



UNIVERSITI PUTRA MALAYSIA

**IMPACT OF FORCED DISPLACEMENT ON SYNERGETIC IDENTITY IN
SELECTED WORKS OF LAKSHMI PERSAUD AND CARYL PHILLIPS**

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FBMK 2019 57



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By

INTISAR MOHAMMED WARGAA

**Thesis Submitted to the School of Graduate Studies, Universiti Putra Malaysia,
in Fulfilment of the Requirements for the Degree of Doctor of Philosophy**

May 2019

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Abstract of thesis presented to the Senate of Universiti Putra Malaysia in fulfilment
of the requirement for the degree of Doctor of Philosophy

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May 2019

Chairman : Manimangai Mani, PhD
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This research studied Lakshmi Persaud's *For the Love of My Name* (2000) and *Sastra* (1993); and Caryl Phillips's *Crossing the River* (1993), and *The Nature of Blood* (1997) from a postcolonial perspective. Therefore, the research applied Homi Bhabha's concept of displacement to examine the reasons of forced movement in the selected works which has been rarely applied. It also applied the concept of synergy to explore the effect synergetic identity in the selected novels. The concept of synergy was hardly applied to analyze the changing identity depicted in the selected works. The synergetic identity was argued as the preceding identity change that paves the way for the characters' hybrid identity. As such, the research is significant in the sense that it examined the transformation of the African and Caribbean identity through two phases. The first phase is the African and Caribbean native identity which is forced to leave homeland through displacement experience. The second phase is the synergetic identity which forces the displaced people to adopt the host lands' culture and tradition. Accordingly, their native identity undergoes a radical change. Consequently, the relationship between the native people and the host land's people was explored in the light of Edward Said's concept of self-other relationship, which was scarcely applied to analyze the selected novels. In this sense, the synergetic identity was limited to the analysis of the characters' initial influence by the host land's culture and traditions. Robert Young's concept of synergy was applied to reveal the host land's basic influence upon the displaced people's identity. Then, they gradually amalgamate with the host land's people. By time, the displaced people's identity becomes hybrid; i.e., consisting of two discrepant culture, the homeland's culture and the host land's culture. Additionally, utilizing the concept of hybridity is scarcely used to analyze the novels' embodiment of colonial synergy and displacement. Consequently, this research argued that both Persaud and Phillip indirectly critique the oppressed and displaced people in order to elevate their socio-cultural status in the world.

Abstrak tesis yang dikemukakan kepada Senat Universiti Putra Malaysia sebagai memenuhi keperluan untuk ijazah Doktor Falsafah

**KESAN PEMINDAHAN SECARA PAKSA KE ATAS IDENTITI SINERGI
DALAM KARYA TERPILIH LAKSHMI PERSAUD DAN CARYL PHILLIPS**

Oleh

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Kajian ini mengkaji karya terpilih oleh Lakshmi Persaud bertajuk *For the Love of My Name* (2000) dan *Sastra* (1993); dan karya Caryl Phillips bertajuk *Crossing the River* (1993) dan *The Nature of Blood* (1997) dari perspektif post kolonial. Oleh itu, penyelidikan menggunakan konsep pemindahan Homi Bhabha untuk memeriksa sebab-sebab pemindahan paksa dalam karya terpilih yang jarang digunakan. Ia juga menggunakan konsep sinergi untuk meneroka kesan identiti synergetik dalam novel-novel terpilih. Konsep sinergi digunakan untuk menganalisis perubahan identiti yang digambarkan dalam karya-karya terpilih. Identiti synergetik dikatakan sebagai perubahan identiti terdahulu yang membuka jalan kepada sifat-sifat identiti hibrid. Oleh itu, penyelidikan ini mempunyai signifikan dalam mengkaji transformasi identiti Afrika dan Caribbean melalui dua fasa. Fasa pertama ialah identiti asli Afrika dan Caribbean yang terpaksa meninggalkan tanah air melalui pengalaman pemindahan. Fasa kedua adalah identiti synergetik yang memaksa orang yang dipindahkan untuk menerima budaya dan tradisi tuan tanah. Oleh itu, identiti asli mereka mengalami perubahan radikal. Akibatnya, hubungan antara penduduk asal dan penduduk tuan tanah telah diterokai berdasarkan konsep hubungan diri dan orang lain (*self-other*) oleh Edward Said, yang hampir tidak digunakan untuk menganalisis novel-novel terpilih. Dalam hal ini, identiti synergetik adalah terhad untuk menganalisis sifat-sifat awal pengaruh oleh budaya dan tradisi tuan tanah. Konsep sinergi yang dibawa oleh Robert Young diterapkan untuk mendedahkan sejauh mana pengaruh asas tuan terhadap identiti orang yang telah dipindahkan. Kemudian, mereka secara beransur-ansur bergabung dengan penduduk tuan tanah. Setelah masa berlalu, identiti orang yang dipindahkan menjadi hibrid; iaitu, mempunyai dua budaya yang berlainan, budaya tanah air sendiri dan budaya tuan tanah. Di samping itu, penggunaan konsep

hibrid baru sahaja digunakan untuk menganalisis kewujudan novel kolonial tentang sinergi dan pemindahan. Oleh itu, penyelidikan ini cuba menghuraikan bahawa kedua-dua Persaud dan Phillip secara tidak langsung mengkritik rakyat yang tertindas dan yang dipindahkan supaya meningkatkan status sosio-budaya mereka di dunia ini.



ACKNOWLEDGEMENTS

All the praises and thanks are due first and foremost to Allah and may the blessings of Allah be upon His Noble messenger, our beloved prophet Muhammad (PBUH). I bear witness that there is none worthy of worship except Allah. The one who has no partner. And I bear witness that Muhammad is His servant and Messenger. Thanks to Allah who gave me the strength, wisdom and patience to complete this piece of work in the best way that I can do it.

In particular, I would like to express my thanks and appreciation to my able and wonderful supervisor and Chair of my committee: Dr. Manimangai Mani for her tireless efforts, patience, and her valuable insights and constructive comments that helped me greatly in successfully carrying out this research study. In fact, her guidance, inputs and encouragement the researcher could not have accomplish this study successfully.

My gratitude is due to the members of my supervisory committee; Prof. Dr. Rosli Talif and Dr. Ida Baizura Bahar and the entire teaching staff in the faculty of Modern Languages and Communication who spare no efforts in providing me with their academic insights. I indebted to my parents, my family and my brothers and sister for their prayers and patience throughout this hectic moment of my study. To everyone I say thank you and may Allah bless you all.

I certify that a Thesis Examination Committee has met on 23 May 2019 to conduct the final examination of Intisar Mohammed Wagaa on her thesis entitled "Impact of Forced Displacement on Synergetic Identity in Selected Works of Lakshmi Persaud and Caryl Phillips" in accordance with the Universities and University Colleges Act 1971 and the Constitution of the Universiti Putra Malaysia [P.U.(A) 106] 15 March 1998. The Committee recommends that the student be awarded the Doctor of Philosophy.

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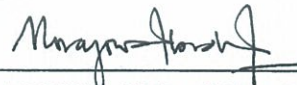
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CHAPTER 1

INTRODUCTION

Diaspora is the term often used today to describe practically any population which is considered 'deterritorialized' or 'transnational' that is, which has originated in a land other than which it currently resides, and whose social, economic and political networks cross the borders of nation-states or, indeed, span the globe. (Steven Vertovec, *Hinduism Reconsidered*, 2)

1.1 Background of the Study

Diasporic displacement refers to a kind of mass movement from a place to another under certain colonial circumstances. It is divided into a forced movement and a voluntary movement in postcolonial studies. There are various conditions which lead to diasporic movements. The majority of these movements are influenced by colonial factors, such as oppression and persecution that leave their apparent impacts upon them. In this sense, argues Bill Ashcroft *et al.* Colonial diaspora includes forced and voluntary movements from native lands into host adjacent or far lands, which incarnates the core of the oppressive "fact of colonization" (68-69). Temporary or permanent dispersion of people is connected, in one way or another, with the colonizer's ability to suppress and subjugate the colonized people. To illustrate, the colonizer represents the superior force which practices its hegemony over the colonized people that are depicted as inferior to the colonizer in colonial politics of displacement (Krishna 75).

Colonialism results in new forms of diasporic movements because diaspora itself brings about new generations. These generations do not experience diasporic life. They experience the old sufferings of their families at the time of diasporic displacement, Ashcroft *et al.* write that the posterities of the diasporic mass migration created by persecutory colonialism have developed their own subjective vernacular cultures that both maintain and always enlarge and exalt "their originary cultures" (70). Here, it is evident that diaspora effects the culture and identity of people who leave their homelands. In this case, diaspora is limited to displacement effect. In fact, the essence of this effect is hybrid by nature. People, who migrated from homeland to host land, interact with their new social and human peripheries. As a result, their homeland's identity gradually changes according to the socio-cultural norms of the new host lands; whereby metropolitan "center," or ethnical change appears. Hybridity, therefore, is the product of this new social interaction between homeland and host land cultural norms through displacement.

