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**The Journey Toward Negotiating Transnational Cultures:
A Postcolonial Reading of Lisa Allen-Agostini's *Home Home* (2018)**

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Requirements for Master Degree in Civilization and Literature

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Dedication

We express our deep sense of gratitude to Allah, the most merciful, for the strength and patience he has given me to fulfil this work.

We dedicate this work to our supportive parents whose prayers help us to accomplish this work.

To our lovely siblings

To our dearest beloved

Abstract

Postcolonial writers have made heavy emphasis on the aftermath of colonialism especially at the cultural level. Similarly, Lisa Allen-Agostini's novel *Home home*, tackles mainly multiculturalism and identity crisis. *Home home* depicts the duality of the immigrant's life which obstacles him/her to integrate within multicultural nation. Agostini portrays the mass cultural difference between multicultural Canada and conservative Trinidad, as well as, she presents the issue of alienation through her protagonist. Nonetheless, the protagonist faced the issue of alienation already in her home Trinidad; her mental illness was the main cause to be outcast by the society and even her mother. Hence, Canada was as a refuge that may embrace her. This dissertation aims to present immigration to multicultural nation and the issue of belonging through the lens of some theories and aspects of post colonialism, which are applied in analysing the novel like Homi Bahaba's concepts of culture and identity. The qualitative approach will serve to examine how the intersections of cultures influence identity construction, in addition to the interference of the analytical and descriptive method to extract the causes of non-belonging that keep the individual alienated, and result in duality. Consequently, the study reveals that the individual can succeed to cope with the social hindrances and establish new identity, regardless of the social pattern he is derived from.

Résumé

La période d'après colonisation peut être considérée comme étant l'une des sujets les plus pertinents qui ont pris un espace d'intérêt très large de la part des chercheurs et spécialistes dans le domaine. Les laideurs de cette théorie ont pu cerner leurs études en fondant des termes et expressions qui ont pour but de définir cette fameuse relation entre colon et colonisé ainsi que les politique mises ou prises par les colon dans une tentative d'imposer sa totale domination et ce à travers un changement des principes sociaux, culturels, et religieux du colonisé. Ces termes et expressions pourraient servir à aider l'analyse des histoires porteuses sur le sujet de l'après colonialisme. Et sur cette lumière, cette thèse présente une lecture analytique du roman *Pays Pays* (2018) et qui a pour objectif de faire une étude approfondie sur le dilemme d'hybridation causé par l'immigration à un pays multiculturel comme le Canada et la souffrance de l'individu pour s'intégrer et s'adapter. De même, cette thèse aborde les problèmes qui pourraient en résulter pour les gens qui veulent vivre dans un pays hybride et parmi ces problèmes celui l'appartenance l'isolement et la nostalgie au pays d'origine. Dans un même contexte Kayla héroïne du roman affronte le problème de l'appartenance après avoir quitté sa patrie d'origine Trinidad pour se faire soigner au Canada suite à sa maladie de dépression d'en elle souffrait. Trop, car la société Trinidadienne d'une façon générale ne lui a rien donné pour l'aider et plus spécialement ou particulièrement sa mère afin de la consoler pour arriver à la guérison, elle se trouve donc dans une sensation affreuse d'aliénation ou sien de sa société. En fin, cette étude démontre que l'aliénation n'est d'autre qu'un pure sentiment qui tourmente la personne lorsqu'il se sente aliéné de son appartenance à un lieu déterminé même si ce dernier et celui où il est né et grandi.

ملخص

تعد فترة ما بعد الإستعمار من المواضيع التي لاقت إهتمام كبير على نطاق واسع, بحيث رُوِّد هذه النظرية ساهموا في تعريف طبيعة العلاقة بين المستعمَر والمستعمِر عن طريق معجم لغوي خاص. هذا المعجم اللغوي يحتوي على مصطلحات تساعد على تحليل الرويات التي تحمل في طياتها موضوع ما بعد الإستعمار. وعلى هذا فإن الأطروحة تقدم قراءة تحليلية لرواية "الديار الديار" (2018) والتي تهدف إلى دراسة معظلة التهجين من خلال الهجرة إلى دولة متعددة الثقافات ككندا ومعاناة المهاجر في التأقلم, وعلى نحو مماثل تناقش الأطروحة الصعوبات التي تترتب على العيش في بلد هجين كمشكل الإلتواء والعزلة و الازدواجية. في نفس السياق تواجه كايليا بطلة الرواية صعوبة في الإلتواء بعدما غادرت بلدها الأصلي ترينيداد لتلقي العلاج لمرض الإكتئاب عند أقاربها في كندا بعدما همشت من طرف مجتمعها بسبب مرضها العقلي مشيرا إليها بالجنون في حين أمها لم تكن تقدم لها أي شئٍ عدا اللوم لتقرر التخلص منها و ارسالها لكندا , لتجد كايليا نفسها تشعر بالغربة حتى في مجتمعها. وأخيرا تكشف الدراسة أن الغربة هي مجرد شعور يراود الشخص عندما لا يشعر بإلتواءه لمكان ما أو مجتمع ما حتى وإن كان ذلك المكان هو الذي ينحدر منه والمجتمع الذي ترعرع فيه.

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Résumé IV

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General Introduction

General Introduction

By the dawn of the twentieth century the concept of imperialism started to vanish, as a matter of fact, the colonial powers were vulnerable to sustain occupation in their colonies. Henceforth, most of the occupied territories had been liberated, though the impact of the coloniser was still evident within the society. Thus, post-colonialism took place to tackle the idea of colonialism and its impact on the colonised. In this context, transnationalism is one of the topics that postcolonial writers have emphasised on in their writings. In broader sense, Postcolonial writers advocates the ideology of nationalism and reject any kind of assimilation with the coloniser, in other words, the indigenous' identity is a sacred legacy that must be preserved and shall not be tainted with the coloniser's values. Accordingly, postcolonial literature came as a reaction to the western literature by showing its limitations and silence about the coloniser's brutality.

Moreover, postcolonial writings tackles specifically the ideology and practice of neo-colonialism, as an attempt to impose the western values on the east through language, caste, multinational corporates, it also examines the effects of the colonial rule on the cultural aspects of the colonies, consequently the postcolonial authors imply within their novels the potential factors that would shake the identity, likewise, Lisa Allen Agostini's *Home Home* (2018) contains a clear depiction of that dilemma.

This study aims to assort an overview of life in multicultural nation and immigrants' struggle to accustom through the analysis of Lisa Allen-agostini's *Home Home* (2018). The identity crisis is vastly tackled in the novel. Thus, the research studies how Agostini's protagonist contends to adapt the huge cultural shift between her home Trinidad and multicultural Canada. Hence, the purpose of this thesis is to trace her journey from depression and cultural confusion to healing and self-regeneration. Finally, the study examines how the individual rejects to belong to his own home, whereas, he can experience the sense of belonging in a different space.

General Introduction

The problematic of this research is to examine hybridism, alienation and displacement in Lisa Allen Agostini's *Home Home*. In order to solve this problematic, the research questions that would be intended to pursue are: to what extent does this novel portray alienation displacement? How does the protagonist react to assimilation, alienation and displacement in Agostini's *Home Home*? To what extent did the protagonist succeed in curing herself and breaking the chains of her society?

Hypothetically, postcolonial literature provides a platform where writer are able to represent their culture, as a start toward decolonisation. Pioneers of this literary trend such as, Edward Said and Frantz Fanon tend to emphasise on identity that the coloniser did his utmost best to twist it. Apparently Lisa Agostini adopts this literary trend to discuss multiculturalism within her novel. She goes in a journey with the protagonist who is troubled of identity loss due to the experience of displacement. Moreover, alienation takes place as a result of the diasporic experience in a hybrid entourage which put identity at stake. Based on that, it is assumed that transnationalism is very crucial in expanding the gap of cultural confusion.

Identity issues and the dilemma of transnationalism have been under thorough studies as an attempt to analyse the motives of identity crisis that might occur due to immigration. Laurens de Rooij and Nabil Echaibi article entitled *Transnational Culture* (2015) describes the problem of transnationalism as a pure social phenomenon which often occurs when the individual immigrate or as a result of dual life. Laurens and his partner Echaibi introduce some logical motives behind the issue of transnationalism; among which the effect of multinational companies in the local employees and the vast impact of media and technology in general in stereotyping the civilisation. Thus, they attribute the issue of transnationalism to impact of media and how it polarises individuals.

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Moreover, Savory Elaine' *Postcolonialism and the Caribbean Literature* (2012) provides an overall study about the Caribbean literature through the lens of postcolonial theory. Since the selected novel *Home Home* (2018) is a Caribbean work, this article will help to trace back the manifestations of postcolonial aspects. Thus, Elaine tackles the implementation of postcolonial concepts within the Caribbean literature.

Equally important, Ashcroft Bill, Gareth Griffiths, and Helen Tiffin's *Postcolonial Studies: The Key Concepts* (2007) examines the most prominent keys and concepts, even theories concerning postcolonialism, providing an overview to the primordial life of societies before and after colonialism. It also describes why postcolonialism plays a significant role in shaping new cultural identities, and its objects in issues like race, gender, colonialism, and language.

Equally prominent, Homi K. Bhabha discusses in his book *The Location of Culture* (2004) the main aspects and theories upon which this dissertation is based. As a matter of fact, Bhabha introduces the principal cultural translations and changes as regards to the postmodern world in postcolonial time. By the same time, Bhabha tackled the issues of identity and aspects like ambivalence, mimicry, and Hybridity in accordance with the colonial discourse.

The approach that would support the research to accomplish the afterthought objectives of this research paper is the qualitative approach. It is an adequate approach for the selected topic to have a closer look and description of individuals' experiences in life and the solutions made for their struggles and problems. The method that will be used in conducting this research is the descriptive-analytical method to transpose themes and notions such as multiculturalism and identity.

General Introduction

This study consists of three chapters. The first chapter sheds light on the theoretical background and overall ideas about the post-colonial era and its influences on people and cultures in reference to the works of the main critical theorists that characterized that period like Edward Said, Homi Bhabha, and how they draw an attention to post-colonial theory and the main concepts that characterized post-colonial literature. Moreover, this chapter highlights the concepts like hybridity and cultural displacement from a theoretical perspective.

Similarly, it shows how these concepts like hybridity and cultural displacement were pronounced in post-colonial writings. The second chapter of this study is the part that is devoted to analysing Lisa Allen-Agostini's *Home Home* (2018) and exploring some facts and concepts such as hybridity, alienation and displacement. The Third chapter as well is devoted to analysing the novel to depict the construction of immigrant's identities as well as hybridism and assimilation. Consequently, the displaced person is eager to find his cultural affiliation in a multicultural community.

