

# **ABDULRAZAK GURNAH'S WRITINGS: A STUDY IN POLITICS AND CULTURE**

Thesis Submitted for the Award of the Degree of

**DOCTOR OF PHILOSOPHY**

**in**

**English**

**By**

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**2025**

## **DECLARATION**

I, hereby declare that the presented work in the thesis entitled “Abdulrazak Gurnah’s Writings: A Study in Politics and Culture” in fulfilment of degree of **Doctor of Philosophy (Ph. D.)** is outcome of research work carried out by me under the supervision of Dr. Sandeep Kumar Sharma, working as Associate Professor, in the Department of English (School of Social Sciences & Languages), Lovely Professional University, Punjab, India. In keeping with the general practice of reporting scientific observations, due acknowledgements have been made whenever work described here has been based on findings of another investigator. This work has not been submitted in part or whole to any other University or Institute for the award of any degree.

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## **CERTIFICATE**

This is to certify that the work reported in the Ph. D. thesis entitled “Abdulrazak Gurnah’s Writings: A Study in Politics and Culture” submitted in fulfillment of the requirement for the award of degree of **Doctor of Philosophy (Ph.D.)** in the Department of English, is a research work carried out by Abhay Singh Rana, 42000525, is bonafide record of his original work carried out under my supervision and that no part of thesis has been submitted for any other degree, diploma or equivalent course.

**(Signature of Supervisor)**

Name of supervisor: Dr. Sandeep Kumar Sharma

Designation: Associate Professor

Department: Department of English

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## Introduction

The present thesis, entitled “Abdulrazak Gurnah’s Writings: A Study in Politics and Culture”, deals with the aftereffects of colonialism. Abdulrazak Gurnah, in all his novels, has spoken about the impact of unrest on politics and culture after the colonial powers left. Decolonization gave the freedom and opportunity to build their countries to ex-colonies, but the political leaders of newly formed countries couldn’t exploit this opportunity. The leaders of freshly formed countries started fighting with each other to gain power after the departure of colonial powers. As a result, instead of making their countries better, they concentrated on gaining power. This struggle to gain power gave birth to unrest in the new countries. The unrest, which resulted from greed and evil politics, affected the culture to a great extent. The political leaders of newly formed countries had also started misusing their powers by exploiting their fellow citizens. The colonial powers had left, but colonialism was still there as the new political leaders were doing everything that the European powers did to exploit the local masses. Instead of concentrating their energy on the development of their countries, the new leaders were busy making their lives comfortable. To improve their lives, the latest political masters got involved in rampant corruption. They had become absolute rulers and had started running the governments according to their whims and fancies. This led to mismanagement; the newly formed countries went to a dark future and hopelessness instead of progressing. This hopelessness led to widespread migration, and all those who could leave their countries left. Abdulrazak Gurnah has written extensively about all the happenings on the Eastern Coast of Africa after the colonists left, as he “had been a sharp observer of colonialism and the effects of post-colonialism on the social life of Africa” (Brainee 154).

Most of the migration in Abdulrazak Gurnah's novel was from the Eastern Coast of Africa. "His novels mainly revolve around refugees who travel from Africa to Europe" (Han and Ren 35). It was not the culture of the people of the Eastern Coast of Africa to migrate, but the people were forced to relocate because of the inefficacy of the newly formed governments and the corrupt system. Migration is never easy as the immigrant leaves his culture behind and faces many challenges in the new society. Most immigrants migrate with a lot of hope, but their hopes are tossed when they find it difficult to adjust to a new culture and find a way to earn a livelihood.

The struggle to find a way to earn a livelihood makes an immigrant compromise his self-respect. As a result, an immigrant is humiliated almost every day and everywhere. Immigrants are also humiliated based on their race and ethnicity. Many times, this humiliation leads to an identity crisis, which makes the immigrant lose his confidence. Immigrants also miss their family, culture, food, friends, climate, and so many other things, which leads to dissatisfaction and unhappiness. The characters in Abdulrazak Gurnah's novels left their homeland because of the dream of better lives and greener pastures. Still, their migration to new lands negatively affected their dream. In Abdulrazak Gurnah's novels, people migrated with a lot of hopes and dreamt of success, but circumstances forced them to do small jobs to lead a life. Immigrants also faced racism based on their skin color and religion.

The racism that they faced made them different people from what they were when they left their homeland—this induced disappointment in their lives, which led to an identity crisis. Mogili, while writing about Gurnah's novels, says, "The characters in Gurnah's novels grapple with their pasts or dilemmas related to identity. Thus, all struggles, including those between the oppressed and an oppressive system, are struggles of identity" (465). Undoubtedly, the lawlessness and political reasons back home forced them to migrate. However, staying away from home in a new



culture with entirely different religious and cultural beliefs made their lives difficult. Immigrants had to change their culture according to the situation, which led to cultural hybridization.

The present thesis has analyzed all ten novels by Abdulrazak Gurnah to study politics and culture in the writings of Abdulrazak Gurnah. In the novels of Gurnah, different diasporic characters have suffered from homelessness, language barriers, religious and cultural differences, alienation, and cultural isolation in the societies they migrated to. The sufferings experienced by the different characters in Gurnah's novels evoke emptiness in their lives and hatred for the societies they went to. Abdulrazak Gurnah migrated to England because of the unrest in Zanzibar after the British left. Gurnah's migration because of political mismanagement after Zanzibar gained independence has influenced his works.

This research deals with those who have suffered in a postcolonial framework. A study in postcolonial theory critically analyzes the effects of European colonialism. It also discusses the socio-economic, political, and cultural relationships and differences between former colonial powers and colonized. Because of colonial influence, the history, culture, and political atmosphere of colonies and those who migrated from colonies to the West changed. Moreover, the political leaders of newly formed countries didn't know how to run governments, so they started mimicking their former colonial bosses. In mimicking their bosses, instead of working for their countries, they began working against their people and countries and made the lives of their fellow citizens miserable.

The objectives of the study are the following:

- To develop an overview of Abdulrazak Gurnah's novels.
- To interpret the effect of immigration on culture.
- To examine the relationship between politics and culture.

- To investigate the identity issues in the context of culture and politics.

The first Chapter, “Abdulrazak Gurnah: Making of a Novelist,” enunciates about Abdulrazak Gurnah. Abdulrazak Gurnah is a great postcolonial novelist of the present times. Abdulrazak Gurnah has written about the effects of colonialism. In Gurnah's novels, most immigrants move from one continent to another and from one culture to another. Gurnah has brought new proportions to his writings by writing about how colonialism spread its influence in Africa. Gurnah has written about different reasons behind the spread of colonialism in Africa. On the one hand, he speaks about the ruthlessness of German powers; on the other hand, he writes about the welfare schemes of the British as a reason behind the spread of colonialism in Africa. He also writes that the European powers were superior in every way, so it was easy for them to establish control in different parts of Africa.

Gurnah moved to England from Zanzibar in the 1960s as a teenager. He moved out of Zanzibar because of the political unrest and instability after the British left. In many of his novels, he speaks about the migration due to political unrest. The hardships he faced in England made him start writing, as he could say everything he wanted through writing. Gurnah has revolutionized English literature by becoming the voice of immigrants and the marginalized. The writings of Gurnah have the themes of colonial diffusion, political mismanagement of new countries, blending of cultures, immigration, struggle for survival, and identity crisis. His strength lies in his language. The language he has used makes a reader visualize all that he has written. He could use such authentic language because he had experienced all the writing in his novels through different characters. Gurnah had witnessed the unrest of society and political mismanagement of newly

formed countries when he was still a child. He is a black Muslim who migrated to England as a teenager. As a refugee, he faced racism and discrimination. All that he saw and experienced is seen in his novels; hence, his language seems factual. Gurnah's writings gained relevance from researchers and scholars worldwide because he presented the factual conditions of immigrants and the struggle immigrants go through to adjust to a new society. In the process, immigrants start following the culture of the society they migrated to.

The second chapter analyzes the theoretical framework of "Postcolonialism: Issues and Perspectives." This chapter has been analyzed with postcolonial studies in mind. All three significant theorists, Homi K Bhabha, Edward Said, and Frantz Fanon, have been read to understand postcolonialism better. Postcolonialism is a study that speaks about the outcome of imperial rule in different colonies of the European powers. It speaks about the aftermath of colonial rule on the culture, politics, and society of the countries under European rule. It also talks about the impact of colonial rule on social, economic, and cultural relationships between the countries that once were rulers and the present postcolonial countries. It also speaks about how colonialism has changed the identities of the people of former colonies. After the Second World War, most of the European powers left, and the colonies became independent countries, but the influence of European powers remained in the newly formed countries. Many of the concepts that came with colonial powers remained in the countries that were colonies even after the colonists left.

Moreover, the new leaders of the newly independent countries became autocratic like the colonial rulers. The politics played after the colonial powers left put most of the countries on the path of destruction rather than development and progress. This led to mass migration, which impacted the culture of the immigrants and the countries where immigrants went.

Postcolonialism is the most impactful approach in present times. It has shaped the politics and cultures of European powers and the countries once ruled by the European powers. Immigrants from the former colonies went to Europe because they were under the impression that the countries of their former colonial bosses were the best. With the rise in the number of immigrants, the natives of European countries became insecure. They stood against the immigrants, which ultimately led to clashes between immigrants and the European natives, eventually shaping the direction of politics of the countries of former colonial countries. The inundation of immigrants also changed the culture as immigrants brought their own culture to the places they migrated to. The rise of immigrants influenced the culture of the lands they migrated to, and the culture of new lands also influenced the culture of the immigrants.

The third chapter, “Immigration and Cultural Hybridization,” discusses the dilemmas immigrants face because of the hybridity of culture. The migration of human beings is not a recent phenomenon; human beings have been migrating for ages. There are many reasons for migration, but most migration occurs in search of a better future. An immigrant doesn’t only migrate from his place but also from his geography, culture, language, climate, and eating habits. Hence, migration is the most challenging thing in a person’s life.

In Abdulrazak Gurnah’s novels, migration takes place because of compulsions. The migration in Abdulrazak Gurnah’s novels occurs because of political mismanagement. The political leaders of most newly formed countries couldn’t run their countries properly, so people were left with no option but to migrate. People don’t migrate alone; they carry their culture with them. The characters of Abdulrazak Gurnah’s novels migrated from one culture and went to another culture. Their migration took them to a new culture that was different in every possible way. The new culture had different religious beliefs, eating habits, and social norms, and the

climate was also different. Since they were in a new place, the immigrants had to follow the new country's culture. However, leaving their own culture is not easy, and they can't fully adopt the new culture. The immigrants adopted new ways of life while trying to retain their culture. This battle of trying to save their own culture while adopting new ways of life gave birth to cultural hybridization. This hybridization of cultures led to the development of new cultures and new friendships. It also led to the mingling of different religions and different races. This blend of cultures sometimes led to cultural clashes as well.

The fourth chapter, "Colonial Dissemination: Politics and Culture," examines the relationship between politics and culture, which was impacted by the spread of colonialism. In the novels of Abdulrazak Gurnah, the Eastern Coast of Africa had its own culture and political structure before colonial powers came to take over Africa. With the spread of colonialism, politics, which was based according to tribal rules and regulations, was changed completely. The European powers established their rule, and to establish their rule, they demolished the old political structure and system. The colonial rule also influenced the culture of Africa. With the arrival of colonial powers, their religion also came to Africa, and many Churches started building up in different parts of Africa. Many people also changed their religion under the influence of colonial powers and started following the traditions and customs of the West and Christianity. The colonial powers also changed the education system to a greater extent, and the local population started learning the colonizers' language. The colonial powers made the natives feel that the native education system was outdated and that if natives needed to make progress, they needed to follow the European education system.

Before the arrival of European powers, there was a political system where there was no provision of central administrative power. The local tribes ruled according to their whims and

fancies in the territories they controlled. With the arrival of colonial powers, a centralized political system was created with robust rules and regulations. This new centralized political system helped the colonizer to establish their rule correctly. After the imperial powers left, the political leaders of newly independent countries followed the same political system, as the new political leaders didn't know how to run governments. In copying their former colonial bosses, the new leaders started engaging in corruption instead of concentrating on the development of the countries. The new political leaders also became morally corrupt and started using women for physical pleasure. It was new to the culture of Africa. Moreover, seeing no future because of the wrong political system, the people of newly formed countries started thinking of migrating to the countries of their colonial masters. Migration was also not the culture of Africa. Still, the bad political system and mismanagement on the part of new political leaders forced people to migrate and look for a better future somewhere else.

Chapter five, entitled "Existence and Identity in Cultural and Political Context," analyzes the struggle for survival, discrimination, marginalization, and crisis of identity in the novels of Abdulrazak Gurnah. The battle to survive and to have an identity becomes difficult for an immigrant as the immigrant is in a different country that is geographically and culturally far away from his place and is aggressive toward immigrants. Most of the immigrants in the novels of Abdulrazak Gurnah go to England from Zanzibar, a former colony of Britain. The immigrants were financially poor and had black skin color. Most immigrants in the novels of Abdulrazak Gurnah had to do small jobs to survive because the money they came with was spent very soon. The money immigrants were getting by doing small jobs wasn't even sufficient to survive in England as England is an expensive country to live in. As a result, the immigrants in the different novels of Gurnah suffer financially and lose hope and confidence.

Gurnah mentions the times when the hatred for blacks was growing. Moreover, the British considered themselves a superior race, and hence, they did not like the blacks visiting the areas where the British lived or went. Many places were out of bounds for the immigrants, and immigrants dared not to go to those places. Blacks were even insulted in the streets and chased by the English children. Such incidents and discrimination that immigrants faced every day lowered their confidence, and they started questioning their identity. Isolation also came with the crisis of identity, and immigrants began questioning their decision to migrate as they were facing hate and discrimination every day and everywhere. Immigrants believed that England was a country where all men were treated equally. But all their hopes were demolished by the racism immigrants faced in England.

The concluding chapter summarizes the ideas and points that have become visible from the discussion in the preceding chapters. Reading Abdulrazak Gurnah gives us insight into how colonialism influenced the politics and culture of the colonized countries. This research addresses important issues and questions relevant to society and has potential implications for improving people's lives, promoting social justice, and addressing pressing societal challenges. The political and moral corruption in former colonial countries changed the culture of those places to a more significant extent, and the destructive political system that came into existence because the new political leaders started copying the former colonial powers in every way forced people to migrate. The cultural amalgamation took place because of migration. It has been noticed that whenever there is a mixture of cultures, there is always a conflict between locals and immigrants. Locals feel that immigrants are polluting the culture, and immigrants feel that they are mistreated, which ultimately leads to conflicts. Hence, this research can help engage a broader audience, including policymakers, practitioners, and public members, to foster more excellent dialogue among

communities of different cultures and make policies acceptable to the wider community. The 9th edition of the MLA handbook will be consulted and followed to write the thesis.



## **Chapter 1**

### **Making of the Novelist**

Abdulrazak Gurnah, one of the most prominent writers of present times, was born on 20th December 1948 in the Sultanate of Zanzibar, present-day Tanzania. Abdulrazak Gurnah is a British novelist, intellectual, and academic. He was the Nobel Laureate in Literature for 2021. He was awarded the Nobel Prize on 7th October 2021 for his uncompromising and compassionate penetration of the effects of colonialism and the fates of the refugees in the gulf between cultures and continents. He is the first black writer to receive the Nobel Prize after Toni Morrison, who won the Nobel Prize in 1993. Gurnah was born to Muslim parents of Arab descent in the Sultanate of Zanzibar, on the East coast of Africa, which was then under the protection of the British but is now part of Tanzania. It was the time of the Zanzibar Revolution, which was against the Arab government by the island's majority Black African population, who spoke Swahili. This revolution was mainly against the non-native Arabs and Indians who were doing business in Zanzibar and were controlling it. The Arabs and Indians were massacred, and the insurgents went on to loot and destroy the properties owned by the Arabs and the Indians on the island of Zanzibar. It resulted in the death of thousands of people, and thousands of others escaped the island. Abdulrazak Gurnah is of Arab lineage and, hence, forced by circumstances created by the Zanzibar Revolution, came to England as a refugee running from the terror that had taken place in Zanzibar.

After coming to England, he attended Christ Church College (now Canterbury Christ Church University) in Canterbury, where the University of London awarded his degrees. In the year 1976, Gurnah received a B.Ed. Degree and taught at a secondary school in Dover, Kent,

England. He earned his Ph.D. in 1982 from the University of Kent in Canterbury on *Criteria in the Criticism of West African Fiction*. He also worked and taught at Bayero University Kano in Nigeria from 1980 to 1983 while working on his doctoral thesis. In 1985, he joined the University of Kent's Department of English and taught until retirement as a professor of English and postcolonial literature. He retired in the year 2017. He is a professor emeritus of English and postcolonial literature at the university. He is also on the advisory board of the journal *Wasafiri*. He lives in Canterbury with his Guyanese-born wife, Denise de Caires Narain, who also happens to be a literature scholar.

Zanzibar Revolution, his childhood memories, and his struggle after coming to England significantly impacted Gurnah's writings. Most of his childhood was in Zanzibar. Hence, the characters of Abdulrazak Gurnah's novels speak Swahili, which was the language of the majority of the population of Zanzibar. Many of the characters in his novels are also Arabs, as Arabs dominated the politics of Zanzibar, and he is of Arab descent. He is a Muslim, and the main religion of Zanzibar is Islam; hence, most of his characters are Muslims or of Islamic background in some way or another. Slavery in Zanzibar was abolished long before Gurnah was born. Still, the Arab ruling class, who dominated the economy and politics, had racist views and considered the black majority of Zanzibar as inferior, a people only fit for slavery. Hence, veiled slavery is seen in many of Gurnah's works. In his novel *Paradise* (1994), two of his characters, Yusuf and Khalil, are the perfect examples of camouflaged slaves who were taken away from their parents because their parents were unable to pay the debt they had taken from Uncle Aziz, another prominent character. Circumstances back at home forced Gurnah to migrate to England, and migration is the theme of most of his works. Most of his characters migrate from one place to another because of political mismanagement, which was the impact of colonialism. Most of his

characters migrated from the countries that got freedom from colonial powers, and the new governments couldn't run the system properly. Abdulrazak Gurnah's migration was the result of post-colonialism. Zanzibar became fully independent in 1963 after the British left. Soon after the British left, the political struggle started in Zanzibar, which forced thousands to migrate. Abdulrazak Gurnah also flew to England as a refugee. The life of Gurnah in England, like all refugees, was entirely of poverty and had experiences of alienation. This was when he had all the confusion and uncertainties in life. The poverty in England and the experiences of alienation made him realize that he should say what he felt through his pen. As a result, he started writing based on his experiences. It has been noticed that most of his characters have come from East Africa, but the themes are different. During his interview with Nisha Jones, Gurnah states:

One book doesn't necessarily follow the last one logically, although it does come out of the same pool where all the books have come from. There are several different starting points for the novel. On the one hand, it was a way of taking a more extended look at why things are the way they are now. Most of what I have written about has not only been concerned with Zanzibar but with other small places along that coast. (37)

It is also noticed that the themes of many of his writings were the destructive result of colonialism and the experience of immigrants in a new land. Settling in a new land is never easy. The settler faces many situations, and his biggest struggle is that cultural change expected in one place is rare in another. A migrant goes through many struggles because of culture change, and sometimes, this change of culture also puts him in trouble. Abdulrazak Gurnah's novels discuss an immigrant's struggle in a new place.

Most of the characters in Gurnah's novels are black immigrants who migrated to England. In England, they are mistreated because they are black, and the English feel that the

immigrants are not only polluting the culture of England but they are also taking away the jobs of the natives of England. Hence, the immigrants also face racism. Gurnah has also introduced the racial struggles that an immigrant faces in the land of his dreams. The phrase 'land of dreams' has been used here because the characters of Gurnah's novels migrate from places once ruled by the English. The English had made them realize that the English culture and everything else about England was superior. Hence, it was in the minds of those from the former colonies that they were going to a better place where everyone was treated equally.

Moreover, to come to England, they spent all of the savings of their families, but alas, in their 'land of dreams,' they faced racism and hate. The racism immigrants face is established in Gurnah's novels, as he might have faced it when he came to England in the late sixties. The sixties was a time when blacks had started speaking about their rights, and because of this, there was also unrest in Western societies as far as the white-black relationship was concerned. This was also when Martin Luther King Jr. started his campaign for equal rights for blacks, and society entered a new phase. This was the time when Abdulrazak Gurnah, a black from East Africa, came to England as a refugee, and what Gurnah faced as a black and a refugee is seen in his novels through various characters who went to the West as immigrants.

Abdulrazak Gurnah began his fictional world with *Memory of Departure*. It was first published in 1987 by Jonathan Cape in the United Kingdom. It took him twelve years to find a publisher of repute to get it published. During this time, he revised his first novel many times. This novel discusses poverty, new government, corruption, displacement, and identity issues. Hassan Omar, the novel's hero, was born into a poor family in a poverty-stricken seaport town called Kenge in a coastal East African country.

The novel opens up with Hassan's mother working and fulfilling family responsibilities. Because of poverty and the struggles of life, she looked older than her age and had an unwilling and slow smile. The family atmosphere in which Hassan was born was such that regular beating by their father was a routine affair. His elder brother, Said, was beaten so severely by his father that he was unable to move even a little, and when the fire broke out, he died because he couldn't move and run away. His father also used to drink a lot and beat his mother, and the children pretended that they knew nothing. "And when he came home in the early hours, stumbling against the door, shouting obscene abuse, beating my mother, we all acted asleep. At times, I thought I should do something to stop him. I was the eldest and only a few inches shorter than him. Perhaps we were all as pathetic as he thought we were, but I was afraid to shame my mother" (35).

The country in which Hassan lived had just gained independence from colonial rule. Hence, all that took place in Hassan Omar's life and the town of Kenge resulted from postcolonialism. The colonial powers had established a culture of oppression as it was important for them to rule. After gaining independence, the new rulers also started oppressing their people, and the people were left with nothing but frustration and no hope for a good future. "Refusal to answer questions about race had been an act of defiance against the British, an assertion of unity and nationhood. Refusal to answer the question now was against the law" (71-72). The new leaders were doing nothing and were always surrounded by sycophants. "The office was crowded with people playing cards games and draughts. In the inner office, the chairman of the branch was holding court, sipping coffee out of a tiny cup and listening to the animated sycophancy around him. He was one of the new men. He represented us at the councils of the notables and the powerful" (45).

Because of the political system and the circumstances at home, the sister of Hassan, Zakiya, was not listening to anyone in the family and had started seeing different men. Hassan's exams had

taken place, and he was waiting for the results. Because of the country's dire financial condition, the government did not announce the results as the government wanted the people to do small jobs for minimum wages. Hassan was profoundly depressed and was going through a lot of emotional stress and inner conflicts because of all that had been taking place in his life. "Inner conflict happens when the characters undergo an emotional battle" (Ahmed and Jahan 54). This was when his mother took the lead and told him to go to her brother, who lives in Nairobi. "Your uncle Ahmed in Nairobi, my brother,' she said. We'll go to him. He's a rich man now. You're his family. He must help you" (Gurnah 52). Though his mother and uncle hadn't met for decades, she felt her brother would help him as he was a big man, and Hassan was his nephew.

The corrupt system again becomes an obstacle, making it difficult for him to get the passport. This time, a person who was seeing his sister Zakiya comes for his rescue, and he gets his passport because he was Zakiya's brother. Hassan leaves his place and goes to Nairobi to stay with his Uncle. Going to a new place is never easy, but a person is forced by circumstance to leave his place and migrate for the betterment of his nears and dears. It was essential for Hassan to go to Nairobi as his father, who was at the railway station to say goodbye to him, reminded him of the purpose of his traveling, "Don't come back with nothing,' he said in a more familiar voice. 'You do everything possible to persuade that thief to help you. We don't want anything for ourselves, just to do our duty by our son. This is not a holiday. Do you understand? Don't dishonor us, and don't come back with nothing" (76-77).

During his train journey to Nairobi, he had different experiences. He met a fellow passenger who was also going to Nairobi and had a carefree attitude. When he reached Nairobi, he realized that everything in Nairobi was grand. At his uncle's house, he felt that he had arrived in a palace. Everything at his uncle's house was grand and in order. He thought that the houses of

the English who ruled his country must have been similar to that of his uncle's house, such a big and neat and clean house his uncle had. Hassan's uncle was a self-made man who arrived in Nairobi from a rural background and gained financial prosperity. In his uncle's house, even the servant was well-dressed. The room he was given to stay in was beyond his imagination; it was big and beautiful. His uncle's daughter, Salma, was well-dressed and well-mannered, using some English words in her conversation with Hassan. Hassan hadn't seen such a graceful and sophisticated girl before and immediately fell in love with her. Soon, he developed a friendship with Salma and started going out with her. His uncle Bwana Ahmed became furious and disapproved of his daughter coming back with Hassan late at night and, under the influence of his anger, hit her:

As Salma walked past him, he cuffed her powerfully on the back of her head. She staggered forward then turned round to face him, her mouth open with shock and hurt. Tears formed in her eyes. He stepped forward and slapped her across the face. She staggered again, crying out with pain. 'How could you do this? After everything how could you do this?' he shouted". (153)

In between, Bawna Ahmed shouted at Hassan Omer and threw him out of his house. Circumstances force him to go back from where he had come. He reaches his home and sees the same situation at home. At night, he describes all that had happened. In the meantime, his grandmother is admitted to the hospital. The same corrupt system was also in the hospital. The colonial powers had left, but instead of improving the system, the new ruling class was involved in corruption, and the system worsened. Frantz Fanon, while describing this situation in his most acclaimed book, *The Wretched of the Earth*, states, "In certain under-developed countries the masses forge ahead very quickly and realize two or three years after independence that they have

been frustrated, that 'it wasn't worth while' fighting, and that nothing could really change" (58-59). As a result, his grandmother dies, and they even have to bribe the gravedigger to get her body buried.

The poverty situation was the same at home, and his sister Zakiya left and rented a room, and everyone knew why that room would be used. In between, his mother and sister insist he goes out of the country, searches for a job, and makes a life for himself as there is no chance of a promising future in his own country. The imperial powers had left, but the new local imperialists, who were highly corrupt, had come. In copying the colonial masters, these new masters started exploiting their countrymen. He starts working as a medical orderly on a ship and writes to Salma, stating his desire to marry her. The mismanagement and the inefficiency of the governments and the ruling community force a person to step out of his place, his own culture, and to go to an alien place to earn his livelihood where no one knows him and has no personal and social life.

Gurnah's second novel, *Pilgrims Way*, was published in 1988. This novel speaks about migration, the dream of a better future, problems faced by immigrants, racial issues, cultural conflicts, and identity issues. This is the story of Daud, an immigrant from Tanzania in England, and Daud's struggles during his stay in England. The hero of *Pilgrims Way*, Daud, comes to England from Zanzibar as a student, and Abdulrazak Gurnah also came from Zanzibar and studied in England. By reading this novel, the reader realizes that Gurnah must also have gone through the same struggle that Daud went through in England. The life of an immigrant is never easy. An immigrant's mind is always in his homeland and with his family. Most immigrants come for a better future, and their family members also have high expectations of them. Most of the time, immigrants fail to meet the expectations that their family members have of them. Because they are unable to fulfill family members' expectations, they hesitate to communicate with them. Jopi



Nayman describes the plight of immigrants, "Suffering from guilt and estrangement, they are often unable to communicate with their families and prefer silence to contact" (4).

Daud had been facing racial discrimination from the very beginning since he landed in England. The natives and whites didn't like the presence of blacks in their country, and in many of the places where whites and natives used to go, like restaurants and bars, blacks were treated poorly. During his early days in England, he remembers an incident that hurt him a lot, "At one time, he was refused cigarettes and matches he had gone in to buy. To begin with, he thought the barman was mad, a character who was going to shame him by some act of perversity. Then he saw the grins all around the pub and understood" (2). Emad Mirmotahari wrote about the racism Daud faced in his research paper, "His days are marked by racial hostility as he is chased out of pubs, menaced by skinheads on the street, and even seemingly benign symbols and signs become instruments of racial torment to him" (17).

Zanzibar, from where Daud had come, was under the British. The British rule in Zanzibar convinced Daud and the other Zanzibaris that Britain was a superior country, that it was a place where all hopes were fulfilled, and that it was the only place where one could have a better future. Hence, Daud's parents spent all their savings to send him to England to study and to have a better life. The amount his parents had spent on his studies was insufficient, so he was forced to leave his studies in between. He couldn't ask for more money from his family because his family members had health issues, and money was also needed at home. His financial condition forced him to start working as a theatre orderly in a hospital. It was certainly not the type of job he had dreamt for himself. Daud mumbles, while thinking of the expectations by which his family had sent him to England, "The work is dirty, and my position is humble. I bet you never thought I would be doing this kind of thing when you handed over your life's savings to me" (67). Most

people immigrate to the country they prefer in the hope of a better life, but the struggle they go through where there is no hope of getting any help from anyone lands them doing small jobs to lead a life. Daud was going through the same situation and says, "others who had come to conquer the world ended up as car park attendants and account clerks" (89). Daud's dreams of having a good life have also fallen, and he ends up doing a small job while facing racism and the struggles of leading a life in the hope of a better future.

Abdulrazak Gurnah had a family and a house in Zanzibar, where he grew up, but in England, where he migrated, he was alone. He lived the life of a refugee and faced the same struggles that a refugee faces. Reading *Pilgrims Way*, a reader realizes that Gurnah has penned down his struggles through the character of Daud. In England, Daud was thousands of miles away from his family and had no proper place to live. The accommodation Daud lived in had rotten windows and wood, which was smelly. Catherine finds Daud's house nasty when she visits. "It's awful," she said when they were back downstairs. It's damp and dirty and stuffy. The furniture looks as if it's been salvaged from a dump. Finger-marks down the walls! The kitchen and the bathroom are just too squalid for words" (132).

A migrant always thinks of his family members. He misses the time he spent with his family. Gurnah uses emotions while mentioning how Daud remembers his family. It seems he is writing his own story, and the reader realizes that Gurnah must have been going through the same emotions when he first came to England, the way Daud misses his family. While remembering the times he said goodbye to his family, Daud states, "I remember saying goodbye to my parents, how my father held my hand as if he didn't want to let me go. How my mother said nothing but watched me as if incredulous at my departure. I remember those things. I don't even know whether she was

incredulous, but as time passes these things become true, because I think that's how she would've felt" (137).

Because of the colonial history of Zanzibar, where Daud was born, Daud had a different image of England. He knew of a progressive England where all men were treated equally. After landing in England, he realized that the 'truth is stranger than fiction.' He found a lot of racism in England. He realized that there was a lot of antagonism against the blacks, especially those who came from former colonies. The English were becoming insecure because of the influx of immigrants, and they were fearful that immigrants would take away what belonged to them. This leads to unfriendliness, and the natives start treating the immigrants poorly. "A group of burghers had chased him out of another pub with their stares and angry comments, incensed that he had invaded their gathering and ruined their pleasure" (Gurnah 3). This type of treatment of immigrants leads to clashes. Gurnah also has given place to racial conflict between Daud's friend Karta, a black student, and Lloyd, an Englishman who used to visit Daud. Before coming to England, Karta was a cheerful man, but the racial discrimination he witnessed in England made him a bitter person who was always in conflict with Lloyd. It leads to a physical fight between Karta and Lloyd, in which Lloyd is hurt badly.

Catherine, a white English lady, was in love with Daud, a black Muslim who came from Africa as an immigrant. Lloyd invites them to their house. At Lloyd's house, Lloyd's father shows his hatred for former colonies. He felt it was good for African countries to be under Western powers. He states, "It was probably the only time in the history when Africa had a bit of order" (244). Racism was so high that Englishmen couldn't tolerate Catherine walking with Daud in the compound of a Church. As a result, they attack Daud. "They beat him, calling him names and taunting him with questions that did not need an answer" (275). Catherine was also not spared and

was also beaten as she was with an immigrant. "One of them knocked the stone out of her hands and punched her full in the mouth, sending her toppling backwards. You stupid bitch! He said, standing over her, hands on hips" (275-276). Gurnah, through *Pilgrims Way*, sketches the plight of immigrants who face racial discrimination in every sphere of life. People come out of their places with a desire to have a glorious future, but not every time this desire leads to success; sometimes it leads to emotional stress and mental trauma.

*Dottie* is the third novel of Abdulrazak Gurnah. It was first published by Jonathan Cape in 1990. The protagonist of this novel is an English-born young lady whose maternal grandfather, Taimur, was an immigrant. Since her mother had many affairs and even slept with different men for money, we can say that Dottie was of ambiguously mixed origins. Dottie's mother ran away from the house just before her marriage because she didn't want to marry a person from Karachi who worked as a sailor and had been selected by her father. Circumstances forced her mother to move from one place to another.

Moreover, her mother didn't have a job, which forced Dottie to grow up poor. Her Sister was also the product of her mother's different affairs. Her brother Hudson's father was a black American soldier whom her mother had met at Carlisle. The novel describes Dottie's struggle to look after her siblings after her mother's death. This is also the story of discrimination that immigrants faced in England. This novel also speaks about racism against black people and, because of this racism, the hatred that grows in the hearts of blacks and whites. Lewis, in his research paper, while describing the treatment that an immigrant gets in England in the novels of Gurnah, observes, "Gurnah's novels obsessively represent how difficult England, English culture, and English literature make it for immigrants of color (for want of a better phrase) and their descendants to establish themselves as 'at home' in the United Kingdom" (40).

Dottie's maternal grandfather was a Pathan who had a troubled childhood. He ran out of his place and became a sailor for the Royal Navy. He fought bravely when his ship was attacked by Turkish forces. His bravery was noticed, and he was declared 'an Englishman' by his superior. He requested his superiors to send him to England, and his request was accepted. He came to England and did everything to get himself adjusted in England. In the meantime, the anger for foreigners grew in the hearts of locals. Riots started, and many of the immigrants were killed. Even Taimur, who had fought for British forces and had risked his life for the honor of the Royal Navy, was chased, and the mob tried to kill him. He was saved by the police, and the judge of the court where he, along with others, was produced because police thought that immigrants started the problem gave his statement that "'East is East and West is West', 'and never the twain shall meet'" (17). When the protector of the constitution has such feelings, the reader can imagine the level of discrimination immigrants face. Her mother, who was born as Bilkisu (a Muslim Name), changed her name to 'Sharon' to avoid unnecessary trouble and passed herself off as a Christian. Dottie, her sister Sophie, and her brother Hudson were also given Christian names and were christened in a church. The reader understands how intolerant the society must have been for immigrants and people of religions other than their own.

After her mother's demise, Dottie was separated from her siblings because of government policy. Since Dottie was an adult, she was allowed to take care of herself, but her sister Sophie was sent to a special girls' school, and Hudson was sent to be fostered by a family in another city. Abdulrazak Gurnah has shown tragedy in the life of Dottie and her siblings in every part of the novel. First of all, they were fatherless children and had faced extreme poverty. They lost their mother when they were teenagers, and after the demise of their mother, they were separated. They faced a lot of hardships and discrimination everywhere they went because of their background and

their skin color. Dottie, when allowed to meet her sister Sophie after months of struggle, finds out that Sophie is being treated badly by other girls. Sophie told her, “During the day they made her fetch and carry for them. At night, they dressed her in mocking finery and made her into their dark queen. She could not escape them, could not even sit by herself without being bothered” (44). Her brother Hudson had also faced discrimination as he was black and had been living with white people. After a lot of struggle, Dottie successfully gets her siblings back, and they start staying together.

*Dottie* is a different novel from the other novels written by Gurnah, as the characters of this novel didn't come from Zanzibar or the Eastern coast of Africa. The characters of this novel were born in England only, but they did go through a lot of struggles and hardships and also faced racial discrimination in one way or another, which gave them the feeling of un-belongingness. Another notable point about this story is that the protagonist, Dottie, ignores her own life for the sake of her siblings. At a much later stage, she realizes that in the process of making the lives of her siblings, she has ignored her own life.

As the story of *Dottie* moves further, the reader finds out that Sophie, even though she had gotten a job, got busy with parties and also started getting involved with different men. The responsibility of the house was totally on Dottie's shoulders. Hudson, after coming back, was admitted to a local school where he faced racism. Because of the discrimination and racism that he faced, he developed friendships with black boys in the town. In this new company, Hudson started taking drugs and also helped the drug suppliers to deliver the drugs to different places. He was also sent to jail for it. The discrimination and the treatment of blacks he had seen made him a bitter man. He decided to go to New York, and several weeks later, the government official gave the news of his death by drowning in the Hudson River.

With time, Dottie starts considering the needs of her own life and thinks of the sacrifices she has made for others. Feeling rootless in England, she starts going to the library and finds comfort in books. She develops confidence through the company of positive people like Estella. Estella's company proved to be suitable for Dottie. She also applied for a job and was offered a decent one, far better than her previous job. Dottie was a third-generation immigrant, and though she was born in England, she and her siblings faced discrimination in many spheres of their lives. Debayan Banerjee speaks about the way Gurnah writes about the identity crises that come with migration:

Unwilling to wedge his characters in the mono-dimensional rhetoric of diasporicity that locates and reads the very existence as sluggish and sordid, Gurnah reconstitutes the traditional conceptualization of identity and culture by suggesting the dispersed people's unrelenting pursuit for (re)creation of identity as an essential condition and/ or prerequisite of transnational existence. (869)

This demonstrates Abdulrazak Gurnah's vision to deal with the identity crisis and loneliness that immigration brings. Gurnah brings out his characters from their comfort zones and puts them in a place where they need to adjust according to the situation and compromise with their identity. The history of blacks has seen a lot of racism, and because of racism, they have struggled a lot. Gurnah has painted this struggle with his own experiences of racism and discrimination that he faced when he first landed in England as a refugee from the island of Zanzibar. Gurnah has examined that a great democracy like Britain is threatened by racism and discrimination on the basis of color. This discrimination has also resulted in riots, which ultimately are against harmony and human rights.

Gurnah's fourth novel, *Paradise*, published in 1994, is a highly recognized novel that has been acclaimed by writers and critics worldwide. *Paradise* is considered Gurnah's breakthrough work because this novel was shortlisted for both the Booker Prize and the Whitbread Prize for Fiction and selected for the Big Jubilee Read. Migration and displacement are the themes of all of Gurnah's novels. In the novels of Gurnah, migration takes place from East Africa to Europe or Asia to Europe, but in *Paradise*, migration occurs within Africa only. In this novel, migration doesn't happen only once, but whenever Yusuf, the novel's hero, settles in one place and develops relations, he is forced to migrate to another. This novel is set in East Africa, where Yusuf, the novel's protagonist, lives with his parents in the fictional Swahili-speaking town of Kawa.

In the very first chapter of the novel, Yusuf is sent to work with a wealthy Arab merchant, Aziz, because his father cannot pay the debt he had taken from the merchant. The tragedy is that Yusuf didn't know that he was going to a place from where he would never come back and wouldn't be able to see his parents again in life. He thought that he was going with the merchant whom he used to call Uncle Aziz for some time and would come back. His parents knew that he might not return, and even if he came back, he wouldn't return soon. Migration is never easy for the person who migrates or for his family members. The day Yusuf had to go away from his family, his mother didn't show any motherly affection but looked ill. His father was also upset. "His father bent down to him and shook his hand. He spoke to him at some length, his eyes watering in the end" (17). Yusuf thought he was going away from his family only for a few days, but still, he cried during his train journey when he remembered his parents.

After reaching Uncle Aziz's place, Yusuf is assigned to work in a shop owned by Aziz under the supervision of another worker, Khalil. It is here where Yusuf learns from Khalil that Yusuf is here because Yusuf's father owes money to Aziz. Yusuf understands that he is here to



pay his father's debt, but Yusuf is sure that once the debt is paid, he can return to his family. Yusuf started learning to work in the shop and adjusting to the new place and atmosphere. The story of Khalil was also not different from that of Yusuf. Khalil was also here to pay his family's debt. When Yusuf asked Khalil about his mother, Khalil became restless. Khalil was angry and said to Yusuf, "Everybody's gone," Khalil said. Then he spoke rapidly in Arabic and looked as if he would hit Yusuf. 'Gone, you stupid boy, you kifa urongo. Everybody's gone to Arabia. They left me here. My brothers, my mother...everybody'" (39). Hearing these words from Khalil, Yusuf tried to control his tears and felt that he, too, had been abandoned. Since Yusuf and Khalil had similar stories, they came close to each other and established a good relationship. Khalil called Yusuf his younger brother.

Nishanth Mogili, while describing the writing style of Abdulrazak Gurnah, states, "Through the space of the novel, Gurnah analyzes life situations and grasps social structures. Reading Gurnah is like making a series of discoveries in Africa and the West. He leads the reader into journeys with his characters" (464). In *Paradise*, the reader observes the same things. It is a novel that discovers the East coast of Africa and the culture of the times when European powers had just started arriving through the different characters' journeys.

When Yusuf developed a good relationship with Khalil, his first journey to the interiors came unexpectedly. Yusuf didn't want to go as he used to consider Khalil, his family. But since he was a type of slave, he had no say, and he went on a new journey. This reminds him of his first journey when he left home to be with Uncle Aziz. In the meantime, the train he was traveling on with porters and guards stopped at Kawa, his hometown. "He sat in tense silence on the floor of the carriage, in case someone should see him and embarrass his parents" (56). An immigrant may leave his family, but his family and his family's honor stay with him, and he always cares for them.

An immigrant may physically go away from his family, but mentally and emotionally, he is always with his family. “Several times he thought of Khalil, and was made sad by the memory of their friendship and of his own abrupt and sulky departure. But Khalil had seemed nearly pleased to see him go. He thought of Kawa and his parents there, and wondered if he could have acted differently” (57).

Abdulrazak Gurnah has shaped Yusuf's character in such a way that he gets a lot of experiences, including journeying into the interior and staying with a new family surrounded by entirely new people. As the story further moves, Aziz and Abdella leave Yusuf with a person called Hamid, where Yusuf again has to work in a shop. Here, Yusuf gets the opportunity to go to different towns. Uncle Aziz had left the promise to return after a year, which meant Yusuf would be in this new place for at least one year. During this time, Yusuf learned about religion and the Koran. In the meantime, Asha, the eldest daughter of the family Yusuf was living with, falls in love with each other. A year had passed, and another immigration was waiting for him. Uncle Aziz had returned for a new expedition; this time, Yusuf was supposed to accompany him. Yusuf was in love with Asha and had built a lovable relationship with her, but now he was supposed to move out of her company. It was an emotional movement for him, and under the influence of his emotions, he again thinks of his family. It's been five years since he last saw his family.

The caravan again starts its journey and moves further under the leadership of Uncle Aziz. Yusuf wasn't getting proper sleep during the trip. “Yusuf went to sleep at once, but dreams came to trouble him. Twice he woke up with a cry on his lips, and looked around in the dark to see if anyone had noticed” (125). Most of the immigrants keep on thinking about their past and families, and it hurts them emotionally. Yusuf was forced to migrate at a very early stage of his life, which

destroyed him emotionally. This emotional disturbance was hurting him, and that's why he used to get up in his sleep.

Abdulrazak Gurnah has described the experiences of Yusuf's travel into the interiors of the African continent and experiencing the influence of colonialism while transforming the traditional ways of running a life in this novel. At that time, Germans had started gaining control in different African places. "Now there's talk that the Germans will build their railway all the way to here. It's they who make the law and dictate now" (131). Yusuf gained new experiences while part of the caravan, which went for trade. In *Paradise*, Abdulrazak Gurnah described the politics and culture of the early 20<sup>th</sup> century through the movement of caravans, which went to trade in the different parts of the East African coast. Jacobs, in his research paper, states, "Paradise thematises trade in Africa from the Indian Ocean coast and fictionally recreates the last of the great Arab and Swahili trading caravans into the region around the great lakes" (82).

Abdulrazak Gurnah left his native place, Zanzibar, in the 1960s; by then, Zanzibar had become part of the newly formed Republic of Tanzania. He returned to Tanzania in 1984, over a decade and a half after he had left Zanzibar. The protagonist of his fifth novel, *Admiring Silence*, published in 1996, also returns to his native place after twenty years of his stay in England. Not only this but there are also some other similarities between Gurnah and the protagonist of this novel. Gurnah had a degree in education and taught in a school in England; the protagonist also had a degree in education and taught in England.

*Admiring Silence* is the story of an immigrant from Zanzibar who knew that he would not be able to return to his native place because of the policy of the government of his homeland. It was sure that if he traveled to England for his studies, he wouldn't be able to return to his country and family. Still, he decides to go away. Immigrants are ready to sacrifice everything to go to the

West, especially those who are from the countries that were colonies of European powers. The people from the former colonies of Western powers think that their former masters are superior and remain under the impression that they are inferior. Hence, they decided to go to the West, especially in the countries that once ruled them. In this case, the hero of the novel moves to England.

Migrating and staying in a new country is never easy for a migrant. The feeling of being alone and staying away from family is emotional and disturbing for immigrants. Not being able to return to your place, the place you belonged to, is a horrific feeling. It makes you lonely, and you are under the grip of depression because of not being able to return to your people. The protagonist of *Admiring Silence* gets the same feelings:

I was astonished by the sudden surge of loneliness and terror I felt when I realized how stranded I was in this hostile place, that I did not know how to speak to people and win them over to me, that the bank, the canteen, the supermarket, the dark streets seemed so intimidating, and that could not return from where I came – that, as I then thought, I had lost everything. (94)

Emma, an English lady, comes to his life. The company of Emma gave him confidence. The protagonist says, “She drew me into her circle of friends so completely that at times I forgot myself, and I imagined that I looked as they did, and talked as they did, and had lived the same life that they had lived, and that I had always been like this and would go on unhindered way beyond the sunset” (68). She was a bright student and had an upper-middle-class upbringing. They fall in love and start staying together, though unmarried. They stayed together and had a daughter named Amelia, but the differences based on culture and religion were always there, and Emma used to insult him. “The general drift of these conversations was that I usually finished up being

called intolerant, ungrateful, a fundamentalist, a raging mujahedin, a pig and a bastard” (15-16). Emma’s father, Mr. Willoughby, thought the English, by giving freedom to colonies, had done a great injustice as the people there can’t run a country alone. He felt happy to hear all the good things the British had done in his country when his country was a colony. The protagonist told him about the favors they used to get from colonial powers when he was a school student to make Emma’s father happy:

The milk was flavoured with cardamom and cinnamon, and generously sugared. The first mouthful was like sipping nectar. Then we were offered a choice of fruit in season: oranges, melons, mangoes, jackfruit, lychees and, of course bananas. Then we strode to our well-lit classrooms to break the chains of ignorance and disease which had kept us in darkness for so long, and which the Empire had come to bring us respite from. That was what school was like for us. Mr. Willoughby shook his head at the beauty of it all, and sipped at his beer to disguise the emotion he felt. (28)

His communication with his family (particularly his mother) was through letters only. After some years, it became merely a ritual to write letters to each other, and this ritual used to take place after a gap of many months. He hadn’t informed his family about Emma and Amelia. There were a lot of cultural differences between England and his native country, and he had no idea how to tell his mother about Emma and Amelia as he was not married to Emma. He receives a letter from his mother stating that the government has permitted people to return the land. It makes him excited and happy. Even Emma and Amelia supported his idea of going to his native place. Emma says, “That’s brilliant news. After all these years ... after missing your home for so long, and talking so much about it, you’ll be able to go there again” (110). Traveling to his place nearly after two decades was an emotional experience for him. He states, “Everything seemed so familiar as

we flew low over the island that I felt my eyes watering at the clarity of memory which had preserved these pictures so effortlessly, without renewal or exertion” (117). An immigrant may go thousands of miles away from his homeland and may not visit his native place for a decade, but his mind is always on the place he belongs to.