Jamila Gaskins argues that colonial displacement has an integral effect upon the displaced people's identity. She describes forced displacement as an environmental displacement. That is, the displaced people's identity changes according to the ethnic environment to which they decide to migrate. Gaskins reinforces her argument by emphasizing that fact that environmental identity is interchangeably discussed as "place identity" (2). In other words, the displaced people are obliged to leave their original place to a foreign place which is totally different from the original homeland. In displacement life, the persecuted people meet new people with new culture, traditions, conventions, customs, language and sometimes new religion. They are logically influenced by the host land's social and cultural traditions. Consequently, they have to cope with the new host society in order to insure secure and peaceful life. Such interaction results in new kind of ethnic identity, which is hybrid identity per se. Accordingly, this study will focus on the representations of colonial synergy, hybridity, and displacement in Lakshmi Persaud's *For the Love of My Name* (2000) and *Sastra* (1993); and Caryl Phillips's *Crossing the River* (1993), and *The Nature of Blood* (1997). The next paragraphs will briefly introduce these novels.

Persaud's *For the Love of My Name* (2000) recounts the story of the president Robert Augustus Devonish. He composes his own memoirs about his country that begins to fall apart by conspiratorial plots against him. The novel's spatial setting is Maya, a Caribbean Island and is ill-destined sinking below the ocean. The plot is told from various narrative points of view. It includes power and authority scenes. The calamitous sink of the island forces the people to leave Maya to adjacent places. They are displaced to fragmented tribes that conspire against the present. During the conspiracy, they culturally and traditionally change because they start to believe that the president's power could not protect them. Their long inherited beliefs about the leader's power now changes; and it is replaced by refusal and rebellious attitude. Accordingly, the Mayan's traditional Caribbean identity jointly changes. They have a new ways of life that do not resemble its counterpart before the sinking of the island. Another cause of the identity change is the amalgamation of the displaced tribes. Each one has its own beliefs and traditions. When they meet in displacement life, they have reciprocal beliefs and views of life. Therefore, they develop a hybrid identity as they share discrepant cultural traditions. On the whole, the novel concentrates on people's forced displacement by the natural disaster and the tyranny of its ruler. The island's scattered tribal ethnicities meet in new places after the disaster and they begin to interact with each other. Such interaction is the essence of their identity change i.e., they get influenced by each other.

Persaud's *Sastra* (1993) hinges on a delicate love story. The novel is set in a Caribbean territory Trinidad where village life is the typical impression of lives of people. The time of the novel is introduced in the 1950s. Almost entirely the novel deals with intricate episodes in the life of a woman protagonist – Sastra – who shows courage responses and reactions to her dilemmas. She is indifferent to the obstacles facing her decisions, which makes her non-complaining about the negative sequences of her decisions. The novel unravels her complex internal feelings during her life's turbulences. The village's wise pundit claims that he could foresee the future destiny of Sastra. Upon her birth delivery, he warns Sastra's mother that the child's birth has

two foretelling omen Karmas, or actions, that might take place in her life. The first sign he her safety and good fortune if she follows the path of her village's Hindu society's traditions. In this way, she will lead an affluent and comfortable life.

The second sign is her debauchery. If she follows her emotional desires and tries to "fly," or leave her village for another place, she will have a life of a mixture of happiness and misery. As she grows up, Sastra decides to leave for Canada she finds change and open possibilities. The reason behind her migration is that she is forced to leave the village since she could not cope with her traditional norms. She feels the gap her character and her homeland's society. As the pundit predicts, she confronted some hindrances in the diasporic life in Canada. Though she faces some difficulties, she is happy because she believes that is responsible for her choices. In essence, the novel presents the issues of dichotomy between the traditional Hindu society and the new social and cultural norms in Canada. Sastra, consequently, adopts synergetic identity i.e., she has her own Hindu tradition and the new socio-cultural convections of Canada. As such, she has a hybrid identity comprised of the Hindu and Canadian social traditions. Thus, the novel provides an exhilarating necessary impetus to cultural transformation in the colonized traditional territories of Trinidad. It is a fictional documentation of the influence of displacement upon the Caribbean people's identity. In the long run, she adopts a hybrid identity which is comprised of her Hindu traditions and the Canadian socio-cultural norms.

Phillips's *Crossing the River* (1993) is a historical recount of the African diaspora. The novel's narrative exposition introduces three black persons who live in different continental places at different time periods. They are separated from their native homelands and families. The first person is Nash who is an African American. He decides to come to Africa to inform and educate the Africans about the religious teachings of the Christ. The second is Martha, an old woman traveling from Virginia to California to avoid the racial segregation against her. She suffers from the atrocities of unfair enslavement in these places. The third is Travis who is an American military man. He travels to England during the beginning of the second Great War. The titlular implication of the novel is a symbolic description of the hindrances of the black people who are forcedly obliged to leave their homelands. The blacks are able to overcome these hindrances during their ancestors' diaspora.

The river is a symbol of the Atlantic Ocean which separating Africa and America. The two continents represent the mass displacement of the Africans from their continent to America. Nash's, Martha's, and Travis's father introduces the novel. His narrative voice tells us of the bankruptcy of his agricultural crops, which prompts him to put his little children to slavery auction trade. The first chapter tells the story of Nash. He is bough by a white master; Edward Williams who, later, frees him and sends him in a religious mission to Africa to teach the native. He goes with the American Colonization Society. When he reaches the African village, he suddenly disappears. To Edward's disappointment, he is informed by one of the salves that Nash developed fever and died short after. Edward, then, is shocked when he discovers the fact that Nash had many wives, which is an African tradition. Therefore, he realizes that Nash

s not that chaste Christian whom he taught. The chapter closes with the emotional shock of Edward and the natives' bewilderment of his bitter realization of Nash's behaviors.

The plot, then, turns its focus on the life of Martha Randolph. He is deeply in sorrow for the loss of her daughter and husband in an auction for selling slaves. She decides to escape from Kansas to California for the sake of security. She joins a group of felling slaves. But the group leaves her because she is old and frail; and she hinders their quick escape. She is rescued by a white woman from cold and homelessness. The next day, the white woman finds Martha Dead. She gives her a subjective name for the sake of burial according to the Christian-oriented religious traditions. This is an ironic situation because Martha is atheist; and she refuses to have a specific name because she is always sold and bought by different owners. Joyce, who is a white Englishwoman, tells the last chapter. She says that she falls in love with Travis. Their love story occurs during the World second war. Her husband usually mistreats her. He badly torments her.

The husband has a big store for trading items. He deals with forbidden stuff; and he sells them in the black market. For this reason, he is imprisoned. Joyce and Travis meet in the store and they have a romantic love affair. Joyce gives birth to a baby, and later, she leaves the baby when Travis dies in the war. This is because the baby is black and she is white and this is socially unacceptable. The baby's name is Greer. He is raised in a benevolent orphanage. He meets Joyce after twenty years of family estrangement. The father's narrative voice ends the story. It describes the death of his three children in different time periods and continents. He says that they reached the far bank of their destiny i.e., death.

Phillips's *The Nature of Blood* (1997) focuses on Judaic issues. The novel is set in different places during the world second war. The novel's chief character is a Jewish female, Eva Stern. She is imprisoned by the German army. After that, the British army liberates her. The novel's narrative point of view has several flashbacks that introduce Eva's previous life with her family and her imprisonment in the German camp. It provides experimental narrative episodes. A character named Othello tells the story of Eva. The other narrative perspective concentrates on the oppression of the Jews in the fifteenth century in Portobuffole, an Italian city where Jews ghettos were ubiquitous. These Jews are depicted as murderous in the plot because they kill a Christian child. An English soldier Gerry, who comes to be a suitor to Eva, also appears in the plot. Her uncle, Stephen, is a great supporter of the Jewish state. He promotes Zionist thoughts. He leaves Germany for Israel to build the first Jewish state. The novel's title allegorically refers to the nature of the European ethnicities that suffered from the forced diaspora, especially the Jews and their persecution.

1.2 Roots of African and Caribbean Diaspora

The historical development of persecutory slavery in America and the Caribbean islands spans the time since the sixteenth century. Slavery had roughly begun as early as the sixteenth century when there were great successive migratory waves from Europe to settle in America, which had been discovered by some European travelers like Christopher Columbus and many others (Liston 17). The Europeans held dreamy aspiration to improve their financial and social status. Therefore, people from Europe; especially England and France sought prestigious lives through their first arrival in The New Found Land, the name which was specifically given to Canada and America (19).