**Chapter One: Investigating Identity Crisis and Hybridity: A Theoretical
Framework through the Lens of Homi Bhabha**

Chapter One : Investigating Identity Crisis and Hybridity : A Theoretical Framework through the Lens of Homi Bahaba

Introduction:

The Second World War was considered as the turning point of the imperial powers. The engagement in such war was very costly in terms of military equipment, and the immense loss of soldiers. Therefore, their hegemony began to withdraw from the colonised nations. By the 1970's most of the colonies throughout the world had been disestablished and the independence was on the horizon, however, even after the independence the impact of the coloniser was still persisting. Consequently, postcolonial literature emerged as reaction to the Western literature to reject any kind of renewal colonisation, and to deconstruct the values inherited by the coloniser. Thus, this chapter will tackle the emergence of postcolonial literature, and its characteristics through which pioneers of this literary trend disclose the cultural dimension of the colonised which the coloniser misrepresented it.

I. The Emergence of Postcolonial Literature

Post-colonialism is the historical period that followed the independence of the colonised nations. The indigenous struggle had marked an unprecedented massive range of awareness thanks to novelists, dramatists, and poets who have contributed in increasing the challenge of awareness among people. Such works were spreading the countries of undergoing decolonisation, such as India, Nigeria, South Africa, and part of the Caribbean. Works like Frantz Fanon's *The Wretched on Earth* (1961) and Chinua Achebe's *Things Fall Apart* (1958) have paved the way for scholars to give shape to this literary trend by the late 1970's and early 1980's, precisely when Edward Said published his book *Orientalism* in 1978 through which he provided a thorough study about the West superiority over the East.

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I.1. Definition of Colonialism

The term colonialism can be defined as a form of exploitation and occupation of inhabited lands which may affect the political, economic, and social fields of the colonised nations. It was developed with the expansion and colonization of Europe over the last decades, but this does not exclude examples as ancient Roman and Persian empires which sought for territories as well. The term colonialism has been understood to be a special form of the more general ideology of imperialism. According to Edward Said, “imperialism” “means the practice, the theory, and the attitudes of a dominating metropolitan centre ruling a distant territory; “colonialism”, which is almost always a consequence of imperialism, is the implanting of settlements on distant territory.” (Ashcroft, B. 2012 Colonialism).

Colonialism has been developed as an ideology that aims at justifying colonisers' processes and practices onward to the sea which were violent and unjust under the umbrella of a civilising task, burden, aid and responsibility which paved the way for the continuing process of colonialism. In addition, the coloniser endeavoured to conceal the fact that these territories in the Americas, Africa, and Asia were spots of endlessly fierce struggles for markets, raw materials and agricultural. As well as the colonies are fertile land to grow foodstuffs by the industrialised nations and they were seen as solutions to solve problems such as poverty and overpopulation. By the end of the twentieth century, these great nations planned for a domestic program for the function of 'Empire' that could clearly manipulate and control colonies, which were distinguished as 'inferior' through public and private representation.

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I.2. Definition of Post-colonialism

Post-colonialism represents the historical period or state of affairs representing the impact of Western colonialism on the colonised people. Generally, postcolonialism a literary approach that studies the renewal forms of colonialism that came into appearance after the Second World War. It attempts to critically analyse the global effect of European colonialism, as the prefix post may suggest. Post-colonialism focuses on the attitudinal departure of the coloniser, rather than the physical. Equally important, postcolonialism refers to all nation affected by the imperial rule from the moment of colonisation to the present day. Therefore, postcolonial theory strives to study the cultures and literatures of the colonies, such as India, Africa, Asia, and South America. Postcolonial pioneers' main interest is the influence of coloniser during and after colonialism, especially on the social and cultural level. Prominently, Edward Said who is regarded as the father of postcolonial theory after he published his book *Orientalism* (1978). The book marked the birth of post-colonialism, in which Said elaborates the misrepresentation of the east by the west by stating that: "the orient is not only an adjacent to Europe; it is also the place of Europe's greatest and richest colonies from which they acquire different civilisation, languages, and cultural contestant. Said here tries to deconstruct the ideology entailed by the west that is of the supremacy over the east, notably, the term "other" is crucial in Said's theory; the term implies that the locals are different and separate from the West and Westerners, the people of England, France, and the rest of Europe know this because western writers, thinkers, and politicians have generated and reinforced an image of the east , over centuries western scholars and artists have created libraries and museums full of writings and images that create their version of the Orient, for instance, Joseph Conrad's *Heart of Darkness* (1899) that describes the barbarism of the Africans. Therefore, Said endeavoured to cease the western version of the east. Along

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Edward Said, Homi Bahaba and Gayatri Spivak are also considered as the pioneers of postcolonial theory who brought concepts to the field in the various facets of the colonial discourse. As well as, Frantz Fanon's *The Wretched of the Earth* (1961) is classified within the postcolonial texts, where he presented the brutal period of French colonial rule in Algeria and the war for independence (1954-62). Fanon fairly justifies the violent acts committed by the colonised to overthrow the colonial oppression. His justification of violence was stated due to two reasons; first, he believed that colonisation is itself an act of violence which sustained by a persisting threat. Secondly, Fanon argued that under colonialism the indigenous people are forced into second-class citizenship, they are deprived of economic and educational opportunities and did not receive respect.

I.2.1. An Overview of Postcolonial Literature with its Characteristics

First of all, the term post-colonialism was early coined by politicians and economists to define the period after colonialism. Shortly, scholars generated this term to be implied in the literary framework. Furthermore, the term was used in the literary criticism from roughly the early 1980's. In this regard Bill Ashcroft provides a definition of postcolonialism, he believes that "Post-colonialism (or often postcolonialism) deals with the effects of colonization on cultures and societies. As originally used by historians after the SecondWorldWar in terms such as the post-colonial state, 'post-colonial' had a clearly chronological meaning, designating the post-independence period. However, from the late 1970s the term has been used by literary critics to discuss the various cultural effects of colonization." (e.g. Ashcroft et al. 1977)

Chiefly, postcolonial literature includes detailed studies which demonstrate the experience of colonialism alongside imperialism and their past and present effects, both on ex-colonial societies and on the global hegemony imposed by imperial powers. The focus of postcolonial

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literature stretches to tackle themes like slavery, suppression, resistance, migration, gender and place, as well as, responses to the discourses of imperial Europe such as history, philosophy, anthropology and linguistics. Equally important, postcolonial literature strives to confirm the richness and originality of the indigenous cultures as an effort to retrieve pride and the glory of the ancient traditions and the ancestor's moralities that were forcibly degraded under colonialism. Meanwhile, the coloniser deems the colonial individuals as existing outside of history in unchanging timeless societies, which are unable to progress or develop without his intervention or assistance, therefore, postcolonial literature rejects this assumption by claiming the pre-colonial period, through which they shed light on the oral literature which contains the traditions, language, and beliefs they used to glorify prior to colonialism.

Last of all, undoubtedly, postcolonial literature has major characteristics that differentiate this literary trend amongst others. Among which, first, postcolonial writers use detailed description of indigenous people, places, and practices to counteract or resist stereotypes, inaccuracies, and generalisations which the coloniser circulated in educational, legal, political, and social texts and settings. Second, postcolonial writers tend to use the coloniser's language, French or English for example and twist it. According to Homi Bahaba this technique is called Mimicry, in which they mimic the coloniser language. For instance, a Caribbean writer may write a novel or a play in English, however, he intentionally misuse the words or merge them with the Caribbean dialect, in order to make it sound spoken rather than written. This challenge would provoke the authority of the colonial language; hence appropriation of the coloniser is considered one of the major characteristics of postcolonial literature. Lastly, authors such as Arundhati Roy rework European art-forms like the novel to reflect indigenous modes of invention and creation. They reshape imported colonial art-forms

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to incorporate the style, structure, and themes of indigenous modes of creative expression, such as oral poetry and dramatic performances.

II. Exploring Hybridity and Identity Crisis in Postcolonial Theory

II.1. An Overview of Postcolonial Theory with its Pioneers

Basically postcolonial theory is a set of thoughts that deal with the different dimensions of the old world colonial rule, more precisely, tracing the political, economic, cultural, and social influence left by the coloniser and its reflections on the colonised identity. Thanks to the earlier theories of Commonwealth literature and 3rd world studies theorists were able to generate from those theories a new theory called post colonialism. However, this subject matter tends to break away with the ideology inherited by the commonwealth literature based on the fact that writing with English is a direct contribution to enrich the English or the coloniser's literature, meanwhile the objective of this theory is to show the limitations of western literature and touch on its salience about the crimes committed by the coloniser. In this regard Stephen Slemon has argued postcolonial theory and its objective to reclaim the cultural legacy:

“It has been used as a way of ordering a critique of totalizing forms of Western historicism; as a portmanteau term for a retooled notion of ‘class’, as a subset of both postmodernism and post-structuralism (and conversely, as the condition from which those two structures of cultural logic and cultural critique themselves are seen to emerge); as the name for a condition of nativist longing in post-independence national groupings; as a cultural marker of non-residency for a Third World intellectual cadre; as the inevitable underside of a fractured and ambivalent discourse of colonialist power; as an oppositional form of ‘reading practice’; and – and this was my first encounter with the term – as the name for a category of

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‘literary’ activity which sprang from a new and welcome political energy going on within what used to be called ‘Commonwealth’ literary studies.” (Slemon 1994: 16–17)

According to postcolonial theorists Edward Said’s *Orientalism* (1978) is considered the founding texts of postcolonial theory. In fact, most of the remarkable works concerning this field of study have corresponded the original thesis put forward by Edward Said on how colonial conquest resulted in attempt to know and administer colonial subjects which inaugurated the othering¹ of the other², this idea generates the alleged image of ignorant Indians, savage Africans, and sinister Orientals that are so common in the literature of Europe. Furthermore, postcolonial theory takes many shapes and interventions; however they share a fundamental claim that raises a challenging quest in understanding the history of nations through tracing back their living atmosphere during imperial and colonial rule and its aftermath even after sovereignty. According to Bill Ashcroft postcolonial theory refers to all cultures diseased by the imperial plague from the dawn of colonisation to the present day, therefore, postcolonial critics aim to study the cultures and literatures of the colonies, such as, India, Africa, Asia, and the Caribbean. In addition, postcolonial theory is somehow derived from the theoretical discourse related to postmodernity or, in other words deconstruction which is derived from the ideology of Foucault. Postcolonial theory is pioneered by three major figures whom are considered the majors of this theory, prominently Edward Said, Homi Bahaba, and Gaytri Spivak. First, Edward Said is a Palestinian-American academic and political activist, and one of the famous critics of the late 20th century, he took the lead of the study that tackles the dilemma of ruling a set of countries by one state. Said mainly was educated at top British and American schools, after gaining his PhD in 1964 he initiated in

¹ Othering is a postcolonial concept coined by Gayatri Spivak as legal practices by the coloniser to label the natives as exotic.