He was visiting his country after a long time. The new government had been formed, but as all new governments of former colonies failed, this government, too, had failed. Kimani Kaigai describes this state of corrupt government in his research paper and states, “Though the former government has been unseated from power, the new regime is still corrupt and burdened by lazy officials” (130). The taxi driver with whom he was traveling with his family members had to stop many times and give bribes to the policemen at the various checkpoints. After reaching home, he was told by his family that the country was suffering because of the inefficiency of the government. “There was only electricity for a few hours each day, soap was short, as was pepper, sugar, toothpaste, rice, you name it” (134). In the meantime, a high-ranking government officer met him and urged him to come back and serve the country and help the government build the country. Two decades had passed, and the government was still thinking about how to build the country, but the government didn’t have any roadmap. He was only a school teacher, but the government was expecting to help them build a nation. It was only because he was in England, the land of their former masters. “But I was puzzled. What did they think I could do? There must be some mistake. I’m a school teacher, for God’s sake. I am unfulfilled” (172).

His return journey to England was also no different affair. “The check-in was crowded and chaotic, everyone pushing and jostling from every direction, stumbling over luggage to reach the one official who sat calmly behind his podium, unhurriedly scrutinizing the documents which were presented to him” (195). There was a lot of harassment of the travelers at the airport, and he was

thinking about the difference between the airport in England and the airport in Zanzibar. After returning to England, he finds that Emma is involved with another man, and after a week's time, Emma leaves. Amelia also goes away to stay with her friend and leaves him alone. This time, he again writes to his family, and his family asks him to return. But now he is not in a position to return as he has seen his country and cannot adjust there. "Come home, Akbar said, as he closed his letter. But it wasn't home" (239). An immigrant doesn't belong to any of the countries. He can't adjust to his home country, and there is no one he can call his own in the country he migrated to.

By the time *By The Sea*, the sixth novel of Abdulrazak Gurnah was published in 2002, he had become a big name in English literature worldwide. This novel, too, gave him recognition and was admired everywhere. This novel was longlisted for the Booker Prize and shortlisted for the Los Angeles Times Book Prize. This novel dominates the issues of identity, memory, and displacement. The after-effects of colonialism are similar to those of other novels by Gurnah. Still, this novel is unique in that it speaks a lot about the Muslim culture, how the property is divided according to Islamic rule after the death of a person, and the clashes the division of property leads to. It is also the story of misunderstandings and revenge and how 'Karma' plays a vital role in a person's life and brings noticeable changes in fortune. This is also a story where the present encounters the traumas of the past. This is a novel where one story leads to many others. The novel's protagonist, Saleh Omar, migrates from Zanzibar to England, and the other main character, Latif (Ismail), also migrates to England via East Germany from Zanzibar. Latif's migration from Zanzibar to study further reminds us of Gurnah's migration, as Gurnah, too, had migrated from Zanzibar when he was only a teenager.

Saleh Omar, an old man in his sixties, arrives at Gatwick airport in London with a little bag, ud-al-Qamar, and a borrowed name, 'Rajab Shaaban Mahmud.' His travel agent had instructed him to pretend that he knew nothing about the English language. He speaks only two words in front of the officer dealing with him, 'refugee' and 'asylum,' as he was told to speak only two words when he is denied entry to the United Kingdom. He fled to England as he was under the threat of being put behind bars. He had already experienced being in jail in his home country for years without trial. Saleh Omar says, "I had no trust in our legal system, and no strength for more hurly-burly in my life, so I picked my casket of ud-al qamari and left" (241). It was a newly independent country after the British left, and the government, including the judiciary, was running on the whims and fancies of political leaders.

The officer dealing with him at the airport tries to convince him to return as he is old, and being a refugee is not easy for an old man. He quotes his parents' example and describes how difficult it is for a refugee, even though his parents came from Romania, another European country. The officer says:

But my parents are European, they have a right, they're part of family. Mr Shaaban look at yourself. It saddens me to say this to you, because you won't understand it and I wish you bloody well did. People like you come pouring in here without any thought of the damage they cause. You don't belong here, you don't value any of the things we value, you haven't paid for them through generations, and we don't want you here. (12)

We understand the intensity of racism, and indeed, Saleh Omar, who was playing the character who doesn't understand English, understood it too. But he couldn't return to his country because of the lawlessness there. He was ready to face racism rather than go back to his native place, where political leaders were destroying a nation.



Latif Mahmud, too, faces racism, though he had gained a position of reputation in the society he was living in. Hand, while describing the position Mahmud had gained, states, “Mahmud is a relatively successful migrant, now established as a poet and a professor at the University of London” (75). Latif was a professor and a poet, but still, he had to face racism in London. “Someone called me a grinning blackamoor in the street” (71). He hated it when someone called him a blackmoor. He must have felt that the West had developed in terms of buildings and streets, but through mindset, the West was still living in the jungle. Migrants and refugees usually listen to such things no matter what position they have gained through their hard work.

Saleh Omar and Latif Mahmud met through Rachel, who works for the refugee organization. Omar and Latif have known each other since Omar was a young, successful businessman, and Latif was a child thrown out of his house along with his parents by Omar’s men. Saleh Omar was a successful businessman who owned a furniture store in Zanzibar when the British ruled it. He was lured to be a friend by a shrewd Persian businessman, Hussein, who asked for a loan from Omar. Omar gave him the money he required instead of the deeds to the house of Rajab Shaaban Mahmud, where Hussein lived. Hussein had taken Rajab Shaaban Mahmud’s house as security as Rajab Shaaban Mahmud had taken a loan from Hussein. Hussein never came back, and this is how Omar took over the house of Rajab Shaaban Mahmud. The mother of Omar was Rajab Shaaban’s aunt, who, after her husband’s death, gave all her property to Omar rather than Rajab Shaaban, her nephew, who was a drunkard and a careless man. In the meantime, Rajab Shaaban’s elder son and Latif’s brother left the house to be with his lover Hussein and never returned. On his mother's instructions, Latif goes to get the table of his brother Hassan as his memory from Omar, who has possessed their house, but Omar refuses to give it.

More than three decades have passed since Omar and Latif met again. The situation in present times is different; Omar is an old man and asylum seeker, and Latif, on the other hand, is a successful man. Latif hadn't forgotten anything and asked, "Why did you take my father's name? he asked me, looking me in the eye, demanding a confession, refusing to be disarmed by courtesy. After everything you did to him, why did you then take his name?" (145). Latif was angry and blamed Omar for everything that happened in their life. Latif also reminds him about his brother Hassan's table and asks, "Why didn't you just give that table back to her? My mother. Why didn't you just give it back? You had the house, the bits of furniture, all the rubbish. You had a beautiful house of your own, a wife, a daughter Ruqiya, whom you named after the daughter of prophet with Khadija. Why did you also have to have the table?" (158). Latif was hurt, and even after thirty-four years, his anguish was still there. Omar accepts his mistake, "I wish I had given it back" (158).

The meeting between Omar and Latif uncovers many things. We get to know that Omar was arrested and was in jail for many years. Latif's mother had a lover who was an influential minister. She plans to take revenge and puts Saleh Omar in prison with the help of her minister lover. The country had recently gained independence, and political leaders could do anything they wished. They enjoyed absolute power. Saleh Omar was imprisoned and taken to various jails and detention centers and was released after more than eleven years. After coming out of jail, he found out that his wife and daughter had died during his first year of imprisonment. In between, Hassan, the brother of Latif, comes back after thirty-four years to claim his father's house from Omar and threatens Omar with another term in jail. Omar realizes that fleeing from Zanzibar is the only option to save himself from another prison sentence. He used Rajab Shaaban Mahmud's birth certificate to get a passport and came to England.

*By The Sea* is a story of two times and two lives. It is a story of colonial Zanzibar and the postcolonial Zanzibar. The colonial Zanzibar was full of traders from different countries, and European tourists often visited it. Postcolonial Zanzibar forced people to get out of Zanzibar as it was more or less a lawless place where political leaders were everything. It is also about two lives. Latif Mahmud's life changed after he came to England. He made a future for himself, though he struggled and faced racism. Saleh Omar also lived two lives. The life of a wealthy businessman and a prisoner in Zanzibar and the new life in a clean city where everything was in order.

*Desertion* is the seventh novel by Abdulrazak Gurnah, published in 2005. It is a story of many characters. It is a novel of two tales of two different times where characters of two different times are connected. It is also about desertion, the desertion of two different ladies at two different times, in two different countries, and, in fact, two different centuries. This novel also speaks at length about immigrants and the problems they face. This novel talks about the culture and politics of two different times in East Africa: colonial times and the politics and mismanagement after the imperialists left. This novel tells the truth of the times that the most oppressed people are generally women, whether rich or poor.

At the novel's beginning, the reader realizes how hospitable and generous people were in the late nineteenth century. Hassanali brings an injured and almost unconscious person who is a stranger to his home, though he is poor. The others nearby were ready to help Hassanali with the good he was doing. In a conversation with Nisha Jones, Abdulrazak Gurnah, while talking about His Novel *Desertion* and the character of Hassanali, states, "I wanted to write about people who are essentially good people, who do things for what they think are good reasons. So when Hassanali brings Pearce home, it's because, in his eyes, it's the right thing to do" (38). His sister Rehana, who had been deserted by her Indian lover and Husband 'Azad' is against the idea of keeping an injured

stranger at home because the stranger might have been suffering from some infectious disease. The family of Hassanali even calls Mamake Zatuni, a local doctor for the people of that town, to check on the injured man named Martin Pearce. Martin, a European, was treated well by Hassanali and his family when he came back to thank them and to pay his gratitude for their care and the way they saved his life even though they had been charged with theft of the belongings of Martin by the English officer Frederick.

Hassanali invited Martin for lunch at their home. At this moment, Martin talks to Rehana and gets an opportunity to see her. He comes back but leaves his heart with Rehana. "There were moments in the days and nights that followed when he shut his eyes and deliberately evoked her, and felt her as if she was very close to him, felt her gaze on him and a slight tremble of her breathing on his face" (112). He was invited for lunch again and started visiting Hassanali's family occasionally. It is unclear when, but Martin and Rehana were in love. Martin and Rehana leave for Mombasa and start living as a couple without getting married. After some months of living together, Martin leaves for his home, never returning. It was 1899.

Abdulrazak Gurnah has chosen Rashid as the narrator of this novel of his. Rashid and his siblings, the elder sister Farida and elder brother Amin, lived in Zanzibar with their parents, who were teachers. Rashid aimed to go to London for his higher studies, whereas Amin worked as a teacher like his parents. Farida becomes a housewife after marrying her lover Abbas but gains success through her poem after a few years of marriage with Abbas.

Amin, while he was still a student, falls in love with Jamila, a client of his sister Farida, who had become a dressmaker after she failed to get a seat for her higher studies. Jamila is a divorcee 5-6 years older than Amin and happens to be the granddaughter of Rehana, who was deserted by her European lover, Martin. Amin's parents were against Amin's relationship with

Jamila, who was notorious for being a divorced woman and was seen with a minister in his car. Moreover, she was Rehana's granddaughter, who slept with a stranger, a European. While opposing Amin's relationship with Jamila, their mother says:

Do you know who she is? Do you know her people? Do you know what kind of people they are? Her grandmother was a chotara, a child of sin by an Indian man, a bastard. When she grew into a woman, she was the mistress of an Englishman for many years, and before that another mzungu gave her a child of sin too, her own bastard. That was her life living dirty European men. Her mother, that same one in their big house there, the one who thinks she is someone with her skills and her perfumes and her gold jewellery, that is the child of that mzungu. She doesn't even know who her father is, except that he is some English drunk that her mother took home. When her husband brought her back from Mombasa, he knew all this, but they are a rich family, so they don't care what anybody thinks. They've always done as they wished. This woman that you say you love, she is like her grandmother, living a life of secrets and sin. She had been married and divorced already. No one knows where she comes and where she goes, or who she goes to see. They are not our kind of people. They are shameless, they don't think of anyone else but themselves. You say you love her, what do you know about love? You don't know people like her. (204)

Amin was taken a promise by his parents not to see her again. Amin deserts Jamila in the eyes of others, but he never marries anyone else. Gurnah, while talking to Nisha Jones about Desertion, says:

The heart of this novel is the love affairs because you would have thought that this is the simplest choice that we should be able to make, although we know that's not so because

there are all sorts of sanctions against who can be your partner. I wanted to be able to explore or dramatise some of these matters, especially how it is that things people do out of love actually turn out to have tragic consequences. (38)

In the meantime, the country becomes independent, and the situation forces Jamila and her family to move away to a place no one knows where. Rashid's character reminds us of Abdulrazak Gurnah. Like Abdulrazak Gurnah, Rashid comes to England from Zanzibar. He, too, faced racism the way Gurnah faced. Brazzelli, in his research paper, mentions the similarities between Rashid's and Gurnah's experiences in London and says, "The motif of arrival, the feeling of nervousness, difference, estrangement of the foreigner, when faced by the challenges of English society, the bitter experience of migration of Gurnah's characters mirror the personal experience of the author" (177). When he first came to England, Rashid had a problem understanding the English pronunciation of England; hence, he missed some of the instructions. Rashid says, "There was a dining room where I was to go for food, but I failed to absorb the information when the hall porter gave it to me, as I also failed to absorb most of what he said. I spent the first night without food" (210). He became homesick and missed his family the way all immigrants miss. In between, because of his political struggle back at home, his visit to his family became unthinkable. "Sometime later, I received a letter from my father, battered and folded and posted in Mombasa, telling me that terrible things had happened, that there was danger and that I must not think of returning" (221). He felt abandoned. He wanted to be with family but couldn't go. After sometimes he gets a letter from Amin, his brother, which informs him about the death of his mother. This is the plight of immigrants, and they weep alone. In their sorrows, immigrants are alone. After years of struggle and hard work, Rashid completed his Ph.D. and started a teaching job in

England. Gurnah has taken some of Rashid's story from his life. Gurnah also started teaching at a university in England after gaining his Ph.D.

Rashid meets Barbara at a seminar where he has gone to deliver a presentation, and in the discussion phase, he mentions the story of Rehana. Coincidentally, Barbara is the Granddaughter of both Frederick and Martin. We learn that Martin, after coming back, became a researcher at the British Museum, and Frederick became a literature teacher at the University of Nottingham. Barbara's mother, Martin's daughter, invites Rashid for lunch and enquires about Rehana, Asmah (daughter of Rehana), and Jamila. We realize how the present meets the past. Love, desertion, and immigration are the themes of this novel, which link to the tragedy of love and speak about the history and politics of the East African coast. This novel also talks about the culture, the interaction between natives and settlers, and postcolonial effects on East Africa.

Gurnah was sixty-three years old when he wrote his eighth novel, *The Last Gift*, published in 2011. The protagonist of *The Last Gift*, Abbas, was also a sixty-three-year-old man who, too, had come from Zanzibar to England, just as Gurnah himself had come from Zanzibar to England. "Gurnah uses his experience as an expatriate and this experience has been reflected in his literary works" (Manqoush et al. 215). This is the story of a man who runs away from Zanzibar when he is still a teenager and is about to complete his studies. He ran away because he was sure that he was not the father of the child his pregnant wife was about to deliver. This novel also speaks about the pain that an immigrant experiences, and though an immigrant may be away from his native place for decades, his native place is always in his heart. Abbas is a character who keeps on thinking of his past, and whenever there is a TV program about East Africa, he watches it with total concentration. This novel also speaks about the cultural differences and the differences in the mindsets of different generations and about familial relationships.

Abbas had been living in England for the last three decades with his wife Maryam, who was an abandoned child and was found outside the casualty doors at Exeter Hospital. At the very beginning of the novel, Abbas suffers a stroke, which hampers his day-to-day activities, and he is now totally dependent on his wife, even for the smallest of things. Abbas was a person who had never mentioned his past to his wife Maryam, daughter Hanna (Anna), and son Jamal. “When they asked him about his home country, he said he was a monkey from Africa” (44).

After running away from his family in Zanzibar, Abbas worked in different capacities on different ships and traveled from West to East. He landed in Exeter after working on ships for fifteen years, where he met Maryam, who was then working in a factory and was living with her foster parents, Ferooz, an immigrant from Mauritius, and Vijay, who had roots in India. They fell in love and moved to a small town in England. They were leading a life having two children when Abbas suffered a stroke. This condition forced him to talk about his life to his family and why he ran away from his native place. His family also learns that Abbas is a bigamist and Maryam is not his first wife. Abbas, while bedridden, thinks of his past and gets emotional:

His tears there in the dark were for his brother Kassim as much for himself on that January morning in 1947, nostalgic old man’s tears for two people now lost to him in a frenzy of panic and guilt. He tried hard not to think of so many things, and for years he thought he succeeded, even if at times he was taken unawares by something that struck out of nowhere with unexpected ferocity. (60)

A person away from his home may try to forget everything, but whenever he is happy or sad, his mind leads him to his family, childhood, friends, and roots. It’s not possible to get away from where you belong to. People belong to where they are born, where they are raised, where



they make their first friends, where they fall in love for the first time, where their family lives, and where they feel happiness.

When we read Gurnah, we realize that he creates fictional characters who negotiate past and present in the struggle to keep their culture alive. Sometimes, they are successful, and sometimes, they succumb to new situations that demand them to follow the new culture:

Ba said celebrating birthdays was conceited, something foreigners did to spoil their children. What was so important about them that their birthdays should be celebrated? He did not celebrate his birthday. Their Ma didn't celebrate her birthday. He did not know anyone apart from these European foreigners who celebrate birthdays. Were they more important than their Ma and Ba and everyone else in the world who was not a European? No birthdays. But he had to give in in the end, because their Ma made them a cake every birthday and put candles on it, and cooked them special meals, and one year he came home from work to find the kitchen decorated with balloons and a little party in full swing. So he had no choice but to grin in defeat and watch the solemn happiness of his children. (35-36)

People come to new places with their upbringing and culture, but when they are in a new place, they adopt many of the things of the culture of the place they are presently in. The same was happening with Abbas. He had come from Zanzibar, where he had the upbringing of a Muslim child, and celebrating birthdays was something against the fundamentals of Islam. Still, here in England, he started celebrating his children's birthdays for the sake of the happiness of his children. Human beings are part of society and can't run away from it. They have to follow society's norms and the culture of the society they live in, whether they like that culture or not. Gradually, the culture of the new society becomes their own.

Henna, the daughter of Abbas, who used to call herself Anna, as Anna sounds like a modern name and suits her. She is twenty-eight years old and has been living with her partner, Nick, without getting married. It was unimaginable for a man from Zanzibar who had to get married when he was a teenager because he had seen a girl find his daughter in a live-in relationship with a man of another religion. Maybe with difficulty, but Abbas had accepted the truth that his daughter Hanna (Anna) stayed with a man who was Christian. On the other hand, his and Maryam's son Jamal, who means beautiful in Arabic and who was doing a Ph.D., starts a new relationship with Lena, a Christian girl. Abbas and Maryam were feeling odd with all the happenings that had been taking place in their children's lives, but they didn't have any other option than accepting the norms of society.

Abbas had told the story of his past as his wife insisted and, in a way, forced him to tell his story. Abbas's life was full of ups and downs. He starts to be a teacher, becomes a sailor, and after fifteen years of working on ships, he starts working in a factory where he meets his future wife, Maryam. Then, he became an electrician, and by the time he was about to retire, he became an engineer. Abbas had come to England and had suffered like all immigrants and had faced racism. That's why the Muslim in him was still alive, and whenever he used to hear about atrocities against Muslims anywhere in the world, he used to raise his voice. Jamal remembers an incident where Abbas favors Muslims:

When Hurd appeared on the screen, his father would listen for a few seconds as the leather-backed statesman went through his mollifying patter, and then start accusing him of murderous cynicism. You don't believe a word you are saying, you liar. What you really mean is I don't care what happens to these people because they are not like us. His father

didn't think of Bosnians as Europeans, really, but thought of them as more dark-skinned, like us. They were Muslims, after all. (123)

Abdulrazak Gurnah, while writing *The Last Gift*, mentioned the times and incidents in which the novel was written. This novel was published in 2011, and Gurnah used only the incidents that occurred during that time. He mentioned about 9/11 and what the Muslims who lived in England, whether they were English or Immigrants, thought of that incident and what their views were. It is a story of the first decade of the twenty-first century, but it takes us to the past, from where the life of the protagonist of this novel started. In this novel, Gurnah shares his experiences of Zanzibar, the independence of Zanzibar, and the political instability of Zanzibar after the independence.

*Gravel Heart*, the ninth novel of Abdulrazak Gurnah, tells us how much Gurnah has grown since he wrote his first novel, *Memory of Departure*. *Gravel Heart* was first published in 2017 and speaks about colonialism and the politics of colonial times in Zanzibar, the politics of Zanzibar after imperialism, and the misfortunes that the natives of Zanzibar experienced due to the politics of an independent Zanzibar. It is also a story of betrayal, loyalty, love, immigrants and their plights, identity issues, cultural and religious differences, friendships, and how immigrants help each other in a foreign land despite having roots in different countries and geographies. *Gravel Heart* received reviews from critics worldwide, and Gurnah was praised for his storytelling skills. Gurnah has used many of his experiences and incidents from his own life in this novel. The character of Mr. Mgeni is an immigrant from the East Coast of Africa who married another immigrant from Jamaica the way Abdulrazak Gurnah, an immigrant from the East Coast of Africa, married his wife, a Guyanese-born scholar of literature, Denise de Caires Narain.

Salim, the protagonist of *Gravel Heart*, was born in Zanzibar. When he was born, everything was hunky dory and he received the love of his parents. His uncle Amir, who was his mother Saida's brother, also came to live with them after his grandmother passed away. Salim's father, Masud, worked as a clerk in a government office after Zanzibar gained independence. Masud fell in love with Saida when he was a student and met her at a debate competition organized by Youth League Headquarters. Masud was mesmerized by Saida's beauty and became obsessed with her. It was difficult for him to get away from her thoughts. In the meantime, they came in contact with each other for some more time, fell in love, and at last got married.

Abdulrazak elaborately described the political system in Zanzibar after the British left. It was a time of revolution, and everyone wanted to be in power. Saida's father, Ahmed Musa Ibrahim, was a highly qualified person who was equally respected in society and participated actively in the freedom movement. He had to leave his job because of his involvement in political activities. "The particulars of his appointment explicitly, and quite reasonably forbade him from doing so and promised to send him to prison if he transgressed" (18). He started working as an advisor for one of the major political parties and was seen as a contender for a good position in the future. Unfortunately, he was arrested and killed.

On the other hand, Salim's grandfather and Masud's father, Maalim Yahya, was a religious teacher who was recruited to teach in a government school by the British. After the revolution and gaining independence from the colonial government, many employees recruited by the British government lost their jobs. Masud's father, Maalim Yahya, also lost his job. Since Maalim Yahya had lost his job, he started looking for other avenues to lead a dignified life. In the meantime, he received a job offer in Dubai and left. Many people in the seventh decade of the twentieth century

left Zanzibar because they had been thrown out of their jobs by the new government, and there was unrest in the society.

In *Gravel Heart*, Gurnah describes how the newly formed governments and the political system misused their powers, and many times, people's lives were destroyed because of the whims and fancies of the political leaders. Salim's parents lead a happy life, and Salim's father is a happy man, as he has a government job and a beautiful wife; a man doesn't need more. One day, Salim's uncle Amir, who was the only sibling of his mother and was dearest to his mother, was arrested by the security agencies. Security agencies charged Amir with the rape of the daughter of the country's Vice President. Hakim, the son of the Vice President, wanted Saida's love in return for the release of her brother Amir. Saida loved her brother more than her life and had no option other than submitting to the desires of Hakim. Hakim started calling her again and again, and Masud felt heartbroken. He was so heartbroken that he left his home and started living the life of a homeless man. Salim was very young then and couldn't understand why his father did not stay with them. Because of circumstances, he grew up almost as a fatherless child.

The plight of immigrants is understood when Salim goes to England with his uncle Amir, who became a diplomat and led a happy life during his posting in London. Amir took Salim with him to repay what Salim's mother, Saida, had done to save him from jail. Salim wanted to study Literature, but Uncle Amir got him admitted to study business because, according to Amir, business had a better scope. Salim struggled with business studies for two years and failed in the second year of his studies. Uncle Amir threw him out of the home when he learned that Salim would study literature from now on. Salim was on his own now. Abdulkadir Unal describes the condition of Salim and states, "His Uncle Amir takes Salim to England for university education where he experiences assimilation which later on turns out to be a traumatising experience and

tries to avoid turning into a migrant helot” (866). Salim shifted to a place where all the occupants were Africans. This new life gave him independence, and now he could make his own decisions. He also worked part-time to fund his studies and his living in England. He was homesick, as all immigrants are, and wrote to his mother:

I think of you often even though many months pass and I am silent. Even as time passes I find I cannot forget and that I miss everything so much. I miss the sight of familiar faces and old buildings and streets. I can shut my eyes and feel myself walking this or that street, leaning a little to the left as I turn into the Post Office Road or hear bicycle tyres squelching on the wet road behind me as I walk the lanes behind the market. (92)

A person may go to the best of places, but his heart stays in his native place, and this was Salim's exact condition. Salim had always kept money to buy tickets to go home in case some emergency came. But the day his mother died, he had gone to celebrate the new year. He came back after four days, and only then he got to know that his mother had passed away. He was helpless and couldn't do anything. “By then my mother had been buried for that number of days and the khitma prayers and readings had been said. There was nothing left to do but grieve” (157). He learned that his father, who had gone to Kuala Lumpur, had returned. So he decides to go to meet his father. They share many things and are happy to be in each other's company. He came back after spending a month with his father, but his father died minutes after he left for London. It was a pity that he couldn't be there with any of his parents during their last times, nor could he perform their last rites. Only an immigrant knows the price that he/she pays.

*Gravel Heart* is a story that tells the plight of loneliness, racism, and other difficulties that an immigrant faces. It also tells about how religious and cultural differences become obstacles in the love life of an immigrant. Religious and cultural differences don't count when a person is well

settled, but an immigrant during his initial days is never settled and keeps on struggling to make ends meet. It also speaks about the complications of love and how a man stops living properly when he gets betrayed in love. In this novel, Abdulrazak Gurnah repeatedly breaks the hearts of different characters and makes this novel a tragedy that starts from the times when Zanzibar was under the control of the British.

*Afterlives*, published in 2020, is the latest novel of Abdulrazak Gurnah and is a historical fiction. It is historical fiction, and the plot of this novel takes place mainly in the first half of the twentieth century in Tanzania. It was a time when Germans were there, and the British came in a little later. The novel's story takes the lead from the actual historical events and goes until a few years after the independence of Tanzania. This novel also speaks about the manners, culture, social events, and other details of the time and place in which the plot is set. Another essential feature of this novel is that it has taken inspiration from the previous novels of Gurnah while framing some of the characters. Hamza, an important character and one of the main heroes of the novel, is sent to work for a merchant because his father can't repay the loan he had taken from the merchant. It reminds us of Abdulrazak Gurnah's fourth novel, *Paradise*. In *Paradise*, the main character, Yusuf, is sent with a wealthy merchant called Aziz because Yusuf's father had taken a loan from the merchant Aziz and was not in a position to repay it.

Moreover, in *Afterlives*, Hamza also works in the merchant's shop the way Yusuf of *Paradise* works in the merchant's shop. In the merchant's shop, Yusuf worked with a man called Khalil, who was like family to Yusuf. Khalil had a sister who was also given to the merchant by Khalil's family as they couldn't repay their debt. Khalil's sister marries the merchant when she grows up. In *Afterlives*, another person also worked for the merchant in the shop. His name was Faridi, and Faridi looked after Hamza like a brother. Faridi's sister was also married to the

merchant he worked for. It's almost the same scenario. Not only this, but Gurnah also took inspiration from his third novel, *Dottie*. In *Dottie*, the two sisters lost their brother Hudson, and in memory of their brother, they named the newborn son of the younger sister Hudson. In *Afterlives*, the female protagonist Afiya also names her son Ilyas in memory of her brother, who was lost in the war.

The main male character of *Afterlives* is Hamza. Hamza is an unfortunate person who was given by his family to a merchant when he was only a child, and his family could not repay the loan they had taken from the merchant. The Merchant didn't pay him and treated him as a slave. It was difficult for Hamza to live in that condition, so he ran away and joined the German forces as a soldier. He was attached as a Batman to one of the German officers. This officer taught him how to read and write the German language. It was a time when the war started, so they moved from place to place. It was a long war that lasted for months and then for years. It frustrated the soldiers, and many ran away from the war. Under frustration, one of the German officers attacked Hamza and injured Hamza badly.

As a result, Hamza was treated on a German mission for many months as his condition was terrible, and there was no hope of his survival initially. After he recovered, he tried to find his family, but he couldn't. After the war, he had nowhere to go when he returned. Nassor Biashara, a merchant, gave him work. There, he meets Khalifa, another important character in the novel. Khalifa takes Hamza to his home, and the positive changes come to Hamza's life after that.

In *Afterlives*, the reader learns about the culture of the society of that time on the Eastern coast of Africa and sees that most people used to help each other. Khalifa brought Afiya back to the town when she was still a child, as she wrote a letter to Khalifa saying that she was in bad condition. Khalifa had become the friend of her brother Ilyas. Ilyas went to war and left Afiya with



people she used to live with before Ilyas discovered her. They treated her like a servant and beat her as well. Because of this beating, one of her hands was injured badly. After getting to know Afiya's condition, Khalifa came and rescued Afiya. Khalifa cared for Afiya in her brother's absence and considered her his daughter. Khalifa and his wife Asha made Afiya a family member and gave her one out of the two rooms they had. When Hamza came to the town and had nowhere to live, Khalifa gave him his storeroom to live without taking any rent. Hamza was also treated very well by Pastor and his family when he was attacked by a German officer. Also, Hamza was offered a job by Nassor Biashara, as Hamza wanted a job and had nowhere to go.

*Afterlives* also gives details of colonialism and how it affected their lives. Dr Pallavi Saxena, while writing about colonialism in *Afterlives*, states, “The novel emphasizes the impact of colonialism on individuals, and how it has affected them psychologically” (353). Two colonial powers, the Germans and the British, fought to gain supremacy in the war. Because of this, in the war of supremacy, the British blocked the coast, and hence, no trade was possible; as a result, there was a scarcity of things:

Overnight, shortages appeared as merchants hurried to hoard their merchandise, both to conserve supplies and to wait for prices to rise while keeping their goods out of the hands of the German authorities, who were sure to want to confiscate everything for themselves and their troops. Nassor Biashara, whose business had been slowly recovering from the collapse and near ruin of paying off the creditors after his father's death, now found himself in even more dire straits. (95)

According to Saxena, “Colonialism leads to a loss of cultural practices and traditions” (2). Because of colonialism and the politics that were played by colonialists, the natives forgot their culture to a larger extent. One of the characters in *Afterlives*, Ilyas, has even forgotten how to pray

as he lives with the Germans, "Ilyas did not know how to pray, did not know the words. He had never been inside a mosque. There was not one to go to where he lived as a child, and there was not one on the coffee farm where he spent so many years later" (25). A Muslim is supposed to pray five times a day, but under colonial rule and in the company of Germans, Ilyas had forgotten this very duty of a Muslim.

Besides novels, Abdulrazak Gurnah has also written short stories. His first short story, *Cages*, was published in 1984. It was edited by Chinua Achebe and Catherine Lynette Innes, and published by Heinemann Educational Books. In the year 1994, ten years after he had published his first short story, Gurnah wrote *Bossy*, his second short story. It was edited by Nadežda Obradović, and published by Anchor Books. In 1996, *Escort*, his third short story, was released and published in *Wasafiri*. Gurnah also has written *The Photograph of the Prince*, which was published in 2012 and was edited by Mary Morris. His other short story, *My Mother Lived on a Farm in Africa*, was published in 2006 by Granta Books. In the year 2016, another short story by Gurnah came in. *The Arriver's Tale* was published by Comma Press. Abdulrazak Gurnah released his latest short story, *The Stateless Person's Tale*, which was edited by David Herd and Anna Pincus and published by Comma Press in 2019.

Abdulrazak Gurnah has contributed significantly to English literature, and organizations worldwide have recognized his contribution. He was awarded the Nobel Prize in Literature for 2021 on 7th October 2021. He was given the 'RFI Témoin du Monde' (Witness of the World) award in France for '*By the Sea*' in 2007. In 2006, Gurnah was elected a fellow of the 'Royal Society of Literature.' In 1994, Gurnah's novel '*Paradise*' was shortlisted for the 'Booker,' The 'ALOA Prize' for the best Danish translation, and the 'Whitbread' and the 'Writers Guild Prizes.'

His novel *By the Sea* (2001) was shortlisted for the Los Angeles Times Book Prize and longlisted for the Booker. '*Desertion*' (2005) was shortlisted for the 2006 'Commonwealth Writers Prize'.

Gurnah has been highly acclaimed by academicians and writers all over the globe. His writings have spoken about the plight of immigrants and what forces a person to leave everything and migrate. His writing and style force a reader to feel he is reading about Gurnah's experiences and what Gurnah faced as a refugee and an immigrant. It was a revolution in Zanzibar when he grew up; what he saw is visible in his works. Abdulrazak Gurnah doesn't hesitate to show the failures of the governments that came into existence after the colonial powers left. The people suffered because of the shortcomings of new governments, which consisted of local leaders and those who raised their voices against colonialism. Because of this suffering, many people, or all those who could migrate, migrated. Abdulrazak Gurnah's migration to England was also the result of mismanagement and inefficiency of the local leaders who formed governments after the British left Zanzibar. Abdulrazak Gurnah did not hesitate to show the system's inefficiency. How colonialism and migration affected the culture is appropriately visible in Gurnah's works. Many of the protagonists of Gurnah's novels migrated, so they stayed away from their roots. They stay away from their roots for years and, in some cases, for decades. When a person is away from his culture, he is bound to forget many things about his own culture and to adopt new things from a new culture. Gurnah has also spoken in length about identity crisis, which leads to trauma in all his works. Abdulrazak Gurnah, through his works, raises important issues and questions that are important for society and are helpful for the improvement of human lives.

## Chapter II

### Postcolonialism: Issues and Perspectives

Postcolonialism is a study of the long-lasting consequences of colonialism on cultures and societies, as reviewed by authors and writers. It deals with European colonial rule's political, social, economic, and cultural impact on European colonies. It is also the critical approach to studying the socio-economic and cultural relationships between the former colonial powers and current postcolonial states. It is also about how the history of colonialism has transformed identities and conditions in how we see the world around us. It has been noticed that even though the colonial powers left their colonies mainly after the Second World War, the influence of Westerns on colonies remained even decades after the former colonies got freedom. According to Said (qtd. in Klikauer), "Although the "age of empire" ended mainly after the Second World War, when most colonies gained independence, imperialism continues to exert considerable cultural influence in the present" (151). Hence, looking at how the colonizers used culture to influence the lands thousands of miles away from their countries is essential. "Postcolonialism is a significant and a relatively newer field of literary studies that refer to the writings produced by the authors after the decolonization of the colonized countries" (Mushtaq et al. 2009). In other words, it is a study that tries to discover the aftereffects of colonial rule in the societies the Europeans once ruled.

The effects of colonial powers were not only on the masses but also on the culture. The writers tried to find out what took place in the societies once ruled by the colonial powers. The impact that the Europeans had on the culture, politics, and identity remained in the hearts and minds of the people of the colonies even after the colonies gained independence. Abdulrazak Gurnah, in his first novel, *Memory of Departure*, writes about the political culture of a country

once a colony. The harshness of the ruling class towards the masses and the system of running government didn't change even after the country gained independence. Though the country had gained freedom, the treatment of the general public by the ruling class was not different from the colonial rule. The rulers still abused the ordinary people as they were abused by those who were colonizers.

Reading human history makes people realize that humans have been conquering distant lands and setting up their colonies in those conquered lands from the beginning. In written history, Alexander was the first person to come out of his place and set up his colonies in different parts of the world. In India, Alexander established his colony and appointed Seleucus as his governor. Most Europeans started coming out of Europe for colonialization in the sixteenth century, but the actual process began with the expeditions of Christopher Columbus and Vasco da Gama. Commercial activity in Europe had started before the discoveries by various travelers, and these discoveries enhanced commercial activity. This commercial activity gave new wealth, and this new wealth influenced economic thinking. Discoveries of new places and trade to those places also influenced the culture of Europeans and the culture of the discovered areas. Culture includes all social ways and social etiquette. It has all the ways that affect a human's life and social structure. It also includes all the social practices, beliefs, and ways to lead a life handed over from one generation to another through social and family practices. This mingling of cultures inspired different cultural and ethnic diversities to learn from each other and adopt each other's eating habits. The staple food of some countries also reached other parts of the globe through the discoveries of new lands.

In the same way, those who migrated as a result of colonial rule to the places where colonial powers lived for a better livelihood ate what the people ate there, even though it was against their religions and faiths. Abdulrazak Gurnah's main character in *Pilgrims Way* (1988), Daud, ate what

was prohibited in Islam, “He had eaten hog meat when he was hungry, sinning against all the observances of his people. He had swallowed alcohol in defiance of his God” (54). Hence, to understand postcolonialism, it is vital to study culture. In the words of Yufeng Wang, “Culture is a key factor to define this literary theory as well as an essential point to distinguish postcolonialism from its forefathers: imperialism, colonialism, and neocolonialism” (650).

One of the most influential theorists, regarded as the father of postcolonial theory, Edward Said, through his book *Orientalism* (1978), explores the relationship between the colonizer and the colonized. Edward Said states, “The Orient was almost a European invention, and has been since antiquity a place of romance, exotic beings, haunting memories and landscapes, remarkable experiences” (1). Edward Said argues that this is because the Orient is just next to Europe and was once a place where the wealthiest colonies of Europe existed. The past is glamorous, and it’s good to talk about the past; hence, Europeans like to talk about their former colonies and give representation to those colonies or the Orient from their perspective. Moreover, the former colonies are an integral part of Europe as they have influenced its culture. Said further states, “The main thing for the European visitor was a European representation of the Orient and its contemporary fate” (1). Western writers have described the East or colonies as a backward place that knows nothing about science and culture. In a way, it is in the hands of former colonial powers to project the former colonies how they want to. How BBC is projecting the former colonies in different sections and what was projected in the movie ‘Slumdog Millionaire’ are examples of how former colonies are projected and how the former colonizers are still controlling the cultural representation of the former colonies in the world around them.

Reading about the East makes a researcher realize that it is where Europe's most prosperous and oldest colonies existed, and it is a great source of languages and culture. The

Western world is represented in the East through its style and administration. The type of administration colonial power gave through their bureaucracies was new to the East. This system of bureaucracy introduced a new culture of work to the colonies. This new system also controlled the education system in the colonies they ruled. The type of education delivered by Europeans in different colonies around the globe helped the Europeans in the colonization process. The educational system provided by colonial rule helped in cultural imperialism. Because of this education system, the colonized lost their freedom to think and act. It was the result of the educational system of colonial rule that the people of colonies couldn't think freely as they were always under the influence of the oppressor (the colonizer). In *Orientalism*, Edward Said remarks:

My contention is that without examining Orientalism as a discourse one cannot possibly understand the enormously systematic discipline by which European culture was able to manage – and even produce – the Orient politically, sociologically, militarily, ideologically, scientifically, and imaginatively during the post-Enlightenment period. Moreover, so authoritative a position did Orientalism have that I believe no one writing, thinking, or acting on the Orient could do so without taking account of the limitations on thought and action imposed by Orientalism. In brief, because of Orientalism the Orient was not (and is not) a free subject of thought and action. (3)

This type of education system gave birth to racism and Eurocentrism in the colonial world. Some people liked this type of system, but others opposed it through different means. Annie Hickling-Hudson, in her research paper, states, “Others contest the racism and oppression of that history by means of art that celebrates the African characteristics that used to be despised, and through songs articulating suffering, resistance, hope and liberation” (202-203). From an Indian perspective, artists, musicians, and writers wrote about hope and freedom during colonial rule.

It is important to be economically strong if one wishes to have power. The one who controls business also controls the economy. Most of the European powers that came out of Europe came out for business purposes, which was the result of the Industrial Revolution in the West. Westerners needed raw materials and markets for industrial growth. Both things were given by the Orient. The Occident never gave a helping hand to the local industry; their main focus was to uplift their industry and deindustrialize the economy of the Orient. To uplift the industry, state patronage is needed. Baru writes:

It is commonplace that state intervention is a necessary element of the process of capitalist development both in metropolitan capitalist economies and in post-colonial economies. State intervention has not only influenced the pace of capitalist development but has also shaped the nature of that process. Needless to add, there is no unique relationship between state and industrialization or state and capital. The experience of different countries would differ not only due to divergences in the overall economic structure of various countries but also due to the fact that process of industrialization is initiated at different points in time in different countries. Further, one must add, that in the process of such 'uneven' capitalist development some nations emerge as the 'advanced' or 'dominant' powers while others are left behind and subordinated or colonized. Hence, the role of state intervention in each of these cases would also differ on account of the historically specific conditions under which capitalist industrialization takes root. (143)

Historically, it was European powers who dominated the Orient and the industry in colonies, but after the Second World War, along with Europeans, the USA dominated in every sphere of life. Edward Said clearly speaks about this trend in his book *Orientalism*, "From the beginning of the nineteenth century until the end of world war II France and Britain dominated the



Orient and Orientalism; since world war II America has dominated the Orient, and approaches it as France and Britain once did” (4). Today, America dominates everywhere and has surpassed the Europeans.

The relationship between the East and the West is one of power and authority. The Europeans ' feeling that they were superior to other races gave them the upper hand and made them think that there would be no resistance from the East. This hegemony gave the upper hand to the Europeans, and they thought that the Orient could never speak about itself. Hence, it is the Occident that represents the Orient's emotions, presence, or history. In *Orientalism*, Edward Said states:

It is hegemony, or rather the result of cultural hegemony at work, that gives Orientalism the durability and the strength I have been speaking about so far. Orientalism is never far from what Denys Hay has called the idea of Europe, a collective notion defying “us” Europeans as against all “those” non-Europeans, and indeed it can be argued that the major component in European culture is precisely what made that culture hegemonic both in and outside Europe: the idea of European identity as a superior one in comparison with all the non-European peoples and cultures. (7)

The main reason Europeans thought that they were superior was because there were functional democracies in Europe, whereas monarchs and dictators still ruled the East. Hence, the Orient, who had already been oppressed, considered the Europeans superior to themselves because of their technological advancement; hence, the colonized didn't hesitate to accept the Occident as culturally superior. According to Said (qtd. in Hamad), “Orientalism vehemently accentuates the disparity between the west, their theories, social orders, literary pieces, the Orient political history,

tradition, norms, ideology, religion, and destiny. It dramatically reflects how the colonized adapted the cultural identity of their colonizers” (153).

Looking at colonial history, starting from the early eighteenth century, it is learned that colonial powers were as enormously influenced by colonization as were those who were colonized. Going a little deeper makes a reader realize that the result of colonialism is not only one-way traffic but rather two-way traffic. Both the parties (colonizer and the colonized) shared ideas, goods, and people, which ultimately affected the politics and culture of both the colonizer and the colonized. For example, in today’s Britain, the most popular food is Indian food. A person with a family history of migration from India is the Prime Minister of the United Kingdom. Also, the first person from the most cosmopolitan city in the United Kingdom is a person with a family history of migration from Pakistan. This means that the topmost position in London (the biggest city and the capital of the United Kingdom) and the topmost position in the politics of the United Kingdom go to the people with a colonial past. Edward Said in *Orientalism* pronounces the mixing of cultures of the East and the West, “For the students of literature and criticism, Orientalism offers a marvelous instance of the interrelations between society, history and textuality; moreover, the cultural role played by the Orient in the West connects Orientalism with ideology, politics and the logic of power, matters of relevance, I think, to the literary community” (24). There were also cultural and political changes in the East due to the arrival of colonial powers. Robles pronounces, “Despite the systematic study of Chinese archives, the application of scientific text analysis and less Eurocentric comparative research methodologies— emphasis continued on the role of Western aggressions in China. The whole of Chinese history was interpreted on the basis of the significance of these aggressions” (11). The amalgamation of different cultures has created a narrative that needs a study on this new trend of blending cultures. Hence, Gare states, “The present world

situation now requires is an effort to create a new, more complex, post-Eurocentric grand narrative based on, and facilitating, a new appreciation of the diverse cultures that have developed throughout the world” (309).

