T.C.
EGE ÜNİVERSİTESİ
SOSYAL BİLİMLER ENSTİTÜSÜ
İngiliz Dili ve Edebiyatı Anabilim Dalı

SPACE AND IDENTITY IN ANDREA LEVY'S AND ZADIE SMITH'S NOVELS

YÜKSEK LİSANS TEZİ

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İZMİR-2008

Ege Üniversitesi Sosyal Bilimler Enstitüsü Müdürlüğüne sunduğum **"Space and Identity in Andrea Levy's and Zadie Smith's Novels"** adlı yüksek lisans tezinin tarafımdan bilimsel, ahlak ve normlara uygun bir şekilde hazırlandığını, tezimde yararlandığım kaynakları bibliyografyada ve dipnotlarda gösterdiğimi onurumla doğrularım.

Tamila Adilova

CONTENTS

ACKNOWLEDGEMENTS

I would like to acknowledge the helpful assistance of Associate Prof. Dr. REZZAN KOCAÖNER SİLKÜ and express my deep gratefulness for her guidance and suggestions during the whole writing process of this thesis. I am grateful for her encouragement, support and patience while working with me.

I especially thank Prof. Dr. GÜNSELİ SÖNMEZ İŞÇİ, the Head of English Language and Literature Department at EGE University. Without her willingness and support I would not have educated in Turkey and this thesis would not have been written.

My special gratefulness goes to my friend Ansı SEV for her useful advices, comments, improvements and corrections which have been done for the development of my thesis. I would like to thank heartily my respected friends Ansı SEV, Çiğdem ALP, Mahinur AKŞEHİR, Yasemin YAVAŞLAR, and Şafak NEDİCEYUVA who have supported me since I have started my education at EGE University.

I am very grateful to my mother Liliya ADİLOVA, my father İsmet ADİLOV and my brother Rüstem ADİLOV. Their love and support make me strong despite the distance between countries, Turkey and Ukraine (Crimea). I would like to thank my aunt, who lives in İzmir, Dr. Ayşe MUZDABAEVA who has provided me with courage within all my education process.

INTRODUCTION

Contemporary literature deals with many important cultural issues and, immigration is one of them which explores the problems of identity and space by focusing on history, culture and race. The effects of migration on the construction of new identities and spaces are reflected within the narrations of bi-cultural writers. The Caribbean Islands were one of the colonies of the UK and migratory movements have always been common during the process of colonization.

Thus, the concepts of identity and space have remained the most significant issues in literary and cultural studies. These issues have been linked with a number of approaches and definitions the outcome of which is closely related to such concepts as “difference”, “hybridity” and “diaspora”. It is generally acknowledged that the concept of identity is the central issue pointing out the existence of a sense of otherness. In this regard, the concepts of hybridity, difference and otherness are highly influential within the postcolonial studies. As Roger Bromley argues, “hybridity is always a threat to the dominant culture which seeks to ‘ethnicise’ difference and render it static and exotic, rather than seeing it as a condition as a whole, always in transformation, always subject to modification” (124).

In this light, the aim of this thesis is to explore such subject matters as cultural identity, space, hybridity, immigration, multiculturalism and national consciousness within the scope of Black British novels written by Andrea Levy and Zadie Smith who are of Afro-Caribbean origin. Both of the writers deal with such issues as identity crisis (cultural, hybrid and national), creating new spaces (colonial, postcolonial, migrant and cultural), problems of racism and immigration. Thus, the purpose of this study is to illustrate the significance of migration process which leads to cultural alienation, displacement, and “rootedness”. In this regard, the “sense of belonging” and the struggle for constructing a

cultural identity have led to certain problems which are closely related to colonial and postcolonial issues.

The main focus of this research will be devoted to the analyses of Andrea Levy's *Small Island* and Zadie Smith's *White Teeth*. The theoretical foundation of the thesis will be constructed through references to the critics like Homi K. Bhabha, Terry Eagleton, Frantz Fanon, Edward Said, Stuart Hall and Paul Gilroy and their works. The critical and practical sources selected for the thesis present an awareness of literary discourses, cultural development, diasporic identities and hybrid space.

The first chapter of this study is based on general colonial and postcolonial theories, particularly regarding the terms "identity" and "space". The most important issues of this tie are culture and race. The historical process of imperialism and colonialism is discussed by emphasizing its effects on slavery, migration, race, space, which are essential to formation of diasporic identity with references to the categories of identity like cultural, hybrid, racial and personal identities. The principal issue of formation of identity is to deal with reasons and consequences of assimilation of the Caribbeans in Britain. The scope of this study is to depict the search for identity within the Caribbean and British cultures, the essential problems of which are raised in Black British Women's novels. For instance, in *The Location of Culture*, Homi Bhabha comments on the concept of identity interrogating the relationship between black and white, East and West and focuses on the term of hybridity. Thus, according to Bhabha's opinion, the concept of identity is based on "difference" (40-42).

The other main question to be discussed in this study is space. It can be used in different ways regarding specific presentation of locations, distance, area, freedom, gap and place. But in connection to all previously referred issues (culture, identity, diaspora,

migration, immigration, and etc.), the word “space” in the study has the following references: colonial space, cultural space, national space, emigrational space, multicultural space and third space. Immigration becomes an area of different cultures where identity and space are constructed. In other words, identity and space are formed in-between cultures.

The second chapter of this study reveals Caribbean culture and its development under the influence of British culture. During the post-war era, the significant settlement of the Caribbean immigrants has been established. Therefore, the main area of focus in this work is hybrid identity of the Caribbeans, constructed under the influence of British community, discrimination, racism and national discourses.

The third chapter of the thesis deals with all previously mentioned postcolonial and cultural issues within the frames of two British-Caribbean novels, Andrea Levy’s *Small Island* and Zadie Smith’s *White Teeth*. First of all, the lives of these two women writers will be explored closely due to migration experience of their ancestors. Andrea Levy and Zadie Smith give their own perception of social space and cultural identity through their narratives. Emigration of the Caribbeans to the host country and their conflicts experienced within the boundaries of the native and the host cultures will also be examined. Both women writers, whose novels are taken as the base of this study, have strong awareness about immigration due to their own experiences. These experiences constitute a part of their cultural history which influences the mode of ‘migrant writing’. The other main feature of such writers is contrasting Caribbean and British lives, where cultural identities are transformed within cultural spaces. Thus, the insight into Andrea Levy’s and Zadie Smith’s fiction leads to the criticism of racism, immigration, personal displacement and oppressive rigidity of cultural and religious traditions. The nature of migration and cultural

experience has been brightly shown by both of the authors who wrote within the borders of the Mother Country. Racial awareness, survival, identity crisis have been negative consequences of migration, which were experienced by these women-writers as well.

Andrea Levy's *Small Island* is a novel with brightly described characters and its major theme is the question of race as well as broken dreams of the Caribbean immigrants in the imperial metropolis. Disappointment of the migrants, however, leads to changes in their consciousness through the process of adaptation in the host country. Zadie Smith's *White Teeth* is also a novel dealing with the themes of generation, racism, religion, and family roots.

Novels of such British-Caribbean women writers as Andrea Levy and Zadie Smith express the problems of identity and space as well as their transformation with the sense of belonging. Displacement and otherness are related to re-evaluation of a new cultural identity; Caribbean or British. It is very important to note that some Black British Writers of the later generation probably have never been to the Caribbeans and they have spent most of their lives in Britain. In this regard, their new life experiences create their new identity which is shaped in Britain. Thus, this study precisely includes spectrum of historical background of Afro-Caribbean development, national discourse, racial and cultural conventions, and approaches toward gender, and immigration as a natural consequence of colonialism.

CHAPTER I: COLONIAL DISCOURSE AND POSTCOLONIAL THEORY

1. Colonialism and Postcolonialism

This chapter aims to describe basically such key concepts as colonialism, imperialism, postcolonialism and trace the development of British literature which has taken a new route under the impact of writing from the margins. Thus, the first chapter of the thesis will be based on social, economic, historical and political issues to portray how colonial and postcolonial processes have influenced the cultural and social aspects of life. In this regard, important concepts such as race, migration and hybridity will be also discussed.

Today, people live in a world shaped by the experiences of colonialism and, literary process is one of the most important ways of its research and examination. Therefore, the works of postcolonial writers and critics provide us with profoundly significant sources to present realities. Postcolonial immigrant writers have attempted to create their characters within the borders of modern Western space, which has already embraced such significant terms as otherness, racism, multiculturalism and hybridity. The novels of postcolonial writers are related to different cultures, nations and countries, where the postcolonial experience has been an important point to understand the consequences of colonial acculturation and assimilation as a force of migration. Before commencing with the main debate of the postcolonial theory, it is important to point out the key thinkers and critics in this field. They are Stuart Hall, Michel Foucault, Franz Fanon, Edward Said, Homi Bhabha, and Bill Ashcroft whose conceptual analyses and theoretical approaches are deemed vital in the development of the postcolonial theory.

Since colonialism is a form of domination including the relationship between the colonizers and the colonized, the goal of colonialism can be determined differently. Yet, the most common characteristics of colonialism are related to economy, culture and policy. At this point, colonialism is associated with an agreement or a project between such parties as the ruler and the ruled. In *Colonialism/Postcolonialism* Ania Loomba argues that the word 'colonialism' comes from the Roman 'colonia' that connotes the meaning 'settlement' (1). The process of 'forming a community' requires a wide range of practices, such as trade, enslavement or genocide. The term can be defined as being in control of the other people and their space. Loomba asserts that it is not just an 'expansion of power', but a 'feature of human history' (1-2).

Colonialism has its origins in expansions and discoveries of new spaces with new nations. Thus, the major factors of colonialism are large-scale exploration of the territory and destruction of indigenous cultures such as African, Asian and the Caribbean. This colonial interference powerfully evokes cultural colonialism, which brings about identity crisis. Colonial institutions have attempted to change the cultural attributes of the indigenous nations and in return, this change has also shaped their identity and space. In other words, the conquest and expansions toward the new lands relate not only to geographical space, but cultural and social spaces as well.

Different nations have been combined under the rules of domination and exploitation. Yet, their dependent situation on another culture has created the concept of the "other" which has also been a subject of criticism discussed by many writers. Creation of the "other" has been an important issue in order to show the dominant or the center. Thus, Ania Loomba explains colonialism and colonial discourse as follows:

> Colonialism is a phenomenal event which includes history of different societies, cultures and nations; the inequality within the international economic and political power. In other words, colonialism is a period of colonizer and colonized, as Edward Said pointed out in *Orientalism*, the Imperialist powers needed to create an Other, an Orient, in order to define themselves as center. **'**Colonial discourse' is not just a fancy new term for colonialism; it indicates a new way of thinking in which cultural, intellectual, economic or political process are seen to work together in the formation, perpetuation and dismantling of colonialism the intersection of ideas and institutions, knowledge and power (54).

It is generally accepted that the most influential work to define colonialism and postcolonialism is Edward Said's *Orientalism*, published in 1978. As Quayson asserts: "the Orient had been produced as a fragment of the Western imagination for consumption of the West…" (qtd. in Schwarz; 92). Loomba also says that *Orientalism* is based on the Western presentation of the East and imperial domination (50). Consequently, Said's work has been examined through various disciplines regarding the colonial power, the Western domination, and postcolonial consequences. *Orientalism* has become the starting point defining postcolonial studies. Said has asserted that "Orientalism is the corporate institution for dealing with the Orient by making statements about it, authorizing views of it, describing it, setting it, ruling over it: in short, Orientalism is a Western style for dominating, restructuring and having authority over the Orient" (1-3). Thus, *Orientalism* can be observed as a new kind of study of colonialism. It is a critical view regarding the study about Orient and false prejudices towards the East.

Keeping such important characteristics of colonialism as construction and power in mind, it is easy to imagine the consequences of colonialism: changing native cultures, nations and societies. The purpose of colonizers has been to assimilate and acculturate the colonized and to exploit their riches. Relations between the colonizer and the colonized have become a relation between domination and submission, where people have been deprived of equal rights and living conditions. Under the impact of established power of colonizers, the conquered cultures and nations have remained silent for many years. In other words, it has been a cultural exploitation, the effects and experiences of which are successfully depicted by immigrant writers and critics. Colonial literature has researched the European interests behind politics, culture and morality. Bruce King outlines that "most colonial and early independent fiction is written within the conventions of realism and social comedy" (5).

Literatures of the Caribbean Islands, Africa, India and other countries of the Third World are all postcolonial. According to Bill Ashcroft et al., the main concern of post-colonial literatures is identity and space crises. Consequently, the crisis of personal identity and interaction between self and place are the basic ones. Ashcroft et al. discuss post-coloniality as follows:

> 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 (9).

Postcolonial literatures have emerged from the experience of colonization. The early examples of colonial writing have been given by traders, travelers and explorers. Their narrations have been devoted to the problems of that time, colonial settlement and adaptation. Thus, many writers and critics define colonialism as a way of economic and political hegemony leading to a cultural control as well. It means that all areas of peoples' activity, such as traditions, language and religion, shape their identification and have been powered by the oppressor.

Language is one of the main features of imperial oppression. It is a tool of hierarchical power and 'truth' at the same time. Postcolonial voice through writing is largely expressed in English which has become an international language of the former British colonies. Linguistic standards produced by the imperial system have been used by the Third World countries in order to specify the cultural differences. Bill Ashcroft et al. assert that the language has been transformed into different forms of other previously colonized countries (8). In other words, language has been divided into English of the 'centre' and English of the 'peripheries'. Thus, postcolonial literatures combine diverse cultural traditions and reveal "relation between the object and certain criteria brought to bear upon it" (8-9).

From the perspective of the colonized Caribbeans, the concept of language has been also particular point of discussions due to cultural diversity. Language of the Caribbeans has been strongly influenced by many cultures such as African, Spanish, French and English, but the most fundamental element of Caribbean tradition stems from African culture. Thus, Caribbean literature along with the Third World literatures has experienced changes and transformation due to colonial and postcolonial circumstances, where the language has been the central tool of expression. Today, population of the Caribbeans

consists of various national groups, but they all use one common language, the language of the West. Starting from the early days of the colonization, Caribbean people have been exposed to European language, culture and space.

The other important term which will be addressed in this chapter is 'postcolonialism'. The term postcolonialism includes such important issues as construction of national identity, celebration and reclaiming of cultural identities of the colonized. According to the Oxford Wordpower Dictionary (2000), it is a compound word with prefix 'post' presenting an important element (510). There are many 'postcolonial' researches and theories provided by historical references. Postcolonialism is the starting point in analyzing the indigenous cultures and it involves the debates on slavery, migration and multiculturalism. Concept of postcolonialism indicates particular condition or period, where "post" also underlines specific term of history.

'Postcolonialism' is also used in different ways today. It includes the studies of European conquests, European colonial operations, construction of colonial discourse, and researches on the postcolonial countries. The postcolonial experience is generally presented by the critics and authors whose parents or themselves were colonized earlier. Among the most influential critics of the postcolonial theory are Anne McClintock, Stuart Hall, Ella Shohat and others. They have adopted cultural perspectives upon the postcolonial concept within the borders of various cultures such as Indian, African, Caribbean and British.

According to Ella Shohat, the term 'postcolonialism' has emerged in the same form as 'post structuralism'. Here 'post' aligns 'post colonialism' with 'post modernism' and 'post feminism'; these concepts share the "notion of movement beyond" (38). Anne McClintock asserts that the word 'post' reduces the meaning of cultures, since

"colonialism" determines the history. Thus, world cultures are marked by differences and specific terms of time (qtd. in Walder; 401). It is pointed out in *The Empire Writes Back* that "usage of the word post-colonial covers all the culture affected by the imperial process from the moment of colonization to the present day" (Ashcroft et al. 2). This means that the term 'postcolonialism' indicates every event that has happened from the very beginning of the European colonization.

Thus, the concept has been examined by many critical scholars. For instance, Ella Shohat says that "the post-colonial is politically ambivalent", due to distinctions between the colonizer and the colonized. It incorporates different histories and characters into the same "universalizing category" (101). The concept is also used to determine the closure of a historical period. In other words, "post" means "past". For Ella Shohat, the concept is used in order to mark the final period of a historical epoch. Arif Dirlik also argues that the meaning of "post" is related to the "celebrity" or to the end of colonialism (qtd. in Walder, 426-427). He notes that post-colonial, post-structural and post-foundational discourses are alike and have been developed mainly to displace Third World intellectuals. As Dirlik asserts:

> 'Postcolonial' is not the description of anything or anyone in particular but rather a discourse that seeks to constitute the world in the self-image of intellectuals who view themselves or have come to view themselves as postcolonial intellectuals and …an expression…of their new found power (427).

As the given extract shows, postcolonialism has become the matter of special writings, which aimed to define the term in accordance with historical and cultural practices. Generally speaking, all previous ideas are important and characterize postcolonialism from different views. The particularities of this historical concept correspond to cultures, multiculturalism, race, hybridity and language. Thus, postcolonial literature opens the experience of alienation and place or identity and space crisis. The matter is not about acquiring recognition from the dominant culture, but reconstructing the relationship between the dominant and the subordinate. Colonialism and postcolonialism have been examined by many historians, writers, scientists, who have argued that creation of a new space with its own identification is the most complex process.