² Other and self are binary created by Edward Said to refer to the west as central self and the rest of the world as the strange other.

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publishing literary texts at Colombia University. Said managed to promote colonialism as an area of study in the humanities, his book *Orientalism* was published in 1978 exploring the impact of colonialism and western perceptions of countries that have been colonised. He also explored similar themes in later books like *Culture and Imperialism* (1993) and *Covering Islam* (1981). Said played a vital part in shaping postcolonial scholarship at Colombia University. Second, Homi.K.Bahaba is an Indian-English scholar and critical theorist graduated from Oxford University to become a teacher then at Harvard University in the field of humanities. Bahaba is regarded one of the most significant figures in contemporary postcolonial studies whose contributions are largely considerable in the field of cultural studies. He is more concerned with the idea of the uprising of the colonised people to resist the colonial rule. In this regard he has published several books which tackle the very same idea, among them *Nation and Narration* (1990) and *The Location of Culture* (1994) through which he developed key concepts in postcolonial studies such as, hybridity, mimicry, ambivalence, and third space. According to Bahaba these concepts describe ways in which the colonised people have resisted the power of the coloniser. Lastly, Gaytri Sharkavotry Spivak is an Indian critic and professor in the humanities and director of the centre for comparative literature and society at Colombia University. Throughout the late 1970s and 1980s she published *In Other Worlds* (1987) and a number of important essays including *Three Women's Texts and a Critique of Imperialism* (1985) and *Can the Subaltern Speak?* (1988). The essays combined an interest in deconstruction and Marxism with a defiant resistance to patriarchal structure of knowledge and power. Particularly, Spivak was more interested in the problems of gender and the subaltern identity, thus she developed a feminist approach sensitive to the political and the cultural conditions of colonial and postcolonial societies.

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II.1.1. An Overview about Hybridity with its Characteristics

First of all, Hybridity is one of the words listed to be uneasy to trace back. Robert Young argues that it emerged in the early seventeenth century as a Latin word; it was hardly in use until the nineteenth century. 'Hybrid', in the nineteenth century, was used to refer to a physiological phenomenon; in the twentieth century it has been revived to describe a cultural one. The revived concept of hybridity became the product of colonialism and a highly connected concept to post colonialism as well as postcolonial literature. (Ashcroft "The Postcolonial Studies Reader "183) In post colonialism, the notion has been used to refer to the practices and consequences of meets between different peoples and cultures which resulted in formulating unstable and unfixed model of identity. The term is most associated with Homi Bhabha who in some of his essays categorizes it as a source of anxiety for the colonizer. The term hybridity has been related to the Indian post-colonial scholar Homi K. Bhabha who was specialized in the field of post-colonial studies and he was a one of the most well-known figures in this field. With this intention, he has thrived vital concepts that are associated with post colonialism, where hybridity is one of his main focus. For him, hybridity is when the coloniser's identity is affected by the colonizer within a particular framework. In the same fashion, it is the trial of the colonizer in translation of the colonized's identity to make it similar to them; nevertheless, they failed to do so; instead, they produce something new and unique. Thus, Bhabha suggests that

“It is significant that the productive capacities of this Third Space have a colonial or postcolonial provenance. For a willingness to descend into that alien territory . . . may open the way to conceptualizing an international culture, based not on the

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exoticism of multiculturalism or the diversity of cultures, but on the inscription and articulation of culture's hybridity." (Bhabha 1994: 38)

Bhabha made a clear point about the process of an interweaving of the components of the coloniser and the resistance of accepting any essentialist cultural identity of the colonized will produce a new hybrid identity. Substantially, his definition has granted a paradoxical insight and criticism toward Said's approach and Orientalism.

Second, In fact the concept of hybridity occupies a central place in postcolonial discourse. It serves the sense of cultural deference on parallel to cultural assimilation, in a simple words, hybridity sheds light on the idea that the colonised can live with coloniser in harmony regardless their cultural background. In this regard Robert Young who is known of his critiques about hybridity believes that this concept was offered by the coloniser as a trade assigned to the natives, therefore, Europeans would claim that these natives can be Europeanised, however, they must remain inferior otherwise they would rebel over the dwellers (Europeans). Consequently, Robert Young suggests that hybridity is such a loaded topic due to it contains overly the history of racial segregation of the natives which makes this dilemma central to postcolonial studies as a redemptive and productive concept does disservice to postcolonial studies. In a broader sense, hybridity is the platform that combines two different races and cultures, according to Homi Bahaba the place where these two different cultures meet is called the third space. Furthermore, among the criteria that characterise the concept of hybridity; language, race, and identity. First, language is part and parcel of culture through which natives exercise their life style, for instance, festivals and so on, therefore, language is considered as sign of culture which the coloniser tried to taint the local's language with his. Second, each county in the world contain a dominant race that represent the natives or the indigenous, knowingly, each race has its own characteristics in terms of skin (black & white). However the imperial powers tend to segregate racially this

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natural difference to classify the superior and inferior. Last not least, identity play a pivotal role because it gathers various aspects that shape others' identity among which religion which identifies the locals' beliefs from which they gain their values and manners, customs also identifies the climate, and the art such as, the paintings and engravings, besides to the musical instruments. Finally, on the literary level hybridity is widely merged within novels, books, and articles especially in postcolonial discipline. Authors endeavour to clarify the third space where the culture of the coloniser and the colonised clash to form a hybrid identity. The latter according to Bahaba has been tainted with the coloniser values, it is not a kind of assimilation, and for instance, *Chinua Achebe Things Fall Apart* depicts how hybrid the Nigerian society had become after the English occupation. Thus, Homi Bahaba believes that hybridity is also a battlefield of two cultures and the triumph shall be for the one who imposes his values.

II. 1.1.1. Hybridity, Language and Culture

Edward Said stated in his most famous book *Orientalism (1995)* that cultures are hybrid and heterogeneous and interdependent (347), in that case hybridity is not necessarily derived from globalization, immigration, colonization or the blending of different cultures. However, it is a steady and fixed condition that may contribute to the evolution of a particular culture. Moreover, to Tim Warner definition that hybridity is situated in the middle of multiculturalism which means 'the melting pot'

The term hybridity has been related to the Indian post-colonial scholar Homi K. Bhabha who was specialized in the field of post-colonial studies and he was a one of the most well-known figures in this field. With this intention, he has thrived vital concepts that are associated with postcolonialism, where hybridity is one of his main focus. For him, hybridity is when the colonized identity is affected by the colonizer within a particular framework. In

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the same fashion, it is the trial of the colonizer in translation of the colonized identity to make it similar to them; nevertheless, they failed to do so; instead, they produce something new and unique. Bhabha asserts that the process of an interweaving of the components of the colonizer and the resistance of accepting any essentialist cultural identity of the colonized will produce a new hybrid identity. Substantially, his definition has granted a paradoxical insight and criticism toward Said's approach and Orientalism.

According to Homi K. Bhabha hybridity is :

“It is significant that the productive capacities of this Third Space have a colonial or postcolonial provenance. For a willingness to descend into that alien territory . . . may open the way to conceptualizing an international culture, based not on the exoticism of multiculturalism or the diversity of cultures, but on the inscription and articulation of culture's hybridity.” (Bhabha 1994: 38)

II.1.2. Mimicry within Postcolonial Theory

Homi Bhabha signifies mimicry as the proceeding when the colonizer imitates closely the colonized almost the same but not the quite (*The Location of Culture* 86). Bhabha argues that this performance of imitations have within it not only mockery but also a 'menace' he does not deny the consequences that would occur from the behavioral patterns of this term which means the term mimicry is at once presents an image of similarity and an image of threat. The conclusion derived from this for post-colonial studies to a considerable extent is profound, for what comes out into view in colonial power is writing; as an example, Bhabha's claim was embodied in the works of Kipling, Foster, Orwell, Naipaul, and others where the ambivalence relationship threatens the colonial discourse and authority. By the same taken ambivalence is considered as a 'menace' and a disruption to the colonial authority to the colonized part turned mimicry as a kind of mockery. Generally speaking, this term is

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shown when the colonizer adopted the colonizer language, culture dressing, values, attitudes, lifestyle, education, and behaves like them. This imitation gives birth to a situation called ambivalence.

II.1.2. The Third Space within Postcolonial Theory

Third space is a sociolinguistic theory in the post-colonial era that classifies identity and community through the singularity of each person or context as a hybrid. This theory rises from the sociocultural tradition, and Homi Bhabha uses sociocultural in a post-colonial condition where there is an unbalanced and archaic power of cultural performance. Homi Bhabha states that the third space —carries the burden of the meaning of culture (*The Location of Culture* 56). For him third space is a new influential position between two already existing binaries; the third space is a kind of in-between location neither the self nor the other, neither the superior nor the inferior, neither the master nor the slave. Language is issue number one through which culture can be identified. As Bhabha claims about the culture that it —cannot be sufficient unto itself (*The Location of Culture* 52), it cannot restrain meaning as a result that the meaning of the symbols of the language is controversial. The third space, as Bhabha, argues that it is a space where similar cultural signs are being generated like speaking and writing but contains distinct logical connotation on different situations on their proclamations. However, Wolf argues that the third space is the space where —dialectical interaction of at least two cultures happens (Wolf 141), and this can be explained that the third space is a space in which hybridity occurs.

II.1.3. In-Betweenness within Postcolonial Theory

Homi bhabha argues that *the location of culture* is the contact between civilizations where new “in between,” or hybrid, identities are being forged. In Bhabha’s analysis, the third Space is all the appropriate acts for the explanation of cultural signs in any particular

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point of their enunciation that sometimes can even never be identifiable which lead to the conclusion that the culture cannot be stable, always hybrid. This space is given the account of powerful, difficult and conflicting (Third space thus is that hybrid space that gives rise to new chance and new cultural aspects and engendering a kind of doubt in determining a specific classification of culture and identity. Furthermore, for Homi Bhabha despite the blurring conditions and the vagueness of the third space, it inaugurates new signs of identity that was placed in this space as Nikos Papastergiadis mentioned as "lubricant" while integrating culture; as the aspect that facilitates the fusion of two cultures.

