“HOMING DESIRE” IN FRUIT OF THE LEMON AND SMALL ISLAND BY ANDREA LEVY

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YÜKSEK LİSANS TEZİ

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ISPARTA – 2017
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MASTER’S THESIS

ADVISOR
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Süleyman Demirel Üniversitesi Sosyal Bilimler Enstitüsü Lisansüstü Eğitim-Öğretim ve Sınav Yönetmeliği hükümleri uyarınca yapılan Yüksek Lisans Tez Savunma Sınavında Jürimiz 7.3.2017 tarihinde toplanmış ve yukarıda adı geçen öğrencinin Yüksek Lisans tezi için:

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Yüksek Lisans tezi olarak sunduğum “HOMING DESIRE IN FRUIT OF THE LEMON AND SMALL ISLAND BY ANDREA LEVY” adlı çalışmanın, tezin proje safhasından sonuçlanmasına kadar ki bütün süreçlerde bilimsel ahlak ve geleneklere aykırı düşecek bir yardımcı başvurulmaksızın yazildığını ve yararlandığım eserlerin Bibliyografi’da gösterilenlerden oluştuğunu, bunlara atf yapılarak yararlanılmış olduğunu belirtir ve onurumla beyan ederim.

Canan KUZGUN
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In the kaleidoscopic consciousness of the diaspora, a diasporian’s perceptions of spatial, psychological and metaphysical home, identity, religion, or memory are always in a flux, and perilously enthralling as well. The aim of the thesis is to analyse the terms “identity and home” within the context of Jamaican diaspora in the UK. The diasporic concept of home is more than an unreciprocated desire for a lost homeland; it is a ‘homing desire’. Therefore, this study deals with the aspects of diasporic identity construction and a sense of belonging within the scope of postcolonial migration, multiculturalism, hybridity, and racism.

In the thesis, colonial and postcolonial periods are examined to explore the historical background of hybrid identities which are formed within a diasporic community. To analyse the Caribbean diaspora living in the UK, diasporic identity, and the idea of home, two novels - Fruit of the Lemon and Small Island - written by Andrea Levy are selected since Levy was born in Britain to a Caribbean family. The study discusses and reveals the problems of identity construction and sense of belonging experienced by the Caribbean diasporians living in their Mother Country, Britain. Through the readings of the novels this thesis aims to discuss the drawbacks faced by the Caribbean people, who migrated during the mass migration period after the Second World War, their complex identity constructions and the homing desire shaping their lives.

Key words: diasporic identity construction, confused sense of belonging, homing desire, post-colonial period, identity conflicts.
(KUZGUN, Canan, Andrea Levy’nin Limonun Meyvesi ve Küçük Ada Romanlarında “Aidiyet Özleminin” İncelenmesi, Yüksek Lisans Tezi, Isparta, 2017)

ÖZET


Anahtar Kelimeler: diaspora kimlik oluşumu, aidiyetlik karmaşıklık, aidiyet özlemi, sömürge sonrası dönem, kimlik çatışması.
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CHAPTER I

INTRODUCTION

1.1. INTRODUCTION TO THE STUDY

The notions of “belongingness” and “homing desire” have come into prominence especially after the increasing migrations during the postcolonial period, especially after the Second World War. Immigration from the former colonies leads to “homing” conflict since the diasporic subject has not lost touch with his native culture, a spatial, psychological and metaphysical home, and is unable to adapt himself to the new culture. Home is not just a physical place, but at the same time it is directly related to the haunting history which is left behind but still penetrating the present. Parallel to trauma of deterritorialization, immigrant identity takes over a new position in the new land but does not adopt it completely. Home “is not important only as a physical place; it is even more important as the source, root, final location for a determinable lineage. [...] This inalienable right to wish a return, to reclaim connections to a lineage” (Echeruo, 1999: 13-14). It is also to feel that you belong to a specific place as a safe point of reference for positioning the self. When the immigrant combines his own culture with the culture of the country he is currently living in, an identity that is completely different and belongs to neither of the cultures comes into being.

After World War I and II, powerful countries like the United Kingdom faced a severe labour shortage. A great number of inhabitants from the former colonies migrated to the mother countries, ex-colonial centres, to have better jobs and better economic opportunities. Once the colonised had been a source of cheap raw materials, now they were the source of cheap labour. These mass migrations formed new diasporas, hybrid societies and multinational cultures. As Anh Hua states “with increasing migration and the imagining of various diaspora communities, ideas about home, identity, citizenship and place are being rethought” (2011: 52). Thus, migration is the main discussion point of this thesis since it leads to homing desire, identity crisis, and trauma that a diasporian faces since he does not belong to any of the cultures totally.

For the diasporians from formerly colonised countries, there is a great conflict between the dominating and the colonised cultures since “the population movement and migration from former colonies to the colonizer’s countries created new mixed, hybrid
societies that clash with each other culturally on the one hand and on the other hand between the citizens and migrants” (Dizayi 2015: 999). These immigrants, although they are not citizens of the colonised lands anymore, still suffer from not being able to form unified ethnic and national identities. While diasporic subjects try to construct their identities, they face the trauma of homing desire and the dilemma of recognition. Due to being in-between, many diasporians lack the feeling of “belonging” to the new country; moreover, they are mocked and rejected by the native citizens since these new comers are former colonised subjects. They try to get used to living in a different place with completely different social, cultural, ethnic and historical background. According to Chukwumezie, “Such physical (geographical) and psychological (mental) separation from their cultural mainstream result in their alienation that now manifests as identity crisis, especially for the slave descendants born in Europe by migrant parents.” (2014: 9) Diasporic people suffer from a sense of oppression which promotes resistance. They refuse to be assimilated totally in the dominant culture and wish to preserve their own ethnic identity against the host culture. Since they are caught in between past and present, past home and present home, deterritorialization and reterritorialization, these diasporians are unable to detach from their history and get in touch with the present situation of being an immigrant.

In this context, the aim of this thesis is to discuss how immigrants from the previously colonised countries try to form new cultural and national identities in the formerly colonial centres, which are their new homes. While concentrating on the identity formation of such diasporian, this study also discusses the idea of homing desire, sense of belonging to a specific place, and hybridity, as key components of diasporic identity, in Andrea Levy’s two novels, Fruit of the Lemon and Small Island. Within this framework, Fruit of the Lemon and Small Island are going to be analysed in the light of the remarks of key figures such as Stuart Hall, Anh Hua, Homi K. Bhabha, and Avtar Brah. The sources are selected to discuss diasporic identities in relation to sense of belonging, home and homing desire and their effects on identity construction.

In the second chapter, the historical background of British colonization and its effects on the colonies are talked over. When the colonies gained their independence, millions of people who were once under the control of the British Crown migrated to their so-called Mother Country. After the colonial demise, through migrations from the
colonised lands to the colonizer culture, a multi-racial Britain emerged through the diasporic communities. Although these diasporic subjects were the “British-derived communities, sharing recognizably similar values” (Constantine 2003: 17) the postcolonial immigrants realize not only the similarities but also the differences between the two cultures. Hybrid diasporic identities exceeding the borders lead to new multi ethnic cultures. Here, the main issue is to discuss how migration and diasporic life affect the idea of home and belonging, and how home and belonging come into existence in relation to the original and in-between cultures.

In the third chapter of this thesis, the historical background of British colonialism in the Caribbean is analysed in detail. One of the important terms in this chapter is the Windrush Migration, which can be regarded as the main immigration stream from the Caribbean to the Great Britain. Since the Caribbean was one of the most significant colonies of Britain, the effects of Britain and Western culture on the Caribbean were great. Britain was regarded as the second country for the Caribbean. After their migration to the United Kingdom, the Caribbean “constituted a ‘new’, ‘postcolonial’, ‘hybrid’ cultural diaspora” (Chamberlain 1998: 21). In this chapter the main argument revolves around the Caribbean diasporic identity formed under the influence of British culture and community.

In the fourth chapter of the thesis, Andrea Levy’s most striking postcolonial novels *Fruit of the Lemon* and *Small Island* are analyzed in terms of the themes “identity construction”, “sense of belonging”, and “homing desire”. Being an important diasporic authors, Andrea Levy portrays her life in parts of her novels. Levy, who was born in Britain to a Jamaican family, is the living example of the Jamaican diasporic identity in Britain. Her ancestors migrated to Great Britain years ago, but she was born and has lived in Britain. What is more she introduces herself as British, like Faith, the protagonist of *Fruit of the Lemon*. As a diasporian, her experiences frame the themes like racial awareness, the idea of home, identity construction and transformation in her novels. While there are some similarities between the selected novels, there are striking differences between them since each of the novels narrate the events from two different points of view. While in *Fruit of the Lemon* events are narrated from the perspective of a second generation character, *Small Island* reflects newly arrived migrants’ point of view. Therefore, diasporic experiences and identity conflicts of the characters are totally
different from each other. Faith is a second generation diasporian who was born in England to a Jamaican family, while Hortense is a first generation immigrant who has migrated to England by the Windrush Ship. The protagonists of the novels Faith and Hortense are thereby compared within the framework of two different generations. Thus, this study tries to analyse the new hybrid identity which is both Caribbean and British.
1.2. THE SUBJECT OF THE STUDY

The subject of this study is the analysis of two contested terms “home” and “belonging”, meanings of which change constantly according to the contexts they are used in. Especially after the migrations faced during post-colonial period, the notions of “home and belonging” have changed and become prominent for postcolonial literature. The questions - “Does an immigrant belong to his homeland that he leaves behind and may not come back to again or does he belong to his new land that he lives on but does not have any emotional attachment with?” – are tried to be answered. When an immigrant combines his own culture with the country he migrates to, an identity that is completely different and belongs to neither of the cultures comes into being. The dilemma arises due to migration leading to “homing” conflict since the person who has not lost touch with his native identity takes on a new identity but does not adopt it completely. An immigrant feels that he belongs neither to his native country nor to his new country. In this study *Fruit of the Lemon* and *Small Island* by Andrea Levy are analysed to examine the themes diasporic identity construction, homing desire, racism in relation to identity crisis, belongingness and dilemma.
1.3. THE PURPOSE AND SIGNIFICANCE OF THE STUDY

After the mass migrations from the formerly colonised countries to the colonizer centres, in other words, from periphery to centre, multicultural societies were shaped. This project aims to explore the construction of diasporic identity and the idea of home desire in relation to the Caribbean diasporians in the UK. On the purpose of analysing the diasporic identity construction and sense of belonging, *Fruit of the Lemon* and *Small Island* written by Andrea Levy are selected, both of which are about the migration from the Caribbean Islands to Britain and the formation of Caribbean diasporic community. Generational differences are also taken into consideration while analysing the novels due to the different impacts of dislocation on the diasporians. The study is also significant in that it provides theoretical insight into the arrival and integration of the diasporians in the host society. Therefore, it is hoped that this study will contribute to the further postcolonial studies to be carried out in formation of the Caribbean diasporic identity.
1.4. THE METHODOLOGY OF THE STUDY

Eclectic method is used throughout the study besides postcolonial approaches. At first, the historical background of colonial and postcolonial periods are examined and then the terms of diasporic identity construction, homing desire, racism in relation to identity crisis, belongingness and dilemma are dealt with respect to the postcolonial theory. These terms are analysed with regard to the diasporic communities which arise especially as a result of postcolonial migration from the former colonised countries to the colonizers. Thereby, diasporic approaches are also employed to examine the diasporic individuals especially living in Britain. The construction of identity and the sense of belongingness are examined through the novels *Fruit of the Lemon* and *Small Island* by Andrea Levy. Before beginning analysis of the novels, a historical approach is used to explore the life of Andrea Levy, and her works.
1.5. THE LIMITATIONS OF THE STUDY

The main limitation of the study is that the term “post-colonialism” is dealt with from two perspectives: from the colonizer and from the colonised. Therefore, the impacts of colonialism and postcolonialism change according to the point of view. In this study, colonial and postcolonial effects are studied from the perspective of the colonised people. Although there are many written texts of postcolonial studies, it is important to select the works of diasporas to examine the problem of diasporic identity, and confused sense of belongingness. Another limitation of the study is that even though the diasporic identities directly relate to migration, not all migrations result in diaspora because there are different types of migration.
CHAPTER II
COLONIAL DISCOURSE, DECOLONIZATION AND
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2.1. BRITISH COLONIAL WORLD AND DECOLONIZATION

With the increase of the immigrations especially from the former colonies to the colonizer countries, from periphery to centre, European countries such as Britain, France and Belgium turned into multi-national countries. In these multi-ethnic and multi-racial countries issues of identity, home, citizenship and belonging became hot topics to be discussed. This chapter aims to give general information about the historical background of British colonization and its decolonization process. Furthermore, how the post-colonial period affects the social, economic, cultural issues of the colonised subjects will be analysed. Within this context, key terms such as migration, diaspora and diasporic identities, immigrant, hybrid identity, personal displacement, and identity conflict will be discussed in the light of postcolonial issues.