Identity formation is a continuous and complex process. Cultures and traditions play a significant role in migrants' experience to adapt. As a result of this interaction process, cultural identity changes due to influences of other cultures. According to Stuart Hall, from the post-colonial perspective, colonization is no local or marginal sub plot in some larger story (qtd. in Walder, 423). Colonization assumes the place and significance of a major, extended and ruptural world-historical event. Stuart Hall emphasizes that "the whole process of expansion, exploration, conquest, colonialisation and imperial hegemonisation constituted the 'outer' face, of European and then Western capitalist modernity after 1942'**"** (423).

Postcolonialism has added a new special importance to former colonies after World War II which has increased the economic and political development. Expanding influence of the Western culture has produced movements of people across the national and cultural boundaries. Consequently, migrant literature has occurred and focused on the social context of countries closely related to the issue of migration. Migrant writers have

indicated ‘postcolonialism’ as the further development of cultural theories of the post-war period. The writers from India, Africa and the Caribbean have concentrated on problems of cultural and national identities and eliminated the past through their perception and imagination by paying close attention to historical data. Postcolonial writing aimed to rewrite history focusing on interaction between the European culture and newly emerged cultures as a result of migration. Cultural dislocation is the main feature of postcolonial societies due to the process of settlement in the host country. The main demand of postcolonial writers has been the expression of the sense of ‘otherness’. Thus, postcolonial literature is mostly concerned with problems of displacement or, in other words, the crisis of identity and space.

2. Colonialism and Imperialism

As Edward Said states “ Identity is such a concept- operating ‘under erasure’ in the interval between reversal and emergence; an idea which cannot be thought in the old day, but without which certain key questions cannot be thought at all (1996; 16)**.** At this point**,** identity should be examined through the complex relationship between colonialism and imperialism. The key feature of identity and space is their constant process of change within the frames of history, which are determined by colonial and postcolonial discourses. ‘Colonialism’ resembles ‘imperialism’ in the sense that the concept is based on economic and political control. From the point of etymology, the terms are different. “Colony” comes form Latin, meaning “farmer”. “Imperium” means “to command” (Loomba 46-47). Thus, the meaning of imperialism is more closely related to the control of a settlement. The term ‘imperialism’ is identified by Ania Loomba in her work *Colonialism/Postcolonialism* as follows: ‘imperial’ as simply ‘pertaining to empire’ and ‘imperialism’ as the ‘rule of an

emperor', especially when diasporic or arbitrary; the principal or spirit of empire; advocacy of what are held to be imperial interests' (47).

Another view concerning the colonialism and imperialism is evaluated by Ella Shohat. She notes that "colonialism is a process by which European powers reached positions of economic, military, political and cultural hegemony in much of Asia, Africa, and the Americas" (13). Thus, colonialism takes the form of "distant control" of territories and resources of other countries which have been colonized. Shohat further asserts that "imperialism is a specific form of colonialism lasting from 1870 to 1914. Conquest of the territory, systematic search for markets and exporting of capital has brought to global migrations of nations" (14). Moreover, as Shohat points out:

> The words "colonization", "culture", and "cult" (that is religion) all derive from the same Latin verb *colo*, whose past participle is *cultus* and whose future participle is *culturus*, thus placing in play a constellation of values and practices which include occupying the land, cultivating the earth, the affirmation of origins and ancestors, and the transmission of inherited values to new generations (15).

Thus, the term 'colonization' is associated with the occupation and settlement of colonists. In this connection, the process of colonization dates from the ancient Greek period. There are many works on imperialism and colonialism in which most of the authors argue that imperialism is a part of capitalist world and equal existence. According to Terry Eagleton, colonialism is a process of radical dispossession when any person loses some specific part of history and culture (1990; 25). Stuart Hall asserts that 'colonialism' refers

to a specific historical moment, which is complex and differentiated; but it is always a way of staging of narrating a history, and its descriptive value was always framed by within a distinctive definitional and theoretical paradigm (qtd. in Walder; 425). Colonialism underlines new processes of culture, policy and economy through examination of power and knowledge. Such important facts as racism and hybridity gain their significance within the cultural and colonial frames.

According to Peter J. Taylor's definition, imperialism is a structural relation toward the capitalist world-economy. It is the institution in one zone of the world-economy which controls people of other zone (qtd. in Dixon; 6). As Taylor further asserts, there are two cycles of imperialism. The first cycle existed from the sixteenth to the nineteenth centuries; the second cycle started in the late nineteenth century and lasted till the twentieth century. Both cycles of imperialism are associated with the occurrence of hegemonic power, for example, Britain and liberation of Africa and the US. But this liberation has been political; the economic domination continued to be as "informal imperialism" (qtd. in Dixon, 7). Thus, Asia, Africa and the Caribbeans have experienced a century of "formal imperialism" and a few decades of "informal imperialism". Imperialism has been experienced in all parts of the world and created different responses towards the hierarchy.

In this regard, the concept the 'Third World' is associated with non-industrialized or underdeveloped countries which lack technology and which are dependent on the developed Western countries. Historians have asserted such main characteristics of the Third World as low level of economy, industry and technology, high level of birth rates, and domination of the Western countries controlling almost every social sphere. Africa, Latin America and Asia are considered to be the Third World countries, where nations are described as "other". Countries of the Third World have been dependent since the rule of

the colonial regime. Therefore, both colonialism and the Third World can share similar features. According to Homi Bhabha, postcolonial perspective emerges from colonial testimony of Third World countries and the discourses of 'minorities' within the geopolitical divisions of East and West, North and South" (1990; 189).

Consequently, the term 'Third World' is generally referred to the states of Asia, Africa and Latin America that are dependent on the Western power. It refers to the nations which have become subjected to the dominance of the West. Since World War II, the problem of imperialism has been closely associated with the relationship between the First World and the Third World countries, where the 'otherness' has been the central point of debates. Both worlds are in close connection with each other; both worlds exist within each other and are bound by cultural, economic and political ties.

Thus, colonialism and imperialism both refer to a capitalist past, where the distinctive feature is capitalism. The main difference between these two periods depends on the historical development. Imperialism should be determined in accordance with domination and control, where colonialism is a stage that originates from imperial domination. Colonialism is characterized through its colonies, but imperialism may not. As Edward Said has argued, the main difference between these two concepts is that, imperialism is the theory of dominating metropolitan centre ruling a distant territory, whereas colonialism relates to "the implanting of settlements on distant territory" (1994; 8).

These two terms, imperialism and colonialism, should be dealt within the frames of colonial periods, due to the formation and development of European culture under the rules of colonial expansion. Since World War II, the meaning of imperialism has changed. This means that during the period from World War I to World War II, the axis of otherness has

been displaced: it first governed the relationship of the various imperial subjects with each other; it now designates the relationship between generalized imperial subjects and its various others or subjects (Loomba 48). Thus, colonialism and imperialism are synonymous and the differences of these concepts are to be found in their ideological and chronological aspects. As a consequence of British imperialism, many migrants have moved to their Mother Country to become a part of the host community. The adaptation process has been subjected to changes of immigrants' culture due to fundamental characteristics of British culture.

3. Migration, Ungovernable Spaces and Hybrid Identity

Since most of the people today live in the aftermath of colonialism and postcolonialism, the colonial discourse provides them with different identities created in different spaces. One of these kinds of spaces is the space of migration, the importance of which is closely linked to construction of new identity. Today, a great deal of postcolonial literature revolves around the theme of migration due to its complex and interesting characteristics. Migration of the Caribbean people to Britain has caused the formation of hybrid identity and space. This issue, however, is problematic regarding to the complexity of British and Caribbean cultures. Interaction of these cultures has drawn attention to multicultural, multiethnic, and multiracial relations.

Mixture of British and Caribbean cultures constitutes a new cultural form, a new hybrid identity with 'double' characteristics. Combining elements of two different cultures are connected with diasporic identities and they are still examined, especially in Britain, due to the cultural and social differences. Identity crisis and problem of recognition have emerged from these differences. Thus, postcolonial theory deals with contradictory cultural

identities and spaces, where hybrid identity is a process preceded by colonialism and postcolonialism. The question of space and identity in postcolonial era becomes a global issue since there are many questions related to cultural identification. First of all, such concepts as ‘space’ and ‘identity’ need to be defined. Mostly, space and identity are related to migration, culture and race. Migrant writers’ works give the concrete insight into postcolonial issues where problems of migration are the most significant. Examination of such important concepts as ‘identity’ and ‘space’ is provided through social and cultural experience of the migrant nation.

In addition, Paula M. Moya has pointed out that essentialists’ conception is about “the tendency to posit one aspect of identity as the sole cause or determinant constituting the social meanings of an individual experience” (3-5). The concept of identity expressed by postmodernists is about “social and cultural identities which are similarly factious because the selves they claim to designate cannot be pinned down, fixed or definitely identified…” (6). In this regard, the concept of identity is evaluated by theoretical claim of social experiences. Paula M. Moya has also suggested realist theory of identity which presented how social categories of race, gender, class function in person’s life (80). The writer has asserted that realist theory shows how identity can be constructed.

Thus, the theoretical concepts of identity have been provided in order to point out the basic problems of identity. Determination of these concepts has become one of the important points in migrant literature, as the unstable position of identity may cause other cultural, social and political problems. The concepts of cultural identity and racial understanding lead to complex analysis of space. It is not just related to physical or geographical location, but also concerned with the analysis of social, religious, linguistic

locations. The most explicit and significant observation about space is made by Michel Foucault. In his lecture *Space, Knowledge and Power*, Foucault states:

> Space in which we live, which draws us out of ourselves, in which the erosion of our lives, our time and our history occurs, the space that claws and gnaws at us, is also, in itself, a heterogeneous space. In other words we do not live inside a void, inside of which we could place individuals and things. We do not live inside a void that could be coloured with diverse shades of light; we live inside a set of relations that delineates sites which are irreducible to one another and absolutely super impossible on one another (23).

In other words, space is a multifunctional concept including lives, time and history. It is not just placement of things, but relations between cultures. According to Foucault, "space is fundamental in any form of communal life; space is fundamental in any exercise of power" (161). In this regard, colonization refers to conquering the 'ungovernable spaces' with cultural distinctiveness and political resistance. Postcolonial theory explores space as an aspect which is critical in the formation of identities of immigrants. Thus, the Caribbean identity in Great Britain through women's writings is the question of central concern in this study. Migrant writing is a complex work of changing spaces and identities divided into cultural and national sources. It is the consequence of such conditions as colonialism, racism, displacement and self-identification.

Bhabha's approach to the concept of space is more general as it is between the social and individual space. Space is understood as identical with the social world and identification. The critic has noted the specific feature of the space. In *The Location of*

Culture Bhabha argues that he has derived modernity's 'spatial time' and its 'spatial boundaries' (254). Modernity's boundaries are the limits of identity production and time is the space which is engineered as identity. Edward Said has also concentrated on the concept of space. The writer has remarked in *Orientalism* that "there is something more than what appears to be merely positive knowledge", and that "something more" is "imaginative and historical knowledge" (55). Said follows the 'poetic of space' by Gaston Bachelard:

> The inside of a house acquires a sense of intimacy, secrecy, security, real or imagined, because of the experiences that come to seem appropriate for it. The objective space of a house- its corners, corridors, cellar, rooms- is far less important than what poetically it is endowed with, which is usually a quality with an imaginative and figurative value…So space acquires emotional or even rational sense by a kind of poetic process (1978; 55).

Thus, Said considers nature as historical and imaginative knowledge where space can be depended on emotional senses. The evaluation of space is examined as a process between rational and emotional condition of a person. Therefore, any writer is able to present space by usage of narration. Social space is a space where people contact despite geographical and historical borders, where people determine their cultures and identities. The post-war (World War II) period established the most significant presence of migration. In the global order, migration has already become an inevitable phenomenon to create in-between or hybrid identities. Multicultural society has produced diasporic spaces of different identities. Thus, the narrative of such Caribbean British writers as Andrea Levy

and Zadie Smith is an example of transnational space of immigrants' identity. Their narration creates features of "double vision" when writers use it in two voices of "other" culture. Articulation is affected by otherness and transition of this vision. Migrant writers work within the space of past and present, identifying the sense of belonging for themselves as well.

In addition, identities of migrant writers have been transformed from one generation to another. The first generation migrants have been those who themselves moved to another country. The second generation has included children of the migrants who were young at the time of migration or were born in the host country. Cultural experiences of the first generation migrants have been more complex due to significant social changes of migration, as the opportunities and expectations of the first generation in the country of arrival have influenced younger generations. As Homi Bhabha points out "migrant writing enters, disturbs and destabilizes the settled and dominant categories of the larger cultural narrative and refuses marginality: "the problem of outside/inside must always itself is a process of hybridity" (1994; 1-4).

Yet, hybridity can be determined in various ways and here are some of these definitions. According to Ashcroft et al., hybridity is acknowledged as one of the key terms in postcolonial theory and it usually refers to "the creation of new transcultural forms from within the contact zone produced by colonization" (118). According to Homi Bhabha, cultural hybridity posits a viable alternative to the 'exoticism of multiculturalism', and opens the way toward 'conceptualizing an international culture' (1994; 38). Consequently, hybridity presents itself as a special area of postcolonialism, colonialism, culture and multiculturalism involving construction of new identity under the terms of new space. To sum up, hybridity is an important notion of cultural theory, the nature of which is

controversial and complex. Thus, ‘in-between’ identity is a creation of new identity, possessing features of both cultures and nations. Bhabha says that “the hybrid is not only double-voiced and double-accented…but is also double-languaged…” (1994; 142) It is an alternative presentation of cultural characteristics which can be examined along with the concept of hybridity, due to their common way of formation and multicultural foundation.

Thus, the hybrid space is diasporic space which is constituted through cultural, linguistic and geographical factors. Diasporic space has always been examined in the basis of migratory process and it includes the concepts of belonging and otherness as well. Thus, this space can also be named as ‘migrant space’ which is presented as a consequence of migration form the periphery to the center. Migration is not a mere movement of people or a change of their residence, but a change off mental self-identification. Adaptation of a person is closely related to mental identity under the conditions of cultural space.

Migrant personality is a complex combination of ‘space’ and ‘identity’. In other words, it can be named as acculturation. According to anthropologists like Redfield, Linton and Herskovits, “acculturation comprehends those phenomena which result when groups of individuals having different cultures come into continuous first-hand contact, with subsequent changes in the original culture patterns of either or both groups” (149). The conditions of acculturation and adaptation influence cultural, linguistic and racial aspects. Therefore, mutual understanding and perception are very important. The host society should recognize and accept migrants’ identity and migrants should follow the rules of that country.

Consequently, migration is not mere a movement since it involves change of residence or space and breaking the ties with home. In other words, the most important result of migration is culture, which influences not only the formation of personal identity,

but the social identity as well. Migration, as a social phenomenon, must be studied not merely in its effects, but it may be examined in subjective aspects, in the changed type of personality which it produces. Personal traits are functions of social situations. Thus, man's attitudes, identical features, emotions are all dependent on environment and completely characterized by soul development, national space of his own roots (Park 366). It advocates that migration has produced complex relations between geographical space, where the main focus on the physical elements, and social space defined as social and cultural practices. Access to social space can be restricted by different factors, but the most significant factor is race.

4. Race, Gender and Multiethnic Identity

Race is a biological concept that refers to gene frequencies in population. Races are differentiated by inherited characteristics, and such a differentiation is often based on physical appearance. The meaning of race is socially constructed and associated with definition of people's roles in society. Race signifies that a person possesses certain psychological characteristics as well as biological ones. The common term 'race' has also been used in a number of meanings in social sciences and popular writings. It was only in the late eighteenth century that the term race came to mean a distinct category of human beings with physical characteristics transmitted by descent. Prior to the late eighteenth century, however, humans were being categorized in accordance with physical characteristics.

Therefore, the concept of race is one of the most powerful markers of human identity. Race has historically been a special aspect of colonialism and postcolonialism. Racial ideology or regime is very important tool of colonizers leading to oppression and

discrimination. The Western world uses racial ideology in particular ways of its superiority. Thus, identity crisis is directly associated with such nations as Africans, Caribbeans or Asians who were subjected to cultural displacements caused by the European superiority and its oppression. The colonized have always been known as people without culture and history due to the destruction of their cultures. Race is associated with the notion of "other", which reveals itself as 'suppressed self'. Thus, racial feature is denying or differentiating. Dominant nations have almost become the identifier of differences, which determine certain status or particular power. Cultural racism determines the difference between the metropolitan and minority cultures, since the metropolitan culture is supposed to be common and major and in this connection, the culture of minority cannot be related to the metropolitan one. Belonging to the British community has been associated with being White and superior. Thus, Caribbean migrants can be associated with Black identification and they have suffered from racial and cultural discriminations.