European migratory people settled their first colonies in the eastern parts of the Atlantic coast. These colonies aimed at building well-structured social communities. They wanted to preserve their European socio-cultural stereotypes. Accordingly, they needed to construct the infrastructure for communities in order to develop their economic abilities (Tise 85). Hence, they felt that labor force is the most important basis of constructing their cities, towns, plantations and the like. Here, they tried to subjugate the native people, or Red Indians, for their colonial benefits. However, the Red Indians showed fierce resistance and strong fortitude to refuse the European domination. For this reason, the Europeans were somewhat obliged to rely on other labor forces to enhance their new established societies (88).

Accordingly, the Europeans encouraged other nations to come to America and the Caribbean Islands for the sake of financial prosperity. Therefore, they set some journeys to Africa to instill in the Africans the essence of the American dream which might pave the way for better life for the Africans. The African were enthusiastic to fulfill such dreams, though these dreams were doomed hazardous; and they would lead them to the unknown. Yet, a great deal of African people migrated to America and the Caribbean Islands. They were instantly held under slavery by the European upon their arrival (Buell 123). As such, there had been three causes of slavery: industrial labor, religion, and economics.

First, industry labor was a great cause of slavery in the earliest periods of the American and the Caribbean Islands' societies. The Europeans depended on the African slaves for the purpose of industrial agriculture (Young 56). Therefore, the treatment of the African slaves was so harsh. The slaves were not treated as equal to the Europeans. In *The History of Slavery* (2015), Hal Marcovitz argues that "the slaves were expected to stay in the fields well after darkness had fallen because the moon provided enough light to work. The only break the slaves received during the day was fifteen minutes or so at noon to eat the meager rations of cold bacon provided as their lunch" (52). The slaves should work hard in agriculture or "they could expect to be punished" (52). Here, the slaves were exploited in an inhuman way. They were subjugated for domestic labor. In this way, the European masters benefited from this labor; while the slaves were prevented from the most needed life's requirements.

The exploitation of slavery was developing in America and the Caribbean Islands. America and the Caribbean Islands were promoting for slavery for industrial purposes after the advent of the Europeans. In addition, African “slavery had found a home in the New World, where it remained an institution in the United States as well as the nations of south border for decades after slavery was outlawed in Europe. The Europeans had discovered that slavery no longer suited their changing economies” (Marcovitz 55). Slavery was essential for the Americans to “improve their agricultural industry because industrial plantations [colonial settlements] where valuable crops such as sugar, bananas, and cotton were grown required a source of cheap labor” (55).

Henceforth, the slave labor power was an integral part in the Europeans’ agricultural industry. Furthermore, industry came into prominence in the first phases of the Europeans’ settlements in America (James 14). That is, America was and the Caribbean Islands developing to become an industrialized nations. This industry could be achieved by slavery labor force. Thus, America’s industrial growth is “made with slave labor which suggests that slave owners certainly have reasons to continue using and producing goods by the labor of slaves” (Suranyi 92).

During that colonial time, the notion of slavery “was, in various configurations, a means of labor recruitment, a system of domination and exploitation, and an important means of expanding the lineage. Africans were also enslaved to enhance the American prestigious status symbols of bureaucrats and industry” (Bailey 85). On that account, slavery represented the American power to subjugate the Africans.

The industrial labor was an important factor for developing the second cause of slavery i.e., economics. The American and the Caribbean found that the importance of slaves to the industrial labor force was profitable (West 46). As such, they traded with the African slaves to be sold for the industrial institutions; whereby “the strong positive correlation between increased real slave trade and the rising output of major slave labor-based export crops is one indicator that the economics of slavery were extraordinarily important for economic benefits for the American masters” (163). Moreover, the primitive industrial technology required a slave trade to gain economic benefits: “with respect to” economic conditions of slave trade, “the striking similarities in American slave systems must be stressed... even during periods of sharp price increases for slaves, were prevalent in all three... nations and indicate marked economic parallels” (164).

By time, the industrial cause led to the religious cause of African slavery when the African slaves merged into the American society and they were prone to religious missionaries. Accordingly, religion was the third cause of slavery. The American Christian religious sects, especially the puritans, were following the Christian path for persuading other people, or nations, to embrace Christianity (Beneke & Grenda 17). However, the majority of African slaves were tribal ethnicities, and they brought with them their African mythological religious heritage which interpreted the world through multi-deity visions.

The Africans were a fertile premise for enlarging the Christian religious domination in the American societies. In the long run, the African Slaves adopted the Christian religion, and the slaves were frequently bought and sold among plantation [settlements] owners, meaning fathers or mothers were taken away from their families as a religious action. Even children could be taken out of their parents' arms and sold to new owners who pretended that they foster them according to Christian religious teachings (Bremer 73).

The American civil war divided the American social classes. The northern parts became prosperous and industrialized at the expense of the southern slavery. As a result, different cultural traditions and social stereotypes came into being. The traditional image of the northern parts was that they were civilized and advanced. In contrast, the southern parts' image was developing and submissive nations. This led the northern states to impose taxes and social rights upon the southern states (Tucker & Pierpaoli 168). Therefore, the American Civil War broke out. The southern slave states rebelled against their northern counterparts. They needed peaceful and equal lives. The slaves felt segregated in terms of racial purposes. They were treated in inhumane ways. Just so, they asked for equality and liberty and, simultaneously, independence from the northern states. During this phase, America was divided into nations. These nations recognized only the traditional conceptualization of slave-master relations. The American individuals were either treated as slave or master. They had been hardly any equal compromise between the African slaves and their American masters. Correspondingly, there had been different efforts to abolish slavery and established a united America under a federal dominion (Carroll 12).

The most conspicuous effort to abolish slavery was initiated by Abraham Lincoln, the sixteenth president of the United States of America. Therefore, the imminent outbreak of the American Civil War triggered a national sense of belonging to a safe and stable federation. Lincoln was an advocate of such sense, and he led great campaigns to abolish slavery in all its aspects. He was able to abolish slavery to some extent. He also encouraged banning slavery and developing a united American society. However, his political enterprise was contradicted by other political oppositions. Though he paid strenuous effort to put an end for slavery, the cost was his life. Lincoln's assassination dashed out the African slaves' dream of gaining equality and human prestigious respect (Mathisen 99).

The African slavery put forth another track after Lincoln's assassination. They were treated through racial segregations again. They were prevented from enrolling at official institutions, such as universities. They were also deprived of public utilities which were only specified for the whites. This treatment formulated the essence of African negligence in America (Cimbala 117). The slaves had different attempts to obtain equality and independence. They started other resistance methods to face the whites' racial discrimination. One of these attempts was, for example, Harlem Renaissance movement in the 1920s, in New York. The movement called for literary, social, cultural, and humanistic ideals which might render the African slaves or Negroes as they were called, equal civil rights. In its first phases, the movement faced

opposition and fierce rejection by the whites. Yet, the movement was successful in promoting a strong sense of the African identity in the American society (Shaara 32).

As a matter of fact, the oppressed slave people attempt to be free of colonial hegemony by dint of military confrontation which, in the long run, is suppressed. In essence, this is the traditional ambience of the blacks' resistance per se. However, traditional ways of resistance becomes futile; and it does not fulfill the blacks' aspiration of gaining independence and burgeoning life. In a striking way, they expunge white hegemony by reconstructing the inherited image of their resistance. The slaves' resistance does not accept the dissemination of the white hegemony's economic, cultural, social and ideological traits on the blacks' native milieu. In essence, there is a common consensus on the forced presence of the white hegemony on the colonized people's who are considered as "peoples as vassals [dependents] subordinate to that [hegemonic] authority" (Zuboff52).

Notwithstanding, such presence is severely opposed by the blacks who refuse to cope with hegemonic agendas. At this point, deracinate is the culmination pinnacle of the blacks' aversion to allowing any form of suppressive white hegemony to be on their circumferences. Their strong will and fortitude enable them to adamantly assail with the white hegemony. They predominantly show vehement repudiation of hegemony's despotic strata. Ben Baer, in *Indigenous Vanguard: Education, National Liberation, and the Limits of Modernism* (2019), claims that the concept of resistance entails several colonial factors; whereby "the political causes of resistance are more important and more proximate, and stem from a double imperative: a *political* and historically determined self-interest, and a *social* demand of responsible (quasi-)citizenship" (107).

1.3 The Indo-Caribbean Diaspora: A Brief Review

The phrase "Indo-Caribbean diaspora" always refers to people, or mass of people, who were forced to migrate from India to the Caribbean Islands. These people left their homeland and settled in the Caribbean countries for several reasons. One of the most conspicuous reasons of such forced diaspora is "the Indian Indenture System" (Tinker 50). This indenture systems; or debt bandage as described by anthropologists, stipulates that millions of Indians were taken to European colonies for the sake of labor (51). In such conditions, the early displaced Indians were being taken to the European colonial plantations in the Caribbean Islands for compensating the lack of work. So, this movement was a kind of forced diaspora. This is because many plantations, especially those which produce sugar, needed much work; and people were forced to leave their home lands. By 1890, the Indian diaspora constituted 2.7 percent of the Caribbean forced diaspora (Henry 29).