Colonialism, simply, can be explained as an expansion or discovery of new spaces and new nations. In other words, colonialism can be regarded as a large-scale exploration of the territory and destruction of indigenous cultures which brings about identity crisis and in-betweenness. It can be deduced that colonialism is not only geographical expansion but the colonization of cultural and social spaces, as well. The purposes of colonialism can be discussed in several ways: to develop trade and economic activities of the colonies, to raise standard of living, to provide them with education and rehabilitation. These aims are the justifications of colonial expansion. The real purpose of colonialism is to control the land, labour, natural resources, and markets. At the beginning of the 20th century, when colonization was at the peak, the British Empire rules over vast area of the world that included some parts of Africa, Asia, Canada, the Caribbean, and Ireland. Because of the huge land of the empire the well-known phrase “the empire on which the sun never sets” was generated. However, through the end of the 20th century significant part of the colonies which were once under the control of British Empire was decolonised and millions of people who were subject to the authority of the British Crown gained their independence. However, this
process does not create totally independent nations but it leads to the emergence of “British-derived communities, sharing recognizably similar values.” (Constantine 2003: 17) During colonization, under the impact of British culture, the colonised communities are assimilated and face a cultural and religious exploitation. This exploitation takes place in many different forms such as the slave trade, misappropriation of cultural and social properties and national resources, the establishment of exploitative trade relations. Furthermore, they establish schools and churches to exploit their moral values. These effects of colonization come to the surface with the postcolonial period which is defined basically as cultural transformation. There are two important aspects that have impacts on shaping the post-colonial societies: globalization and multiculturalism. Both have been quite related to the current development of Britain and Europe since many countries have been questioning their national identities due to multiculturalism especially after the colonial period.

With decolonization, cultural and political independence of people from the countries formerly subjugated to colonial rule and the imperial effects on them are dealt with in postcolonial studies. Postcolonialism is a contested term with several definitions. Ashcroft et al. defines postcoloniality as:

A valid and active sense of self may have been eroded by dislocation, resulting from migration, the experience of enslavement, transportation, or ‘voluntary’ removal for indentured labour. Or it may have been destroyed by cultural designation, the conscious and unconscious oppression of the indigenous personality and culture by a supposedly superior racial and cultural model. (2002: 9)

For the purpose of analysing the subjugating forces of imperialism and colonial expansion, postcolonial literature puts emphasis on the study of discourse. In postcolonial literature, texts are written by and about the people from former colonies. In the general sense, the main concern of postcolonial literature is identity and space crises. Since identity has a complex structure and is a process which never ends, it is affected by the surroundings, traditions, national values, and culture. Interaction between the place and self has high importance in the construction of identity. Thus, many historians, authors, and theorists who work on colonialism and postcolonialism examine the relation between the identity, home and displacement.
After gaining their independence, those countries which were formerly colonised countries but now are the new nations cannot easily recover from the effects of colonization. After centuries of domination, colonised people cannot identify themselves with their original cultural heritage since colonization has changed the native language, culture and religion. These people, as mimics using the language of the white man and believing in the white god, see themselves almost like the colonizer. Therefore, during postcolonial period, the colonised people migrate to their former colonizer country –Mother Country – for better living conditions believing that their “Mother Country” is willing to embrace them just as in their homelands. Being unaware of their difference, those immigrants who move to previous colonial centres after independence stay in between two cultures. Before moving, they see themselves as a part of the host country due to the shared experiences; however, they face another kind of reality there. From an immigrant’s perspective, such a disheartening experience involves redefinition of identity, roots, belongingness, and negotiation of approach to the Mother Country – whether it is assimilation, integration or more recent acknowledgement of hybridity and generational change. Two different cultures come across and a new cultural form, a hybrid identity with double characteristics, comes into being. Due to the cultural and social differences, a hybrid identity wants to be recognized by the colonizer but these differences lead him/her to experience identity crisis and sense of belongingness. Therefore, the postcolonial literature deals with the contradictory identities and places where hybrid identities are formed with postcolonial migration. The question of identity and home is the basic issue to be discussed in postcolonial literature. Therefore, the terms ‘identity’, ‘home’, and ‘belongingness’ are required to be identified within the scope of postcolonialism.

2.2. MIGRATION, DIASPORA, DIASPORIC IDENTITIES, AND HYBRIDITY

After World War I and II, powerful countries like United Kingdom face severe labour shortages. Ex-colonies are exploited during the colonial period for ages, but after gaining their independence they struggle against poverty. With the hope of finding better jobs and having better life conditions, inhabitants of the former colonies migrate to the colonizer countries. Once the colonised is a source of cheap raw materials, now they are a source of cheap labour. These mass migrations form new mixed and hybrid societies in the colonised country. Especially after the mass migrations from the
formerly colonised countries, the question of identity and belongingness become prominent for hybrid identities.

John McLeod gives an example of the voyages that colonials have to make: “Often these voyages took place under duress, as in the instances of plantation owners taking slaves to put to work as servants in their British homes, or the use of South Asian women as ‘ayahs’ by families employed by the East India Company during and after their return to Britain.” (2000: 205). These migrations are defined with the term ‘diaspora’ which means “the movement of people from any nation or group away from their own country”¹. According to the Oxford Dictionaries, diaspora is etymologically derived from Greek dia ‘across’ + speirein ‘scatter’. Originally, the term “diaspora” comes into being with the Jewish enforced immigration. However, for postcolonial studies, diaspora and diasporic migration is not related to migration by force. The term is related to the notions of ethnicity, immigration, settlement of the immigrants in colonizer country. Its general meaning is just ‘scattering’ like migration. In a general sense diaspora means migratory movements and to live outside the homeland. About its change in meaning, Şule Okuroğlu Özün explains as follows:

… originally the term diaspora is used to define the Hellenic and Jewish communities living in exile, over the years, with its implications and applications, the employment of the word has been stretched to voluntary or forced migration, or to people dislocated from their homeland for reasons of slavery, genocide, political conflicts, exile or education (2015: 175).

Diasporians face a challenge to get used to living in a different place with completely different social, cultural, ethnic and historical features. According to Chukwumezie “[s]uch physical (geographical) and psychological (mental) separation from their cultural mainstream result in their alienation that now manifests as identity crisis, especially for the slave descendants born in Europe by migrant parents” (2014: 9). Diasporic immigrants suffer from a sense of oppression which promotes resistance. This feeling of resistance might involve a refusal to assimilate and a wish to preserve their own ethnic and national identity against the host culture. The issue of identity is mainly related to the “colonized’s struggle to find a way for the identification between

the previous native heritage and history and the power of dominant culture that’s imposed by the colonizers” (Dizayi 2015: 1002). They are confused to find their own identity since they are caught in between their colonial past and present. They are unable to detach from their history and get in touch totally with the present situation of being decolonised. In other words, diasporic immigrants experience a sense of oppression, which promotes a resistance to internalize the dominant host culture; this resistance might be against assimilation, but it may be a desire to preserve their own identity against the dominant host culture (Constantine 2003: 17). They may find themselves defending their own cultural identities in the country to which they have migrated.

Here, to draw the distinction between the terms “immigrant” and “diasporic immigrant/subject” is significant. Firstly, the main question is to ask “do all migrations produce diasporas?” (Hickman 2005: 118). To understand the strict distinction, Kalra et. al. states that:

Combined with a hyphenated, hybrid identification, it can be argued that diaspora allows us to move beyond the static, fixed notion of immigrant. For instance, French-Algerians or Dutch-Guyanese are better descriptions than Algerian immigrants to French or Guyanese immigrants to Holland. In both these cases, the Algerian and Guyanese diasporic communities continues to be settled in Europe as well as maintaining ties with Algeria and Guyana, so the term ‘immigrant’ seems inadequate. At this level of descriptive accuracy, ‘diaspora’ is a better term (2005: 14).

For instance, an immigrant who does not have any relation or historical background with Britain migrates to the country to work. He does not live in a diasporic community and his main purpose is to just earn his living. Moreover, he knows his cultural background, genealogy, roots, and his home. He is defined just as an immigrant living in Britain. He cannot be regarded as a diasporic identity since an immigrant subject remains more closely to the country where s/he has roots. An immigrant means that s/he belongs to somewhere else. However, “diasporic identities are at once local and global. They are networks of transnational identifications encompassing ‘imagined’ and ‘encountered’ communities” (Brah 1996: 192). In other words, diasporic space is regarded as a border where different cultural identities are interconnected. It is directly related to reconstitution of cultural and social relations. Because of that a diasporic identity is formed in connection with the culture of a host country. Stuart Hall asserts
that “the diaspora experience is defined, not by essence or purity, but by the recognition of a necessary heterogeneity and diversity; by a conception of 'identity' which lives with and through, not despite, difference; by hybridity” (1990: 235).

Hybrid diasporic identities are not fixed and deal with life in globalized societies. The term ‘hybridity’ originated in biology and it means selective breeding to form new varieties. But in sociology, hybridized identity means living and mixing two or more cultures which are always in contact with one another, and thereby, this contact leads to the cultural mixed-ness. With the migration from the former colonies to the colonizer’s countries new mixed, hybrid societies are formed. Homi K. Bhabha defines postcolonial hybridity as “the revaluation of the assumption of colonial identity through the repetition of discriminatory identity effects” (1994: 112). The new hybrid identity with double characteristics experiences the cultural and social differences while combining two different cultures and constructing identity. Bhabha says “the hybrid is not only double-voiced and double-accented … but is also double-languaged…” (1994: 142). Likewise, Ashcroft et al. defines hybridity as a “the creation of new transcultural forms from within the contact zone produced by colonization” (2007: 108). Hybridity has become an important part of the postcolonial issues with its direct relation with the construction of new identity under the terms of new space. Thus, ‘in-between’ identity is a creation of new identity which involves both cultures’ characteristics. Through hybridization, two different cultures keep their own basic characteristics but at the same time a new type of culture which mingle both of the cultural signs and practices is formed. In other words hybridity occurs when a colonial power forces the colonised subjects to assimilate according to their own cultural patterns and the colonised resists to abandon his own culture and to accept the dominant culture. A new concept of nationality especially in the countries which receive immigrants such as Britain involves transformed identities shaped and reshaped by the diverse cultural identities. This hybrid identity dwells in a third space where a dual reality causes deconstruction of the dominant hierarchies, and where new forms of identity are created. The main issue is to discuss the hybrid identity construction, and how these colonial issues such as ethnicity, migration, host culture and transnational cultures have impact on the construction and maintenance of the hybrid identity.
Especially after World War II “the legacies of colonialism, migration, globalization, as well as the growth of new social movements and forms of identity politics have put the question of identity at the centre of debates in the humanities and social sciences” (Weedon 2004: 1). Being a pioneer in the field of cultural studies Stuart Hall defines identity as a production that is never complete, always in process, never singular but multiply constructed across different, often intersecting and antagonistic, discourses, practices, and positions (1990: 222). It is affected by the cultural issues, believes, traditions, multiculturalism, and social experiences. While constructing their identities, diasporians face problems and develop an identity crisis. They are caught between two cultures and two influences and fear losing their former uniqueness, their tradition and values as well as assimilation. Because of being in-between, they face the dilemma of difficulty to construct their identity. Another important figure in postcolonial theory, Homi Bhabha defines identity in *The Location of Culture*:

...two familiar traditions in the discourse of identity: the philosophical tradition of identity as the process of self-reflection in the mirror of (human) nature; and the anthropological view of the difference of human identity as located in the division of Nature/Culture. In the postcolonial text the problem of identity returns a persistent questioning the frame, the space of representation, where the image – is confronted with its difference, its Other. (1994: 46).

For the colonised, there is a dual reality: the old country and the new one according to which their identities are shaped and this duality leads them to the identity crisis in such a way that “how the discourse of the part in the present takes the immigrant to integrate in a different way to the new reality” (Navarro 9). This is in fact that identity “belongs to the future as much as to the past” (Hall 1990: 225). This diasporic identity is full of discontinuity and heterogeneity since it is shaped by the pictures of homeland, left behind as well as the present dominant culture. Although the dislocated immigrant is aware of complicated discursive of identity in a multicultural community, it is an inevitable impulse to involve in the heterogeneous society. In the introduction part of his book *In the Name of Identity*, Amin Maalouf shares his experience of being dislocated and states that:

How many times, since I left Lebanon in 1976 to live in France, have people asked me, with the best intentions in the world, whether I felt “more French” or “more Lebanese”? And I always give the same answer:
“Both!” I say not that not in the interests of fairness or balance, but because any other answer would be a lie. What makes me myself rather than anyone else is the very fact that I am poised between two countries, two or three languages and several cultural traditions. It is precisely this that defines my identity. Would I exist more authentically if I cut off a part of myself? (2000: 1)

As Maalouf indicates that diasporic subjects cannot define themselves without giving reference to their earlier connections since there is still a strong and fundamental attachment to their national countries as much as their present countries. They cannot deny either side; on the contrary, they have to build bridges between two cultures and act as a mediator. However, if they do not sustain their multiple allegiances, they feel obliged to take a side, then it is inevitable to experience the dilemma about how their identities should be formed.