In *Orientalism*, Edward Said mentions a debate in the House of Commons and observes that there is no need to feel that the West is superior to the East. “What right have to take up these airs of superiority with regard to people whom you choose to call Oriental?” (31). Many countries or civilizations ruled by the Occident were once great civilizations. They not only ruled efficiently but gave many things to the world. If we look at Egypt, it was once a great civilization that introduced the world to modern medicine and architecture. The great pyramids are the examples of great Egyptian architecture. “When most people think of Egypt they think of the pyramids, these monuments remain thousands of years after they were built. To build pyramids Egyptians needed an understanding of engineering, mathematics, science, and technology” (Chandramouli et al. 267). It proves that Egyptians were much more advanced than the rest of the world when pyramids were constructed. The same was the case with another Eastern civilization, India. In India, world-class universities were established where people from many parts of the world came to gain knowledge at a time when the West was a land of nomads. “Nalanda always remained the head institution for higher studies and research for a period of nearly one thousand years in different branches of knowledge” (Kumar 65). The civilizations of the East were indeed great, but because of no concept of self-government, they lost their shine with time. The concept of self-government gave the West the upper hand, and with time, advancement and development came to the West. Edward Said pronounces:

You may look through the whole history of the Orientals in what is called, broadly speaking, the East, and you never find traces of self-government, all their great centuries –

and they have been very great – have been passed under despotisms, under absolute government. All their great contributions to civilization – and they have been great – have been made under that form of government. Conqueror has succeeded conqueror; one domination has followed another; but never in all the revolutions of fate and fortune have you seen one of those nations of its own motion establish what we, from a Western point of view, call self-government. (33)

The Westerners had the knowledge of the East; they had the knowledge of how the East rose and how it declined. Hence, it was easy for them to dominate and have authority over the East. The knowledge gave the Western powers the upper hand, and they knew the East better than the East knew the East. The Occident believed that the Orient was a subject race, and by occupying them, the Westerners did a great favor to the Orient as the Orient was brought out of the terribleness of their past. In *Orientalism*, Edward Said, while speaking about Western superiority, states, “Egypt in particular was an excellent case in point, and Balfour was perfectly aware of how much right he had to speak as a member of his country’s parliament on behalf of England, the West, Western civilization, about modern Egypt. For Egypt was not just another colony; it was the vindication of Western imperialism” (35). Edward Said points out the Western mentality, which considers Egyptian progress to be the result of Western occupation. Colonial powers were of the opinion that Egypt was much lower economically and had been degraded financially so low that it couldn’t stand even among the Oriental countries. Still, because of the efficient rule of the English, Egypt prospered and grew economically. The Occident considered that the Orient must be dominated. It means having their land occupied and their internal affairs controlled by the Occident.

It is said that 'Knowledge is power, and power is knowledge.' Knowledge of the Orientals made it easy for the Western powers to rule, and more knowledge gave them more power, ultimately increasing Western powers' profit. The primary purpose of the Occident was commerce and making money. Knowledge of the Orient informed the Occident that the Orient of different parts of the world is the same. Maybe they have a different geography, perhaps of other races, or their customs are different, but the Orient are the same. In *Orientalism*, Edward Said observes, "One of the convenient things about Orientals for Cromer was that managing them, although circumstances might differ slightly here and there, was almost everywhere nearly the same. This was, of course, because Orientals were almost everywhere nearly the same" (37-38). Managing the Orient was the same, whether in India, Egypt, or other parts of the world, as because of no self-government, the Orient had become a subject race. This represents that the Occident had made some images and concepts about the Orient. Occidents have a set frame of mind about the Orient, and they feel that Orientals are mentally and psychologically weak. According to Sir Alfred Lyall (qtd. in Said), "Accuracy is abhorrent to the Oriental mind. Every Anglo-Indian should always remember that maxim. Want of accuracy, which easily degenerates into untruthfulness, is in fact the main characteristic of the Oriental mind" (38). Said further states that Westerners consider the Orient illogical and incapable of finding the most straightforward solutions. Orientals also lack energy and are very unkind to animals. Said observes that Westerners consider the Orient generations to be far from modernity.

"When Edward Said's '*Orientalism*' was published in 1978, it caused intense debate in academic circles. Said's work was the first comprehensive study on how the East appeared in the West, how it was interpreted and how it was transferred to the world of imagination" (Colak 112). In his book *Orientalism*, Edward states that Orientalism, which originated in the West, is an

occurrence that has been taking place for many centuries. “In the Christian West, Orientalism is considered to have commenced its formal existence with the decision of the Church Council of Vienne in 1312 to establish a series of chairs in “Arabic, Greek, Hebrew, and Syriac at Paris, Oxford, Bologna, Avignon, and Salamanca” (50). Orientalism is not only a study of the Orient or the East by professional Orientalists but also the study of the Orient's language, culture, and geography. We may say that Orientalism is a science that studies the East and does research for the East. For centuries after the chairs in different languages were established in various universities, Orientalism mainly remained the study of languages and religious scholars:

By and large, until the mid-eighteenth century Orientalists were Biblical scholars, students of the Semitic languages, Islamic specialists, or, because the Jesuits had opened up the new study of China, Sinologists. The whole middle expanse of Asia was not academically conquered for Orientalism until, during the later eighteenth century, Anquetil-Duperron and Sir William Jones were able intelligibly to reveal the extraordinary riches of Avestan and Sanskrit. By the middle of the nineteenth century Orientalism was as vast a treasure-house of learning as one could imagine. (Said 51)

In *Orientalism*, Edward Said explained how the East became known to the West, “Consider how the Orient, and in particular the Near Orient, became known in the west as its great complementary opposite since antiquity. There were the Bible and the rise of Christianity; there were travelers like Marco Polo who charted the trade routes and patterned a regulated system of commercial exchange” (58). Hence, it can be said that Europe learned about the Orient mainly through travelers, commercial activity, and the spread of Christianity. Although Christianity existed for centuries before the Western world started colonizing societies, Christianity and colonialism helped each other spread. The Berlin Conference, which occurred in 1884, formally

started colonialism in Africa. The philosophy behind colonialism was that it was the primary responsibility of the advanced societies of the European world to civilize the backward societies. The aim of Christianity was also to improve the quality of life of the pagans and to make them more civilized. "Christianity in some colonial cases is viewed as the religious arm of colonialism because both of them have almost the same mission which works side by side, that is to improve the non-European world" (Iskarna 184).

The European view of civilization considered Africans culturally inferior, and they also felt that Africans could not civilize themselves. Hence, this mindset led to the ruthless, decisive takeover of Africa. Africa was technologically inferior to its powers and needed more organization to fight with the Europeans. As a result, Africa fell to European Powers. Though European countries such as the United Kingdom and France wanted to reform and educate African people, Christianity, trade, and commerce took over. Christianity was the face of advanced and civilized European culture in Africa and was a significant force in the colonization of Africa. Though Christian missionaries have nothing to do with the ambition of power, it was under the cover of Christianity that the Western powers exploited and conquered Africa. Christianity came as a religion of reforms. Schools, hospitals, and churches were established by the missionaries to reform the lives of Africans.

As a result, Christianity became the religion of many African countries. With colonialization, oppression also came, and many of the Oriental writers started writing about colonial oppression. Many Oriental writers produced literary works encouraging the societies to stand up against the colonial discourse established by the Europeans. "African writers, such as Chinua Achebe, Wole Soyinka, Nadine Gordimer, J.M. Coetzee, Ngugi wa Thiongo's, and Okot

p'Bitek, in their works present Christianity in cooperation with colonialism as the projects that actually do not bring improvement but destruction" (Iskarna 185).

In *Orientalism*, Said writes, "Orientalism is not only a positive doctrine about the Orient that exists at any one time in the West; it is also an influential academic tradition (when one refers to an academic specialist who is called an Orientalist), as well as an area of concern defined by travelers, commercial enterprises, governments, military expeditions" (203). Reading Said, the reader realizes that Orientalism is a political belief purposefully put on the Orient because the West is much stronger than the East, and the East couldn't have a say. The Orient, in comparison to the West, is backward in science and industry; hence, whatever right or wrong is written about the East is done by the vested interest of the West. The study of the Orient by the Occident about the backwardness of the Orient is associated with the biological bases of inequality based on race. The Oriental identity is described in the Western world as a bizarre, disappointing, and backward society. "Orientals were rarely seen or looked at; they were seen through, analyzed not as citizens, or even people, but as problems to be solved or confined or – as the colonial powers openly coveted their territory – taken over" (Said 207). The Westerners and the Church took the Orient as an uncivilized society that needed to be reformed through social reforms and the establishment of schools with modern education and health clinics. The knowledge of the Orient also helped the Occident in the colonization process. "Orientalism is a Western style for Orientalizing the Orient, i.e. how from knowledge of the Orient particularly from nineteenth century the Orient is defined by a set of recurring images and clichés and how afterwards this knowledge of the Orient is put into practice by colonialism and imperialism" (Moosavinia et al. 103)



Looking at why Westerners succeeded in making colonies in almost every part of the planet, the reader realizes that it happened because of their adventurous nature and courage.

Kipling wrote (qtd. in Said):

Now, this is the road that the White Men tread.  
 When they go to clean a land.  
 Iron underfoot and the vine overhead  
 And the deep on either hand  
 We have trod that road – and a wet and windy road –  
 Our chosen star for guide.  
 Oh, well for the world when the White Men tread  
 Their highway side by side! (226).

White men succeeded because they were ready to go to war and to kill and to be killed. They were not afraid of the dangers and challenges of new lands and new people. They also knew the customs and cultures of the Orient. In *Orientalism*, Said states, “Oriental belonged to the system of rule whose principle was simply to make sure that no Oriental was ever allowed to be independent and rule himself. The premise there was that since the Orientals were ignorant of self-government, they had better be kept that way for their own good” (228). The Orientalists studied the Orient and looked deeply into the character and beliefs of the Orient. Moreover, the Westerners had white skin color. When they went to rule the Orient, they were distinguished by their color, which gave an impression that they were superior and knowledgeable through their conduct and appearance. Edward W. Said states:

The Nineteenth century, with its new sense of power and superiority, seemed to clang the gate decisively in the face of their design. Today, on the other hand, there are signs of

change. Oriental literature has begun to be studied again for its own sake, and a new understanding of the East is being gained. As this knowledge spreads and the East recovers its rightful place in the life of humanity, oriental literature may once again perform its historic function, and assist us to liberate ourselves from the narrow and oppressive conceptions which would limit all that is significant in literature, thought, and history to our own segment of the globe. (256)

Oriental literature has again taken the front seat; it is probably because the Orient has become a new challenge that also influences the culture and politics of the West. The migrants from Eastern countries to the West have influenced the politics and culture of the West. It's happening because of large migration from the East, and because of migration of the Orient to the West, the study and research on the Orient have gained popularity. "Migration as well as ethnic and religious diversity research are younger research fields in Europe" (Andersson and Schmidt 515). In many Western countries, migrants from the East have influenced the culture and politics of the West. If we look at the case of Canada, the migration from India has not only influenced Canada's politics but also influenced Canada's foreign policy. It is a matter of fact that Europe dominated the East or the Orient, but now the ground has shifted:

The West has need of the Orient as something to be studied because it releases the spirit from sterile specialization, it eases the affliction of excessive parochial and nationalistic self-centeredness, it increases one's grasp of the really central issues on the study of culture. If the Orient appears more a partner in this new rising dialectic of culture self-consciousness, it is, first, because the Orient is more of a challenge now than it was before, and second, because the West is entering a relatively new phase of cultural crisis. Caused in part by the diminishment of Western suzerainty over the rest of the world. (Said 257)

Frantz Fanon, one of the most prestigious thinkers of his time, spoke against colonial rule. He was born in a French colony called Martinique in the Caribbean. Fanon had witnessed the racial abuse by the French of the Martiniquan people, which made him alienated, and the feeling of revulsion against the European colonial racism generated inside him. Martinique is under France, but according to Fanon, the people of Martinique couldn't fully adopt the ways of white people. The only similarity is the French language. In his book *The Wretched of the Earth* (1961), Fanon describes the effects of colonization. He details the impact of colonization on people and nations, culture, and politics. He also explains how the cultural, political, and social movements help in the process of decolonization.

Fanon observes that the colonizers made the natives realize that the native culture was inferior, so the natives needed to adopt the elite European culture. The colonizers decided to create kinglets from the natives who could serve the purpose and help them establish colonial rule. "The European elite undertook to manufacture a native elite" (Fanon 7). For this purpose, they picked the young from noble families of natives and taught them Western culture, language, and style. The same thing happened in Martinique, where Fanon grew up:

Assimilation and French education were intertwined. Martinican children read the same books and took the same examinations as white students in metropolitan France. Their classrooms were decorated with pictures of the wine harvest in Bordeaux and winter sports in Grenoble. They were taught the history of France as if it were their own history. Fanon and his brothers learned French patriotic songs. French culture was exalted to the skies; French language, French literature, French history, French mannerisms were accepted with uncritical adulation as the only legitimate way of life. (Hansen 27)

This continued for some time, but the educated class soon started speaking against colonialism. The Europeans thought that it was because they taught them to talk, and they took pride in it. Europeans also thought that since the natives are speaking hence they need not worry at all as ‘dogs that bark, don’t bite’. But because of education, a new generation of thinkers came up. This new generation understood the plan of Europeans, “You are making us into monstrosities; your humanism claims we are at one with the rest of humanity but your racist methods set us apart” (Fanon 8).

The colonialists had developed the policy to divide the natives. The puppets in the hands of colonies, the upper working class, who were always in a good position in terms of lifestyle, favored Europeans. However, the peasantry class was unhappy as the development work stopped. Hence, in order not to die of hunger, they stooped up against the colonial rule and demanded the destruction of the colonial structure. It was a political awakening. Similarly, the non-cooperation movement in India was also a peasant’s movement and a political awakening:

The peasants of Gujrat were the ones that actively participated in the movement. Krishna Das, a close associate of Gandhi, has stated that the peasant awakening in Gujarat was “at once massive and tightly-controlled and disciplined”. The discipline of non-violence fitted in perfectly with the Patidar peasant proprietors as a more revolutionary movement could have raised concerns over how to establish and maintain control over the lower caste and/or tribal agricultural labourers. The mass movement touched a large segment of the population which was till recent times out of the political arena. The greatest contribution of Gandhi, arguably, would be to bring politics to the interiors of the Indian society. (Gadgil 3)

Colonial powers exploited culture to gain control and establish rule. In his research paper, Igboin writes, “Colonial rule disrupted the traditional machinery of moral homogeneity and practice. The method of moral inculcation was vitiated, which resulted in the abandonment of traditional norms and values through a systematic depersonalisation of the African and paganisation of its values” (101). To have control of culture, Europeans used violence. “Everything will be done to wipe out their traditions, to substitute our language for theirs and to destroy their culture without giving them ours” (Fanon 13).

The imperial powers used methods of insecurity and fear to control the culture and traditions of the natives. Guns are pointed toward those who try to raise their voice. When one tries to control the culture of a person or society, one makes him or the society at large realize that the culture they were following is outdated and has no relevance in present times; this way makes him feel inferior, making it easy to rule. According to Said (qtd. in Zhao), “How culture of British colonialism has an effect on the discourse of Oriental culture in the form of power, how to extend power of colonialism by colonized discourse; on the other hand, he shows how cultural centralism of Europe constructs Oriental images, how to form so-called laziness, lie and irrationality of the Orient in the Western countries by discourse” (620). The influence of European culture also changed the native culture to a more considerable extent. People started using Western clothes, and the Western education system became popular. After the end of the empire, the colonial culture remained part of the native culture. Former colonies have adopted the educational system of their former masters. The language of settlers has become the language of natives, and if you go to a country once part of colonial rule, people wear what Europeans wear.

Fanon says, “Decolonization is quite simply the replacing of a certain ‘species’ of men by another ‘species’ of men” (27). Indeed, all those who fought for the nation's independence and

those who sacrificed their lives for the sake of their nation's freedom wanted a new country that could deliver without bias. However, changing the system, particularly the one established by force, is difficult. The system and culture established by colonial powers were deeply rooted in the working system of the native country. Hence, the system and work culture remained the same after gaining independence. The one who got the power started exploiting people the way Europeans did. A country can gain independence in a true sense if the social structure established by colonial powers is changed completely. Still, the new rulers were similar to Europeans, not by the color of their skin but by the ways they treated the masses and their countrymen. The culture adopted by the colonies during the colonial rule remained part of their system even when the colonizers left for Europe. “Individuals living in British India experienced more formal taxation under the purview of urban municipal boards. Such institutions were absent in the Princely States we study” (Chaudhary et al. 108). The Europeans created a new culture in their colonies, and the culture and system introduced in colonial times by colonial powers remained part of the system of countries even after gaining independence. The Europeans could create a new culture and system because they knew the natives, and they also used force against the natives to establish their system.

The colonial system was a system in which two groups lived. Fanon states, “The colonial world is a world divided into two compartments. It is probably unnecessary to recall the existence of native quarters and European quarters, of schools for natives and schools for Europeans” (29). The same was the situation in India during colonial rule. In India, the society was divided into two quarters: Britishers and Indians. ““No dogs or Indians” used to be the sign outside British establishments during the Raj” (Dhillon). There used to be many places and restaurants which did not allow Indians. Shimla was the summer capital of colonial rule in India, and the Mall Road in Shimla used to be out of reach for Indians. Such was the condition of native Indians under colonial

rule. Even in some of the schools, Indians were not allowed. Let's take the example of 'The Lawrence School Sanawar'; in Sanawar, the wards of Indian nationals were not allowed, and even the sons of kings of India were not allowed. Such was the level of discrimination and division. Even after gaining independence, the system continued, and there are schools where only the children of the elite are admitted. In the colonial world, the policeman was the official speaker of the rulers. "In the colonies it is the policeman and the soldier who are the official, instituted go-between, the spokesperson of the settler and his rule of oppression" (Fanon 29). The system continued even after colonial rule ended; even in countries where the colonialists ruled, the policeman was the dividing force between those who ruled and the masses. There is no direct contact.

The colonial rule established the division of society, and the division of classes occurred under colonial rule. The colonial rule created classes. The European places were far superior to the places where natives lived. "The settler's town is a strongly-built town, all made of stone and steel. It is brightly lit town; the streets are covered with asphalt, and the garbage-cans swallow all the leavings, unseen, unknown and hardly thought about." (Fanon 30). Whereas the places where natives lived were ugly and filthy. "The native town is a hungry town, starved of bread, of meat, of shoes, of coal, of light. The native town is a crouching village, a town on its knee, a town wallowing in the mire. It is town of niggers and dirty Arabs" (Fanon 30). Today, in former colonies, the same thing is repeated. Those who are influential and have power enjoy a luxurious life. They live in the best part of the town. The streets are clean, and there are parks and well-maintained roads. Their kids' schools provide the best education, having magnificent buildings.

On the other hand, those who are not influential lead a below-normal life, and many don't have the basic necessities. In most former colonies, most people lived where roads were not paved.

Electricity and water problems are always there. Because of this, the gap between 'haves and have not' is increasing, and the sufferer is jealous of the one who leads a luxurious life. The same was the situation with the colonized. Fanon says, "The look that native turns on the settler's town is a look of lust, a look of envy; it expresses his dreams of possessions – all manner of possession: to sit at the settler's table, to sleep in the settler's bed, with his wife if possible" (30). This creates bitterness among the two, and this bitterness leads to clashes. In countries that were colonies, the same feelings are experienced. The division colonial culture has created among the masses is beyond repair. This division is also increasing among the people of former colonies, and it's a big problem for most former colonial countries. The world that has been divided into classes and compartments by colonial rule is becoming a world that is not livable, and most of the former colonies are suffering because of it. It leads to clashes and many times, these clashes become ethnic, which results in a lot of violence.

The native society is described as one with no ethics and values. It means a native is a person who represents backwardness and is the enemy of all progress. Moreover, the traditions and customs of natives are described as the source of poverty. Hence, to give them value, Christianity came as a proper tool. Christianity helped establish colonial rule so that the natives realized that the Europeans' way of life was the natural way to lead a life. Fanon states, "The Church in the colonies is the white people's Church, the foreigner's Church. She does not call the native to God's way but to the ways of the white man, of the master, of the oppressor" (32). The Europeans wanted to establish their rule and expand their business by controlling the economy; on the other hand, the Church wanted to expand Christianity. For this purpose, both needed each other's help. The missionaries established schools and health centers with the help of money given by colonists and showed the brighter side of Europe to the natives. The Church showed the



importance and value of European values and systems. “Missions enjoyed considerable colonial privileges. Their educational system and medical service were subsidized by the colonial government” (Jong 6). Today, Christianity is the biggest religion in the world; it wouldn’t have been possible without the support of colonial powers. Wherever colonial powers went, Christianity grew. The Church and missionary institutions were the face of peace and harmony, which helped the colonial powers expand. Church and colonial powers helped each other win the natives in their respective fields.

To go to a new place and to establish rules is never easy. The natives never liked the outsider's interference in their day-to-day activities. Hence, the colonial powers used barbaric methods to control power and establish their rule. The settler not only used force to gain control over the natives but also used psychological methods to destroy his honor. “While the settler or the policeman has the right the live-long day to strike the native, to insult him and to make him crawl to them” (Fanon 42). The natives were divided into tribes, and their tribal fights didn’t allow them to unite and fight against the oppressor. Tribal feuds only helped the colonial powers to establish their rule. “The history of European imperial expansion since 1500 was a blood-soaked affair is a truism. Identifying the dynamics of the armed clashes, ‘pacifications’, reprisals and, on some occasions, genocides that comprised this bloodletting is much harder” (472). Europeans didn’t hesitate to use brutal force to have control over territories. The most important thing for the Europeans was land, which gave them everything. This land gave them the market and helped them to grow their economy. The control over land also gave them the authority to beat the native freely and the power to arrest him. The regular insults by the outsiders who were ruling them forced the natives to unite, leave the old grudges behind, and unite against the oppressor. “When a native is tortured, when his wife is killed or raped, he complains to no one. The oppressor’s

government can set up commissions of inquiry and of information daily if it wants to; in the eyes of the native, these commissions do not exist” (Fanon 73). The native loses faith in the colonial justice system and decides to unite and stand up against the outsider.

The oppression by colonial forces of the natives makes the natives raise their voices and stand up against the oppressive rule. Colonial rule was authoritarian and not accountable to anything. Hence, the native needed to raise their voice against this oppression. Sometimes, this voice takes the shape of violence, and sometimes, it gives birth to political parties. In colonial countries, political parties are the child of colonialism. “What are the forces which in the colonial period open up new outlets and engender new aims for the violence of colonized peoples? In the first place there are the political parties and the intellectual or commercial elite” (Fanon 46). Members of these political parties were educated people. Some of them were lawyers, some were educationists, and some were those who controlled the economy. These political parties were formed to get the rights of natives. They wanted a dignified life for the natives and a life where natives should not suffer in the hands of colonial powers. They didn’t believe in violence but in the electoral process, where the power of the vote decides the future of a generation. They advocate for self-determination and self-government. They are not the advocates of armed struggle. All the natives who benefitted from the colonial rule or worked for the colonial rule and worked in different sectors were part and supporters of these political parties. They wanted the political parties to raise their demands before colonial powers. The political parties also advocated for reforms in various sectors and the freedom of the press. Looking at colonial rule in India, it is learned that the formation of the Indian National Congress was to give voice to natives. “The credit for organizing the first meeting of the Indian National Congress goes to A.O. Hume who was a retired English Civil Servant. His view that the emergence of educated class should be accepted as

a political reality and that timely step should be taken to provide the right channel to the expression of the grievances of this class” (Mandal 95). Indian National Congress was against any means of violence and always advocated non-violent methods and negotiation while raising the voices of ordinary people and speaking against the oppression of colonial rule in India.

In the past, it was easy to control the nations. Most nations away from modernity were leading a simple life; even a small contingent of armed forces from advanced countries could occupy a large part of the population. Europeans could get raw materials from colonized countries for industry because, at that time, Europe was going through the development of industry. “Capitalism, in its early days, saw in the colonies a source of raw materials which, once turned into manufactured goods, could be distributed on the European market” (Fanon 51). The natives, through education, understood that the foreigners were taking away their natural wealth. Hence, the natives tried to gain independence through all means. Within a short period since they got independence, the people of newly formed countries understood that the independence they fought for and their struggle to get independence was not worth it. “Ninety-five percent of the population of under-developed countries, independence brings no immediate change” (Fanon 59). The regime changed, but the system remained, “Corruption in developing countries has deep historical roots that go all the way back to their colonial experience” (Angeles and Neandis 319).

Moreover, the struggle to get political power remained there, as power was the best way to control the resources. Escosura, while writing about Colonial Independence and Economic Backwardness in Latin America, states, “Political turmoil did not end with independence” (2). The European powers never wanted strong political and economic institutions in their colonies; hence, the newly independent countries never progressed as they inherited a weak system. “The fundamental reason for persistent underdevelopment and stagnant economic growth back to weak

institutions that countries inherited from colonial times” (Olsson 534). Colonial powers go away, but the system they establish stays. This system brings difficulties to new governments. Bayeh, while discussing the problems faced by Africans because of colonial inheritance, states, “What African states inherited from their colonizers is their undemocratic and authoritarian rule. Since the very purpose of Europeans was to exploit the resources of Africa, they employed undemocratic system of administration which is something forcefully imposed from the above” (90).

Even after gaining independence, the former colonies are not independent in the true sense. They are still not independent because they can’t independently make foreign and economic policy decisions. “The economic aspects of the domination of developed countries constituted the core of world-systems” (Kalaska and Wites 1810). They always depend on the West, and this dependency doesn’t allow them to be neutral during times of crisis:

When every three months or so we hear that the 6th or the 7th flotilla is moving towards such-and-such a coast; when Khrushchev threatens to come to Castro’s help with rockets; when Kennedy decides upon some desperate solution for the Laos question, the colonized person or the newly independent native has the impression that whether he wills it or not he is being carried away in a kind of frantic cavalcade. In fact, he is marching in it already. (Fanon 60)

Third-world countries can’t be neutral; they have to take the side of the powerful. They can’t be neutral as they are not military powers, so it is against wisdom to expect them to be neutral. On the contrary, the leaders of these newly formed independent countries are given respect and a grand welcome by their former masters and other developed countries as these newly independent countries are great markets. “The governing classes and students of under-developed countries are gold mines for airline companies. African and Asian officials may in the same month follow a

same course on socialist planning in Moscow and one on the advantages of the liberal economy in London or at Columbia University” (Fanon 65).

Fanon states, “In capitalist countries, the working class has nothing to lose; it is they who in the long run have everything to gain. In the colonial countries the working class has everything to lose” (86). The working class mostly lived in cities. It is a class that helps the colonizer to colonize. This class consists of those who are essential to run the colonial system. This working class consists of drivers, mechanics, factory workers, health workers, sailors, etc. This working class is also behind the rise of nationalist political parties. The Nationalist political parties are the product of people who live in towns and cities. Hence, the political parties stayed away from the rural class. As a result, people from rural areas and political parties stayed away from each other, and there was mistrust. If we look at the reason for this mistrust, we realize that the settlers or colonizers had established themselves quickly in rural areas. The reason behind colonialism gaining strength in rural areas is this that the rural class was still living in old medieval style where landlords were controlling everything, hence it was easy for the European powers to come and establish themselves.

When the educated people affiliated with political parties tried to make inroads in the rural areas, the feudal leaders stopped them. They became a wall between the political parties and the colonizers. These feudal leaders thought that these political parties would take the power from their hands. “Their enemy is not at all the occupying power with which they get along on the whole very well, but these people with modern ideas who mean to dislocate the aboriginal society, and who in doing so will take the bread out of their mouths” (Fanon 88).

Traditionally, people living in rural areas didn't leave their places. The process of colonization introduced the industry to colonial people. With the introduction of industry, people from rural areas started going out to earn a livelihood. Initially, people went out from villages to cities and went out of their cultures and geographies. Moving away from one place to another is never easy. Migration takes place mostly in search of a better livelihood. According to Massey (qtd. in Bose & Satapathy), human migration is "a social process that involves the consensual demarcation of lines in space by a human community that is ratified, supervised, and enforced by civil authority" (474). Those who migrated initially suffered, but subsequently, they progressed and changed the politics of the countries they migrated to. "Diasporas are being courted by state policy makers, heralded by international organizations such as the World Bank, and increasingly seen as influential global actors" (Adamson 291). The diaspora have been associated with economic development, but they, too, have shaped and influenced the political space of the country they migrated to. Looking at the migrants from the Indian subcontinent, it is clear that they have changed the politics of the countries they migrated to.

Reading Fanon clarifies that the working or middle-class townspeople support the political parties. Since this working class was also helpful for the colonial powers to run the system, they were most favored. Trade unions were also created by this working class for the working class, and these unions were also favored by the colonial powers. Pirotta states, "On September 17, 1930, Lord Passfield (formerly Sidney Webb), Secretary of State for the Colonies, issued a directive, urging all colonial governments to take appropriate measures to encourage the existence of trade unions" (29). These trade unions became national unions when the final struggle for freedom started. These trade unions supported the political parties in getting independence. Hence, these unions became a dynamic element in the freedom struggle. During colonial rule, these trade unions

were potent. Fanon observes, “During the colonial phase, the nationalist trade union organizations constitute an impressive striking power. In the towns, the trade unionist can bring to a standstill, or at any rate slow down at any given moment, the colonialist economy” (96). Most of the Europeans lived in towns and cities. Hence, the strikes by these unions made the life of Europeans difficult to a great extent. Since the trade unions were confined to the towns and cities only, the rural areas knew little of these unions, and the importance and power of these unions were not known outside the boundaries of cities and towns. After gaining independence, these trade unions realized that they were left with very little work as the main task of a newly formed country was nation-building. Soon, trade unions realized that they couldn’t only be limited to the working class. Fanon mentions that unions decided to play a role at the national level, “Isolated by their very nature from the country people, and incapable of giving directions once outside the suburbs, the unions became more and more political in their attitude. In fact, unions became candidates for governmental power” (97). In Sierra Leone, trade unions helped union leaders to win elections and gain power:

Akinola-Wright, the President of the Sierra Leone Council of Labour, was nominated to the Legislative Council. Other leaders and founders of political parties who made their names in the trade union movement include Siaka Probyn Stevens, present President of Sierra Leone and one-time Secretary General of the Sierra Leone Council of Labour, and also Marcus Grant, one-time General Secretary of the Sierra Leone Artisans' Union. It was through the labour movement that Stevens and Grant acquired the publicity which enabled them successfully to contest seats in the national legislature. (Amolo 37)

After independence, the unions became political entities and opposed many things of their governments. Fanon, while writing about the role of union leaders who became politicians after

independence, states, “They protest against the maintenance of foreign bases on the national territory, they denounce trade agreements, and they oppose the national government’s foreign policy” (97). This way, instead of becoming strength and support for the newly formed government, which was focused on the building of a nation, they became a liability for their government and country.

The fight against colonialism wasn’t because of the sense of nationalism, but it was because of the treatment given to natives by the colonial powers. The colonial powers could exploit the natives because the native intellectuals were silent. Hence, the middle class supported the political parties and took over from the colonial powers. Political parties aimed to get independence. These political parties motivated the masses to get independence, but they knew nothing about how they would take their country forward. Fanon writes, “When such parties are questioned on the economic programme of the state that they are clamouring for, or on the nature of the regime which they propose to install, they are incapable of replying, because, precisely, they are completely ignorant of the economy of their own country” (121). Many African countries couldn’t run their countries after gaining independence because they failed economically. Pierre Englebert, while writing about the failure of newly formed countries, writes:

There has been no shortage of theories to explain this weak performance, from dependency-inspired approaches which stressed Africa's unequal insertion in the world capitalist economy (Rodney 1972; Amin 1974; Organization of African Unity 1980) to rational-choice theories which laid the blame with African politicians and bureaucrats who, facing a disorganized peasantry, chose agricultural and industrial policies which served their own benefits rather than their country's development. (7-8)



The leaders of newly independent countries did not know the economy. While mentioning the inefficiency of the leaders of new countries, Fanon states, “They have nothing more than an approximate, bookish acquaintance with the actual and potential resources of their country’s soil and mineral deposits; and therefore they can only speak of these resources on a general and abstract plane” (121). Because of this mismanagement, the newly formed countries didn’t have enough doctors, teachers, engineers, etc. Hence, it became difficult for these countries to move in the right direction. It was not a new regime for countrymen, but the exact wine in a new bottle. As a result, those who used to talk about national unity started fighting with each other.

The colonialists had given a theory that native culture is backward. Science also helped this European concept of the backwardness of the colonized. The European powers gave this theory of native backwardness because it was easier to establish their rule by showing the natives as inferior. According to Theodor Herzl (qtd. in Wolfe), “If I wish to substitute a new building for an old one, I must demolish before I construct” (388). Hence, to establish their rule, Europeans demolished the morals of the natives by showing that the native culture was weak and inferior to the European culture. When the natives started thinking of throwing away the Europeans and gaining freedom, the native intellectuals went to history to find out their culture. But, this task of glorifying the native culture wasn’t easy. Fanon mentions, “Confronted with the native intellectual who decides to make an aggressive response to the colonialist theory of pre-colonial barbarism, colonialism will react only slightly, and still less because the ideas developed by the young colonized intelligentsia are widely professed by specialists in the mother country” (168). The native intellectuals knew that the glorious past was not going to change the present situation. Still, it was certainly going to help the natives escape the Western culture by which they had lost their identity. It also, in a way, rehabilitated the natives who had lost their culture and identity because

of colonialism. The colonial powers had painted the natives as uncultured and superstitious people. Still, when the natives searched for their history and culture, they realized they had a culture they should be proud of. As a result, the native writers started writing about their culture, and African literature became popular in Africa. Fanon writes, "Therefore the reply of the colonized peoples will be straight away continental in its breadth. In Africa, the native literature of last twenty years is not a national literature but a Negro literature" (170). Hence, the concept of culture became more potent than the concept of nation. The importance of culture over nation became harmful for new countries. In the Indian subcontinent, we see that the division of Pakistan was because of cultural differences. Culture became more important than the nation. The division of Pakistan took place because the communities living in two parts of Pakistan were culturally and linguistically different:

East Pakistan was largely homogeneous in its ethno-linguistic character, with the majority population identifying as Bengali and speaking the Bangla language. In terms of population too, they formed the single largest community in Pakistan. Thus, to feel adequately represented, the Bengali population demanded that Bangla be recognised as one of the national languages of Pakistan. However, the Pakistani administration was averse to adopting Bangla as a national language. (Deb 60)

Gaining independence from colonial powers was never easy for the natives. Natives went through a lot, and because of this mental torture, mental disorders developed. Fanon tries to find the reasons behind the mental disorders during and after colonialism, "Because it is a systematic negation of the other person and a furious determination to deny the other person all attributes of humanity, colonialism forces the people it dominates to ask themselves the question constantly: 'In reality, who am I?'" (200). When a person doesn't know who he is and goes through the agony of an identity crisis, it's obvious for him to get mental disorders.

Moreover, the ruling class, or we can say the Western powers, are always in confrontation with the natives. Keller, while describing this struggle, states, “Under colonialism, where the ruling state is in almost constant tension with the population, the position of psychiatric knowledge becomes even more complex” (297). The psychological problems increase in situations where men of different races and cultures constantly challenge each other. Fanon, while describing the liberation war of Algeria, mentions the increase in mental disorders among the Algerians. Fanon describes an Algerian taxi driver who helped the nationalists in the struggle against colonialism. Because of the fear of colonial powers, he ran away. After two years, he got to know about the rape of his wife by French soldiers. He was dejected and broken, he felt that his wife has been raped because of him. With time, he developed mental disorders. Fanon, while describing his mental condition, says, “From the second day on, the screen of optimism melted away, and what we saw was a thoughtful, depressed man, suffering from loss of appetite, who kept to his bed. He avoided political discussion and showed a marked lack of interest in everything to do with the national struggle” (205-206).

Homi K Bhabha, one of the most influential figures in contemporary postcolonial studies, speaks on hybridity and mimicry and discusses the surfacing of new cultural forms from mixing societies. Bhabha argues that colonialism is not a thing of the past, but the colonial past and the culture that it produced are still transforming societies. The natives, or the culture and society that is colonized, imitate and bring some of the things from the culture and society of the colonizers. The colonized society imitates the colonizer as he feels Western society is better than his. It took a lot of effort by the colonizers to make a native feel that the native culture was inferior and backward to that of the Europeans. After publishing his book, *The Location of Culture*, Bhabha became a prominent name in postcolonial theory. In his book *The Location of Culture*

(2004), Bhabha argues that cultural production is always the most productive in a dilemma. To prove his point, he uses the concepts of mimicry and hybridity. He uses the term hybridity to discuss identity in colonialism and after colonialism. Bhabha uses mimicry to discuss how the colonized copies the colonizers in everything. The amalgamation of two cultures and copying one culture by another contribute to what he says.

Neocolonialism is an idea that states that the influential countries or the countries that once made colonies in different parts of the world continue to have their influence over the countries that are still developing. This influence is through economic, military, and diplomatic mechanisms. Homi K Bhabha, in his book *Location of the Culture*, states, “I am equally convinced that, in the language of international diplomacy, there is a sharp growth in a new Anglo-American nationalism which increasingly articulates its economic and military power in political acts that express a neo-imperialist disregard for the independence and autonomy of peoples and places in the third world” (30). Today’s economic supremacy and exploitation by former colonial powers or powerful countries through their economy and military are recognized. Looking at the actions of powerful nations like America, it is learned that what America and its allied forces did in the Middle East during the Gulf War was to gain economic gains through military power. The same thing was done by NATO forces in Libya. In Libya, NATO forces attacked the regime of Muammar Gaddafi to get diplomatic domination in the region through military strength.

In his research paper, Naglaa Abou-Agag, while talking about the influence of neocolonialism, observes, “Our present context is characterized by the appearance of cultural, political, and economic relations that serve the interests of neocolonial powers which are to be seen not only in terms of states and governments but also with reference to multinational corporations, non-governmental organizations” (25). There is a Western influence on the culture

of the East. This influence is because the Eastern countries, which were under Europeans, tried to copy the Europeans in everything, which affected their culture and way of thinking. The cinema of the West also has an influence on the East, and when we look at the film festivals of the West, we understand the Western influence on the culture of the East and how the awards to certain films capture the market in the East. Bhabha has captured this trend and comments, “An Indian film about the plight of Bombay’s pavement-dwellers wins the Newcastle Festival which then opens up distribution facilities in India” (31). After colonization ended, mainly after the Second World War, a new type of modern colonialism started, which controlled the world economically and diplomatically, and the process continued.

The struggle of the natives to get freedom from the imperial powers provokes the Western concept of Westerns being developed and civilized. This concept of Western superiority is challenged because it is against wisdom to expect a progressive and civilized society to be cruel to the weak. Social reality is exposed by colonizing a society or culture and by oppressing that society for economic gain. West has always advocated social equality, but the process of colonization and the way the colonized were treated by the European powers had put a big question on the concept of social justice in the Western world. Bhabha states, “The state of emergency in which we live is not the exception but the rule” (59). This statement describes the plight of the oppressed as the colonial conditions in which the native lives are against the idea of humanity, which West had been advocating from the very beginning. The oppression by the imperial powers makes the natives hate the settlers or the colonizers, as the native feels that the settler will take his place and the native will lose his identity. The process of colonialism posed a significant threat to the identity of the natives, and the natives became highly insecure about losing their culture along with losing their identity. In the words of Bhabha, “When their glances meet he [the settler]

ascertains bitterly, always on the defensive, “They want to take our place.” It is true for there is no native who does not dream at least once a day of setting himself up in the settler’s place” (63). It has been noticed that the natives are always fearful of losing their identity and culture to unwelcoming settlers or outsiders. If we look at the problem of Algerians in France, the French nationals are afraid that the coming of Algerians in large numbers in France will destroy the culture of France.

The Algerian nationals are coming to France legally or illegally because they want to imitate the French in everything, as Algeria was once a colony of France. As a result, even a developed country like France is forced to curb the Algerian population in France. Hence, the French government has created many policies to control the Algerian population. Lyons, through his work on the methods the French government has taken to curb the Algerian population in France, states, “This discretion in interrupting policy, particularly when it came to granting Algerian families newly required housing certificates, had a range of consequences. In one respect, the new policies clearly intended to curb family migration” (128). The threat by settlers to the natives' culture is not only for the weak but also for the strong, developed, and influential. Once, the European powers were a threat to the culture and identity of the colonized. Now, the same native who once was oppressed by the European powers has become a threat to the former imperial powers because he migrated to the place that belonged to the former colonial powers. His migration is in search of a better future. The colonial powers had put in the minds and hearts of the natives that the native culture and values were backward and the Europeans were superior in scientific knowledge and advancement of science. This knowledge also made the Europeans civilized. Hence, after getting freedom, the one who was once colonized looked at Europe for a better future and, therefore, migrated to the West.

Colonial dialogue aims to show the Orient as a breed that has lost its physical, mental, or moral qualities. It was explained that the Orient needs to be taught many things. They need to be civilized, and hence, it is the responsibility of the West, which is advanced, developed, progressive, and civilized, to put the Orient on the right track and to give a good administration to the colonized. This is how the colonial powers justify the colonialism that their presence in the East is necessary to reform Eastern society and to help them get out of backwardness. On the other hand, the Orient never got the treatment by the Imperial powers that the Occident had promised. Instead, the colonized were branded as backward and were mistreated wherever they went. According to Fanon (qtd. in Bhabha), “Wherever he goes, the Negro remains a Negro” (108). This statement by Fanon is understood in a better way when Abdulrazak Gurnaha’s *Pilgrims Way* is read:

The first time it happened I stood and stared, stunned. Who? Me? A man drove past and shouted, and stuck two fingers out of the window for good measure. Suck on that, you fucking wog. What’s original about that? But when it happens to you it is shocking. And it goes on all the times. It’s nothing much. People call you names and make faces at you. Kids shout at you like you’re a naked lunatic. Clerks in offices get smart with you. (120)

The plight of a negro is described aptly in Gurnah’s *Pilgrims Way*. The main character, Daud, gets this treatment because he is a Negro. And it shouldn’t be forgotten that he received this treatment in a progressive, developed, civilized United Kingdom. The process of colonialism made an African a Negro, in the eyes of the white, and it became a permanent thing for the Negro to get step-motherly treatment even in First World countries. A Study conducted in the year 2017 about discrimination given to the black population in America reveals “that the overwhelming majority of black Americans perceive discrimination against blacks in America today. Black adults report personally experiencing widespread discrimination across social institutions and interpersonally,

including in seeking health care, unfair treatment in by the police, and being targets of racial slurs or microaggressions” (Bleich et al. 7). The treatment given to black even in today’s world is the product of the way the process of colonialism painted the African society.

Colonial powers left, and the countries became independent, but the influence of colonialism and colonial powers remained. The countries became free, but they were inefficient and had no system. Hence, the new countries had no other option but to imitate their former colonial bosses in almost everything. The level of imitation was such that many countries even copied the constitutions of the countries that ruled them. Homi Bhabha, while trying to find out the reasons of mimicry, observes, “Colonial mimicry is the desire for a reformed, recognizable other, as a subject of difference that is almost the same, but not quite” (122). The colonial imitation was necessary to run a system as the colonial powers had a robust system. The colonial powers had made fun of the system of colonial subjects and had made the natives feel inferior. They created a learning system that produced a workforce that could work for the colonial masters and help them establish their rule. Macaulay (qtd. in Bhabha) states that “a class of interpreters between us and the millions of whom we govern – a class of persons Indian in blood and colour, but English in tastes, in opinions, in morals and in intellect” (124-125). The Occident wanted to create a breed that works for them in different departments. The imperial powers created a system that suited them to rule through a new learning system, which was different from the natives' learning system. The natives had no option but to follow the system of their colonial masters. On the imitation of the colonial system by natives, Bhabha observes, “The effect of mimicry on the authority of colonial discourse is profound and disturbing” (123). It is disturbing because it alienates many of the natives' things in the process of mimicry of the colonial system. In a country like India, English replaced Sanskrit, Hindi, and other regional languages as far as official work is concerned.



Mimicry also causes the struggle to retain identity. By coping, the natives are losing their culture. In a study on Identity Crisis about Mimicry, Ayar and Sahin state, "With mimicry which is one of the important reasons that dragged immigrants into cultural trauma by victimizing and alienating the colonized as the "other". And to be accepted, they had no choice but to imitate the West" (53). By imitation, a person loses his culture and doesn't even adopt the other culture, so a new culture is developed.

Hybridity is the result of colonialism. Under this process, the existing social and cultural ways are mixed to create new practices and cultures. It breaks the identity of the colonized and causes the loss of the native culture and ideology. Richard Harris, while talking about hybridity, states, "It describes a process whereby exchange between two (or more) existing cultures produces new cultural forms and practices" (18). With the colonialization process in India, the Church introduced English-medium schools.

"By 1817 the Church Missionary Society ran sixty-one schools, and in 1818 it commissioned the Burdwan Plan, a central plan of education for instruction in the English language" (Bhabha 150). Opening English medium schools in India aimed to create a labor force that could be useful for the English to establish rules. In India, the medium of instruction in schools was Hindi and other regional languages. Still, because of the introduction of English by the colonial power, English also gradually took a prominent place in India's education system. As a result, most of the schools in India are English medium schools. The process of colonialism, and with the help of the Church, Christianity also came into existence in India. Many of the natives took Christianity as the religion of 'Sahibs', a superior race, and hence started following Christianity. The Christian Missionaries also translated the Bible into many of the native languages and distributed the holy book to the natives and motivated them to embrace the religion of 'Sahibs'.

The change of religion also changed the culture. The Churches were built in different places, and new Christians started going for Sunday prayers. This was a new practice in Indian society and Indian culture.

The process of colonialism resulted in migration. “There is a right to travel and to live in other countries, provided one does not harm the natives” (Vries and Spijkerboer 293). The migration that took place during the process of colonization not only harmed the natives but influenced the native culture as well. The migration occurred from the East to the West and West to the East. The colonial powers wanted people from the West to go to the East to establish the supremacy of the Occident. Bhabha writes, “The emergence of the later phase of the modern nation, from the mid-nineteenth century, is also one of the most sustained periods of mass migration within the West, and colonial expansion in the East” (200).

Migration means the mixing of cultures. One carries his own culture and system when he travels to a new place. During colonization, a large group of people, thousands in number, brought their culture. Migration is never easy; going to a new country, leaving everything behind, and adjusting to a new culture is always tricky. Sharing his migration experience, Homi Bhabha states:

I have lived that moment of the scattering of the people that in other times and other places, in the nations of others, becomes a time of gathering. Gatherings of exiles and emigres and refugees; gatherings on the edge of foreign cultures; gathering at the frontiers; gatherings in the half-line; half-light of foreign tongues, or in the uncanny fluency of another’s language; gathering the signs of approval and acceptance, degrees, discourses, disciplines; gathering the memories of underdevelopment, of other worlds lived retroactively; gathering the past in a ritual of revival; gathering the present. Also, the gathering of people

in diaspora; indentured, migrant, interned; the gathering of incriminatory statics, educational performance, legal statutes, immigration status – the genealogy of that lonely figure that John Berger named the seventh man. The gathering of clouds from which the Palestinian poet Mahmoud Darwish asks ‘where should the birds fly after the last sky. (199-200)

Along with their culture, they also carried their language, eating habits, manners, ways to lead a life, education system, health system, system of governance, and so many other things. A migrant, when he goes to a new place, struggles with the language initially. He speaks something and is understood in some other way. Similarly, he is confused by the natives' language. “They watch the gestures made and learn to imitate them” (Bhabha 237). The gestures used by natives and outsiders are picked by each other and become part of their day-to-day life. The words are also taken from each other and become part of each other’s vocabulary. The migration that took place during the colonialization and after that affected the lives of human beings to a greater extent and the culture of the places they migrated to. In the process, his own culture and language were also affected.

