies this phase is the "employment of the face masks" by the people after discovering the graveness associated with the situation. The belief about the "older people getting the virus "within the "Incubation period takes its shift in the form of becoming even graver than the supposed hypothesis. This period also discusses the rapid spread within Italy at the same time and cases "doubling up by each day." Even after that the attitude as explained by the author regarding the general public is that "everything will be fine and we well prepared for dealing against the coronavirus". The individual trauma here heightens up because of the growing concern. The author expresses her concern by stating that "It felt as if we were sleep awakening into disaster". He continues expressing "that the pandemic was not inevitable and yet we were not reacting". This situation tells about the impact of trauma on the mindset where we start thinking about the cons of getting into troubling trouble but are unable to express it freely. Yet, somehow, we keep reacting to convey the graveness of the specific situation to others.

This gets a major shift when the "symptoms" begin to appear, and the individual thought gets transformed into a community-level concern, as the author states that "Every single media story became coronavirus themed". The situation then brings life to a new standard accompanied by lockdown and specific regulations regarding communication. This way of life is not only for the author but for the community; it is more of a shock to give up the "normal" and adopt the "new normal" within a few weeks. As the author explains, this leaves the community shocked: "It's the first time the social contract seems to bend – we're experiencing an event so major that even the absolute basics of normal life are being stretched. It's unnerving. I will be working fairly solidly for the next week, and I'm wondering how we will get to the shops in time if it will be like this every day". The surprise and the trauma of setting into a life followed by the fear of dying just by touching anyone seems so horrific on the community level. The environment seems to change with fear and dread with the "escalation" of the pandemic on the community level, creating disturbance on the general level. This is not only associated with the general assumption of fear and panic prevailing within the public, but the trauma of the shock received by the community is also because of the "sudden wave of change taking everything under its reign." The author asserts, "Everything is changing on the fly, and we are trying to keep up... It feels like COVID is shaking the whole system, and all the outdated or unnecessary practices are crumbling off". It is also significant because it tells about the impact of coronavirus on ordinary lives, where the conventional norms are getting altered by the presence of the "long-distance" kind of norms because of the pandemic. According to the author, suffering is common to all when the condition becomes "complicated" at the onset of Chapter Six. He believes that "the anxiety, the tension – has to go somewhere; everyone must be feeling the same, now, as a nation". This signifies that because of the upheaval, everyone is undergoing a change within their lives, which is not well received by many, and as a result, suffering band depression erupts out of that. The notion of "change within everyone's life" is echoed again and again, and this primarily indicates the alteration of conventional life norms by the presence of new ones that were alien to them before the outbreak, and this later on leads to the depression express itself dominantly by the company of individual-level stress and anxiety within each person. As the author proceeds to the end, he explains that "there would be a new normal". A normal where people will learn to show affection and care towards

each other but with the care about the basic social distancing etiquettes.

The author employs the metaphor of "Marathon" for COVID-19 and states that "COVID-19 is like a marathon". The chief reason behind using this metaphor is the idea of its spread trying to win against the global health systems. The author describes the collective feelings: "A combination of trauma, increasingly strange and frightening circumstances, and that need to rise ever higher to keep one's head figuratively above water, which means we are becoming more and more disconnected from the world we knew before". The author's concluding note is present within the epilogue. It is of special significance since it sums up the entire origin and impact of trauma and the government's measures to control the situation before it gets too worse. As he puts forth, "Although I don't believe in "isolation fatigue," the idea that people will get bored of imposed lockdown measures, I can understand it in principle. I think it's a tragic underestimation of the grit and resilience of the British public, but I can understand the thinking behind it, however flawed. I can't understand why the government took no unilateral measures to curb the spread: providing hand gel and hand-washing stations at transit hubs, disinfecting trains, quarantining flights from at-risk areas, and banning mass recreational gatherings. These were all measures that were imposed in other countries", which signifies that one of the main reasons behind people suffering more both physically by the pandemic and emotionally by its nature within the UK was the lack of interest of the government in the issue from the very beginning, which later on became a reason of the devastation faced by the public as a whole.

FINDINGS AND CONCLUSION
The analysis clears out the following findings
"Trauma within the people resulted because of the inefficacy of the government on a larger part".
Yes, it is also a fact that many countries have faced the pandemic and been subjected to huge losses in social, political, and economic areas. But, if we notice the timeline of the pandemic itself, we will come across the idea that it had extremely turned bad in countries where no initial thought was given to implementing a health emergency and taking the right steps at the right time rather than doing the same

thing when things had gone past the level of control. Unfortunately, the UK was a country that showed leniency towards the graveness of the disease. It took it "normal," ultimately leading it to change the previously existing "normal" throughout the country.
"People are slowly mingling into the new kind of normal"
Though the new lifestyle accompanied by norms that were earlier alien to the people seemed difficult to adopt initially, people are gradually picking up these new norms to ensure their safety until this pandemic ends. The analysis of the text also highlights that people have devised measures to tackle the situation effectively. Besides, certain norms have been generalized within society, including observation of social distancing, sanitizing hands properly, and wearing a mask while going out. This is becoming common gradually
"The idea of isolation seems traumatic to people"
It is believed that man is a social animal whose existence is incomplete without depending on others to carry out daily activities efficiently. But, right after the outbreak, those who had witnessed it individually and those who had seen this within their loved ones had to stay away from their loved ones. This seemed a painful idea to many, and right from the time of the outbreak, depression and anxiety have significantly increased among people because of facing loneliness over a long course of time.

The study remains successful at discovering the impact of the pandemic on people's lives within the UK. Also, it seems to answer the question about the force behind bringing the great cultural trauma within the country. It takes us to the belief that although COVID-19 has become a serious health concern all around the globe, there is more to that. It is not only the physical impact that is changing people's lives by bringing fear and nervousness to their doorstep, but this fear and nervousness is the actual reason, which is an emotional threat to the beings. This is not just about Britain, but the depression COVID-19 is in the world since people are going through the hardest time of their lives accompanied by new norms. Yet, there is a conventional shift within the people's attitudes because of the threat imposed upon them. Although the transition is a bit difficult, it is happening, which is seen prominently in adopting new health measures and lifestyles accompanied by "self-distancing."

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