2.3. HOME, HOMING DESIRE AND SENSE OF BELONGINGNESS

Sense of belonging and identification of home are the major issues in the construction of identity; in other words these terms can be regarded as the starting point for identity formation. In general home is a place which binds past and future generations through customs and traditions. Home inspires people to live and develop their self-production.

Here, “home” and “belonging” become two challenging terms, meanings of which change constantly according to the context or discipline in which they are used. Basically, Oxford Learner’s Dictionary defines home as “[t]he town, district, country, etc. that you come from, or where you are living and that you feel you belong to.” However, home cannot be regarded just as a place which is embedded in maps; but it is also analysed as a desirable place that one has a psychological relation with. Here the main question is to ask ‘When does a place of residence become home?’

McLoad explains and asks questions about home in Beginning Postcolonialism:

The concept of ‘home’ often performs an important function in our lives. It can act as a valuable means of orientation by giving us a sense of our place in the world. It tells us where we originated from and where we belong to. As an idea it stands for shelter, stability, security and comfort (although actual experiences of home well fail to deliver these promises). To be ‘at home’ is to occupy a location where we are welcome, where we

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can be with people very much like ourselves. But what happens to the idea of ‘home’ for migrant who live far from the lands of their birth? How might their travels impact upon the ways ‘home’ is considered? (2000: 210)

As McLoad explains, home is a significant concept for one’s identity construction and it is the first reference point that guarantees a signifier for the presence. Diasporians’ identity construction process, especially from formerly colonised lands, is shaped according to the idea of home and belonging. It is more about psychology rather than being physically attached. Asking the above mentioned questions about home can lead to an identity crisis which many diasporic migrants experience since they belong neither to the migrated country nor to the home country.

Due to the plurality of the diasporians’ experiences, histories and communities, there is more than one definition of the terms home and belonging. According to Anh Hua “home then is not so much about roots or settlement but the security of a destination” (2011: 50). On the contrary Rosemary George defines home as “a learned sense of kinship that is extended to those who are perceived as sharing the same blood, race, class, gender, or religion” (1996: 9). While some postcolonial theorists define home just as a safe place regardless of familial roots and dislocation, other postcolonial theorists define home as a shared, continuous, uninterrupted and stable place. These contradictory definitions are often due to generational difference. While the first generation leaves his/her memories, traditions and experiences behind and tries to relocate and reshape his/her own life in a migrated place, the second generation does not experience the disruption and displacement, furthermore s/he was born in a new social world and tries to constitute his/her identity accordingly. In fact, to understand these contradictory definitions, first the distinction between two concepts: “feeling at home” and “homing desire” should be understood.

While constructing identity, physical surroundings and environmental effects cannot be neglected. To specify the importance of place on identity Twigger-Ross and Uzzel says the following:

Identity processes have a dynamic relationship with the residential environment. The development and maintenance of these processes occurs in transaction with the environment. [...] the environment becomes a salient part of identity as opposed to the merely setting a context in which identity can be established and developed (1996: 218).
Since a sense of place is an essential part of identity formation, the first and second generation diasporians have different perceptions of home. The first generation diasporians are exposed to two different cultures, either of which they do not feel belonging to. They try to be a part of host culture and at the same time to preserve their national heritage.

While the first generation diasporians are under the direct influence of immigration and dislocation, the second generation diasporians are brought up with the migration histories of the previous generation and the culture they are born into. Brought up in a diasporic community, diasporic subjects who were born and live in a colonizer country are aware of being different from other children they interact with. That is because their traditions, behaviours and language at home are different from the outer world. One of the cultures they are affected by is their home where their parents impose on them the national values while the second one is the outside world where they contact with the natives. The host society tries to assimilate them while their parents try to keep them away from the colonizer culture. In such a complex situation these displaced children experience an identity crisis and the feeling of being in-between. Furthermore, being born to a diasporic family in a colonizer country these diasporic subjects lack knowledge about the national homeland so that they construct an imagined homeland based on their families’ narrations. To strive for preserving memories of homeland may result in arising crisis in the sense of belonging and constructing identity. As stated by Lotfi “national tendencies and patriotic prejudices are among the most significant factors, in formulating the notion of ‘self’ in a certain migrant society” (2013: 386). Searching for roots and preserving ethnic identity are the major tendencies of the second generation diasporians. They have difficulty in belonging to the ancestral country and also they do not accept the host country thoroughly. While the parents are aware of being an outsider with their differences and furthermore they dream of returning back to the country of origin, their children grow up in a diasporal community and they are more exposed to the culture of the migrated country. Those children of the colonial world are characterized as a rootless wanderer unable to settle down. When the host culture excludes the second generation individuals from the social life due to being different from the majority, their sense of homing desire and belongingness is doubled.
To overcome this dilemma and ambiguity, the second generation of the diasporians tries to establish a tie with the country they were born. They manage to feel connected with their environment through physical and social relations, so that they try to achieve a strong identity and greater satisfaction and stability. As an outsider experiences the sense of home and belonging through memories and physical connections, “one grows more attached to that home and community, and therefore cultivates an identity within the environment” (Lien 2009: 168). This is exactly the meaning of ‘feeling at home’. It is not related to nationality, roots and genealogy but related to the harmonization with the surroundings. For those, home is such a place that they have social, psychological and emotional attachments. Moving away from the ancestral homeland may not be a problem for those in the country of settlement. This second generation diasporic identity enjoys a certain amount of multiculturalism due to the socio-cultural paradigms of home and host country.

For second generation diasporians, a kind of diasporic consciousness comes into being by accepting the sense of being different rather than denying it. Besides diasporian, a term “Third Culture Kid (TCK)” is developed by Ruth Hill Useem to signify the children of immigrant parents who were born and live outside their parents’ culture and try to build relationships between the minor and the dominant culture and thereby are unable to develop a full ownership in any of them. In their book Virinder Kalra et al. states the following:

A TCK can never change back into a monocultural person. Parents of TCKs can return ‘home’ to their country of origin, but the children, enriched by having shared life in their formative years with another people, will find characteristics of both cultures in their very being. Acceptance of this fact frees TCKs to be uniquely themselves. (2005: 112).

Children of the first generation are culturally confused and disoriented and they are prone to having difficulty in understanding their own identity. They find themselves rethinking about who they are and how they connect themselves with the imagined ‘homeland’. Furthermore, they feel the dilemma of belonging due to being confused about where to belong. Unlike their parents who at least have lived and felt their national identity in their own national homeland, these children are caught between two

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cultures as well as two influences and thereby their minds are totally confused about
their national identity and the sense of belonging. This dilemma leads them to search
about where they come from, where they belong and where their home is.

To be able to define a home for themselves and develop a sense of belonging,
second generation diasporians should know their past and roots. Knowing one’s
personal history is an important part of self-understanding. Since it is more difficult to
define themselves with the colonizer culture, history becomes more important for them,
they may find a family likeliness with an image from past (Kostohryzová 2007: 19).
Robyn Fivush and Marshall at Emory University conducted research to measure the
importance of knowledge of family history. It showed that “teens who knew more
stories about their extended family showed higher levels of emotional well-being, and
also higher levels of identity achievement, even when controlling for general level of
family functioning” (Kurylo 2010). The researchers reported “There is something
powerful about actually knowing these stories.” (Kurylo 2010). Narrating the family
history is an important task for any family to constitute the feeling of belonging where
they live. It provides a way to connect with the past while building a future with healthy
identity. Again about the research conducted at Emory University, Fivush, Duke and
Bohanek stated that “Children understand who they are in the world not only through
their individual experience, but through the filters of family stories that provide a sense
of identity through historical time.” (2010)

Consequently, the formation of identity and space for second generation is more
difficult than the first generation diasporians. Because home is regarded as the starting
point of identity construction. In this connection past is very important for an individual.
While the first generation diasporians know and remember their native space, traditions
and culture, the second generation diasporians experience only the imagined homeland
narrated by their parents. The second and further generations living in a diaspora
community reshape their home through interaction with the host society. However, it is
highly important to have great knowledge about familial history. To constitute an
identity in a diaspora community is difficult but to constitute it with a limited familial
history knowledge is more difficult and compelling for a diasporian image. In order to
form an identity and define a home space, an outsider has to assimilate to the host
country but not to forget his/her roots. Otherwise, finding out and exploring his/her
space is a great struggle for the diasporian. Both the first and second generation individuals belonging to a diasporic community have to redefine their home spaces within the framework cultural differences.
CHAPTER III

CARIBBEAN MIGRATION AND BELONGING IN A NEW WORLD

3.1. HISTORICAL BACKGROUND OF THE CARIBBEAN ISLANDS

Since the novels selected for this study are about diasporians from the Caribbean, it is necessary to provide a historical background here for a better understanding of the novels. The relationships between the Caribbean and Britain have a long history. Even though the impact of British colonialism is great on the Caribbean, the British Empire is not the first colonizer in the area. Colonialism began with Spain in the Caribbean Islands. The islands of the Caribbean were discovered by the Italian explorer Christopher Columbus, who was working for the Spanish monarchy, and he claimed that the islands were the property of the Spanish crown. During 1500s, Spain was the dominant colonizer in the Caribbean. In the early 17th century when the Great Britain came to the island, it was still under the control of the Spanish crown. Britain trooped into the land and got control the Caribbean Islands one by one. In the first years of the 17th century, Britain seized the Caribbean Islands and thereby, colonial relationship between the Caribbean and the Great Britain began. The British colonizers saw the Caribbean islands as a place of resources. According to the official reports, the Caribbean Islands got their independence in 1960s. However, this independence did not make the islands a viable country because of the great impacts of imperialism on it, which is still felt today.

The Caribbean Islands consist of group islands such as Jamaica, Cayman Islands, Leeward Islands (St. Kitts Nevis, Montserrat, Antigua, and Virgin Islands), Windward Islands (St Lucia, St Vincent, Barbados, and Grenada), Trinidad and Tobago. Among these group islands, Jamaica is the most prominent one. When the racial and social status of Jamaica is analysed, it is seen that cheap sugar cane was the main reason why Jamaica became one of the most important colonies of Britain. The island was the place of sugar cultivation. Furthermore, people living in Jamaica were not sufficient for the cultivation and plantation of sugar cane, so Britain brought slaves from the African countries, especially West African countries. Gradually, Jamaica became full of African people. Slavery trade continued until the Emancipation Act in 1833. With the Emancipation Act, slavery was abolished and the Caribbean Islands got their
independence. For the colonised countries, being independent does not mean being truly independent due to different forms of exploitation applied even after independence. Being an independent country does not stop the natives from migrating to the colonizer country due to the economic collapse in the colonised country and underdeveloped and lacking investment. However, the Caribbean people do not regard Britain as their colonizer but as their *Mother Country*. Due to the special relationship between Britain and the Caribbean and the shared history, the effect of Britain on the Caribbean Islands cannot be overlooked. A great number of people in the Caribbean Islands see themselves as part of the British Empire. This is one of the reasons why many Caribbean people introduce themselves as British. To show their loyalty to their Mother Country, Caribbean soldiers took part in defending Britain during the World War II. Many Caribbean men enrolled in the British army voluntarily to serve in the Royal Army Force (RAF) with their patriot beliefs towards Great Britain. They had an ideological illusion of Britain as their ‘mother country’.

Contrary to their hope to be welcomed by the Mother Country, Britain did not provide any good opportunities for the Caribbeans. Furthermore, after World War II Britain imposed restrictions on the Caribbeans for a long time and tries to assimilate and integrate the Caribbean diasporians into British. Besides the Caribbeans, the migration process affected Britain, too. Britain became a mixed, diverse and multicultural country, which increased racist events. In terms of the Caribbean people, they faced cultural and language shock despite the fact that they were taught English and British culture through missionary activities in the Caribbean. Due to their lack of skills according to the British mind, they were forced to take poorly paid jobs, live in unhealthy homing conditions as narrated in *Fruit of the Lemon* and *Small Island* in detail by Andrea Levy. Furthermore, they struggled against prejudice, discrimination, and racial social events. Therefore, most of the immigrant images lived within their own ethnic groups, which are called diasporic groups today.

The conditions of the Caribbean diaspora in Britain are revealed especially by the Caribbean authors living in Britain as diasporians. These authors such as Andrea Levy write about prejudice, discrimination and at the same time hypocrisy of the host society. These texts give space to intercultural interaction and thus it is an interesting journey that involves three continents, multiple identities and hybrid Britishness with
dual identity and confused sense of belongingness. This mixture of British and Caribbean cultures establishes a new cultural form with double characteristics and diasporic identities. Combining two different cultures is directly related to the diasporic identities. The identity crisis and problem of belonging and confused sense of space have emerged from these differences. Therefore, the first question to be studied on is the definition of identity and space which are handled by the postcolonial authors.