II.1.4. Ambivalence within Postcolonial Theory

It is firstly used in the psychoanalysis field to describe the perplexity of wanting two things that are different and apposed each other, in other words, it was first known as a psychoanalytic term to present an account of the shift between having an attraction to and desire two contradictory things simultaneously. Additionally, the term ambivalence is described as a collision of feelings and reactions toward a sure thing. It also points the duality of feelings and emotions that are totally contrasted toward persons, objects or actions (Young Colonial Desire 161)

In addition to another definition of the concept Ambivalence for Ashcroft and others explain that:

“It describes the complex mix of attraction and repulsion that characterizes the relationship between the colonizer and the colonized. The relationship is ambivalent because the colonized subject is never simply and completely opposed to the colonizer. Rather than assuming that some colonized subjects are ‘complicit’ and some ‘resistant’, ambivalence suggests that complicity and resistance exist in a fluctuating relation within the colonial subject.” (Post-colonial studies 10)

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This passage explains and identifies that ambivalence is a combination between two conflict opinions, feelings or actions that identifies the relationship between the colonizer and colonized; for instance, the colonized hates the colonizer and suffered from him; still, the colonized admits that they are civilized and like to be similar them. This aspect is not fancied by the colonized; it draws the image of confirmation that the colonizer affected their identity.

Homi Bhabha embraced this concept to the colonial discourse. For him in his book *The Location of Culture* (1994) ambivalence signifies a crack in the colonizer's identity, and it is shown the culture as a mixture of opposing perceptions. Provoking unbalanced and anxious in the authority of the colonial discourse is the final result of ambivalence (the simultaneous attraction and repulsion). Therefore, ambivalence elevates the disturbance in Bhabha's theory because of the constructed relationship of those binaries that pave the way to the confusion. It is controversial because it implies that the colonial relationship is going to be disrupted, regardless of any resistance or rebellion on the part of the colonized. Bhabha's desired that the relation between the two should be ambivalent and he rejected the idea that both of them could be similar colonizers (122).

More essentially, ambivalence is described as exploitative and fostering for the colonized. However, it is considered as an undesirable aspect for the colonizer because the colonial subjects attempted to copy and adopt the colonizer's values and allegations that is mimicry but instead this kind of mimicry does not differ a lot from mockery which unhinges the colonial dominance which can be given the term "ambi-valentor" which means "two-powered". Moreover, this kind of ambivalent resulted in creating a deep turmoil of the authority of the colonial discourse. Similarly, ambivalence in Bhabha's theory offers a polemic case as a result of the fact that the colonial relationship is ambivalent, so it produces the roots of its devastation. Bhabha claims that the colonial discourse is forced to be ambivalent for the reason that the colonizers never accept the colonized parts to be an exact

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reproduction of them for it could be a danger. Homi Bhabha clarified this by the case of Charles Grant, who wanted to create a reform when he taught Christianity to Indians, However, at the same time, he was afraid of their rebellion and insurgence for liberty (124). In this respect, Homi Bhabha raises the issue of identity; he believes that the real identity of a person generates from his interaction with others but not from where or which culture they belong. He argues that the question of identification is a creation of identity given image and the subject's performance in shaping that image; this identity is characterized by ambivalence.

III. Exploring Identity Crisis, Hybridity, and Displacement in Postcolonial Literature

Identity is hard to be defined, David Buckingham in his article *Youth, Identity and Digital Media (2008)* points out that identity is —ambiguous and the slippery term (1). It is a term not smooth, not clear to be defined; it is a term that has different interpretations and variable that changes from context to another and from person to person. Identity issue has become the spotlight of the debate during the 21st century, especially in the post-colonial studies and globalized world Dheyaa AL-Salih and Ahmed Al Hammadi stated in their article *Exploring Multicultural Aspects in Zadie Smith's White Teeth (2018)*, that identity is an operation controlled by experiences that we have passed through or we are passing through, or we will pass through in order to understand our personality and the milieu that we are living in it. It is not something owned or something to do or can control or shape it as you want.

The term displacement as an independent word means to move from one place to another to achieve a certainly desired aim. As mentioned in Freudian Psychology (1890), the displacement theory refers to the unconscious process of the mind, wherein a lot of transformation occurred. Consequently, this operation involves a radical move of emotions, actions, and a subrogated thinking that happened inside the human's mind.

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Displacement can be seen as the separation of a person or a group of people from their own land either in direct or indirect ways. The first one comes from the individual's desire to move to other places; searching for peace lands. This type can be programmed. While the indirect way represents people who are obliged to leave their locations under some cruel situations such as, unstable political systems, wars and violence.

It is said that each country has its own culture and tradition that is defined by. The bodily displacement is highly linked to the cultural displacement. Displaced societies find it hard to find their own belonging under diversity. Therefore, cultural displacement is introduced as a segregation of culture which include (identity precisely) from the original source; which covers the term 'Mother country'. Hence, identity can be shaped by the produced one. It may be assimilated or can be a mixture of two identities to form an unprecedented one. In this regard, displaced people would mainly elaborate on other's identity more than their original one.

III.1. Identity Crisis and Displacement in Postcolonial Literature

Identity it is a process produced by the life journey and the environment, so it does not build by the individuals only. Most importantly, maintaining and preserving our identity is a big challenge especially for the immigrants from the former colonies in the western world; according to Parekh no society could escape from the world constructions, or influences or being independent because of globalization (AL-Salih and Al Hammadi 481-482)

During imperialism, radical changes were brought resulted to a diversity of identities and various places, which drives people to the feeling of displacement. The latter happened when the person is alienated from a certain society. In their book entitled *The Empire Writes Back*, Bill Ashcroft, Gareth Griffiths, and Helen Tiffin claim

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The phenomenon [displacement] may be a result of transportation from one country to another by slavery or imprisonment, by invasion and settlement, a consequence of willing or unwilling movement from a known to unknown location. The term is used to describe the experience of those who have willingly moved from the imperial 'Home' to the colonial margin. (65)

The most controversial crisis that faces the colonized people is the concept of cultural displacement. The latter has a profound impact on shaping the identity. Hence, the colonial legacies had brought a total modification not just at the political level, but even further to the cultural, social, and religious ones. Thus, the main exploitation goes practically on controlling the language.

Colonialism attempts to cut the line between place and language. It is hard especially for settler colonies to produce an original language in a new place. So, the language inherited by colonialism differs from one place to another. That is why the distinction between the Indian English, Canadian English, and African English is quite clear. V Portraying Marginality and Cultural Displacement

III.2. Hybridity in Postcolonial Literature

The Dictionary of Sociology (2005) generalized the meaning of the aspect of hybridity and defined as following:

“Hybridity refers to the process of the emergence of a culture, in which its elements are being continually transformed or translated through irrepressible encounters. Hybridity offers the potential to undermine existing forms of cultural authority and representation “(Scott and Marshall 328)

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This adopted text sees hybridity as the outcome of two variant cultures, and it is considered as a new and fresh culture. This concept gives the sight of combination: it was primarily used in biology, taking horticulture as a sample when taking two different species in order to create the third 'hybrid' specie. Then it was adopted by many academic disciplines, especially in a post-colonial context, where this term has resulted from the connection with the colonizer through the formulation of new cross-cultural styles, linguistic studies, politics, tradition, values and other norms (Ashcroft et al. Post-colonial Studies, 108)

III.3. Identity Crisis and Hybridity in Canadian Literature

When the European powers stretched its areas, it becomes necessary to divide the colonies into white settler colonies and colonies of occupation. The latter is related to African and Indian countries where native societies are colonized by European nations. However, settlers of imperialism are non-native descending from European origins; they displaced to create a new culture in a white colony (*The Key Concepts*, 193). Therefore, this colony is considered as a new place for them. Canada was a settler colony which was once ruled by the British Empire. In this vein, those settlers are considered as foreign citizens who brought their culture and tradition in this land which is a source of cultural diversity. That is why the Canadian position is ambiguous and different from the African and the Indian situation. People in Canada were keen to solve problems of language, place, and identity. Thus, it was clearly indicated in post-colonial Canadian literature. The latter had a sophisticated change in presenting a pure literature.

As already mentioned, Canadian literature “encompass that complex and various body of writing” (Mullaney, 3) that is characterized by a tendency toward making Canadian identity and culture is known worldwide. Laura Moss suggests that

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“What Can Lit [sic] has failed to address is the complex issues of diaspora, the displaced or racialized experience that makes up Canada at a basic level. This is not the same argument that we are all racial and immigrant and different; this is an argument that racial conflict, inequity, and systematically damaging discrimination is a foundation of this nation.”(287)

Canada was a settler colony, its people consider themselves as victims of imperialism and they ought to participate in post-coloniality to share their experiences with the external world. In years following independence, people in Africa and India were looking for solutions to reconstruct what the colonizer destroyed. But it was not the case for Canada; Canadians were seeking for their own lost identity in a country that is considered as the mother of multiculturalism, in a place that is unknown for its inhabitants.

Conclusion:

In the light of what have been said, it is assumed that writing and especially literature has been the most essential weapon for those people who passed through a harsh period of dominance. Thus, the heart of the post-colonial theory is the literature produced by writers of the colonized countries. The aim was depicting history, culture, and political events that happened once a time.

As can be witnessed in this chapter, literature is the only outlet for spirits who were under the control of the European power or imperialism. In other words, the written literature by the former colonies or by the commonwealth is the core of the post-colonial studies. At the same importance, Canada is the capital of multiculturalism and people who exist in a multicultural land and globalized world, particularly the newcomers from the commonwealth would face obstacles concerned with the formation of their identities; such as hybridity, ambivalence, and the questioning of their belonging. Those struggles it could be substantiated

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through some actions like mimicry; due to the differences of cultures, languages, religions, stereotypes, beliefs and values of the immigrants.

Scholars and critics tackled and discussed these problems to present the relations of the colonized and colonizer plus to the outcome of this relation precisely after colonialism era. Like Edward Said and his famous work *Orientalism* 1978 where he developed the idea of Orientalism to describe the West representations of the East; for example, the societies and people that live in Asia, North Africa and the Middle East. Then Homi Bhabha who is one of the most prominent figures in contemporary post-colonial studies, and has flourished some key concepts, such as hybridity, mimicry, third space and ambivalence.

Cultural displacement has precedence among other concepts that swept over post-colonial Canadian authors. Thereafter, the settler societies brought their language to a new place that is different from their own. For that reason, Canada is considered as a 'multicultural' place where displaced writers do exist. Their position as 'victims of imperialism' is represented in their post-colonial writings.

Identity it is a process produced by the life journey and the environment, so it does not build by the individuals only. Most importantly, maintaining and preserving our identity is a big challenge especially for the immigrants from the former colonies in the western world; according to Parekh no society could escape from the world constructions

Mimicry is shown when the colonizer adopted the colonizer language, culture, dressing, values, attitudes, lifestyle, education, and behaves like them. This imitation gives birth to a situation called ambivalence.