The Indian Indenture System (1833-1920) spans the time between the abolition of slavery until the early 1920, specifically after the end of World War I. the sequences of the system were the huge Indian forced diaspora in the Latin America. Many Indians

spread through the South American countries (Lai 96). They formed manifold minorities that became an integral part of the host countries, like Suriname, Trinidad and Tobago, Jamaica, Guyana and so forth. The Indo-Caribbean minorities mingled with the native people of these countries and developed intimate social relations with them (Dalleo 43). Although they had been influenced by the native customs and traditions of the Caribbean countries, the Indians managed to maintain their Indian traditions and ethnic identity. However, there had been a gradual change as the Indians began to be affected by the indigenous culture of the host countries (Torabully 148). Accordingly, the Indian migratory percentage increased to reach 2.9 in 1903 (Henry 52).

Furthermore, the Indian Indenture System (1833-1920) witnessed significant events which impressed the general conceptualization of the Indo-Caribbean nations. The indenture agreement is considered as one of the most influential events during the Indian Indenture System. The agreement stipulates that any Indian person should undergo a period of five years upon his/her arrival in any European colony. Here, the Indian individuals should pay much effort to complete this period in labor for the service of the Caribbean colonies (Bahadur 67). The Indians should also participate in the local industries of the European colony i.e., they have to produce goods for exportation in the fields of soil, cultivation, and the plantation's manufacture agendas. Moreover, the Indian Emigrants must comply by the rules of working all the week's days except for the holidays decided by the local colony's calendar (68).

The hard conditions of the Indian Emigrants became less daunting. The fact that the Indians formed an essential part of the Caribbean countries is the main cause of the Indian settlement. They began to be treated as equal to the local Caribbean people, yet, few differences were still active (Coulthard 57). These differences were considered on the basis of priority and racism. The Indo-European individuals got new positions in the new societies (De Verteui 32). They received civil status rights by just legislations. The local authorities granted the Indo-Caribbean people freedom concerning marriage, ownership, and trade if they abide by the legal legislations of the colony (Figueredo 146). Accordingly, the Indo-Caribbean Emigrants were entitled to claim their free-return passage when they manage to complete their works service. In this manner, the Indo-Caribbean forced diaspora resulted in both positive and negative conditions undergone by the Indian Emigrants. Therefore, the bulk of the Indo-Caribbean literature meticulously depicts these conditions in fictional works (33). By 1940, the Indian represented 15 percent of the Caribbean societies (Henry 60). One of these Indo-Caribbean authors is Lakshmi Persaud who provides us with a vivid picture of the Indian Emigrants in the European colonies in the Caribbean Islands. The following section will succinctly introduce Persaud's fictional style that depicts the Indo-Caribbean individuals in forced diasporic conditions.

1.4 Lakshmi Persaud: Biographical and Fictional Remarks

Persaud was born in Trinidad and Tobago, a Caribbean Island. She was brought up in Caribbean cultural background which is an obvious indication of her Caribbean culture. She is a descendent of Indo-Caribbean family that settled down in the country. Persaud's ancestors were Hindus from Uttar Pradesh that migrated from India to the Caribbean Islands during the closing years of the nineteenth century (Nair 75). Her parents worked in the retail business to get by their hash life. When she grew up, she left Trinidad and Tobago to study at Queen's University Belfast, Northern Ireland. Then, she attended University of Reading in the United Kingdom, majoring in education. Persaud led an academic life in the United Kingdom. She is interested in egomaniacs as well as education concerns (76).

Persaud's career is associated with education. She taught Caribbean students at Bishop Anstey High School, St. Augustine Girl's High School, and Tunapuna Hindu School. She worked for a long time in service of her Indo-Caribbean compatriots (Nair 76). The reason behind this education is her aspiration to establish a strong Indo-Caribbean minority through teaching. Furthermore, she tried her best to instill the Indo-Caribbean ideals in her students as she later works at Queen's College in Guyana, St. Michael School in Barbados, and Harrison College. In the light of this Academy, Persaud could get an influential personality that affected the Indo-Caribbean cultural dimension regarding the Indian diaspora at large (76).

Persaud's academic vision is considerably projected in her fiction. Consequently, the bulk of her fictional writing embodies her mission that is dedicated to improve the poor conditions of the Indo-Caribbean people. After that, she enhanced her academic potential by quitting teaching in order to work as a freelance journalist. Again, Persaud's journalistic career incarnated a challenging voice for the Indo-Caribbean minorities (Nair 77). Thereupon, her fictional writings are affected by her national idealism. In her writings, she appears as great advocate of the Indian critical issues that requires restoration. Her fiction discusses the "intricate" complexities of the Caribbean ethnic identity. This identity is integrally associated with "communal" and "individual" memory. This means that she is greatly concerned with the sufferings of the Indo-Caribbean individuals in particular, and the Indian communities in the Caribbean Islands in general (78).

1.5 Afro-Caribbean Diaspora

The Afro-Caribbean forced diaspora, like the Indo-Caribbean forced diaspora, includes the movement from Africa to the Caribbean Islands. Approximately all the African countries experienced forced diaspora whether to the Caribbean Islands, North America, Asia, Commonwealth countries, and Europe. The dispersal of the African people and their spread in different nations of the world is ascribed to their complicated life (Wahlbeck 114). The Africans were, in a way or another, obliged to leave native countries for other world countries. Such kind of obligation embodies the essence of their forced diaspora. They decided to leave their countries for the sake of

peace and labor. The poverty-stricken countries did not have any choice to stay at homelands. Therefore, they decided to settle in other world countries to find humanistic conditions that provide them with the basic requirements of life. In this sense, the Africans were trying to choose whatever possible and obtainable for their stability. Just so, they strived for proper settlement where they could cope with other people in the same forced diaspora (114). During this early diaspora, the percentage of the African people presence in the Caribbean Islands was 1.6 percent (Duke 81).

Today, the Afro-Caribbean people live in different regional districts of the Caribbean Islands, Canada, the United States, Spain, and the English-speaking nations. They could get along with the indigenous people of these countries; and they managed to develop their socio-economic life. They were forced to work. Additionally, they kept their African heritage by documenting their travels (Walder 82). They wrote down many facts that are considered very vital for nowadays African history. The African hardships at the hands of the European colonizers were discursively documented. Many of the African manuscripts are concerned with the psychological effects of forced diaspora upon the African identity (83). As such, they occupied 1.8 per cent of the Caribbean Islands by the end nineteenth century (Duke 86).

The African suffered from racial bias and discrimination that made the African feel that they are inferior to their European colonizers (Stroh 161). Hence, the Caribbean Islands were fertile places for bringing the Africans from their homelands to settle down in the Caribbean host countries. On this basis, they were treated negatively since they are slaves. They were exploited for domestic affairs by the indigenous people (161). Much of the African effort and labor potentials were devastated at the expense of being inferior to their colonizers. To illustrate, the Africans' effort to prove themselves equal to the colonizers was just a fantasy (162). The African minorities expanded to be 4 per cent of the Caribbean Islands population by the advent of the twentieth century (Duke 93).

At this point, the Africans underwent very harsh exploitation because they did not benefit from their effort to build their own identity. The African presence in the Caribbean Islands did not yield in any practical solutions to the black identity (Runesson 19). There had been no tangible chance to get the Africans into the colonizers' communities. Here, the Afro-Caribbean forced diaspora was a key factor for marginalizing the African on the ground of color and race. However, there were many attempts organize suitable regulations for the Africans to be equal to their colonial counterparts (Irele 152). In essence, the African struggle for equality was almost all in vain. By time, the African could get into the colonizers' communities. They gradually became accustomed to the manners of the Caribbean's societies (52). By 2014, the African immigrants or black-born people became 9 percent of all Caribbean Islands (Duke 97).

1.6 Caryl Phillips and the Caribbean Diaspora

Phillips's works reflect the Afro-Caribbean forced diaspora to a great extent. He approaches the theme of slave trade in many of his novels. In fact, the issue of slave trade is considered the "trade mark" of Phillips's novels, especially *Crossing the River* (1993). In his fictional writing, Phillips portrays the Afro-Caribbean social relations in the light of slave trade. The whites, or the Caribbean colonizers, play a vital role in shaping the African identity (Bénédicte 182). Slave trade, according to Phillips's style, is against human dignity in all its aspects. The Africans would not gain their ethnical positions in the colonizers' communities once they are sold for trade (190).