The other important regulative force related to social reality and status is gender. Migrant women from various Third World countries have concentrated their efforts on representations of their identities and rights. In other words, migration has led to creation of communities where postcolonial women writers aimed to explore cultural specificities of migration and social recognition. Those writers mostly represented displacement and influences of Western domination (qtd. in Nasta, xvi-xx). Early studies of migrants' literature have basically focused on male writers since women played more passive roles in society. For this reason, gender relations have affected the relationship between men and women. Colonial regime and race have been the most significant points of discriminative treatment and women of colour have suffered from double colonization. Therefore, they used literature to make their voices heard. Simon Gikandi asserts that "to write is to claim

a text of one's own; textuality is an instrument of territorial possession; because the other confers on us an identity that alienates us from ourselves, narrative is crucial to the discovery of our selfhood" (qtd. in Nasta 10). Thus, narration is a creation of reality and experience by which women writers have made a significant contribution in writing.

In addition, since this study is based on the development of the Caribbean and British nations, cultures, spaces, ethnicities, and their interrelation, the other important term of the racial issue is cultural identity which can be identified as multiethnic identity. In this case identity relates to more than one ethnicity or culture. The issue of cultural diversity is coordinated through processes of migration, colonialism, and postcolonialism. There are also many cultural researches devoted to the development of multiethnic identity. One of them is examined by a historian and psychologist Poston (qtd. in Hall Nagayama 304). The central concept is 'biracial individual'. Identification is a process which is framed by two different cultures. Both of these cultures have impact on identity formation. Poston identifies five main stages of identity development. They are (1) personal identity, in which one's sense of self is independent of one's ethnic ground; (2) choice of group categorization, in which the individual is usually forced to choose a minority identity; (3) denial, in which the person may experience confusion and guilt over having to choose one identity; (4) appreciation, in which the person still identifies with one group but begins to appreciate aspects of the other group; and (5) integration, in which the person recognizes and values all identities (305). Thus, the determination and meaning of bi-racial identification is examined as an outcome of displacement of cultural identity and space. Individuals can accept the identity that society assigns them, but racially mixed persons may have problems with a sense of belonging. It is a particular concern of

postcolonial writing due to wide spread influence of migration. In this sense, the problem of mixed-race people is their loss of sense of belonging.

Hence, development of multiethnic identity is formulated through different viewpoints. According to previously illustrated researches, biracial individuals belong to two cultures; these identities can be called ‘bi-cultural’ identities, whose relationship is based on the circumstances of migration and postcolonialism. Bi-cultural and bi-racial characteristics are the objects from ‘migrant space’ of displacement, alienation and lost identity. As bell hooks says: “We could enter that world, but could not live there” (qtd. in Davis 135). Migrant person can move to another country, he can either work there or live. But sooner or later the question of origin will appear through social relations. The most influential force in order to understand one’s origin is the differences between nations, cultures and spaces.

Thus, in the postcolonial era, the concepts of multiethnic and national identities become more complex due to the re-evaluation of national belonging. It is worth focusing on the British identity, the notion of which is closely examined with such issues as immigration, hybridity and nationalism. The sense of belonging and security constitute the concept of “home” which refers to social space, where people unite past and future generations by ties of customs and traditions. “Home” inspires people to live and develop their self-production. Britain is one of the countries increasingly becoming multi-cultural and multi-racial as a result of immigration. According to Bhikhu Parekh, national identity plays an important role in multiethnic societies and it should be defined in terms of politics rather than in terms of ethnicity (1988; 231-232). Members of multiethnic society belong to different ethnic groups. Therefore, national identity should deal with multiple identities and national identity, in this sense, leaves sufficient space for other identities. The

existence of different identities should be harmonized. There is great difficulty for minorities who cannot understand their sense of belonging. Therefore, the ‘second’ and the ‘third’ generation immigrants strongly feel the matter of identity crisis (Parekh 231-232). In this regard, Byrant argues:

> It is possible to identify the principles of ethnic integrity, assimilation and pluralism, which inform nationhood and citizenship in Germany, France and Netherlands. By contrast confusion, muddling through is a very visible practice in Britain but hardly a principle. Britishness has always been a composite identity and it has never been a difficult to extend it to cover citizens of other origin (1997; 164).

Thus, Britishness and Englishness are complex identities which become more critical in modern societies and this issue has already become stricter for the immigrants. Their multicultural spaces provide them with contradictory conditions, creating particular frames of differentiation. One of these frames is the concept of race, which becomes the main cause of prejudice, discrimination and negative attitude. Therefore, race and racism create the most important influence on identity development. Immigrants enter a host society and community where they have 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.

The narratives produced by bicultural writers have experienced struggles within the migrant space, where placeless and hybrid realities are set ‘in-between’ cultures in order to be constructed. Migration also played an essential role in formation of diasporic

communities and identities, like African-Caribbeans in the UK, Chinese in the USA, Indonesian in Australia, or South Asian in Canada. Thus, diasporic identity and hybridity are conditions to determine cultural space and identity. This construction is a new possibility for self-representation, but the complexity of this process creates many efforts and power. This experience is full of contradictions, especially for writers who experienced immigration. As Stuart Hall also indicates, "identities are the names we give to the different ways we are positioned by, and position ourselves within, the narratives of the past" (1996; 394).

5. Race and Racism

'Race' has appeared as a unity of genetic factors in Western Europe in the eighteenth and the nineteenth centuries. First of all, it was a biological category, but afterwards the meaning and usage of this concept has changed. Human population has always been constituted of mixed nations. Consequently, it is difficult to identify the borders of nations. Many scientists, linguistics, critics try to formulate the basic concepts related to the subject of race. But all perspectives depend on personal and ideological perceptions. Discussions about culture require understanding of race and ethnicity which have been exerted by the Western thought. By 1914, European domination has spread its power over the half of the land and about 560 million people have been considered to be under the colonial power, which has caused by enslavement and degradation of indigenous nations (Schwarz 23). The status of the Black people hasn't been proper throughout many centuries later as well. Their struggle for identity has been revealed by the following ideology:

> The modern Black diaspora problematic of invisibility and namelessness can be understood as the condition of relative lack of Black power to present themselves to themselves as complex human beings, and thereby to contest the bombardment of negative degrading stereotypes put forward by White supremacist ideologies" (West 264).

Thus, the Black people have struggled a lot for self-representation and recognition all over the world, where stereotypes have taken the central place. The process of cultural imperialism has been a foundation of racial categorization of humankind. Indigenous cultures have been associated with such a racial ground as 'savage' and 'primitive'. In this regard, as a term, identity, relates to the concept of "other" when it becomes a phenomenon and develops in close relation with space, social perception, and representation. Nevertheless, the concept of race plays the most important role in human behaviour and mode of life. It is a phenomenon of social interrelation and human consciousness. There are many questions regarding to the determination of racial concept; primarily they are related to historical and sociological analyses. The evidence of skin colour sometimes has been the basic selection. From the point of view of economy and politics, racial features lead to the identification of exploited groups as has been in subordination of African slaves in European colonies. Selected physical characteristics play a significant role in the determination of privileges and obligations. For example, a racial characteristic like "Blackness" is the reason for the oppression of the Black by the hegemonic powers. In the late fifties, Frantz Fanon has developed one of the most significant analyses related to the assimilated black people and privilege of white masks (qtd. in Ashcroft et al. 120).

Fanon's analysis denied the racist stereotyping and underlines economic and political realities which emphasize racial "difference". This analysis opposes such terms as white-black, good-evil. "This oppositional stance would aim at the freeing of the colonized from disabling position though the construction of new liberating narratives" (qtd. in Ashcroft et al. 123-125).

Racial differentiation is a historically determined form of social and ethnic phenomenon. Racial categories are linked with migration which is an example of racial differentiation, where policy regulates social life. Migration is a special process of searching for a new identity, redefining of new world perception, new culture, society, ethnicity and policy. It is not easy to formulate how new identity is formed; moreover changes of migratory circumstances are more complex to determine. The most significant aspects of those circumstances are interaction of new ideas, consciousness, culture and their sufficient changes. In order to examine these aspects, it is necessary to observe certain cases of migration.

In this regard, the history of the Caribbean migratory movement during World War II provides the reader with the factors of identity changes within the frames of geographical and cultural spaces. Through the migration process and its consequences, writers and critics try to adapt to the new conditions in their new location, in other words, new space. The Caribbeans have to leave their native islands in search for better life in the UK, in other words, the Mother Country. The reasons of migration have been various. The most common are labour movement, refugees and voluntary migration. As a result of migration process, people can be subjected to genocidal destruction or hierarchy.

The other aspect closely related to migration is assimilation which is also linked with formation of identity and space. According to Oxford Wordpower Dictionary (2000),

‘assimilation’ comes from the Latin ‘assimulare’ which means “to make similar” (34). Caribbean people have experienced assimilation due to migration the frames of which have been determined by history. Therefore, experiences of colonialism and postcolonialism have brought nations into crises of identity and space as a result of migration. The borders of identity crises are contradictory as they separate two different cultures such as Caribbean and British. The borders of space crises are also ambivalent as they separate two different continents.

Cultures are not only objects of aesthetic examination, but also moral systems. The concept of ‘racism’ is directly dependent on history, closely linked with discrimination and oppression. The basic point of the racial issue is rooted in the concept of slavery, which is the main cause of black identity. According to Pierre L. van den Berghe,

> There are main factors of Western racism. The first, racism is congruent with prevailing forms of capitalist exploitation, notably with slavery in the New World and incipient colonial expansion in Africa. Racism becomes an ideology for slavery and colonization. The second, racism is congruent with the new Darwinian current of thought in the biological sciences (18).

In this regard, culture determines identity. The acknowledgement of black identity is common for all Black cultures. Long histories, colonialism, post war immigration, life experience in Britain are the main reference points of cultural examination. Cultural roots of racism lie in the need of European economies which aimed to use the cheap labour of immigrants. Thus, the concept of race becomes a division of social events; capitalist

relations create the necessity for racism, which is analyzed as result of economic system and its cultural aspects.

The evidence of lost roots or changed cultural space also directs migrant writers to analyze fragments of their own lives. Thus, novels by Andrea Levy and Zadie Smith are presented through cultural and social presentation of identity and space. Historical events and skillful abilities of the writers make their narrations about the Caribbean immigrants vivid and bright. Such postcolonial women writers try to recognize their cultural belonging and connection with Caribbean and British cultures. Identity and space crises are presented in *Small Island* and *White Teeth*, the novels in which confusion of identity and space occurs. Human existence corresponds with society, the influence of which is enormous. Interaction of religions (Muslim, Hindu and Christianity), cultures, and life experiences illustrate the full picture of adaptation and personal development.

6. Cultural Universalism, Acculturation and Multiculturalism

There are two meanings of culture. The first is the ‘best’ achievements and products of art, literature and music. The second is the artificial growth or development of microscopic organisms or species of plants, a meaning deriving from a much older usage of the verb ‘to cultivate’: meaning to husband, and originally referring to agricultural techniques. The development and use of the concept ‘culture’ is related to the beliefs and values people have about societies, social change and the ideal society they seek (Strawbridge 1). Cultures are constructed through history and modes of living. There are many critics and writers who try to explain their opinions about cultures and cultural relations. For instance, Stuart Hall says, that “culture is ‘a lived practice’ or ‘practical ideologies’ which enable a society, group or class to experience, define, interpret and make

sense of its conditions of existence" (qtd. in Terry Eagleton 2000; 34). Hall further comments that "culture is the explicit knowledge of the world by which people negotiate appropriate ways of acting in specific contexts (qtd. in Terry Eagleton 2000; 34-35). Today, the most relevant term in this sense is globalization, which is expressive toward cultural particularism. The societies with different historical and cultural traditions have created colonialism not just as a form of oppression, but as a form of globalization within the history of these societies. The question concerns cultural and moral traditions, the importance of historical values of culture for any government tending to liberalism. The existence of liberal government cannot be based on social stability due to oppression. Such mechanisms should be structured in accordance with social and moral principles as well as cultural traditions.

In this regard, universalism is affirmed as norm of human relations. Cultural universalism assumes the discovery of the universal meaning of reality. Culture becomes universal due to its open formation toward everything. Universalism is an adoption of the values which are common for people whose differences are not important. Historically, universalism is a result of continuous cultural evolution. For instance, universalism of Christianity becomes a foundation for European national cultures. Adequate assimilation of other culture is a complex process and the reason why difficulty arises at that point is associated with traditions, psychology, natural and social features. Thus, postcolonial literature calls for emancipation. The real beginnings have given way to national independence instead of struggle for identity and ideology. Imperialism is a crucial factor in determining cultural changes. Narrowly, imperialism can be identified as economic control system. As Raymond Williams states:

> Imperialism has been defined as a socio-political system of government and control from the center, which aims at the spread of Western-style democrat institutions. Imperialism in this sense is seen as having a 'civilizing' role, an assumption based on nineteenth-century ideas about the nature of social development (1983; 65).

Cultures of colonial societies subordinated by Western culture include cultural and class disadvantages reflected within the imperial power factors. Thus, any product, produced in colonial society, reflects the dominant cultural characteristics. Fanon has pointed out that the damaged cultural identity of black people created by the Western colonial cultures has emphasized the inferiority of 'black' cultures. The popular slogan of the 1960s and 1970s amongst 'black liberationists' in Europe and America has been 'black is beautiful'- sprang from the application of Fanon's ideas to all 'oppressed' black groups. Fanon also summarizes the position of other cultural and social critics of imperialism:

> Liberation is the total destruction of the colonial system, from the pre-eminence of the language of the oppressor and "departmentalization", to the customs union that in reality maintains the former colonized in the meshes of the culture, of the fashion, and of the images of the colonist (qtd. in Said 1994; 71).

Thus, the impact of colonialism on culture is shown through an emphasis on cultures and morality. All the models of ethnic identity involve a multicultural context in which different ethnic groups interact with one another. This interaction causes changes of

identities, especially minorities' identities. In this situation, the process of acculturation is very important. According to Hall Nagayama, there are some models of acculturation (21-22). The first model is *assimilation,* which involves absorption into the dominant or more desirable culture. Immigrants who voluntarily come to another country are more likely in desire to assimilate than those who have been forced to immigrate. However, not all who desire to assimilate into a host culture are able to assimilate. The cultural distance between one's culture of origin and the second culture may affect one's ability to assimilate. The dangers of assimilation involve loss or rejection of one's original cultural identity.

A second model of acculturation is actually known as *acculturation* (Hall Nagayama 23). This involves a person who is competent in a second culture to be identified as a member of the minority culture. This person may be relegated to a lower status within the second culture not to be completely accepted. Another model of acculturation is *fusion*. Fusion involves cultures sharing an economic, political, or geographic space fusing together until they are undistinguishable and form a new culture. The fusion model differs from the assimilation model because aspects of multiple cultures are integrated into the new culture. It differs from the multicultural model because cultures of origin are not distinctively maintained. The fourth model of acculturation is *alternation,* which involves competence in two cultures. The two cultures are regarded as equal, and a person maintains positive relationships with both cultures without having to choose between them. Individuals from one culture cooperate with those of other cultures to serve common needs. The 'fusion' is a combination of cultures in order to form a new culture (22).

Multiculturalism, however, is a concept which includes different identities maintained within the single multicultural social structure. The questions of identity and space of personal belonging in post-colonial period become complex due to European

boundaries, created to restrict and rule other nations. The term ‘multiculturalism’ mostly refers to minority immigrants’ cultures and ethnicities. In this concern, the emergence and existence of this concept is directly related to large-scale immigrations. Kymlicka has pointed out that “multiculturalism is a social doctrine that distinguishes itself as a positive alternative for policies of assimilation, connoting a politics of recognition of the citizenship rights and cultural identities of ethnic minority groups” (1995; 36-43).

Today, multiculturalism corresponds with immigration struggle of the second and the third generations within the diverse range of cultures and societies of Britain. Since the end of the Second World War, this matter gained an emphasis. The waves of immigration lead to growth of mixed population. Initially, children of mixed ethnicity are called as “half-caste” or just as White, Black or Asian. Caribbean colonial populations have migrated to the Netherlands, France, Great Britain, and the United States after World War II. These migrations have many processes in common. They have been a part of colonial labour migration to supply cheap labour during the post-war expansion of the capitalist world-economy. People have migrated as citizens of the metropolis and have had a long colonial history.

The cultural space of migrants possesses transitional character, where multiculturalism is an active and conflictual process. The post war era has witnessed the practice of rewriting and redefining nations. Importance of multicultural issues becomes sharper for the second and the third immigrant generations. Thus, the first wave of immigrants has refused to accept Britain as a ’home’. As to the second generation, they agree with more terms and settlement experiences.

Colonial Caribbean migration is a good example of multicultural, multiethnic and multicultural issues. The key point is the relationship between the second and the third

generations, living in Britain. Acceptance of any culture depends on living conditions and adaptation of immigrants. Basically, the fact of integration into British society is a pressing question today, too. Economy and policy lead to migration and migration of population leads to the crisis of origin. Thus, post-war period becomes one of the most painful moments for the majority of people whose identity and space demand the differentiating examination of colonial and postcolonial circumstances.