Chapter Two: Displacement and the Search of Self-Awareness in Lisa-Allen-Agostini's *Home Home*

Chapter Two : Displacement and the Search of Self-Awerness in Lisa Allen-Agostini's *Home Home*

Introduction:

Literature paves the way for writers to express their beliefs and thoughts .post-colonial literature describes the ways in which the coloniser endeavours to drive the colonized nations to an enormous hole of doubt and uncertainty about their situation. They did not just colonize their lands, but they tried to colonize their minds. Post-colonial Canadian literature emphasized much more on presenting dilemmas of culture confusion and marginal position after their appearance during colonialism.

The 'post' in post colonialism does not mean just the period after independence; in addition, it indicates the period during colonialism. Post-colonial writers as soldiers interfere in the process of rebuilding the lost identity. those authors want to prove to the colonizer that they are able to speak their language in this regard .post-colonial Canadian writers presented their works about the effects of the dominant powers that coincided with their struggle with identity and their marginal situation .

Marginality and cultural displacement have presented among other concepts that swept over post-colonial Canadian writers, therefore, the settler societies brought their language to a new place that is different from their own .for that reason, Canada is considered as "multicultural "place where marginal and displaced writers do exist .their position as victims of imperialism is presented in their post-colonial writings.

The novel *Home Home* highlights the peripheral position of a marginal region like Canada as well as its citizens; they were presented as strangers in their territories. In addition to that, they suffered from a marginal situation which created a sense of suspicion about their complex condition and culture. *Home Home* also reveals the ambivalent state which pushes

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human being into isolation looking for an authentic culture. In other words, this literary work provides instances about the results of the colonial process in Canada.

I. An Overview of *Home Home* by Lisa-Allen Augustini

The novel *Home Home* by Lisa Allen-Agostini is about a fourteen-year-old girl from Trinidad who dealt with depression and anxiety. After a suicidal incident her mom seems that she didn't believe that her illnesses was real even though doctors tried to convince her of that illness but she could not understand so she sent her away to Canada to her Aunty Jillian and her partner, Aunty Julie, in order to get better. Her mother saw that sending her daughter to Canada was the only option until she comes back to her mind. But in fact her daughter felt even more lost than ever, in Canada everything was different the weather was cold unlike Trinidad where she used to hot temperature, she suffered from the weather and felt cold. Canada is noisy country full of trucks and busses and that which caused her to feel pain when these scary trucks scary her and considered them as devil trucks. In Canada she paid attention to small things like statute of houses roads, counting streets and the sound of the engines which made her to feel scary. Moreover, in *home home* she used to have confusion of choices like in exams, but that increased when she comes to Canada she felt more lost she confused which bus to take from city to station and from station to home. She had choices to make every day. Her thoughts became confused when she had a panic attack and forgot which bus to take. Everything in Canada was different no one stops and say hello unlike home home even though she didn't want to talk to anyone. She dabbled her troubles as penance because her mother was ashamed of her illness and when she sent her away to recover she felt like she was punishing her because she really suffered more in Canada her panic attacks continues to show in the novel when a police man approached her and asked where she is from. Furthermore, a lot of unexpected things happened which made Kayla more lost until she met Josh where she finally realized that life is good and felt Canada as home home.

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The novel *Home-Home* is an excellent exhibition of contemporary Canada , a land that is marked by the multiplicity of ethnicities and immigrants, the bond between them and between the natives as well who carry different religious ; beliefs , values , languages , and races

The novel *Home Home* exhibits the idea of unhomeliness as it shows that the protagonist feels she doesn't belong to where she came from because their no one cares about her as her mother got angry and Kayla refused to go back with her as result she considered Canada as *Home Home*

“I put my hand into the pocket of my Princess Di coat and took out the schedules for the fourteen buses and the eighteen bus, the schedules that had been my constant companions since I had come to Edmonton. I crumpled them into balls and took them to the kitchen, where I dumped them into the garbage. Julie was in there to get a fresh bottle of wine. “What’s that?” she asked. “Nothing important,” I said. And it was true. I knew my buses. I could find my way home. Home home was right here.”(128)

This theme of unhomeliness is also shown when Kayla felt Canada as home home and it seems that she already adapt new culture and identity and found herself that she doesn't belong to Trinidad where there people shows no understanding and caring ash her mother does , people are racist , judgmental and closed minded . “Things I hated: my mom; school; how closed-minded people were, how judgmental, how the racist, how mean. Things I loved about Edmonton: Jillian and Julie, my bedroom, the library, summer flowers, Josh.(126)”

In Canada, Aunty Jillian and her partner, Aunty Julie shows Kayla more understanding and support and was concerned about her illness and worried about her unlike her closed minded mother who shows no understanding and was ashamed of her illness and considers it as nonsense. Moreover , from libraries to gym to museum and sometimes to community pool

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made Kayla feel at home and helped her to get over her troubles somehow because there were bunch of them in Edmonton unlike Trinidad where there were only few .in addition , back in Trinidad school was terrible things drug dealers and violent gangs, racism to an extent girls were not allowed to go out at night by themselves , girls were not encouraged to study majors like electrical stuff but should stick to tradition like sewing and cooking . That's what made Kayla hate her country. In Edmonton josh shows Kayla more understanding and was concerned about her troubles and her illness and that which made Kayla to feel more open to him and made phone call with her best friend Akilah so they start telling him about drawbacks of Trinidad as result he shows more understanding and was disgusted by their culture.

For Bahabha hybridity is when the colonised identity is affected by the colonizer within a particular framework. In the same fashion, it is the trial of the colonizer in translation of the colonised identity to make it similar to them; Lisa Allen-Agostin extracts a good example of hybridity it is shown when the protagonist became hybrid and adapt new pattern from Jillian and Julie and new morals and a Good example is when she confessed to her mother in front of her aunt that she is not treating her well, it seem she adapt new morals and didn't want to stick to her mother.

Homi Bhabha signifies mimicry as the proceeding when the colonizer imitates closely the colonized —almost the same, but not the quitel (The Location of Culture 86). Bhabha argues that this performance of imitations have within it not only mockery but also a 'menace' he does not deny the consequences that would occur from the behavioural patterns of this term which means the term mimicry is at once presents an image of similarity and an image of threat. Mimicry is shown in the novel when the protagonist Kayla imitates Jillian by changing her dress style and encouraged by her. Although her mother insisted that Aunt Jillian isn't someone you should take pattern from but Kayla was seduced especially by the

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understanding and the caring that Aunt Jillian shows her. "All I ever wear is jeans and a T-shirt. Jillian does it and it looks cool. I do it and I look like a hobo. I feel my Aunty Julie would appreciate my trying on something different for a change. Like a dress or something."(37)

Eventually that has affected on Kayla's behavioral pattern especially when her mother Cynthia came to take Kayla back to Trinidad but Kayla refused to go back because back there no one would care about her.

I.1. The Significance of the Title 'Home Home'

After Kayla was diagnosed with depression and anxiety her mother saw that sending her daughter to Canada was the only option because she didn't understand her illness as a result of that a lot of unexpected things happened to her daughter while she was in Canada .

When Kayla first arrived to Canada she felt more lost than ever , her troubles increased more and felt the longing of home home "Trinidad" where she used to go to church with her best friend Kayla her best friend and only . The beginning of the novel shows that Kayla felt lost than and she compared Canada to Trinidad home home. The weather in Canada is cold and there are so many trucks and buses like huge devils and she even paid attention to small things like counting streets confusion of choices and which buss to take. Everything is strange and new and everyone is into his own space unlike in home. in addition , her colour made her realize that she is not accepted or doesn't belong to Canada because the white skin is the norm unlike Trinidad where there is only brown skin as result of that she felt her mother was the reason behind her anxieties , troubles and all of her problems .

"...think about color a lot. Even more now that I live in Edmonton, since the color of my skin marks me as different from most of the city's population. When I was walking down the

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street, I would be one of a handful of black faces in a sea of white; there's more salt than pepper here, if you know what I mean. Home home, brown skin is the norm. Most of the people who live in my country have either African or Indian ancestors. Why did I call it penance? Because my mother was so ashamed of my illness, when she sent me away to recover it felt like she was punishing me. So: penance" (13)

Akilah wasn't the only supportive but when she went to Canada Auntie Jillian and her partner, Auntie Julie understand Kayla too and show her more understanding to an extent she wished her mother was like Cynthia and that what made her feel that she belong to them and considered Canada as home home at the end of the novel just because she found someone who treat her in the way she wanted to be treated. a good example of that is shown in the novel when she had a panic attack but the way Julie treated her made her feel home home :

"Eventually, Julie came in. "You all right in there, muffin?" I didn't answer. I couldn't. If I'd tried to, I'd have started bawling really hard. Her soothing voice was the last thing I needed. All it did was remind me of the mom I wished I had. Home home, Cynthia had once or twice found me crying. All she ever said were "You want me to give you something to cry for? Is a good cut-tail you want!" Instead, Julie said, "Honey?" She sounded concerned. "Open the door. Let me in." (53)

Kayla despised her judgmental mother who didn't show any understanding and didn't give her the love that a mother should give to her daughter. She hated even her school and how closed minded and racist people who are living in Trinidad .in the other hand; she loved Edmonton especially because Jillian and Julie who made her feel at home and supported her. in addition the libraries which made her overcome her anxiety ; Josh who was open minded and shows Kayla understanding of her illness and treated her in a good way to an extent she felt home home .in Edmonton Kayla found all the things that she missed about Trinidad ,

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caring family like aunt Julie and Julian and good friend like josh who understand her and cared for her and wanted her even the people who live in Edmonton was open minded and non-judgmental and that is what made her feel Canada as home home . “My real life is in a place where nobody wants me around, nobody understands me, and nobody really cares if I live or die?”(114)

Kayla was happier in Canada because her aunt Julian cared about her and her friend josh understands her and wanted her. Canada was the only place where she felt accepted for who she is. Julian and Julie were lesbian and could have child but they treated Kayla as their own daughter and gave her the love she wanted and even before she came they decorated a room for Kayla which in return made Kayla feel that she is accepted. Her mother wanted to take her back to Trinidad but Kayla refused to go back “I don’t want to go home,” (119) and felt Canada home home “Home home was right here.”(128)

“...things I hated: my mom; school; how closed-minded people were, how judgmental, how the racist, how mean. Things I loved about Edmonton: Jillian and Julie, my bedroom, the library, summer flowers, Josh. (126)”

I.2. Lisa Allen-Agostini's *Home Home*: a Diasporic Writing

The novel *Home-Home* by Lisa Allen-Agostin is considered as a diasporic writing because some characters are members of the Caribbean diaspora and others as well are members of the Indian and south Asian diaspora. The novel begins with Kayla struggling with western expectations versus the Caribbean tradition. Kayla who came from Trinidad to Canada found it difficult to adapt the equities “the restaurant incident” but as soon as she found people who accepted her for who she is like Aunty Jillian and her partner, Aunty Julie understand and Josh she loved Canada because back in Trinidad no one cared about her and understand her illness .Aunty Jillian and her partner, Aunty Julie were active members of the

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#own voices and LGBTQ communities and she was a trans woman she was the first Trinidadian to do it and that's why she left Trinidad because these things are not allowed in Trinidad .