Every country and society has its own culture. The Orient had a culture, and the Occident had a culture. When the colonial powers came to the East, they destabilized the culture and system of the society they went to. In India, the caste system has its own culture and importance. There was a culture of peasants being controlled by landlords. The peasants were dependent on the landlords they worked for. Even in the armed forces, the upper caste people had domination. The army of princely states was mainly comprised of people from high castes. With the coming of Europeans as the ruling community, the system in India was changed radically, affecting its culture as well. Bhabha comments, “The levelling zeal of the Government to liberate the peasant from the

taluqdar (landlord) and the infamous annexation of the kingdom of Oudh, amongst other smaller principalities, created a sense of social dislocation that its effects within an army consisting mainly of high-caste peasant mercenaries” (290). As a result, there was a radical change in the policy of the British Government in India, and the people from lower castes were also made part of the British Indian Army. As a result, the system established by the British rulers is still going on, and the Indian Army remains an institution where people from across cultures can serve irrespective of their caste and social status. Stephen Cohen states, “Military organization also has important social implication” (453). In Indian society, people who serve in the military are regarded and respected even after they retire from the service. The lower caste people who didn’t command social respect started getting respect in society after serving in the country’s armed forces.

Because of colonialism, different cultures interacted with each other. The mixing of cultures created a new space. Bhabha observes, “This new society is characterized by mass migration and bizarre interracial relations” (313). The independence of India from colonial rule also witnessed the emergence of a new country called Pakistan. This division was purely based on religion. As a result, people of other faiths were forced to migrate to the countries of their respective faiths. These people went to a new geography, society, and culture, but they also carried their own culture with them. With culture, they take their eating habits and customs as well. The places they went to were introduced to the culture they had and influenced the society they went to, and they also took many of the things from the culture they migrated to. This mixing of the cultures created a new culture.

Commenting on the creation of a new culture by the blending of different cultures, Abou-Agag states, “Third Space: (re)presenting hybrid identity and the embodiment of mixed race” (27). Abou-Agag, commenting further about Third Space, “Believes that colonizer/colonized

encounters and cultural aspects of immigration create rich environments where diversity, differences, and newness in particular cases exist” (28). This new Third Space is certainly not authentic, and it also creates a difference between the original inhabitants and the ones who came from outside. This difference often leads to clashes between societies.

Colonialism is a thing of the past, but the effects colonialism had still affect the lives of human beings. During colonialism, the outsiders came and destabilized the lives of the natives. The reason for coming to the Orient land given by Imperial powers was to reform and develop the backward natives. It was not an adequate reason because instead of reforming the society, the colonial powers exploited the poor natives. They took advantage of the simplicity of the natives and violated all the norms to establish their rule. The colonizers, in the process of establishing their culture, destroyed the culture and identity of the natives. The natives lost their culture as they indulged in the mimicry of the colonizers' culture.

The process has not ended, and the powerful countries or first-world countries are still controlling the economies of most of the former colonies. The former colonies could not have independent policies as they still depended on their former bosses to run their countries. The policies and systems which the colonial powers established are still very much part of the former colonial countries. Even the constitution of many countries is copied from their former rulers' countries. The countries do not control the other countries directly, but the powerful countries still use colonial methods to control the countries. The widespread migration by the former colonies to the countries that once ruled them is also the product of colonialism. Developed countries' policies should be framed so that a better environment is provided and opportunities are given to the migrants to adjust themselves in the countries they migrate to. During the partition of India, millions of people migrated, and hundreds of thousands lost their lives. The world organizations,

along with the world powers, need to frame policies so that such a situation doesn't occur again. When a migrant goes to a new place, he takes his culture with him. The culture of the place he migrated to is different. Regardless of cultural differences, people can overcome them by respecting each other. People need to respect each other, and the diversity of culture, eating habits, etc., needs to be taken care of by developing social harmony. People and societies need to respect each other's customs and traditions. It is also the responsibility of the governments to frame policies that bring people together and create harmony. Colonialism has undoubtedly negatively affected the world because of the greed of the colonial powers to establish their rule everywhere and to control the economy of the world. In today's world, it is the responsibility of post-colonial societies and world organizations to create an atmosphere that gives equal opportunities to everyone to grow and lead a dignified life despite cultural, social, and racial differences.

### **Chapter III**

#### **Immigration and Cultural Hybridization**

The human migration from one culture to another has been a noteworthy feature of our global history; it is more relevant today than ever. “The migration trend caused by various reasons” (Du and Cui 7). However, most migration happens mainly due to socio-economic issues. It has been noticed that migration occurs in search of better livelihoods and new opportunities. Still, it has been noticed that migration occurs because of unrest in societies and compulsions of circumstances. According to the Oxford English Dictionary, “Migration is the movement of a person or people from one country, locality, place of residence, etc., to settle in another” (“Migration”). Migration is the most challenging issue of the present times as migration is not only the displacement of people but also cultural displacement, as the culture of people is affected by migration. It can be called cultural exile as it dislocates people from their culture.

Forced migration is becoming more and more common because of civil, political, and religious persecution and conflicts. Crossing borders and seas is not easy; it involves risks of higher volume. As a result, many who decide to migrate never reach the land of their dreams; they die in between. Not only this, but settling in a new land poses many challenges and troubles. Initially, the biggest challenge was language. Communication has become a big hurdle in day-to-day activities in a new land. Every society has its eating habits; hence, landing in a new place brings a lot of health issues because of eating habits. Geography and climatic changes also play a significant role in making the lives of immigrants difficult. This is not the end of the story, but the most critical barrier is finding a way to lead a livelihood; hence, compromising your self-respect and dignity becomes a daily affair. Discrimination and racism become an integral part of the life of an

immigrant, and therefore, he is never happy. Most immigrants are unhappy because they are “uprooted people” (Hand 40). They are uprooted from their culture, social structure, environment, language, eating habits, etc. Moreover, the society immigrants migrate to is “hostile to the immigrants and many of them live and struggle to survive” (Fadare 112).

Migration means going to a new culture and adopting that culture even if you don’t wish to embrace it. The biggest challenge that an immigrant goes through is the culture change. The most significant struggle for an immigrant is survival in a new country, as the immigrant cannot adjust to a new system with different cultural values. It’s never easy to leave your culture behind and adopt a new culture because culture is never built in a day or two. This leads to turmoil in the lives of immigrants. Culture is built over centuries, and it takes generations to build the culture of a place and society. Geographical factors, religious beliefs, eating habits, the norms of society, climate, social structure, and educational and industrial advancement also play important roles in building the culture of a society and country. For the first-generation immigrant, it is almost impossible to get adopted into a new culture, and he keeps on thinking of his country and culture. Which ultimately leads to unhappiness and stress. The unhappiness and stress that developed because of not being able to adjust to the new culture also led to health issues. This fight of not leaving his own culture and being unable to adopt the new culture gives rise to a new culture. This new culture is the result of mixing the culture of the original land of the immigrant and the culture to which the immigrant migrated. Hence, the immigrants live in a median state. “Neither completely at one with the new setting nor fully disencumbered of the old” (Liu 50). First-generation immigrants can neither leave their original culture behind nor fully adopt the new one.

Cultures borrow things from each other and influence each other’s culture, mixing practices and beliefs when they meet. This mixing of cultures is called cultural hybridity. Merriam-Webster



Dictionary defines a hybrid as “a person whose background is a blend of two diverse cultures or traditions” (“Hybrid”). Postcolonialist, thinker, and renowned theorist Homi K Bhabha, in his book *The Location of Culture*, while talking about the mixing of the culture, says, “The mother culture and its bastards, the self and its doubles, where the trace of what is disavowed is not repressed but repeated as something different – a mutation, a hybrid” (159). Hybridization occurs when two different cultures meet. One culture adopts some of the things of another culture, and the other adopts some of the previous culture. This mixing of cultures is called the hybridization of culture. While describing this mixing of cultures, Tuncer says, “The interaction between different cultures, leading to the emergence of a new concept called cultural hybridization” (85). Immigrants become hybrids because they don’t belong to any culture. They neither belong to the culture of the countries they were born into nor entirely belong to the countries they migrated to. Brenda Cooper, while describing the plight of immigrants, states, “These African Asians, who have migrated to cities like Montreal, London or New York, are hybrids, juggling their multiple identities — African, Asian and European — which both liberate and perplex them” (79).

The theme of all Abdulrazak Gurnah's novels is immigration. Unrest and political mismanagement forced most of the characters to immigrate from the societies they belonged to. “African history is the evidence of the tormented incidents which are full of violence, rupture, agony, and anxiety, with the perpetrators whether they are locals or foreigners” (Farooqi and Jamil 1039). The struggle to get power among the newly formed countries' political leaders started, leading to political instability and unrest. Moreover, the newly formed countries started copying their former colonial masters in everything, which is how they failed to provide good governance. The new governments copied their former colonial masters to the extent that even the constitutions of newly formed countries were replicas of the constitutions of the countries of their colonial

masters. Homi K. Bhabha, in his book *The Location of Culture*, writes, “It is out of season to question at this time of day, the original policy of a conferring on every colony of the British Empire a mimic representation of the British constitution” (121). This mimicry led to corruption and mismanagement of governance. The new countries became unlivable because of corruption and mismanagement, ultimately forcing people to migrate. Even Abdulrazak Gurnah’s migration to England from Zanzibar resulted from post-colonial political mismanagement. Migration to a new place leads to the hybridization of cultures. Homi K. Bhabha says, “Hybridity is the sign of the productivity of colonial power” (159). Natives of European colonies were attracted to the culture of their colonial masters. As a result, even after gaining independence, they went to the countries of their colonial masters as they thought that the Europeans were superior. This migration to European countries by the natives of former colonies made hybridization possible as they carried their culture with them, which resulted in the mixing of cultures.

Most of the characters in the novels of Abdulrazak Gurnah, who migrated to the countries of their colonial masters, faced a lot of cultural differences. With time, they tried to adjust to the new environment and culture. They had no option other than to adopt the new ways of life as they had left everything behind. They couldn’t fully embrace the new culture or leave their own culture behind. Daud, the protagonist of the second novel of Abdulrazak Gurnah *Pilgrims Way*, came to England from Tanzania. Daud was a Muslim, but after coming to England, he started visiting bars now and then as he was alone and had no friends. Going to a bar was part of the culture of England. It is unimaginable for a Muslim to drink alcohol, but the environment and culture of England made Daud visit bars frequently and drink alcohol. “Daud bought himself the cheapest half-pint of beer and sat in the alcove by the window. The beer tasted watery and sour, but he shut his eyes and gulped it” (1). Drinking alcohol wasn’t the culture of Tanzanian-born Daud, but the

ways and lifestyle of England made him drink it. Eating pork is a sin and against the values of Islam, but Daud, despite being a Muslim, ate pork when he was hungry. “He had eaten hog meat when he was hungry, sinning against all the observances of his people” (54). England is a country where eating pig meat is normal, and Daud was adopting the culture of England even by doing things that were against the rules and regulations of his native culture.

Friendship between blacks and whites was not possible as Europeans had ruled the Africans, and there was no question of friendship between slave and master. However, because of the arrival of immigrants in the land of their former colonies, the interaction between Europeans and Africans was inevitable, and it was new to European culture. It was also new to Africans, as they had seen Europeans as their masters only. Lloyd was an Englishman who developed a friendship with Daud, a black immigrant. The blacks were coming in contact with English in other ways as well. Karta, an immigrant and friend of Daud, was a university student. In African culture, a teacher is highly respectable, and the relationship between students and teachers is like that between children and parents. Still, here in England, his female tutor invited him for lunch and used him sexually. He had no choice but to accept this culture, as he didn’t want to fail his exams. While discussing his plight with Daud, Karta says, “She invited me to her house. Sunday morning, eleven o’clock. She smiled like that ... I mean she knew what she was doing. I just never thought.” (174). Karta further says he had no choice as “she could have failed me” (174). Karta had no choice but to follow this culture of England even though he didn’t want to. Moreover, his tutor had a partner, but she still used to call karta to satisfy her physical desires whenever her partner went out of place. It was new to Karta.

Going out with girls was not the culture of Tanzania, but in a Western country like England, there are expected to be friendships between men and women. In England, it is typical for men and

women to hang out and feel comfortable in each other's company. Daud was also getting accustomed to this culture and had developed friendships with women. His friendship with an English lady named Catherine took to new heights, and he had sexual intercourse with her:

He whispered to her that he had put clean, fragrant sheets on the bed. She smiled and shut her eyes, then held her hand out to him, inviting him to lead her upstairs. They lay on the bed exchanging caresses. Before long he found himself in sole possession of two handsome and stupefyingly soft breasts. This calmed him, and he settled down to his new toys as if he would never tire of them. She had to nudge him in the end, demanding his attentions elsewhere. She grumbled when he forced himself to stop moving, but he had to wait for his shredded nerve-ends to lose the intensity of sensation. Anxiously she asked him if he had ... if he had. He answered her no and began again, but he knew that for his vainglory he would be unable to hang on. She held on him while he shuddered and rocked. For a long time after, she would not let him move, her arms tightly wrapped across his back. In the end, laughing at him a little, she pushed him off. (135)

Catherine's relationship with a black person was a cultural change for her and her family. It was difficult for her family to digest that their daughter was seeing a black Muslim man from Africa. It was a cultural shock for her mother, who gave her all the wrong names. Catherine tells Daud that her mother "exploded with all these things. She called me disgusting, told me I'd always been filthy" (128). It was difficult for Catherine's father as well. Catherine's "father thinks we've become a society that no longer understands restraints, and that we'll watch ourselves turning degenerate without having the faintest idea what to do about it" (129). On the other hand, Catherine's brother wasn't against her relationship with Daud as he was adopting the new norms of society and the mixing of cultures. Her brother and father had a verbal fight, and her brother

“Richard accuses him of being a proto-fascist” (130). With the influx of immigrants, society was getting new things and had started to adopt new cultures and norms of society. Still, on the contrary, it was difficult to embrace the newness of the culture for the people of the older generation. The height of the hybridity of culture is seen when Catherine, a young white Christian English woman, comes to stay with Daud, a black African Muslim immigrant:

When she came on Sunday she was carrying a suitcase and a bag of slippers. ‘I told them all about you,’ she said, pleased with herself. ‘I told myself to keep quiet, but I couldn’t. They were a bit rattled at first. We argued and fought, and in the end sulked at each other. But every time they thought we had finished I started again. It was almost funny, but I wasn’t going to give up. You were on my mind all the time, and whenever I opened my mouth your name came out. In the end they groaned every time I mentioned you. I even got the atlas out to show them where you came from. Soon they’ll want to meet you. Just give them time. (257)

It was a new thing as mixing black and white was not normal, but because of the increasing population of immigrants in England, this abnormality was becoming normal, and the hybridity of culture was becoming part of the social structure. It takes time to adapt to new things. It was difficult for the family of Catherine to accept Daud, a negro, in the life of their daughter, but they didn’t have the option as their daughter Catherine had already made up her mind to be with Daud as his partner.

In today’s world, immigration has become a hot topic of discussion among intellectuals and policymakers as it affects not only the cultural aspects of societies but also the day-to-day life of human beings as immigrants bring their own culture and have their ways of leading a life. According to Canclini (qtd. in Kipng’etich), “Cultural hybridity, as a conceptual framework,

encompasses the dynamic processes through which diverse cultural elements interact, blend, and evolve, reshaping both the source cultures and the emergent cultural forms” (17). When immigrants go to a new society, they adopt the new culture and influence the culture of the place they migrated to according to how they lead their lives.

Abdulrazak Gurnah, in his novel *Dottie*, depicts how an immigrant struggles to keep his culture in the multicultural society of England but fails and has no option but to see his children adopting the new lifestyle and even new religion. In the novel, *Dottie*, a Muslim immigrant from the Pak-Afghan borders, unsuccessfully fights to keep his daughter away from Western culture. Taimur is broken when his daughter, whom he called Bilkisu, decides not to follow Taimur’s culture. Taimur’s relationship with Bilkisu started turning bad when she started taking an interest in boys. He was not happy with his daughter and told “her to remember that these were the children of the same people who had chased him through the streets, and would have killed him if he had not run faster than them” (18). Taimur felt disappointed when Bilkisu didn’t pay much attention to what Taimur wanted. Taimur, being a Muslim and a first-generation migrant, felt a great amount of shame because of her behavior, but it was normal for Bilkisu as she grew up in English culture. English children were free to make their own decisions and to lead their lives according to their wishes. Bilkisu was leading the life of a European, and “when she was seventeen she slept with a boy for the first time” (18). In the meantime, Taimur found a Muslim boy who was from Karachi and was a sailor. Bilkisu left her home a day after meeting the sailor her father chose. It was unthinkable for a Muslim girl to disobey her father, but since Bilkisu was raised in England, she had adopted the ways of English culture.

The influence of English culture on her was to such an extent that “she called herself Sharon, the name of her one true friend in Cardiff. She passed herself off as a Christian,

contemptuously tossing aside the loyalties that her father had pressed on her” (18). After this incident, she never went back to her father’s home as her father would have killed her as he was still a Muslim from the Pak-Afghan border, and she, because of her upbringing in England, had become a modern version of a Western girl. “She roamed the cities of England and Wales, attracting men with her dusky looks and her red lips, and fulfilling for them their prurient fantasies of a Thousand and One Orgies. When she was lucky, she had a regular man for a while, sometimes for months” (19). Bilkisu, now Sharon, was a mother of three children from different men. She also had left her religion behind. Her daughters Dottie and Sophie were also “christened in the same church” (3).

Because of the arrival of immigrants, the immigrants took over small jobs because the immigrants were ready to do work at lower prices, and the government had started taking work from immigrants “without paying big wages” (57). The government was saving a lot of money, and the Englishmen were also saved from doing odd jobs and jobs that Englishmen didn’t want to do. On the other hand, English culture witnessed scenes that had never been seen before. The houses immigrants took on rent were turned into dump yards. The landlord says, “they turn my house into an African village. They cook in the hall, they hang their washing out of the window. The garden they make into a backyard and they throw rubbish into it. The toilet is no good now. Too full, too much ... dirt” (57-58). The English culture, which had never seen hatred, had started hating the immigrants because of the lifestyle the immigrants followed. This type of hatred for immigrants was new to England and English culture. “No Dogs, No Children, No Niggers” was the slogan for landlords because of the style immigrants lived in (57). It was a significant change in England and English culture as it was considered “that all people were the same” (4).

Sophie, too, had fully adopted the English culture and was following the footprints of her mother, Sharon. Sophie “stayed out late sometimes with her friends, some women she had got to know at the cafeteria. Dottie knew that sometimes she went with men” (93). Sophie even delivered a baby without getting married to her boyfriend, Jimmy. Jimmy, a black immigrant too, had adopted the Western culture and used to come to Sophie without getting married to Sophie. Jimmy’s brother, Patterson, starts coming to Sophie and Dottie to take care of them when Jimmy is sent to prison by the authorities. Soon, Jimmy was forgotten, and “Sophie’s affection for Patterson was almost fawning when he was there, and had all the marks of passion when he was not” (242). Patterson was a black immigrant from Africa and had forgotten the African values after coming to England and slept with the partner of his brother. Patterson even made love to Dottie, Sophie's sister, “As soon as the front door closed, he put down the scraper he was using on the wall and approached her. It was not unexpected and Dottie turned to him without any pretence of reluctance or surprise. He pulled off the dust sheet that was on the bed and made love to her without a word” (300).

Black immigrants, under the influence of English culture, were leaving their culture of ethics and values behind and adopting a culture of unethical practices. Bilkisu even changed her name to Sharon and passed herself off as a Christian. The mixing of cultures and learning from each other is not new, but sometimes, this cultural hybridity leads to compromise with morality and values.

Abdulrazak Gurnah, in his novel *Admiring Silence*, portrays Cultural Hybridization through the character of an immigrant from Zanzibar. The protagonist of *Admiring Silence* comes from a society where the new leaders of an independent country, instead of building a country, are involved in corruption and making money. In places like Zanzibar, people don’t get medical



treatment so quickly when needed, but in England, it is the opposite, and the healthcare facilities are available to everyone when needed. The protagonist had been living in England for a long time and had visited his doctor when he was in pain. “So I went to see my doctor in the end. I became afraid for my pitiful life and I went to see my doctor. You can say that in England. My doctor. Here everyone has a doctor all to themselves” (3-4). He had been tuned according to the ways of England as he had been living in England for a long time, and hence, he visited his doctor. Had he been in Zanzibar, he wouldn’t have considered seeing a doctor as doctors aren’t readily available there. Thinking of the situation back at home in Zanzibar, he says:

I explain this for the benefit of my less fortunate brethren and their females, their sisters and mothers and aunts who have to mute their voices and blather platitudes to appear normal and solicitous of family honour. I mean the poor sods who live in the darker corners of the world and who have to camp in the sun and rain for days, buffeted by tornados and dust storms, waiting to have a gangrenous limb amputated, or receive an antidote jab for snake bite, or even some anti-bacterial cream for their festering wounds or just to treat a touch of sunburn. The idea of having your own doctor might sound like an impossible fantasy to them. (4)

Since the protagonist of *Admiring Silence* had left Zanzibar and had been living in England, he had left some of the things of the culture of Zanzibar and had adopted some attributes of the English culture. Because of this mixing of the cultures, the protagonist's character, an immigrant in England, had also become a hybrid. According to Bhabha (qtd. in Xu), “The new hybrid identity will be produced by the fusion of characteristics of the colonizer and the colonized, and this new identity will threaten and challenge the authority and the validity of any original identity” (156). He was living in England and was from Zanzibar, a colony of England. In England he meets Emma

a young English lady when he was working in a restaurant. It was a time when he still had not adequately integrated with the English culture and system. He was still struggling with the adaptation of culture and had no confidence. Emma's company gave him confidence as Emma took him to places where he couldn't have gone as an immigrant. "She took me into places I had passed with only with a sideways look of misgiving: specialist second-hand bookshops, vegetarian cafes, jewelers, jazz clubs – places I expected to be evicted from with guffaws of derision, places which intimidated me with their undisclosed rituals" (68). Soon, they were in love, and Emma took him to her close circle, and he mixed up fully with English culture. "She drew me into her circle of friends so completely that at times I forgot myself, and I imagined that I looked as they did, and I talked as they did, and have lived the same life that they had lived, and that I had always been like this and would go on unhindered way beyond the sunset" (68).

Emma takes him to meet her parents, as both of them are in love. Emma's parents were from a different world and didn't have a good opinion about Africa and the culture of Africa. Moreover, Zanzibar was a colony of Great Britain; hence, they found Africans inferior to the English. Therefore, as instructed by Emma, he spoke all good things about English and English culture. He even went to the extent of saying that the English did a great favor by making Zanzibar their colony. He says that "the magnanimity and sacrifice of individuals in the British imperial service were both legendary and commonplace, so it was fortunate for us that we were colonized by them rather than by unpredictable and impulsive foreigners" (83). Emma's father's chest swelled with pride listening to it. But her parents were not ready to accept when Emma told them that she had decided to move in with him and they would be staying together. He was an immigrant from Africa, and it was not less than a shock to Emma's parents that their daughter had decided to stay with a black immigrant. Rastogi says migration makes "significant cultural changes in host

nations” (2). Emma’s parents received a bigger shock for which they were not ready. They received the news of Emma’s pregnancy. Emma’s mother, “Mrs Willoughby had been aghast when the news of Emma’s pregnancy was delivered” (95). She was afraid of Emma's future in English society as the child would be a mix of black and white, and the society of England might not accept Emma the way they used to. “She would not be able to be a normal English woman again, leading an uncomplicated English life among English people” (96).

The relationship between him and Emma had given a new shape not only to their own life but to the life and culture of their families. Tuncer, while discussing globalization and immigration, expresses that it “has also caused significant cultural changes and increased interaction between different cultures. This has led to cultures learning from each other and the formation of a hybrid culture” (86). He and Emma had become parents of a daughter whom they called Amelia. Emma’s family wasn’t happy, but they had no option other than accepting this cultural hybridity. His was a different cultural background, and he knew that it would not be possible for his family back home to accept him staying with a white woman and having a daughter from her without marrying her. In the Muslim society of Zanzibar, it is not less than a sin to live with a woman from other cultures and religions, that too, without marrying and having a daughter out of that relationship. He had done that sin. He states, “The truth was that I had not written home about Amelia, and the other truth was that I had not written home about Emma, either. As far as they were concerned back there in Nativity, neither Emma nor Amelia existed” (100).

He had become a father and had adopted the culture of England to a larger extent, but a Muslim from Zanzibar was still alive in him, and it was difficult for him to get insulted by a lady during verbal fights with Emma. “Then she’d walk away with a pained look, muttering sniveling impudence about me. That’s why I talk to her in that sarcastic way. It’s my only defence – feeble

and futile, but it's all I have. What else can I do? Beat her? Talk lovingly to her? Ignore her? Two months before she had walked away from me like that and had thrown this over her shoulder" (13). It was difficult for him to be called a failure by his partner. He was of the opinion that he is not a failure but a tragedy as he is not fully integrated into the culture of England. He was a first-generation immigrant, and it was difficult for a first-generation immigrant to fully adopt the culture and values of the place he migrated to. A man can be taken out of his place, maybe by circumstances and situations. Still, his originality cannot be taken away from him fully, and this is the biggest hurdle in integrating cultural hybridization for a first-generation immigrant. Their daughter, Amelia, was fourteen years old now, and he wasn't happy with the way Amelia was growing up. This led to a blame game between him and Emma, and Emma used to blame him for this failure. Emma used to say that since he thinks that English culture is bad, he teaches Amelia the right culture. Emma said, "Since you're infected by all this pestilence, you save her. Teach her about nobility and principle and sacrifice and laughter and whatever else it is that our degraded culture is no longer capable of" (15). He had adopted a lot of English culture and even had a daughter from Emma without marrying her, but still, he hadn't adopted the culture entirely. Hence, he had differences with Emma based on "race, ethnicity, skin colour and geographical locations" (Banerjee 871). As a result, during his fights with Emma, Emma used to call him "intolerant, ungrateful, a fundamentalist, a raging mujahedin, a pig and a bastard" (16).

After around two decades, the protagonist of *Admiring Silence* gets an opportunity to travel to his home country. In the twenty years of his stay in England, he adopted much of the culture. England had shaped his lifestyle differently, and his outlook had changed according to the ways of the Western world. He was traveling to his home country after twenty years, expecting a good amount of progress as he had seen England making progress in these twenty years. When he came

out of the airport in a taxi along with his family members who had come to the airport to receive him, his taxi was stopped at the checkpoint. The taxi driver said that it was a checkpoint and “if you don’t stop, they shoot. They’re in there watching. When they are ready they’ll come out, and if you don’t give them money they search the luggage and confiscate this and that. Then they know you, and next time you come through here in your taxi they make trouble about the car, about your licence, for your passengers ...” (122). Knowing such a culture was a shock for him since, by now, he had been shaped according to the culture of England, and it was next to impossible to see policemen asking for bribes. He had seen policemen in the discipline in England, but here, the uniform of the policeman who came to check their taxi was “crumpled, no sign of starch or the shining blisters of a hot iron, and of course there was no tarbush” (122).

Reaching his home, he realized that now his culture was different, and he no longer associated himself with the culture of Zanzibar. His family was under the impression that he had come here to live permanently, but when they got to know that he was there only for some time and that he would go back, his uncle called him a coward. His uncle said:

You remind me of your father,’ he said, looking at me for the first time. ‘Ma said I look nothing like him,’ I said. ‘Not in looks. In the way you are both afraid,’ he said, glancing briefly into my eyes to check that he had hit home. ‘When your father left here, it was something incomprehensible. May God treat him with mercy. What was he running away from? Like a thief or a killer. It was not an act I could understand. I don’t think there was something he wanted out there, wherever he ended up. I think he just wanted to run away from his life, from us, from here. He could not imagine the hurt and shame he was leaving behind. And now you have done the same. For years you have been silent, I never thought I would see you again. Half a lifetime you have been away. Your return made your mother

happy. It made her think that you would marry and be part of us again. But now you tell us that in all this time you have been living this life about which you have told us nothing. And now you are getting ready to run again, leaving us with the shame and disregard that will come from the miscalculation we have made”’. (207-208)

Leaving your own country behind and migrating to a new country is never easy. “Most people come to foreign lands with lots of hopes and the ambition” (Rana and Sharma 6546). But they end up adopting the culture in pursuit of their aim. The protagonist of *Admiring Silence* also adopted much of the English culture and left his own culture and values behind. He could not think that it would be a matter of shame for his family in Zanzibar when they learned that he had been living with a lady for more than a decade and a half and had a fourteen-year-old daughter from that relationship. His family members could not find it legitimate as it was not the culture of Zanzibar, but for him, it was normal as his culture had been hybridized because of his stay in England. Immigrants are lost human beings, especially the first generation migrants are lost human beings. They don’t belong to the country and culture they migrated from, nor do they fully get adjusted to the cultures they migrated to. According to his family and friends, he was a lost man as he had forgotten his original culture. “‘Then you’re lost,’ the branch manager said without hesitation, making Uncle Hashim smile with recognition. ‘You’ve lost yourself, and you’ve lost your people. A man is nothing without his people.’” (213). His people thought he was a lost man, but he had found his life in a new culture, which he had become part of because half of his life stayed there.

The cultural Hybridization of his personality was also seen during his return journey. He was not convinced how Zanzibar was running as the system of England had become a part of his

life. The normal life for the people of Zanzibar was chaotic for him. Even the international airport in Zanzibar was not in order for him:

The check-in was crowded and chaotic, everyone pushing and jostling from every direction, stumbling over luggage to reach the one official who sat calmly behind his podium, unhurriedly scrutinizing the documents which were presented to him, looking every inch a man contented with his work. Customs were awkward, wanting luggage unpacked. (I got through after only a brief interrogation to which I responded with beaming smiles.) Immigration studied my health certificates with great care, perhaps out of concern about whether I was well-enough protected from the pest-ridden land I was heading for. Then Security insisted I hand over all the local currency I had on me, since it was illegal to take it with me and since it was no longer possible to get out again to the bank counter and change it. (195)

Rampant corruption was the norm in Zanzibar, but since his stay in England had shaped him differently, he found it immoral and uncivilized. He had left the culture of Zanzibar behind and adopted the English culture and the English way of living. While going back, sitting in the plane, he thought of his mother and felt bad for her and other family members as he had brought them shame. His mother wanted him to get married to a girl from Zanzibar. She even had selected a traditional girl for him. The girl was almost half of his age, and she came with her mother wearing buibui. The girl and her mother came with the hope of getting accepted by him as his bride, but he refused to marry her as he had been hybridized according to English culture, and the girl had a different culture. This hybridization of culture made him think about whether he really did the right thing by rejecting that girl, as it caused a lot of disappointment to his family, especially his mother.

Moreover, he hadn't told his family about his relationship with Emma and his daughter, Amelia. "I had misled them all. I had misled the young woman and brought shame on both families, but especially on my mother and father. Is this what England had made me into? An ill-mannered, heartless, dishonourable barbarian" (200).

His co-passenger was an Indian whose family had migrated to England from Kenya when she was still a school student. She was a first-generation immigrant, but since she was raised in England, she has adopted most things in English culture. Under the influence of English culture, she fell in love with an English man and married him. After a year of her marriage with him, he left her for someone else. Adopting a new culture and marrying an English man was not out of context, but since she was a lady with her roots in India, a broken marriage was unimaginable for her. Her marriage with an English man was devastating for her family. Her parents migrated to England in their middle age, and hence, it was difficult to adopt English culture and way of living more than day-to-day activities. She says:

My father so opposed to the marriage ...' she said. 'I told him that I was twenty-seven and could make decisions like that for myself. That what I felt for this man was something valuable and I had no intention of letting it go. He didn't come to the wedding, and forbade my mother from coming, and then he refused to see me afterwards. I knew from my mother that he became so depressed that he just wasted away, and five months later he had another heart attack. I saw him in hospital a few days before he died. In those few months he had turned into a frail and feeble old man. Nobody said it, but it was I who had done that to him. (227)

Emma received him at the airport, and later on at night, Emma told him that she was in love with another man and after a week Emma left the house. In English culture, it is not unusual



to be free and move on if one finds love in another person. He didn't expect it to happen to him. It was shocking for their daughter, Amelia, as well, but since Amelia was born and brought up in England, "she got a grip on her life" (238) and went to stay in her friend's flat. He was a first-generation immigrant, and his culture had also been hybridized, but still, a portion of Zanzibari was in him, and hence, he was dejected by Emma's unfaithfulness.

His family in Zanzibar tells him to come back, but he isn't in a position to go back to Zanzibar. It is no longer his place, and his culture has been hybridized to a greater extent. Moreover, his visit to Zanzibar has convinced him that neither Zanzibar belongs to him nor does he belong to Zanzibar. Thinking of Zanzibar, he says, "It wasn't home anymore" (239).

Abdulrazak Gurnah's novel, *The Last Gift*, illustrates the cultural adaptation and the struggles to adopt the Western culture by a first-generation immigrant, the novel's protagonist, Abbas, who came to England forty-three years back. Abbas had his childhood and grew up in Zanzibar; hence, his personality, habits, and traits were of a person from the Eastern Coast of Africa. Since he was an immigrant in England, his initial days were full of struggle, and he was in the habit of not spending money unnecessarily. Even later, when he had money, he couldn't spend it lavishly as the frugality never left him. But as time passed away and his children came into his life, his life molded accordingly, and he started leading his life, adopting the culture of England according to the wishes of his children. It takes time to adjust to a society and embrace its ways.

Abbas came to England as a refugee and started working in a factory where Maryam worked. Maryam was an abandoned baby and "was found outside the casualty doors at Exeter Hospital" (18). Doctors could imagine that her parents were immigrants because of the color of her skin. Hence, baby Maryam was put out to foster with different families from time to time. The family she lived in when she met Abbas was a first-generation immigrant family of Ferooz and

Vijay. Being first-generation immigrants, Ferooz and Vijay opposed her meetings with Abbas. However, since Maryam was born and brought up in England, she didn't pay much attention to the reservations and opposition of her foster family, so she got involved with Abbas. "All that week they went around like that, talking all the time, holding hands by the third day, a good bye kiss on the fourth evening, and the made love for the first time that weekend" (17). Maryam was brought up in British culture, but Abbas was from the conservative society of Zanzibar, and it was considered a sin for unmarried people to be in love and to have physical intimacy. But Abbas was very fast in adopting the culture of his new place and had something sinful according to the culture of the place he was brought up in. As geography and society change, the culture of human beings also changes. "The interlocking nature of international migration and globalization process has led to increasing cross-culture encounters. The process, of course, is not new. Contacts between civilizations, peoples and cultures have been occurring for millennia" (Marotta 1). The interaction of different cultures gives rise to cultural hybridity.

With time, Abbas and Maryam became parents of two kids. Since Abbas was a Muslim from Zanzibar, he wanted his children to follow the principles of Islam. Abbas told his children about Islamic festivals and told that, "On the first day of Idd, people called on each other to offer greetings and share a cup of coffee and, if they were well off enough, a small bite of halwa. In some houses, the host sprinkled his guests with rosewater as they arrived, shaking it out of a silver fountain into their hands and sometimes lightly showering their hair with it" (43). However, as the children grew, they got more into Western values, and their father, Abbas, had to do things that were not part of his original culture. Abbas was strictly against doing things that were not Islamic. He was also against celebrating birthdays, as it was not allowed in Islam:

Celebrating birthdays was conceited, sometimes foreigners did to spoil their children. What was so important about them that their birthdays should be celebrated? He did not celebrate his birthdays. Their Ma didn't celebrate her birthday. He did not know anyone apart from these European foreigners who celebrated birthdays. Were they more important than their Ma and Ba and everyone else in the world who was not a European. (35)

But since they were in England, it was impossible for him to convince his family not to celebrate birthdays as everyone in England celebrates birthdays. Hence, their family also adopted this culture of their present society and started celebrating the birthdays of his children, Henna and Jamil. "But he had to give in in the end, because their Ma made them a cake every birthday and put candles on it, and cooked them special meals, and one year he came home from work to find the kitchen decorated with balloons and a little party in full swing. So he had no choice but to grin in defeat and watch the solemn happiness of his children" (35-36). Many times, immigrants, even when they don't want to adopt some cultural aspect of the society they migrated to, adopt the culture because they are not left with any choice. Sometimes, they adopt the new culture because of compulsions, and sometimes, they want to keep their relationships alive. The same thing was happening to Abbas. Abbas, who had strong Islamic values and was against celebrating festivals other than what was written in the Koran, one year, on Christmas:

He secretly bought a small silver tree and some lights, and he laughed with them when they leaped around him with surprised delight. Then after the frenzy, they sat on the floor in a circle, their Ma, Hanna and Jamal, and he began. Hapo zamani za kale. In the old days of antiquity. He had different voices for all the characters. When the cruel man laughed, Ba was raucous and ugly, twirling his pretend moustache and swaggering his skinny shoulders like a brawler. When the beautiful young mother begged for help, he was piteous, wringing

his hands and fluttering his eyelids. When the good man put the world to rights, he was commanding, his chin held up in determination and his eyes flashing. It was the crudest play-acting but they loved it, and when he finished he and Anna applauded and showed him with kisses. He loved it too, their Ba, and smiled and chuckled and called to Ma to rescue him from the children. (36)

He was brought up in an environment where he was not mixing up with his father, and fathers needed to keep their distance from children. Moreover, celebrating the festivals of other religions was out of the question. It couldn't be imagined even in the wildest of dreams. Still, here in England, Abbas was not only playing and singing with his children but was celebrating the festival of Christmas with his family members with laughter and joy. "Bhabha uses the concept of hybridity to find out a space where two cultures collide" (Wasiq et al 521). Most of the immigrants, even though they hate the culture of the country and society they migrate to because of the racism they face and the bad treatment they get through the hands of natives, end up adopting most of the things of the culture of the place they migrated to. Sometimes, they adopt the culture as they live there, and running away from that culture is not possible. Sometimes, they end up adopting the culture as they start a family there, and since family is part of society, they adopt the culture of that society.

Children of Abbas were born in England and hence had adopted the ways and culture of England. His daughter's name was Hanna, and Jamal was his son. Hanna was a Muslim name and, therefore, didn't suit the culture of England. As a result, she changed her name to "Anna, and that was the name she used outside the house" (44). Anna was a name which suits well with the modern environment of England, hence she changed her name. Hanna (Anna) was doing good in life and

had gained success, and “she was fully Anna now, and hardly even talked about her differences in the same way. Instead it became an embellishment of her Britishness” (46).

Abbas remembers that he was compelled to get married to a girl only because he had seen the girl when she wasn't wearing anything above her waist. Abbas was only a teenager at that time. The girl used to come regularly to a place which was easily visible from Abbas's room, and Abbas used to watch her regularly. The girl's family got to know about it, and they considered it a tremendous amount of dishonour not only to the girl but to the entire family. It was not acceptable in society, and as a result, Abbas was forced to marry that girl, as it was the only honourable thing for the girl and her family:

He watched the girl from the window because she was there in front of him. That night, as he sat at his window looking out in the dark, ready to go to bed, she came on the terrace with a candle. She put the candle down and pulled off her shirt in one movement. She stood naked in the candlelight for a few seconds and then reached for a cloth that was on the clothes and wrapped herself in it. She could not have known he was there because he had not lit a lamp in his room. (134)

On the other hand, Hanna, Abbas's daughter, who had changed her name to Anna, had a Christian person as her boyfriend, Nick, who was a native of England. Hanna's lifestyle differed from Abbas's as she was born and raised in England and is a second-generation immigrant. Hanna had been working as a teacher for the last five years. She was twenty-eight years old by now and was not married yet. Hanna (Anna) “was about to give up her job to follow her boyfriend Nick to Brighton, where he had just got his first job as a university teacher” (31). It was not acceptable for Abbas to see his daughter moving away with her Christian boyfriend. Anna's decision haunted Abbas, as he was a first-generation immigrant, and he couldn't accept his daughter staying with

her Christian boyfriend. On the other hand, for Anna, it was the way of life as it was a standard practice in England. Anna's decision to stay with her boyfriend was also not a problem for her mother, Maryam, and her brother, Jamal, as they were born and brought up in England and had fully adopted the culture of England.

Abbas had suffered a stroke, and Anna and Jamal came to see him. Anna talks to her mother formally, the way British children speak to their parents, and tells her mother not to hesitate in case any help is needed. She further says that "Nick sends his love. He's sorry he couldn't come. He's commuting to Brighton and it's wearing him down, but we're moving in a fortnight. He's found a place to rent and I've got some supply teaching all set up. It's going to be hectic for a while, but I can come if you need me" (32). The children of Abbas and Maryam had been culturally hybridized and the parents were trying to adjust themselves according to their children's ways.

Abbas was a raw African Muslim man based on his psychology and mindset. Even though he had been living in England for over four decades and was a British citizen. The Muslims inside him used to come out often. Jamal knew this side of his father and was feared for Abbas after the 9/11 bombings in New York as his father Abbas used to get agitated "about the killings in Bosnia" (123). His father used to shout at "the reporters and especially at Douglas Hurd, the British Foreign Minister at that time. Would they allow this if these people were not Muslims? In Europe? In this day and age?" (123). Cultural and racial prejudice against Muslims used to disturb him, and he never wanted his family to lose Muslim values. But his children, since they were born and brought up in England, had adopted the culture of England. According to Tuncer, "Immigration has also caused significant cultural changes and increased interaction between different cultures. This has led to cultures learning from each other and the formation of a hybrid culture" (86). His daughter Hanna, who had given herself a new name, Anna, as Anna sounds better in European culture,

especially in the culture of England, decided to move into the flat of her Christian lover, Nick. “This was the first move with Nick, or the second if you counted when they had decided to share a flat. At that time, she had moved out of a room in a housing association flatshare into Nick’s flat in Wandsworth” (72). Hanna and Nick had started living together as an unmarried couple. It was possible in Western culture only as Western culture allows unmarried couples to live together, whereas the Orient culture, from where Abbas came, didn’t permit unmarried couples to live together. Moreover, Anna had many boyfriends earlier as well. Her first boyfriend was Martin, and Abbas and Maryam knew about him. Anna even kissed Martin in front of Abbas and Maryam. Abbas was furious because of Anna’s relationship with boys. “Is this what we sent you to university? To turn you into a proper English girl?” (95). His children were going on to adopt English culture and English ways of living, and this thing was very hurtful to Abbas, who had his upbringing in Zanzibar.

Abbas had given a good education to his kids and wanted his kids to be independent and lead a good life. Hanna (Anna) had a teaching job, and Jamal was doing his PhD. But Anna decided to leave her job to move with her Christian lover Nick who had got a teaching job in a university. Even for Anna, “It was a big decision, to give up her job and sign up as a supply teacher and follow him here like a partner in waiting” (74). On the other hand, Maryam wanted to leave her job because she wanted to be with Abbas as Abbas was very weak and wanted Maryam’s presence. Still, Maryam couldn’t leave her job as it was necessary for her to do it. This was the time when Abbas and Maryam needed their kids, but the kids were busy with their lives and didn’t have time to spare for their parents as they had been culturally hybridized by the culture they were living in.

Abbas was a first-generation immigrant, and he made his life from scratch. He didn’t have anything when he came to England, so he saved every penny. A few years after he married

Maryam, they decided to move to a new place. Just to save money, “Abbas said they should hire a wheelbarrow and walk their few possessions round from their rented flat, but she said it was too far away, and Hanna was two years old and Jamal was already on the way” (83). Abbas had worked very hard to make their new house a better place, and he became an inspiration to others.

“He wallpapered, retiled the bathroom, repaired what needed repairing, and turned out to be a tireless gardener. He planted vegetables and flowers and a plum tree. He built a paved terrace outside the back door” (83). On the other hand, his children, who had fully adopted English culture, had started adopting the English ways of life in everything. When they moved to a new house, Anna and Nick hired a firm to move their items from their old place to the new place, as happens in English culture. They hired a removal firm, and the men from the firm “arrived at eight o’clock in the morning and had packed everything in the truck in two hours, the furniture, the boxes, the plant pots. They were courteous and friendly, making just the right amount of conversation without becoming tiresome” (75). English men were so lazy that they didn’t do the job of removing their own things; rather, they hired people to do it. “Hiring a removal firm was one of those corrupt little habits they had acquired from their betters, who were too lazy to do anything for themselves and would pay someone to do their breathing for them if they could” (75). It is not bad to adopt the good things of any culture, but those who migrate, especially the generations who come after the first-generation immigrants, adopt almost everything of the culture they are brought up in and get entirely culturally hybridized.

Some of the cultural things of first-generation immigrants die with them only as the generation who come after them follow the culture of the new land. ‘The new land’ is for the first-generation immigrants and not for the ones who are born and brought up there. Hence, it would be objectionable to say ‘the new land’ as those who are born and brought up there belong to the culture



of that land only. In one of the telephonic conversations with her mother Maryam, Anna said that they (Nick and Maryam) are happy to be together and Nick is preparing dinner for them. Maryam wasn't sure if it's a right thing for a man to cook, but Anna who was fully culturally hybridized as she was born and brought up in Europe, even though her father was an immigrant says that "the world was changing and that cooking could make a man happy" (78).