3.2. FIRST AND SECOND GENERATION CARIBBEAN DIASPORIANS IN BRITAIN

After World War II, the British Empire experienced a shortage of labour. This problem encouraged Britain to invite former colonised people from its Commonwealth Countries. The Caribbean people wished to escape from hard conditions in the Caribbean and to seek a better life in Britain. So as to invite the people living in her colonies officially, Britain published a newspaper advertisement in 1984 offering an inexpensive transport on the ship to anyone wishing to come and work in the Mother Country (Ellis 2012: 70). Thus, the period after World War II is called Windrush Era because the name of the ship was Windrush and it carried significant part of Caribbean immigrants to Britain. This official immigration is called “Windrush Immigration”, which is the landmark of immigration from her colonies to the Britain and the construction of multicultural Britain. Most Caribbean people arrived in Britain after the Empire Windrush.

The Windrush Immigration is the most significant historical event between the two countries: Jamaica and Britain. After World War II, definitions of British nationality are redefined. To encourage the colonial residents to come to Britain to help the reconstruction of multicultural Britain, many opportunities are given to the immigrants especially from the former colonies. One of them is the Nationality Act of 1948, released along with the Windrush Migration. With the Nationality Act, the immigrants become an undivided part of Britain and British culture. The Nationality Act “allowed them, and others living in Commonwealth countries, British Citizenship and full rights of entry and settlement.”

About British colonization and aftermath Constantine says in his article that “[t]he settlement overseas of large numbers of

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4 The Telegraph, http://www.telegraph.co.uk/goodlife/11683233/Windrush-Generation-They-thought-we-should-be-planting-bananas.html
immigrants from Britain, particularly over the last two centuries, indisputably created other English-speaking countries within the empire, with profound political, economic and cultural consequences” (2003: 16-17). Britain establishes cultural and social relationships with the Caribbean during colonization. For instance, Caribbean education systems follow the British education system; likewise, the churches have the same working system as in Britain. The British Empire has imposed all of its powers on them. Thereby, to decide to migrate from their own country to the colonizer is not so difficult for the Caribbeans since they accept Britain as their Mother Country and they are already familiar with the British culture.

Despite these supports, the Caribbean immigrants face many difficulties from housing to employment. Although the Caribbeans migrate to Britain with great hopes and wishes, they face racial discrimination, prejudice, and oppression during their adaptation to the host country. Despite similarities and opportunities, Britain has become a new place for the Caribbeans whose identities are reconstituted as Caribbean-British. This new place does not give them a secure sense of “home” and belonging. On the contrary,

… the imaging and representation of home has become ever more blurred and confused. Migration is a phenomenon which has brought about unprecedented changes not only in the movement of people but also in their identifications, which, although negotiable, are at the same time intimately and ultimately connected to the notion of place. This new type of movement extends to new kinds of social spaces and cultural fields that question previously stable notions and fixed entities (Christou 2006: 15).

Diasporic Caribbean people living in Britain try to define their identity in connection with where they are from. The first generation of the Caribbean diasporic migrants define the host and the origin, home and away, here and there more easily than the second generation. Because they know the history, they define the Caribbean Island as their home and moreover they experience the feeling of in-betweenness after migrating to Britain. They have an emotional tie with their country of origin. As is seen in Fruit of the Lemon, their main aim is to return to their home country one day. Existing between the two cultures, second generation bears with the hostility of the culture because of their confused sense of belonging since they were born and bred in Britain. The home of the parents does not signify a real or a psychological home for the
second generation since they do not have strong ties with the Caribbean. At the same
time the host culture does not regard these coloured people as pure British. Thus, this
new generation face a serious racial events, cultural identity crisis, and cultural
displacement due to the British superiority and its oppression. Thus, the issue of British-
Caribbean identity is constructed in connection with the factors of adaptation and
assimilation. This assimilation and integration with the host society lead a hybrid
culture where differences of British and Caribbean cultures point out their own
significances.

Being a part of a diasporic community, the terms of home and host countries
have complex and interchangeable meanings for the Caribbean diasporians living in
Britain. They may find it difficult to define them clearly and to make a clear distinction
between these two terms. Compared to the national identity, cultural identity precedes
for the second generation diasporians due to the shared experiences in the host country.
For a British Caribbean identity, such shared experiences involve negotiation and re-
definition of identity, roots, belonging, and approaches to the host country about
assimilation, integration and acknowledgement of hybridity.

3.3. CONSTRUCTING IDENTITY AS A DIASPORIAN

Identity, especially national identity, is a major problematic issue resulting from
migration. All the postcolonial issues such as homing desire, confused sense of
belongingness and concept of home are followed by the identity crisis. As for
constructing and reconstructing cultural identity, Mercer argues that “identity only
becomes an issue when it is in crisis, when something assumed to be fixed, coherent and
stable is displaced by the experience of doubt and uncertainty” (1994: 43). When a
diasporian faces the problem or any uncertainty or in other words when s/he is
recognized as the “other”, it is inevitable to develop an identity crisis. The more
questions s/he has, the more intense his/her identity crisis is. These immigrants establish
their identity in conjunction with two concepts: continuity and changes. If these changes
do not make any contradiction, then the diasporic identities improve a strong and stable
identity through transformation. As explained by İnaç, this transformation is based on
two factors: first, authenticity is not gained by birth but it is constructed within the
social and historical framework; secondly, identity is not only composed but also
changed by historical events. (2013: 224) In other words, when an immigrant image
defines himself/herself with his/her familial roots and blends them with the host society values, then the identity is constructed healthfully and s/he constructs or reshapes his/her lifespan. However, for a diasporian, constructing balance between the home and host cultures is not easy due to racial issues, discrimination, oppression to assimilate and integrate into the host society.

Accordingly, an immigrant develops two kinds of identity as national identity and cultural identity. Whether it is national or cultural, identity can be classified into two categories: granted or gained. Granted identities are innate and related to family, nationality, ethnicity, and community. Besides the granted identity, a diasporian has a gained identity which is chosen by the individual’s free will. As a granted identity, national identity is directly related to the sense of belonging to a country of origin. However, cultural identity is gained through the society and surroundings. A diasporic individual balances both of them and blends them equally while establishing his/her identity. But when a diasporic identity is unable to balance them, then s/he faces the dilemma of existence. When national identity is superior, an immigrant cannot keep up with the cultural and social issues of the country s/he lives in because of the adaptation problem. Likewise, cultural identity cannot be superior to the national identity since it has a variable and peripheral nature. However, sometimes cultural identity may move from the periphery to the centre, thus causing a contradiction with the national identity occupying the centre. An identity crisis emerges when there is a contradiction between the gained identity and the granted identity.

Caribbean people arrive in Britain full of consciousness about their Mother Country; however, they find themselves struggling with diasporic issues such as complex and shifting identities, and spatial politics of belonging. This is because the balance between the granted and gained identities is broken down. The balance is heavily under the impact of the colonial past of the diasporians. It leads them to question identity within the borders of their diasporas which construct in-between, problematic identities. Whether they migrate due to financial, social, political, educational or commercial reasons or as a worker in search of a better life and opportunities, the immigrants have more in common as well as differences with the people of the host country. Being a part of diasporic community, the immigrants suffer from leaving their home behind, having problems in adapting themselves to the new
country and finding a proper place in the adopted country, and having the confused sense of belonging. Since the Caribbeans believe that Britain and the Caribbean have many similar features since Britain is the Mother County of the Caribbean and the Caribbean is a part of Britain, they experience a great disappointment when they arrive in England. Although their language is English in their home country, they have difficulty even in communication. They feel alienated. Settlement in an alien land makes them experience the sense of dislocation. Having the sense of loneliness in the host country, they face ethnic discrimination and racism. The diasporians try to adapt and amalgamate with the society of their host country while trying to maintain their original culture and identity. But here, the attitudes of the immigrants in the host country change depending on the generation. For instance, the first generation immigrants keep up their original cultural practices and traditions. These diasporic communities attempt to hand down their own traditions and national identities to the next generations. But the second generation experience the assimilated, changed or rejuvenated cultural issues besides the host country’s social and cultural values. While trying to integrate with the host culture and at the same time keep their legacy, they develop a dual identity which holds both of the cultural and national values. From the moment of birth they are brought up in the host country and accept it as their home country and practice the culture and traditions of it as their own. Therefore, when they face discrimination and they are othered, they begin to question their roots. Being unable to keep up with the dominant culture while maintaining the original culture discourages the diasporian. Thereby, the feelings of alienation, confused sense of belonging, dislocation conclude into identity conflicts and lead the immigrant to create a fractured identity.

In the novels *Small Island* and *Fruit of the Lemon* analysed within the framework of this thesis, Andrea Levy has created diasporic identities who experience all of these diasporic issues and problems in their Mother Country, Britain. Cultural and identity conflicts, homing desire and confused sense of belonging are presented through the diasporic characters who attempt to construct their real identity and home in a colonizer country. The main distinction between the novels is that *Fruit of the Lemon* reveals the diasporic identity crisis, homing conflict and confused sense of belonging experienced by the second generation while *Small Island* talks over the experiences of
first generation diasporians in Britain. Identity and home construction are handled in both novels from different points of view. Thereby, each of the novels are analysed separately within the framework of identity construction, and reshape the idea of home.
CHAPTER IV

THE IDEA OF IDENTITY CONSTRUCTION, HOMING DESIRE, BELONGINGNESS AND DILEMMA IN ANDREA LEVY’S FRUIT OF THE LEMON AND SMALL ISLAND

4.1. CARIBBEAN DIASPORIC IDENTITY

With the Windrush Immigration and the 1948 Nationality Act, a great number of colored immigrants, especially from the West Indies, came to Britain – “Mother Country” – thereby establishing a significant part of Britain’s multi-racial population. The culture of these new comers has influenced the host culture and its cultural practices, as well. In this sense the history of the Caribbean migrations and their interaction with the host society is related to the construction of multicultural communities, whose identity formation is a major issue discussed in this thesis.

Before immigrating to the Mother Country, the Caribbean diasporian regard themselves as a part of the colonizer country and suppose that they share similar cultural traits and strong ties with Britain. The Caribbean people immigrate to Britain believing that their Mother Country is waiting for them and will offer them many opportunities from business to better living conditions. It is one of the reasons why the immigrants experience disillusionment and regression in the host country. Due to the oppression and discrimination they are exposed to in the host society, they prefer staying close to their diasporic communities.

In the host country, while a diasporic subject tries to adapt himself to the host culture and society, at the same time he tries to protect his own cultural identity. While the formerly colonised people regard themselves as a part of their Mother Country, the Mother Country reminds them of their difference and otherness. Not being able to mingle with the dominant culture in the settled society leads Caribbean people to have a sense of alienation and loneliness. Caribbean people as diasporians wish to feel themselves at home since they see Britain as their Mother country, but contrary to that wish, they feel excluded from the host culture due to the dominant racial and ethnic discourses. To explain this disillusionment Pready specifies “the father and his children encounter feelings of loss, separation and a genuine lack of purpose resulting in either
fixed or unchangeable uses of space or vague ‘unspecified’ and ultimately forlorn spatial arrangements.” (2012: 22)

Since migration from the home country to the host country leads to deconstruction and reconstruction of cultural and national identities, recognition of a Caribbean diaspora has great importance in this study. The Caribbean identity which is hybrid, heterogeneous and plural combines two cultures: British and Caribbean.

The concept of cultural identity is mainly related to “identification with, or sense of belonging to, a particular group based on various cultural categories, including nationality, ethnicity, race, gender, and religion.” (Chen 2014: 1). Cultural identity is regarded as a major subject of postcolonial studies since it is directly related to the multicultural societies composed especially after the colonial demise. Sharing collective knowledge such as traditions, customs, believes, and norms ensures the cultural identity. As a member of multicultural society, in between cultures, a diasporic identity affiliates with more than one culture. Therefore, a diasporic subject develops a complex and multifaceted cultural identity which leads him to have a confused sense of belonging and identity.

According to Stuart Hall there are two types of culture: one is the “sharing culture” in which people have a shared history and ancestry held in common (1990: 223). The other one is the “becoming or being culture”. The second type of culture is not something which already exists, it transcends place, time, history and culture; it belongs to the future as much as to the past (Hall 1990: 225). The Caribbean diasporians living in Britain rearrange their cultural identity in relation to two different countries’ cultures. Since past experiences have a significant impact on the construction of present identity, historical background of the Caribbean is one of the major elements in their identity construction. Besides past experiences, the present chronotopes also have a role in their identity construction. Due to the fusion of the past and present, host and home cultures, being here and there, diasporic identity construction of a Caribbean people is a continuous process.