“Where I was from, anybody on the street who looked even a little bit less than straight could get harassed and threatened. The priest at home once stood on the pulpit and preached about the perils of “the sinful LGBTQ lifestyle.” Even my school principal brought in police officers to a special assembly to tell us that being gay, lesbian, or anywhere on the spectrum that wasn't heterosexual was against the law, after a boy got beat up because the kids said he was a bullerman. I knew that was a nasty word, like if I were to be called nigger. It actually was technically against the law in Trinidad to be gay.”(32)

Canada is seen as a refuge and better place where anyone can do what he want. Aunt Julian She was a Transgender woman famous for having her surgery because she was the first Trinidadian to do it. She was on the news a lot and even ran for a city council seat in San Fernando. But in Trinidad this is considered a sin and anyone who looked even a little bit less than straight could get harassed and threatened and it is considered against the law in Caribbean tradition.

I.3. Home Home's Lisa-Allen Augistini as a Cultural Text: The Implementation of Trinidadian Dialect

Language is issue number one through which culture can be identified. As Bhabha claims about the culture that it —cannot be sufficient unto itself (The Location of Culture⁵²), it cannot restrain meaning as a result that the meaning of the symbols of the language is controversial. The third space, as Bhabha, argues that it is a space where similar cultural signs are being generated like speaking and writing but contains distinct logical connotation on

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different situations on their proclamations. However, Wolf argues that the third space is the space where —dialectical interaction of at least two cultures‖ happens (Wolf 141), and this can be explained that the third space is a space in which hybridity occurs.

Equally important, Kayla was comfortable to express herself with English; she didn't face problems concerning the terminology except for few words. However, she insisted to imply some Trinidadian words or expressions just to recall memories or to show the difference of the conceptualisation of utterances between Trinidad and Canada. None can deny the fact that language is an identity pillar; hence, Kayla was expressing feelings toward her home Trinidad through using the Trinidadian dialect. -“Akilah used to my disjointed thoughts during my panic attacks, picked up the ball and ran with it. “Not like the macos we have here in Trinidad,” she teased. “Always minding your business. Aunty Cynthia would have got about three phone calls by now from the neighbourhood macos if you were home and going down the highway.” (12). In this regard, Kayla is making a comparison between Trinidad and Canada in terms of the people mentality using her own dialect.

Commonly known that naming things is a relative matter; it heavily depends on the people's culture, therefore, language defers from nation to another by issue of the cultural criteria, for example in Trinidad the diabetes sickness is called “sugar”, while in Canada they stick to the international name “diabetes” “...the bus drivers were always on-time, serious professionals, saying goodmorningma'am or goodeveningsir or whatever to every single person who came in. Miraculously, they asked nobody how their grandson was doing in school, or how their diabetes—in Trinidad we call it sugar— ...” (17)

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II. The Sense of Non-Belonging in Lisa Allen-Agostini's *Home Home*

Apparently, as the title of the novel might signify the author put an intense focus on the issue of belonging. Thus her protagonist Kayla depicts the problem of non-belonging throughout the novel. Furthermore, Lisa Allen-Agostini in the novel *Home Home* tried to reflect the issue of non-belonging on the psychological damages that may occur due to that issue. In other words, the feeling of being alienated in a societal framework that allegedly an individual doesn't fit in because he/she doesn't belong to the system of the society are qualified to cause psychological troubles. In this regard, a great deal of psychiatrists have conducted studies about this matter and also given a concrete analysis to comprehend the spheres of this issue. Prominently, the Austrian psychotherapist Alfred Adler he is the founder of the school of individual psychology. Alfred Adler generated the theory of belonging in which he offers an overall comprehension of the significance of belonging and the catastrophic consequences of the lack of belonging. Adler linked the feeling of happiness with the sense of belonging, so that the social person is closer to happiness than the isolated person. Therefore, the feeling of belonging is crucial to the mental health, hence, Alfred Adler chiefly believes that human beings first learn how to belong and interact with others in their initial social environment, their family. He emphasized the individual's position in the family system, psychological birth order, family dynamics, and attempt to avoid feelings of inferiority (Carlson et al. 2006). In accordance with the novel the protagonist Kyla was struggling to find where to belong whether in the new community that felt comfortable with in terms of accepting her psychiatric troubles, or her home town Trinidad where she was born and raised. Kyla had had the problem of non-belonging even in her home town Trinidad because she was different child due to her clinical depression and anxiety which were not accepted by the norms of Trinidadian society and even her mother was angry

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at her for having this panic attacks considering it as nonsense act by spoilt child, maybe this what made her different child. Furthermore the feeling of non-belonging persists when she got in Canada she couldn't stand the hustle of the city and the weather was so weird for her besides she couldn't accustom with the Canadian lifestyle, on the other hand she didn't have any shred of homesickness or nostalgic feeling that makes her miss home, on the contrary she was questioning her belonging to Trinidad when she was on the phone with her friend Akilah. It is commonly known that the sense of belonging thrives with social bounds that the individual obtains; such as family, friends, customs, sacredness...which gives the membership of the society to that individual to increase his sense of contribution and cooperating. In his critique of liberal cosmopolitanism, Craig Colhoun (2003) argues that belonging or connectedness to particular social solidarities is intrinsic to the social world and central to the constitution of daily human life:

“...it is impossible not to belong to social groups, relations, or culture...real people...are necessarily situated in particular webs of belonging [and] people are implicated in social actions which they are not entirely free to choose.... Moreover, when the limits of belonging to specific webs of relationships are transcended, this is not into a freedom from relationships but into a different organization of relationships [that creates] a patchwork of new connections” (Colhoun 2003, pp. 536-537).

On the other hand, the one who does not belong he always tends to be isolated and self-protective like Kyla. She sought to protect herself at any expense; she tried to kill her mother because she was bothering her. “I remember that when I was really small, maybe like five or six years old, I picked up a knife to stab my mother after she scolded me for some reason or the other.”(20) Obviously, the author strives to prove that the protagonist is having a serious issue to melt with any social systems whether the Canadian or the Trinidadian, in a simple

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words, Kayla did not have any kind of tendency to affiliate herself with any society. As it is evident in the novel Kyla did not have the social bounds that qualify her to belong to a society, such as friends; she did not make any of them she said: “Mentally I added that I didn’t have any friends at home either. I just had nothing in common with most of the kids I knew.”(84) Moreover, nor she had any holiness for the religious motif, in other words she tended to be secular rather than religious, however, the Trinidadian society is well known for its religiosity and the sacredness of Christian values through which they extract theirs. Accordingly, Kyla stated that “...But I didn’t see the point of going to church if you didn’t want to be a real Christian and were doing it only for form’s sake. Or for memories. My memories of church were one long blur of boredom and scepticism. A God might exist. Did he need to be worshipped and adored or was that our shtick? It seemed like a waste of time— but maybe that was just me.” (97).

This could clarify nothing except the direct exclusion of Kyla from the Trinidadian society; therefore, her alienation has become inevitable. Notably, her alienation continued to be still present even in Canada, simply because of psychiatric illness; she was not normal, therefore afraid to make friends, besides her dark skin and Caribbean accent could not offer any help to make her easily integrate “Yup. So are you, to people like him. You’ll meet lots of people here who think that you’re some kind of collector’s item just because you have a Caribbean accent and dark skin.”(72). Also she felt quite alienated when she said “White people are always surprised that I speak English and wear normal clothes and stuff.”(73).

II.1. The Psychiatric Illness of Kyla

In a broader sense, the mental health is crucial for the human being so that they can function effectively in their community, however, the society takes the charge to provide the individual with the suitable conditions that permit him to maintain mentally healthy, if not he will be troubled with mental illness, such as depression, anxiety, schizophrenia

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As one can figure out in the novel the protagonist suffers a mental illnesses namely the clinical depression and anxiety disorder. The author Lisa Allen-Agostini strives to clarify the fact that Kayla was a victim of the social attitudes. Although she was just a child with psychological troubles her society managed to exclude her even her mother she didn't accept her illness. As a result, her panic attacks exacerbated and have become over control. Moreover, her mother felt ashamed of her daughter's illness as she believed that depression is not an illness in the first place, so she decided to send her away to Canada so that hopefully she would heal. However, Kyla had unlike interpretation for her departure to Canada she said: "Because my mother was so ashamed of my illness, when she sent me away to recover it felt like she was punishing me."(13).

Without a shred of doubt, clinical depression is a serious mental illness and it is considered as the most severe type of depression; so that it can affect people of any ages including children. According to psychology this mental illness is caused by certain circumstances, like the loss or the death of the beloved, social isolation, familial problem, abuse, etc. however, most of the psychiatrists assure that clinical depression is treatable with the help of some medication and social qualifications.

Kayla is a fourteen-year old Trinidadian girl, suffering from clinical depression. She is the only child of her mother, after her father left them Cynthia made up her mind to stay single and raise her only daughter. Kayla was different since her childhood. As though her mother tries her best to make her daughter as regular as her schoolmates and surroundings, however, her desire to make Kyla normal had been gone too far to the extent that she refused to acknowledge her illness. Cynthia's severe treatment and dry feelings toward her daughter made Kayla situation go any better. Kayla's panic attacks were severely serious, it requires medication and therapy. Luckily she had her best friend Akilah who was the only support provider; she knows exactly her case and always consoling her "She was familiar with my

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panic attacks: I'd get sweaty, my heart would race, I'd feel breathless and terrified and end up sobbing for hours. It wasn't a good look. What amazed me was that she was always ready to give me a shoulder to cry on."(7).

Consequently, Kyla was sent to Canada to live with her aunt Jillian. Because as apparent her society didn't embrace her illness, therefore, her mother would no longer stand the situation, so she sent her away. "People at home would never understand. If it ever came out in school that I had attempted suicide, that I was clinically depressed and living with a chronic mental illness, I would be persecuted relentlessly," I confided. "Where I come from a lot of people think mental illness is either demon possession or deliberate bad behaviour."(93).

After her arrival to Canada she couldn't acclimatise with the environment there at first, due to the huge difference comparing to home. However, she could sense the warmth of family with aunt Jillian and her partner Julie; they took extra care of her better than her mom ever did. Shortly, she met doctor Khan to supervise her case. "Dr. Khan said. "Depression and its close buddy anxiety are mental illnesses, but they have physical aspects as well. Most people don't realize how much exercise can help."(63). Kyla was optimistic about the new lifestyle she got; the Canadian society is open-minded to all genders, races, religions, illnesses, etc. besides, she had a loving and caring aunt and her partner Julie as well. So Kyla was willing to heal since the circumstances have become better, she conducted some research about her mental illness after her appointment with doctor Khan.