CHAPTER II: CARIBBEAN COMMUNITY IN MULTI-RACIAL BRITAIN

1. Historical Background

British–Caribbean people are the residents of Britain whose origins belong to the Caribbean and African background. Generally, Caribbean immigrants are denoted as African-Caribbean community. Despite the migration, Caribbean nations continue to keep their traditions and customs in the host country. According to Caribbean-British context, host country is Britain. Caribbean immigrants' aims are to build stable financial savings and maintain linkages with family in the metropolis. Primarily, host country should possess high economic industry and Britain is a significant place attracting immigrants from other industrially undeveloped countries. Immigration has emerged as a way-out for Caribbean people.

The relationships between the Caribbean and British nations are based on a long history. Britain has been the leader in slave trade in sixteenth century. Later, a great number of Caribbean populations have been brought to Britain to work in Imperial owners' houses. Caribbean soldiers took part in World War I and World War II in order to defend the Mother Country. Consequently, Caribbean nations have made a great contribution to the development of British government. However, it is generally considered that the first mass emigration of the Caribbeans to the Mother Country occurred in 1948. The Caribbeans arrived in Britain on board of the ship *Empire Windrush* on June 22nd 1948. "It is in the post-Second World War period that a significant migrant presence established itself in the UK to such an extent that the majority of non-white residents are now British-born" (qtd. in Bromley 119). This historical event takes a significant part in history of the multicultural Britain which symbolizes the start of multicultural relations on the territory of the UK.

In order to understand the formation of the immigrants' identity the concept 'carib' should be re-examined through British and Caribbean cultures. The term 'Caribbean' includes not only the archipelago from Cuba and the Bahamas to Trinidad and Tobago, but also the adjacent territories of Belize and Guyana (qtd. in Chamberlain 206-207). Today, English is the official language and Caribbean community of Britain also uses this language. However, Caribbean immigrants had many difficulties after the migration due to usage of their own dialects such as creoles and patois. Thus, there are various European and Creole languages spoken in the Caribbean as a result of numerous conquests. The 'carib' as a concept has also been researched by historian Maximilian Forte who has asserted that this category occurs due to the confrontation between Europe and the aboriginal Caribbean as an attempt to "manage Europe's understanding of its colonial relationship" (qtd. in Hulme; 200). Hulme also notes that "the Caribs may in some sense themselves have been a 'new people', created in the context of the sixteenth-century Caribbean" (2-9).

The Caribbean islands are Antigua and Barbuda, Anguilla, Bahamas, Barbados, Belize, Virgine islands, Dominica, Grenada, Guyana, Jamaica, Saint Kitts and Nevis, Saint Lucia, Saint Vincent and the Grenadines, Trinidad and Tobago, and Turks and Caicos Islands. As *The Jamaica National Heritage Trust-2005* maintains, history of the Caribbean Islands is very close to each other almost in every sphere either in politics or economics. Before Columbus's arrival, the population of the islands had been divided into three types, Ciboney, Arawacks and Caribs. Cultural peculiarities of the Caribbean nations were also alike. Influences of the conquest began with Spanish arrivals in the fifteenth century. The European settlements began in the seventeenth century (*The Jamaica National Heritage Trust-2005)*. Acculturation and assimilation took place by the early nineteenth century

during which the black population had been of 80 percent. According to George Lamming, the Caribbean begins with unprecedented act of genocide. For a hundred years, the European power has entered into these regions, which “did not exist in themselves for themselves” (qtd. in Birbalsingh; 1-3). The necessity of migration movements is required in this situation in order to justify the existence of the space. The word ‘Caribbean’ has always been associated with the organization of labour. It has found its reflection in the Caribbean literature, where people from different spaces with different identities try to find their own cultural features. In this regard, Caribbean territories include French, Spanish, English and other languages.

Caribbean identity mostly consists of people of African descent. The arrival of the African slaves on the Caribbean islands has created background for the formation of new identity. These people have learned to survive in the world of different languages, customs and rules. African slaves were in the worst position due to their subjection to the language and space of the colonizers. Ashcroft et al. note in *The Empire Writes Back* that “subject to a tragic alienation from both language and landscape, the transplanted Africans found that psychic survival depended on their facility for a kind a double entendre” (146). Paul Smethurst has also asserted that the Caribbeans have been a special place for Europeans because this place marks the first frontier between the Old World and the New World (224).

The purpose of conquers has been the seizing riches and gold of new Caribbean land. Thus, the European colonizers have seen the Caribbean islands as a place of resources. Smethurst points out that the Caribbean islands are “full but empty, pure but in need of redemption”. And just in this space, European literature stages the first encounters between

native Carib Indians and European Explorers; then African slaves and European planters, traders and administrators-colonizers (Smethurst 225).

Today, the Caribbeans are well known due to modernization and integration of the world, where the issue of identity has become an issue of supreme importance. Historical conflicts, repression, migration have left the largest traces on identity construction of the Caribbeans. The sense of belonging and identification of home are the fundamental questions of the Caribbean migrants. Searching for a new alternative of life has initiated people to move and change cultural and national consciousness. The Caribbeans have seen the realization of their dreams in the metropolis or, in better terms, in the Mother Country. The Caribbean islands have experienced a complex process of colonization with continuous presence of identity and space crises. The basic concept of ruling classes has been based on the racial aspect. During the period of colonialism, the colonizing nations like British, Spanish, and French developed racial aspect in order to rule over nations and populations. It has become evident that African, Caribbean and Asian nations have appeared to be under the influences of the imperialist European ideology. In other words, the Caribbean islands were conquered and racism was also effectively used to build European space. Today, the population of the West Indies consists of variety of racial groups and the European hegemonic pressure is still presented in this area.

Thus, the postcolonial period raised complex questions of identity and space of migrants. Especially, these points are highlighted in literary works of migrant writers. The themes of the Caribbean-British writing illustrate identity and space problems due to the experiences of Caribbean migrants. It is significant that the recognition of cultural identity of the migrants depends on its background and their living circumstances in the host country. The background of the Caribbean British writers is complex as it consists of

African, Indian and Asian cultures. However, this fact makes the writers' scope wider and richer. Therefore, multicultural vision of the migrant writers makes their works more vivid. A. Robert Lee indicates that 'hybridizations like "Asian-British", "Caribbean-British" or "African-British"…contain also their own internal dynamics of heterogeneity and…tension (qtd. in Head 161). Andrea Levy and Zadie Smith also represent migrants' problems in *Small Island* and *White Teeth* where multiculturalism is central issue. The social problems revealed in both novels are illustrated through hybridization which reveals differences and consequences of migrant experiences. Both women writers portray the Caribbean-British migrants from the perspective of black British experience, but for the younger generations, this perspective can change.

2. Caribbean Communities of Britain: A Brief Introduction to the History of Jamaica

The most significant source of cultural diversity is interaction of different cultures. In other words, migration is an important aspect of cultural unity. There has been a growing interest in literature in the UK devoted to the problems of immigrants and their following generations. For instance, in the works Andrea Levy and Zadie Smith, the problems of generations and communities in diaspora are revealed. Important aspects about immigration to Britain have been revealed with the publication of the *Parekh Report.* British Asian political theorist Bhikhu Parekh argues that immigrants have also been regarded as members of particular communities since "Britain is both a community of communities, both a liberal and a multicultural society" (Parekh 2000: ix). As the theorist puts it:

> I could view myself as a member of the following communities, depending on the context and in no particular order: Black, Asian, Azad, Kashmirli, Mirpuri, Jat, Marilail, Kungrieslay, Pakistani, English, British, Yorkshireman, Bradfordian from Bradford, Moore…I could use the term 'community' in any of these contexts and it would have meaning. Any attempt to define me only as one of these would be meaningless (Parekh 2000; x).

As the above mentioned quotation indicates, Britain consists of a set of identities and cultures located within the borders of one diasporic space. In this regard, multiculturalism is a complex combination of different cultures, ethnicity and different communities within the borders of the British community. Generally speaking, this unity is a complex network of various identities. Britain has always been subjected to the process of cultural transformations. Since the middle of the twentieth century, when Britain accepted the immigrants of the former colonies, the British society has increasingly changed. The process of the Caribbean, Indian, African and Asian migrations have contributed to multicultural community. Large-scale movements of populations across the national and cultural boundaries have led to multicultural relations in Britain. Thus, cultural diversity has created significant complications in determination of the cultural identification. Migration has entailed cultural, social and political linkages and raised the question of identity. Caribbean migrants, like most of the European migrants, have become the citizens of a new home. Their ties with the places of origin have become symbolic.

Thus, the issue of the Caribbean-British identity is deeply rooted in the history of the Caribbeans. Racism, colour discrimination, slavery are the key questions of the history of

the Caribbean nation. The Caribbean culture includes various cultures such as Arawaks, African, English, French, Spanish, Indian and others. European colonizers have isolated the colonized Caribbeans from the common language group. The policy of this isolation has played a great role on the suppression of the Caribbean peoples. For this reason, two or three generations later, the only language available to people of the Caribbean islands has been the language of the master.

Caribbean- British identity consists of various descents which constantly develop and transform in accordance with particular factors of adaptation and assimilation. The establishment of new cultural identification of the Caribbean islands has changed due to such processes as slavery, plantation system, colonial rule and immigration. The cultural space of the Caribbean nations is full of contradictions which appeared as the result of relationships between classes, races, colours, religions and ethnicities. Assimilation and integration within the host culture create aspects of hybrid culture where differences of both Caribbean and British cultures define their own significance.

It is worth providing a brief overview of the history of Jamaica, since women writers, like Zadie Smith and Andrea Levy, whose novels *Small Island* and *White Teeth* will be examined in the third chapter, have Jamaican origins. Through the comparative analysis of these novels the study will examine immigrants' lives as well as the way how the characters in the novels identify themselves in the host country. Like many other Caribbeans, writers' parents decided to migrate to the United Kingdom after World War II since the economic situation of the former colonies had become worse. British government had a decision to provide immigrants with accommodation and work. As a result, large numbers of the Caribbean immigrants arrived in Britain between 1940 and 1953. The

following wave of immigrants came to the UK at the end of World War II on the board of the *Empire Windrush Ship* (qtd. in Head 164).

Jamaica is the third largest island in the Caribbean Sea. According to *The Jamaica National Heritage Trust* (2005), the history of Jamaica is divided into four periods. The first period is named as Pre-Columbian, when the island had been inhabited by the Tainos and Arawaks who have been known as Caribs. It is worth nothing that their society had been economically and politically organized. The main activities have been fishing, hunting and cultivation of cassava. In other words, Jamaican community had been civilized and developed before the European conquers. After the arrival of Columbus in 1494, the island's policy had been changed due to the Spanish rule, which had been traumatic. The explorer seized this island for Spain. The second period had been named as Columbian-Spanish. Colonies had eliminated Spanish culture and traditions under the influence of Spanish settlers. The main reason of Spanish conquest had been the search of the Jamaican gold. The influence of the Spanish settlement on social, political and economic situation of Jamaica had been enormous. By this time, French and British colonists had also attacked new Spanish lands. Therefore, the third period of Jamaican history has been marked by the British presence. British conquest was in 1655 and at that time Jamaica was very poor and weak (*The Jamaica National Heritage Trust-2005)*. British colonizers had organized the system of plantation and slavery trade from Africa. Plantation slavery was based on delivery of goods from England, slaves from Africa and sugar from the Caribbean. From the point of view of economy, the plantations dominated commercial life of Jamaica. This period of the history is marked as 'English'. As *The Jamaica National Heritage Trust-2005* maintains, Jamaica had flourished as agricultural colony under the British government. Moreover, the island had become the place of sugar cultivation and coffee production. In

1807, British parliament abolished slave trade between Africa and Jamaica. After the abolishment of the slave trade, the condition of slaves improved and they were allowed to own land, to cultivate and to sell as well (*The Jamaican National Heritage Trust -2005*).

The Jamaica National Heritage Trust-2005 points out that the late days of the British domination in Jamaica had been marked by political struggle for independence which had been proclaimed in 1962. The second decade of political independence of Jamaica is between 1972 and 1980, when the island had accomplished the shift in major economic policies and social reforms *(The Jamaica National Heritage Trust-2005)*. Jamaica had participated in World War I and World War II. The Caribbean island had been the place of British bases' military and naval forces. Nancy Foner asserted that there was a tremendous migration to the USA, the UK and Canada which needed labour for the post-war reconstruction (qtd. in Chamberlain 50-52). Jamaican community created one of the largest employment sectors in Britain. Jamaicans, who lived abroad, have developed their communities of diaspora. Today, about 4% of Londoners are of Jamaican heritage. There are the second and even, the third generations of Black British Caribbeans in the UK. One of the most famous Jamaican parts in the UK is Brixton (qtd. in Chamberlain 53).

3. Diasporic Caribbean Identity and Migration

In this part, it is aimed to introduce the basic concepts of diaspora with reference to the Caribbean culture and identity. Since Andrea Levy's *Small Island* and Zadie Smith's *White Teeth* are the novels which deal with diasporic characters, it is worth defining the term 'diaspora'. According to the Oxford English Dictionary, this term derives from the Greek-*dia*, 'through', and *sperein*, 'to scatter'. The term is associated with Jewish

historical experience of sharing the common religious and cultural heritage. Diaspora indicates the migratory movements and living outside the homeland (OED: 663).

Generally, diaspora represents populations moving from one country to another in order to settle under the better circumstances. People from the Caribbean Islands desired to escape from bad life conditions and entered into the British society. In other words, the Caribbeans have entered the new cultural and social space. Consequently, diaspora refers to migration from the Caribbean islands and other former colonies. However, African, Indian and Asian diasporas have been represented by the Caribbeans when slaves were transported to plantations during the colonial period. In this regard, the settlement process in the metropolis after 1945 has only dispersed the process of diaspora. Catherine Hall argues that "colonization is itself the diasporic process possessing the migration waves" (31).

Diaspora constitutes the recognition of hybrid identity and describes immigrant communities in the host country. In this sense, the diaspora question is not simply about movements and settlements of immigrants in other places, but it is also about the circumstances under which migration occurs. In this regard, Nasta notes that diasporic writers have to negotiate multiple identities in order to adapt to different cultures (xvii). Consequently, diaspora becomes a border where different cultural identities are interconnected. Cohen has asserted that "diaspora has become one of the buzzwords of the postmodern age" (3). Migration has recently begun to be considered to be an important issue of internal and external politics. Immigrants are associated with important activities such as freedom, access to public recourses and social services. In other words, from the point of political recognition, all these activities are aimed to raise the status of minority. Migrants have occupied new spaces where they could be as at home, but dominant

discourses of ethnicity, race and gender have excluded migrants and made them feel lost. Therefore, the major question related to the Caribbean migration is self-identification due to adaptation to the new conditions in Britain. Mobility and multicultural recognition have also raised the significance of diasporic identity of the Caribbeans, as migration has been closely linked with the reconstitution of cultural and social relations. In this regard, diaspora directly refers to migrant populations and their places of origin to create new cultural identities. Migrant writers have also formed their own identity in connection with culture of the host country where these writers or their relatives have moved to.

According to Stuart Hall, there are two kinds of ‘cultural identity’ (1990; 223). The first one is revealed through the shared culture, which is considered as common. The value and importance of ‘cultural identity’ is formed by common historical and social experiences. For instance, Caribbean identity possesses black experience. In this connection, identity of the Caribbeans should be represented along with black diaspora (223-224). The second kind of ‘cultural identity’ is it’s ‘becoming’. “It is not something which already exists, transcending place, time, history and culture. Cultural identities come from somewhere, have histories. But, as everything which is historical, they undergo constant transformation” (225). In other words, identity is a ‘recovery’ of the past, which is found and transformed in accordance with present factors of culture and society. The formation of ‘cultural identities’ is the meeting point of different nations and their cultures. Thus, Caribbean people along with American, African, Spanish, Indian, Chinese and many others live in the UK, sharing common space of life and existence.

Stuart Hall has asserted 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). People arrived on the *Empire Windrush*, their children and grandchildren have created a new concept of identity. For immigrants, being British means to have origins in the Caribbeans, Africa, India or other countries. This kind of identity is socially complex self, in other words, it is hybrid identity. People with hybrid identity have complex racial and multicultural background which creates a more complex national identity. Multicultural society of the UK accepted foreigners for whom the question of how "to be British" became the central one. However, this question has displaced the national identification of the Caribbean immigrants due to their expectations before migration to Britain. At first, it seems that the metropolis can provide migrants with everything, in other words, with economic choices and opportunities, but political issues, such as racism and discrimination have been a barrier to all their needs. Encouragement of minority culture, religion and language is a very important factor during the assimilation of immigrants. Therefore, the adaptation of culturally distinct British and Caribbean communities has lasted for many years and writers reveal all these problems in their narratives. In this regard, the issue of immigrants' adaptation to the host country is illustrated in *Small Island* and *White Teeth*. Such novels reveal the difficulties of hybrid identity which becomes the assertion of immigrants' lives.