Diasporic communities, as minorities, also influence the host society. Cultural images of Caribbean people have an impact on the construction of a multicultural British society and they become an integral part of Britain and its culture with their
music, food, and literature. With their ethnic and cultural traits, the Caribbean people make a great contribution to the multicultural Britain.

4.2. ANDREA LEVY

The arrival of Caribbean people creates a hybrid society in Britain. The host culture and the hybrid society interact with each other. This mutual interaction is discussed especially in postcolonial literature. These diaspora communities have enriched the literature of host culture, which deals with the reconstruction and reformation of the diasporic identity and sense of belonging within the borders of the host society. To illustrate how these diaspora communities affect the literature in the host country, it is stated that diasporians’ perception of Britain and how they are positioning themselves between the colonised past and diasporic present shape the first examples of rich immigrant literature in Britain. “The colonial impacts of the colonised people, questions and issues such as identity construction and its crisis, sense of belonging, diasporic images, the idea of home and homing desire” are major subjects of immigrant literature and “many postcolonial figures are not from ‘Britain or America but they are from former British colonies” (Dizayi 2015: 1000). Andrea Levy is one such writer whose origin goes back to colonised Jamaica. Being one of the post-colonial English novelists born in London as the daughter of a Jamaican couple, Andrea Levy began to write after her mid-thirties and the main themes in her novels are the problems faced by black British-born children of Jamaican immigrants.

In one of her interviews with The Guardians, Andrea Levy is introduced as follows:

Andrea Levy, born in 1956; father came over on the Empire Windrush in 1948; mother trained as a teacher in Jamaica; Britain's most prolific black woman novelist; stepmother to her husband's children; worked in BBC costume department; straight-talking, sometimes described as 'angry'; once read that she intends to have her portrait in the National Portrait Gallery, or else; calls herself a 'gregarious recluse'; determine.⁵

Being a second generation diasporian, Levy knows the feelings of immigrants’ children because she shares the same experiences with them. In one of her interviews with The Guardian, Levy gives an example that she experienced:

I was recently in New Zealand on a literary visit sponsored by the British Council. At a book reading, a young white man asked me, "Where are you from?" England, I replied. "You don't look English," he said. "Well, this is what English looks like sometimes," I answered. He laughed in an unconvinced sort of way. So I asked him, "What do you think an English person should look like?" He pointed to another white person - a woman with fair hair, then to himself. Both of them were born and bred New Zealanders, but somehow they were more English than me.  

For Levy, England is her mother country since she was born and has lived there. Through the end of the interview with The Guardian, she even adds that “England is the only society I truly know and sometimes understand. I don't look as the English did in the England of the 30s or before, but being English is my birth right. England is my home.” This is the very simple version of what the diasporians or the children of diasporians experience. Although her black skin is a body border indicating her not being a true British by blood, as Thatcher defines, she feels herself British since she only knows Britain as home and she cannot identify herself fully with Jamaica which is the only home for her parents.

Identity crisis, homing desire, confused sense of belongingness, and the problem of space arise from the differences between the cultures. Therefore, the complex process of identity construction, the oppression and shock that a Caribbean person experiences in a colonizer country can be analysed better from postcolonial authors’ point of view. Andrea Levy is an immigrant writer who sees herself as British as much as Jamaican. Having excellent observation skills and combining her immigrant and diasporic experiences with her characters, Andrea Levy … aims to explore the theme of identity formation complicated by gender and racial biases, the problematic construction of individual and collective selves among the African Diaspora, so as to confront narrow Eurocentric configuration of the world at large and of Great Britain in particular (Duboin 2011: 14).

Being a member of a Caribbean diaspora in Britain, Andrea Levy reveals the in-betweenness of diasporians while constituting their identity in a host society. Slavery and its legacies, migration, and searching for belonging are the main motifs in her works. Knepper writes about Levy’s dislocating narratives that her writing has been “shaped by histories of migration that preceded her birth, notably through her parents’

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emigration from Jamaica to England during the Windrush era as well as through her genealogical connections to the Middle Passage, slavery, and wider circulations throughout the Black Atlantic.” (2012: 1) Directly or indirectly her works reflect the hopes and dreams about the Mother Country as well as anxieties and disillusionment associated with the transition. Her works represent the crisis of belonging, identity conflict in relation to Britain. Levy also explores the possibilities for shared cultural topics and a sense of being a community.

Due to being a part of the colonised country, Andrea Levy has been selected to be studied for this thesis, because the aim of the thesis is to analyse the Caribbean diasporic identities living in Britain from the perspectives of a diasporian as well as the colonised. Andrea Levy is a daughter of a Jamaican family who sailed from Jamaica to Britain on the Empire Windrush Ship in 1948. She has grown up in a Jamaican diaspora together with her white English friends. Thus she experiences both English culture as well as Jamaican culture and is able to blend them. This experience gives her complex perspectives on both cultures: Jamaican and British. Since she knows being a diasporic identity in a host culture and feeling the sense of dilemma and in-betweenness, she wishes to read such entertaining novels that reflect the experiences of black British, which look closely and perceptively at Britain and its changing population and at the intimacies that bind British history with that of the Caribbean. Therefore after receiving writing training, Levy begins to write. So far she has written five novels which are respectively Every Light in the House Burnin’ (1994), Never Far from Nowhere (1996), Fruit of the Lemon (1999), Small Island (2004), and The Long Song (2010).

Since the aim of the thesis is to analyse the diasporic identities from different perspectives, Fruit of the Lemon and Small Island are selected to be analysed. In a general sense, Fruit of the Lemon demonstrates the problems faced by British-born children of Jamaican immigrants while Small Island is structured on the story of the first generation Caribbean immigrants who come looking for a new life in the Mother Country.

Her award-winning novel Fruit of the Lemon deals primarily with the children of Windrush immigrants born in England and narrates Caribbean perspectives related to the diasporic identity formation. The protagonist of the novel, Faith Jackson, travels to

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7 Andrea Levy, http://www.andrealevy.co.uk/author/
Jamaica, her parents’ country of origin, after suffering from a nervous breakdown about her identity and home. In Jamaica, by learning her familial history about their participation in the history of Jamaica, Faith gains a sense of self and is able to define herself, that is, she feels that she belongs to a certain cultural space. After being aware of her national ties by listening to the stories of her family, Faith Jackson feels that what her parents define as ‘home’ is also a part of her identity. She collects stories of her family, her origin, which enables her to reassess her position in Britain.

Unlike *Fruit of the Lemon*, Levy depicts the first generation diaspora and their cultural shock in *Small Island* through the protagonist, Hortense. Although both Faith and Hortense are the members of Caribbean Diaspora living in Britain, their questions about defining themselves, their identity crisis and traumas are different from each other due to the generational differences. In *Small Island*, Levy presents the first generation immigrants who represent their experience of new space. Contrary to their initial belief that they would have much better life in Britain, they face loss of hope and vitality due to the disappointments and discriminations in the host country. The novel narrates the story of the beginning of the diasporic shifts from the Caribbean to Britain with Windrush Immigration, which is the symbolic event of multiracial Britain. The diasporic characters Hortense and Gilbert hope to have a better life in their Mother Country. But, contrary to their expectations, they find incorporation into British society quite challenging. They are forced to accept inadequate accommodation and employment. The events in the novel are not all about the colonised people, Levy shows the perspectives of English society in Queenie and her husband Bernard. Levy brings together these four voices through dyadic terms such as guest and host, black and white, British and the other.

### 4.3. ALIENATION, IDENTITY CRISIS AND HOMING DESIRE IN *FRUIT OF THE LEMON* AND *SMALL ISLAND*

The main purpose of this chapter is to analyse the terms identity crisis and the idea of home construction in the novels from different perspectives. Therefore, the novels *Fruit of the Lemon* and *Small Island* by Andrea Levy are selected to signify the different causes of diasporian identity crisis and confused sense of belonging. In *Fruit of the Lemon*, a second generation diaspora Faith Jackson, born in Britain to a Jamaican Family, suffers from her unknown personal history and is unable to define herself;
however, in *Small Island*, a first generation diaspora, Hortense is aware of her historical background but she is shocked after her arrival in Britain when she recognizes her being different from the British. Thereby, the reasons of the diasporic identity crisis and problematic idea of home experienced by the characters in the novels are different, which is the main theme of this chapter.

These novels are quite similar in terms of their themes: the immigrants’ efforts to understand their national identity, and the conflict between the English culture and their original culture. While the *Fruit of the Lemon* deals with the children of immigrants and their identity crises, *Small Island* focuses on the volunteered immigrants from the Caribbean to England and tells stories from white and black characters’ perspectives. Furthermore, contrary to *Fruit of the Lemon*, *Small Island* includes the perspectives of the colonizers.

*Fruit of the Lemon* describes the inner journey of a black British woman named Faith Jackson whose parents immigrate to Jamaica and who is grown up among white British. She is oblivious of her true identity and family history which are the main reasons for her identity crisis and confused sense of belonging in terms of having a home. The novel is divided into three parts according to Faith’s journey: in the first part the setting is England and British identity of Faith and her identity crisis are narrated, in the second part the setting is Jamaica, and the last part of the novel is again about England and about Faith’s negotiating two cultures in the third space.

Faith’s parents, Mildred and Wade Jackson, immigrate to Great Britain in the course of Windrush Migration. Mildred and Wade Jackson define Jamaica as their home but their children, Carl and especially Faith are caught between two cultures and influences and cannot identify themselves as pure Jamaican or British. Their bodies are the markers of another racial group, but they are being raised in Britain, a place which they define as home. Since there is a limited familial relation between Faith and her family, the lack of familial affairs and little information about her origin increase estrangement between Faith and her family. Having limited familial information and historical background about her origins leads her to alienate herself not only from her parents but from the British society as well. In general, alienation means a sense of estrangement and also withdrawal of the individual from a group/larger society. Oxford English Dictionaries explains its psychological meaning as follows: “A state of
depersonalization or loss of identity in which the self seems unreal, thought to be caused by difficulties in relating to society and the resulting prolonged inhibition of emotion”8. Alienation directly relates to the consciousness of the individual towards the surroundings. In the novel, alienation from both Jamaican and British culture is not regarded as a theme but it is one of the reasons that lead Faith to experience identity crisis.

Identity is not a fixed concept but it constantly changes in relation to space and time. Faith’s identity crisis is due to the fact that “she is of the minority but sees herself as belonging in the majority” (Chukwumezie 2014: 11). She always sees herself as British until she begins to see the way her world is estranged. For instance, her housemates Mick, Marion and Simon are all whites and do not look down her; however, one day Faith visits Marion’s family and realizes their discriminatory statements towards the black people despite presence of Faith there. When Faith voices that she is also black, Marion’s father just says “Oh, Faith’s different” (1999: 93). Faith notices the paradox in that statement and she begins to realize her difference, her belonging in the minority. When she becomes aware of her otherness because of her black skin, she starts struggling to construct a unified identity. Being a second generation immigrant in the colonizer country, identity construction is also related to be recognized by the host society. Taylor argues about the impact of recognition on the identity construction as follows:

The thesis is that our identity is partly shaped by recognition or its absence, often by the misrecognition of others, and so a person or group of people can suffer real damage, real distortion, if the people or society around them mirror back to them a confining or demeaning or contemptible picture of themselves. Nonrecognition or misrecognition can inflict harm, can be a form of oppression, imprisoning someone in a false, distorted, and reduced mode of being. (1994: 25)

According to Taylor, one should be recognized, as in Lacan’s mirror stage9, by the society since recognition is an important aspect of identity formation. For the

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9 The mirror stage developed by Jacques Lacan can be defined in general sense as an identification of an infant (6-18 months of age) with his own image. As the so-called “individual” matures and enters into social relations through language, this "other" will be elaborated within social and linguistic frameworks that will give each subject’s personality its particular characteristics. (http://www.english.hawaii.edu/criticalink/lacan/)
immigrants to be recognized and accepted by the dominant culture is important to prove their existence. Being forced to accept British ways and compromise about traditions but still not being accepted by the society, immigrants can suffer the haunting feeling of having no real identity. (Kostohryzová 2007: 10). If an immigrant is not recognized or is misrecognized by the host culture, this may lead him/her to experience identity crisis and the void about where to belong. ‘Home’ is one of the main themes of *Fruit of the Lemon*. As observed in Faith, a second generation migrant who was born and got schooling in Britain and does not feel belonging to their original country, and moreover is not accepted by the host society experiences the dilemma about her home. This prompts her to the quest of searching where she comes from, where s/he belongs and where his/her home is.