"After I left the hospital, I'd done a lot of Googling of depression and anxiety. I learned that plenty of teens and even some little kids suffered with depression, even though adults might question what they could be depressed about. I knew that part of the cause of my problem was my brain chemistry. People who have depression don't make enough of this brain chemical called serotonin, which

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scientists think helps make you happy. The most popular kind of antidepressant helps your brain build up more serotonin so you feel happier. But your brain also makes serotonin (and other feel-good chemicals) when you exercise and avoid stress, when you're hugged, and from sunshine. I can't honestly say if I had been feeling better because of the medication or because I was out of my horrible school and away from my judgy mother.'(63).

Seemingly, Kayla found Canada way better than home in various scales, at least her mother's and the society pressure has been loosened when she had come to Canada, as well as her readiness to cure was above doubt. Thanks to her aunt Jillian and her partner Julie who provided a healthy atmosphere to Kayla and brought tranquillity to her life after a stressful time. Meanwhile, everything sounded regular and Kayla had begun to taste the normal life especially when she met Josh and liked as normal people do. Abruptly, an unexpected incident occurred out of the blue to turn her life upside down; Kayla was having again a panic attack but this time is extremely an intense one to the extent that she couldn't handle it with her medicines. According to Kayla that was called Tacos and Tequila incident after the name of the restaurant they went to, this incident drove Kayla to commit suicide after her failure to control her panic attack, she thought that she would be embarrassed in front of Josh and his father; so she decided to overdose on painkiller as an attempt to kill herself. "I'm on some pretty strong antidepressants and anti-anxiety meds, and have been ever since they took me to the hospital after I overdosed on painkillers to try to kill myself."(49).

Eventually, Kayla could survive her suicide attempt after she was hospitalised for a while. However, this act of hers had proven to a large extent that her illness was still persisting. Paradoxically, after she woke up she felt endlessly happy because she is alive; she joyfully said I was sorting out how I felt after surviving my suicide attempt. I still had moments when I hated myself as strongly as ever. In those moments I was ashamed I

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couldn't even get suicide right. But every day I woke up feeling slightly better. I was cautiously glad I wasn't dead."(57).

II.2. Violence, Poverty and Familial Problems

Notably, the author implies various themes within the novel which identify the hardships and sufferance that Kyla went through. First of all, violence is one of the themes that are monotonously present throughout the story. Equally important, Kayla was born in Trinidad which is known or at least stereotyped as a violent country, according to surveys in the website violence-info Trinidad records a high rate of homicide and sexual violence. No doubt, Kayla was exposed to such violent act since her childhood in the school that she used to attend. "The school I'd passed for was infamous: understaffed and with a reputation for student violence. But I had sat the exam. I had to live with the consequences of my actions."(102). Moreover, when Kayla has made it in Canada she didn't have any intentions to go back to Trinidad due to the fact that she found Canada more peaceful than home. "I said. "Oh yeah, I can't wait to get back to my tropical paradise. All we ever hear about is how many murders and kidnappings we have every year." Akilah reluctantly agreed. "Crime is terrible. As a girl nobody wants you out at night by yourself. They say you could get kidnapped, sold into the sex trade."(91). Apparently, Kayla and her best friend Akilah are having an argument about the status quo in Trinidad, in other words, the hostile actions that are daily happening in there. Furthermore, Akilah was taking place in another debate with Kayla and Josh through the internet; she was explaining how violent the school in Trinidad are. Akilah jumped in. "With some guys selling weed behind the technical block, and some girls getting into fights...they stab each other over boyfriends and stuff." "Fights...like with knives?" he asked. "Yeah. It's rough. But it could be worse: they could have guns," Akilah said." (90) Besides to these kinds of violence, the Trinidadian society is very close minded; they don't promote the idea freedom and self-liberation, such as homosexuality. Therefore

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they fight these issues with different crimes like harassment and homicide. “Where I was from, anybody on the street who looked even a little bit less than straight could get harassed and threatened. The priest at home once stood on the pulpit and preached about the perils of “the sinful LGBTQ lifestyle.” Even my school principal brought in police officers to a special assembly to tell us that being gay, lesbian, or anywhere on the spectrum that wasn’t heterosexual was against the law, after a boy got beat up because the kids said he was a *bullerman*. I knew that was a nasty word, like if I were to be called nigger. It actually was technically against the law in Trinidad to be gay”. (29) Kayla made that point seem very clear, in simple words, being among the LGBTQ is against the law in Trinidad as a consequence, being suspected for this issue would bring punishment from both society and government.

Second of all, alongside violence Kayla has been living in a very modest condition, therefore the theme of poverty is widely implied. Since she was living in Trinidad which is not known of social welfare and prosperous economy, also her mother was not making enough money; she was barely bringing bread to the table. Kayla was very ambitious to attend a prestigious school; however, her financial status didn’t allow her to perceive her ambition, hence, she attended an ordinary school “When I was home home I went to an ordinary school. Just like the thousand-and-something other kids at my school, I wore a uniform that was ugly and designed to make me feel unimportant and sheeplike; no individuality allowed. My school wasn’t especially big, or special, just a district school with ordinary teachers teaching ordinary subjects like English and maths and social studies and stuff like that”.(20) As it is known, Trinidad is considered as an underdeveloped country, the fact that explains how difficult the life is there. In other words, the human necessities are not available such as water. Akilah was trying to demonstrate for Josh the awkward situation of water and the difficulty of life in Trinidad “Akilah fielded that one. “You know how you

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open the tap and water comes out when you pay your bill? Well, where we come from, most of the country doesn't get water when it opens its taps. Not every day, anyway. It's rationed.”(91) Consequently, Kayla was suffering mental illnesses which were described as the clinical depression and anxiety disorder; those issues were severely serious and often cause her panic attacks, the fact that she was obliged to go through medical treatment. As a result, the pills she was taking can no longer alleviate her panic attacks, therefore, the doctors urged her to start a therapy “I was also supposed to go to group therapy with a counsellor, but my mom couldn't afford to pay a shrink. (49) Kayla was not able to proceed a therapy because her mother's financial inabilities. As a consequence, Cynthia decided to send her only daughter Kayla to her aunt Jillian in Canada, on one hand, to have a new experience in a developed country like Canada and on the other hand, to find the convenient conditions for cure, even though Cynthia was not able to afford Kyla's ticket to Canada “...I waved away her suggestion. “Nah,” I said, scuffing my toe in embarrassment. With Jillian having paid for my plane ticket already because my mom didn't make that much money, I didn't want her to feel I was taking advantage of her generosity. (27)

Last not least, the theme of familial problems takes a large place in the novel; disputes and conflicts between family members are very evident throughout the novel. Prominently, Kayla was not having a strong relationship with her mother Cynthia since her childhood when she tried to stab her with a knife “I remember that when I was really small, maybe like five or six years old, I picked up a knife to stab my mother after she scolded me for some reason or the other.” (20) As she grows up the conflict with her mother grows as well, especially, when Kyla was helplessly incapable to recover and heal from depression. Cynthia is a classical old-fashioned mother, she wanted her daughter to follow her steps, and hence she was upset with her daughter's illness, she didn't admit it in the first place. Cynthia had no choice except sending her daughter away; Kayla considered her mother's action as a

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punishment for her illness “Why did I call it penance? Because my mother was so ashamed of my illness, when she sent me away to recover it felt like she was punishing me.”(13) Furthermore, after stabilising in Canada Kayla at last felt the warmth of family and what family means thanks to her aunt Jillian and her partner Julie who took extra care of her, however, Kayla wished that her mother would do as her sister did. Kayla was sure that her relationship with her mother wouldn't improve unless her illness was gone “She had used exactly the words I did when I considered my mom and my illness. I was wired differently than my mom, and that was one of the big obstacles between us. She would never understand me or accept me. (114). As shown, the circumstances in Canada are much more better than Trinidad, thus Kayla managed to follow her doctor's instructions; he told her to write about what she missed about home and what she didn't miss. Logically, her mother was within the list of what she didn't miss. Kayla obviously was going through psychological issues, nonetheless her mother was offering none assistance forward recovery, therefore the accumulation of hard feelings and suppression of her mother's stubbornness and negative attitude led her to make a stiff stand against her “I missed Akilah. I did not miss school. And I didn't miss my mother as much as I should. Every time I thought of her I remembered the sour and hurt expression on her face when I was in hospital. She didn't believe that my illness was real. She felt it was a personal indictment of her and my upbringing.”(13) Kayla declaration of not missing her mother was very justified; however, it didn't reach the extent of hatred. Later on, Cynthia decided to bring Kayla back home, but Kayla started to assimilate and get used to the Canadian lifestyle especially when she me Josh. Kayla felt Canada as home like where she originally belongs since she is no longer classified by her mental illness, because the Canadian people are open-minded so they can accept all types of illness and appreciate diversity unlike people in Trinidad, therefore, Kayla was not thinking at all to go back home. After that, when Cynthia arrived to Canada to bring Kayla back home

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her sister Jillian to give up on Kayla so they had a conflict which identifies also the weak relationship between Cynthia and her sister "...my daughter!" screamed my mother.

"...bad mother!" rejoined Jillian.

"...had no choice!" That was Mom.

"...always have a choice!" That was Jillian."(112)

Cynthia had always lacked the sense of discussion she didn't bother to ask her daughter or her sister if it's suitable for Kayla to go back home. Cynthia was determined to take Kayla at any expense even if it would lose her sister, however, Kayla was also determined that she will never go back to Trinidad, the thing that led her refuse her mother's order. Consequently, Cynthia didn't even pay attention to her daughter's opinion; as a result, Kayla couldn't control herself and declared her hatred to her mother -"I hate you! I wish I had died when I took those pills, just so I wouldn't have to live with you ever again!"(111).

II.3. Displacement and Immigration to Canada and unhomeliness

In a wider sense, the concept of unhomeliness takes place in postcolonial literature; it was coined by the Indian critique Homi Bahaba alongside hybridity. Accordingly, Bahaba considers unhomeliness as one aspect of hybridity. In other words, unhomely status is a pure result of hybrid entourage; therefore, hybridisation is a primary motive toward the feeling of being caught between two cultures. Similarly, in the novel *Home Home* the protagonist had experienced the feeling of unhomeliness when she immigrated to Canada, because she was caught between her original Trinidadian culture and the hybrid Canadian culture. It was very confusing for her to decide what culture she should embrace, therefore, she felt unhomely in Canada. In this regard, Bahaba states that "to be unhomed is not to be homeless, nor can the „unhomely“ be easily accommodated in that familiar division of social life into private and public spheres." His statement puts a wider line between homelessness and unhomeliness, the latter is a feeling that can't be accommodated or resolved materialistically like homelessness.