Children of immigrants adopt Western culture, and it hurts them a lot as immigrants live in the past; hence, they never come out of their original culture even though they adopt the ways of living that are necessary to lead a life in a foreign land. Hanna was the first child of Abbas and Maryam and was very dear to Abbas. Still, the way she was going about adopting European culture, the relationship between Abbas and Hanna (Anna) took a back seat. Anna's going to university widened the gap in her relationship with her father, Abbas, a first-generation immigrant, and it hurt Abbas:

Maryam knew how that hurt him, Hanna's withdrawal of affection, and how he had tried to draw her back in ways that had worked before, with teasing and questions and jokes. Only that no longer worked, and one day when Abbas was making one of his blunt jokes about her clothes, Hanna had said to him: Leave me alone, Ba, and had left the room and marched right out of the house to go wherever she was going. It stunned him. She had never spoken to him like that before. Abbas could not get used to that, or to the way she talked about boys she knew at the university, or to the fact that she slept so much of the day and did not disguise her boredom at home. Sometimes he said things. In the end she did not come back during vacations, just visited for a few days and then left. Perhaps that was what happened to everyone, and they all learned to swallow what hurt they felt as their children tired of them. (82)

Abbas and Maryam's son Jamal, too, had been hybridized by English culture. He was doing his higher studies and had moved to his new studio flat. He was in the habit of not telling his address to his family. He didn't want his family to know where he was staying. "He hardly even called and sometimes just appeared. They would be sitting down in the evening and would hear his key in the door and in he would walk. Hello Ma, Hello Ba, how are you all? I thought I would come and visit for a few days" (83-84). Muslims, when they meet each other, greet each other with Aslamwalekum, but Jamal, being a Muslim, never greeted his family members in an Islamic way but the way English people greet each other. Jamal shifted to another place, and this time, he shared his house with Lina and Jim, who were lovers. At one of the parties, he was invited along with Lisa. He danced with Lisa and "ended up kissing on the way home" (158). It was against the culture his father Abbas was brought up into. But since Jamal was born and brought up in England, the culture of his father Abbas and England had mixed up, and Jamal adopted many aspects of English culture. One time, when Lena's boyfriend wasn't at home, she "stepped forward and hugged him, and he held her, his arms fully around her, grateful for her embrace" (157). Jamal ends up having an affair with Lena and staying with her. For Abbas, it was a double shock. He expected Jamal to be culturally different, but he, too, ended up following his sister Hanna in adopting English culture. Initially, before meeting Lena, Jamal didn't have any affairs as he was brought up according to the culture of his father, Abbas. In his conversation with Lena, he admits his inexperience in love-related matters. He states he does not have "enough experience in such matters, not enough daring. My Ba did not much like the idea of boyfriends and girlfriends, and I suppose I'm still backward on the subject" (164-165).

Nick was Anna's boyfriend, but there was a lot of difference between Nick's and Anna's family backgrounds. Nick was from an affluent family, and Anna was from a family of Immigrants

who didn't have a strong economic background. Anna knew that Nick's mother "Jill ran a hospital, (while her mother used to clean one), so she had a powerful, professional position, a huge salary, independence. As she thought this, Anna imagined how courteously Jill would be able to intimidate her mother Maryam if she ever felt the need, and how, if that necessity arose, she would do it without hesitation" (101). After her first meeting with Nick's parents, Anna realized that Nick's family did not like her. It was difficult for Nick's parents to accept Hanna(Anna) in their family as she was from a family of immigrants with different cultures and religions. But they didn't have any option as Anna had been selected to be his partner by their son Nick. According to them, it was culturally wrong for Nick to be with a girl with roots in Africa as English had ruled Africans. Anna was even, in a way, insulted by Nick's uncle, Mr. Digby, as they couldn't tolerate a girl of African origin being part of their family. The English had also started adopting the new culture, which was changing rapidly because of the influx of immigrants from different parts of the world into England.

Before Nick came into her life, Anna was involved with other men, too. She also knows that her relationship with Nick will not be the final one, nor will Nick's relationship with her be the last one. With time, she started getting negative thoughts about her relationship with Nick. "She supposed that sooner or later Nick would start having affairs, if he had not started already. He had always had a roving eye, and whenever he saw an attractive woman, he took a long surreptitious look at her breasts while Anna pretended not to notice" (167). In the meantime, they had fights, and Anna realized that the end of their relationship was on the way. One day, when Nick had left his phone at home, she checked his phone without hesitation and "read the text: thinking of you since I opened my eyes cant wait to hold you tonight luv you ju xxxx" (230). She understood that the end of her relationship with Nick was approaching, and she was ready for it,

as expecting relationships to last long was not the culture of England. She had been culturally hybridized.

Abdulrazak Gurnah's novel *Gravel Heart* depicts the cultural hybridization of an immigrant, Salim, who goes to England with his uncle, a diplomat. Salim's uncle Amir had also adopted the English culture because of his stay in England. Salim's uncle was brought up in Eastern Africa and sent to Ireland for a three-year International Relations course. In Ireland, he had a girlfriend who was a student at Suffolk and was the daughter of the country's vice president. In African culture, unmarried men and women don't mix up, whereas in English culture, it is a common practice. Since Uncle Amir and his girlfriend Asha were in an English environment, they adopted the English culture. Asha "visited him there several times, and during the vacations they travelled to London and Paris and Madrid" (37). Not only this, but the culture and environment of England had much impact on the personality of Amir; he became more glamorous, and his stay in English culture "vigorously polished his halo of personality and style" (38). Even after returning to Zanzibar, Amir followed the culture of England and the way he was shaped in England:

He moved in a different way. The jerky restless movements were more restrained. His manner was unhurried, like someone who knew that admiring and envious eyes were always on him. He laughed differently, in a more controlled manner, giving a demonstration of how to laugh with restraint. Now and then the old joker broke out, and then Uncle Amir would grin mischievously at us, as if he had used strong language but did not want us to take offence. (38)

Amir, who had become a senior diplomat in London, came up with a plan to take Salim to London. Amir gave indications of help but also said that Salim "will have to get a part time job, this is not going to be a holiday. He'll probably not have enough money to visit home for a while

either” (48). He comes to England with Uncle Amir and starts living with him. At Uncle Amir’s home in London, Salim was introduced to the telephone. Uncle Amir dialed Salim’s mother and asked Salim to talk to her. Salim had no experience using the phone “and felt an instant discomfort with the disembodied voice” (59). Salim was also introduced to the use of a knife and fork.

Uncle Amir, while explaining the importance of using a knife and fork, says, “It’s not about becoming a European stooge and giving up your culture. Some of the old folks used to think that using a spoon was a first step towards becoming Christian. No, it’s not about losing anything. It is to begin thinking about food as a pleasure, as a refinement” (59). Uncle Amir may not have accepted it, but he had adopted many things from European culture, and his and his family’s way of life had been hybridized. They had left many of the things of their culture and had adopted many things of European culture. Uncle Amir even had given English nicknames to his children. “Ahmed who was eight and was called Eddie and Khadija who was seven and was called Kady” (59).

Salim was also slowly getting tuned according to the culture of England. The clothes he had brought from Zanzibar were unsuitable for England's climate; hence, he was taken to the Marks and Spencer store. Salim says Uncle Amir bought him “a thick light blue sweater, which came up to my chin and wrapped round my neck like a brace, and a navy blue raincoat made of thick raspy canvas-like material. It was two sizes too big to accommodate the woolies I would have on underneath. They bought two long-sleeved blue shirts, which looked shiny and cheap and felt slippery” (60).

Salim was from a small place like Zanzibar, and adjusting to a big cosmopolitan city like London was difficult for him. Salim says, “London terrified me so much. The streets confused me. I could not make them out from each other. The buses and taxis and cars roared past and churned

up my gut. The rush of vehicles muddled my sense of direction and panicked me” (61). It was a new thing for him. Life is very slow in a place like Zanzibar, whereas in London, it is very fast. Salim was in London and had to go with the pace of London. Immigrants come with many things from their past, but they leave those things to catch up with the culture they migrated to. In his letter to his mother, Salim writes about how he is adapting to the culture and pace of the city of London. He also speaks about the backwardness of their place by saying, “We are so backward” (63).

In Zanzibar, family and human relationships are supreme, and family members are ready to do anything for each other, but this was not the case here in England. The culture of England had hybridized Uncle Amir and his family, and it was becoming difficult for them to tolerate Salim at their house. Soon, Salim realized that he had become a burden on Amir and his family, and their behavior towards him changed as well, so he decided to follow the culture of the land and do a part-time job. Part-time jobs were common in England, and he followed this culture. This job was helpful for him as it gave him some extra income and also allowed him to stay away from home for longer periods. Salim had started adopting the ways of England and doing part-time jobs, which gave him money, and earning money gave him a sense of independence:

After several weeks I found evening work in a supermarket and discovered unexpected satisfaction in stacking shelves and mopping floors. I did not at first understand that it was because it offered an undemanding escape from the stifling atmosphere in the house. I did not know the uses of all the products I stacked on the shelves. Everything was new and sometimes surprising, but the strangeness was also familiar in an unanticipated way. What a good idea, I would think, as I learnt the use of this or that. I had to take myself to the store and bring myself back late in the evening, working out the way, catching the bus, learning

to live. When I received my first pay, I briefly forgot how tiring the work was. To have money I had worked for! It was such a delicious feeling of freedom, so ridiculous, as if I now had a life of my own. (65)

Salim was learning to live in a city like London and gradually adopted the culture. London was a big and truly cosmopolitan, and people from all around the world and cultures are found there, hence there is a certain way to lead a life in certain places of London and Salim was learning this culture of England. Salim adopted the culture of London, which was completely different from the culture of his native place. While embracing the new culture, he was also leaving behind many aspects of his own culture:

I learnt to live in London, to avoid being intimidated by crowds and by rudeness, to avoid curiosity, not to feel desolate at hostile stares and to walk purposefully wherever I went. I learnt to live with the cold and the dirt, and to evade angry students at college with their swagger and their sense of grievance and their expectations of failure. I learnt to live with the chaotic languages of London, which did not speak to each other, and to cope with English that was broken and wrong, missing articles or in the wrong tense. (66)

Salim shifted out of Uncle Amir's house and started living independently at a place where other immigrants lived. He had adopted the English culture and had started working in a supermarket in the evenings. He was legally allowed to work in the supermarket, but he also did illegal work "in a clothes sweatshop in New Cross" (87). Working illegally was the culture of immigrant students, which Salim had adopted fully as he had to support his stay in London, and the illegal work that he did gave him extra money.

Slaim was from the traditional society of Zanzibar. In Zanzibar, the mixing of men and women wasn't encouraged, and most of the women used to cover their bodies under bui bui when

going out of their houses. On the other hand, England was a progressive society where women were considered equal to men and had equal rights. The mixing of men and women was the norm of society, and women had full freedom to do what they wanted. Salim, a Muslim from Zanzibar, had a good friendship with one of his housemates, Peter, a Christian. Peter's girlfriend, Fran, used to come into the house on a regular basis. This was unusual for Zanzibar-born Salim, but with time, he adopted this culture of England and used to be part of Peter and Fran's plans. Sometimes "Fran stayed the night" (90). His other housemate, Mannie, was a Sunni Muslim from Sierra Leone and had a Catholic girlfriend. Mannie's "girlfriend is still married and has one child by her husband and another one by Mannie, and her husband refuses to divorce her" (91). Initially, all these things were awkward to Salim, but now, slowly, he was getting hybridized culturally, and all the things that were abnormal according to the culture of Zanzibar were becoming normal for him.

At the beginning of the next term, Salim "started work at the cafe Galileo" (108). Mark was the Café's owner. "Mark was not English. He and his regulars spoke Arabic. Their bodies moved differently as they spoke: the shrugs, the hand gestures, the shape their lips made as they spoke, the way they laughed and the frequency of Libnan and Beirut in their conversation made it clear where they were from" (108). Mark's original name was Mousa, but since he was in England and wanted his business to grow, he gave him a new name, Mark. People change their names and even their religion sometimes to get themselves adjusted in the new society. They slowly start adopting the culture of the place they migrated to.

In his letter to his mother, Salim writes about the differences in Zanzibar's society and England's culture. He also writes about the differences in climate. He writes, "In winter it gets dark by three in the afternoon but in midsummer it stays light until ten at night" (109). He had started getting himself adjusted according to the climate of England. The climate of a place also shapes



the culture of that land, and hence, climate also played an important role in the cultural hybridization of Salim in England.

During summer, he moved in with Basil, whom Salim had met in the café. Basil was a Christian and was from Greece. A Muslim boy from Zanzibar couldn't live with a Christian man from another geography and country, but Salim's stay had made him a little liberal, and he was not what he used to be in Zanzibar. Now, Salim was less of a boy from Zanzibar and more of a boy from England. Basil's girlfriend Sophie was a very beautiful girl, and Salim secretly fell in love with Sophie.

Sophie and Basil made love almost every night, and because of this, Salim's "virginity was becoming an intolerable burden" (111) on him. Salim had become hybridized according to British culture, but he still hadn't lost his virginity. Soon, he got the opportunity to adopt this culture of England as well. Annie, an English lady, came to work at the café where Salim worked. "Annie was slim, had a slightly round face, short brown hair, was of medium height, and was at that age when all of these features were in some kind of balance that was perfectly pleasing" (114). Annie had shown interest in Salim and invited him to have carbonara at her house one evening after work. As they walked to Annie's house, Salim says, "She took my hand, and as we turned into Fountain road she stopped on the pavement and kissed me, swelling her lips and opening them for my tongue" (115). After reaching home, they made love, and it was the first time for Salim. "It did not feel like the first time, intuition telling me what to do when I would not have known before. In any case, she knew what she wanted and guided my mouth and my hands to what she desired. Later, she held on to me for a long time as we lay beside each other" (115-116). Only one thing was left for Salim to be culturally hybridized fully according to the culture of England, and his lovemaking with Annie completed it. Because of his upbringing in Muslim-dominated Zanzibar, Salim was of

the opinion that sexual encounters are oppression, but now he realized that it is nothing but about the willingness of two partners. “I had spent many years not knowing how to approach women, thinking of sexual intimacy as demeaning and an oppression, which enticed the victim into abjection, but then I found out it required nothing but willing partners.” (128).

Drinking alcohol is not permitted in Islam, and it is against the principles of Islam. Still, since Salim had adopted many aspects of the culture of England in his life and had been culturally hybridized, he also started drinking and having fun with his colleagues. He was culturally hybridized in such a way as if he was born and brought up in England only. His lifestyle had become like that of the English, and he was doing all that the British did. “I went out drinking with work-mates, and sometimes to the cricket or to a football match or a motorbike race, for a day-trip to whatever came up and was on everybody’s lips, to a music festival, a circus, to Wimbledon, the best tennis tournament in the world. We talked to each other as if we were on the same side” (128). Salim had been culturally hybridized to the extent that he even forgot the funeral prayer and could read only Fatiha when Mr. Mgeni died. “Mr Mgeni died during my second year in Putney, and I went to the funeral held in the crematorium chapel in Streatham. Marjorie asked me to read something that would remind us of Mr Mgeni’s home and the way he grew up, and I read the fatiha followed by al Ikhlas because I did not know any funeral prayer” (131).

Salim meets Billie when “he went to see a production of *The Cherry Orchard* at the National Theatre” (134). Billie’s full name was Bindiya, an Indian name, as her father, an Englishman, lived most of his life in India. Billie’s father was an Englishman, but since he lived in India, he was influenced by Indian culture, and hence, he gave Indian names to his daughter Bindiya and his sons Suresh and Anand. Billie and Salim started meeting and liked each other’s company. Salim says, “I called her later in the week and we met for a drink after work. So the

things moved slowly for us in this way, a drink after work, sometimes a film or a meal, and several weeks passed, perhaps six or seven” (136). Salim had started liking Billie, and he was meeting Billie on a regular basis, but he still hadn’t expressed his feelings to her because he was still not confident if Billie was ready or not. He was not confident because of Billie’s background. Billie was a half-Indian girl, as her mother was from India. Salim was a Muslim from Zanzibar, so he was unsure if he should take this relationship forward, as their religions were different. Billie’s mother was a first-generation immigrant, and hence, it must have been difficult to see her daughter in a relationship with an African Muslim. But Billie had been hybridized by the culture of England and was ready for this relationship. One day, when Billie and Salim went out, they hugged and kissed each other. Salim remembers, “We went to Kew on a sunny Saturday in April and when I took her in my arms, she held on to me for a while. I knew this moment, making love to a woman for the first time, the eagerness of it. After walking the gardens we spent the afternoon lying on the grass, our coats spread out beneath us, kissing and fondling and talking” (137). They kept on meeting like this for some Saturdays, and then they made love. But Billie didn’t stay at Salim’s home for the night as her mother, who was an Indian and had an Indian upbringing, was still living according to Indian culture.

It was difficult for Billie’s mother to move to England because “she was brought up with servants and was used to having them to do the chores. She was used to having relatives and friends around as well as their children, who were company for her own. In London she had to do everything for herself and by herself” (139). It was difficult for Billie’s mother to adjust to an English-speaking environment, as she had lived most of her life in India. But this was not the case with Billie and her brothers, as they had come to England when they were very young and were brought up in England only. Hence, they fully adopted the culture of England.

Salim was entirely devoted to Billie and was in true love, and Billie knew it. After a few months of their relationship, Billie stayed with him for the weekend. “She had told her mother that she was going away to stay with a university friend” (141). In the meantime, Billie, who was brought up in England and had been culturally hybridized, “Told her mother that she was thinking of leaving home to live in a place of her own, sharing with another woman from work” (141). Those who migrated couldn’t leave their culture fully behind, nor could they fully adopt the culture of the land they migrated to. Billie’s mother, who was still living according to Indian culture, was against the idea of her daughter leaving home. After many days of arguments with her mother, Billie finally moved to Salim’s place. She didn’t tell her mother that she would stay with Salim, but she told her mother that she would stay with a female friend. Salim had the opportunity to meet Billie’s brother Anand “when he dropped Billie off” (143). Anand wasn’t surprised when Salim met him as he, too, had been culturally hybridized and had adopted the English culture. In English culture, it was not abnormal for young unmarried couples to stay together. But Anand did move “quickly round the room when he came into the flat, adding up and calculating like a surveyor and a brother” (143). Anand came in a Mercedes, which tells us about his economic prosperity.

After some days, Billie told Salim that her mother and brothers wanted to meet him. Salim meets Bellie’s family members and comes back. The next day, Bellie was summoned home and didn’t return that night. The next day Billie told Salim that her mother disapproved of him and told her elder brother Suresh that “I was living with a Muslim nigger from Africa and that he was to come over the next day and talk me out of it” (147). It was difficult for Billie’s mother to accept Salim, but it was not difficult for Ballie’s brothers. Billie’s brothers rejected Salim as they didn’t see any future in Salim. Salim’s economic condition was nowhere in front of the financial status of Billie’s family. Billie’s brother didn’t have a problem with Billie having a relationship with

Salim, as their parents were also from different cultures and religions. Moreover, they were brought up in an English environment. They didn't approve of it for economic reasons. According to them, Salim would financially burden Billie if she decided to marry him. Her family members' points convinced Billie, and she left him.

Salim is in true love with Billie, but after some time, Billie leaves Salim, and he meets another woman named Rhonda. It shows how much English culture he had adopted. Rhonda stayed with Salim whenever she visited London. The day his mother passed away, he was with Rhonda. He got to know about the demise of his mother after four days as he had been holidaying with Rhonda. In June, he decides to go to Zanzibar to meet his sister. His father, who had gone to Malaysia, had also come back after the death of Salim's mother. Hence, it was an excellent opportunity for him to meet his father. He goes to his father's place and meets him there. They went for a walk and "stopped at a café and ordered tea" (171).

Salim, who had been settled in the environment and culture of England, "Could not relax because the café was noisy with shouted orders and raucous banter between the customers and the staff, and everything was greasy – the cups, the tables, the buns" (171). Salim was from Zanzibar only, and he had lived a significant portion of his life there, but since he had been staying in England for such a long time, he had been culturally hybridized. The lifestyle and culture of Zanzibar were no longer suitable for him. Salim had adopted the culture of England, so what was earlier normal for him in Zanzibar had become intolerable and abnormal. Though Salim was a first-generation immigrant, still he had adopted the lifestyle and culture of England, and the lack of cleanliness he witnessed in a café in Zanzibar made him anxious.

The mixing of cultures due to migration also influenced people's identities. Because of migration, people left their culture behind and adopted the new culture. It influenced their lifestyle,

which was like compromising their cultural identity. Salim, who migrated to England when he was only a teenager, had adopted the culture of England. The cultural adaptation made him dislike the things of his original culture, the culture of Zanzibar. Hence, he now does not belong to the culture of Zanzibar, nor does he belong to the culture of England. We can also say that he belongs to both cultures. The cultural hybridization that occurs because of migration leads to interaction between different cultures, which ultimately helps people understand each other's culture better. The interaction between different cultures is also helpful in emerging new cultures.

Forced migration is the most challenging phenomenon of the present times. In Abdulrazak Gurnah's novels, migration occurs primarily because of the circumstances and situations created by the inefficiency of the new governments. The new leaders had come but didn't know about running a government. Moreover, instead of concentrating on the country's development, these new leaders focused on their development. As a result, countries, instead of making progress, went backwards. Seeing no future for themselves, people migrated to the land of their colonial masters. Going to a new place and settling there is never easy. Going to a new place also means adopting the culture of the new land. It takes centuries and many generations for the culture of a place to develop. Hence, immigrants always struggle to distinguish between two cultures. An immigrant is not in a position to leave his own culture behind, nor can he fully adopt the new culture. An immigrant keeps on struggling between two cultures. The immigrant adopts some of the new culture in between the struggle to keep his native culture alive. This type of cultural hybridisation leads to stress because an immigrant is never happy to leave his own culture behind. As a result, immigrants face a lot of health issues. Abdulrazak Gurnah has raised significant concerns about immigrants' struggle to adjust and adopt the new culture of the new land. The concerns and questions raised by Abdulrazak Gurnah are essential, and world organisations like the UN and

powerful countries must come together to solve the issues of migration and problems like cultural hybridization that are the product of migration. People should go out and mix with other cultures, but they shouldn't be forced to migrate and to suffer.

## Chapter IV

### Colonial Dissemination: Politics and Culture

Politics and culture are linked to each other. The politics of a place shapes the culture of that place, and sometimes, the culture of a place also shapes the politics of that place. The culture of a place is a set of beliefs and sentiments by which the system of society moves. In the Oriental world or the part of this planet that was colonized, the culture of the colonized world was affected by the politics that came with the spread of colonialism. The colonizers went to rule the Oriental world and imposed their values and traditions on the people they conquered. The culture of the colonized world also changed to a more significant extent as the colonizers tried to impose their values and traditions on the indigenous population. It takes time to develop traditions. According to Lyotard (qtd. in Bhabha), “Tradition is that which concerns time” (81). Hence, building the culture of a society also takes a lot of time. By imposing their traditions on the colonized population, colonizers disturbed the culture of the land they colonized.

The societies and countries that colonisers went to conquer did not have robust political systems, so they could easily conquer them. Moreover, most of the places didn’t have any central power. Because of this lack of central control, it was easy for the advanced European powers, who had seen progress through inventions and industrial growth, to go to these places and conquer them. As a result, the natives answered the invasion of colonial powers by remaining silent. “It is the silence that turns imperial triumphalism” (Bhabha 176). The natives remained silent as they didn’t have any answer to the superiority of European powers. Europeans were superior in everything. They were economically superior, had better military power and weapons, and were



rich. Hence, it was easy for the Europeans to conquer the unorganized and economically weaker Orients.

When Europeans came to the Oriental world, they had doubts about the culture and education system that had been running for centuries in the Oriental places. They made fun of the Orient's learning system and made them feel inferior. They wanted the colonized to copy them in everything. About the politics of the colonizer and the process of making the Orient feel inferior, Bhabha says that the colonizer “makes a mockery of Oriental learning” (124). By making the Orient inferior, they changed the education system of the countries they conquered and introduced the European learning system. This way, they created “a class of interpreters” (Bhabha 124). This class of interpreters, which resulted from a new learning system, was nothing but Europeans according to their way of thinking. Homi K. Bhabha, in his book *The Location of Culture*, while writing about the effects of the English learning system which was brought by the British when they came to India to make India their colony says, “A class of persons Indian in blood and colour, but English in taste, in opinions, in morals and in intellect – in other words a mimic man raised ‘through our English School’” (124-125). Culture can be changed by imposing one's educational and learning system. Imperial powers did this when they went to a country to make it their colony. They created a new culture by imposing their academic and learning system. In mimicking the European culture and system, the locals forgot their culture to a great extent. Pallavi Saxena, in her research paper, writes about the effects of colonialism and colonial politics and states, “Colonialism leads to a loss of cultural practices and traditions. The imposition of British values and norms on the natives leads to the erasure of local customs and traditions” (2). The culture of a place is automatically affected by the removal of local customs and traditions and by the imposition of the values and norms of the colonized society.

The natives' culture took a back seat when the natives started imitating the colonizers. Homi Bhabha, in *The Location of Culture*, writes, “In disavowing the culturally differentiated condition of the colonial world – in demanding ‘Turn white or disappear’ – the colonizer is himself caught in the ambivalence of paranoic identification” (87-88). The imperial powers forced the natives to follow the culture of the Europeans. The natives did oppose it, “But not in the service of a higher unity” (Bhabha 88). The political power was in the hands of Europeans. Hence, the culture of whites on blacks was imposed to a greater extent, which influenced the native culture to a higher degree. The natives had no option other than following the diktat of the political leaders or the colonizers. “The symbol of social order – the police, the bugle calls in the barracks, military parades and waving flags – are at one and the same time inhibitory and stimulating: for they do not convey the message ‘Don’t dare to budge’; rather, they cry out ‘Get ready to attack’” (Bhabha 89). The natives had no option, so they started doing what the white man did. Bhabha writes, “In that uncertainty lurks the white-masked black man; and from such ambivalent identification – black skin, white masks – it is possible, I believe, to redeem the pathos of cultural confusion into a strategy of political subversion” (88-89). The black man or the native started following the white man or the ways and culture of the imperial powers and drifted away from its original culture.

With the arrival of Europeans, the religion of colonial powers also reached distant lands and the colonies. The colonialists had projected themselves as a superior race, and hence, the religion of imperial powers also became the religion of superiority. With the church's arrival, English medium schools came into existence, which helped Christianity grow in colonies. The Europeans were powerful and had money; hence, it was easy for them to spread their religion. To spread Christianity in India, a British colony, “The Bible was translated into Hindi” (Bhabha 154). By translating the Bible into native languages, it was easy for the Church and colonial powers to

spread Christianity. The spread of Christianity changed the culture to a greater extent. People left the religion they had followed for generations and converted to Christianity.

A significant character in Abdulrazak Gurnah's second novel, Karta's father, "had been christened Edward Samuel Benson-Hylen. The Edward was after the king of England. The Samuel was after smiles, the self-help evangelist. Benson-Hylen was the name they had brought with them from the West Indies, from where they had been repatriated by a philanthropic master whose name they then adopted" (35). Karta's father believed that the colonists were superior, and hence, he changed his religion. Along with him, his family's religion was also changed. Following the newness of the new religion, they drifted away from their original culture.

The colonial powers left, but their influence on the native culture remained. The new countries mimicked or copied their former colonial bosses in almost everything. Bhabha writes, "The colonial mimicry is the desire for a reformed, recognizable Other, as a subject of a difference that is almost the same, but not quite" (122). The newly formed countries mimicked their former colonial bosses because they thought the system established by the imperial powers was better. It is in their interest to follow the system established by colonial powers. About the system established by Europeans, which was followed by natives, Bhabha writes that mimicry is:

The sign of a double articulation; a complex strategy of reform, regulation and discipline, which 'appropriates' the Other as it visualizes power. Mimicry is also the sign of the inappropriate, however, a difference or recalcitrance which coheres the dominant strategic function of colonial power, intensifies surveillance, and poses an immanent threat to both 'normalized' knowledges and disciplinary powers (122-123)

The Europeans had established a system to rule, not to govern. The imperial powers came to a new country to rule and exploit it; hence, the system they created was to benefit them, the imperial powers. Anything they did was to establish their rule and for the benefit of their interests. The political leaders of newly formed countries couldn't understand it, so they mimicked the system, which was not helpful for them as they had to give good governance to their people and not exploit them. They copied the system established by colonial powers because of the desire for reforms and betterment, as they thought that the colonial system was robust and had the potential to lead their countries to greater heights. Homi Bhabha understands this negative side of copying the imperial system and states, "The effect of mimicry on the authority of colonial discourse is profound and disturbing. For in 'normalizing' the colonial state or subject, the dream of post-Enlightenment civility alienates its own language of liberty and produces another knowledge of its norms" (123). In the Indian context, the influence of the English language has decreased the importance of indigenous Indian languages. Today, no language other than English is understood in all parts of India. India got the English language because of the British, who made India their colony. Today, the English language has become very much part of the Indian educational system; hence, the importance of other Indian languages has reduced. The importance of English over other languages in India has also affected Indian culture to a greater extent. Now, people use English in their day-to-day conversation. Most of the signboards are in English, and the medium of instruction in most of the schools and universities in India is in English.

Abdulrazak Gurnah has written extensively about the spreading of colonialism and the politics that resulted from colonialism and how it affected the culture and politics of the lands of those colonized in his novels. Writing about Abdulrazak Gurnah and his works, Braine says, "Abdulrazak Gurnah, one of the leading names in controversial literature, had penned down

the novel content against the backdrop of colonial Africa” (156). Brainee further states, "Abdulrazak Gurnah’s literary corpus is predominantly dependent on exploring the impacts of colonialism and post-colonialism on the social existences of the refugees and the people of East Africa” (158). Migration was not the culture of Africa, but because of the political mismanagement after the colonial powers left, people of African colonies were forced to leave. The culture of migrating to the countries of their former rulers came up because the imperial powers had made it clear to the local population that the Europeans were superior in every way and that the future lies in Europe.

Moreover, the new political leaders couldn’t run the countries properly because they were greedy and corrupt. Instead of making their countries a better place to live, they started looting the system. As a result, political instability and unrest came to the newly formed countries, ultimately forcing people to migrate, and all those who could migrate migrated.

Abdulrazak Gurnah, in his novel *Memory of Departure*, depicts how the culture of a country that recently gained freedom from colonial powers deteriorates because of a rotten political system. The political system goes from bad to worse as the political leaders try to imitate their former colonial masters. This type of political system also affects the culture of the town of Kenge, where the novel's protagonist, Saleh Omar, grew up. The colonial powers had left, and Tanzania gained freedom. The country's condition was deteriorating as the political leaders had no time for the country's development. The condition of the town was pathetic, and the roads of the town were “pitted and cratered with pot-holes” (1). People had no work, and hence, women had become prostitutes, and men used to drink “cheap tende” (2). The bad political system and the mismanagement by the new political bosses were making people hopeless, and even the teachers were motivating their students to leave their country to improve their lives. Omar’s teachers

encouraged him to go to England, the country of their former bosses, as there were better opportunities. He told Omar that there is no future in Tanzania and one can get a maximum “job in a bank, or become a teacher” (18). Migrating to other countries was not their culture, but the lousy governance forced people to relocate to improve their lives. “After three years of independence, it was clear that the future had to be sought elsewhere” (29).

There were insufficient schools for children, and there was tough competition to get a seat in a school. Omar’s sister Zakiya “failed to gain a place in a government secondary school” (36). Zakiya was only twelve years old then, and she used to cry because their father didn’t have enough money to send “her to a fee-paying school” (36). As a result, by the time she was sixteen, “She moved from one affair to another with the cynicism of a much older person, abandoning all discretion” (37). Over time, Zakiya became a type of whore because of ill-treatment at home and circumstances, circumstances which were the creation of a bad political system. A daughter becoming a prostitute was not the culture of Africa, but because of wrong political leaders and political mismanagement, the culture of the country was disturbed. “The country’s dream of better future gets frustrated by dominating interpolative forces” (Banerjee 877).

Debayan Banerjee, while mentioning the political situation in newly independent countries, states, “The African revolts in order to change the oppressive social order with a progressive urge. But soon the euphoria of revolution and enfranchisement vanishes by the disappointing and anticlimactic terror, unrest, corruption and dictatorship it produces” (876). The slogans that political parties gave for the country's freedom were irrelevant, as the political leaders had done nothing for the betterment of the people. Instead, political leaders were always surrounded by those who used to praise them and were least interested in the development projects. “The office was crowded with people playing card games and draughts. In the inner office, the chairman of the

branch was holding court, sipping coffee out of a tiny cup and listening to the animated sycophancy around him. He was one of the new men. He represented us at the councils of notables and the powerful” (45). In mimicking their former colonial bosses, the leaders had become arrogant and wanted people to depend on them even for minor things, and to do these small jobs, they expected people to give them money. Gurnah, while writing about the new political leaders and their ways of corruption, says:

He was the only person who could persuade the hospital to send an ambulance if somebody was seriously ill. He could, with a few whispered words, persuade a policeman from an excess of zeal. He could put in the decisive word for the student who looks to have failed his exams, or for the business man who seems certain to lose his licence. So he was paid court, and languidly accepted the homage. (45-46)

The rampant corruption was taking place because of political leaders, which was against the culture of Africa. This culture was introduced by Gurnah in different novels while writing about the times before colonial masters came to rule Africa. The political leaders had no time and money for the country's development, but they had time for foreign trips and to meet world leaders. “Our leaders stand next to Queen of England with no loss of face. He is obese, filled to bursting with the rotten fruit of his power: corrupt, debauched and obscene” (46-47). Political leaders didn't have time for the development of the country. Still, they wanted the people to work for the country's development without wages being paid to the general public. People didn't have any option as they were afraid of the cruelty of political bosses as they were afraid of colonial masters. Colonial politics had created a culture that made people afraid of the ruling class. The new political leaders mimicked this practice of colonizers:

Every Sunday the entire population of the town was expected to volunteer for work on the new blocks of flats that were part of the government's slum-clearance scheme. We had already successfully completed the new Party headquarters in this way. Hundreds of people turned up on the first Sunday, too afraid not to, and remembering the violence with which Youth Leaguers had ejected, people from homes and cafes and cinemas. (72)

Hassan Omar and other students had appeared for exams, but there were rumors that "the results would never be released" (63). The results would not be declared because the government doesn't want people to leave the country. The government wanted young people to serve the government by doing small jobs at minimum wages. After a few months without declaring results, the "students were called to government ministries and offered clerical jobs at reduced salaries. Others were called to the Ministry of Education and offered teaching assistantships without salaries, only expenses and the promise of a scholarship abroad when the results became known" (64). The country had no future, forcing people, including Hassan Omar, to think of other options. The only other option was to leave the country and earn a livelihood elsewhere.

Hassan Omar's mother had a brother who lived in Kenya. Omar decided to go to Nairobi to get financial help from his uncle. A passport is required if one wishes to go to a foreign land. But getting a passport in a country where the government doesn't want its people to leave is not easy. Hassan "made daily visits to the Immigration Office, shuffled in the queue all day and received the same reply" (65).

Omar visited the passport office many times but was refused every time. He got his passport after months of struggle as the immigration officer was a man who was seeing Omar's sister Zakiya. Zakiya, who had become a type of prostitute, had links with those in power. It was impossible to get something done without having links with the higher-ups or giving bribes. The



culture of bribery had come into existence because of the political system's failure. Omar got the passport because of his sister's links with the passport officer. "I know your family," he said. "How's your father these days? And the rest of your family?" He signed the papers in front of me and told me to give the file back to the clerk on my way out. He could not resist gloating in the end. "Give my regards to everybody," he said. "And your sisters." (69-70).

Hassan Omar gets his passport and goes to Nairobi. Leaving one's family and leaving the country is not a pleasant experience. On his journey, he meets another young man who is also going to Nairobi. They talk about the corrupt political system. "These people take us for fools. They don't mean it, these champions of tradition. The only tradition they're interested in is making their buttocks fat. What we need is a strong man with a vision, a Stalin. Instead we have these greasy chiefs who are only interested in dirty money and other people's women." (86). The political leaders had become so corrupt that they forced people to migrate, which was never the culture of Africa.

After his unsuccessful trip to Nairobi, Hassan Omar returns but sees no change in the scenario. The culture of Omar's place had been corrupted because of the inefficient political system, which was the result of copying the colonial powers. Omar's grandmother is serious, and they take her to hospital. The hospital was the perfect example of how a system can be destroyed by inefficient and corrupt political culture:

The ward was like a vision of Hell. The walls were covered with grime. Windows faced the door of the ward, and all the window shutters had fallen off. The beds were crowded in, separated from each other by narrow alleyways, which were cluttered with pots and bags. Lines of string crisscrossed the room, from some of which hung mosquito nets. The ward smelt of pus and rotting bodies, and old vomit and dirty laundry, and every

combination of the most vile stench. Sick bodies sprawled on the metal beds. Some were leaning up to watch while most lay abandoned. (174-175)

The availability of doctors was not known to the staff in the hospital. The only doctor available in the hospital came late in the afternoon. The doctor couldn't attend to Omar's grandmother properly as "he was going away to Denmark for a few days, as personal physician to the Minister of Culture" (175). The politicians had no money to spend for public welfare, but they had money for official foreign trips. People were living in pathetic conditions, and they didn't have their basic needs met. Still, the government officials and political leaders, instead of working to improve the lives of the people, were busy enjoying their lives. Omar's grandmother dies, and they "paid one of the nurses to sign the certificate" (176) as they couldn't bury her without a certificate from the hospital. The masses look at their leaders and follow them. When the leaders are corrupt and irresponsible for their people, the masses also become the same. Sensitivity and caring for each other were part of African culture, but because of corrupt political practices, this culture of Africa was vanishing. The culture of Africa was destroyed by the bad practices of "the new power mongers" (Banerjee 876). They even had to bribe the gravedigger.

The situation was becoming increasingly pathetic as people were unemployed, and the political leaders were busy with merrymaking instead of working for the country's development and finding ways to generate employment. Hassan Omar was again at home and leading the life of an unemployed man when his mother came and motivated him to leave the country to improve his life. She tells him, "There's nothing for you to do here" (178). Hassan Omar again leaves his family and country, searching for a better future. The result of political mismanagement that came because the political leaders started copying the colonial powers ultimately affected the culture of Kange.

In his fourth novel, *Paradise*, Abdulrazak Gurnah projects the spread of colonialism. Gurnah depicts the ways of Europeans and the reasons behind the rise of the European Empire in the darkest parts of Africa. The rise of European powers in Africa changed the culture and politics of the lands, which were made colonies by the European powers to a greater extent. Edward W. Said, in his book *Orientalism*, states, “The Orient existed as a place isolated from the mainstream of European progress in the science, arts, and commerce” (206). The backwardness of the Orient was because of their location. They were far from the European world, which was progressing in every field. Everything done by Europeans in the Orient places was new to the Orient world. The backwardness of the Orient was the main reason the European powers could come and establish their rule in the far-flung areas.

Moreover, Europeans were everywhere “and had installed soldiers and officials telling people that they had come to save them from their enemies who only sought to make slaves of them” (Gurnah 72). Europeans were the talk of every gathering of locals, whether they were children, commoners, or traders. People used to talk of foreigners who had come to rule them with a lot of enthusiasm and many stories were already running about them, some true, some fiction. In one conversation, a trader says that the foreigners “take the best land without paying a bead, force the people to work for them by one trick or another, eat anything and everything however tough or putrid. Their appetite has no limit or decency, like a plague of locusts. Taxes for this, taxes for that, otherwise prison for that offender, or the lash, or even hanging” (Gurnah 72). In another conversation in *Paradise*, people talked about how strong Europeans were and how unique their armor was. “They wear clothes which are made of metals but do not chafe their bodies, and they can go for days without sleep or water. Their spit is poisonous. Wallahi, I swear to you. It burns the flesh if it splashes you” (72).

In *Paradise*, the Germans were the occupants, and the stories of their ruthlessness had reached even to children. The children of temporary workers who were working in line construction for the German railways told Yusuf, the protagonist of the novel, that “the Germans hanged people if they didn’t work hard enough. If they were too young to hang, they cut their stones off. The Germans were afraid of nothing. They did whatever they wanted and no one could stop them” (7). It was easy for the Europeans to establish their rule if the general masses started fearing them, especially children. Children, because they are the adults of the future.

“The actual color of their skin set them off dramatically and reassuringly from the sea of natives” (Said 226). The skin color of Africans is black, and when white Europeans came to the virgin lands of Africa, it was very surprising for Africans. Moreover, along with the dresses that Europeans wore, their style and body language also differentiated Europeans from the native Africans who were leading a very simple life. Yusuf, the protagonist of *Paradise*, saw the Europeans at the railway station for the first time. The Europeans and their manners were utterly different from all the men he had seen. The European “man was large, so tall that he had to lower his head to avoid touching the canvas under which he sheltered from the sun. The woman stood further back in the shade, her glistening face partly obscured by two hats. Her frilled white blouse was buttoned up at the neck and wrists, and her long skirt brushed her shoes” (1). This is unique for Yusuf, and he becomes afraid of them. As a result, he “fled, muttering the words he had been taught to say when he required sudden and unexpected help from God” (2).

While discussing the role of the Church and how it helped establish colonial rule in distant places, Homi K Bhabha says that in India, “By 1817 the Church Missionary Society ran sixty-one schools, and in 1818 it commissioned the Burdwan Plan, a central plan of education for instruction in the English language” (150). This plan was to make the native Indians able to read and write

English so that they could be helpful for the establishment of the Empire in Indian land by working as “Teachers, Translators, and Compilers of useful works for the masses of the people” (Bhabha 150-151). In *Paradise*, a Pastor had arrived and “had shown them the use of the iron plough, and taught them how to construct the wheel. These were the gifts from the God, he told them, who had sent him to the mountains to offer the people salvation for their souls” (61). Not only this, but the Pastor also constructed a Church, and “his Church was also a school outside the hours of worship, and there he taught flock to read and write. And because he insisted, the whole people had converted their allegiance to the God” (62). All those who convert to another religion show their loyalty not only to that religion but to the culture of that religion as well. By following the rules and regulations of the new religion, the converts drift away from their original culture and follow the culture that comes with the new religion. The way of prayer and the way of worship change by adopting a new religion, which ultimately and gradually changes the culture as well. The pastor also told the story of the prosperity of Europe and how powerful Europeans are to the natives. This way, the Church made Europeans look more vigorous and the natives weak. The Pastor was convinced that the Europeans were superior because the “Orient was weaker than the West” (Said 204).

The stories about Germans were going all over Africa, and the stories of German superiority had reached the remotest of places. The people were saying “that the Germans will build their railway all the way to here. It’s they who make the law and dictate now” (131). The Europeans or the colonists thought that the Orientals “must be dominated, which usually means having their land occupied, their internal affairs rigidly controlled, their blood and treasure put at the disposal of one or another Western power” (Said 36). Germans had come with superior force, and hence, it was easy for them to control the natives who were backward and not organized. As

a result, the local kings showed their loyalty to the Germans and “flew the flag of the Germans” (132). The local rulers also sent gifts to the German commander. Germans were also very ruthless and killed all those who didn’t accept their superiority. To establish their terror, the German commander “killed sultan and his children and any of his people that he could find. He placed the Arabs under his heels at first and then chased them away. The foreigner ground them down so thoroughly that they could not even force their slaves to work on their farms any more” (133).

*Paradise* is set when Germans had just started establishing their control on the Eastern coast of Africa. It was a time when local tribal leaders were the rulers. These rulers controlled the territories according to their own whims and fancies. The traders who used to come to their territories were at the mercy of these rulers, and many a time, traders were beaten and looted by the men of these local rulers. It was nothing but a lawless society. The arrival of European powers put a check on the activities of the local dictators as Europeans came in an organized way and had better force and equipment. Uncle Aziz, a merchant, had gone to trade with his men in the territory of one of the local rulers called Chatu. Chatu and his men not only ill-treated the trader and his men but also looted them, and Chatu and his men also beat the men of Uncle Aziz. In the meantime, a local German commander arrives with his troops. “His column was made up of dozen of askaris and porters, all dressed in shorts and baggy shirts. People gathered round the encampment, but were kept at a distance by the askaris, who were well armed” (169). The merchant tells his story to the German commander, and the German commander summons the local ruler, Chatu. Chatu was the local ruler, and he was everything in the territory under his control, but the arrival of well-armed German soldiers had made him look small. Chatu came to the court of the German commander and is insulted by the men of the merchants as they know the power of Germans. The German commander, having full force at his disposal, insults the local ruler and tells him, ““You,

Chatu. Have you become a big man? Is this what you think?' the interpreter asked after the European had spoken again. 'How is it you're robbing people of their possession? Aren't you afraid of the law of the government?'" (170). It was a new thing for Chatu and the people listening to it. Chatu felt insulted and replied, "What government? What are you talking about?" (170). The German commander, who had a good number of well-equipped soldiers, showed the actual place of the local ruler and said that "'What government? Do you want to see what government? And you'd better not shout when you speak to me, my friend. Have you not heard of other big-mouthed people like you that the government has silenced and put into chains?" (170). Chatu, the local ruler, was badly insulted and ordered to return everything he had taken from the merchant. "All the goods which remained were brought out. The European instructed that the merchant and his men should now leave, and return to wherever they had come from, leaving three guns behind. There was no need for guns now that the government had brought order to the land" (171). Having a central government was a new thing as this was not the culture of the land. Till now, only the local rulers were running the affairs. But now, with the arrival of Germans, the land has a new way of government. The German soldiers started marching to different towns and areas to show their efficiency and superiority. The marching German soldiers put fear in the hearts and minds of people, which was helpful in Colonial Dissemination.

*Admiring Silence* is the fifth novel by Abdulrazak Gurnah, in which he portrays the way a country's political system was destroyed by inefficient political leaders of a country that had gained freedom from imperial powers. While mimicking their former colonial bosses, the political leaders of a newly independent country became highly corrupt. Instead of concentrating on their nation's development and progress, they focused on making money. Because of the lack of attention by the government, the basic necessities like water and electricity became a luxury for the people of

Zanzibar. People started struggling for the basic necessities, which affected the culture of Zanzibar, and those who never thought of leaving their country started moving out and immigrating to European countries. *Admiring Silence* is a “story of the life of an unnamed narrator who emigrates from Zanzibar” (Kimani 130). This novel also depicts the struggle of the people to get independence from imperial powers and the political system that devastated many people and families. The politics after attaining freedom was also a major theme of this novel. The rule of Europeans united the people of Zanzibar, and they started mixing up. “Arab African India Comorian: we lived alongside each other, quarreled and sometimes intermarried. Civilized, that’s what we were. We liked to be described like that, and we described ourselves like that” (74). The colonial rule had made them live together, and they had been living together, but as the colonial rule ended, the differences grew because of politics. As the freedom came closer, the Africanness grew. The supporters of the Africanness “mocked the nationalists for their newfound conscience and promised them an accounting in the very near future” (74-75). The threat to take care of all the wrongdoings of their opponents was not unreal.