Migration is one of the defining features of the Caribbeans since the colonial process. The value and significance of the labour migration and diasporic relations of this area are articulated since World War II. The issue of migration and development of the migrant communities have influenced hybrid cultural identities of the Caribbeans. The growth of a Caribbean diaspora is reflected in cultural industry of Britain. For example, the Caribbean diaspora has long been the market of cultural goods such as music industry. Countries like Jamaica, Dominican Republic and Trinidad and Tobago have created

markets in London, Paris and New York. These markets have presented carnivals, music festivals for tourists and visitors.

Migration can be re-examined as a person's life changes along with changes of cultural structure, its transmission or reproduction. Benmayor and Skotnes have marked that "migration is perceived as destruction of the life by interrupting of destiny" (8). Migration is a continuous process, where cultural structure and identity are constantly re-arranged. People of such a process cope with loss and dislocation by redefining themselves through cultural and social changes. The idea of culture comes from the question of significance and meaning, when people try to understand and construct their social and individual lives. Social culture structures and formulates the personality in particular way. For many years, the Caribbeans have to emigrate and create their communities in various countries in search of better life standards. According to Nancy Foner, North America and Europe have the biggest percentage of the Caribbean population. Here are some cities of the Caribbean societies: Miami, New York, London, Paris, Amsterdam and Toronto. Each community possesses its own specific social and cultural features, which help to clarify differences and similarities of the Caribbean nation (Foner 53).

As Raymond Smith asserts, "West Indian immigrants carry with them a 'memory of things past' that operates as a filter through which they view and experience life in their new home. West Indian immigrants experience a feeling of identity that is based not only on race or territorial affiliation, but on the common inheritance of a created, valued way of life that is 'creole' "(qtd. in Foner 184). Recognition of ancestral relations involves the past experiences where 'creole' is way of cultural evaluation. The cross-cultural relations of the Caribbean nations have experienced the construction of new identity and self-image of creolization. In this regard, creolization is a cultural issue based on relationship between

people and environment. Caribbean colonies are presented as a part of global, political and economic systems. These systems of globalization are based on slave trade and plantation. Later, within the years of development and transition, the other kinds of relations have been constructed. The movement of people from the Caribbean islands to Britain becomes a turning point which influences lives of the younger generations. However, some migrants continue to belong to the land of origin or the land of their parents; whereas others identify themselves with the land of settlement.

The adaptation of the past experience in the host society becomes a purpose of migration. As Nancy Foner asserts:

> Migration becomes a very important part of the processes of adaptation to new and evolving circumstances that, ultimately, the significance of the trans-national linkages at the level of political economies is matched by that of trans-national linkages in the levels of families, households and individuals. Such globalized lives and live hoods influence all aspects of material culture, goals and frames of reference which characterize the identity of the contemporary Caribbean (49).

The most important change of post-war period in the Caribbean is the increased industrial sphere. Life resources like tourism and manufacturing have remained. Migration is the way of improving the existence within the social terms. The integration into a new country where racial and class differentiation is highly developed is particularly complex. Besides the racial and cultural status, immigrants are in search of educational opportunities in the metropolis. Thus, education plays a great role as well as class and colour aspects.

The opportunities of education have been limited, especially for the black working class. Economic structures, social relations, educational opportunities are accompanied by migration process. People's expectations are directed towards new working potentials and localization. Opportunities of employment opportunities and work possibility are seen accessible in host country. The changes related to industrialization, agriculture and rise of economy have influenced the level of education.

To conclude, migration from other parts of the British Commonwealth over the last few decades (notably India, Pakistan, Bangladesh, the Caribbean, and African countries such as Ghana, Kenya, Nigeria, and Uganda) and recent inflows from other parts of the world (notably Somalia, Afghanistan, China, and Iraq) have contributed to increasing ethnic diversity in the UK. Migration process re-arranges identity and space within the borders of two different cultures and societies. The schemes of formation and transformation of identity and space differ in accordance with cultural elements and features of new circumstances. Some schemes are related to ethnic traditions which are reformulated according to new country's circumstances. Historical background continuously changes and so does identity. Past experiences are an important and indivisible part of the present identity. Therefore, historical framework of the Caribbeans is one of the basic factors of examination of identity and space in terms of immigration.

4. Globalization and Development of Caribbean Identity and Space

Since the process of construction and development of the Caribbean identity depends on social events and historical relations, the term 'globalization' becomes an important part of this process. Today, globalization has been a multidirectional process, unifying all the nations of the world. This term is related to combination of forces such as

society, technology and policy and generally considered from the economic point of view. In other words, it is an economic globalization whose purpose is to describe organization and stability of country's development. This kind of globalization has had an impact on integration of the world and its cultures. Thus, economic globalization indicates national income, migration flows, capital and technology. As a result, this economic process has an effect on industrial, economic, political and financial ways. In addition, here are some ideas of historians concerning the term 'globalization'.

Simon During indicates that globalization process is better understood as economic development involving markets, trade, information, services and industries. However, globalization "means more organized cross-national or 'diasporic' labour-force movements along with amazing growth of export culture industries, including tourism" (23). In the context of the Caribbean history, Caribbean colonies have been a part of global political economy and globalization indicates the growth of the population and civilization of the Caribbeans and is closely linked with the trade, science and technology of the country. First of all, globalization has been based on mercantilism, the Atlantic slave trade and plantation, and then it has been directed to investments of colonial relations. Caribbean economies and political positions have depended on Britain for many years and migration has produced social and economic changes within the whole period of dependence. Growing numbers of Caribbeans move to England, the USA and Canada in order to find new opportunities within the borders of a new country. The main reason of immigration has been unemployment leading to low national income. Consequently, the cultures of both sides, native and the host, have been subjected to mutual changes and the result is the construction of new identity and space of the Caribbeans. In certain sense, Elizabeth Thomas-Hope asserts:

> Migration become so important the part of the processes of adaptation to new and involving circumstances that significance of the trans-national linkages at the level of political economies was matched by that of trans-national linkages at the level of families, households and individuals. Such globalized lives and livelihoods influenced all aspects of material culture, goals and frames of reference which characterize the identity of the contemporary Caribbean (188).

Thus, migration has recently been a significant issue to improve economic and social circumstances. The major post-war economic changes in the Caribbean have been closely linked with agriculture and industry, since the economy in most of the states has been based on tourism and manufacturing. Caribbean society has become more socialized due to the trans-national labour force. The post-war reconstruction of Western Europe has required the labour force which was mostly obtained from the Caribbean islands. Therefore, many Caribbeans emigrated to Great Britain in order to work and live. Skilled, unskilled workers have been employed in industry, transport and hospital services.

Women have always been seen as the main transmitter of culture and their roles in the socialization process should be taken into account. As Helma Lutz indicates “Life stories include gains, losses, hopes and betrayals, successes and failures, trials and errors, interpreted and told from the perspective of today” (qtd. in Chamberlain 96). With this purpose in mind, stories of migration written by the Caribbean women have played a great role in construction of cultural identity. Under strict racial and ethnic problems, the question of Caribbean identity gained its strength and became much stronger. Winston James argued that “Indeed the whole experience of living in a white racist society has

helped to forge a black identity where in many cases such an identity did not exist previously or was not consciously thought. The color of your skin matters here" (qtd. in Chamberlain 243).

Thus, cultural context has presented the racial and national concepts more vividly. Narrations reflect immigrants' history including such problems as displacement, settlement, assimilation and acculturation where the striking features are identity crisis and determination of the spaces of native and host cultures. Finally, migration includes variety of nations and cultures which change within the cycle of history. The type of immigration of Caribbeans can be determined as 'labour migration'; the process has constituted displacement of people. International relations and multicultural issues create inequality in social and cultural levels of the migrant Caribbean societies. Postmodern globalization leads to condition of placelessness or the lost sense of belonging, similarly Caribbean immigrants are in search of their personal identity and space due to changes in the New World. The sense of belonging becomes an issue of the past directly related to the colonial period. As Paul Smethurst states:

> The discourse of the Caribbean immigrants has been one-sided for many years, and until the twentieth century there have been no attempts to incorporate Caribbeans and African perspectives. It has been difficult to define "native voices" and origins. Finding the "real" Caribbean still seems to be largely depended on European imagination or in Caribbean-European hybrid imagination (228).

Thus, the following chapter presents the postcolonial situations of the Caribbean migrants through narratives of Zadie Smith and Andrea Levy, where the characters and the writers are in search of their cultural identifies. The “real” identity and space are presented through cultural conflicts of the characters. Such selected novels as *White Teeth* and *Small Island* illustrate multiple conflicting histories based on postcolonial constructions and highlight the silent spaces of the narratives.

CHAPTER III: CARIBBEAN WOMEN WRITERS

1. Space and Identity of Caribbean Women Writers

This chapter presents problematic reality of such issues as identity and space through postcolonial women's writing framed by such an historical event as migration. Postcolonial situation has ensured that ethnic and racial groups became more dispersed through process of migration which occurred within the cross-national space and influenced different nations. The results of this process have also changed beliefs and perceptions. The narratives of postcolonial women writers have traced transnational and multicultural effects through narration of interrelationship. Postcolonial women writers have created a new space through which they have searched for cultural identity. For many postcolonial women writers, the ability of writing has become a tool of self-expression and self-revelation. For instance, Susheila Nasta notes:

> The post-colonial woman writer is not only involved in making herself heard, in changing the architecture of male-centred ideologies and languages, or in discovering new forms and language to express her experience, she has also to subvert and demythologize indigenous male writing and traditions which seek to label her (3).

Therefore, such a complex process of identity crisis should be examined through narration of the postcolonial writers whose identity and space are re-invented and re-observed. Question related to identity and space is closely linked with class, gender, language, generation and religion, but the basic method of search for identity is related to culture. Britain has long been the space of cultural transformation due to immigration. In

the second half of the twentieth century, people of the former British colonies became an important part of the British society and culture as well. Different cultures have created different identities occurring in-between spaces. Thus, postcolonial writers have always dealt with the issue of acceptance of the host society. Andrea Levy and Zadie Smith are multicultural immigrant writers who consider themselves black British writers. Growing up in Britain, both women writers are also in category of British writers.

Kwane Dawes has asserted that "a predominant number of black British writers do fall into the category of "those who have spent a major portion of their lives in Britain" and referred to as "the middle wave" (qtd. in Arana 100). The distinctive feature of Caribbean-British writers is to see everything as British. Therefore, identity of these writers is closely related to British cultural development, its significant changes and transformation.

Thus, writers with Caribbean, African, Indian and Asian backgrounds have created works in many varieties of English as a result of linguistic interaction of communities. For instance, Caribbean women writers such as Beryl Gilroy, Jan Shinebourne, Grace Nichols, Merle Collins, Suniti Barbara, Jamaica Kincaid, Jackie Kay and others are among the best-known Caribbean women writers. They have constituted the literary community of women writers living in Britain. As many other migrants, these writers had to leave their native lands looking for better ways of live; but they suffered from the disadvantages of gender, race and writing.

Caribbean-British women possess very strong sense of oppression and injustice due to the history of slavery, plantation and hard labour. For this reason, women have been among the leaders of resistance throughout many years. Immigration has caused a new struggle for women writers as they started to search for identity since discrimination has been the most significant problem. For instance, these questions are within frames of the

black and the white, the colonized and the native, the Third World and other spaces of diaspora. Effects of colonialism and postcolonialism play a dominant role in identity formation and today's representation. Narrations of migrant writers have two different aspects and each of them belongs to two different societies, British and Caribbean. This fact constitutes recognition of double discourse which aims to examine in-between cultural values.

Colonial discourse has created a cultural map of the Caribbean and later it has been re-produced by American and European colonizers. Generally, this map has been presented negatively since Marco Polo, who had asserted the Caribbean as "empty and primitive place and ripe for domination" (qtd. in Smethurst 224). Furthermore, Daniel Defoe has also created the same image in *Robinson Crusoe*, "with now-where place, the place without history and culture" (qtd. in Smethurst 224). Caribbeans have always occupied a special place in the European imagination due to their ambiguous space and identity. There have been various attempts to depict the Caribbean culture as 'natural', 'savage' or 'other'. In English literature, the Caribbean islands are also portrayed as an abstraction of the British society; like a small world inside the big European one. Until the twentieth century, Caribbean and African perspectives have not been revealed. Therefore, English literature has turned the Caribbeans into one-sided discursive site. The Caribbeans still seem largely dependent on European imagination; therefore Caribbean identity is a product of European presentation. According to Chris Weedon,

> Postcolonial Caribbean literature written by women mostly refers to dual colonization, in other words, double oppression with issues of femininity and colonialism. On moving to Britain, African-Caribbean women become

> exposed too much harsher forms of patriarchal oppression within the isolation of the nuclear family, and black men are more likely to be emotionally and physically violent and less responsible because of their own experience of racism in the wider society (Weedon 80).

There is little knowledge of what constituted the Caribbean culture before the European colonial invasion. Thus, modern research is mostly based on contemporary examination of both Caribbean and European cultures. Postcolonial and colonial issues have become the basis for examination of the Caribbean immigrants' flows to construct new communities in Britain. Migrants' stories are conflictually presented in Andrea Levy's *Small Island* and Zadie Smith's *White Teeth.* In this regard, Audre Lorde asserts that "black writers…who step outside the pale of what black writers are supposed to be, are (sometimes) condemned to silences in black literary circles that are as total and destructive as any imposed by racism" (qtd. in Nasta 6).

In this regard, a close analysis of such questions as location in new cultural space and identity helps to understand the key problems of the novels of black writing with reference to colonial and postcolonial issues. These problems are racism, prejudice, discrimination and inequality. Immigration has a great impact on mutual interaction between cultures. Therefore, values, beliefs, economy and policy of any country are subjected to cultural changes under the influence of migration. In this regard, the concepts of cultural space and identity are the results of the historical development of various cultures. Connections between culture and migration reveal important process of identity formation. Differences between cultures have constituted a significant force of identity formation. Hence, narrations of postcolonial writers help to analyze how new cultural identity is formed.

From such a perspective, certain points of formation and redefinition of the cultural identity of the Caribbean migrants are pointed out by Andrea Levy and Zadie Smith. They focus on questions related to formation of identity of young Caribbean immigrants, its transformation under the circumstances of the host country. To understand the experiences of the Caribbean immigrants, it is necessary to consider social, political and economic climate of the Caribbean islands and Britain during the post-war period. Conflicts between characters, races and traditions presented in *Small Island* and *White Teeth* shape immigrants' identities. In this sense, migration becomes a power in ethnic and national relations.

Thus, Andrea Levy and Zadie Smith focus on questions of identity, which are formulated in accordance with writers' images and understandings. The emphasis of their works has been mostly on the 'third' or 'multicultural' space. According to Kadija George Sesay, the black British literature had gained its rise since the twentieth-century. The reason of it is "the changes of British culture" (101). Caribbean-British writers present these changes through the reality, experienced by the novels' characters. They live in complex relationships and identify themselves in space of British culture, the space of the Empire. The label "immigrant" plays the role of marker which determines being the other. Before commenting on the details of the Caribbean-rooted and British-born women's writing, it would be better to analyze some facts related to Caribbean culture. John Figueroa insists that, "one of the ways in which the Caribbean literature is relevant to the heritage of Caribbean people in Britain and underlines the varieties of cultural heritage that makes the Caribbean something new" (222).

The first Caribbean literary successes were acknowledged in the beginning of the 1920s by such writers as Aimé Cesaire of Martinique, Luis Palés Matos of Puerto Rico,

Jacques Roumain of Haiti, Nicolás Guillén of Cuba, and Léon Damas of French Guiana. Literary works of the later Caribbean generation are presented by such writers as George Lamming, Samuel Selvon, Jean Rhys, Jamaica Kincaid and others. However, all previously mentioned writers have used their works as a tool in order to make Caribbean culture known all over the world. These writers have explored cultural and social status of the Caribbeans where oppression, identity and hybridity were the most significant issues. Questions revealed in Andrea Levy's and Zadie Smith's narrations are devoted to the issues of cultural identity recognition as well.

Close cultural and social relationships between Britain and the Caribbean have influenced each of these nations. Interaction between Caribbean and British nations has brought certain questions and issues, particularly related to identity and space of the colonized people. For instance, education system of the Caribbean government is fully depended on the British education system; churches and missionary schools have been of the same working system as British ones. Caribbean immigrants have chosen Britain because as members of the British Commonwealth they retained the legal right to settle and work there. Therefore, migration of the Caribbeans is integrally related to such developed countries as the United Kingdom which is accepted as the Mother Country. According to Nancy Foner, by the end of 1940s, Britain's population significantly increased (qtd. in Chamberlain 58-59). Immigrants came from Ukraine, Poland, Caribbean and other members of Britain's colonies. Yet the largest flood of the Caribbean people arrived there during the Empire Windrush. The Second World War has been considered to be the main reason of that voyage. War circumstances have made many Caribbean passengers to be recruits in the army. Thus, many men decided to serve in the RAF either due to their patriot spirit or simply to get known with Britain (52-59).