Yet, the colonizers prevent them from developing this sense. They could not achieve their homeland's dream i.e., they stayed without national belonging. Similarly, the idea of origins means that the Africans try to maintain their identity (Bénédicte 192). They do not have any exit from their colonial "yoke." Notwithstanding this, they have little hope to be equal to their white colonizers. The colonizers, in this sense, provide the Africans with opportunities to be equal. More specifically, the Africans can be the same as the Caribbean colonizers if they develop themselves in the host; or Atlantic, countries, not in their homelands (192). In sum, much of Phillips's fictional legacy involves the discovery of the intricacies of African forced diasporic movements in the Caribbean Islands. Thus, Phillips can be described as the black Atlantic author (192).

1.7 Slavery and Its Impact upon the Caribbean and African Diaspora

In *Colonial America* (2015), Enzo George argues that colonial slavery has many destructive agendas. One of these agendas is the cultural traditions. The white colonizers force the blacks to follow their cultural traditions and conventions. But, the whites sometimes force the blacks to follow their cultural traditions indirectly (75). When the whites bring with them new cultural "symbols," like cloths and culinary gadgets, they make them gradually prone to the whites' culture (76). The blacks ultimately become a part of the whites' cultural traditions. In this respect, George's main focus is on the white's ways of life including customs and traditions, namely food and clothes.

P. Sanal Mohat, in *Modernity of Slavery* (2015), maintains that slavery does not last for a long time. Slavery imposes itself over the slaves for a long time, and then it disappears. The reason of its disappearance is the blacks' hatred of this slavery. Slavery is against all human virtues though brings civilization to the slaves or black people (82). It is the destructive power used by the oppressive whites race to persecute the black race. The blacks have no way to escape this slavery. They are suppressed and persecuted. However, they can escape this slavery by "hatred." The slaves might hate the whites to get rid of their hegemonic suppressive powers.

Furthermore, colonial slavery involves the loyalty to the white colonizers. The whites have the strong force to order the blacks to follow them and obey their rules. They are the powerful authority. This authority could be practiced in the blacks' territories. In *Eighty-eight Years: The Long Death of Slavery in the United States, 1777-1865* (2015), Patrick Rael discusses the colonial loyalty. He contends that colonial loyalty is the authorizing power used by the whites to harness the blacks. The blacks are the victims of this loyalty because they do not have any other choice. They should follow and obey the whites' orders to save their lives. Otherwise, the whites would exterminate all the black for the purpose of colonizing the blacks' territories (185). Rael's discussion of colonial loyalty is an integral idea of slavery i.e., the blacks sympathize with other blacks to help each other bear the hard conditions of colonial loyalty.

Additionally, post-colonialism exposes the negative exploitation of the blacks in a direct way. The blacks' plights are represented in a consistent ways in colonial fictional writings. In *The Archaeology of Slavery: A Comparative Approach to Captivity and Coercion* (2015). Lydia Marshall argues that colonialism causes many harmful consequences for the blacks (126). The harmful sequences comprise different socio-cultural changes. These changes are divided between the social customs and cultural traditions (126).

Giving birth to children in colonial situations is another token of slavery. Benedetta Rossi approaches the issue of children birth in relation to slavery in *From Slavery to Aid: Politics, Labour, and Ecology in the Nigerien Sahel, 1800-2000* (2015). Rossi maintains that children born in colonialism are the product of slavery concerns (58). She adds that birth occupies a distinctive position in colonialism. Children are born "for colonial ambitious projects" (58). The whites marry black women to breed new generations of slavery (58). Being that so, slavery does not end. It continues through the whites' blood lines. The whites have ambitious colonial enterprises to build new colonies or nations in the lands they occupy (59). They do not depend on one generation to continue their new civilizations.

Selling black children for commercial interests is a symbol of colonial slavery. The blacks, including their children, are treated as business trade by the whites. Laura Sullivan discusses the commercial characteristics of slavery in *The Colonial Slave Family* (2015). She claims that the blacks are used like tools for trade in colonial societies. Moreover, the blacks are deprived of their human rights as independent as the whites. The whites exert inappropriate harnessing of the blacks for slave trade. Sullivan elaborates the notion of selling the blacks for trade objectives. That is, the whites recognize the blacks "love of each other and they start separating them from each other" (75). Hence, the whites can breed more children for slavery trade.

1.8 Racism

Colonial racism normally depicts the blacks as being despondent; and they do not have any way to rely on themselves. They cannot escape the whites' racial segregation. In *Native Games: Indigenous Peoples and Sports in the Post-Colonial World* (2015), Chris Hallinan emphasizes the poor conditions of the blacks in colonial racism. When the blacks feel that they are colonized, they become more "sick" or "repulsive" of the whites' racial segregation. Work, in this case, is the essential cause of racism. The whites neglect the blacks and their abilities to become independent. They only utilize "the blacks for work without giving them proper wages" (72). The blacks, then, begin rivaling each other. They feel envious of each other to "draw the attention of their white colonizers; and they rally for getting work to avoid their harsh lives" (72). Hallinan's argumentation of the blacks' work is a remarkable insight of colonial racism. As a matter of fact, the whites marginalize the blacks.

Furthermore, colonial racism manifests in the whites' exploitation of the blacks for doing agricultural work. The blacks can do kinds of work which is done by animals (Napier 62). The blacks could be utilized for work because of their cheap prices (62). In this sense, the blacks play an essential role in determining the whites' economics. They are the authentic economic agents used to do work instead of animals (63). The blacks are used for cultivation and harvest.

In essence, the black slaves sympathize with their compatriots, and the white masters appreciate each other and marginalize their black slaves. This sympathy is tackled in Alexander Anievas *et al.*'s *Race and Racism in International Relations: Confronting the Global Colour Line* (2015). Anievas *et al.* claim that the colonial whites exert racial segregation via hostility (61). The whites appear hostile and aggressive to the blacks and do not allow them to interact with them in their colonial peripheries (61). The whites are ruthless and creating racial discrimination against the slaves. Additionally, racial segregation makes the whites impose observation over the blacks all the time. The blacks are always watched by the whites in order not to give them any chance to get rid of their slavery (Lam 93). As a result, the whites become worse, and perform much racial segregation.

Serge Moscovici approaches the dimension of such racism in *The History and Actuality of Social Representations* (2000). Moscovici maintains that the blacks become the work agents utilized by the whites to do household traditional affairs; among them are cooking and harvesting agricultural crops. They are not given any sympathy by their white colonizers. Other blacks lend a helping hand for them to be less tired of work; this is the extreme notion of racism (22). The blacks are exploited severely for the whites' interests.

1.9 Statement of the Problem

There are different scholarly studies that tackle Persaud's *For the Love of My Name* (2000) and *Sastra* (1993); and Phillips's *Crossing the River* (1993), and *The Nature of Blood* (1997) from theoretical frameworks.

Joy Mahabir and Mariam Pirbhai pursue the issue of political corruption in Persaud's *For the Love of My Name* (2000). Mahabir and Pirbhai differs from the current research by conducting queer and ethnicity theory to explore political corruption as the primal impulse for the black people's racialplights which result in traumatic memories; and these people determination "struggles against the undiminished potency of their memories" (105). Patricia Mohammed tackles Persaud's *Sastra* (1993) in the light of feminism. Mohammed applies third wave feminist approach to study the marginalization of women in the traditional Caribbean patriarchal society; and the novel, argues Mohammed, approaches "a recurrent tendency to establish the potency of female power" (8). This research, however, will not look into feminist issues in the course of the critical analysis.

As for Phillips, Manimangai Mani and Hardev Kaur Jujar Singh examine slavery in Phillips's *Crossing the River* (1993). They contend that the novel is a historical documentation of African slavery. Mani's and Singh's main finding is that "slavery is not merely a concept or a process. It is a thorny knot that was tied in their soul and passed from generation to generation" (199). Mani's and Singh's study offers deep understanding of the conditions of the colonized people. On the contrary, this research will not emphasize salvery. Instead, it will approach the complications of African and Caribbean diasporas and their influence on the characters' identity. Beth Rosenberg focuses on the paradox nature of diaspora in Phillips's *The Nature of Blood* (1997). For this reason, Rosenberg identifies the Jewish diaspora within a paradoxical narrative sings. To clarify, the Jews seek power through migrating to Palestine to establish their promised lands. In fact, they do not have ample power in Europe as they are oppressed. In contrast, they gain power when their settle in their promised homeland. The paradox of diaspora here is power i.e., the Jews are powerless in one place; and they gain power in another place by virtue of diaspora. Being so, diaspora becomes a justified powerful tool to construct the Jewish statehood. This research, similarly, will discuss the Jewish diaspora. Yet, it will interpret it through the postcolonial insights of synergy and hybridity that are not pursued in Rosenberg's study.