Till Faith is told that the people sharing the same colour with her are regarded as the other in the culture which she thinks that she is also a part of, she supposes that she is truly British, a Londoner, and their family history begins with Britain. But the important event which can be regarded as the climax of the novel is a dialogue between Faith and a man named Andrew Bunyan:

‘And whereabouts are you from, Faith?’
‘London’, I said.
The man laughed a little. ‘I meant more what country are you from?’ I didn’t bother to say I was born in England, that I was English, because I knew that was not what he wanted to hear.
‘My parents are from Jamaica.’
‘Well, you see, I thought that,’ he began, ‘As soon as you walked in I thought I bet she’s from Jamaica.’
‘Just my parents are.’ I added but he went on. (Levy 1999: 130)

Faith still does not accept Jamaica as her home; furthermore she regards Jamaica only as the home country of her parents, not hers. At the very beginning of the novel, Faith looks around as a British; she introduces herself as if she was originally from Britain. What’s more, since she totally ignores “being Jamaican” and accepts “Jamaica as her family’s hometown”, when her father says “Your mum and me are thinking of going back home” (Levy 1999: 44), Faith thinks of their old council flat where Carl and she had grown up. She asks:

‘You going back to the flat?’ I asked.
Carl sniggered and I knew I was wrong.
‘No, Faith,’ Mum said. ‘We’re thinking of going home to Jamaica.’
And my reaction was, ‘For a holiday. Fantastic! How long for?’ (Levy 1999: 44)

For the first time she hears Jamaica as “home”. Even more she asks: “No. why Jamaica?” Her father said: “Because we from Jamaica.” (Levy 1999: 46). The underlying reason why Faith does not regard Jamaica as home is that:

My mum and dad never talked about their lives before my brother Carl and I were born. They didn’t sit us in front of the fire and tell long tells of the life in Jamaica –of palm trees and yams and playing by rivers. There was no oral tradition in our family. Most of my childhood questions were answered with, ‘That was a long time ago’ or ‘what you want to know that for.’ (Levy 1999: 4)

Faith supposes that her history begins with England where she was born ignoring the fact that her parents came to England on a banana boat. Knowing personal history, especially the home as a signifier of the self is an important part of the self-understanding and the need to know where one comes from in order to establish healthy relationships with the society in which they live, and also to construct the sense of belonging. Because of her parent’s unwillingness to reveal their own origins to their children, Faith has limited information about her ancestry, homeland Jamaica, which subsequently leads to identity crisis in Faith. Concerning hiding the family history from their own children Toplu argues that “they never expose details about their Caribbean homeland to their children either, except for some minimal information, hoping that their children will adjust as “true” British to their motherland” (2005: 3).

My mum and dad never talked about their lives before my brother Carl and I were born. They didn’t sit us in front of the fire and tell long tales of life in Jamaica – of palm tress and yams and playing by rivers. There was no ‘oral tradition’ in our family. Most of my childhood questions to them were answered with, ‘That was a long time ago’ or ‘What do you want to know about that for?’ (Levy 1999: 4)

Her family conceals the family facts from Faith and Carl and they even do not pass any Caribbean tradition to them. The reason for hiding their familial history from their children is to ensure them to have a strong British identities without going between two distinct identities: Caribbean and British. However, by escaping from their own national history, both the mother and father fail to realize that there cannot be a today without a yesterday.
The lack of family history leads Faith to experience “homing desire” since she does not feel belonging neither to England where she was born and lives nor to Jamaica where her parents come from and she does not know how and why. Faith’s strange behaviors – not going out, refusing to eat, having depression – prompt Wade and Mildred Jackson to do something and they decide to send Faith to Jamaica to visit her aunt there:

‘I don’t want to go Jamaica. It’s too far. What’s wrong with Spain or somewhere? ’
‘No!’ they said together. Then Mum pleaded, ‘Please go to Jamaica.’
‘Why,’ I asked.
‘Because it might help you,’ she said.
‘Why?’
And Mum said softly, ‘Child, everyone should know where they come from.’ (Levy 1999: 162)

The second part of the novel which is set in Jamaica reveals how Faith is in between while defining herself. She says: “I felt out of place—everything was a little familiar but not quite. Like a dream. Culture shock is how the feeling is described.” (Levy 1999: 169). When she arrives in Jamaica, she cannot define herself as either English or Jamaican. Her aunt Coral and cousin Vincent belong to her Jamaican side and she faces up to her Jamaican identity thanks to them. In Jamaica, Faith learns her national history and racial background and this enlightenment provides her with clues who she truly is. Despite her prejudice about her aunt’s house, she confesses to herself that “it reminded me of home. … all the familiarities made everything more strange.” (Levy 1999: 181) She begins to realize that it is originally her home and there is a strong tie between herself and Jamaica even though she has not known anything about it before.

At the beginning of the novel Faith knows nothing about her ancestry, and furthermore she is ignorant of her genealogy. With each new story told by her aunt Coral and cousin Vincent, she adds another branch to her growing family tree, which was simple at the very beginning of the novel but becomes more sophisticated through the end of the novel. Faith puts every part of the stories together meticulously into a mosaic of her personal history; thereby she begins to create her new cultural, racial and ethnic identity. As Weedon tells “History plays a central role in defining both individual and group identity.” (2004: 28) With the stories about her historical background, she
resolves her identity crisis and begins to find where she belongs in fact. The main point of Faith’s voyage to Jamaica is to improve her self-esteem. When she was a child, her friends mocked her saying that her family came to England on a banana boat. After her visit to Jamaica, she realizes that coming on a banana boat is nothing to be ashamed of. When she learns her history, she becomes proud of it. Navarro states that all people should have a place to which they feel an attachment, belongingness (6). Unless, a sense of displacement remains in Faith:

I am the granddaughter of Grace and William Campbell. I am the great-grandchild of Cecelia Hilton. I am descended from Katherine whose mother was a slave. I am the cousin of Afria. I am the niece of Carol Thompson and the daughter of Wade and Mildred Jackson. Let they say what they like. Because I am the bastard child of Empire and I will have my day. (Levy 1999: 326)

Through the end of the novel she returns to England as a new person who knows every detail about her past and defines herself as Jamaican British with a better self-esteem. With her ancestral stories, Faith puts the fragments together into the parts of family portrait and begins to build her new identity in the third space which enables the fusion of the cultures. She accepts and says profoundly she is from Jamaica however England is her home: “I was coming home. I was coming home to tell everyone… My mum and dad came to England on a banana boat.” (Levy 1999: 339) Thanks to the recollections of the past and family stories, Faith defines herself while fortifying her identity and puts herself where to belong. She becomes more aware and assertive, and instead of lamenting for her otherness she enjoys the space between the two nations, cultures and citizenships. When she returns to England knowing who she is and where she comes from, she starts to feel at home. It is the resolution of Faith’s identity crisis.

Unlike Fruit of the Lemon, which is about the second generation of the immigrants and lack of knowledge of their history, in Small Island Levy describes the arrival of black Jamaican immigrants in post-war Britain who are called Windrush Generation. It portrays the post-war Britain and the events after the arrival of black Caribbean immigrants. It is narrated by four characters each with their own perspective on the situation. The novel moves back and forth between pre- and post-World War II and narrates the four intersecting stories of Queenie, a white English woman; her husband Bernard; Gilbert, a black Jamaican immigrant and his wife Hortense. Hortense
is a Jamaican teacher wishing to be a teacher in Britain. Gilbert is the Jamaican man who gets married to Hortense to go to the Mother Country - Britain. Queenie is a British woman who takes in boarders when she believes that her husband has died in the war. Bernard is Queenie’s racist husband, who joins the RAF and is believed to be dead in India for years.

After World War II, Britain was in need of labour and thereby after World War II, Britain encouraged immigration from the former colonies. Many people from the Britain’s former colonies especially from the Caribbean migrated to Britain voluntarily following the advertisement offering them a cheap transport on a ship named Windrush. Windrush carried many immigrants who were coming to a country promising them prosperity and employment. Many of those immigrants on the board were the soldiers who served for Royal Air Forces (RAF) during World War II. They supposed that there were plenty of jobs and they might select one of them or they might join the RAF again, or they were on board just to see the Mother Country. As explicitly stated in Small Island, despite being independent, Britain was deemed as their Mother Country:

She went on: ‘He has gone to England with the purpose of joining the Royal Air Force.’ I could do nothing but watch her lips as they formed words that made no sense to me. ‘They need men like my son. Men of courage and good breeding. There is to be war over there. The Mother Country is calling men like my son to be heroes whose families to be proud of them.’ (Levy 2004: 59)

Naming Britain as Mother Country gives a subliminal message for the immigrant. No matter how hard they try to adopt Britain as their Mother Country, there is a great crisis and conflict between the previous heritage and the dominant culture that the immigrants face while finding a way to reform their identity. As Constantine states “diasporic migrants experienced numerically and culturally a sense of oppression, prompting in reaction a resistance. Resistance might take the form of a refusal to assimilate, and a desire instead to preserve a separate identity against the dominant host culture.” (2003: 17) The reason for this oppression is that English may also be afraid of being assimilated since they see the Caribbean people as invaders.

Spending her childhood and youth in Jamaica and adult life in Britain, Hortense struggles to combine the culture of Mother Country, the place of settlement, with a strong Jamaican identity. It is about “an unfinished and ongoing process of identity
formation in Britain.” (Ellis 2012: 73) While in *Fruit of the Novel*, the main character who suffers from not belonging to any of the cultures is Faith, in *Small Island* it is Hortense, who experiences the identity crisis and the power of dominant culture imposed by the colonizers. She is aware of being an outsider despite the fact that she introduces herself as a part of the Empire. She is an English teacher in Jamaica and she supposes that she knows England and English very well. Although the migrants see themselves as a part of Britain and as a British, the dominant culture reminds them of their otherness. Consequently this leads the immigrants to question their position in the new land. They are characterized as minority groups who are always trapped in in-betweenness. Their multiple geographies of identity exceed the boundaries of a country.

In Jamaica Hortense is taught to believe that she is serving England, her mother country. However, when she comes to England, she gets a shock. What she faces does not appear similar to anything she has learnt from the books. She finds post-war London prejudiced and unwelcoming. What is even more distressing is that her relatives fought for Britain in World War II and they were brought up in colonial schools to revere Britain:

> And as if the Almighty had stolen the rainbow from this place not one person was dressed in a colour bright enough to cheer my eye. All was grey. But walking through this drab, my eye began to detect colours that did amaze me. The surprising colours in the countenance of all the English people. On no book or tutoring that I had acquired did anyone tell me that so many different types of English people could be found. In Jamaica all English people had looked as my tutors at college had appeared. Their fair hair, the colour of baked bread. Their complexion red and ruddy from the sun. It was with great ease that an English person could be distinguished walking along the road from even the most high-class of Jamaican. But, here now, in England, so many different complexion were placed before me that my mind became perplexed. This walk to the shops with Mrs. Bligh had me looking about the confusion. (Levy 2004: 330)

Contrary to Faith, Hortense is aware of her historical background, genealogy and herself, but her experiences in England such as displacement, questioning the Mother Country and her knowledge about the Empire, racial oppression of the host society, and belonging to a diaspora also cause Hortense to have identity crisis and homing desire. Before coming to England, Hortense, as a mimic person, supposes that to move to
Britain and to be at a geographically different territory would lead her to feel as 'home' because in Jamaica it is taught that England is their *Mother Country*:

‘British. Yes,’ I answered.
‘But not English?’
‘No, I am from Jamaica but England is my Mother Country.’ (Levy 2004: 156)

What she expects from immigration and what she really faces with are totally different, and this discrepancy leads her to question her dual identity. Observing the differences between the two societies and cultures, also her expectations and the realities, center and periphery, Hortense tries to reform her identity which is in-between.

At her home country, as the colonised mimic subjects, native inhabitants can never occupy the centre of this Colonial symbolic order. When she is at the colonial centre now, she is reminded of her otherness. Hortense and Gilbert have common desires and intentions like all Caribbean immigrants: better life conditions and well-paid work. For her desire to live in England as an English teacher, Hortense makes an agreement with Gilbert and is married to him providing that “I will land you money, we will be married and you can send for me to come to England when you have a place for me to live.” (Levy 2004: 100) These two characters, Hortense and Gilbert, reconstitute their identities under the influence of the new in-between space, between Caribbean and British cultures. They face the cultural and social displacement and they do not understand where they belong to. Then, they begin to question the idea of home:

It was inconceivable that we Jamaicans, we West Indians, we members of the British Empire would not fly to the Mother Country’s defence when there was a threat. But, tell me, if Jamaica was in trouble, is there any major, any general, any sergeant who would have been able to find that dear island? Give me a map, let me see if Tommy Atkins or Lady Havealot can point to Jamaica. Let us watch them turning the page round, screwing up their eyes, to look, turning it over to see if perhaps the region was lost on the back, before shrugging defeat. But give me that map, blindfold me, spin me round three times and I, dizzy and dazed, would still place my finger squarely on the Mother Country. (Levy 2004: 142)

Although both Hortense and Gilbert describe themselves as a part of the British Empire together with their differences that “‘Britain is Jamaica’s Mother Country. But we are all part of the Empire’” (Levy 2004: 157), for British, they are a part of a diasporic community living in Britain. They try to develop their transcultural
capabilities. Due to the operating nationalist and racial discourses, oppression and discrimination in Britain, they are forced to reposition themselves as signifiers of different contexts. In the novels, immigration leads to identity crisis. In *Small Island*, Andrea Levy presents the formation of both the British and the Caribbean identities after World War II. The space of the host country contains cultural and social spaces and identities of the Third World countries.