His father was a government servant and had “secretly donated money to the party of nationalists” (75). His father was not in the limelight, whereas his father’s sister supported the party of nationalists openly and was a member of the party’s women’s wing. Uncle Hashim had openly supported the party of nationalists and was a prominent party member. After the uprising, it was time for the supporters of Africanness to do what they had promised. “Three men dressed in plain clothes and carrying guns, who did not bother to identify themselves because Uncle Hashim already knew who they were, took him away to detention” (78). As it was expected, Uncle Hashim was insulted and beaten up. The same thing happened to party carders, and many of them were under detention for many months and some for many years. His father’s sister came with the



news of the killings of all their family members, and even the older people, which included their parents, were not spared. This was a new culture that came with politics. The greed for power had made people kill each other. People were killed by their acquaintances because of differences in ideology and for the greed of power.

The new government had been formed, and the new masters started running it according to their will. The new leaders had begun following the communist ideology, so there was no place for religion. The novel's protagonist wanted to study on a scholarship, but the scholarship was available only to communist countries. His family was against sending him to a communist country, and Uncle Hashim said, "I would come back a communist and an atheist, and then murder my family and commit abominations against God. Communism is evil, he said, and God will cut its head off one of these days" (87). The government had adopted the communist ideology, and religion had no place in a communist state. It was ultimately against the culture of the people of Zanzibar, as they had been following the religion of Islam for many centuries. This type of government motivated people to leave the country. Immigration was not the culture of Zanzibar, but the way politics was shaping the country, people were left with no option other than leaving the country and as a result, all those who could migrate, migrated. The protagonist was one of those who decided to relocate.

After twenty years of his stay, the protagonist of *Admiring Silence* returns to Zanzibar. There was total mismanagement on the part of the government, and political leaders, instead of developing their country, were involved in corruption. Since corruption had become the norm of the higher-ups, the official at lower levels had also started following their bosses. As a result, there was no development, and "everything looked familiar" (123). Frantz Fanon, in his book *The Wretched of the Earth*, speaks about the differences in the places where Europeans and the natives

lived. Fanon says that “The zone where the natives live is not complementary to the zone inhabited by the settlers” (30). While describing the differences, Fanon states:

The settler’s town is a strongly-built town, all made of stone and steel. It is a brightly-lit town; the streets are covered with asphalt, and the garbage-cans swallow all the leavings, unseen, unknown and hardly thought about. The settler’s feet are never visible, except perhaps in the sea; but there you’re never close enough to see them. His feet are protected by strong shoes although the streets of his town are clean and even, with no holes or stones. The settler’s town is a well-fed town, an easy-going town; its belly is always full of good things. The settler’s town is a town of white people, of foreigners. The town belonging to the colonized people, or at least the native town, the Negro village, the medina, the reservation, is a place of ill fame, peopled by men of evil repute. They are born there, it matters little where or how; they die there, it matters not where, nor how. It is a world without spaciousness; men live there on top of each other, and their huts are built one on top of the other. The native town is a hungry town, starved of bread, of meat, of shoes, of coal, of light. The native town is a crouching village, a town on its knees, a town wallowing in the mire. It is a town of niggers and dirty Arabs. (30)

The new rulers had become new colonizers, and the common people had again been colonized, this time under their people. There was a lot of difference in the living conditions of the common people and those at the helm of power. The novel's protagonist notices a lot of deterioration in the living conditions of his family members. “The walls of the flat looked grimmer than they used to, everywhere in need of a coat of paint, and some of the ceiling panels in the hallway had swollen and warped from a leaking roof” (134). Not only the room, but the condition of the toilet was also horrible. “The toilet was blocked and nothing in that bathroom gleamed. I

had already been warned that there was no running water any more, so I washed as quickly as I could out of the bucket and ran out, revolted to the pit of my stomach by that blocked, stinking toilet” (134). Whereas the office and villa of the Prime Minister (the new colonizer) were totally opposite of the common people. “The office was a large villa set back from the road and surrounded by a low, white wall. Between the wall and the villa was an orchard of full-grown fruit trees: oranges, tufaa, pomegranates” (216). Freedom was gained through a lot of struggle, but the new political leaders did exactly what the colonizers did. The society of Zanzibar was based on equality, but the ways of new political leaders, because of their inefficiency and in a race to mimic the former colonial masters, were creating division in the society. Hence, this thing was affecting the culture of Zanzibar:

Everybody is short of food, everybody is short of water, everybody has to creep and crawl for the smallest thing, and every school has no books, and nobody has two pennies to rub together, and of course, everybody’s toilet is blocked – except for senior officers of the government who have to keep the country running, and obviously they couldn’t do that if they were hungry, thirsty, poor and unable to use a clean toilet. (211)

The country had gained freedom, but nothing had changed. The new governments were still following the system of colonizers. Colonial powers go away, but their system stays. The new governments copied their former colonial bosses to run the governments, and “colonial mimicry is the desire for a reformed, recognizable Other” (Bhabha 122). Instead of reforming the system for the betterment of society, the new governments end up spoiling it. The new leaders spoiled their country because they didn’t know how to run a government, and they didn’t know anything about the economy. Hence, instead of taking their country forward, they took it backward:

From their point of view, nationalization does not mean placing the whole economy at the service of the nation and deciding to satisfy the needs of the nation. For them, nationalization does not mean governing the state with regard to the new social relations whose growth it has been decided to encourage. To them, nationalization quite simply means the transfer into native hands of those unfair advantages which are a legacy of the colonial period. (Fanon 122)

A week after his arrival, a visitor came to meet him. He “was the permanent secretary at the Ministry of Culture” (164). He talked about restoring a colonial building into a hotel with all the modern facilities. The protagonist was amused to listen to all this. The government officials were talking about running a luxurious hotel in a country where basic things are not available to its citizens. He was not able to understand “if they were making fun of themselves, or just taking the piss. Were they soberly talking about throwing money at colonial curios when the whole town was falling down about their ears, food was short, toilets were blocked, water was available for two hours in the middle of the night, and the electricity was as likely to be off as on” (167). The protagonist felt dishearten “about the political situation in Zanzibar” (Kearney 52). The country had gained freedom, but the new leaders didn’t know how to take the country on the path of development. The new political leaders were inefficient and didn’t have any idea about the progress of the country. As a result, his help in building the country was sought by the permanent secretary at the Ministry of Culture. He was told, “There’s a lot to be done, and we need people like you to come back and do with us. I am going to try my best to persuade you of that. All our capable people have left to work for other countries, leaving only us boneheads here. We need them to come back and help us rebuild the country, wallahi bwana” (168). The politics had become so inefficient that the political leaders and government officials were looking for help to rebuild

the country from a school teacher. The protagonist was a schoolteacher in England, and being in England was his qualification. He was even offered a job, “There’s a job right here in this Ministry which you can have tomorrow if you want” (168). The political leaders were doing nothing, which was why the country was not making any progress. The political leaders were coming and were making false promises. These false promises were affecting the culture of the country. The Prime Minister came on television and promised “better school for our children, better hospitals and health care, enough food for everyone to eat, adequate shelter, electricity and running water to every home in the land, and the end of dependence” (190). The Prime Minister was in power for a long time, but he didn’t do anything. He was promising now because people wanted to replace him. Such was the political system, and the protagonist was fed up with all that was taking place. As a result, now “for him, hometown was no longer a place that brought warmth and shelter, but an overcrowded place filled with political coercion” (Qingyue 279). The protagonist thinks that the political leaders have “turned our lives into chaos and beggared our societies without clue or purpose” (212). His country had become worse instead of better. The Prime Minister also invites the protagonist and requests him to help to rebuild the country. Prime Minister tries to convince him to come back and to help build the country by saying, “We need all the brilliance, not to have it wasted on the English” (221).

On the other hand, the protagonist was surprised to find the Prime Minister inefficient. He was thinking, “Why aren’t you getting the toilets fixed instead of chatting me up? Why did you agree to see me at all? Don’t you have work to do, a country to run” (221). The country's Prime Minister had time to see a school teacher who came from England but had no time to think about improving his country. The countrymen were facing problems every day, but the political leaders,

instead of solving the issues, were busy enjoying the luxuries of life and following the culture of the colonizers.

The society's unrest because of the flawed political system forced the protagonist to return to England. During his return journey, he meets an Indian girl. The Indian girl was from Nairobi. Even in Kenya, the political system became unmanageable by the new politicians, which forced many people, including the family of the Indian girl, to migrate. She was from a family of business people. Corruption wasn't the culture of Kenya, but after independence, it became an integral part of Kenyan society. She says that "every official, right up to the top, wanted a cut. Three years after independence my father developed a heart problem from all the stress" (198). The family business of the Indian girl was destroyed because of corruption in the new government, and they were left with no option other than to migrate to England. Migration was not the culture of the Eastern coast of Africa, but people were forced to migrate because of the bad political culture after the Europeans left.

In *By The Sea*, Abdulrazak Gurnah delineated how the European powers established their rule in Africa and how colonialism affected the culture and politics of Zanzibar. "Politics and culture has always been an interdisciplinary" (Berezin 376). However, colonial rule established a relationship between politics and culture. The politics that came into the limelight after the colonial powers left affected the culture of the places which were under colonial rule. Colonial politics itself affected the culture of a place to a great extent. Many things that had been happening before colonial powers came to that place took a new shape after the arrival of colonial powers. In *By The Sea*, too, many things that were part of the culture of Zanzibar paved the way for new things and happenings. Before the arrival of imperial powers, traders from different geographies, cultures, and countries had been coming to do business in Zanzibar every year at the arrival of the monsoon

winds. “They had been doing this every year for at least a thousand years. In the last months of the year, the winds blow steadily across the Indian Ocean towards the coast of Africa, where the currents obligingly provide a channel to harbor. Then in the early months of the new year, the winds turn around and blow in the opposite direction, ready to speed the traders home” (14). It had become the culture of Zanzibar to be ready for the arrival of traders from different parts of Africa, India, Sindh and Gulf every year during the times of monsoons. But as the foreign powers started to control African territory, the culture of traders coming to Zanzibar every monsoon stopped gradually:

Then the Portuguese, rounding the continent, burst to unexpectedly and so disastrously from that unknown and impenetrable sea, and put paid to medieval geography with their sea-borne cannons. They wreaked their religion-crazed havoc on islands, harbours and cities, exulting over their cruelty to the inhabitants they plundered. Then the Omanis came to remove them and take charge in the name of the true God, and brought with them Indian money, with the British close behind, and close behind them the Germans and the French and whoever else had the wherewithal. New maps were made, complete maps, so that every inch was accounted for, and everyone now knew who they were, or at least who they belonged to. Those maps, how they transformed everything. And so it came to pass that in time those scattered little towns by the sea along the African coast found themselves part of huge territories stretching for hundreds of miles into the interior, teeming with people they had thought beneath them, and who when the time came promptly returned the favour. (15-16)

There was a race between different European powers to control Africa and its territories. The arrival of European powers brought many changes to the culture of Africa. European powers

also brought their religion with them. The coming of religion changed much of the culture of Zanzibar. There were only Mosques earlier, but now Churches are also visible. Even the Mosques came with foreigners. Omanis brought Islam to Zanzibar. But now, with the Arrival of Europeans, Christianity also came to Zanzibar. With the arrival of different colonial powers, the fight to grab different areas also started; hence, new maps came into existence. With the arrival of a new system, which came into existence with the formation of new territories, the culture also changed. It was a free movement earlier, but now, with different territories being controlled by different powers, the movement has also been restricted. Zanzibar, which had witnessed the arrival of traders from different parts of the world with the arrival of monsoon winds, had seen the decline of the arrival of traders, which in coming times stopped fully. Traders from every area had a different style and culture. Their language used to be different. Their etiquette was different. They had different skin colors and body builds and had different eating habits. Zanzibar used to witness all this, and it had become part of Zanzibar and its culture, but now, with the arrival of colonial powers, this culture of the arrival of traders also stopped, and it also affected the culture of Zanzibar.

Frantz Fanon, one of the most prominent theorists, in his book *The Wretched of the Earth*, says, “The European elite undertook to manufacture a native elite. They picked out promising adolescents; they branded them, as with a red-hot iron, with the principles of western culture; they stuffed their mouths full with high-sounding phrases, grand glutinous words that stuck to the teeth. After a short stay in the mother country they were sent home, white-washed” (7). The European imperialists wanted to create a club of natives who studied according to European values and had knowledge of the language so that they could be employed to help the colonists rule the native lands. Saleh Omar, one of the major characters of *By The Sea*, was also picked to get the modern education by the English imperialists:



Years before, the British authorities had been good enough to pick me out of the ruck of native school boys eager for more of their kind of education, though I don't think we all knew what it was we were eager for. It was learning, something we revered and were instructed to revere by the teaching of the Prophet, but there was glamour in this kind of learning, something to do with being alive to the modern world. I think also we secretly admired the British, for their audacity in being there, such a long way from home, calling the shots with such an appearance of assurance, and for knowing so much about how to do the things that mattered: curing diseases, flying aeroplanes, making movies. Perhaps admired is too uncomplicated a way of describing what I think we felt, for it was closer to conceding to their command over our material lives, conceding in the mind as well as in the concrete, succumbing to their blazing self-assurance. (17-18)

Saleh Omar before he went to get English education which in fact was modern education was getting the traditional education. The education he was getting was Islamic education which was away from science and modernity and had only the teachings of Prophet. The new education that he got at the British school opened his mind and he started looking world through new lenses. He thought that "the British had been doing us nothing but good compared to the brutalities we could visit on ourselves" (18). By giving modern education, the colonists were successful in making the natives feel that before getting the British education they were living in dark ages and this thing helped the British to establish their rule. The British education was helpful for the natives to get jobs under British rule. After completing his education, Saleh Omar started working as "an administrative officer in the Directorate of the Financial Secretary" (17). The British also did social service and introduced welfare schemes and opened institutions for the benefit of the masses. This policy of the British also helped them to control the territory. The British "drain the creeks, and

improve the sewage system and bring vaccine and radio” (19). Bringing things related to the welfare of society helped them win the confidence of the masses and establish their rule.

After the British left, the control came into the hands of those who knew nothing about democracy: the natives. The new leaders became dictators, and the government worked according to how they wanted it to work. The imperial powers were controlling the native, and they ran the native lands according to their whims and fancies. The new leaders were doing the same. Frantz Fanon says, “Decolonization is quite simply the replacing of a certain ‘species’ of men by another ‘species’ of men” (27). Latif got a scholarship to go to East Germany to study dentistry because his mother was a lover of the Education Minister. The scholarship wasn’t given on merit but to all those close to the political bosses. This was new to the culture of Zanzibar:

My mother was the Minister’s lover. For all I know she may have been one of two or three or perhaps more women at his service. He was a rising figure in the government, and would have been happy to demonstrate the authority of his pizzelle in the numbers who display their availability at his building. No, I speak too harshly of her and I know so little of what took her that way. In any case, the Minister’s official car came for her and waited at the end of the lane from the little house we moved to after my father lost our first house. Then my mother, unhurried and unafraid, almost fastidious in her refusal to be secretive, came strolling out, looking like a beautiful woman going to meet with her lover. It was no doubt this connection that had got me on the scholarship list in the first place and now had me switched to a medical degree. (108)

The political leaders wanted to establish their control, and in the process of installing fear in the minds and hearts of people, “Many people were arrested” (208). The political leaders had become supreme, and they could do anything. Latif’s mother had enmity with Saleh Omar, and

she also wanted to take revenge against Saleh Omar. To get her work done, she took the help of her lover, who was a minister. As a result, within two years, things started turning negative for Saleh Omar. Saleh Omar was summoned by “the manager of what had been the Standard Bank and was now the People’s Bank, requesting a full settlement of the loan” (212). It was happening because the Minister, who was in an illicit relationship with Latif’s mother, had told the bank manager to do so. Saleh Omar pleaded, but it was useless. The bank told him that “the request for settlement was non-negotiable” (213). The new political leaders were working with full enthusiasm against Saleh Omar, and within four weeks, the house that he had given as security to the bank was taken from Saleh Omar and given to Latif’s family. Rajab Shaaban Mahmud, the father of Latif, had become a big officer, all thanks to Latif’s mother, as she had links with the Minister.

There were no rules, and political leaders became everything. Everything was taking place according to the wish of political leaders. After a few months, Saleh Omar was summoned to the Party headquarters as the Party and political leaders had become new courts. All these happenings were new to the culture of a traditional society like Zanzibar. Saleh Omar says, “We knew about the hearings at the Party headquarters, which were really summary courts that made laws as they wished. They were chaired by Party Secretary General and were constituted with whoever had time on his or her hands” (214). Such was the state of affairs, and such was the political situation.

The next time Saleh Omar visited the Party headquarters, he was arrested. Saleh Omar was also insulted and was slapped by soldiers. It was an attack on his soul. Saleh Omar was pushed “down the corridors towards the covered jeep that was waiting outside the Party headquarters, there in front of everybody, in the mild afternoon sun” (216). He was put in jail without a court trial as the Minister's lover wanted him to be punished. He remained in jail for eleven years and

“was released under amnesty” (233). He was handed over to the UN, and by the time he came back, he had lost everything. His wife and one-year-old daughter had died, and he was left with nothing. The political situation remained the same when he returned, and he started a small business selling vegetables and fruits. Hassan, the brother of Latif, had come back and threatened Saleh Omar with another jail term. Saleh Omar had no energy to be in jail again. Hence, he got a passport on forged papers as it was impossible to get a passport for a person in jail. He fled from the corrupt and inefficient political culture and came to England as an asylum seeker. The bad political system which had destroyed the culture of Zanzibar forced Saleh Omar to migrate. Saleh Omar says, “We were all fleeing places where authority required full submission and groveling fear, and since this was not enforceable without daily floggings and public beheadings, its servants, its police and army and security apparatus carried out repeated acts of petty malice to demonstrate the jeopardy of reckless insurrection” (46).

*Desertion* by Abdulrazak Gurnah highlights how colonialism spread in Africa and its repercussions on the culture. It also highlights the politics of the Eastern Coast of Africa after colonial powers left and its effect on the culture. Edward W. Said, in his book *Orientalism*, says, “The major component in European culture is precisely what made that culture hegemonic both in and outside Europe: the idea of European identity as a superior one in comparison with all the non-European peoples and cultures” (7). The Europeans believed that since they were superior, it was their duty to give better governance to the Orientals. Probably this is the reason why while talking about natives, Frederick and Pearce, both Englishmen sitting on the Eastern Coast of Africa in Abdulrazak Gurnah’s *Desertion*, feel that the natives don’t do anything and the British who were there to make it their colony should develop more British estates for the betterment of the natives.

Frederick says, “What passes for work in this town is men sitting under a tree waiting for the mangoes to ripen” (45). Moreover, it is because of the feeling of superiority over the natives that Frederick and Burton could control a district even though they were “the only Englishmen there” (30). Burton thought that the natives were backward. According to him, natives are “stone-age vagrants and blood-thirsty pastoralists” (31). Hence, it was the duty of civilized Englishmen to show them what the present world is. The way to make natives better was to make them their colony and put the natives under British protection. Burton used to talk about “The Uganda Protectorate and the interior highlands and the lakes, and all the great estates that were going to be created up there when the railway was finished” (31).

The spread of railways was necessary for the colonies to establish their rule as it was easy for the men and materials to reach the interiors. The imperial powers believed that by occupying the Orient, the modern empires did a favor to the Orient as the occupants knew what was better for them. The European powers thought that the Orientals “are a subject race, dominated by a race that knows them and what is good for them better than they could possibly know themselves” (Said 35). Frederick and Burton were of the opinion that the British should take full control of Africa as only the English knew what was good for it. Burton says that “the niggers here have been corrupted by the Arabs, by their religion and their ... their perfumed courtesies. The Arabs themselves do not amount to much. They are mostly bluster, not capable of a day’s work unless their lives depended on it or there is a bit of loot and pillage in it. Before we came this way, this was pirate country” (83). According to Burton, whatever civilization came to Africa was because of Europeans only; before that, they were living the lives of pirates. Hence, the Europeans need to rule Africa as it is for the benefit of Africans.

Edward W. Said says, “The relationship between Occident and Orient is a relationship of power, of domination, of varying degrees of a complex hegemony” (5). It was important for imperial powers to dominate the colonized. To dominate and spread imperialism, the occupants even insulted the natives and also misbehaved with them. In *Desertion*, when the servants of Europeans came for the second time, they shouted and misbehaved with Hassanali and their family. “This time the European came with his servant, and the servant banged on the door and yelled out commands as if he was seeking admittance for a sultan” (57). The first time they came to get the injured man, a European, they were very rude. While talking about the rudeness of Europeans, Rehana says, “They burst into our house without greeting or anything, without one word of courtesy. Without even a salamalaikum or hodi. They burst in, took their man and off they went, mat and everything, looking neither here nor there. Not even one tiny polite word from them” (56). The Europeans were not polite. They didn’t want to mingle with the locals because their aim was not to spread friendship but to spread colonialism. Hence, it was important to dominate, and to dominate, and it was important not to be polite.

*Desertion* is the story of two centuries and two generations. The colonial powers had left, and the new government had taken over. After the new political leaders had taken over, the culture of Zanzibar also changed to a greater extent. Now, corruption has become the norm of society. No work was going on without paying bribes to the concerned officials. During the times of the British, taking bribes and giving bribes was unimaginable, but now it is the norm of society and part of the culture. The political leaders were responsible for it, as the country's highest offices were also involved in corruption. People follow their leaders; hence, the general masses also became corrupt:

What has changed so much that our times are so unruly now when they weren’t before?

What is so different that Uncle Habib could accept a phrase-book and a poster with a thrill

of pleasure then, and expedite the business of Kapadia Motors with a smile, when now he would be greedy and probably mean? The British have gone, that's what. When they were here everything was run like a school for monkeys. This is not allowed, that is not allowed. Wrong, wrong, off to jail. Backward, corrupt, childish, only us British are honest and intelligent and efficient. The most honest, most fair, most efficient rulers since the dawn of time. Then they left to go back to their own unmanageable corruptions and the monkeys took over. The pretty greed of the customs official is nothing the flagrant syndicates which the President and his Ministers run, of course, but the example is there for all to profit from. (128)

Corruption had become common, and it even reached the schools. Even the school students were made to pay bribes to the teacher to mark them present. "Each child had to walk up to the teacher's desk and put a five cent piece on the plate there. He was then marked present" (131). Such practice was the result of growing corruption in society. Everyone knew what was happening in school, but no one said a single word. Parents didn't want to humiliate the teacher for some cents as "he was a teacher, a figure of respect" (132).

The new leaders of the country didn't know about governance. Their main motto in being in power was to become rich. Their attention was not on the welfare of the country, and as a result, there were not enough schools for students. School seats were limited, and there used to be an entrance test to get admission to schools. It was more difficult for female students. Farida "was thirteen years old. She failed the examination to the state secondary school for girls. There was only one in the town, in the whole island, in the entire country, which consisted of several islands and a population of half a million of people" (135).

Farida's parents were educated as they had studied when the country was a British colony. During the times of the British, things were in order, and people could get an education, but now things have changed, and the priority of politicians was not to open schools and to give education to children. Farida's failure was disheartening for her parents, especially for her mother, as she herself was an educated lady. Parents were eager to give education to their children, so they "paid a teacher to start a class for their daughters" (139). Parents were eager to give the proper education to their daughters. The teacher they had hired "worked in the state secondary school in the morning, the same one that had refused thousands of girls along with Farida. They may not let the girls into the school, but the teacher was the same and the books were the same" (139). Farida failed the exam, but her brother Amin passed the exam. Amin could pass because "boys had two schools to go to, but it was still a tall order for them too" (143). After his schooling, Amin decided to become a teacher like his parents. Amin was inspired by his father, who "was a well-known and respected teacher at a school in town, although all teachers were respected, as we know. In the street people addressed his father as Maalim Feisal, addressing him by both his profession and name, and went out of their way to greet him and wish him well" (151). The politics had changed the culture. It was a time when teachers were honest and were given respect by society for their ethics and values. Now, it was when teachers used to take bribes from students. Like all others, the teachers followed the example of corruption that political leaders set.

The change of guard was also showing the culture change. The country was about to gain independence, and new elections were due. But "there had been a failed election six months earlier, ruined by riots and a stalemate, result. Political differences between the parties had become irreconcilable" (176). These political differences led to riots, which shocked people as it was not part of society's culture, especially when the country was under the British. "There was no space



for that kind of thing then. The British would not have stood for it” (138). But now, with the change in politics, society's culture is also changing. Before independence, people and political leaders talked about unity and taking the nation forward, but after gaining independence, they fought with each other for the chair. Frantz Fanon says, “African unity, that vague formula, yet one to which the men and women of Africa were passionately attached, and whose operative value served to bring immense pressure to bear on colonialism, African unity takes off the mask, and crumbles into regionalism inside the hollow shell of nationality itself” (128). The bigger goal crumbles in search of personal goals. People start fighting with each other for petty self-interests, which disintegrates the idea of unity and takes society forward.

The political parties in colonial countries “mobilize the people with slogans of independence, and for the rest leave it to future events” (Fanon 121). As the story of *Desertion* moves, the reader learns that the country has gained freedom, but the political leaders also have started fighting with each other. The new government was overthrown within a month of its formation, and “in the days that followed, there was news of more violence, and of mass slaughter” (220). This was new to the culture of Zanzibar. The society had been living peacefully, and even during colonial times, the culture of peace and harmony was not disturbed, but now, because of the new political situation, violence had become a part of society. There was unrest in society, and Rashid, who had gone to England, didn’t get any information from his parents, who were still living in Zanzibar. The postal service was also stopped, so this time, he received a letter from Mombasa, which his father had posted. The letter tells him that “terrible things had happened, that there was danger and I must not think of returning” (221).

In a peaceful society like Zanzibar, an uprising took place, and mobs and rioters went to look for ministers. Mob went to Jamila’s house in search of a minister as she had been seen in the

company of that minister. Jamila “was attacked. It happened on the night of uprising. They were looking for the minister, who was not at home. So they went to look for him at her flat. She opened the door to them. We all did. No one knew how to resist or what to do when the gun butts and the boots started hammering on the doors” (247). Attacking women was not the culture of Zanzibar, and doing violence and entering houses with a mob was also not the culture, but it became part of the culture because of politics. The circumstances and political situation forced many, including Jamila, to leave. To leave their houses, their neighbors, their place was not the society's culture, but the politics made it possible. “Hundreds are leaving, thousands are expelled, some are forbidden to leave. They want us to forget everything that was here before, except the things that aroused their rage and made them act with such cruelty” (247).

Amin became a teacher, but because of the uprising and new political situation, his father lost his job. Losing a job crushes a man's confidence, and the same thing happened to Amin's father. Amin used to think that “Ma and Ba were so hard-working, so unassuming, such good people. What could happen? Then I lost her, and Rashid left and everything changed. Now Ma and Ba are dispirited and frightened. She does not want me to take the posting to the country school. I tell her that it is safe in the country now, unless the soldiers wish to make it unsafe” (248-249). The culture of Zanzibar changed with the change of politics. People who used to feel safe started feeling unsafe and were forced to live under constant fear. People are not sure about their future. People who rarely visited mosques suddenly started going to mosques. Amin says, “We all are becoming increasingly addicted to the mosque. The government delivers its socialist lies and we all rush for the mosques. The days are getting darker in every way. Food is becoming more scarce. There are power cuts and water shortages. So it's inevitable that mosques will get fuller and prayers last longer” (249). The new political development had changed the culture, almost entirely.

Abdulrazak Gurnah's ninth novel, *Gravel Heart*, discusses the spread of colonialism and the techniques used by colonists to spread imperialism. It also notifies the politics that came into existence after the colonists left and how a new culture of corruption and dictatorship came into existence. Abdulrazak Gurnah's novels "explores the enduring legacies of colonialism on the development of societies and cultures" (Saxena 1). The protagonist of *The Gravel Heart*, Salim's maternal grandfather, Ahmed Musa Ibrahim, was a man who had seen the world. He studied in different universities, including the universities of the United Kingdom. Hence, he developed a sense of justice and freedom. He read about various political leaders of various countries who helped their countries get out of colonialism. He was in the company of nationalists who "wanted to be able to determine the outcome of their lives without the overbearing presence of the British and their self-righteous and sanctimonious display of self-congratulatory restraint" (17). His maternal grandfather, who was in the company of nationalists, thought that the British "came because they are covetous and cannot help wanting to fill the world with their presence" (17). Salim's maternal grandfather, Ahmed Musa, got into political activities to throw the colonial powers out, and as a result, "He had to leave his job because he could not work for colonial government" (17-18). After leaving his job, he directly got involved in political activities and "became an informal advisor to one of the political parties" (18). He did so many things as a political activist, and people were sure he would get an important government position after the colonial powers' departure.

The political parties aimed to get power after throwing out the colonial powers. They united the people for freedom, and after getting freedom, they started fighting with each other to grab power. Ahmed Musa was in a political party that did not get power; hence, those who got power started prosecuting the leaders of opposition parties. Those who were in power became dictators

and even started killing their opponents. The government official took away Ahmed Musa and his family “never saw him again, nor was his body returned, nor was any announcement made of his death. He disappeared” (19). After a long time, his family got to know about his death. “During the revolution, people are abducted and taken away not to return” (Fadare 109). It was a government which did not follow the principles of good governance, they just wanted to be in power and to be in power they were ready to do anything.

The government was so ruthless that it even confiscated the land and houses of all the opponents. “The announcement of the confiscation was made on the radio, with the instructions that all confiscated houses were to be vacated immediately” (20). The family of Ahmed Musa was so frightened, like the families of all the opposition leaders, that they left everything behind and went to unknown places. It was a new culture established by the new leaders who were the product of new politics. “With the political change, they got free from the colonizer's rule, but it did not save them from going through the dilemma and crisis” (Wasiq et al.523). With the arrival of new politics, a new time of arrests, terror, deaths, rumors, and humiliation also came. “People were driving each other mad with rumors of new outrages, new decrees, with news of further sorrows” (20).

Salim’s maternal grandmother had always lived a comfortable life, but the present situation had made it difficult for her, and she had become dependent on her relatives. “She was not used to being this dependent, she who had always lived her life surrounded by family and laughter, waited upon by servants, beloved by her husband, made plump by contentment and affection. She who had slept in a comfortable upstairs room where a breeze blew through the open window all night now lived an overcrowded life” (22). The freedom struggle was for the betterment of the lives of people. People also participated in the freedom struggle to make their society and their country a

better place to live. All the dreams of people had been demolished by the new politics and the culture of terror and hatred that came after colonial powers left.

Frantz Fanon, in his book *The Wretched of the Earth*, while talking about political parties, says, "They mobilize the people with slogans of independence, and for the rest leave it to future events. When such parties are questioned on the economic programme of the state that they are clamouring for, or on the nature of the regime which they propose to install, they are incapable of replying, because, precisely, they are completely ignorant" (121). The political parties that became the ruling parties knew nothing about administration. Hence, they could do nothing for the welfare of the people. They couldn't even manage what was established by the colonial powers. As a result, ordinary people suffered. Salim's grandmother, who was suffering because of the new culture that had been established by the new political scenario, lost consciousness, and she was taken to the hospital. The situation at the hospital was a complete mess as the new leaders didn't have any idea how to run a government. There was no one at the hospital to attend to the patients, and they "joined the dozens of other people in Out Patients, who were waiting for the arrival of the doctor. We sat on a stone bench and said nothing for a while, just like everyone else, holding on to our mother while she trembled and groaned. The room was large and all its doors were wide open but that did not disperse the smell of waste and disease" (25). So much chaos was in the hospital, and no doctor attended to the patients. The orderly there told people to come tomorrow as the doctor would come tomorrow. The following morning, she died, and they couldn't do anything.

Years passed, and the government still didn't know how to run a country, and the general masses suffered. "There were times when there was no electricity, which meant the roads were dark and the pumps did not work so the water did not run because the pressure was too low to deliver it to the upper floors, and the people who lived in the flats complained about the smell of

the blocked toilets in the heat” (31). Such were the conditions, and the government officials didn’t know what to do. It’s not that the country didn’t have any resources, but the political leaders didn’t know how to run the country. Frantz Fanon, while speaking about the emptiness of new political leaders' minds, says, “This economy has always developed outside the limits of their knowledge. They have nothing more than an approximate, bookish acquaintance with the actual and potential resources of their country’s soil and mineral deposits; and therefore they can only speak of these resources on a general and abstract plane” (121). As a result, the economy always remained in trouble, and the people continued to suffer.

To save money, the nationalist government formed after the colonial powers left decided to throw away the government officials and teachers recruited by the colonial government. Salim’s paternal grandfather, who was a religious teacher and was also recruited by the colonial government, was removed from the job. The colonial government had recruited religious teachers to make sure that the children came to school as “the parents stood firm, keeping their children away from government school until Islam was put on the curriculum” (178). The new government had no interest in what the people wanted; they just wanted to do what was right according to them. People had no choice but to accept it. In the meantime, people started looking for other options to earn a livelihood, and Salim’s grandfather, Mr. Maalim Yahya, got a job in Dubai, where they wanted a religious teacher like Maalim Yahya. Maalim Yahya was a religious person who had complete faith in the teachings of the Koran, but yet “he was not one of those ascetic religious scholars who worried that the wrist watch was a challenge to God’s mastery of the day, and that flying in an aeroplane was a blasphemy because it mocked God’s design” (181). Maalim Yahya left for Dubai, but his family was still in Zanzibar, and leaving one’s family behind was not part

of the culture of those times. However, since a livelihood is important, Maalim Yahya had to adopt this new culture.

The colonial rule had finished, and the new government had come, but the new government was nothing but a replica of the colonial government. “For them, nationalization does not mean governing the state with regard to the new social relations whose growth it has been decided to encourage. To them, nationalization quite simply means the transfer into native hands of those unfair advantages which are a legacy of the colonial period” (Fanon 122). During colonial times, there was one government, and the same system ran the government. The same was the condition of the government after colonialism ended. Though elections did happen, there was no change in governments. “Elections were regularly held, which the President and his government always won. Why shouldn’t they? Who did they expect to win if not the President and his government?” (186).

The government that came after the colonists left had become highly corrupt. Corruption wasn’t the culture of the society of Zanzibar, but it came with new politics and government. Salim’s grandmother, who had to go to her husband in Dubai, leaves everything to her son Masud. Masud says, “My mother gave what was left of her dowry jewellery to me as a memento and for safe-keeping, four gold bracelets and a chain, because she was afraid the khabithi immigration officials would steal them from her when they searched her before boarding” (192) Even the money that was sent by Maalim Yayha was “sent by hand to trusted hand, otherwise it would never have arrived” (192).

The new government was highly inefficient and couldn’t even do what the colonial government had done. Moreover, the government wanted its people to work for a minimum salary. “The government assigned all school-leavers a job for minimal pay, mostly as assistant teachers in a country primary schools to fill the post taken away from senior teachers” (193). The salary

given was not sufficient for teachers, and as a result, “Teachers did not always turn up at school because they had another job that paid them better, or that paid them something, and children sometimes had unsupervised periods that they spent joyfully shouting and bickering and tormenting each other as if all day was an extended recess” (197-198). Such an atmosphere in the school affected the study culture, further deteriorating the system.

Government officials and politicians started mimicking the former colonial masters, and by copying the lifestyle of colonial powers, they forgot their duty towards their countrymen. As a result, the country went backward instead of making progress. The new rulers, who were so busy making their lives comfortable, had no time for the public. The present government couldn’t even solve day-to-day problems. “Some of the underground concrete pipes in the old town were cracked, and there was constant seepage and unaccounted water loss, so that even when the pumps were working, it was difficult to maintain adequate pressure. There was no money for repairs, or what money there was in demand elsewhere” (197). The political leaders were busy making their lives better by utilizing public money.

In the culture of Zanzibar, women were always regarded and respected. Moreover, Zanzibar is a Muslim dominated place where people live according to the rules of Islam. In Islam, it is not allowed to have a relationship with multiple women. “In those years, the rules of sexual decorum people had lived by for generations were set aside. The new owners of the government and its offices did it so contemptuously, pursuing women they desired without fear of causing offence” (203). It was against the culture of Zanzibar, but the women couldn’t say no because the safety of their family members was in danger. The family members didn’t want the ladies of their family to be beautiful because they were fearful for them. “Some people thought it a curse when



their daughters grew up prettier than expected. It was a time when a beautiful daughter was cause for anxiety” (203).

The lust of one of the politicians who happened to be the son of the country's vice-president had come with turmoil in the life of Salim's parents. Police picked up Salim's uncle Amir and his mother Saida's only brother as the government had the authority to do so. Saida's father had also been picked up by police and was murdered; hence, she was worried about her only brother. Saida was “stunned by the news and confused about what to say or do. People were detained and released, or sometimes not, regularly over the years” (221). Hence, Saida was very tense. Saida came to know that the charges against her brother Amir may put him behind bars forever. She was told, “Your brother has been arrested for raping an under-age schoolgirl” (229). She was not only any other girl but the daughter of the country's Vice-President. Saida was called to the office of the Vice-President, and the son of the Vice-President told her clearly:

You are a beautiful woman. When you came in the door a moment ago, I felt my blood rushing to my chest with eagerness. I have not felt like that for a woman before, never in my life. I mean for you to be clear what I am saying, plainly understand that I want you. I want to remove that mtandio veil and undress you and take full command of your body. I want you to yield your body to me. I want to take charge of it and to do with it as I wish. I thirst with desire for you. I will not harm you or cause you pain, do you understand? I want to make love to you, not just once, but to my satisfaction. That is how much I want you. In return, I will release your brother. (240)

With such shamelessness, Hakim, the son of the vice president, spoke his feelings to Saida. He knew that Saida was a wife and mother, but he could say it since he was riding the horse of power. Ethically, morally, and culturally, it was a sin in the society of Zanzibar, but the

politicians, under the influence of the power they got because of politics, were ready to change everything.

On the other hand, Amir pleads to Saida to sleep with Hakim as it would save his life. Saida, who loves her brother more than her life, succumbs to the desires of Hakim and goes to Hakim again and again against the wishes of her husband, Masud. Masud, who loved Saida and was heartbroken, picks up his belongings, leaves the house, and stays with a well-wisher. “I cannot bear to return,” I told her. ‘I cannot bear to see what you are doing’” (246). Masud came out, but it was difficult for Salim, who was still a child. “At an early age, Salim feels the familial conflict of his parents’ separation. Gurnah makes this fact clear from the beginning, as well as the consequences it brings upon Salim as a child, who is looking forward to a family union that brings peace and safety to his life” (Al Areqi 268). All the new things were happening to the culture of Zanzibar, and all this was the result of politics, which resulted from the inefficient political leaders who grabbed the power after the colonial powers left. Weakness and inefficiency make a person corrupt, and hence, all the politicians have become corrupt mentally, morally, and ethically. The mental, ethical, and moral corruption also corrupted the culture of Zanzibar.

Abdulrazak Gurnah, in his novel *Afterlives*, depicts the arrival of colonial powers, colonial politics and its influence on the culture. The colonial rule shaped the culture of Tanzania to a greater extent, and the people started doing things that were not part of their culture. Edward W. Said, in his book *Orientalism*, states, “The space of weaker or underdeveloped regions like the Orient was viewed as something inviting” (219). The European powers went to far-flung places because these places were “isolated from the mainstream of European progress” (Said 206). Hence, it was easy to win these places.

Abdulrazak Gurnah presents the arrival of colonial powers in *Afterlives*. The local rulers were not happy with the arrival of Germans in that part of the world as Germans were a threat to their control over the land. They had battles with the Germans, and they tried to control the Germans, but the Germans “responded with great determination and ruthlessness” (5). The Europeans considered themselves superior to the places they went to rule. The Europeans knew the Orient, and they knew that the Orient was a subject race, which “makes their management easy and profitable” (Said 36). Said says:

You may look through the whole history of the Orientals in what is called, broadly speaking, the East, and you never find traces of self-government. All their great centuries – and they have been very great – have been passed under despotisms, under absolute government. All their great contributions to civilization – and they have been great – have been made under that form of government. Conqueror has succeeded conqueror; one domination has followed another, but never in all the revolutions of fate and fortune have you seen one of those nations of its own motion establish what we, from a Western point of view, call self-government. (32-33)

Since there was no concept of self-rule, there was poverty. The locals “belonged to the system of rule whose principle was simply to make sure that no Oriental was ever allowed to be independent and rule himself. The premise there was that since the Orientals were ignorant of self-government, they had better be kept that way for their own good” (Said 228). The poverty of locals helped the colonizers. The Germans recruited the locals in their army and named them “The schutztruppe, the army of African mercenaries known as askari” (8).

The army of African soldiers fought for the Germans and helped them win many battles. The Germans showed their ruthlessness in establishing their rule and made public hangings of their

enemies. In one of the battles, “The Germans cut off the head of the Wahehe leader Mkwawa and sent it to Germany as a trophy. The schutztruppe askari, aided by local recruits from among the defeated people, were by then a highly experienced force of destructive power. They were proud of their reputation for viciousness” (8). In establishing their rule, the Germans crossed all limits, and “in the regions that had risen, the schutztruppe treated everyone as combatants. They burned villages, trampled fields, and plundered food stores. African bodies were left hanging on roadside gibbets in a landscape that was scorched and terrorized” (15). Pallavi Saxena, while talking about the ruthlessness of German forces, says, “The German military's presence in East Africa, known as Deutsch-Ostafrika, leaves the land ravaged and soaked in the blood of countless senselessly and mercilessly killed individuals” (354).

The Germans had established themselves, and now, everything related to Germans was considered significant and was respected in society. German had become the language of the elite, and those who could speak the German language were respected. Ilyas easily got a job as he could speak “German as if it’s his native language” (21). Ilyas had run away from home when he was a child and was kidnapped by an African soldier who worked for the German Army. He was sent to a German missionary school. Ilyas was born a Muslim, but he was made to pray like a Christian at the mission school. For many years, he had prayed like a Christian and had forgotten how to pray like a Muslim, though he was a Muslim. “There was a mosque in the nearby mountain town but no one at the farm or the school told him he should go there. Then at some point it was too late to learn, too shaming” (25). The colonial rule had affected the culture of many of the people, and Ilyas was a living example who had been changed culturally. Praying five times a day is part of a Muslim’s life, but Ilyas, who was born as a Muslim, even had forgotten how to pray, the result of his being in the company of Germans. His language had also changed, and German had become

his first language. With the arrival of Christian missionaries, their religion also came to Africa. Many Africans adopted the religion of colonial powers as it was “the religion of the European sahibs” (Bhabha 146). In *Afterlives*, an African man who lived in the mission and spoke the local language said that “his name was Pascal and he worked in the mission” (108). He had accepted the new religion, probably because he got a job in the mission. Homi K. Bhabha, in his book *The Location of Culture*, states that religion “teaches that it does not signify what a man eats or drinks. EATING is nothing before God. Not that which entereth into a man’s mouth defilth him” (147). Pascal was an African man who spoke the Kiswahili language and accepted Christianity as his new religion. With the adoption of new religion his eating habits also changed and he ate what was available in the mission. Christians eat many things that are not allowed in Islam. Eating habits are essential to culture, and with the change of eating habits, culture also changes.

Hamza, an African man, joins the German forces. He was attached with a German officer as “the officer’s personal servant, his batman” (65). The officer started teaching German language to Hamza, and “his success at learning to speak and read a little German delighted the officer” (78). It was a positive change in Hamza’s life as Hamza couldn’t read and write before coming in contact with the Germans. While serving in the German Army, Hamza learned many other new things that were helpful for his development, and it was a change in culture for Hamza. Hamza is said to “feel pride at being part of the group” (Mathers 6). He felt pride because he was part of the German army and had learned the German language.

The British came in after the Germans left. With the arrival of the British, their culture and ways also came in. “When they took over from the Germans, the British brought in their own people to do business here. They brought them from India and from Kenya, and those new Indians sank their teeth in here fast” (208). The British had their ways of establishing their rule, which was

utterly different from the ways and culture of the Germans. “The British mandate government had announced an expansion in school-building and literacy drive” (218). The British had different ways to rule, and their way of rule was establishing welfare schemes. “The administration was also expanding its activities in agriculture, public works and health care” (218). It was sure that the local population would get employment by establishing new departments. With the introduction of modern education and healthcare, the British created a new culture that was new to the natives.

Culture is never changed quickly; it takes time to establish a new culture. Though the British had established healthcare facilities, the local population was still not ready to go to hospitals, and they preferred staying at home when ill. Khalifa’s wife, Bi Asha, refused to go to the hospital when she had health issues. After her condition worsened, “Khalifa pleaded with her to go to the hospital or at least to see the Indian doctor, but Bi Asha said no, she did not need that kind of attention” (226). Bi Asha wanted Hakim, a priest. Hakim gave “a small porcelain plate with a gilded border on which were written lines of the Koran in a dark brown ink. He explained that the ink was an extract of the flesh of the walnut, which itself has medicinal qualities” (227-228). But there was no improvement in her condition. At last, an Indian doctor was called, and he sent Bi Asha to the hospital as her health condition was worrisome.

Afiya was pregnant, and she also “preferred to go into the labour in the presence of the women she knew than to suffer the attentions of complete strangers, so despite the administration’s Maternity Health campaign she did not go to the new clinic for birth” (233). Though Afiya had decided not to follow the new healthcare facilities, she and her husband, Hamza, preferred to get their son vaccinated. Though it was a new thing, they preferred it. “Hamza took him to the hospital for the recommended vaccinations and watched diligently over his health. Child deaths were not uncommon but many of the illnesses that took them away were avoidable” (237). They gradually

adopted new things, and these new things were beneficial for them. The British ways of ruling were different from the Germans, and the new ways of the British changed the culture to a greater extent. “Education and public health became their priorities. They made a big effort to inform people about health issues, to train medical assistants and to open dispensaries in far-flung parts of the colony. They distributed information leaflets and conducted tours by medical teams to instruct people on malaria prevention and good childcare” (238). The people had started adopting the new culture established by the British. The women who used to live at home had started getting job opportunities. As a result, the women who never left home for work also became excited about going out of home for work. It was a significant culture change. The women who were at home doing almost nothing will go out to work and will be in a position not only to help society but also to help their family economically through the salary they would get:

Afiya heard from Khalifa about a campaign to recruit young mothers to train as midwife assistants. The new maternity clinic was a big success, although expectant mothers only went for the antenatal events, and most of them refused to deliver there. They wanted to recruit more midwife assistants to provide a comprehensive service, including visiting mothers at home. The candidates were required to be literate enough to write basic notes and read simple manuals, and to be fluent in Kiswahili. It was thought their experience of childbirth would benefit other expectant mothers to whom they would also be able to communicate with nuance rather than just issuing instructions and prohibitions. When she told Hamza he was enthusiastic. You fit all the requirements, he said. There is such a need for it, and you yourself will learn new skills. (242-243)

The English also brought the culture of reading newspapers. It was a welcome step, and people started taking an interest in it. The newspapers were published not only in English but in

many other languages as well. Many newspapers “had appeared in recent years: in Kiswahili, in English and even in German for the settlers who chose to remain after the war” (245). The English administration also introduced radio. “It aired news and music programmes and features on improvements in health, agriculture and education” (266). Society gradually accepted the changes that the colonialists brought in, and the culture was also changed because of these changes.