However, this study will apply Homi Bhabha's concept of displacement to examine the reasons of forced movement Persaud's *For the Love of My Name* (2000) and *Sastra* (1993); and Phillips's *Crossing the River* (1993), and *The Nature of Blood* (1997). Oppression and ethnic prejudice will be discussed as the main cause of displacement. As such, the research accentuates the Jewish diaspora in *The Nature of Blood* (1997) since it reflects the author's critiques of oppression; and it is a stereotype of his ancestors' Caribbean diaspora. The selected works unravel the ordeals of the colonized people and how they are forced to leave their homelands. The study will look into

displacement from Bhabha's points of view, which is rarely tackled in previous studies on the novels.

There is hardly any study concentrating on displacement and its synergetic influence upon the selected works characters. Unlike previous studies, this research accentuates diasporic through displacement that produces a various cultural traits and uniting them in a new intricate identity formation. The unified identity is synergetic per se. It comprises the original culture of the natives and the newly-formed culture in host land. The incorporation of these discrepant of cultures in combining them in one synergetic identity is sufficiently studied in the selected works. The study will depend on Robert Young's concept of synergy in this context.

The study, furthermore, tackles synergetic identity as an authentic manifestation of identity change which occurred in the African and Caribbean displacement. The study of synergetic identity change will be further pursued by applying Bhabha's concept of hybridity; a gap which is still scarcely filled in any previous study. Therefore, the study explores hybridity as embodiment of this synergy i.e., hybrid identity will be argued as the acme of synergetic identity. As such, the research approaches the transformation of the African and Caribbean identity through two phases. The first phase is the African and Caribbean native identity which is forced to leave homeland through displacement experience. The second phase is the synergetic identity which forces the displaced people to adopt the host lands' culture and tradition. Accordingly, their native identity undergoes a radical change; and the relationship between the displaced native people and the host land's people will be explored in the light of Edward Said's postcolonial concept of ethnic self-other concomitant relationship, which is scarcely applied to interpret the selected novels.

In an important way, the combination of the two identities will be studied as the authentic sense of hybrid identity of both African and Caribbean people depicted in the novels. In this sense, the study will argue that both Persaud and Phillip indirectly critique the oppressed and displaced people in order to elevate their socio-cultural status in the world. Thus, hybrid identity is portrayed by Persaud and Phillips to exalt the position of displaced Indo-Caribbean and African people, respectively.

1.10 Objectives of the Study

This research tries to achieve three objectives. First, it attempts to explore the cause of the displacement movements of the Caribbean and African characters in Persaud's *For the Love of My Name* (2000) and *Sastra* (1993); and Phillips's *Crossing the River* (1993), and *The Nature of Blood* (1997). The study will concentrate on the harsh conditions, such as oppression, persecution, tyrannical and natural disasters, slave trade, and racial segregation that make the African and Caribbean people leave their homelands. Furthermore, it will demonstrate how Persaud and Phillips portray these conditions that force people to migrate in order escape persecution. Therefore, such

persecution will be discovered as the primary cause of the migratory movements depicted in the novels.

The second objective is to examine the impact of the host culture on the displaced characters through the concept of hybridity. The displaced characters arrive in new lands. These lands are different from the mother land. They have their own social customs traditions. The displaced people interact with the host land's people. They adopt new social and cultural traditions. The result is that they develop a kind of hybrid identity, which is a mixture of the native culture before migration and the host culture after it. The study will discuss these position of the displaced people in both homeland and diasporic, or host land. Bhabha's postcolonial concept of hybridity will be applied to shed light o the new formed identity shaped in the host land. The relationship between the displaced people and the host culture will be discussed according to Said's concept of self-other relationship.

The third objective is to investigate the effects of hybridity upon the identity of the displaced Indo-Caribbean and Africancharacters through synergy. To explain, the displaced people experience two colonial phases. First, they are persecuted or marginalized. They are forced to leave homeland. In diasporic displacement, they meet new ethnicities of different culture and traditions. They gradually become familiar with these traditions. Then, they develop a sense of obtain the host land's culture. This process is going to be highlighted as the synergetic phase. Second, the displaced peoples' synergetic identity becomes hybrid. This is because the native identity and the synergetic identity combine to be hybrid identity. In this case, Young's *Colonial Desire: Hybridity in Theory, Culture and Race* (1995) will be cited to interpret the synergic identity.

1.11 Questions of the Study

This research tries to answer the following questions:

1. Howdoesdisplacement movement of the Caribbean and African affect the identity of characters of the selected works of Persaud and Phillips?
2. How does the host culture impact on the diasporic characters' hybrid identity?
3. How does the diasporic characters' hybrid identityrepresent the ultimate phase oftheir synergetic identity?

1.12 Justification of Text Selection

As I have argued, this study focuses on synergy and displacement in Persaud's *For the Love of My Name* (2000) and *Sastra* (1993); and Phillips's *Crossing the River* (1993), and *The Nature of Blood* (1997). My choice of these novels depends largely on the postcolonial elements in their contextual factors. They also deal mainly with

postcolonial issues, like displacement, oppression, persecution, identity change, diaspora and oppression. Most significantly, they portray the forced diaspora practiced by the colonizer against the colonized minorities. For example, the selected works are largely about the Indo-Caribbean and Afro-Caribbean Diaspora. They provide a panoramic view of the shattering the blacks and the Caribbean who were subject to diaspora. This diaspora is traced through different time periods in different continents.

Phillips's *Crossing the River* (1993), for example, Nash travels from America to Africa to teach the native Africans the Christ's principles. She is influenced by Edward Williams; a colonial plantation owner who thinks that slavery is a suitable strategy to instill Christianity into his slaves. As a result, his favorite slaves are chosen to be educated the American Colonization Society in Liberia. Martha is a rebellious slave woman who leaves Virginia for California to avoid this unjust slavery. *The Nature of Blood* (1997) is also about the European obsession with racial slavery and "blood" colonization. In a striking way, it fits with Afro-Caribbeandiaspora through the authorial perspective. That is, the author, Phillips, depends on the historical background of the reality of the African mass diasporic migrations and how it spread for a second time to Europe. In this context, the novel is an archetypal documentation of Afro-Caribbean diaspora by virtue of depicting the Jews' diasporic experiences that began originally in the Caribbean islands, the native home of Phillips.

Furthermore, the selected novels' thematic peculiarities appeal to the textual analysis. The study will shed light on a number of themes. The recurrent themes in Phillips's and Persaud's novels are injustice, slavery, hegemony, and migration. These themes shape the portrayal of identity in the novels i.e., the black individuals' identity changes according their colonizers or oppressors. Consequently, colonial oppression and marginalization result in new challenges which affect the black identity. Injustice is another theme that has a close relation with identity. When the colonizers practice unjust treatment against the blacks, new cultural norms come out. For example, the colonizer's culture becomes hegemonic over the blacks. Therefore, hegemony is another theme relating to cultural identity. The theme of slavery also contributes to the sense of challenging identity, namely synergy. It puts forth the colonized people in an inferior position to the colonizer. The theme of oppressive hegemony is an effective way to justify slavery. It is utilized by the colonizers to rationalize their enslavement of the blacks.

1.13 Significance of the Study

This study will enrich the scholarship of Persaud's and Phillips's fiction in general. It also enriches the scholarly studies previously written on Persaud's *For the Love of My Name* (2000) and *Sastra* (1993); and Phillips's *Crossing the River* (1993), and *The Nature of Blood* (1997). Studying the diasporic elements in the selected works will add thematic as well technical findings about Persaud's and Phillips's fiction within the African and Caribbean literary contexts. Moreover, studying the selected works is going to reveal on synergy which has been rarely studied. This might lead academicians to new postcolonial insights in the selected works. The analysis of the

forced movement depicted in the selected works is scarcely identified in the selected works. My analysis would open new dimensions for studying this movement since there are not enough argumentations about it. The study of both synergy and diaspora leads to other postcolonial studies, such as identity, hybridity, and trans-cultural ethnicities.

The significance of the study also lies in investigating the Indo-Caribbean and Afro-Caribbean diaspora. Furthermore, such diaspora will be specified to displacement. Examining the displacement influences on the Indo-Caribbean and Afro-Caribbean results in authentic conceptualization of the position of Indians and black people in displacement. On the one hand, displacement reveals the graduate influence of displacement upon the identity of Indians who suffer from marginalization in the Caribbean islands. They are persecuted to a great extent. Their minor role in society makes them less effective than their host countries' people. They also do not obtain the equal rights they need. Identifying this minor role, consequently, would put forward new critical insights on how to deal with Persaud's and Phillips's fictional works from a postcolonial perspective. On the other hand, scrutinizing the Afro-Caribbean displacement might bridge the gap between the colonized blacks and their white colonizers.

Exploiting the blacks in white-dominated milieus could pave the way for the reinforcement of the black identity in the host land. In such case, exploring the new individuality of displaced Africans and Caribbean people leads to new notions regarding their culture, ways of life, disposition and traditions. Furthermore, the research's examination of the exploited black individuality would be the essence of discovering the colonial practices against the Africans. Such colonial practices may include advising the blacks to change their religion, social manners, behaviors and language. In this respect, this research will be significant for tackling the anthropological as well as ethnical peculiarities of Africans' aboriginality. Approaching the cultural characteristics of the African individuality helps us to get the impression that the white colonizers had intentional strategies to have the blacks adapted to their hegemonic agendas.