The day of Windrush landing symbolizes one of the most important historical days in Caribbean and British peoples' lives. Since then, Caribbean immigrants have become an undivided part of the British society and life. After World War II, the Caribbean immigrants have become a burden for the UK as the Caribbeans have faced with many difficulties such as unemployment, housing, and accommodation. Adaptation to the customs of the host country, racial discrimination and prejudice made the Caribbeans aware of their own culture and traditions. Racial and social stereotypes reveal the concept of identity in terms of new 'host' space. Britain has become a new space where Caribbean identity should be re-settled into Caribbean-British (qtd. in Chamberlain 21-24).

Black culture has appeared with the first wave of immigrants. Caribbean British identity has already had its roots in African, Indian, and the Caribbean cultures. Re-inventing the Caribbean British identity can be traced in the works of writers like Andrea Levy and Zadie Smith. Despite they are British citizens and they identify themselves as British, their narrations are about immigrants and both writers are destined to invent the nature of their own identities and spaces through their main characters in *Small Island* and *White Teeth*.

Chris Weedon points out that "in June 1948 the ship arrived to Tilbury Docks on the Essex with 500 passengers from the Caribbean who had come to take up jobs in Britain" (22). Migration made the Caribbean immigrants more than mere citizens of the Empire, effectively conferring UK citizenship to any member of Britain's colonies. Hopes and desires of the Caribbean immigrants at that time were optimistic. Some of them were professionals at works, but the rest were unskilled. The ways of settlement of the Caribbeans in Britain were different. The early Caribbean migrants worked as slaves and servants. Then the Caribbeans became seamen and students. By the twentieth century,

people from the Caribbean Islands were well known in the UK. Although they were considered as citizens of the Empire, the attitude of some other nations and the British government were not encouraging. Migrants' status could not be proved even by documents. Getting employed, immigrants became the happiest people. However, it was difficult to hold out against customs and traditions of Britain due to the terms of job competition and prejudices toward newcomers. By World War II, migration waves increased. At that time, the Caribbeans were required as industrial workers, nurses and engineers. As Paul Gilroy also argues in *The Black Atlantic*, cunningly shifting postcolonial and cultural studies preoccupations from 'roots' to 'routes', modern black identities were developed in motion, through the transmission of peoples and cultural influences, through encounter and dialogue, rather than by way of a competition between static entities (439).

The impossibility of achieving a sense of belonging in a racist, white society is the central theme of much black British writing. Charlotte Williams notes that "we may look at Africa or the Caribbean for inspirational cues, we may inherit fragments of a traditional culture from our parents, but these we reformulate and reinvent and locate in our home places" (qtd. in Weedon 95). As Black British writers write, "We are here to expand and to redefine what it means to be British" (qtd. in Arana 21). The concept of 'being British' is extremely known and uneasy for immigrants from the Caribbean islands. There are numerous literary works devoted to this issue. Among writers and critics are Stuart Hall, Paul Gilroy, Homi Bhabha and others whose academic works represent certain cultural problems regarding to multiculturalism and immigration. The examination of "black presence" in Britain has gained an increasing interest in the works of these critics.

According to Professor Ann Kelly, British nation is re-inventing itself each time, when it accepts people from outside (qtd. in Arana 22). In other words, Britain accepts other (new) cultures, religions, customs and identities. In this context, Britain invents new ideas and ways of acceptance and perception. Identity is a matter of invention and 'becoming' (qtd. in Bromley 9). It is obvious that process of inventing is very complex for the Caribbeans as their self-identification should be apparent under the new space circumstances. Thus, R. Victoria Arana notes:

> The invention of a meaningful and acceptable black British identity and the British nation's invention of its always-already-hybrid sense of self, a more complex process that will proceed in a way richly dependent on how black and Asian Britons as well as the white ones manage their affiliative self-actualizations. Young writers like Zadie Smith, Diran Adebayo, Bernandine Evaristo, Andrea Levy, Meera Syal… are centered, constructive, and civilizing (34).

As R. Victoria Arana further emphasizes, black British writing was subjected to change by the year 2000 (106). The situation is quite different from the past. At present, many literary magazines, journals, web-sites, books are devoted to black British writers and their works. Kadija George Sesay defines the new emphasis of the black British writing as "belonging to a new society". As Kadiya stresses, "the works of Bernardine Evaristo, Andrea Levy, Diran Adebayo, and Courttia Newland represent very clearly the collaboration and fusion that is occurring in the spaces between cultures" (106).

Andrea Levy and Zadie Smith are black women writers whose works are about immigrants and their identification. Cultural issue is the central point of their literary works. Zadie Smith's *White Teeth* and Andrea Levy's *Small Island* have appeared more recently, where experiences of immigrants are brightly depicted. The common key of all these themes is identity. In this regard, Chris Weedon stresses that culture shapes and determines the identity.

> Being black in Britain is about a state of "becoming" (racialized); a process of consciousness, when colour becomes the defining factor about who you are. Located through your "otherness" a "conscious coalition" emerges: a self-consciously constructed space where identity is not inscribed by a natural identification but a political kinship. Now living submerged in whiteness, physical difference becomes a defining issue, a signifier, a mark of whether or not you belong. Thus to be black in Britain is to share a common structural location; a racial location (73).

To conclude, the main issue in British-Caribbean women's writing is cultural displacement, in other words, acceptance of a new cultural identity and space in the host country. Andrea Levy and Zadie Smith try to explore the social space where immigrants' identities are re-invented. These writers represent the second generation of the Caribbean immigrants who cannot illustrate their writing in accordance with their memory. However, their writing is based on British viewpoints and perceptions. The earlier generation had created narration regarding to their past experiences, but writers born in England explore migrants' lives through the hybrid culture which includes British, Caribbean and African

roots. Thus, studying the novels of Andrea Levy and Zadie Smith aims to question the representation of identity and space in multicultural writing where the most significant influence is created by globalization and integration into a host society.

2. Space and Identity in Andrea Levy's *Small Island*.

Andrea Levy's *Small Island* is a widely acclaimed novel describing historical events of the Caribbean immigrants and Britain of the post-war period. The main themes revealed in the novel are closely related to the formation of identity and space of Jamaican immigrants who have suffered from racial prejudices. Andrea Levy has produced an illustration of black communities in Britain and successfully presented historical background of the Caribbeans with extracts from historical contexts. In an interview with *The Guardian***,** Andrea Levy says, "None of my books is just about race. They're about people and history" (*The Guardian*). In this regard, *Small Island* highlights the problems of discrimination of the Caribbeans living in Britain, their expectations from the Mother Country, and their attitudes to racial relations. The major themes discussed in the novel are the life of the Windrush generation and exploration of their cultural identities. It is very important to pay attention to the historical facts concerning Britain and the Caribbean islands before giving a detailed comparing of the main themes discussed in Small Island.

British nation has always been diverse and heterogeneous. For instance, the presence of such cultures as African-Caribbeans, Indians, Pakistanis, Bangladeshi, Chinese, Germans, Italians, Portuguese, Scandinavians, Poles and Russians; Australasians, Arabs, Nigerians, South Africans, Moroccans, Somalians; South and North Americans points out that all these ethnic groups reveal diversity and particular features of multicultural British

society. Immigration lies at the centre of the identity formation where diversity provides people with new opportunities and innovations.

As it has been previously pointed out, Britain has been made up of multiple ethnicities. This country has become the centre of international commerce and trade. The blacks appeared in the UK long before the arrival of the *Windrush Ship*. According to Frank Birbalsingh, significant immigration from Caribbean and Indian continents has begun by the 1960s (7-8). Yet the arrival of 'Black' and 'Asians' led to a racial prejudice the immigration between 1948 and 1970 became the origin of multiethnic community of the UK. Majority of these people settled in London, Birmingham, Leicester, Manchester, Bristol and other small towns (7-13).

Andrea Levy is one of the women writers whose roots belong to the Caribbean islands. Her parents came to London on the *Windrush ship* as many other immigrants from the Caribbean. Levy's father realized that he could find new opportunities for better life in the Mother Country and left Jamaica with his wife. Position of the black people in the post-war period has been more difficult than it has been imagined. Hostile relations were based on racial and national issues. Levy's mother used to be a teacher in Jamaica, but in the Mother Country she had to sew in order to survive. Despite of all the obstacles, the writer's family found means for living and educating their children. According to Andrea Levy, she was educated to be English. White children were surrounding her and, thus, the question of identity has already become quite embarrassing for Andrea. As Andrea Levy explains in *The Guardian*:

> I was embarrassed that my parents were not English. One of the reasons was that no one around me was interested in the country my parents came from. To

> them, it was just a place full of inferior black people. They asked - oh, they asked all the time. "Where are you from?" was as constant a noise as a ticking clock (*The Guardian*).

The situation of being an “Other” has been a common issue for immigrants, but not for Levy’s parents and similar immigrant families since they grew up with the culture of the host country. Most of the immigrants’ beliefs regarding to the Mother Country are exaggerated. It is a reason of disillusionment and regression. Like many other children, Andrea desires to be identified in terms of “Britishness”. For instance, the writer stressed in *The Guardian*, “I wanted just to fit in and be part of everything that was around me, and these strange parents were holding me back” (*The Guardian*). The writer does not share Caribbean memories or experience but she feels the sense of connection to the place of origin. Thus, Levy becomes interested in everything related to Jamaica. She composes the stories told by her mother and tries to develop a sense of belonging. In interview with *The Guardian*, Andrea Levy says, "I don't think of myself as a Caribbean writer at all. I have a complete relationship with the Caribbean, but it feels in a way presumptuous to say that when I don't really know about the modern Caribbean" (*The Guardian*).

Furthermore, Levy refers to Britain and Caribbean history to question her identity. As Andrea Levy argues in *The Guardian* “the question of identity becomes more complex and complicated when people look at family-tree, individuals’ or nations’ stories (*The Guardian*). The author of *Small Island* considers the experiences of her father’s generation who returned to Britain after being in the RAF during the Second World War. However, the book is more than just the story of Jamaicans searching for a new life in the Mother Country. Levy shows how immigration changes everyone’s lives, the conflicts of two

cultures thrown together after a terrible war and the kindness and strength people can show each other. All previously mentioned historical and personal facts, however, would be clarified after the analysis of Andrea Levy's *Small Island.*

Small Island considers the problem of racism from two distinct perspectives, the black and the white. Therefore, the central characters are two families, white and black. The fact of colonial dependence is vividly illustrated through the relations of these families. The novel shows problems of immigrants coming to Britain and the reality of postwar conditions. *Small Island* is set in London in 1948. Narration of the novel is revealed within the memories of these four characters and each of them presents the story from a personal point of view. The periodization of the narration is divided into "before" and "1948" and narration shifts between that time span. For example, Hortense Roberts is a character full of illusions and dreams. She is one of the Caribbean immigrants who believe that Mother Country welcomes to embrace her. Hortense has also been educated in the Western manner like others who have been subjected to the colonial rule:

> Those diligent years of my upbringing-feeding me with the food from their plates, dressing me in frocks made of cotton and lace, teaching me English manners and Christian discipline-were they to mean no more than the fettering of a chicken on best coconut, which, after they had feasted on its carcass, stripping it of all goodness, they threw out as waste? (*SI* 61).

Hortense attends Jamaican private school, dreaming about teaching in Britain. "My dream was and always had been that I should find employment teaching at the Church of England school in Kingston, for it was there that light-skinned girls in pristine uniforms

gathered to drink from the fountain of an English curriculum" (*SI* 86) Furthermore, Hortense is married to a RAF man, Gilbert whom she does not love. He imagines himself a RAF pilot, but he serves as a driver, yet his dreamland has always been Britain. Before coming to the Mother Country on the Empire Windrush ship, Hortense and Gilbert have agreed a deal: "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" (*SI* 100).

The arrival of the Empire Windrush as a prominent historical event is skillfully presented by the writer. As Andrea Levy notes, the historical event of the Empire Windrush ship is seen as the starting point to portray Britain changing into a multicultural society. *Small Island* represents migrants arriving in England from Jamaica as follows: "Women who shivered in their church best clothes- their cotton dresses with floppy bows and lace; their hats and white gloves looking gaudy against the grey of the night. Men in suits and bow-ties and smart hats" (*SI* 14).

The second white couple of the novel is Queenie Bligh and Bernard. Queenie Bligh marries Bernard, a bank clerk, a white Englishman of unattractive appearance. Queenie's character frames the Englishman's perception in the novel. Language of this female character reveals the higher position of people livin in the Metropolis and marks the difference between Caribbeans and British people. World War II reveals the circumstances when people are equal despite race, gender or education. Bernard is the fourth voice of the novel, a white man, who has decided to join the RAF in India. He does not return home after the war, and his wife Queenie, the white landlady, takes the lodgers, Gilbert and his wife, Hortense. The climax of the novel is in the last part, when Bernard returns and finds out his wife's pregnancy. Gilbert and Hortense are prototypes of Levy's parents.

The description of Hortense and Gilbert's movement reveals common desires and intentions of all Caribbean immigrants: better life conditions and well-paid work. These characters invent their identity under the new British circumstances where Hortense and Gilbert feel themselves in-between Caribbean and British cultures or, in other words, between two different worlds. The problem of cultural displacement has become very acute for immigrants and further generations as they do not really understand where they belong to. Like most of the immigrants, these young people are faced with disillusionment and broken dreams. As Gilbert says: "Let me ask the Mother Country just one simple question: how England did not know me?" (*SM* 141). Having arrived in Britain, Hortense has noted: "I never dreamed England would be like this. So cheerless" (*SI* 225). Through these episodes, Levy reveals unexpectedness and broken illusions of many immigrants.

As previously mentioned, race is the main aspect of the Caribbean identity and Andrea Levy has successfully depicted racial interaction of Caribbean and British cultures where identities have developed through cultural influences. For example, despite Hortense's good knowledge of English, she cannot be admitted to teaching in Britain. Gilbert is not employed due to his skin colour. "He tells me he cannot employ me because his partner does not like colored people" (*SI* 313). Characters of the novel realize how much racial matter influences their lives. Andrea Levy concentrates on racial aspects through depiction of the British community and portrays the broken illusions of black immigrants at the same time. Thus, the following conversation directly shows common understanding of the Caribbean population regarding to World War II: "Man, this is white men's war. Why you want lose your life for a white man? For Jamaica, yes. To have your own country, yes. That is worth to fight. To see black skin in the governor's house doing more than just serving at the table and sweeping the floor" (*SI* 129).

Andrea Levy illustrates devastating results of immigration through characters' views. For instance, Gilbert represents the general attitude of Windrush immigrants with their illusions and optimistic dreams. The devotion of the Caribbeans to the Mother country is shown in the following extract:

> "It was inconceivable that we Jamaicans, we West Indians, we members of the British Empire would not fly to the Mother Country's defense when there was threat. But, tell me, if Jamaica was in trouble, is there any major, any general, any sergeant who, would have been able to that dear island?" (*SI* 142).

The other extract of racial prejudice in the novel occurs in episode when 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 a wave of 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'" (*SI* 184). In this connection, Gilbert has always experienced such aspects as alienation and racial prejudice due to his skin colour and bad living conditions of immigrants. Being 'British' is explored in the light of transformed space and changing personal identification. Andrea Levy's particular difficulty, however, is based on revealing her own roots through narration. *Small Island* presents postcolonial Caribbean and British communities, whose populations gain new hybrid space and new post-war identity. Caribbean migration to Britain re-shapes identity of the first generation of immigrants due to historical changes and their effects on British space.

Cultural identity gains new features under the influences of culturally diverse Britain. Throughout the narrative, contrasts between Caribbean and British ways of life are focused. For instance, Bernard's prejudices towards the black immigrants and fears make him face with the same problems in life. Queenie's baby is discovered to be black which is the resolution of the novel, a sudden ending unexpected by anyone. It is also known, that in 1944, Bernard's wife had an affair with a RAF airman named Michael. Yet, she was then left and hospitalized due to bombing.

The name of the novel, *Small Island,* is very symbolic since the Caribbean Islands and Great Britain both possess the word 'island' and the Caribbean people emigrated from one island to another. As previously described in the second chapter, the Caribbean Islands consist of different islands where people of different descent are living. The similar situation is valid for the British Islands the space of which is multi-national. Andrea Levy combined both continents in one novel, within the frames of one 'small island'. Small islanders can be Jamaicans and Londoners as well. For example, Gilbert says the following:

> "We Jamaicans are all small islanders too" (*SI* 196); We Jamaicans, knowing our island is one of the largest in the Caribbean; think ourselves sophisticated men. Better than "small islanders" whose universe runs a few miles in either direction before it falls into the sea…" (*SI* 131).

As the context suggests, the Caribbean immigrants have faced numerous barriers in the Mother Country. They attempted to find work and live, but they did not forget about their roots. Moreover, they have been proud of their native Caribbean land. Generally

speaking, the sense of belonging in the white British society becomes the key problem for the Caribbean immigrants. In this context, Andrea Levy demonstrates the transformation of immigrants' identity within the borders of the post-war space. As Kadija George Sesay notes:

> Works by the generation writing between the 1960s and the 1980s give the impression of being about *trying to be accepted* or about *not being accepted*, their characters feeling as though they have their two feet in two different continents despite the length of time they have lived in Britain (102-103).