Abdulrazak Gurnah has highlighted the connection between politics and culture in his novels. Before the arrival of European powers, Africa had its own culture and political system. Tribal leaders controlled different territories and ran those areas according to their wishes. The arrival of European powers completely changed the political structure of Africa. Europeans established a central administrative system which demolished the influence of tribal leaders. With the arrival of European powers, their culture also came to Africa. Europeans also introduced a new educational system utterly different from Africa's traditional one. This new education system introduced science and technology to the natives of Africa. The religion of Europeans also came to Africa, and as a result, many of the natives adopted the new religion, which ultimately affected the native culture to a great extent. The politics that came after the colonial powers left also changed the culture of Africa. The political leaders of newly formed countries got absolute power, and this power corrupted them. They got involved in corruption, so the country's development took a back seat. The new leaders also started copying the colonialists and started exploiting the local population. The new leaders even started exploiting women for their physical pleasure, which destroyed the culture and social structure of native lands. All these things were new to the culture of Africa. Such happenings also forced people to migrate because the country was not progressing and there was total hopelessness. Migration was also new to the culture of Africa. Colonialism was the result of the greed of the European powers. This greed of European powers affected the



Oriental world in many ways. The modern education system and modern health care are the positive sides of colonialism, but the political instability, migration and cultural degradation of society are also the byproducts of colonialism.

## Chapter V

### Existence and Identity in Cultural and Political Context

From the very beginning, human beings have been working to give meaning to their existence and have also been trying to have an identity for themselves. Existence and identity are influenced by social factors and sometimes by a person's own mind and behavior, especially when a person's emotions are disrupted by circumstances that are the result of social changes. People do many things and struggle a lot to have a meaningful life. As far as immigrants are concerned, the struggle for existence and to have an identity becomes even more challenging because to have an identity in a place that is hostile in every possible way is not easy. The struggle of existence and having an identity for an immigrant becomes more challenging because he or she is in a different country with a different system, different culture, different values, and different ways of seeing things.

Moreover, the climate, eating habits, language, and social norms are also different from those of his own country. An immigrant has to adjust and amalgamate according to the system of a new place for his existence. Amalgamation and integration to a new society and culture is not easy. Hence, a conflict in the minds and hearts of the immigrants develops, which ultimately keeps on disturbing them.

Immigrants go through various experiences that are crucial to their existence and identity. The new culture and environment create confusion in the life of an immigrant. Hence, an immigrant is liable to suffer from identity issues. Erik Erikson, in his book *Identity: Youth and Crisis*, states, "Identity crisis is a time of intensive analysis and exploration of different ways of looking at oneself" (17). The experiences an immigrant faces in a new land make him traumatized because of differences in culture and the isolation the immigrant faces in the country he has

migrated to. As a result, he, the immigrant, questions his decision to migrate and feels isolated. This isolation brings emptiness to his life and drives him to detachment; hence, an identity crisis is developed, which ultimately leads to inner conflicts. Thus, an immigrant goes through a lot of emotional stress.

People migrated from new countries because they faced a lot of struggle for survival, which also threatened their identity. There was unrest in the countries that had recently gained freedom from colonial powers, and hence, there was a question of survival, which forced people to choose to migrate, and all those who could migrate migrated. People migrated because they felt ignored by the new political leaders, and their hopes for independence had been quashed. Moreover, the new rulers started copying the colonial masters on everything that affected the culture and identity of the natives. Homi K. Bhabha, in his book *The Location of Culture*, says:

Mimicry does not merely destroy narcissistic authority through the repetitious slippage of difference and desire. It is the process of the fixation of the colonial as a form of cross-classificatory, discriminatory knowledge within an interdictory discourse, and therefore necessarily raises the question of the authorization of colonial representation; a question of authority that goes beyond the subject's lack of priority (castration) to a historical crisis in the conceptuality of colonial man as an object of regulatory power, as the subject of racial, cultural, national representation. (129)

The new political leaders, in the process of mimicking the imperial rulers, followed everything that the colonial masters did, which ultimately put the natives under the authority even after gaining independence. This kind of authorization was against the identity of natives and their culture. In the process of mimicking their former colonial masters, the new leaders who were supposed to give new direction to their people started showing their authority on the people, which

endangered the existence and identity of people and, hence, forced the people to migrate. The inability to rule and the wrong policies of the new governments also “led to the displacement of people” (Kanake and Choukade 128).

When people migrate, they face a crisis in their identity as they maneuver between two cultures. Many immigrants start following the culture of the new land, whereas many can't hybridize themselves with the system of a new culture. Erikson states that identity “deals with a process that is located both in the core of the individual and in the core of the community culture” (2). Hence, it is very difficult for an individual who migrates as an immigrant to juggle between two cultures and is always in the sense of confusion. The immigrants always struggle between their past and present; hence, their “self is never secure” (Frosh 187). Immigrants are never secure as they encounter threats to their identity and are alienated from the land they migrated to. Robert Ferguson states, “Every immigrant experiences this alienation from a new reality. The receiving world has no reason to make room, and its rhythms remain indifferent to the latest perceiver of them. All of the struggle to understand, all of the adjustments to belong, all of the effort to be understood must be made by the new arrival” (258).

Suffering from the crisis of existence and identity, many of the immigrants are involved in immoral activities and activities that are not legal in the countries they migrated to. In a new society, which is generally hostile to immigrants, immigrants miss their past life and their original culture. They do not want to move away from their culture, nor do they fully adopt the new culture. The new country's people also don't treat them properly, and as a result, they experience emptiness in their lives. As a result, they get involved in illegal activities, which disturbs their lives.

Abdulrazak Gurnah has written comprehensively about identity issues, and most of his characters suffer from identity crises. An identity crisis also leads to the struggle for existence. The characters in Abdulrazak Gurnah's novels face identity issues on two fronts. Most of the characters face identity crises at the hands of their own political system. The new political leaders of newly independent countries, in the process of mimicking the colonial system of governance, couldn't run the governments properly. In the process, they started mistreating their people. Mistreatment because of the failure of governments puts a big question mark on the future and identity of the people, which ultimately forces people to migrate. People migrated to countries that ruled them. They went in the hope that they would be treated properly there as it had been taught by the colonial masters that all are treated equally in Europe. But in Europe, it was the opposite. They didn't get the expected treatment, and they struggled as the culture was completely different from those of their own countries. Not only the culture and system but also the climate were hostile. The living conditions that immigrants faced were antagonistic and had adverse effects on the existence and survival of the immigrants.

Abdulrazak Gurnah, in his novel *Pilgrims Way*, depicts the identity crisis and the struggle of the existence of an immigrant who had come to England to have a better future. Daud, *Pilgrims Way's* protagonist, came to England from Zanzibar on a study visa. He was sent to England to study far away from the unrest that the society of Zanzibar was facing. His family had invested all their savings in his studies, but he couldn't match the pace of his studies in England and failed. Daud had many expectations, and his family members also had expectations of him, but now he was under the grip of fear because he wasn't in a position to fulfill the expectations of his family members. Jopi Nayman, while describing the plight of immigrants, says, "Suffering from guilt and

estrangement, they are often unable to communicate with their families and prefer silence to contact" (4).

Daud, the protagonist of *Pilgrims Way*, didn't even have money to eat food as the money he had come with finished soon. Daud says, "I used to stand outside the college canteen during the lunch period, hoping that somebody I knew would walk by and ask me what I was doing there. Hoping that one of them would say Come in, I'll pay for you, or You can have a share of mine" (92). His condition was so bad that he didn't have any idea of how to get food for his survival. He started looking for people to help him and to give him food. He had become a beggar. Daud had come to England to study, but instead of concentrating on his studies, he was struggling to survive. He even started stealing things to satisfy his hunger. Daud says, "Sometimes I stole something from a shop, chocolate or a bag of sweets" (92). He even looked at his teachers for help, and his teachers, instead of helping him, showed him the way to organisations that could be helpful for him. His tutor told him to "go and see somebody at the British Council or the students' union" (93). Daud was suffering and was doing everything possible for his existence.

Circumstances force Daud to start doing a job for his survival in England and start working as a theatre orderly in a hospital. As a theatre orderly, "His job included cleaning the dirty theatre after use, and scrubbing the pus and whey off the instruments and the furniture" (10). He had come to be a big man in England but ended up doing the job of a theatre orderly. Theatre orderlies were also supposed to do night duties, and "Daud hated being forced to sleep during the day and eat sandwiches in the middle of the night" (13). But for survival, he had to do what he hated. Daud and all those with small jobs in the "hospitals had that wasted, worn-out look" (52). The battle of survival defeats people, and people lose interest in almost everything. People lose interest because they came to England expecting a considerable fortune but ended up doing small jobs. People

"come to conquer the world and ended up as car park attendants and account clerks" (Gurnah 89). This situation leads to frustration and makes an energetic person a defeated one.

Daud, too, had come with the hope of a bright future, but now he was struggling for his identity. Robert Ferguson talks about the identity crisis that immigrants face. He states, "The receiving world has no reason to make room, and its rhythms remain indifferent to the latest perceiver of them. All of the struggle to understand, all of the adjustments to belong, all of the effort to be understood must be made by the new arrival" (258). Daud is an immigrant, and an immigrant suffers from identity issues. Daud was from Zanzibar, where he had a family and a house, but in England, he had nothing. The place where he lived in England was in a deplorable condition. He lived in a cheap rented place with carpets full of dust, and there was always a foul smell in his home. His English lover Catherine finds his living place very unpleasant. She says, "It's damp and dirty and stuffy. The furniture looks as if it's been salvaged from a dump. Finger-marks down the walls! The kitchen and the bathroom are just too squalid for words" (132). Immigrants stay in such places because they are always short of money and suffer from identity crises.

An immigrant is always an odd man in the place he migrated to, and hence, he suffers from an identity crisis. Immigrants live in fear and are always fearful because the natives mistreat them. The mistreatment by the natives is a big blow to their identities. Daud used to feel insecure sitting alone in the pub. He remembers an incident when he was mistreated in a pub: "He should not have gone into. At one time, he was refused cigarettes and matches he had gone in to buy. To begin with, he thought the barman was mad, a character who was going to shame him by some act of perversity. Then he saw the grins all around the pub and understood" (2). He was mistreated because of his colour and ethnicity. "At another pub, the Seven Compasses, he was told that the

spaghetti advertised on the menu was finished when he could see hot, steaming plates being passed over the counter" (Gurnah 2). He was even thrown out from a pub as the natives couldn't tolerate a black sitting among them, as "he had invaded their gathering and ruined their pleasure" (3). Such incidents were a blow to the identity of Daud. In another incident, he felt the pain to be black, a negro, another jolt for his identity. He was a fan of cricketers, but "the photographs on the walls were a disappointment, honouring only English and Australian players. There were no Sir Garys and no Three Ws" (3). While he looked at the photographs, "The landlady had asked him to leave. She told him she could not be sure of restraining her husband from jumping over the bar and cracking him one" (3). The hatred and intolerance of blacks were at an extreme level. Even the cricket stars were not spared.

Daud was suffering from an identity crisis as he was mistreated now and then because he was black from Africa, and this thing had put fear in his mind. He used to pass next to the cathedral, but "he had never been inside the cathedral" (5). He could never gather the courage to enter the cathedral because he was fearful, as "he had been chased through the cloisters" (5). Hence, he used to take a safe route. He was even made to be chased by the dogs of white people. Such incidents in his life made him suffer from an identity crisis and forced him to think that the co-existence of races was not possible.

Daud's religious identity was Islam; he was a Muslim. In England, efforts were made to change his religious identity. In one of his night duties, sister Wintour told him all the benefits of Christianity. She also tells him about the good things the Church is doing in Africa to improve Africans' lives. She tells him to adopt Christianity as its true religion and asks him "not to spurn this opportunity of advancing Christ's message on earth" (68). It was a setback for Daud as he had never imagined anyone making efforts to change his religious identity. Daud's identity was again



shaken when the surgeon mistreated him. Daud was frustrated because of the treatment he was getting in England. Not only was he getting the wrong treatment, but the other workers who had black skin were also getting the wrong treatment in the hands of white staff. Iyengar, in his research paper, writes that “migrants face a life of social alienation and mental disturbance in a host country” (6). The immigrants become doubtful about their identity because of the treatment they get in the country they migrate to with much hope and enthusiasm. Such a scenario leads to “social fragmentation” (Crowder 1). This difference between individuals and society also leads to conflicts. Daud’s friend Karta, who is also an immigrant in England, becomes “intolerant and irritable” (36). His behavior changes because of the racism he faces in England.

The racism that Karta faces puts a big question mark on his identity. Because of racism in England, Karta became a bitter person. “The basic social processes invoked by the term race, racism, and discrimination are quintessentially social psychological phenomena” (Bobo and Fox 319). Because of the racism that Karta faced, Karta always had a confrontation with Llyod, an Englishman who used to visit Daud. Karta started hating Llyod, and he even had a physical fight with Llyod in which Llyod was beaten by Karta. “The inevitable racial struggle and immediacy of identity formation problematise the relationship between the residents and refugees” (Banerjee 871).

Because of identity issues, immigrants don’t live in the present. They often think of their past and their families. Daud, too, thinks of his past and becomes gloomy at the thought of his friends and family. While talking to his lover Catherine about his family, Daud remembers, “I remember saying goodbye to my parents, how my father held my hand as if he didn't want to let me go. How my mother said nothing but watched me as if incredulous at my departure. I remember

those things” (Gurnah 137). Daud weeps for his friends in Zanzibar during his loneliness. Thinking of his friends, he felt the pain but didn’t have any shoulder to cry on.

Catherine was Daud’s girlfriend, and they were in a relationship. But Catherine gave a jolt to Daud’s identity when she started seeing another man. The man she had begun a relationship with was successful, unlike Daud, who had no identity. Catherine says, “He’s a doctor at the hospital. And he’s young and rich, and attractive. Every young nurse’s dream. And he chose me out of all the others” (202). When Daud, who was just a theatre orderly whose job was to clean the filth, compared himself with the man Catherine had selected, he felt he was nothing. He realized he had no identity in front of the new man in his girlfriend’s life. Daud also realizes that he is fighting for his existence and survival, whereas Catherine chose a successful man with a social identity.

Daud gets a taste of who he is and his identity when he goes out for dinner with Catherine. On the dinner date, they talked about many things and had good food, but it was an expensive restaurant, expensive according to the standards of Daud. When the bill comes, “The waiter smiled and smiled while Daud peeled off note after note from his small wad, wondering if anything would be left after he had finished” (96). Immigrants always face economic crises because, most of the time, they do small jobs with very little salary. They keep on struggling to have an identity for themselves.

Politically and culturally, the English felt that they were a superior race, and hence, mingling with immigrants who, according to the British, were culturally and socially an inferior race should be avoided. It was difficult for Catherine’s mother to digest that her daughter was in a relationship with a negro. Catherine tells her mother’s reaction to Daud, “She asked me why I was going out with someone black, as if I was doing it deliberately, as if it was a principle. I said that

I liked you. That you were no one else I had ever met. She didn't say anything ... and then exploded with all these things. She called me disgusting, told me I'd always been filthy (128). Catherine's mother would have accepted an English man happily. Still, since Daud was black, it was next to impossible for her to accept her daughter's relationship with a black immigrant.

Daud is shocked and insecure about his identity when he meets Lloyd's father with Catherine. Catherine gets a good welcome at Lloyd's place as she is an English lady, but Daud isn't treated warmly even though he is Lloyd's friend. Daud is insulted, and Mr Marsh, Lloyd's father, says to Daud, "We invited you to our house. But there are just too many of your people here now, and we don't want the chaos of all those places to be brought to us here" (245). Mr. Marsh believed that immigrants were not good for the future of England. Mr Marsh also feels it was better for Africa to be under Europeans as "it was the only time in history when Africa had a bit of order" (244). The sarcastic tone in Mr. Marsh's words was visible. He was of the opinion that Africans are good for nothing. Daud, sitting and listening to all this, was thinking of his own identity and how to survive.

Daud's identity also gets a blow when a group of Englishmen beats him. He was beaten because the Englishmen couldn't tolerate an African walking with an English Girl in the Christian graveyard. The Englishmen beat Daud, "calling him names and taunting him with questions that did not need an answer" (275). Daud was beaten because he was a wog, a wog from Africa. It was not acceptable for them to see a wog in the company of an English lady. The politics and culture of England changed with the expansion of immigrants. Europe, which considered everyone equal, had started treating people on the basis of their skin color and ethnicity. It is explored in Abdulrazak Gurnah's *Pilgrims Way* that Daud had developed an identity crisis and struggled for his existence. The struggle for the existence of immigrants increased with the arrival of more and

more immigrants. The influx of more and more immigrants changed how English used to see people. They were of the opinion that these immigrants were destroying the culture of England and, hence, they should not be allowed to be in places where English go or live. It created a cultural and social division in a progressive society like England.

Abdulrazak Gurnah, in his novel *Dottie*, explores identity issues through the miserable life of immigrants in England. Dottie is the protagonist of this novel, whose maternal grandfather, Taimur, had come to England as an immigrant. Taimur was a Pathan who worked for the Royal Navy as a sailor. As a sailor of the Royal Navy, he fought bravely in one of the battles and was sent to England on his request as a reward for his bravery. In England, the country of Christians and whites, he was not treated well, and he even had difficulty finding accommodation as “white people didn’t take foreign lodgers” (Gurnah 13). As a result, he lived in a shabby place. Writing about racism in England, Debayan Banerjee observes, “Race, ethnicity, skin colour and geographical locations of the foreigners are determining factors and essential conditions of the treatment they are going to receive” (871). Taimur had a sense that the local population didn’t like the foreigners, and even the children of England showed hostility toward the immigrants and foreigners. The anger against immigrants among the natives of the city of Cardiff, where Taimur lived, was increasing with the passage of every day. As a result, one day, “They ran riots and tried to hurt or kill as many of the blacks and brown people who lived among them as they could find. For two hot days in June the fighting raged. The Somali hotel in Millicent Street was attacked by soldiers and citizens, and was then set on fire. Lives were lost” (15-16). Taimur Khan, who had fought for the Royal Navy and had been rewarded for the act of his bravery by accepting his request to be sent to England, was attacked as well. Police arrested Taimur, and even the Judge of the court where Taimur was produced was against the immigrants as he believed that immigrants were the

root cause of all the problems. The judge observes that the “‘East is East and West is West,’ ‘and never the twain shall meet’” (17). This incident was a major jolt to the immigrants' identity, especially for Taimur Khan. Taimur Khan had been told by his tutor and lawyer that England has equality and justice. But now, after this incident, Taimur and other immigrants have started feeling that they don't belong to this country and the natives of England would never accept them.

Identity issues are faced not only by first-generation immigrants but also by the coming generation of immigrants. The younger sister of Dottie, who had been sent to a boarding school, was mistreated by her fellow students because she was black. “Sophie weeping bitterly while she told her sister how much she hated the school and how the other girls tormented her. During the day they made her fetch and carry for them. At night, they dressed her in mocking finery and made her into their dark queen” (44). Sophie was British and was born and brought up in England only, but since her skin color was black, she was considered to have an immigrant family background. Sophie wasn't able to understand what identity she had. Before going to the hostel, she was of the opinion that she was an English, but now she was not sure about her identity as she was treated more like an immigrant and less like an English.

. The identity crisis was faced by the immigrants or people having black skin because the white men had become insecure about the blacks. The whites were of the opinion that the blacks were taking away their jobs. Hence, the feeling against blacks was in the air, which forced blacks to have a crisis with their identity as they were not the natives or the original inhabitants of England. Even the supervisor where Dottie worked, who was a polite man, had negative views about the immigrants. Talking about the immigrants, the supervisor says, “I don't see why we are bothering with these coloured workers. We're only making a rod for our own backs. Haven't we done enough to help them already? Can't we look after ourselves for a change? If it was up to me

I'd send them all home tomorrow" (61). The supervisor and others were also of the opinion that all the immigrants are criminals and they are violating the atmosphere of England.

On the other hand, Dottie, who had immigrant ancestry, wasn't able to understand the feeling of hatred for immigrants. Dottie believed that immigrants are here only to earn a livelihood, and hence, to paint them as criminals has no justification. Dottie "did not see where these fears of the black men turning to criminals came from. They were just making a living. Only the other day she had seen in a newspaper that hundreds of thousands of people had left England in the last year to find a better life in America and Australia and South Africa" (62). Thousands of immigrants had also left England because they felt insecure about their identity in England, and the moment they found a better opportunity elsewhere, they moved away. Dottie felt that all those who felt a challenge to their identity left England.

Moreover, Dottie could not understand why only a few who are left in England are a threat to English culture and society. Because of the crisis of identity that immigrants faced in England, the feeling of un-belongingness was developed by the community of immigrants, and they never got adjusted to English culture. The old man, who is an immigrant, feels extreme happiness when he reads the news in the newspaper that the French "army loses Control in Algeria" (64). The old man was happy about the victory of the Algerians because he had developed a hatred for the Europeans as he was facing a crisis in his identity in Europe. Even though he had nothing to do with the victory of the Algerians, since he had no identity in England, he felt closer to all those who were against the Europeans.

The younger brother of Dottie, Hudson, after coming back from the family he was fostered to, had become a bitter person. He had become a bitter person because he felt that he had no

identity. Moreover, his stay with his foster family was unpleasant, affecting his behavior. Al Areqi says, “Such experiences, particularly the traumatic ones, influence our future and impact our behavior without our realization” (268). The type of experiences Hudson had at his foster family’s house had put a big question mark on his identity. He had not been treated well there because he was black. After returning from his foster family, Hudson was admitted to a nearby school. Since Hudson had become a bitter person, he couldn’t adjust to the new school where the majority of the students were white. In school, Hudson “did no work at all and did not complete a single assignment that he was set. Not a day went past without him being involved in another fight, in class, in the playground, on the way home. He was unbelievably rude to the teachers, disruptive during lessons and a nuisance to everyone” (88). In another incident, the windshield of the car of one of the teachers was broken by Hudson. Hudson was doing all this because he was disturbed. He was disturbed because he was having an identity crisis. As a result, he also developed a hatred for white people. He tells Dottie that “white people hate us. They will do anything to keep us down” (Gurnah 95).

Because of his hatred and his suffering from identity issues, he developed friendships with black people as “no harm can come to a black person at the hands of another black person” (Mirmotahari 19). The blacks were getting racial discrimination in England, and hence, they got involved in criminal activities. “Racial discrimination is positively associated with increased crime” (Burt et al. 648). Hudson’s friendship with black people pushed him to commit crimes as well, and as a result, he also started taking drugs. Taking drugs started showing its impact on the health of Hudson, and he “lost strength, and no longer showed any signs of the youthful zest” (181). At one point in time, Dottie “found Hudson on his knees, hitting the step with his forehead. Such gestures seemed the classic symptoms of disorder” (181).

Immigrants face racial discrimination, which pushes them into a crisis of identity and affects their mental balance. Robert Ferguson states, "Every immigrant experiences this alienation from a new reality. The receiving world has no reason to make room, and its rhythms remain indifferent to the latest perceiver of them" (258). The immigrant faces racial discrimination because the arrival of immigrants in large numbers makes the natives feel insecure. Natives feel that immigrants will not only spoil their culture but will also share their resources. Such thoughts and feelings lead to the racial struggle. Banerjee says, "The inevitable racial struggle and immediacy of identity formation problematise the relationship between the residents and refugees" (871).

The racial discrimination faced by the immigrants was a threat to their identity. Sophie's new lover, Mr. Patterson, fought with an Englishman because of identity issues. Patterson says, "It doesn't matter what the fight was about. It is only ever about the same thing, the same battle we have been fighting all this time,' he said calmly. 'How to keep our freedom and how to keep our dignity" (245). Fighting like this created an "atmosphere of hatred in the UK" (Mogili 472). The struggle for identity had created hatred between the English and the immigrants, and in this battle of hatred, even children were not spared; as a result, "A school boy in the North Kensington, whose parents were migrants from Trinidad, was beaten by a gang of English youths carrying iron bars and broken bottles, and was very nearly killed" (298).

The hatred was not only for immigrants, but it was for black citizens of England as well. The whites were of the opinion that all black people came from outside, and hence, it didn't matter whether they were citizens of England or not; they were responsible for crimes and all the wrong things happening in England. Now, the identity of all blacks was in danger, which made blacks



take a stand and fight unitedly against the whites. Patterson says, “The only language they understand is violence and oppression, and the only way they will leave us alone is if we scare them enough. We have to make them fear us the way they taught us to fear them” (299). As a result, it was becoming difficult for immigrants to find a place to live as the landlords believed in “No Dogs, No Children, No Niggers” (57). Immigrants had started feeling that they were not even human beings because of the treatment they were getting in England. All this happened in the same England where “all people were the same” (4).

Most immigrants employed where Dottie worked had no rights and had a “different rate of pay from the regular workers” (106). Workplace inequality was a big blow to the identity of all those who came to England under the impression that England is a place where all are treated equally. The shabby treatment at the workplace made the immigrants realize how insignificant they were. As a result, they “were poisoned by a sense of their inadequacy and failure” (106). Immigrants “leave their homelands to seek welfare, pleasure, and peace of mind” (Farooqi and Jamil 1044). However, in England, they had lost their peace of mind because they had no identity in England, and they were not treated equally to the whites of England.

Farrier says, “The refugee is made an increasingly conditional presence dependent on the host's discretion” (122). English were the host here, and they never treated the immigrants equally. The treatment given by the English made the immigrants hate them. Another reason for the English not to give good treatment to immigrants was because “white people think themselves the most superior race, so the status of black people is naturally low” (Du and Cui 10). The English considered blacks an inferior race, and they needed blacks to do jobs that they hesitated to do and to do the “dirty jobs that no one else would do” (196). It was a big blow to the identity of black

people, and with the passage of time, it was becoming more and more difficult for the immigrants to get out of the identity crisis.

Moreover, the English government came up with a plan to get the immigrants out of England. It was a big shock for immigrants and their identities. Not only this, but Dottie, a third-generation immigrant, also faced an identity crisis. During the days of violence, Dottie had to face negative remarks, and she had to listen to the “talk of jungle bunnies and nig-nogs running amok, living ten to a room and breeding like rabbits. In the changing room, she had to put up with the usual insults about bad smells. When she went to the toilet, someone reached over the wall and flushed the cistern while she was still sitting on the toilet seat” (110). Dottie, who was very much English as she was born to an English lady and had been brought up in England, could not understand all that was happening in England. She could not understand why all that was happening to her. She was English, but because her ancestors were immigrants and because she did not have white skin, her identity was in question. It was not less than a shock to Dottie, but she kept silent, looking at the situation and all that was happening around her.

Abdulrazak Gurnah, in his novel *Admiring Silence*, depicts the life of an immigrant who faces identity issues after he comes to England from Zanzibar. The protagonist of *Admiring Silence* had come to England from Zanzibar. He was an immigrant, and his life, like those of all other immigrants, was not easy. The difficulties he faced in England, which was a cold country, cold in every aspect, weakened his confidence, which developed an identity crisis in his life. Most of the young immigrants come on student visas, which don't allow them to work, so to earn their livelihood and pay the fees for the courses they opt for, they end up doing small jobs that don't pay much. Similarly, the protagonist was also looking for a job as he too was on a student visa,

which didn't allow him to work. The hostile situation he faced in England also weakened his confidence, and he was not confident enough even to get a job as a restaurant worker. He remembers, "I saw a sign in the restaurant window advertising a vacancy: Staff required. My suspicion was that it didn't meet me. I had lost confidence in my desirability and I just could not conceive of myself as Staff" (62). Because of his lack of confidence, which he had developed because of the hostile situation, he didn't get the confidence to go inside the restaurant and enquire about the job that was advertised on the restaurant window. He gained the confidence to go inside the restaurant after moving here and there around the restaurant for quite a long time. He got the job as he was on a student visa, and the restaurant didn't have to pay him the full salary. His job was to clean the dishes and "to pick at the leftovers if they had not been messed too much" (62). It made him feel like he "was a prisoner in a camp, surrounded by a mob of irritable, yelping mockers" (62). He had come to England to study and have a better future, but he was washing the dishes and cleaning the tables. He felt as if he was like an animal in a cage surrounded by a mob. It was a big blow to his confidence, and he started questioning his identity as his job was not respectable.

He had started questioning his identity as it was a time when a large number of immigrants from all over the world had started coming to England and the English people had started disliking the coming of immigrants from different places. It was a time when "newspapers and televisions were full of stories and pictures of queues of Indian matrons and toddlers descending aeroplane steps loaded with saris and turbans, of lean young Pakistanis with downy moustaches" (65). Too many immigrants was a problem for the natives, and as a result, there was a feeling against the immigrants in the hearts and minds of native Englishmen, which created an identity crisis for the

immigrants. The natives were of the opinion that the immigrants would destroy their culture, as many of the immigrants were involved in crimes and illegal activities.

The place where the protagonist of the novel lived was in a bad condition. His living place was very small, and there was no place “in the room to keep clothes, no drawers or wardrobe” (61). Living in such a place also lowered his confidence as he was fighting a battle for his survival and existence. He also developed an identity crisis as he felt depressed by the thought that he was alone and “was astonished by the sudden surge of loneliness and terror” (94). He was traumatized by the thought that he was alone in a place that didn’t like immigrants. Moreover, he wasn’t in a position to return to where he had come from.

While the protagonist of *Admiring Silence* is working in the restaurant, he meets Emma, a young English lady who is a university student. Emma took him to meet her parents. At Emma’s place, he gets to know about the concerns of English about the rise in the numbers of immigrants. Emma’s father points out, “I expect there are thousands of darkies in universities these days. It wasn’t like that in my day. Perhaps the odd maharaja’s son, or a young chief. The rest were too backward, I suppose. Now you see them everywhere” (22). Such views of Emma’s father were sufficient to tell him the way English society was thinking about immigrants. It was nothing but racism. Racism “happens daily worldwide, and it is an act that has persisted throughout history” (Sadeeq and Mohammed 1141). Racism does happen, but it makes the immigrant feel insecure, and as a result, the immigrants develop an identity crisis. Emma’s father also insults him and tries to show him his place. Emma’s father was of the opinion that it was good for colonies to be under the rule of the British as the people of Africa were not capable enough to run governments. After understanding his place in front of Emma’s father, who was an Englishman and represented the

English view, he speaks in favor of colonialism and the good things English did to them to make a good impression on Emma's parents. He says, "Under the Empire we had firm and fair rule, governed by people who understood us better than we understand ourselves" (82). He also spoke about other benefits of colonialism just to please Emma's father. His conversation with Emma's father helped him to understand the way English society was thinking about immigrants. English society had become intolerable for the immigrants, and this hatred was growing with the passage of every day. Such a situation was difficult not only to his existence and identity but also to all the immigrants' existence and identity.

He had started living with Emma, and they had a daughter named Amelia from this relationship, but they still had differences. He used to be insulted by Emma only because he was a Muslim and had an ethnicity that was considered inferior by the English. "The general drift of these conversations was that I usually finished up being called intolerant, ungrateful, a fundamentalist, a raging mujahedin, a pig and a bastard" (15-16). English think that they are superior to those who came as immigrants, and hence, immigrants are insulted, and their identity is overlooked. Emma was also of the opinion that Africa gained because of European presence. Emma asks him to "think of all the things we gave you, that you might not have got otherwise. At least admit that" (Gurnah 18). Emma used to think that all that happened in Africa was because of the presence of English and that English did a great favor to the Africans by making them their colony and that Africans were not capable of doing anything. It was a jolt not only to his identity but to the identity of all the Africans. Emma also used to make him feel inferior. She used to say that "if it wasn't for us, you'd have been marrying your third wife by now, a seventeen-year-old kid who should have been thinking of her homework instead of the tired penis that was coming to ruin her life," she said. That's what you would've been up to by now. Admit it" (Gurnah 18).

During his return to England, the Protagonist of *Admiring Silence* had an Indian girl called Ira as his co-passenger. Ira had an English education, and she went to a school that was best in Nairobi. She considered herself an English girl, and even with her parents at home, she used to speak in English only. Circumstances forced her to move to England with her family. Moving to England was a dream come true for her. She thought that she is going to a country she was made for. But she forgot that the color of her skin is not white, and as a result, she was poorly treated by other students in the school she was admitted to in England. “Then there were names, of course. Most of them I’d never heard before: wog, coon, Paki bitch. I’d never heard bitch used like that before. The meanness was shocking, as was the casual violence and bullying” (225). The treatment she got in school was surprisingly shocking for her as she was of the opinion that England welcomes everyone and all human beings are treated equally in England. It was also a big blow to her identity in England. Her brother, who was also a student, had similar stories to tell about the treatment he was given in school by the English students. It was miserable for them as their existence and identity were under threat.

The protagonist was a British citizen who had lived in England for twenty years. He lost his passport while he was coming back to England. When he told the immigration officer that he was a British citizen, the immigration officer “raised his eyebrows in an ambiguous gesture” (231). It was not easy for the immigration officer to believe he was a British citizen because his skin color was black. He was a citizen of Britain and had a British passport, but his identity was still his skin color. He spoke like a Brit and wore clothes like an Englishman, but because of his skin color, it took a while for the immigration officer to realize what he was saying. He was still suffering from an identity crisis.

*Desertion*, a novel by Abdulrazak Gurnah, in the context of identity issues, explores the identity crisis and the struggle of an immigrant who comes to England to study and to have a promising future. Rashid, one of the main characters of *Desertion*, always wanted to go to England for higher studies because he, like all others under colonial rules, had been told by the colonial powers that the colonial system was better than the system of occupied places. Moreover, his teachers, too, had said to him that England is a place where actual knowledge is given, and it is better to go to England if one can go to have an education and to make a life for himself. Hence, Rashid, since he was a child, dreamt of going to England. He also worked hard and always excelled in his studies. He was also guided by his teachers properly, and as a result, he got a scholarship to study in England at the University of London. Rashid was on cloud nine and said, “All I knew was that I had achieved what so many wished for me, and what I desired for myself” (200). He got all the love and admiration from his nears and dears after getting great success. But he still didn’t have an idea what he was going to face in a cold country like England. England was cold climatically and was also cold in terms of the treatment of immigrants. He was so happy by the thought that he was going to the place of his dreams that he didn’t “remember the few days before or even the last night” (208). He was a teenager from Zanzibar who never had the opportunity to go anywhere. Still, he was not afraid or frightened to go to a big and cosmopolitan city like London because he had heard a lot of positive things about England and the English people.

In England, Rashid was received by a man from the British Council. Rashid was put temporarily “in a college hall until the beginning of the term” (210). Going to a new place brings many challenges, and the same thing happened with Rashid as well. Because of the pronunciation, which was a bit difficult for Rashid to understand, Rashid missed the dinner because he couldn’t understand the guidelines given by the hall porter. He also didn’t know about table manners, so he

couldn't get the courage to enter the dining hall even when he learned where it was. He wasn't sure and confident about his identity, and he had started suffering from an inferiority complex. He came to London with a lot of confidence, but now he was terrified "with its hugeness and rush" (211). The hugeness of London had terrified him, and he couldn't get over it for many months.

In the meantime, the British Council started an induction seminar in which they were told about the etiquette of the British system. After some time, Rashid was moved to a permanent accommodation where he made some friends who were also foreign nationals. In England, he was suffering from a crisis of his identity and was feeling homesick primarily because of racism that he faced in the class and by the English students of the class. Rashid, while remembering the coldness shown by British students, says, "It was not easy to get near the English students, even ones in the same class. The feeling of resistance was there from the beginning, a feeling I sensed but was not sure of. I had not known what to expect, but I sensed it in the slightness of the smiles I was given in return to my beaming ones" (213). Initially, Rashid thought that since he was new, he would not be able to mix in well with other students. He tried to mingle with his classmates even outside the classes. Still, he remembers and says, "I was not included in the rendezvous outside the library or in the coffee bar or wherever else. I saw this in the quick looks of mischief they exchanged, and in their suppressed smiles" (213). With time, he understood that he was not liked by the English students, probably because he was black from Africa and a Muslim. Sometimes, people used to insult him in his face. He says, "And one day soon I was allowed to overhear one of the students as I hovered on the edges of the group at the end of a class. What is he doing here? A well-spoken, round-checked young man of medium height with a fringe of dark hair who was called Charles asked in a loud, exasperated hissing whisper" (213-214). Such



things were repeated, and he faced many other problems. Such encounters had destabilized him emotionally, and it was a big blow to his identity.

He was learning to deal with the crisis of his identity, as all other immigrants do. He learned “how to live with disregard” (214). It lowers his confidence, and he starts looking at himself “through their eyes” (214). Rashid was not happy and satisfied with himself as he had started looking at himself through the glasses of the English students. He started thinking that he “deserved to be disliked” (214). Initially, he thought, “It was the clothes I wore, which were cheap and ill-fitting and not as clean as they could be, and which perhaps made me look clownish and unbalanced. But despite the explanations I gave myself, I could not help hearing the slighting words or the irritable tone at petty everyday encounters” (214).

He knew about England through the eyes of his teachers or books. The England he was experiencing was completely different from what he had studied. He knew about the fictitious England, but the England he was facing was real. The truth he was facing was stranger than the fiction he had studied. He had studied about England, which treats everyone equally, but the England he was witnessing disliked non-Europeans. In between, he was trying to find his identity in an England that doesn't like immigrants.

The British didn't like the presence of their former colonial slaves in Britain, but the former colonies of Britain had been told by the British themselves that they were inferior and knew nothing; hence, to get knowledge from the English, the people of former colonies were in England. So why is their presence disliked? It was difficult for Rashid and his immigrant friends to understand. The feeling of brotherhood was generated in the hearts of foreign students, irrespective of their nationality and religion, because of the treatment they received in England, which was at

the hands of English students. And when they were together, they spoke all negative things about the British and the British way of life. Rashid's hostel mate Sundeep spoke all negative things about England in front of foreign students, and they all enjoyed it.

Talking about English, Sundeep says, "They bathe once a week, if that, the whole family in the same scummy water. They clean their arses with paper. Every time you shake hands with one of them, be sure to go and wash your hands immediately afterwards, and certainly don't touch food without doing so" (216). Such observations by Sundeep used to make them laugh, but they knew that they were not welcome in England. English people considered themselves a superior race, and all others were inferior in front of the British. They knew the British were not friendly and were cold towards the immigrants. Hence, Rashid, being an immigrant, is undoubtedly not going to be liked by the local population.

The identity crisis Rashid faced made him miss and think of his family. As a result, he started writing letters to his family back home. Rashid says, "I wrote freely to Amin, unburdening and complaining, lamenting my loneliness, describing the indescribable cold of that winter, the blizzards and the frozen lakes" (217). The fact is that Rashid's identity was under threat. He was fighting a battle for the survival of his identity as he, along with other students who were immigrants, had been given cold treatment by the British and the British culture. Writing letters to his family was a refuge for Rashid from the situation he was facing. His identity had been threatened, so he didn't have the courage to go inside an English bookshop. Rashid remembers, "I stood outside for an age, looking at the display in the shop window, unable to pluck up the courage to go inside" (218). Fortunately, the shop owner was an Indian man who took him inside the shop. Only an immigrant understands the plight of another immigrant. The next time Rashid went to the

same bookshop, “He found someone else in the shop” (219). This time, the shopkeeper was a European. Rashid wasn’t treated well this time, forcing him to leave the shop.

Rashid fought the battle of his existence and identity when unrest started in his country. The British had left, and the political leaders started fighting among themselves. He receives a letter from his father, which speaks about the dire political situation in his country. Rashid recounts, “I received a letter from my father, battered and folded in Mombasa, telling me that terrible things had happened, that there was danger and that I must not think of returning” (221). He wasn’t able to understand what to do. He was fed up with the treatment he was getting in England, and his father asked him to stay in England only. He felt he was an alien, as he had nowhere to go. He can’t return to his country. This means he would only live in Britain for the rest of his life. It was a difficult situation.

Those were the times in England when immigrants were called ‘black people’ and natives were called ‘white people.’ Rashid’s identity was of ‘a black man.’ Those were the times when white people disliked the entry of blacks into places where whites lived. With time, Rashid’s immigrant friends started moving to different places. Some migrated to other countries, and some went back to their own countries. In between, he lost track of his friends and the identity he had because of his black friends is also lost with their departure. “Family ties and deep friendships are frequently severed during immigration” (Almutairi 691). Rashid had lost his friends, and he “wept with grief” (226).

Many years passed, and Rashid got his Ph.D., but he was alone in this achievement. Immigrants not only lose their identity, but they also lose the happy and sad moments that they should have shared with their family members. In between, after he got a job at a university, he

met Grace, who gave him happiness and an identity. But after some time, Grace left him to find new happiness in her life, and he lost the identity of love that he had gotten after Grace came into his life. Leaving Grace made him unhappier and dejected, and he “felt more lonely and heart-broken” (229). He wasn’t able to understand where he should restart his life. He again started fighting the battle for his survival, but this time, it was more difficult as he was heartbroken.

*The Last Gift* is the eighth novel written by Abdulrazak Gurnah, and it “focuses on the existential dilemmas and identity issues of the African diaspora in Britain” (Liu 49). Abbas, the protagonist of *The Last Gift*, is an immigrant from Zanzibar. Circumstances forced him to leave Zanzibar when he was just a student. His wife, whom he met in England, was an orphan whose origins are not known, but since she was not white, it is assumed that her parents were also immigrants. His Daughter Hanna, who used to call herself Anna, and son Jamal were brought up in English society, but they still faced identity crises in life because of their race.

It has been observed that people face identity issues and existential crises when they migrate and move to a new society. Abbas, too, faced challenges of survival as it was not easy to find jobs when he came to England. As a result, he kept on shifting from one job to another. After their marriage, Abbas and Maryam did small jobs for survival as “work wasn’t easy to find in those days of inflation and strikes and trade-union wars. She found work as a cleaner in a hospital because it was the kind of work no one wanted, and he got work on building sites at first, and then found a factory job” (49). Finding a job for immigrants is always tricky as immigrants have no identity as they “do not fully belong in the places in which they live” (87). As immigrants are in foreign lands, so no one believes in immigrants. Moreover, people think that immigrants are criminals. Hence, it is always difficult for immigrants to survive in a foreign land.

Maryam was only two or three days old when she was found outside a hospital. Hence, Maryam was given to a family for fostering. “The family she was put out to foster with were Mr and Mrs Riggs, an elderly couple who were already fostering two other little girls” (21). The people she was given to foster were old, and it was challenging to take care of three little children. As a result, the girls didn’t get proper care and diet at the house. The old lady “cooked them vegetable stews and watered down the milk to save money, and she filled them up with sweet suet puddings and scones that were hard as rock” (21). The house didn’t have a proper heating system, and the children also suffered from cold. Maryam, being an orphan, was forced to have the childhood of a poor child. She didn’t have any luxury, and the children were forced to do many household chores. After a few years, Maryam was sent to another house as the old couple wasn’t in a position to look after her.

This was an even worse place as her new father was a violent man, and sometimes “he pushed her away hard” (24). After a few years, Maryam was sent to another family. This time, she also didn’t get good treatment from the family, and her foster father scolded and slapped “her for her stupidity” (25). By the time Maryam was nine, she was sent to another family. This time, she was sent to a family of immigrants. Ferroz was the lady of the house, “And she was from Mauritius. Her husband’s name was Vijay and he was from India” (26). Maryam was sent from one family to another as if she were an object. Maryam had no identity as the authorities kept on sending her from one family to another.

At Ferroz and Vijay’s family, Maryam was molested by Vijay’s nephew, who had come from India to stay with Vijay and Ferroz. Vijay’s nephew learned that “she was not the daughter of the house, not even adopted, just a wastrel taken in by his relatives and now the household

skivvy” (189). Hence, it was easy for him to misuse her. Moreover, after the nephew came, Ferooz and Vijay started ignoring Maryam as now they had their family member with them. When Maryam tells Ferooz the intentions of Dinesh, the nephew of Vijay, “Ferooz made a disgusting face and slapped her” (190). It was the first time when Maryam was slapped in the family. She knew that she was no one and she had no identity as she depended on her family. The courage of Dinesh was growing, and he tried to rape Maryam when no one was at home. Maryam somehow managed to escape, but she knew that it would be challenging to stay in the house and save herself from Dinesh's lust. She decided to go to Abbas, with whom she was in love. So one “morning, before anyone was up, she collected a few clothes in a carrier bag and went to him, to Abbas, and they ran away from that town” (193).

The struggle for existence and survival for immigrants is never over. Abbas had been living in England for many decades, and his wife Maryam had a small job. She worked in the hospital canteen. Abbas suffered a stroke and was advised to complete rest by the doctor. This was the time when Maryam wanted to take leave and be with Abbas. But she knew “if she stayed away any longer, she would lose her job. The canteen manager had told her so on the phone” (10). She needed a job at this time, as her husband Abbas’s condition was not good, and money was needed for his hospital bills and to run her home. “She did not want to lose her job, not at this time with Abbas as he was. It was not as if she could say to the canteen manager, stuff your miserable job, I hate it anyway, I’ll go find myself another one” (11). She didn’t know anything else as she was not educated to do anything else. Moreover, she was old, and it was difficult to find a new job at this age.

Abbas was an immigrant from Africa and a Muslim by faith. He wanted to hand over his identity and culture to his children. Migrants “try to conserve some of their own ritual culture, which to some extent is already lost” (Manqoush et al 219). Instead of giving English names, Abbas had given Arabic names to his children. The identity Abbas wanted to give to his children became the enemy of children. Because of their names and skin color, they felt humiliated in school. Hanna and Jamal, the children of Abbas and Maryam, could guess the feeling of hostility of native English in the school. Jamal “had learned to recognize that feeling in many ways, and not just in response to hostility and unkindness and the teasing at school. He saw it in the stilted and careful smiles he received from some of the mothers of other children he knew” (45). Jamal was treated differently in school because of his color, his religion, and his ancestry. But the fact was that he was an English who was born and brought up in England only. Human beings are social animals, and identity is the product of society. Identity gives social acceptance, and the society in which human beings live also constructs their identity. Hanna and Jamal were living in a society that looked at them differently. The black children of the immigrants got to know that they were different in society. The way they are looked at in school, on the streets, and in other places, they realize that they are different. Hanna, Abbas's daughter, was frustrated because of the treatment she and Jamal received from the English people. “There are times when I hate that they brought me here,’ Hanna said. ‘That they did not find another place to have me and to have you. Not because other places are free from cruelties and lies, but just to be saved from so much demeaning pretence” (46). They were struggling for their identity and didn’t know who they were. They considered themselves English, but the English were not ready to accept them as English.