Furthermore, the process of imposing colonial strategic agendas will be demonstrated by using the concept of hybridity. As such, a close analysis of the hybrid nature of displaced Caribbean and African people will be followed in order to assert the function of synergy in the selected works. That is, Persaud and Phillips depiction of colonial hybridity could be deduced an endeavor to elevate the poor conditions of the displaced Indians and Africans in host countries. For this reason, combing two different ethnical authors within Caribbean peripheries might be conducive interpretation of these authors' fictional discourses. Being so, they have mature capacity for using synergy as a tool of adapting the anthropological qualities of both Indians' and Africans' identity in the world of displacement. Thus, studying the displacement traits might open the door for perceiving the selected works in different colonial disciplines, such as ethnicity, globalization, and queer theory.

1.14 Scope and Limitations of the Study

This research will be limited to Persaud's *For the Love of My Name* (2000) and *Sastra* (1993); and Caryl Phillips's *Crossing the River* (1993), and *The Nature of Blood* (1997). The main analysis will investigate the textual clues that refer to identity, synergy, hybridity, and displacement in the novels' plots. Therefore, the research's analysis will be only limited these novels. Additionally, the research's theoretical citation will concentrate on the concepts of synergy, displacement, synergy, and hybridity to analyze the synergic implication in the selected works.

The theoretical part will limited to three postcolonial concepts. The concepts of displacement and hybridity will be discussed in the light of Bhabha's arguments. The concept of self-other relationship will be limited to Edward Said's arguments; and the concept of synergy will be specified to Robert Young theory of hybrid synergy. These concepts are classified as follows:

- Homi Bhabha's hybridity and displacement:
 1. *Nation and Narration*(1990)
 2. *The Location of Culture* (1994)
- Edward Said's self-other relationship:
 1. *Orientalism* (1979)
- Robert Young's synergy:
 1. *Colonial Desire: Hybridity in Theory, Culture and Race* (1995)

The figure below illustrates these theories:

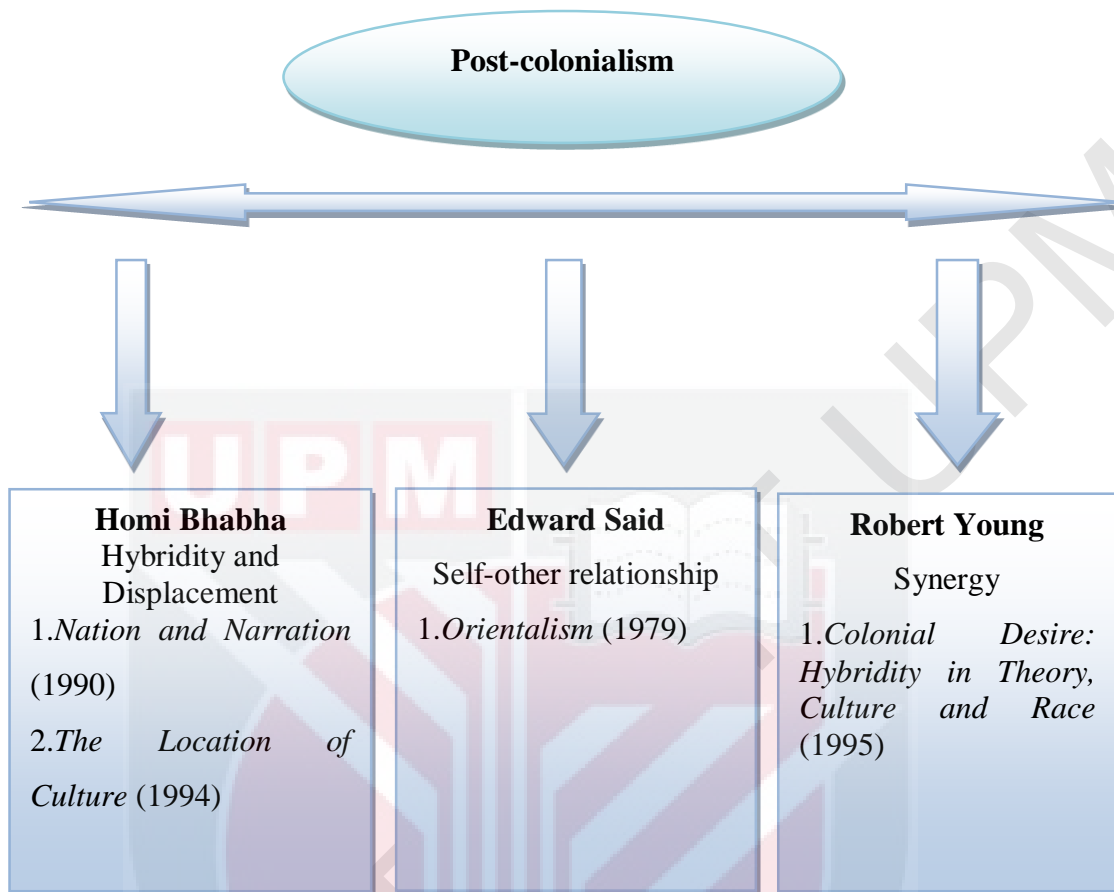


Figure 1.1: Theoretical Limitations

1.15 Theory and Concepts

To analyze these themes, my study will apply a postcolonial conceptual framework to study the cultural aspects of diaspora which is hardly discussed in the selected works. Diaspora involves voluntary and forced movements of a group of people who decide to leave a certain place under specific circumstances. However, this research will not focus on the displacement migration of groups of people. Instead, it will highlight the individual migrations of the selected works' main characters. There are no groups or communities migrating to other places. Therefore, the main characters' movements will be studied by investigating the causes and effects of their migration. On the one hand, the main causes of their migration are religious and social factors. These characters are from Afro-American and Afro-Caribbean origins; and they are controlled by their European oppressors who utilize them to improve their socio-religious status. Accordingly, this forced movement will be studied by examining the European oppressive practices against them. These practices thwart the main characters' predilection to stay in their homelands. In so doing, the research will also concentrate on Persaud's and Phillips's depiction of both the Afro-American

characters and the European oppressors. The Afro-American and the Afro-Caribbean individuals, who are the selected works' main characters, are depicted as inferior to their European colonizers; and the Europeans are represented as being superior to them. For this reason, the research will identify the Afro-Americans, or Afro-Caribbean as "other" and the host lands' people as "self" by applying Edward Said's concept of self-other relationship which is scarcely utilized to interpret the selected works.

On the other hand, the research is going to explore the effects of the main characters' migration. These effects are specifically limited to their identity. Their cultural identity changes according to the customs and traditions of the colonizer's social manners. This research, therefore, will study the transformation of their identity by using the concept of synergy. This concept is used to emphasize the postcolonial cultures as produced by forces that contribute to new and complex cultural formation in the colonized individuals. Furthermore, the concept of hybridity will be cited in accordance with Bhabha's arguments.

In post-colonialism, diaspora involves "the voluntary or forcible movement of peoples from their homelands into new regions, is a central historical fact of colonization" (Ashcroft *et al.*, 68-69), while synergy is "used to emphasize that post-colonial cultures are the product of a number of forces variously contributing to a new and complex cultural formation" (229). Accordingly, this research will apply the conceptual implications of diaspora to study the forced movements of the displacement characters; and the concept of synergy will be applied to study the changing African identity in the selected works. It will rely on Young's *Colonial Desire: Hybridity in Theory, Culture and Race* (1995). The following paragraphs, therefore, will provide some definitions of the selected concepts.

1.16 Definition of Terms

1.16.1 Ambivalence

The concept of ambivalence is used to interpret the equal relationship between the black and white. Bhabha is the most influential critic who argumentatively wrote about the concept of ambivalence. In *The Location of Culture* (1994), he claims that the concept of ambivalence includes the "traumatic scenario of colonial difference, cultural or racial, returns the eye of power to some prior archaic image or identity. Paradoxically, however, such an image can neither be 'original'—by virtue of the act of repetition that constructs it—nor identical—by virtue of the difference that defines it" (107). The concept of ambivalence, in this sense, involves the colonized, or oppressed people, and their oppressors. The colonized people suffer from traumatic shocks at the hands of the oppressors. As a result, the colonized people perceive the oppressors as rude, negative and exploitive, but it is advanced. The oppressors perceive the colonized people as backwarded, weak and fragile but they are the native of the colonized lands.