At this point, the theme of identity and space gain double character where Caribbean and British cultures interact within the close relationship. Cultures reflect its nature in human nature, where the significance of differences is important. Andrea Levy's novel possesses previously mentioned continents (the Caribbean and British islands). Characters of the novel have different cultures in one common space, in other words, different identities in one space. As Homi Bhabha asserts in *The Location of Culture*:

> The new features and natures of immigrants discover a new identification due to new circumstances of spaces, which can be varied: colonial, cultural, national, and migrant. All these types connect the past and the present, 'the 'newness' of migrant or minority discourse has to be discovered in *medias res:* a newness that is not part of the 'progressivist' division between past and present, or the archaic and the modern; nor it is a 'newness' that can be contained in the mimesis of 'original and copy' (227).

The Caribbeans combine two different cultures and they try to search for their new identities. Caribbean people consider themselves British and identify Britain as their 'home'. Their illusions and imagination provide them with global dreams about new life. However, hostile community creates many social difficulties for newcomers. One of these difficulties is language.

Language becomes a tool of imperial power but today writers use English in order to be heard and understood. Andrea Levy uses hybrid language in order to express characters better. The language used by Caribbean immigrants is also the question of many postcolonial critics and writers. Rushdie argues that "we can find in that linguistic struggle a reflection of other struggle taking place in the real world, struggles between cultures within ourselves…"(1991; 17). In this concern, Levy presents language of immigrants as special feature that makes them different and special. The writer is very carefully and clearly offers variations of West Indian and English dialects to the reader through the use of the language of the novel which helps to understand cultural, social indicators and people's attitudes. Levy draws attention to Hortense's arrival and her adaptation to Britain through communication with the other British people. She cannot admit the fact that people do not understand her speech. The moment she realized that fact she started to become aware of her otherness. For instance, Hortense's voice is simple and it marks British manners.

> Anyone hearing Gilbert Joseph speak would know without hesitation that this man was not English. No matter that he is dressed in his best suit, his hair greased, his fingernails clean, he talked (and walked) in a rough Jamaican way. Whereas, I, since arriving in this country, had determined to speak in an English manner. ... To speak English properly as the high-class.

In this sense, identities of the characters of the *Small Island* are closely related to two languages Creole and English. Thus, Levy reveals the process of transfomation of Caribbean and British identities through voices and manners of the characters.

The process of Hortense and Gilbert's personal identification can be presented in the following way; Hortense arrives in the Mother Country with bright dreams about teaching. She comes to country with the expectations that she will be welcomed, but she is disillusioned by reality of British life. In the moment of collision of cultures and societies, the Caribbean young woman is in relation with her other British identity. It is the place of new perceptions and understanding, where imagination plays important role. According to Bhabha, 'identification is always the return of an image of identity that bears the mark of splitting in the other place from which it comes' (1994; 46). Basically, the space of identity is familiar, but very different, where "otherness" is taking place with feelings of pain and confusion. Questions of identity between two cultures are closely related to cultures themselves.

As previously mentioned, many racial situations have been discussed in the *Small Island*. Racial issues are revealed in accordance with four characters' dialogues and their lives. The whole novel is a great multicultural work in which the nature of immigration process through presenting immigrants' identity and space is examined. One of the fundamental points is culture, where race takes the first place. *Small Island* is full of warmth and humour; it depicts England with its current life experiences. The Motherland becomes the identity of the re-invented by immigrants space; thus, the Caribbean culture is transformed and re-shaped due to the historical and social circumstances. Characters in Levy's *Small Island*, like many other immigrants of that time, have faced bi-cultural and

double-ethnic aspects. In this situation, they try to find out and develop their transcultural capabilities. Caribbean nation has always been aware of the feelings of disillusionment and disappointment since Britain has always been considered as the Mother Country. In this situation, the Caribbeans are in search for their identity and transcultural capabilities. The consequences of immigration are dislocation, unbelonging and other cultural problems which cause the most significant question of identity crisis. In the given context, 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. Thus, identity and space of any nation or person constantly interact with each other.

III. Space and Identity in Zadie Smith's *White Teeth*

The young woman writer of the Caribbean origin, Zadie Smith in her novel *White Teeth* successfully represents cultural, religious and racial relationships, immigrants' experiences after World War II. It is a story about Bengali Muslims, Jamaican immigrants, English Protestants and Jewish scientists. Smith has also won such awards as Whitbread First Novel Award, The Guardian First Book Award, the James Tait Black Memorial Prize, and the Common Writers Prize.

Zadie Smith was born in North London, on 27 October 1975. *White Teeth* is Smith's literary debut appeared in the British and American Press. Being the daughter of Jamaican mother and Caucasian father, she possesses a humorous and charming way of writing and created a novel, full of paradoxes of contemporary life in the UK. The family roots of the writer provide her with cultural and social questions which are perfectly depicted in *White Teeth*. It is a book of cultural experiences of different generations where

immigrant status is revealed through exploration of identity and space. History and life in the metropolis provide the reader with appropriate description of multicultural identity of migrant people. Smith's novel presents a special moral view about the immigrants' lives suggesting the questions of race, culture and generations. *The Guardian* describes the novel as follows: "this is a book about how families come together and fall apart in the most unlikely ways…*White Teeth* reflects a generation for whom race is the backdrop to daily life rather than the defining characteristics of existence" (*The Guardian*).

Before moving to the close analysis of the novel, it is worth elaborating on the term "migrant writing". Today, many writers are British-born but their roots belong to different cultures. The 'migrant writing' includes the sense of "otherness", transformed throughout the cultures and history and this kind of writing rejects "marginality". Thus, Bhabha states that "migrant writing enters, disrupts and destabilizes the settled and dominant categories of the larger cultural narrative and refuses marginality: "the problem of outside/inside must always itself be a process of hybridity" (1994; 4). By usage of the concept of hybridity, the postcolonial writers examine the ways in which diasporic identities are produced by cultural and social changes. Caribbean immigrants have experienced ethnic, linguistic, cultural transformation the borders of which are set by immigration and exile. Therefore, *White Teeth* describes the destinies of displacement and alienation by entering into the "host" culture. Hybridity is a condition of belonging and, immigration creates the sense of unbelonging where migrant is a stranger, separated form his own culture and history (Bhabha 1994; 65-66). In other words, Caribbean nations present the condition of unbelonging due to the process of immigration.

According to previously mentioned view of Bhabha, hybridity is an attempt of differentiation due to ethnicity and other cultural differences. It examines the concept of

"otherness" by representation of the national culture (1994; 65). The concept of 'otherness' is shown in the novels of the British-Caribbean writers who occupy "in-between" spaces. The problems of immigrants are depicted through the writer's perception of different identities. For example, *White Teeth* is an autobiographical attempt, where migrant writing provides the reader with critical presentation of identities of "other" people, who have been rejected and discriminated. The key points of the novel are immigrants, existence and development of personal, cultural and familial conflicts, caused by the transition of cultural roots into the "host" country. Adaptation leads to the feeling of unbelonging and "unrootedness". The basic emphasis is devoted to the life of the second and third generation immigrants, whose aim is to identify themselves independently from the first generation. Zadie Smith's narrative constructs a complex process of arrival, adaptation and acknowledgement; for the writer it is not just a research matter, but a way of understanding the code of self-identity. In other words, as Zadie Smith says in her novel, that "immigrants have always been particularly prone to repetition- it's something to do with that experience of moving from West to East and East to West or from island to island. Even when you arrive, you're still going back and forth; your children are going round and round" (*WT*: 136).

The action of the novel combines three families and three generations; it is set in London, Bulgaria, and Jamaica. National ethnics are divided into Bangladesh or Pakistani, Jamaicans, Jews, English, French, Russians and many others. The novel is written in an ironic way, presenting different characters from different cultures. All actions uniformly develop through depiction of how three generations get accustomed to another country. The novel begins with the attempt of Archie Jones who commit suicide, but then he changes his mind. He meets with Jamaican girl Clara in the party, marries her and then

they have their intelligent daughter Irie. Jones's friend Samad Iqbal has spent the last days of World War II in a Bulgarian village with an Englishman. After the war, Samad moved to England with his wife and they had two sons, Magid and Millat. They have been the same age as Archie's daughter Irie. Through devotion to Islam, Samad tries to realize Magid's life; he sends him to Bangladesh in order to learn this religion properly. Later, Magid becomes an atheist, and the twin brother Millat becomes a KEVIN member (The Keepers of the Eternal and Victorious Islamic Nation). The third family of the novel is Jewish-Catholic family, Chalfens. All members of this family are educated in Oxford; the writer represents them as culturally ignorant. The character that unites all other characters, is Future Mouse which is programmed by Marcus Chalfen and symbolizes scientific interference in connection with religious views. The background of all characters brings them to the problem of cultural and personal identity and space.

Like Andrea Levy, Zadie Smith uses the writing process as a medium for her own identity as narrative is an individual story with references to her country of origin. For both of the writers, writing provides them with space where social reality determines their identities. Immigrants' destiny, history of colonialism and post- colonialism, World War II and its consequences lead women writers to analyze cultural and social problems of their own through novel writing. As previously written before, identity is constructed due to interrelation of inner and outer spaces of a person, where social factor is the basic issue. Identity is closely linked with self-discourse. According to Stuart Hall, the examination of identity can last endlessly, as it is a production of understanding and perception. It can be changed under the new views and knowledge (1990; 51).

Linguistic identity also becomes a particular issue of the Caribbean immigrants. In this connection, identity is influenced and subjected to certain cultural and social changes.

Understanding dynamic influences of the British culture on the Caribbeans through linguistic identity is well presented by Andrea Levy and Zadie Smith. It is evident that there is an enormous shift within the Caribbean language due to the colonial expansion. History illuminates a widespread assimilation and transformation of English language. It is also important to note that British-born writers try not to forget the language of their roots; they try to maintain linguistic tradition through narration. Thus, Caribbean language is *patois (Creole),* but it is filled with various versions of English language. Creole is a language which is independent; it has its own history and features. Thus, the usage of both Caribbean and English languages is evident in *White Teeth*. For instance, Clara's speech, "sno prob-lem. If you wan' help: jus' arks farrit" (*WT* 44). "I alreddy say: if ya nah like it, den send da damn ting back. I bought it' cos I taut you like it" (*WT* 45). In this regard, Kadiya George Sesay states:

> In various languages of today's black Britons subtle things are communicated by linguistic code shifting. Like those who reflect Caribbean speech patterns, especially those of Caribbean/Jamaican English along with other regional English speech patterns, African English writers use a tri-composite language in their work, that is, Jamaican, African English, and Standard English (Sesay 104).

Thus, Caribbean writers illustrate construction of their own identity comparing the identities of characters in their novels through the process of remembering and recognition of cultural and racial issues. In *White Teeth*, Zadie Smith's identities of illustrated characters are presented by connection of the past and the present. Immigrants from India,

Caribbean islands or any other places come with their views, values and life-practices. Relationship and communication among immigrants and other people lead to their socialization. The process of adaptation develops differently due to some common features of cultures. Sometimes the memory of culture is subjected to disappearance; sometimes it is just "frozen". In connection with identity, dual or double identification also occurs. In this sense, people who emigrate to another country to spend the larger part of their lives start to feel themselves "at home".

In addition, as Zadie Smith notes in *The Guardian*, "The Second World War is a trauma like being abused as a child, being slapped over the head with a brick, or whatever, it's a trauma, and it's something that takes generations to get over" (*The Guardian*). The writer shows that the trauma of World War II causes many negative social and cultural events. One of them is migration the cultural consequences of which remain important for many centuries. *White Teeth* is a novel reflecting various cultures of Britain, which are subjected to changes due to historical and social events. Characters of the novel are in constant search of their identity within the borders of the British-Caribbean, British-Indian, and other spaces. *White Teeth* is a novel about "century of strangers, brown, yellow, and white. This has been a century of the great immigrant experiments" (*WT* 271); "about strangers in strange land" (*WT* 351).

As the question of immigration is related to the second and third generation writers, the central focus in the *White Teeth* is associated with Irie's characterization. She is the daughter of Jamaican mother, Clara Bowden, and English father, Archibald Jones. Due to the hard life conditions of immigrants, she is subjected to the complicated circumstances. Personal and cultural identity of this young girl is not clear, and before examining this point, it is necessary to elaborate on the identities of her parents. It is also important to

analyze the life of the second generation. Throughout the novel, Archibald Jones is presented as weak and dependent character. As the narrative presents, “Archie has two mistakes in his forty-seven years; they are army service medals and marriage license”. The attempt of his suicide fails, due to Jones’ views and weak personality (*WT* 21). He always wanted advice; he was a huge fan of second opinions. That’s why he never went anywhere without a ten-pence coin (*WT* 21). As the extracts suggest, this character has always suffered since he neither made his own decisions nor solved his problems. Archie Jones meets with Clara, who is nineteen years old. This Jamaican woman is depicted as “beautiful in all senses except, maybe, by virtue of being black. Though she was disordered physically- legs and arms speaking a slightly different dialect from her central nervous system” (*WT* 19). Clara is a character of the second generation of the Caribbean immigrants. Her parents, Hortense and Darcus, arrived in England fourteen years ago. The aim of immigration is earning the capital, in other words, to have better conditions of life.

Zadie Smith’s novel possesses such important themes as colonial power, race and class. The years of World War II became the starting point for a friendship between Englishman Archie and Samad Iqbal, who were Bangladeshi. They met in the tank in 1945 and thirty years later met again in London. In this connection, Smith reveals attitudes of the characters under the war circumstances.

> A vein in Samad’s forehead was fighting passionately to escape his skin. He wished to defend a country that wasn’t his and revenge the killing of men who would not have knowledged him in a civilian street. Archie was amazed. It was his country; in his small, cold-blooded, average way he was one of the many

> essential vertebrae in its backbone, yet he could feel nothing comparable for it (*WT* 80-81).

It is not easy to understand Samad's character, but Smith's views depict it skillfully. Yet, the writer elaborates on characters' minds and thoughts as if she herself experienced their lives. Thus, Samad's troubles are related to racial, colonial, and religious aspects. For instance, he said "one strong man and one weak is a colony" (*WT* 78). Personal identity has been lost within the cultural borders; the question of self-determination obtains constant identification. Thirty years later, Samad and Archie met again, "their wartime friendship had been severed by thirty years of separation across continents, but in the spring of 1073 Samad had come to England, a middle-aged man seeking a new life with his twenty-year-old new bride, the diminutive, moon-faced Alsana Begum, with her shrewd eyes" (*WT* 11).

As the narration presents, Samad's personal identification is problematic due to colonial and postcolonial circumstances. He tries to find his place in the "host" culture where he lives. Samad makes a compromise with English culture and feels alienation as a muslim. He considers himself an Englishman in India. This feeling should exist when person possesses not only geographical or physical space, but personal or cultural as well.

> 'Blackness. I'm a cripple, Jones.' The gun did a merry dance in his good hand as he swung himself from side to side. 'Any my faith is crippled, do you understand? I'm fit for nothing now, not even Allah, who is all powerful in his mercy. What am I going to do, after this war is over, this war that is already over- what am I going to do? Go back to Bengal? Or to Delhi? Who would have such an Englishman there? To England? Who would have such an Indian?

> They promise us independence in exchange for the men we were. But it is a devilish deal'(*WT* 95).

In this sense, Samad tries to maintain traditions and develop the sense of belonging. Samad is also determined that his sons will grow up in accordance with muslim traditions. Therefore, he kidnaps one of his sons whose name is Magid and sends him to "proper home", Bangladesh. The second twin brother, Millat, however, stays in Britain and becomes a member of Islamic organization.

> 'That is not all I'm saying. I am saying these people are taking my son away from me! Birds with teeth! They're Englishifying him completely! They're deliberately leading him away from his culture and his family and his religion' (*WT* 286). He's second generation-you always say it yourself- you need to let them go their own way (*WT* 287). Millat was neither one thing nor the other, this or that, Muslim or Christian, Englishman or Bengali; he lived for in between (*WT* 291).

However, Samad has been disappointed as Magid has been unsuccessful as a scientific rationalist and Millat after the adolescent crises joins the Islamic group. Despite on moving to Britain, to the land of opportunity, Samad cannot construct fully successful relations with the mother country. Even being a member of the British Army, he does not forget about colonial dependence of Bangladesh. His assimilation has not been completed, and he creates his Indian or Muslim space inside the British space. Denial of Christianity is also expressed through Samad's son who was sent to Bangladesh. The crisis of identity is

transformed into the son's identity. As the writer explains, the personal identity is formed during the childhood. The basic moment of this formation lies within the cultural borders. As it is pointed out by Zadie Smith, one's identity is re-shaped as "a consequence of living, a consequence of immigration and expansion, of living in each other's pockets…one becomes involved and it is a long trek back to beginning uninvolved" (363).