As Hanna grows up, she changes her name to Anna to give herself an English identity as she wants respect and acceptance from British society. She also changed her manners and dress

sense according to the British ways. She went to university and had an English boyfriend named Nick. Nick was from an affluent British family. Anna knew that Nick's mother, Jill, "ran a hospital, (while her mother used to clean one)" (101). Nick's mother was an independent lady who earned a lot of money, whereas her mother struggled to have a reasonable life. Anna was disturbed by these thoughts in her mind, and she was, in a way, questioning her and her family's identity. Nick's father Ralph knew that Anna comes from a family of immigrants and they have a colonial past. Still, he talked about former colonies and how the former colonies couldn't run the countries after the European powers left. It was Anna's "first meeting with Nick's parents: Ralph who could not be ruffled in his self-satisfaction, and Jill who seemed first kind and then complicated, and then withdrawn and apologetic. Anna felt a discomfort on that first meeting" (107). The meeting was complicated and forced Anna to think about her identity.

Next time, Anna meets Nick's family at the Easter service. This time, "eurocentric superiority is evident in the Nick family" (Liu 52). Nick's family made her realize that she belongs to an inferior race. They asked different questions about her family background and where her family came from. "The attitude of Nick's family towards Hanna exemplifies the white community's alienation and rejection of the Third World immigrant community. And this existential situation of being othered causes the immigrant's heart to gradually alienate itself from Western culture and to begin to reconcile with its own culture" (Liu 52). When Nick's uncle Digby asked about her ancestry, "She wished she could get up and leave, and walk quickly to the train station and travel to wherever her real nation was" (116). Anna was getting the taste of the insult of the highest grade because of her looks and skin color. She just wanted to leave but couldn't. Uncle Digby, looking at her features, tells her that her "father was from the coast" (117). Facing many questions about her ancestry and family background, Anna "wondered if it was to make



Nick see that she was unlike them” (119). Getting insulted by such a higher grade, “She understood how difficult it must be for her father, still a stranger after all these years, coping with that strangeness all his life” (119). Her father, Abbas, came as an immigrant, and he was always a stranger to the culture of England. He had no identity in England.

“As Nick becomes more and more successful at work, his white superiority gradually becomes apparent when dealing with Hanna, and he begins to become petulant” (Liu 52). Anna was upset because of the way Nick’s parents had treated her. But Nick didn’t find anything wrong with his parents’ behavior and started arguing with Anna. In the meantime, Anna learns about Nick’s affair with another lady. It came as a big shock to her as she was fully committed to Nick and had even left her job to be with Nick.

On the other hand, instead of being ashamed of his betrayal, Nick accused her of being envious because he was getting good success in life. Nick told her, “I feel sorry for people like you” (235). Nick even spoke against her mother and father. Nick said all the filthy things to Anna. “Anna was almost drawn into offering a defence, but she managed to suppress her words. She had thought all this herself. What he added to what she had thought herself about her family was scorn. It jolted her the way he said that word, immigrants, exactly as she would have said it, with the same degree of disdain” (235). Anna considers herself an English lady, but because Nick calls her an ‘immigrant’, she is forced to think about her identity. Her identity had suddenly changed from English to immigrant.

Jamal was an educated man who had obtained his Ph.D. and was a British national, but because of his skin color, many a time, he experienced the treatment given to blacks and immigrants. One night, while sleeping, he heard loud banging noises on the door from his

neighbor's house. His neighbor Harun's wife was a white lady. So the children who used to disturb the houses of black people by shouting and banging on the door at midnight never disturbed them when his wife Pat was alive. But after the death of Pat, "It has been like this" (211). Harun says that he is not afraid of children and their tactics. Listening to his neighbor Harun, "Jamal could imagine his Ba saying the same thing. Me, I'm not afraid of these children" (211). Jamal could imagine the treatment his father must have gotten from such children. Jamal, too, had seen racism and had been suffering from an identity crisis when he decided to visit Zanzibar, the original place of his father, to find his true identity.

Abdulrazak Gurnah, in his novel *Gravel Heart*, depicts the struggle of existence and identity of an immigrant, Salim, who goes to England because his uncle, who was a diplomat in England, wanted to repay the favor Salim's mother had done him by educating Salim in a British university. Amir says, "It's my way of paying you back for what you did for me all those years ago" (48). Moreover, according to Amir, it would be suitable not only for Salim but for his mother as well because Salim was becoming a "nuisance here, causing trouble at home and getting bored, and sooner or later he is bound to turn bad" (48). Salim, the protagonist of *Gravel Heart*, comes to England with his uncle to study and to make a promising future. But "Salim's travelling to London opens a new chapter" (Fadare 111). *Gravel Heart* deals with Salim's struggle to stay with his wealthy relatives and fight the battle of existence and identity.

It was Uncle Amir's idea that Salim study business as it is easier than other subjects. Uncle Amir also discussed other subjects, but according to him, it would be difficult for a boy who had his initial education in Zanzibar. According to Uncle Amir, "Medicine was beyond my abilities and qualifications" (57). Moreover, paying the fees for a degree in medicine was not possible for

Uncle Amir as it was very expensive. Hence, Uncle Amir decided that Salim should take a course in business.

Moreover, “Business Studies is respectable and flexible” (57). On the other hand, Salim wanted to study literature, but no one asked for his opinion. Salim was interested in literature as he had read many books on literature and “had made good progress through the school library shelves, had borrowed and exchanged books with friends” (57-58). He had studied so much literature that he had started seeing himself “as a future student of literature” (58). But he was not asked his preference of subject he wanted to study, and he also didn’t want to go against his uncle’s wishes as his uncle was doing a lot of favors, so he remained silent and went with his uncle’s choice.

In London, he was accommodated by his uncle at his place. London is a cold place. Hence, Aunt Asha, Uncle Amir’s wife, used to check whether Salim was appropriately covered, as he would be a trouble for them if he fell sick. Salim did not like the clothes given by his relatives. Salim says, “I had no choice but to dress as if I was on an expedition. The sweater was too hot, the coat was too big and made me feel as if I was wearing something discarded by one of the Englishmen I passed on the pavements. I took off the gloves and scarf as soon as I left the house and stuffed them in my bag. I was a relation they were paying to educate and clothe, so it was only reasonable that they should be able to choose the clothes they were willing to buy for me” (61). Uncle Amir and his family had a luxurious life. His life at his uncle’s place made Salim fearful, and he started looking for his identity and the place he had come from. Salim says, “It made me think of the way I had lived with my mother for all those years” (61-62). He was comparing Uncle Amir and his family’s life with the life he had lived with his mother. It also made Salim homesick, and he remembers his mother. With the passage of time, Salim realized that his presence was

making the lives of Uncle Amir and Aunt Asha difficult. But he thought of all the things Uncle Amir and Aunt Asha were doing for him, so he did everything that was expected of him. Salim says, "I looked after the children when required, gave them milk and biscuits when I was told to, and sat with them when their parents went out" (64). It was also disturbing for Salim as he, too, was only a teenager, and his identity was completely under the control of his relatives. He was doing everything his relatives wanted him to do. What he should study was decided by his relatives, and even his clothes were selected by Uncle Amir and Aunt Asha. Uncle Amir disliked everything about Salim and started interfering in almost everything. Amir was finding fault in everything Salim did. Uncle Amir even criticized Salim's smile in the photograph and made him do what was right. Salim's identity had been lost somewhere, and he was doing everything that was correct according to Uncle Amir's point of view.

After some weeks, Amir started working in a supermarket in the evening after his college hours. This job helped him understand the things of the outer world and kept him away from the suffocating atmosphere at home. It was not an easy job, but he had no option but to do it. Receiving his first salary made him forget the difficulty he faced because of that job. Receiving money for the work he had done was a great feeling for him as it gave him a sense of freedom. Salim also found a job during his holidays and didn't sit idle. Salim says, "During vacations I worked in a warehouse as well and later in a launderette, turning myself into a migrant helot to show Uncle Amir and Auntie Asha that I deserved the good fortune they had granted me" (65). Doing jobs gave Salim confidence, and he started coming out of the identity crisis he had started getting. It also gave them a sense of independence as he could do what he wanted to do, and staying away from Uncle Amir and Aunt Asha was very relaxing.

“One major challenge Salim confronts while in London is the course being imposed on him by Uncle Amir and Aunty Asha. He has wanted to study literature, but his uncle wants him to study Business Studies” (Fadare 112). Salim was not interested in what he was studying; his mind was in literature, and he was forced to study Business Studies as his uncle was of the opinion that studying Business Studies is good for the future. He was interested in literature and even borrowed books on literature and novels from the library. Salim says, “I had run into Virginia Woolf and Joseph Conrad and John Dos Passos for the first time, and there was a deep pleasure in the unhurried way I was able to read them and have them lead me to others I knew nothing about” (67-68). Studying Business Studies was not his cup of tea as his soul was in literature. Studying Business Studies was becoming more and more difficult for him and in second semester “his college life went to pieces” (68). Since he was not interested in what he was studying, he got himself involved with his friends, and gradually, his involvement in his studies vanished. He stopped attending classes, and his teachers also stopped taking an interest in him. The result was on the expected lines, and he failed the exam. Uncle Amir is furious with his exam performance and calls him “a stupid, ungrateful boy” (76). Uncle Amir tells Salim to leave his house and find separate accommodation for himself as he doesn’t want Salim to stay with them anymore.

Salim moves to a place where he shares a room with three other men who are from Africa, too. The landlord, Mr. Mgeni, “called it the OAU house, the Organisation of African Unity, because all the tenants were Africans, Alex from Nigeria, Mannie from Sierra Leone, who was Mood’s cousin, and Peter from South Africa” (85). It was a new experience for Salim to share a room with others, as at Uncle Amir’s house, he had a separate room for himself. All the occupants at the Organisation of African Unity house were immigrants fighting a battle for survival. They had been suffering from an identity crisis as they didn’t have any identity in England other than

the identity of immigrants. They were there because the leaders of their respective countries were busy making money and corruption instead of developing their countries.

Alex used to speak about the corruption in Nigeria and said, “When it came to pilfering public money, they were definitely the worst in the world. He said definitely with an unusual emphasis, as if with awed respect. Nobody else came close to Nigerian corruption” (90). The politicians of the newly independent countries had no interest and no knowledge of how to develop their nations; they were rather busy making their own lives better, which forced people of those countries to migrate.

“Salim discovers that life in London is not as rosy as he had imagined” (Fadare 111). Salim had come with lots of plans, and he was excited to be in London, but as time passed, his life became difficult. Salim writes to his mother, “I have been working in my various jobs and attending my classes and saving a little bit of money” (92). Salim had been struggling not only with his identity but with his survival as well. He had to do extra work to survive in an expensive city like London. The extra work he was forced to do for his existence was also a hurdle in his studies. Salim also talks about London's harsh winter, saying, “The winter is almost over, but sometimes it drags its feet into the months of spring, as late as May and June even. Then it seems that the cold will never go away and life will never change and I will never get away from here” (93). “Salim continues his life in London with loads of questions in his mind but he is aware of the fact that he has to live his own life despite all the complications he experiences” (Tas 247).

Mark, the restaurant owner where Salim works, calls Africa “the dark continent. “Darkest, darkest Africa,”” (109). It stroked Salim very hard as he had been struggling with his identity. Moreover, his friend Basil’s girlfriend Sophie calls him “a proper Indian Ocean boy” (111). Salim had no identity as he was an immigrant, so he was supposed to get his papers ready from time to

time to stay in England. An immigrant understands the problems of another immigrant. His landlord, Mr. Mgeni, an immigrant who hadn't visited his country for the last seventeen years, comes to his rescue. The lawyer known to Mr. Mgeni promised to help Salim get the required documents ready. The lawyer not only helped him extend his stay in England but also helped him secure a student loan so that he could continue his studies.

Salim wasn't in touch with his uncle, Mr. Amir, as he was ashamed of his not being successful. He was not happy leading the life of an unsuccessful man in London when he received a letter from his uncle, who had become the ambassador in Rome by then. His uncle wished him well, and at this time, Salim regretted leaving his uncle's house. He regretted it because he hadn't achieved anything yet, and every day, he was facing the struggle of his existence, and he had no identity. He was also in a financial crisis and expected his uncle, a successful man, to help him. However, Uncle Amir clearly shows his inability to help Salim as he doesn't keep in touch with him and his family. Uncle Amir also makes an excuse for not supporting him based on growing financial difficulties by saying, "I have to look after the future of my own children and you have to learn to look after yourself" (102).

In the meantime, Salim got a new job in a café and took a room on the university campus. Though he had started staying on campus and was surrounded by scholars, he wasn't out of identity issues because he was not confident about his knowledge. He had been working for his survival and didn't pay much attention to polish his knowledge. As a result, his knowledge was shallow, and whenever he "spoke it sounded wrong" (107). In London, there were students from all over the world, and they were passionate about different things. As a result, Salim didn't feel comfortable in their company. Sometimes, he doubted if he "was in the right place, studying for the right degree" (110). Immigrants, because of their struggle, go through a lot of mental

disturbance, and this mental disturbance and mental pressure make them lose confidence and keep on struggling with their identity.

The racism that immigrants face is also one of the reasons why they go through an identity crisis. Salim was a Muslim, hence “sometimes Salim receives insults and discriminatory looks from people who are Islamophobes” (Al Areqi 272). In a letter to his mother, Salim writes about the increase in the hate for Muslims after the incident in New York. Salim writes, “The language people speak on the news and in public has changed too since those killings in New York, and the talk is all about Muslim fanatics and terrorists” (150). People were full of hate for Muslims, and Salim felt “even more of a stranger now” (150). He didn’t want to stay in London because of the growing hate against Muslims, but he couldn’t move as he had no other option. He also faced racism because he was an African and was a black. He was even denied physical pleasure because of his skin color. Salim remembers that “one of them told me, as she was pulling my shirt out and reaching into my jeans, that she would have gone to bed with me if I weren’t black, but since I was, she wouldn’t. I asked if she would do it if I were Chinese. She thought for a moment and said she would” (112). It is easy for a man to lose his confidence and to face an identity crisis when he faces such extreme discrimination.

Abdulrazak Gurnah has written extensively about identity issues and the struggle of existence. For an immigrant who is away from his family and culture and is among people who are aggressive and unwelcoming to immigrants, the struggle of survival becomes intense. Most of the characters in Gurnah’s novels migrate from the Eastern Coast of Africa to England. It was a time when hatred for immigrants in England was rising, and there were also clashes between immigrants and the natives of England. The natives of England didn’t like the presence of blacks, and as a result, blacks faced discrimination and racism almost everywhere in England. It was a big



blow to their identity, which also lowered the confidence of immigrants. Immigrants also faced an economic crisis in England, which forced them to compromise with their aim of getting higher education, and they started doing small jobs for their survival. The struggle of existence and survival that immigrants face can be checked if the governments in their native countries start working for the welfare of the masses. The world leaders and economically sound countries can come together to solve this problem. Human beings deserve to lead a respectable life. Hence, it is also the responsibility of fellow human beings to respect each other and live in peace and harmony.

## Conclusion

The departure of Abdulrazak Gurnah from his native place, Zanzibar, in Tanzania, in 1968, made him a different person. He didn't want to leave his motherland, but the political situation forced him to migrate to England, as there was no future in Zanzibar. Abdulrazak had a picture of England in his mind. He believed England was a progressive country where all men were treated equally. His first thought about England was proper; England is a progressive country, but his second thought was proved wrong because of his experiences in England. Abdulrazak Gurnah was a black man from Africa. Africa, the black continent, which is black in every way, and he was a Muslim as well. Hence, he faced racism and discrimination in England in the late 60s and early 70s. It was a time when people from all the former colonies of Britain came to England for a better future. The influx of more and more immigrants created hatred in the hearts and minds of native English people, as the natives thought that the immigrants were violating the environment of England. Native English speakers were correct to some extent, as most immigrants didn't keep their places as clean and organized as the British.

Immigrants were involved in crimes as well and were a danger to the English people and society. As a result, Abdulrazak Gurnah, a black Muslim from the coastal region of East Africa, faced hatred and discrimination in England. Abdulrazak Gurnah was thousands of miles away from his family and couldn't return to his country; hence, he missed his native place and family a lot. Abdulrazak Gurnah's departure from Zanzibar resulted from social unrest resulting from post-colonial political mismanagement on behalf of the new and ambitious political leaders of his native place. Instead of concentrating on the development of the newly formed country, the political

leaders were busy fighting each other to gain power. As a result, many people migrated to different countries, especially England, the country of their former colonial masters. Most of the people from Zanzibar migrated to England because the colonial powers, during their rule, had made them realize that the natives of Zanzibar were inferior and the English people were superior. It was important for the colonial powers to make the natives of different colonies feel inferior in order to establish their rule. The colonial rule was established, and the natives of Zanzibar felt inferior to the English. As a result, when the new governments failed to deliver, many of the natives of Zanzibar decided to go to England, the country of their former colonial masters.

Abdulrazak Gurnah's stay in England filled his life with distress and emptiness, and as a result, he started writing to express what he felt. The first objective of this thesis, 'To develop an overview of Abdulrazak Gurnah's novels', is achieved by reading all ten of Abdulrazak Gurnah's novels. The reader gets to know that Abdulrazak has written his novels based on his life experiences. Most of the characters from all ten of his novels are in some way influenced by his own life. Abdulrazak Gurnah has written about all the challenges he faced during his stay in England through the characters who migrated from their countries in his novels. With migration, the characters of his novels were forced to adopt the culture of England. The culture of England was also changed to some extent, and the English were forced to adopt some of the things because of the presence of immigrants, which led to cultural hybridization.

Abdulrazak Gurnah has also written about colonial dissemination and how it changed the culture and politics of the Eastern Coast of Africa. The colonials were ruthless and better equipped than the local rulers. In his book *The Wretched of the Earth*, Frantz Fanon says, "In the early days of colonization, a single column could occupy immense stretches of country" (51). The colonial

powers were more advanced in everything and had better weapons. The colonial soldiers were also well-trained.

On the other hand, the local rulers and their forces were far away from modern weapons and training. As a result, the local rulers and their soldiers were no match for the European soldiers who had modern weapons and training. It was easy for the colonial powers to establish their rule in the far-flung areas of the East Coast of Africa because of their superiority in knowledge, modern equipment, and war techniques. The local leaders and rulers had no option but to accept European supremacy. Abdulrazak Gurnah has written about how colonial dissemination shaped the politics and culture of the Eastern Coast of Africa.

Abdulrazak Gurnah's stay in England as a refugee, as he, in a way, was an asylum seeker because he had fled Zanzibar for political reasons, had made him fight a battle of survival every day. The struggle of survival that Abdulrazak Gurnah went through made him face many unpleasant experiences, which ultimately put him into a crisis of identity. Abdulrazak Gurnah, through various characters in many of his novels, has portrayed the fight for survival on behalf of immigrants. Many immigrants come with a lot of hope for a bright future. However, as they say, 'Truth is Stranger than Fiction,' the immigrants in Gurnah's novels faced a different situation that was stranger than what they had heard or read about England, the land of their dreams. Many of the characters in Abdulrazak Gurnah's novel come to England to study and to better their futures. Their hope goes to waste as the money they came to England with finishes soon, forcing them to do odd jobs. These odd jobs were insufficient to lead an everyday life in England. As a result, many of them had to leave their studies in the meantime. Moreover, the discrimination faced by immigrants in their day-to-day lives in England makes them lose their confidence. The racism that immigrants face makes them think about who they are, and as a result, they develop a crisis

of identity. Immigrants face racism and discrimination because the natives become insecure due to the rise in the number of immigrants. With the growing number of immigrants, natives start feeling that the immigrants will take what belongs to the natives. Homi K Bhabha justifies it in his book *The Location of Culture* and states, “The process is visible in the exchange of looks between native and settler that structures their psychic relation in the paranoid fantasy of boundless possession and its familiar language of reversal: ‘When their glances meet he [the settler] ascertains bitterly, always on the defensive, “They want to take our place.”’” (63). The insecurity of the native makes the immigrant face discrimination, and this discrimination leads to an identity crisis for the immigrant.

The third chapter of the present thesis, ‘Immigration and Cultural Hybridization,’ is written keeping in mind the second objective of this study, which is to ‘Interpret the effect of immigration on culture’. Human migration from one culture to another has been a noteworthy feature of our global history, and it has been noticed that migration mainly happens for socioeconomic reasons. However, the migration that happened in Abdulrazak Gurnah's novels is caused by political unrest. The political situation in Zanzibar forced Abdulrazak Gurnah to migrate, which is also mentioned in his novels. Only in *Paradise*, the fourth novel of Gurnah, migration takes place because of socioeconomic reasons.

Migration of human beings also takes them away from their original culture, and human beings adopt many things from the culture they migrated to and make those things a part of their life. In *Pilgrims Way*, *Dottie*, *Admiring Silence*, *The Last Gift* and in *Gravel Heart*, Abdulrazak Gurnah speaks about how immigrants become culturally hybridized after they come to a new geography. Most of the characters in Abdulrazak Gurnah’s novel migrate from Zanzibar and go to England. *Pilgrims Way* delineates an immigrant's struggle in a new land which is culturally very

different. Daud's immigration to England made him culturally hybridized. Daud was a Muslim from Zanzibar, but in England, he ate pork. Eating pork meat is prohibited in Islam, but since he was in England and was adopting English culture unknowingly, he ate what was not allowed in his religion. The culture of English people was also hybridized because of the arrival of immigrants. It was unimaginable for the English to have a friendship with the blacks because the English people considered themselves a superior race. They also considered blacks an inferior race; hence, there was no scope for friendship between whites and blacks. Lloyd, an Englishman, developed a friendship with Daud, a black. Lloyd used to come to meet now and then. Not only this, but Daud also developed a romantic relationship with Catherine, a native of England. This was unacceptable to Catherine's family, and they tried to control this relationship but failed miserably. The English culture was also getting hybridized because of the arrival of immigrants.

In *Dottie*, it is clear that it is most difficult for first-generation immigrants to adapt to the new culture. They also face a lot of pain when they see their children fully culturally hybridised and adopting the ways of the new culture. Taimur's daughter and Dottie's mother, Bilkisu, was born and brought up in England and was influenced mainly by the culture of England. She ran away from her house at a young age as she wanted to have a free life, which was not possible under the authority of her father, Taimur, who wanted his daughter, Bilkisu, to marry a sailor with roots in Pakistan. Bilkisu was hybridised in such a way that she had no faith in Muslim values and even got herself a Christian name, Sharon. She also had affairs with different men and had three children from those relationships.

In *Admiring Silence*, Abdulrazak Gurnah illustrates an immigrant's struggle to adapt to the culture of the land he has migrated to. This novel also speaks of the struggle of the natives of England to accept immigrants and the change in culture caused by their arrival. Emma's decision

to stay with a black African Muslim was a jolt to her parents. It was difficult for them to imagine their daughter staying with a black African Muslim. They thought that their daughter would not be accepted in English society if she decided to stay with a black African immigrant. Another big shock for Emma's parents was to know that she was going to deliver a baby to an African Muslim. The British considered themselves a superior race and considered others inferior. All that was happening in their lives was the result of cultural hybridisation, which was the result of the arrival of immigrants. The immigrants had started coming to England and mingling with the local population. Hence, both cultures and races came closer to each other and adopted some of the things of each other's cultures. Emma's parents were not ready for their daughter to choose an African Muslim as her partner, but it had happened, and Emma's parents were left with no option other than to accept this relationship. The protagonist himself was a Muslim from Zanzibar, and it was a sin to stay with a woman without marrying her, but since he was in England, he adopted this side of the culture of England.

Abdulrazak Gurnah, in his novel *The Last Gift*, enunciates cultural hybridisation. Abbas was from a culture where it was considered a sin for unmarried people of opposite genders to be in contact with each other. Whereas, in England, Abbas made love to his lover Maryam without marrying her. Though new to England, he quickly adapted to the new culture. Abbas was a Muslim and was against some aspects of English culture. But as time passed, he, for the sake of the happiness of his children, started doing what he considered against the principles of Islam. He didn't even hesitate to celebrate other religions' festivals for his children's happiness. Abbas wanted to give his children his identity and traditions. But his children, Hanna and Jamal, were entirely culturally hybridised. Hanna and Jamal, who were second-generation immigrants, were doing all the things that English people did. Hanna had changed her name to Anna to sound English

and had a boyfriend from another religion. She even started staying with her boyfriend Nick without being married to him. The same was the story of Jamal, son of Abbas. Jamal was also staying away from his parents. He shared his apartment with a boy and a girl who were lovers. After some time, when the girl's boyfriend isn't at home, he makes love to her. Getting involved in such illicit affairs was not the culture of his father, Abbas. Jamal, a second-generation immigrant, had fully adopted the English culture and had been culturally hybridised.

Abdulrazak Gurnah's *Gravel Heart* pronounces how immigrants are culturally hybridised. Uncle Amir, who had become a diplomat in England, took Salim with him and enrolled him in a London college. In England, Salim learned the ways of British society. Salim was also introduced to basic eating etiquette and how to eat at the dining table using a fork and knife. Uncle Amir also adopted many things from the English culture and even gave English names to his children. After some time, Salim also adopted another aspect of English culture and started working part-time to support himself. While adopting the new culture, Salim left many aspects of Zanzibari culture behind. Salim was from a traditional Muslim culture, and mixing up unmarried men and women was unimaginable there. Salim, who was adopting the culture of England very quickly, got an opportunity to lose his virginity. He got involved with Annie, his coworker in the restaurant where he was working, and had sexual intercourse with her. Salim had been entirely culturally hybridized. Salim had also started drinking alcohol, which was not permitted in Islam. In the process of adopting the new culture, he even forgot the basic things of Islam. Salim falls in love with a girl from another religion, called Billie, and starts living with her. After Billie leaves him, he finds love in another woman called Rhonda. Salim had adopted the culture of England to such an extent that he felt restless seeing the grease in a restaurant in Zanzibar when he visited Zanzibar to meet his father. Salim had been entirely culturally hybridized because of his stay in England.



The third objective of this thesis, ‘To examine the relationship between politics and culture,’ is achieved in the fourth chapter titled ‘Colonial Dissemination: Politics and Culture’ of the present thesis. It has been noticed that the politics of a place is affected by the culture of a place, and the culture of a place is affected by the politics of that place. Reading Abdulrazak Gurnah makes a person realise how the culture of African society, particularly the Swahili-speaking areas of the Eastern Coast of Africa, was affected by the arrival of the European powers. Abdulrazak Gurnah has also spoken about how the culture of the colonised world was affected by the politics that came into the limelight after the colonial powers left. In *Memory of Departure*, *Paradise*, *Admiring Silence*, *By The Sea*, *Desertion*, *Gravel Heart* and in *Afterlives*, Abdulrazak Gurnah delineates the relationship between culture and politics.

Saleh Omar, the main character of *Memory of Departure*, suffered because the new governments didn’t know how to run a country after the colonists left. As a result, everything was messed up, and the new rulers started copying their former colonial masters. The new political rulers had forgotten that the colonial powers were there to loot people. Hence, it was the duty of new political leaders to create a roadmap for the country’s development. Although the government gained freedom, people started thinking that colonial rule was better. Under the new government, common people had no rights, and the “soldiers don’t have to knock anymore before they enter the house” (47). The common people “are traumatized in such a way that they consider themselves refugees and asylum-seekers in an independent country” (Ahmed and Jahan 49). The new rulers, instead of making plans for the development of the country, were busy with corruption. All such happenings forced the youngsters to think about migrating. Hassan Omar also started thinking of migration as he couldn’t visualise a bright future in his country. Because of the inefficient and corrupt system, Hassan Omar at last applied for a passport, but gaining a passport wasn’t easy in

a corrupt system. It was a big struggle to get a passport. He receives the passport because the officer is his sister's lover, who sees different men simultaneously. Hassan gets the passport and goes to Nairobi for a better future. Still, Hassan's departure from Zanzibar is "better not to be restricted on geographical level. It is a psychological departure from the quotidian experiences" (Monisha and Robinson 144). Hassan Omar never wanted to leave, but the country's situation forced him to go. But his migration to Nairobi wasn't fruitful, and hence, "After a series of twists and turns, he decides to return" (Wei and Guo 110). Hassan Omar came back, but the situation at home was the same. The government officials and ministers were busy improving their lives by indulging in corruption. Because of the bad politics, corruption had become the culture of the society, a society which was morally and ethically very strong. The new leaders wanted to copy their former colonial masters and, as a result, make their country unstable. The bad political culture again forced him to migrate, and this time, he migrated not to come back, as he had seen the result of coming back. Migration was not a part of the culture of that land of the planet, but because of an inefficient political structure, people started thinking of migrating.

*Paradise*, the fourth novel of Abdulrazak Gurnah, "offers a nuanced depiction of the intricate interactions between indigenous cultures and European colonial powers" (Sami and Singh 171). The interaction between the natives and the Europeans also features how Europeans established their rule in Africa and how the culture of Africa was changed with the arrival of colonial powers. The arrival of European powers was a new thing in Africa. With the arrival of Europeans, the Church also came into existence, which, in the long run, affected the culture of Africa to a more significant extent as many Africans adopted the religion of the superior Europeans. The European powers also opened schools, which introduced the European educational system. The European educational system introduced by the European colonial powers gave them

the people who helped them to establish colonial rule in the decades to come. The arrival of the Church and the European style of education changed the culture of Africa to such an extent that the Africans started believing that their own culture was backwards and useless.

The arrival of colonial powers also changed Africa's politics and political system. The African political and administrative system before the arrival of European powers was running according to the wishes of local rulers. There was no centralized force, and the society was divided into different political groups that used to rule territories under them according to their suitability. The traders who used to come for trade in the territories of local rulers had to obey anything that suited the local rulers. There needed to be proper rules and regulations. The arrival of European powers not only checked the authority of local native rulers but also established the rules of colonial powers. It was insulting to the local rulers, but they were not in a position to take any stand against the colonial powers, as the Europeans were militarily more substantial than they were. As a result, it changed Africa's political and administrative system completely. The arrival of colonial powers gave a central authority, a new phenomenon to the native African lands.

Abdulrazak Gurnah illustrates the politics of new countries, which took a different shape after the departure of colonial powers, and how it affected the culture of Zanzibar in *Admiring Silence*. The protagonist's visit to his native country makes him realise the change in culture because of the new political system. The new government in Zanzibar had come after the colonists left, but the country was still struggling because of the inefficiency of the new political leaders, who knew little about administration. Instead of making their country better, the new leaders were involved in corruption. Corruption was not part of Zanzibar's culture, but the new political system had made it part of it. Moreover, the new political system created an enormous division between the common people and the political leaders. The places where ordinary people lived had no basic

facilities, and common people struggled daily for the most essential things. In contrast, the people in power enjoyed all the luxuries of life. Instead of concentrating on the country's progress, the new political leaders started engaging in corruption and improving their lives. They copied the former colonial masters in everything. As a result, the country moved backwards instead of going forward. The new political system polluted the culture of Zanzibar.

Abdulrazak Gurnah, in his novel *By the Sea*, speaks about how colonialism shaped the politics and culture of Zanzibar. Zanzibar used to receive traders from India, Arabia, and other parts of Africa with the arrival of monsoon winds. However, as the Europeans started coming to the Eastern Coast of Africa to colonize, this culture gradually stopped. The European powers also created boundaries that prevented the free movement of people from one place to another. The new religion was also introduced to Africa. Before the arrival of European powers, only Mosques were seen in Zanzibar, but now Churches were also visible in many parts of Zanzibar. The introduction of Churches also introduced the modern education system to Zanzibar. The British colonists gave an English education to many bright students. The new education system was very different from traditional education. The traditional educational system mainly taught Islam, but the new education system introduced by the British spoke about science and modernity, which opened students' minds and ultimately helped change the culture of Zanzibar. The new education system helped the natives to get jobs in the colonial government. British rule also introduced public welfare schemes, which helped the British establish their rule better.

The power came into the hands of native political leaders after the British left. The new rulers knew nothing about governance and, as a result, started copying the former colonial powers in everything. This way, they became a type of absolute ruler. Latif, one of the main characters of *By the Sea*, got a scholarship to study abroad because his mother was in a relationship with a

prominent political figure in the country. The scholarship was given to those who were close to power. The new political system polluted the culture of Zanzibar. Latif's mother considered Saleh Omar her enemy, and to get revenge, she took the help of her lover, a politician. A wealthy businessman, Saleh Omer, lost his business as the new political system harassed him. After a few months, he was sent to jail straight from the office of the ruling political party without any court trial. He spent eleven years in Jail without doing any unlawful activity. After returning from jail, he was again threatened by the rotten political system, so Saleh Omar decided to leave the country. The political system that was the product of post-colonialism had negatively affected the culture of Zanzibar.

*Desertion*, the eighth novel of Abdulrazak Gurnah, outlines the politics of Zanzibar and its repercussions on the culture. After the British had left, corruption became an integral part of the culture of Zanzibar. Nothing was moving without giving bribes. Even in schools, the students were expected to give money to teachers. The teachers who were supposed to teach morality and ethics to students were involved in corruption, which was unthinkable in a traditional society of Zanzibar. The bribery system was going on because the top political leaders were involved in corruption.

The country's political leaders had no interest in the country's development and progress. There were limited schools, and it was the end of education for those not in a position to get a seat on the entrance test for schools. It was a setback for the parents who were educated. Things were moving smoothly during the time of the British. Things were different now because of the inefficiency of the political leaders. The new political bosses prioritised their interests over the country's development. This thing was affecting the culture as well.

After the colonists left, political leaders started fighting each other to get power. Political leaders talked about the country's progress and political unity before independence. After gaining

independence, the same political leaders started fighting with each other for the sake of gaining power. Such situations were new to the culture of the traditional society of Zanzibar. There was no space for violence in the traditional society of Zanzibar. Political leaders started fighting each other after gaining freedom from the British, leading to societal unrest. People started attacking their political opponents. Such situations were new to the culture of Zanzibar. Even Jamila, a woman, was attacked. It was against the culture of Zanzibar, but because of the new political system, attacking women became the norm in society. As a result, people started feeling fearful and unsafe. Such a political situation also forced people to migrate. Migration was also new to the culture of Zanzibar.

In *Gravel Heart*, Abdulrazak Gurnah speaks about how politics affects culture. *Gravel Heart* is a novel that articulates how the political structure of the newly independent Zanzibar was corrupted after the British left. This novel also states how the culture of Zanzibar is affected by political corruption. Zanzibar had gained independence, and the new political leaders had also started using political power to exploit the masses. Salim's parents' married life was destroyed because of the political system. The disturbed married life of Salim's parents also affected his childhood, and as a result, his future was devastated because of it only. Salim's mother had to establish physical relations with the son of the country's vice president to save her only brother, Amir. All this was happening in Zanzibar, which was a Muslim-dominated place. In Islamic culture, it is a sin to have a physical relationship with a person who is not your spouse. However, the political system that came after the British left destroyed the Islamic culture of Zanzibar. Hakim, the vice president's son, didn't stop after one time and wanted Salim's mother, Saida, to come to him again and again. Salim's father, Masud, was disturbed by everything and decided to leave his house. All that took place was not the culture of Zanzibar, but the politicians, under the

influence of the power they got from politics, were ready to do anything. They didn't think of right and wrong; they just wanted to satisfy their desire to lead a life they wished to lead.

Abdulrazak Gurnah's latest novel, *Afterlives*, depicts the spread of colonialism, colonial politics, and the effects of politics on culture. In *Afterlives*, Abdulrazak Gurnah also discusses the reasons behind the rise of African colonial powers. The local rulers tried to control the influence of the Germans but failed miserably. The local rulers were inferior to German war machinery and their warfare. Europeans knew the backwardness of the native African population and native rulers, and hence, they knew that the local African rulers' army was no match for the superior European powers. Moreover, the German army was ruthless, and they didn't hesitate to hang their enemies or the defeated rulers publicly. They didn't even spare the local population and killed them. It helped them to put their fear into the hearts and minds of local rulers. The German officers even started insulting local rulers publicly, which decreased the value of local rulers, and the masses began fearing the Germans. The rule of the Germans impacted the culture as well. The German language had become an influential language, and people who spoke the German language started gaining respect in society. The Church had also come with German rule, and European education was given to many locals who started following Christianity. The local population also got jobs in the German army.

The British established their supremacy after the Germans left. The British concentrated on education and health services. The healthcare system established by the British introduced modern medicines to the Swahili coast. The local population, who had never left their houses during medical emergencies, gradually started to benefit from the healthcare established by the British rule. Many locals were also trained and recruited as school teachers and hospital medical assistants. The local population, mainly jobless, started getting jobs, which helped them

economically. Ladies of the Swahili coast never went out of their houses, and to go out for jobs was unimaginable for the local population. However, the British government changed this culture by recruiting local ladies to be midwife assistants. It was a notable change, and ladies who never went out of their houses not only started helping their society but also were helpful for the economic growth of their families. The introduction of newspapers also changed the culture of the local population. Unaware of what was happening worldwide, society suddenly started taking an interest in the happenings through newspapers. The culture started changing gradually because of colonial rule.

The fifth chapter of the present thesis, 'Existence and Identity in Cultural and Political Context,' is written with the fourth objective of this study in mind: to 'investigate the identity issues in the context of culture and politics'. Political unrest forces people to migrate in Abdulrazak Gurnah's novels. Most immigrants migrate because they hope for better opportunities and a better life. Migration is never easy, as leaving one's homeland is one of the most challenging experiences a person can have. Most immigrants face a crisis of survival when they migrate to a new country, as settling in a new place is difficult. Going to a new place means starting from the very beginning. For their existence, immigrants do all types of odd jobs, which ultimately forces them to think of their identity and who they are. The daily struggle of survival and cultural differences also makes them insecure about their identity. In *Pilgrims Way*, *Dottie*, *Admiring Silence*, *Desertion*, *The Last Gift*, and *Gravel Heart*, Abdulrazak Gurnah portrays the issues of existence and Identity.

In Abdulrazak Gurnah's *Pilgrims Way*, Daud struggles to survive in English society and suffers from identity issues. Daud had come to England to study as he was from Zanzibar, a colony of England, and people in Zanzibar believed that England was a country that helps a person grow and have a bright future. His family had spent all their earnings to send him to England, but this



money was barely sufficient for his survival, only for a few months in England. As a result, he had to leave his studies in between and start doing a small job as a theatre orderly for his survival. The job of theatre orderly was dirty, and he had to clean the tables after surgeries. He also didn't have proper work timings, and many times, he also had to do night duties. Daud faces racism and discrimination in a society that he considers advanced and progressive. The racism and insults that Daud faced forced him to think of his identity. Many times, people chased him on the streets because he was a black African. He was also denied service in restaurants because of his skin colour, and many times, people gave him a bad look because he was in a place where only white natives were supposed to be. White natives once beat him because he was in the company of a white woman. When he went to his friend Lloyd, an Englishman's house, he was mistreated because he was black, whereas Catherine, an English lady, was treated with utmost respect and dignity.

In Abdulrazak Gurnah's *Dottie*, different characters struggle to survive and face an identity crisis. Dottie is the protagonist of this novel, whose maternal grandfather, Taimur, was a first-generation immigrant in England. Coming to England and settling there is not easy for Taimur, as he was born and raised in a different culture. Taimur struggled to survive in England, as the natives of England were against the settlement of immigrants. White mobs even chased Taimur, and he was almost killed.

Dottie, the first child of Bilkisu, aka Sharon, and her siblings, who were British citizens and third-generation immigrants, faced a crisis of identity because of their ancestry and skin colour. "Despite being born and growing up in the country, Dottie is often seen to feel rootless" (Bera and Das 710). Dottie and her siblings had to face racism. As a result, Hudson, after coming back from his foster family, had black friends because he felt comfortable in the company of

blacks. He even got involved in drugs and was sent to prison by the authorities. It was a time when the white natives had become intolerant of the blacks and immigrants. “Gurnah implicitly critiques the racial exclusiveness of British textuality” (Lewis 39). Abdulrazak Gurnah depicts the struggle for the existence and identity of immigrants in British society that was not ready to tolerate the blacks on English soil, as they believed that the blacks were not only grabbing the jobs of whites but also disturbing the culture of England.

Dottie and her siblings also had to struggle a lot for their survival. Though British citizens, they were poor and had rented accommodation, which was not enough for three siblings. Moreover, Dottie was the only person earning money; hence, survival wasn't easy. Survival was also tricky because the whites had become against the blacks. The blacks had the feeling of unbelongingness because of the type of discrimination they were facing in England. As a result, racial clashes started, which deteriorated the situation further, and blacks struggled more for their identity. *Dottie* is a story that speaks about the struggle of immigrants. Even third-generation immigrants faced the issues of their identity and struggle for their survival because of their skin colour.

The protagonist of Abdulrazak Gurnah's *Admiring Silence* is an immigrant in England. He faces an identity crisis and struggles for survival while trying to survive in England. The protagonist was on a student visa and had to work in a restaurant to survive. He had come to study, but here he was, working in a restaurant for his survival, and as a result, he faced an identity crisis. When his lover Emma takes him to meet her parents, he feels insulted because of his background and past. The insult from Emma's father was a big blow to his identity. Though he had started staying with his partner Emma, an English lady, Emma used to insult him because he was a Muslim and because of his ethnicity. Emma was an English lady and considered herself

superior just because she was English. He was insulted because he was black and had roots in Africa. It was a big blow to his identity.

Rashid, one of the main characters of *Desertion*, was terrified by the hugeness of London and faced racism and an identity crisis. One of the biggest challenges an immigrant faces is the challenge of language. Rashid knew English, but the pronunciation of England was a bit difficult for him to understand. As a result, Rashid couldn't understand the guidelines given by the hall porter, so he missed the dinner. Moreover, the eating habits of Rashid were completely different from those of the people in England, and as a result, he couldn't gather the courage to go and eat in the dining hall as he didn't know the table manners. Rashid was from a very small place, and the magnitude of London petrified him.

The character of Rashid in *Desertion* indeed led an emotional battle. Rashid was not welcomed in the group of his English classmates because he was black and of an inferior nationality. Rashid was experiencing silent mistreatment by his English classmates, as he was never allowed to be in a group of English students. Even in the classroom, he was not allowed to sit with English native Students, and people ignored him, which ultimately forced him to interact and make friends with other international students. He was not even invited to the outings and parties organised by the native students of England. Such treatment was a big blow to his identity.

Abdulrazak Gurnah's novel *The Last Gift* enunciates the struggle of existence and the identity crisis immigrants face. Abbas, the novel's protagonist, comes to England from Zanzibar, and finding a job to lead his life there is not easy. It is always difficult for immigrants to find a job as immigrants do not have a good impression on the society they migrate to, and everyone thinks that they are criminals. The same was the situation of Abbas and Maryam, and it was difficult for them to find a job and to survive. After marrying Maryam, the struggle for survival was even more

difficult. Abbas and Maryam had been living in England for many decades, but still, they didn't have enough to survive without worrying. Abbas suffered a stroke when he was sixty-three years old, and Maryam wanted to stay with him at home. Maryam, who had a small job in a canteen, knew that money was needed at this time, and by staying absent from work for longer, she could have lost her job. She had no option other than to continue the job.

Abbas's children were English nationals but grew up in an atmosphere where they were treated differently because of their family and background. They struggled to find their identity as they were not accepted by the society in which they lived. The quest for identity frustrated Hanna and Jamal. The children searched for their identity, but they were unsuccessful in pursuing it. By birth, they were English, but the natives of England with white skin were not ready to consider them English.

When Anna went to meet her boyfriend Nick's parents, she understood that they would not accept her as her parents were immigrants. Moreover, there were a lot of gaps based on economic status. Nick's family was wealthy, and she belonged to a struggling family. At Nick's place, she felt insulted by how she was treated. Nick even calls her an envious lady when she discovers Nick's affair with another woman. She tries to look for her identity when Nick calls her an immigrant.

Salim faces an identity crisis in Abdulrazak Gurnah's *Gravel Heart* while staying at his wealthy uncle's house. He is made to feel inferior at his uncle Amir's house. Salim was not allowed to choose the subject as it was considered that he was not capable enough to make decisions for his life. He was treated as a poor relative at his uncle's house, which lowered his confidence, and he started searching for his identity. Salim was not interested in studying what he was forced to study. As a result, he failed the exam and was thrown out of the house by his uncle.

Salim goes to a place that people from Africa occupy. Immigrants from Africa occupy the place, and all are suffering from identity crises and leading the struggle for survival. People are in England because the political system in their native places is inefficient, and seeing no future in their respective countries, they migrated to England. England, an expensive country to live in, forces people to do extra work for survival and existence. Salim had come to get higher education in England, but circumstances forced him to work for his survival. His survival in England had become his priority, so he shifted from one job to another. Because of all that was happening in his life, Salim lost his confidence and faced an identity crisis.

Abdulrazak Gurnah's works speak about the spread of colonialism and how colonial politics and the politics that came after colonial powers changed the culture of the native lands. The political situation that came after the colonial powers left forced people to migrate because of the wrong policies of the political leaders of the newly formed countries. Immigration forced people to face hardships and a crisis of identity. Immigrants faced an identity crisis because they fought a battle for survival while confronting racism and discrimination. Immigration means the mingling of cultures. It is not easy to leave one's own culture and to adopt a new culture. However, the immigrants had no option but to embrace the new culture. It was more difficult for first-generation immigrants. First-generation immigrants were even more disheartened when they saw their children, who were born and brought up in European society, fully adopting the culture of Europe.

Immigration has become a worldwide phenomenon, so governments should frame policies that treat immigrants respectfully in the societies they migrate to. Discrimination and racism based on colour, religion, race, and ethnicity should not have any place in civilised societies. In the novels of Abdulrazak Gurnah, many immigrants are involved in crimes; hence, it is the responsibility of

immigrants to respect the rules and regulations of the societies they migrate to. Immigrants also need to respect the culture and beliefs of the society to which they migrate. Respecting each other's culture will help establish social harmony and avoid confrontations. As a result, a pleasant society will be developed where everyone lives in harmony and tranquillity.

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