1.16.2 Diaspora

Diaspora refers to the displacement movement from one place to another. This movement would be forced or voluntary. In *Black Europe and the African Diaspora*, Alexander Weheliye obviously defines the concept of diaspora:

Diaspora offers pathways that retrace layerings of difference in the aftermath of colonialism and slavery, as well as the effects of other forms of migration and displacement. Thus, diaspora enables the desedimentation of the nation from the 'interior' by taking into account the groups that fail to comply with the reigning definition of the people as a cohesive political subject due to sharing one culture, one race, one language, one religion, and so on, and from the 'exterior' by drawing attention to the movements that cannot be contained by the nation's administrative and ideological borders. (162)

Weheliye's conceptualization of diaspora, here, resembles Said's notion of diaspora in the sense that it addresses the socio-cultural issues of a certain nation. These issues might include race, ethnicity, religion, culture, traditions and the like. Said also accentuates these issues and their pertinent relationship with the concept of diaspora in postcolonial contexts.

1.16.3 Displacement

It is the colonial movements in which "the intersubjective and collective experiences of nationness, community interest, or cultural value are negotiated" between the natives and the host lands' people (Bhabha 2).

1.16.4 Hegemony

It is the colonizer's imperial power to rule or exploit the colonized by force or by consent (Grant 102).

1.16.5 Hybridity

Bhabha defines the concept of hybridity as "the discriminatory effects of the discourse of cultural colonialism, for instance, do not simply or singly refer to a 'person'... or to a discrimination between mother culture and alien culture..." and "the reference of discrimination is always to a process of splitting as the condition of subjection: a discrimination between the mother and its bastards, the self and its doubles, where the trace of what is disavowed is not repressed but repeated as something *different*—a mutation" (111).

1.16.6 Racism

Is another concept that is going to be applied in this research. Ashcroft *et al.* define racism as “a way of thinking that considers a group’s unchangeable physical characteristics to be linked in a direct, causal way to psychological or intellectual characteristics, and which on this basis distinguishes between ’superior’ and ’inferior’ racial groups. Physical differences did not always represent an inferiority of culture or even a radical difference in shared human characteristics” (199). This concept will be ascertained to scrutinize the racial relations among the black minority and the oppressors in selected works.

1.16.7 Self-Other Relationship

The concept of self-other relationship comes into prominence with the publication of Edward Said’s seminal book *Orientalism* (1979). By arguing this relationship, Said introduces “the vacillation between the familiar and the alien” (72). Additionally, he invokes “familiar” and “alien” as the relationship between “self” and “other.” Any confrontation between two opposite colonial groups could result in a contradictory relationship between these groups. This relationship results in the “validity of the division of races into advanced and backward” colonial society (206). This relationship also “has a mission to enlighten, civilize, bring order and democracy, and that it uses force only as a last resort. And, sadder still, there always is a chorus of willing intellectuals to say calming words about benign or altruistic empires” (25). Self-other relationship comes out “as if one shouldn’t trust the evidence of one’s eyes watching the destruction and the misery and death brought by the latest mission civilizatrice” (26). In this regard, self-other relationship portrays the blacks as the “other” who is exploited by the whites’ “self.”

1.16.8 Slavery

In postcolonial terms, slavery represents the whites in the position of strong colonial forces. The whites have a complete control over the blacks. In *Transatlantic Memories of Slavery: Reimagining the Past, Changing the Future* (2015), Elisa Bordin and Anna Schacci claim that colonial slavery is made when the whites have “an entirely superiority over the blacks” (53). In this case, the blacks embody the weak colonized nations “at the hands of their white counterparts” (54). The blacks are invaded by the whites and are made a subject to exploitation.

Colonial slavery also includes the whites’ control over the blacks’ families. When the whites have domination and superiority over a black individual, they also have superiority over his family members, such as father, mother, husband, sisters, brother and so forth. Nicola Frith and Kate Hodgson tackle the whites’ domination over the blacks’ families in *At the Limits of Memory: Legacies of Slavery in the Francophone World* (2015). Frith and Hodgson argue that the whites are “blessed with colonial force which provides them with a total domination over the blacks’ families” (116). The

whites practice powerful exploitation of the blacks in a way that enables them to take hegemonic leadership upon the blacks and their relatives (117). Being that so, colonial slavery entails the whites' oppressive colonization of the blacks' family members.

1.16.9 Synergy

Synergy is a concept used to define the gradual affect of the host land's new culture upon the displaced people's identity (Young, 1995, 22). In *Glimpses of the Cosmos, Volume VI* (1918), Lester Ward argues that the concept of synergy comprises a social struggle; Ward writes: "struggle is essentially destructive of the social order, while communism removes individual initiative. The one leads to disorder, the other to degeneracy.... This is *social synergy*, which is a form of cosmic synergy, the universal constructive principle of nature" (358).

1.17 Methodology

This study will approach displacement issues in Persaud's *For the Love of My Name* (2000) and *Sastra* (1993); and Phillips's *Crossing the River* (1993), and *The Nature of Blood* (1997). It is going to conduct a qualitative study of the novels. Therefore, the expected finding of the study would be the changing identity of the African and Caribbean people represented in these novels. As such, there are three factors which will lead to this finding. First, the forced movement will be a vital element in making the African and Caribbean embrace their host lands' culture. Second, the host land's traditions, especially the socio-cultural issues, play a significant role in changing displaced people's aboriginal identity traits. Third, synergic identity would be the premise of the African and Caribbean people's changing identity. Accordingly, the study is going to follow a textual analysis of the main characters that migrate from one place to another. This migration will be analyzed as the essence of displacement portrayed in the selected works. Furthermore, the research will provide a close reading of the main displaced character's identity to explore the colonized people's changing identity. In this sense, applying the concept of synergy will be used to analyze the changing culture within postcolonial peripheries.

The study will focus on three narrative components. First, it will focus on the characters. The typical characters depicted in Persaud's *For the Love of My Name* (2000) and *Sastra* (1993); and Phillips's *Crossing the River* (1993), and *The Nature of Blood* (1997). The characters are either African or Caribbean. The study will analyze their position in the homeland where they are persecuted and oppressed. Then, the analysis will concentrate on their disablement experience where they are obliged to settle in new host lands. The host land's people have different culture and traditions. Their social and cultural traits are going to be highlighted in the course of the textual analysis. The novels have minor and major characters. The major characters are the protagonists and the antagonists. They will be tackled through postcolonial conditions of their lives. The minor characters play marginal role in the plot. The study is going to focus on the major and minor characters in the analysis because both of them represent Persaud's and Phillips' concern with colonial oppression in Africa and the Caribbean

Islands. The characters, consequently, are going to be interpreted as a means of demonstrating Persaud's and Phillips's meticulous portrayal of the real displacement that occurred in various African and Caribbean milieus. Being so, the characters will be interpreted as authentic literary replicas of people who experienced the bitter migration from homeland to the host lands. Furthermore, they are fictional exemplification of slavery and its influence upon the lives of the displaced people.

The setting will be the second narrative element that will be analyzed in Persaud's *For the Love of My Name* (2000) and *Sastra* (1993); and Phillips's *Crossing the River* (1993), and *The Nature of Blood* (1997). The settings are the fictional place and time of the plot's events. The time and places portrayed in the novels are simulations of the territorial regions and time periods of the African and Caribbean displacement. Therefore, they will be interpreted according to the migrations scenes in the plots. The study attempts to analyze the displaced people's migration in order to discuss the effect of this displacement upon their original identity. When they leave their homeland, they interact with people of the host land's different culture. As a result, their original identity becomes hybrid. That is, they get affected by the host land's new and different culture; and such culture intermixes with the displaced people's homeland's culture producing the hybrid identity. The study will apply Bhabha's concept of hybridity to discuss the profound causes of the hybrid identity.

The concept of hybridity will be reinforced by the concept of synergy. The displaced characters undergo synergic experience before they get a hybrid identity. The study will assert the period shortly after they leave their homeland. In this period, they are still affected by homeland's traditions. Then, they gradually become accustomed to the host land's traditions. This transitional period is the basis of their hybrid identity. They develop hybrid identity because they have two different cultural backgrounds. All these identity changes take place in the host land during mass diasporic displacement. The study is going to focus on the setting because it involves the time and place of these changes. The third component will be the narrative descriptions. The selected works have many descriptions of displacement. These descriptions are initiated either by the characters themselves or by the narrator's voice. The study will analyze the description of the colonial displacement by approaching both of them. In one occasion, the narrator tells us of the displaced people's experiences that provoke our sympathy. In other occasions, the characters themselves recount the daunting moments or problems that make them despondent during displacement life. Thus, the study will interrupt the two narrative perspectives and how they convey the true meaning of oppressive colonial displacement.

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LIST OF PUBLICATIONS

Mohammed, Intisar, Autobiographical Peculiarities in James Joyce A portrait of the Artist as A Young Man. ISSN: 2047-1278 VOL.29 ISSUE II. August, 2017 P .122.

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