As Zadie Smith belongs to the third generation; in this connection, Irie's position should be profoundly examined. Irie is interested in ideas of cultural essences and identities. Although the girl lives in Britain, thoughts of 'homeland' appear in her mind constantly: "But Irie didn't know she was fine. There was England, a gigantic mirror, and there was Irie, without reflection. A stranger in a stranger land" (*WT* 222). Irie realizes that she belongs to two different cultures. The experiences of Windrush generations provide her with remembrances and multicultural views which can help to re-invent her own personal identity. Irie meets with the Chalfens family and, although, they are not English, she considers, that they "are more English, than English" (*WT* 273). Having communicated and being friends with the Chalfens' children, Irie comes to the followings visions:

> No fictions, no myths, no lies, no tangled webs- this is how Irie imagined her homeland. Because homeland is one of the magical fantasy words like unicorn and soul and infinity that have now passed into the language. And the particular magic of homeland, its particular spell over Irie, was that it sounded like a beginning. The beginningest of beginnings. Like the first morning of Eden and the day after apocalypse (*WT* 332).

The above mentioned extract reveals Irie's thoughts about 'home' and the fact of the "past" which has never been possible to forget. Thus, the identity under the terms of British-Caribbean space is put under question. The concept of identity is problematic and possesses such important categories as culture and tradition. The narrative of the writer is a specific way to express and search for her own self; the way of migrant writing. Irie's identity is 'moving' identity as she combines all her knowledge related to her origin and tries to create her personal identification. The feeling of being 'a stranger' creates a crisis of identity with difficulties of understanding herself. Irie is British-born, and of mixed-race, her upbringing is based on British culture as she lives in the margin of this culture; but Irie's surrounding environment is not 'homogeneous'. Her friends are twin brothers of Bangladesh origin, the Chalfens are Jewish intellectuals who have created certain influences on her vision. Lives of the Caribbean migrants in Britain are framed by racial and cultural disadvantages to bring the main characters of the novel to difficult decisions. Thus, Irie falls in love with Millat, the son of the Bangladeshi waiter, Samad and his wife. However, Millat's thoughts are related to flirt with white girls. Yet he becomes a member of fundamental Islamic organization. At the end of the novel, Irie realizes that she is pregnant, but the father, Millat or Margid, is a stranger even to herself.

Zadie Smith cannot say, whether immigration is good or bad. The formation of identity for the second generation is more difficult than for the first generation. Time creates borders of perception and understanding. 'Home' means the starting point for identity formation. In this connection, the "past" is very important. The first generation knows and remembers "native space", its culture and traditions. The second and the third generation use only imagination, but their own experience is closely related to the "host country" which has almost become their "home". Zadie's expression from *White Teeth*

should be noted: “Immigrants cannot escape their history any more than you yourself can loose your shadow” (*WT* 385).

To conclude, Zadie Smith and Andrea Levy deal with such a common theme as formation of cultural identity diasporic space. For Smith’s characters, identity formation is revealed through the interaction of the Caribbean, Indian and British cultures. Both novels portray migrant people who live in Britain. The plot of the *Small Island* and *White Teeth* is centred on the immigrants that are in search of identity in a new location. The common feature of the selected novels is the choice of characters, almost all of them are young or middle-aged men and women, but the central characters are female ones like Irie and Hortense. Identity of these characters is closely related to their ethnicity and belonging. The descent of the characters is Caribbean, but they are British-born. Therefore, upbringing of Irie and Hortense and their life circumstances have created an identity crisis.

The environment of the *Small Island* varies due to racial and social circumstances which disclose characters through particular situations. The living space of *Small Island* and *White Teeth* cannot make the characters happy because of prejudice and discrimination. The environment in the *White Teeth* reveals characters in constant search for their religious and ethnic belonging through science and education. Three families in the centre of the depiction are British Jamaican Jonses, the Bangladshi Iqbals, and the Jewish Chalfens. The emigration of these families to the metropolis and their interaction with the host culture reveal the process of creating a new space where cultural hybridity stimulates the development of new identity. Multicultural environment of *White Teeth* reveals the space where Indian, English and Jewish identifications are in close connection with each other due to the interrelation with British culture.

Therefore, both Andrea Levy and Zadie Smith, in their different ways, pay great attention to the exploration of immigrant's identity in terms of hybrid space. Both writers focus on family relations as the basic arena of social events where justice and discrimination are revealed in the light of postcolonial theory. The key points of *Small Island* and *White Teeth* are revealed thorough evaluation of multicultural and transnational interaction of main characters in both novels.

CONCLUSION

Twentieth century has witnessed the emergence of different cultural movements which caused the appearance of different nations. However, all people have been united by the common goal to maintain cultural values and represent cultural differences. Thus, the question of identity and space has lately become apparent and complex due to historical changes. This thesis presents Andrea Levy's *Small Island* and Zadie Smith's *White Teeth* illustrating the significance of the concepts of cultural identity and space in immigrants' lives. British-born women writers of Caribbean descent also reveal insights into history, culture and experiences of immigrants whose complex characteristics have raised the dilemma of personal identification. Levy and Smith explore socially diverse circumstances of migrant people who have difficulty in adaptating to the host country due to racial prejudices.

Globalization has created wealth, but at the same time, it has created huge gap between diasporas of the Third World countries. In this regard, after the migration to the UK, people from the Caribbean Islands had to assimilate to the host country, but not to forget about their roots. Andrea Levy and Zadie Smith portray vivid pictures of immigrants' lives through the characters that have faced cultural and social struggles. Identity and space gain different forms as a consequence of changing life circumstances. Thus, personal identity can be racial, diasporic, cultural and hybrid; space can be colonial, postcolonial, cultural and ethnic.

The feeling of 'being lost' in-between cultures is the identity crisis. It is a struggle of individual to find out and explore his place in the world. Identity crisis of the Caribbean nation occurs at the moment of migration when the process of exploration goes through the Caribbean and British cultures. Consequently, the relationship between different nations is

the major aspect of successful adaptation. The characters of *Small Island* and *White Teeth* are in search of their identity and space. Yet, they feel insecure and hostile in post-war Britain which has become a new environment to them. This new environment has been a new space where migrant people have to re-establish their identities through cultural differences and changes. It is important to point out that in the post-war era many nations' identities have been re-defined as hybrid identities.

Immigrants live in a culturally diverse world where identity formation is a system of human experiences. The arrival of the Caribbean immigrants with their own cultural identity creates a hybrid society in Britain. For instance, Hortense, one of the main heroines of the *Small Island,* is the representation of a young Caribbean woman whose aim is to work in the Mother Country. Throughout her life, she has suffered from racial prejudices due to her Caribbean roots. Andrea Levy brightly depicts Caribbean immigrants who have emigrated to Britain after World War II. There is no difference between female and male characters portrayed in both novels: all characters possess complex migrant emotions and natures. When *Small Island* is analyzed, it is observed that colonial past has a great impact on the present attitudes and relations of people, which should also be examined from the perspective of multiculturalism.

In this sense, the history of the Caribbeans' emigration and their interaction with the native nation of Britain are closely linked with such concepts as nationalism, multiculturalism, and discrimination. As Andrea Levy demonstrates, black immigrants, Hortense and Joseph, face ethnic and racial difficulties as well as the problems of accommodation and settlement in the imperial metropolis. Generally, it is difficult to establish and continue a stable relationship between black immigrants and white British people. As the *Small Island* depicts, Caribbean immigrants Hortense and Joseph have

arrived in Britain and faced social and cultural difficulties in the process of assimilation. These difficulties are portrayed through the relationship between the Caribbeans, Hortense and Joseph, and the Englishmen, Queenie and Bernard. Thus, racial issue has been the central problem discussed in Small *Island.*

Zadie Smith's *White Teeth*, on the other hand, illustrates immigrants from the Caribbean Islands, Bangladesh and Israel. Here, the problems of the second and the third generations are vividly shown. Zadie Smith places great emphasis on Irie's characterization whose father is Englishman and mother is a Caribbean woman. The subject is 'double vision' of the character makes Irie live in accordance with the British ways of life and learn about her Caribbean roots at the same time. The other subject discussed in the novel is the sense of 'otherness'. Characters in the *White Teeth* belong to different generations of different cultures. Irie is a character of the third generation. Her experiences of personal identification are problematic as the identity crisis of the second generation. Her Caribbean-British roots are the main reasons that lie behind her personal problems. The families of the novel belong to middle class, and the children live more British life than Caribbean or Indian.

Thus, Zadie Smith's *White Teeth* portrays lives of different generations as well as the feeling of nostalgia and memories of the characters. The novel concentrates on issues of family and up-bringing. Samad Iqbal who struggles for cultural and religious values is a bright representation of a migrant. Samad cannot identify his cultural space and personal identity because of his bi-cultural vision. Living in multicultural society of Britain, Samad has become accustomed to British culture, however he always reminds himself and his family of their own religion and traditions. On the one hand, Samad identifies himself with his English friend, Archie. On the other hand, Samad's bi-cultural vision makes him

constantly resemble his native culture. The relationships between the old and the new generations are also examined in the novel. The first generation creates the space where the second and the third generations are able to construct and explore their own identity. The plot of *White Teeth* reveals the story of hybridization of British society and portrays construction of new identity in the "century of strangers, brown, yellow and white" (*WT* 326). Thus, throughout Smith's novel, the reader feels constant conflict while witnessing the interaction between different cultures and traditions.

The study of Western and Eastern societies and their cultures creates a context for the examination of such concepts as identity and space. As Bhabha notes, "otherness" is an "articulation of difference within the fantasy of origin and identity" (67). Thus, for immigrants, the most significant aspect of differentiation is race. In the context of migration process, this difference becomes crucial. Cultural and racial 'otherness' articulates this difference and Western discourse itself. Living in diasporic space provides immigrants with various life experiences.

In fact, both of the novels reveal the black female self, the identity of which is lost within ethnic and cultural borders. It should be pointed out that the relationship between the immigrants and the white British people are constructed variably. The main historical moment of the novels is the arrival of *The Windrush Ship* to the Mother Country on 22 June 1948 (Weedon 22). Andrea Levy and Zadie Smith are both British born; their parents came to England on the same ship to start a new life. Both writers use narration as a way of identifying their own space and belonging. Writers' personal experiences make the novels more vivid and real. In this sense, cultural narration of the Caribbean-British writers is the basic characteristic which is considered to be bi-cultural narration.

Thus, as it is pointed by Roger Bromley, “the writing become modalities of orientation, means of founding possibility; constructions of space for thinking a new belonging, a settlement for new creativity, new symbols and rituals; a reclaiming”(34). As the quotation suggests, narration of these women writers have become a way to search for new identity and space in the host country. For instance, Hortense, the Caribbean female character of the *Small Island,* is subjected to identity crisis through displacement, alienation, and loss. She enters the space, which seems to be “the mother space”, but the process of transformation faces obstacles leading to disillusionment. Change of the life circumstances after immigration has had a great impact on Hortense’s perception of life and opinions. To sum it up, a migrant is a person who suffers from problem of cultural belonging. In this sense, the problem of identity crisis occurs in-between cultures.

Characters in *Small Island* are not of mixed race compared with the characters of the *White Teeth*. In *Small Island,* Andrea Levy points out the first period of emigration, after the arrival of immigrants in Britain. The central character of the *Small Island*, Hortense, has often heard about the Mother Country. Having arrived in Britain, Hortense has faced “appropriate culture”. Racial prejudices were very sharp at that time and struggle for better life conditions was more problematic. Creation of a new family, as that of the Caribbeans, Hortense and Gilbert, has been a creation of a new cultural space. Thus, both of the characters in the novel try to construct their new identity within the borders of the host space. The process of the formation of identity can be called as assimilation, re-rootedness, transition, or transformation from one space to another, from the Third World to the First World. At this point, borders of identity are shifted and re-placed. Being a black in British community is being culturally and racially restricted. Andrea Levy’s presentation of blackness and Englishness has its roots in her own childhood. The

relationship among the generations is one of the issues illustrated in *Small Island,* where the second-generations' identity becomes a part of the British society.

The narration in the *Small Island* is presented within two periods, 1948 and "before". The representation of characters' voices makes the reader a participant of the actions. Language and culture are appropriated and adapted according to the characters' perception. The names of the novels become a symbol of migrants' lives. In the *Small Island,* the title stands for a place of common dreams and memories, which relates to the Caribbean Islands as well as to British Islands. Shared cultural features combine both of the continents, where cultural spaces are divided into African, Spanish, French, Jewish and English. However, the difference between them is enormous as well. All these differences and alikeness have been created by colonial period, and the result has been an 'in-between' position, since people move from one culture to another, from the native culture to the host culture. *White Teeth* presents a Caribbean symbol, "the teeth". The feature differentiates both the Caribbean and the British nations. This is a feature of mixed identity, which is associated with duality.

To conclude, Andrea Levy's *Small Island* and Zadie Smith's *White Teeth* examine identity and space, which is closely related to the postcolonial period, the actions of the novels, however, are set in the present time. In the novels, identity is examined between Caribbean and English cultures, blacks and whites, and man and woman by reference to common historical experiences and distinctive features. Thus, identity and space include colonial, hybrid, and racial aspects. Immigrants live in-between spaces where identities are re-identified or transformed. Thus, the novels of women writers like Andrea Levy and Zadie Smith have illustrated different characters of different generations living in Britain, where life is shaped by social and racial aspects. Both British-born women writers explore

identity and space of immigrants through racial stereotypes where the major influential force is cultural transformation.

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Özgeçmiş

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TÜRKÇE ABSTRAKT:

Bu tezde, sömürgeleşme sonrası anlatılarındaki Karayip asıllı Britanyalı kimliği ve varlık alanı incelenmektedir. Tezde, emperyalizm ve kapitalizmin çerçevelerini oluşturduğu sömürgeleşme ve sömürgeleşme sonrası gibi bazı temel tarihi dönemlere dikkat çekilmektedir. Bu tez, çokkültürlülük, hibridlik, cinsiyet, etnik köken, ırk ve ırkçılık gibi konulara yer vererek kimlik kavramını çok yönlü olarak değerlendirmektedir.

Tezde, köklerini farklı kültürlerden alan hibrid kimliklerin oluşumuna değinilmektedir. Hibridliğe dair çalışmalar, Siyah Karayipli diasporasının gelişimini incelemeyi amaçlayan çalışmalara yakınlık arz etmektedir. "Diasporik kimlik," aynı zamanda dönüşüme uğramış kimliğe işaret eder. *Small Island* ve *White Teeth* eserleri de, anne babaları Britanya'ya göç etmiş olan Karayip kökenli Britanyalı kadın yazarlar tarafından yazılmış olduklarından, hibrid kimlik ve varlık alanına dair oldukça canlı örnekler sunmaktadır.

Karayip kökenli Britanyalı yazarlar olan *Small Island*'ın yazarı Andrea Levy ve *White Teeth*'in yazarı Zadie Smith, Birleşik Krallık'a göç etmiş insanların karşılaştıkları kimlik ve varlık alanına dair sorunları ortaya koymaktadır. Her iki roman da, tarihin, göç edenlerin gelecekleri üzerinde en önemli ve en karmaşık izi bıraktığını vurgulamak amacıyla, tarihi olaylara dayandırılmıştır. Afro-Karayipli kökene sahip olan yazarlar, kendilerinin ve karakterlerinin köklerini araştırmak amacıyla, tarihsel arka planı kullanmışlardır. Böylece, toplu göçlerin sonucu olarak, önceki Britanya sömürgelerinde yaşayan insanlar için kültürel kimlik ve varlık alanı sorunları önem kazanmıştır. Kimlik konusu, Birleşik Krallık'a göç etmiş olan pek çok kişinin yaşam biçimi haline gelen göç ve kültürel çeşitlilik konularında merkezi bir rol oynamaktadır.

İNGİLİZCE ABSTRAKT:

The current issue of the thesis is devoted to Caribbean- British identity and space in the postcolonial narration. The thesis draws attention to such basic historical periods as colonialism and postcolonialism where imperialism and capitalism are the basic aspects. This study deals with the aspect of identity suggesting a broad scope of different aspects such as multiculturalism, hybridity, gender, ethnicity, race and racism.

In the thesis, close attention is paid to hybrid identities the formation of which takes its roots from different cultures. Studies of hybridity are close to studies of diaspora which is examined in order to explore the development of Black Caribbean diaspora. The aspect of 'diasporic identity' is the matter of identity crisis. Consequently, *Small Island* and *White Teeth* illustrate the examples of hybrid identity and space more vividly as the narratives are written by British-Caribbean women writers whose parents emigrated to Britain.

British-Caribbean writers' works, Andrea Levy's *Small Island* and Zadie Smith's *White Teeth*, explain the problems of identity and space experienced by immigrants living in the UK. Both novels are based on historical facts to point out that history left the most significant and complex trace on immigrants' destinies. Writers of Afro-Caribbean origin have responded to historical background with special confidence in order to explore their own as well as their characters' roots. Thus, as the consequence of mass migrations, the problem of cultural identity and space has become significant for people of former British colonies. In this regard, the study of identity has been the central issue in migration and cultural diversity which have become a way of life for many immigrants in the UK.