**4.4. RACISM IN FRUIT OF THE LEMON AND SMALL ISLAND**

Being a diasporic writer, Andrea Levy creates diasporic spaces and narrates the lives of diasporic people in her novels *Fruit of the Lemon* and *Small Island*. She aims to reveal the formation of a complex diasporic identity. In such a problematic construction, racial discrimination plays a crucial role for the Caribbean people living in Britain.

In *Fruit of the Lemon*, being a black woman, Faith belongs to a Jamaican diaspora which leads to Faith’s nervous breakdown and identity crisis due to the racial oppression. Everything begins when Faith recognizes herself as the ‘other’ due to the behaviours of people around her. Living as an immigrant in a host country which is dominated by white people causes a kind of racial oppression for the migrants who feel themselves as an outsider of the dominant culture. When Faith starts working and getting in touch with the natives more, she encounters with hostility and racism, and then she realizes her difference more. As her story proceeds and she interacts with British society more, the racial truth comes out and Faith begins to lose her idealism about her life; and moreover, she begins to question her cultural and national identity, for instance, Faith goes to a pub with her white friends and their families and then:

> The last act was introduced as a poet. Everyone cheered as the poet walked on the stage.
> He was black.
> Marion looked at me and winked. Suddenly, as I looked up at this black poet I became aware that the poet and me were the only black people in the room. I looked around again – it was now a room of white people. (Levy 1999: 91-92)

Besides not being accepted by the host society, Faith faces discrimination of the black community, as well. Some of her black friends support the union of the black people against the white thinking that only by this way they can stand against the white racism. Ruth, girlfriend of Carl, is racist against white people and claims that “Black
people must stand together.” (Levy 1999: 141). Faith is employed as a dresser in television and when she reports her recruitment, Ruth says rudely that

‘It’s just to shut you up. It’s tokenism. It’s what they do. How many other black people are working there? None, I bet. So they just employ you and then they can say, yes, we have a black person. And they carry on discriminating just the same. You really do have to do something.’ (Levy 1999: 140)

While she just wishes to maintain her life compromisingly with the society she lives in, tries to be a part of the host society and belong to it, all the racist discourses whether black or white shatter her previous illusion about the sense of belonging and unity of the multiplicity. As expressed by Kostohryzova that “to a white person the difference between asking about someone’s origin or about the origin of his family is of no consequence; however, to someone suffering uncertainty of identity the difference is essential.” (2007: 42) Racial attitudes of the white and black people around Faith cause her to question herself and prevent her from identifying herself. Moreover, she begins to reject her origin and her racial truths, which is the climax of the novel:

But as my eyes adjusted to the dark I could see my reflection in the wardrobe mirror. A black girl lying in a bed. I covered the mirror with a bath towel. I didn’t want to be a black any more. I just wanted to live. The other mirror in the room I covered with a tee-shirt. Voila! I was no longer black. (Levy 1999: 160)

Faith’s total ignorance about her origin and roots makes her unable to even identify herself as a black person. Levy skilfully underlines that there can be harmony of the multiplicity if people learn how to be more tolerant. Faith is equally disturbed by the idea that black people should also apply a kind of racist philosophy against the white people to defend the rights of the black. Due to all of these racial inequalities and being asked questions about her origin, she loses her initial belief that she can belong to a harmonious multicultural society: “I didn’t want to be a black any more. I just wanted to live.” (Levy 1999: 160)

Due to the racist events, Faith’s depression reaches the peak and begins to hate being black: “[t]he paint wouldn’t come off my face with soap and water. I had to scratch at my skin. Pick away at it with my fingernail. It became sore and tiny flakes of red paint floated on the surface of the water.” (Levy 1999: 159)

One of the major problems that the Caribbean faces while trying to adapt to the customs of the host country is racial discrimination and prejudice as revealed by Andrea
Levy in *Small Island*. When Hortense and Gilbert migrate to Britain with great hopes and as if they came to their ‘home’, they get shocked because of the racist attitudes they encounter in the host society and they realize how much the racial issue affect their lives.

Encountering the racist attitudes starts with the arrival of Hortense. When Hortense realizes that Gilbert has not come to the harbour to take her to their home, she has to take a taxi. When she arrives home, she hesitates to ring the bell. Thereupon, the taxi driver says: “You know about bells and knockers? You got them where you come from?” (Levy 2004: 33) According to the racists, like the taxi driver, just being a black is a reason to be insulted. During World War II, Gilbert serves as a truck driver as a soldier and fight for Britain. When the war is over, he leaves his Royal Air Force (RAF) uniform and immediately after he realizes that his colour of skin can be acceptable under the British Army Uniform. Without it, he is just a coloured person, a darkie who creates problems for the host society.

While *Fruit of the Lemon* is narrated from the perspective of the Caribbean diasporians, in *Small Island*, Andrea Levy skilfully reflects racism from the Caribbean and British perspectives. Racial discrimination has great impacts on the characters of the novel. Levy portrays two sides of the racism through Queenie and Bernard, and Hortense and Gilbert. The most racist character in the novel is Bernard who fought for Britain in India during World War II but did not return home after the war; thus, even his wife Queenie supposes that he died at the war. When he returns from India and sees that Queenie has turned their home into a pension for the blacks, he gets angry. He says about the black tenants: “Everyone had a place. England for the English and the West Indies for these coloured people. … I’ve nothing against them in their place. But their place isn’t here.” (Levy 2004: 439) As another example of racism, Hortense is not employed as an English teacher despite her good knowledge of English. Likewise, Gilbert is not employed due to his skin colour. “He tells me he cannot employ me because his partner does not like coloured people.” (Levy 2004: 313) Those Caribbean characters realize how much racism shapes their lives in Britain.

To illustrate, the Prologue which depicts the Queenie’s childhood experiences about her visit to the Empire Exhibition with her family is significant. When they come
across an African village in the Exhibition, they are so interested in black people there. However, their orientalist curiosity reflects the attitude of a colonizer.

Evidently, when they speak English you know that they have learned to be civilized – taught English by the white man, missionaries probably. So Father told me not to worry about having shaken his hand because the African man was most likely a potentate. (Levy 2004: 7)

This quotation underlines that knowing English shows the level of civilization. Moreover, they believe that white people adapted the black to the modern world and taught them everything they know about living including English and Christianity. Therefore, people like Bernard think that it is right to see themselves superior to the black people. As Foucault claims, power is discourse, and discourse is knowledge. Through the dominant white discourse such racist people establish a binary relationship between the British and African as superior and inferior. Furthermore, they use racist words such as darkie, negro, coloured, monkey, nigger, etc. in their daily life to sustain their racist ideology.

Although she is white, Queenie is a tolerant woman who helps the black characters whenever it is possible. One day Gilbert and Queenie go to the cinema. The sitting rows are divided for white and black people and Gilbert’s attempt to sit in the front caused discontentment: “This is England, said Gilbert. This is not America. We do not do this is in England. I will sit anywhere I please.’ ‘Well, we do it here. It’s the rules. All niggers-‘she stopped and began again. All coloureds, up the back rows.’” (Levy 2004: 184) Gilbert always experiences such racist attacks. Through Gilbert, Levy tries to display the racial prejudice against the black people and their depraved living conditions as immigrants.

Although British Empire invites coloured people from the former colonies to live and work in Britain, by giving hope and promising better, she does not keep her promises. Contrary to the promised opportunities, the Caribbean people after their arrival have to withstand the poorest accommodation conditions as well as the harshest working conditions. For instance, in the novel Small Island, Queenie rents her home as a pension; but only the black people live there due to the prices. They cannot afford better accommodation as they work under severe conditions and earn so little compared to their exalted efforts. Contrary to racist British, Queenie does her best to help Hortense with London culture. When needed she says, “It’s all right. I don’t mind being
seen in the street with you. You’ll find I’m not like most. It doesn’t worry me to be seen out with darkies.” (Levy 2004: 231) Queenie accepts that with the immigrations both British and the immigrants’ lives change and there are problems to be faced, adjustments to be made and misunderstandings to be cleared up on both sides. Because the immigration affects the immigrants as well as the host. There are two types of colonizer, one accepts colonised and the other refuses him as the inferior. Queenie’s racist and outwardly dull husband Bernard is a second type of colonizer who does not tolerate the coloured immigrants unlike Queenie. He never misses a chance to mock them. With her overly formal language and exaggerated ‘received English’, Hortense was top of the class in Miss Stuart’s English pronunciation competition in Jamaica. However, she is disgusted by the British, whom are represented by Mr. Bligh and annoyed when she constantly has to repeat herself in order to be understood. Failure to communicate is due to either differences in language and background or the characters’ not sympathizing each other. With his full of discriminatory behaviours, Bernard gets very angry at his wife, Queenie, about renting their home to the black and shouts at her: “I don’t doubt that Queenie, but did they have to be coloured? Couldn’t you got decent lodgers for the house? Respectable people?” (Levy 2004: 436)

Queenie’s friendly attitudes towards blacks get also her neighbours’ attention. One of her neighbours, Mr. Todd, warns Queenie against the danger, her black tenants: “But these darkies bring down a neighbourhood, Mrs. Bligh. The government should never have let them in. We’ll have a devil of a time getting rid of them now.” (Levy 2004: 117) In the novel the most racist character is Bernard who always insults the blacks. Gilbert, being disturbed mentally and psychologically by the racism he has encountered since he migrated, one day shouts at Bernard:

‘You know what your problem is, man?’ He said. ‘Your white skin. You think it makes you better than me. You think it give you the right to lord it over a black man. But you know what it make you? You wan’ know what your white skin make you, man? It make you white. That is all, man. White. No better, no worse than me – just white.’ (Levy 2004: 525)

Levy through such characters highlights that just having a different colour of skin does not make one superior or inferior.
4.5. DILEMMA: HOME VS. HOMING DESIRE AND UPROOTEDNESS VS. BELONGINGNESS

In the globalized world, “border crossing” is studied on as one of the most significant issues due to the movements across geographical boundaries. However, there are two types of migration: willing migration for the satisfaction of personal ambitions. The second type of migration, which is the main point of this thesis, is not a migration at all, but it is of the border crossing of the third world people as labourers from the ex-colonies to the colonizer countries. This immigration refers to deterritorialization from home, the culture of origin, and reterritorialization in the mother country because their inner world is completely occupied by their mother country. This type of immigrants compose their diasporic communities in the host country. While living in their country of origin, since they share the language and region of the white man, they regard themselves as being a part of the mother country, they are the same; however, after migration they notice their difference from the host country and this feeling of difference creates racial, cultural and linguistic confusion. Immigrants who get confused about their native land and the adopted land experience the sense of dislocation and separation, a kind of castration. Through migration, the process of uprooting and replanting begins for the immigrant. But being unable to resettle in the colonizer country, in terms of adaptation and acceptance, leads the immigrant to feel psychologically and physically rootless. Therefore, the immigrant begins to quest his/her roots. This type of diasporian can be defined as a victim of rootlessness. Being in-between causes the immigrants desire a place which they call their own. This is the main reason why the concept of home is significant for a diasporian. Home becomes for an immigrant “a mythic place of desire -- a place of no return.” (McLeod 2000: 7) Being in between leads them to have difficulty in attachment to the homeland and have a sense of belonging in the settled land and thereby a hybrid existence comes into being. About the migratory situation and hybridity Lau says:

They are people who are as multi-cultural as they are multi-lingual. They do not regard themselves as fully belonging in either culture, and have practically evolved a sub-culture peculiar to themselves. They try to take the best from both worlds, but suffer the sense of hybridity and cultural entanglement. (2005: 241)
Especially the second generation consider the migrated country where they were born as their home country; however, the host society still considers them as the outsider or exotic other. This is exactly the reason of Faith’s trauma about her feeling at home. Frustration caused by displacement and uprootedness causes trauma in Faith. Levy narrates the *Windrush Generation* through Faith’s family. Immigrants from the Caribbean like Mildred and Wade view Britain not only as a land of opportunity but at the same time as a kind of home due to the similarities between two countries, since in the process of colonization they were stripped off their native culture and taught the culture of the white colonizer. But what these people expect and what the reality is totally different and they face the bitter disillusionment:

The ship finally docked at West India dock on Guy Fawkes’ night. As the ship pulled into its berth, Mildred and Wade heard the pop and whistle of crackers and saw fireworks lighting up the sky. Mum explained, ‘At first we didn’t know what it was for. In Jamaica you only get fireworks at Christmas. Your dad thought it might have been a welcome for us, having come so far and England needing us. But I didn’t think he could be right. And he wasn’t.’ (Levy 1999: 8)

Contrary to the reliance on the thought of being children of the Empire, they are considered as outsiders. They are discriminated, insulted while trying to find a place to accommodate, they face the bitter offence such as ‘coloured not needed’ while searching for a job. For the immigrants like Mildred and Wade Jackson, the concept of home and identity is clearer than their children since they know their historical background. Jamaica is their homeland where they truly belong. Their arrival can be interpreted as their desire to earn money for a better living. With the idea of returning their home, Jamaica, Mildred and Wade collect empty boxes. These boxes which they keep ready at home for moving are the symbols of inability to settle as well as their wish to return home. The boxes reflect the intention of the early comers: once they earn the money they need they are ready to go back ‘home’, Jamaica. For diasporic subjects, the desire to go back their country of origin is regarded as the concept of “returning home” or “returning migration”. The definition of home is always a complicated issue for diasporians due to the difficulties about defining their ‘home’. In her book *Home Truths: Fictions of the South Asian Diaspora in Britain* Nasta comments on the idea of home for diasporians as follows:
The voicing of home truths initially suggests an oppositional process, a means of writing a counter-narrative to the dominant or a process of cultural retrieval, or reclamation. Yet often, home truths are also those ‘truths’ which are the most painful to accept because they come from within, from a knowledge gained by a great degree of intimacy, not necessarily as stranger but as friend. In addition, they are frequently seen to be articulated from a perspective which makes alien that which was once acceptable, that refurnishes and reconfigures the rooms, so to speak, of the master’s house and enacts a symbolic territorialization that is a way of moving forward rather than looking back. (2002: 5)

Faith’s parent is not willing to reveal their disillusionment to their children since “t]hose days are best forgotten, …. Best forgotten.” (Levy 1999: 10) Having limited knowledge about her family history and her roots, subsequently, results in Faith’s confused sense of belonging. At the very beginning of the novel Faith is unaware of her familial history and her Jamaican origin. The main reason of being ignorant about her background is her family who conceals the truths from their children to protect them from any sense of inferiority. However, when she moves out to home with white people, Faith begins to realize the bitter truth about not being accepted by the society when she faces racial discrimination. Until she understands that she belongs to the minority contrary to her believes about her home place, she defines herself as British. But with the crisis she experiences she begins to search the meaning of home and belonging. Since her parents want their children to feel themselves as truly British, they expose very limited information about their Caribbean background; Faith and her brother Carl only rely on their parents about their cultural background. Having limited information about the idea of original home leads her to have homing desire. When a diasporian finds himself/herself dislocated from the host country, s/he tries to find a place to get rid of this sense of rootlessness. Likewise, Faith begins to search her roots to find her real home and escape from the in-betweenness in the settled land. However, it is difficult for her to accept Jamaica as her home country since she does not have any tie with her ancestral home. The more she hears about Jamaica, the more she thinks about who they are and how they can make connection with the lost homeland. From this point of view, being a part of minority group in a settled country she is trapped in in-betweenness and her multiple geographies of identity exceed the boundaries of nation-states.
Due to her major depression and estrangement from herself, Faith’s parents convince her to go to Jamaica despite her rejections. She decides to ‘return’ to a place where she has not gone ever before. The second part of the novel reveals Faith’s experiences in Jamaica which awaken Faith’s transnational consciousness, a new sense of self by listening to her family’s Caribbean history. Before going to Jamaica, she has prejudice towards her country of origin as well as her relatives. For instance, when she arrives in her aunt Coral’s modern house she declares: “I don’t know what I was expecting but somewhere in my mind was an image of a mud hut with a pointy stick roof and dirt floors”. (Levy 1999: 180) However, when Faith overcomes her prejudice about her aunt’s house, she confesses to herself that “It reminded me of home.” (Levy 1999: 180) This is the climax point for Faith that she gradually begins to define her home and she starts to feel that she truly belongs to a place. In Jamaica, Faith learns her ancestral history which is contrary to what she has learnt so far. According to Faith, her familial history starts with her parents’ arriving in England. As the novel develops, genealogy of Faith’s family, their roots are revealed, this epiphany ensures Faith to answer some questions in her voyage to inner self. Faith’s experience “is a dual reality, the looking back and the looking forward, the old country and the new, the two notions of home, the fact of being both the child and the orphan of Empire. This is the position of the 2nd and 3rd generation children of immigrants who came to England in the 1950’s.” (Navarro 9) Faith’s journey to her past fortifies her to define her home and its physical and psychological borders. Thanks to her literal and metaphoric voyage, she develops her sense of belonging. Contrary to her sense of uprootedness, going back to her roots enables her to have a new global hybrid identity with a strong view of herself.

In Small Island, Andrea Levy illustrates expectations of the Caribbean from their Mother Country besides discrimination problems and exploration of their cultural identities in Britain. Contrary to Fruit of the Lemon, Small Island narrates the first generation who arrives in Britain by Windrush Ship with great hopes. As Powell states that “Levy depicts flawed and contradictory characters caught in the wake of the diasporic dislocation that arises from the trauma of colonization.” (2005: 201) During colonial period, colonised people believe that the colonizer country is their Mother Country and they are a part of her. They migrate to Britain with these believes; however, when they arrive in there, they face the bitter truth that they are just an
outsider for their Mother Country. Afterwards they begin to question their identity and home. This ambiguity leads to trauma of loss. The diasporic characters Hortense and Gilbert reform their identity never-endingly in the new British context. Moreover, the issue of displacement becomes apparent for these hybrid characters since they do not really know where to belong. Due to the disillusionment and disappointment about their Mother Country, Gilbert says: “Let me ask the Mother Country just one simple question: how England did not know me?” (Levy 2004: 141) Having arrived in Britain, Hortense notes: “I never dreamed England would be like this. So cheerless.” (Levy 2004: 225) Every passing day, they face various obstacles and difficulties in their Mother Country, thereby as being a diasporic individual, the sense of belonging becomes major problem.

The main reason for the feeling of uprootedness in Hortense is the myth of Britain as the mother country. Like other Caribbean diasporians, Hortense decides to move to Britain and supposes that it would be just a geographically different territory and she would feel as ‘home’ as well. Such a painful migration and being unable to return to the country of origin may cause, especially in the first generation feeling of uprootedness. Hortense arrives in the Mother Country with great expectations about being a good English teacher, she would be welcomed by the society; however, she is disillusioned by reality of British life.

Language is another aspect which leads Hortense to question her home. Levy uses language as a special feature that differentiates a diasporian from a native inhabitant. She draws attention to the language variations of West Indian English and Britain English which helps to understand the cultural and social differences as well as the attitudes of the host society to the Caribbean. Hortense’s communication with the other British people reveals the fact that people do not understand her speech which leads her to be aware of her otherness:

‘Excuse me,’ I said, ‘but would you perchance have a basin that I might get a use of?’
‘A what?’
‘A basin,’ I repeated.
‘Sorry.’
‘A basin to put at the sink.’
‘A bee – to put what?’
‘A basin.’
‘I’m sorry but I don’t understand what you’re saying.’
I thought to say it again slower but then remembered an alternative that would work as well. ‘A bucket,’ I said. ‘A what?’ she started again. It was useless. Was I not speaking English? (Levy 2004: 228)

Being one of the difficulties that host community creates for newcomers, language causes Hortense to question her illusions and imaginations about her ‘home’ in Britain.

One of the main reasons of the discriminatory behaviours of the host society is that the white Britons are not prone to accept black presence as permanent, thereby they treat them as second class citizens. Thus, the Black people symbolized in Small Island through Hortense and Gilbert have struggled a lot for self-representation and recognition. These terms race and racism create the most important influence on identity development. Through racial discrimination, they try to develop a diasporic identity and feel obliged to adapt and assimilate. In this situation, identities of immigrants are subjected to changes in order to be close to the cultural environment of the host country.
CONCLUSION

As a result of the migrations especially from the formerly colonised countries to the colonizer country, multicultural societies have formed and this is followed by the question of identity and home. This thesis has examined the complex nature of identity construction and the Caribbean diasporians living in Britain. There is an ideological link between Britain and the Caribbean Island, in which Britain is regarded as Mother Country of the Caribbean due to the cultural connection to Britain and the shared history. Before moving, the diasporic identities believe that they have served for the Mother Country and they are a part of it. However, after the immigration, since they are regarded as the other, they face with the dilemma of personal identification. It has been concluded that Contrary to their initial belief, Britain has become a new environment to them and they feel themselves insecure in their Mother Country. These diasporians are forced to assimilate into the host culture. However, while trying to assimilate, they cannot experience the present fully since their haunting past always penetrate the present. The feeling of being lost in-between cultures leads them to have identity crisis and confused sense of home. Then, diasporians try to find out and explore their space in the world.

The thesis has examined various concerns which have impacts on the life experiences of the diasporians as well as shaping their views about themselves, such as discrimination, oppression, racism, hybridity, and dilemma. These aspects have been analysed in the second part of the thesis in relation with the British colonial and postcolonial periods. It is found out that these diasporal issues are the consequences of being colonised in the past. The diasporic identities are regarded as “others” and are twice excluded from the symbolic of the host society. Regarding the discrimination and oppression, the diasporians either adapt to assimilate easily or they preserve their traditions at the expense of being excluded from the society. However, while trying to decide how to react to the new society they dwell in, they are caught between two cultures which leads them to experience identity crisis and confused sense of home. Thereby it is important to point out that these diasporic identities have been defined as hybrid identities.

In order to draw attention to the significance of the concepts of diasporic identity and space, two novels of a British-born Jamaican woman, Andrea Levy, have been
selected. Belonging to a Caribbean diaspora in Britain, Levy knows the diverse experiences of a diasporian. It has been concluded that Levy also has had difficulty in adapting to Britain due to oppression, discrimination, and racial prejudices of the host society. Since the main point of the thesis is the identity crisis and homing desire experienced by the diasporians, it is significant to select the novels narrated from a diasporian’s point of view.

Although both of the novels are based on the identity crisis and problems of defining home, these issues are presented differently in the selected novels. It has been deduced that even though the consequences of events are the same, the reasons have to be examined separately. Therefore, the novels have been examined from two different perspectives: the first generation diaspora and the second generation diaspora.

In the last chapter of the thesis, the novels have been analysed in terms of identity construction, homing desire, racism in relation to identity crisis, belongingness and dilemma. It has been understood that not only these factors but also the generational differences should be taken into consideration while discussing such themes.

Small Island narrates the arrival of the Caribbean immigrants in Britain through Windrush Migration. Britain invites these people officially to migrate their Mother Country, then a great number of Caribbeans arrive in Britain with the hope of better living conditions. Through the Caribbean characters, Hortense and Gilbert, Levy demonstrates the ethnic and racial difficulties these people have to overcome while adapting to the host society. Contrary to her expectations, Hortense and Gilbert encounter racial prejudices and oppression which lead them to question their national and cultural identities and home. It is deduced that Hortense and Gilbert belong to the new cultural space which forces them to conduct their new identity within the borders of the host society. The process of identity and space construction is regarded as assimilation, dislocation, transition from one space to another. To sum up, Small Island can be summarized as the reformation of the diasporic identity and sense of belonging within the borders of the host culture and at the same time struggling against the idea of other.

Contrary to Small Island, Fruit of the Lemon is based on the diasporic experiences of the second generation immigrants who were born in Britain and have lived there. Although the main point of the novel is identity crisis and confused sense of
belonging, the reason for this problem is the lack of knowledge about their roots. The main character, Faith, who was born in Britain to a Jamaican couple, regards herself as British without giving importance to her Jamaican background. Being discriminated by the society she starts questioning her real identity and home space. Having limited knowledge about her familial history hinders her from defining herself. Furthermore, the notion of home is complex for Faith since being a second generation Jamaican born in Britain, Jamaica is more of a foreign exotic land to be explored. It is significant to point out that identity crisis and confused sense of belonging experienced by Faith are resolved after when Faith have learnt her familial history. To sum up, Levy demonstrates the struggles of the second generation diasporians while constructing their cultural identity and home.

To conclude, Andrea Levy’s *Fruit of the Lemon* and *Small Island* examine the identity crisis and problem of belonging experienced by the diasporians. Being directly related to the postcolonial period, the concepts of identity and home are dealt within the borders of the Caribbean and British cultures by reference to the historical experiences related to the postcolonial migrations. Thereby, the terms of identity and home cover the hybridity, diaspora, colonial and racial aspects. Those diasporians live in-between spaces where their identities are reshaped never endingly. Being one of the significant figure in postcolonial literature, Andrea Levy illustrates different characters of different generations living in diaspora communities.
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