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Thus, Tyson thinks that “Unhomeliness is an emotional state: unhomed people don’t feel at home even in their own homes because they don’t feel at home in any culture and, therefore, don’t feel at home in themselves.” It can be observed that in the novel Kayla was stuck between two cultures, even though she couldn’t tell whether she belongs to her home Trinidad in the first place, so she regards her life as one moving on the threshold of being and non-being the thing that made her psychological status instable, as Tyson says, “to be unhomed is to feel not at home even in your own home because you are not at home in yourself: your cultural identity crisis has made you a psychological refugee.” Needless to say, Kayla was a refugee of her psychological instability.

Equally important, displacement occurs when the person is alienated from a certain society. In their book entitled *The Empire Writes Back*, Bill Ashcroft, Gareth Griffiths, and Helen Tiffin claim

“The phenomenon [displacement] may be a result of transportation from one country to another by slavery or imprisonment, by invasion and settlement, a consequence of willing or unwilling movement from a known to unknown location. The term is used to describe the experience of those who have willingly moved from the imperial ‘Home’ to the colonial margin.” (65)

When Kayla moved to Canada and met Josh she felt Canada is home and didn’t want to go back to Trinidad when her mother Cynthia came to take her back because she felt in Trinidad no one cares or understand her unlike in Canada where she could find a good friend Josh and understood her illness. She embraced new identity totally different from the one she had before and that is shown when she met Josh and tell him about negative points of Trinidad and how people are mean and ruthless. In addition to that, her mother was shocked by the way her daughter talked to her in front of her Aunty Jillian and that indicates that Kayla adopted new identity which is known as Displacement.

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In addition, Kayla used to live in a specific spatial circle that's surrounded by a specific people who represent the locals; who have certain characteristics and customs which their culture was made up on. However, Kayla's mental illness excluded her from her society, but she was still considering Trinidad her home because she knew exactly the mentality and got used to it. Consequently, her immigration to Canada obviously made feel strange and exotic due to the immense difference between Canada and Trinidad. Hence she couldn't handle that difference even in the simplest situations like having a discussion with a police man because she was not familiar with the culture I could feel my heart miss a beat with nervous fear. The gray and yellow of his uniform was different from what I expected of a policeman's; the jaunty yellow stripe was, I felt, unnecessarily frivolous, like a party hat on a pig. In my country the police are not friendly. They do not stop to chat or *old talk* with anybody, especially teenage girls. My anxiety rocketed with his every step". (17)

Besides her feeling of unhomely and strange also Kayla was very anxious about Canadian norms so that she would be excluded like in Trinidad before she was able to assimilate or accustom. Furthermore, Kayla grew up in society which is not characterised with diversity. Thus, people of dark skins represent the majority of the population, unlike Canada which is more known of its diversity; where people of different races, religions, genders... live in harmony. This experience was new for Kayla. She said "Home home, brown skin is the norm. Most of the people who live in my country have either African or Indian ancestors. Walk through downtown San Fernando, my hometown, and you'll see a spectrum of complexions ranging from palest ochre to darkest ebony." (75)

Clearly, Kayla was struggling to digest her new home norms, therefore, she felt unhomely because she failed to melt with the Canadian society due to the massive shift. For example, Kayla didn't feel contained because people in Canada don't typically engage in conversations with strangers, they just mind their business. Unlike Trinidad, thus Kayla felt as stranger

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especially when she had to ask for directions she would think million times. "At home—your business like it was their human right to do so. But at least you smiled at them and saw in their faces some emotion. Here, a strange and hostile silence fell when the occasional person came near me."(12)

More commonly, in multicultural countries like Canada each minority appreciates its difference as a principle of pride. However, the locals who are in this case the white people make stereotypes about those minorities to label them. Accordingly, since Kayla was dark skin hence she was classified under racial minority. As a consequence, Kayla's feeling of strangeness in Canada was increasingly escalating. Therefore, her aunt Jillian had told her about the nature of the locals' attitudes toward outsiders; she told her that "You'll meet lots of people here who think that you're some kind of collector's item just because you have a Caribbean accent and dark skin."(72).

Conclusion

In brief, to recapitulate what have been shown above. Lisa Allen-Agostini in *Home Home* tackles the idea of expatriation and the sense of un-belonging which is a by-product of expatriation. The author sheds light on the cultural aspect since her protagonist was in-between two cultures (the Canadian and the Trinidadian). Thus, the mental illness of the protagonist was attributed to the social dimension. As well as, the author tends to believe in the axiom of the social reflections on the individual that manipulates his mind set; in other words, the individual is ultimately submissive to his social rules. Thus, the author approaches smoothly the concept of unhomeliness considering it a pure emotional state that makes the individual psychologically instable.

Accordingly, the novel contains several themes like poverty, violence, and different problems that justify the mental illness of Kayla or at least the difficulty of healing as long as depression is a treatable illness. Consequently, displacement to multicultural nation is a

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crucial factor that contributed to turn Kayla's life upside down. She was exposed to individuality; therefore, she could live without complex of her troubles which had reduced the tension of the illness; however it obtained other problems like feeling strange and anxious due to the mass cultural difference between Canada and Trinidad.

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Introduction:

Due to the foreign policy of immigration after the cold war, Canada received many waves of immigrants from worldwide; hence Canada is considered a multicultural nation. The issue of multiculturalism has been a subject of interest in postcolonial literature. Moreover, this one of the main issues that *Home Home* focuses on presenting. It implies that homeliness, identity, and belonging are fundamental issues that evoke feelings for people who live in multicultural society.

As mentioned previously, the person himself does not assemble his identity; however, it is constructed through interactions with others; in other words, through harmony with the environment. This chapter will discuss mainly how the protagonist of *Home Home* struggles in constructing her identity in a multicultural society, how she is ambivalent, hybrid and facing issues of her belonging because of the mass confusion between the two cultures. She was perplexed whether to assimilate or to stick to her original identity in that mixed space.

I. Identity Crisis and in Betweenness in Lisa Allen-Agostini's *Home Home*

According to Merriam Webster dictionary, the notion identity crisis means “personal psychosocial conflict especially in adolescence that involves confusion about one's social role and often a sense of loss of continuity to one's personality.” Thus, the inability to figure out ones' identity is a state of psychological conflict. More precisely, the dilemma of identity crisis in postcolonial literature is an inevitable result of leaving the individual his own home. As soon as he moves to another country, then going through a diasporic journey will undoubtedly bring him hybridity and ambivalence. Therefore, the person's stability will be shaken.

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According to Homi Bahaba the state of being stuck between two cultural poles is called in-betweenness, in simple words, the person who lacks the feeling of belonging is unquestionably symptomatic of in-betweenness. Furthermore, Bahaba believes that, “these ‘in-between’ spaces provide the train for elaborating strategies of selfhood- singular or communal- that initiate new signs of identity, and innovative sites of collaboration, and contestation, in the act of defining the idea of society itself” (1994, pp. 1-2). To put it differently, living in a hybrid space where the individual is put between two entities will perplex him to decide where to belong. Thus, the loss of identity will be taken for granted. Hence, living in-between two different cultures promotes dual life which axiomatically doubts his identity.

By the same token, the novel *Home Home* presents frequently the issue of identity crisis as considered the plot of novel. Lisa Allen-Agostini in *Home Home* constructs the story upon several concepts of post colonialism. Prominently, she implies the in-betweenness as a result of Kayla's moving to hybrid space (Canada). Hence, allegedly, the experience of being in-between two cultures resulted in identity crisis.

Needless to say, Kayla's immigration to Canada has promoted for her hybridity and ambivalence. The letter was introduced by Homi Bahaba as a postcolonial concept in which the person goes through cultural contradictions. Bahaba thinks that “border lives” put the person in “the moment of transit where space and time cross to produce complex figures of difference and identity, past and present, inside and outside, inclusion and exclusion, [for] there is a sense of disorientation, a disturbance of direction in the ‘beyond’” (1994, p. 1). Evidently, Bahaba thoughts are highly applied within the novel. Thus, Kayla was seemingly ambivalent; her mind-set was oscillating between two different worlds, because through time the impact of the Canadian standards has been increasingly influencing her attitudes, because she was no more a Trinidadian according to the geographical aspect. “It was afternoon, warm and muggy by Canadian standards, which after two months had suddenly, it seemed, become

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my standards. I didn't know how I would cope if I went back home to the furnace-like heat and ponderously humid air" (108). Although, she could somehow acclimatise with the Canadian standards, her ambivalence was still going on. Kayla racial roots couldn't help her to easily pursue the Canadian lifestyle due to the factor of racial segregation there, and the white skin privilege. "Being black in a black country doesn't mean race isn't important, though. I grew up accustomed to people referring to me by the color of my skin: I was a dark-skinned girl. Not just me, either; so-and-so was a redskinned lady; so-and-so was a brown-skinned fellah. I had a neighbour everyone called Blacks because his skin was so dark. Nobody said it out loud but skin color mattered. The lighter your skin, the more desirable you were for a job, for anything really" (75).

Consequently, this diasporic experience made Kayla to some extent alien to the Canadian customs. Paradoxically, she tended to claim her identity through the past, in other words, recalling the memories and souvenirs of her prime years in Trinidad in order to prove her existence and self-estimation. Likewise, Homi Bahaba described the sense of being ambivalent; so that, the individual is stuck between the past and present. "I missed the sunshine, I missed my room, I missed my house, I missed walking on High Street, San Fernando" (13). Kayla's duality was pretty evident no one can argue upon that. On the one hand, her feeling of alienation in Canada pushed her to reclaim her prime years in Trinidad which evokes the nostalgic feelings to feel homely, and on the other hand, her sufferance of depression at home and the bad times she has been through with her edgy mom and the judgy society led her to lack the feeling of belonging toward Trinidad either. "I would come right out and admit that I was happier in Canada than at home" (105).

As a consequence, the manifestations of in-betweenness were largely shown which proves the issue of identity crisis within the novel *Home Home*.

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I.1. Memories between the Past and the Present

It has been said that life can only be understood backwards; but it must be lived forwards. None can argue about this idea in which the history of the human being is indeed the identity maker, whereas, the present is either a reaper of what has been done rightly in the past, or a fixer of what has been done wrongly. Thus, time is a human characteristic.

In the novel *Home Home* the protagonist (Kayla) witnessed an abrupt shift in her life which drew a big line between her past and present; in other words, Kayla's moving to Canada marked the turning point of her life mainstream, which made her past far away from her present. The author Lisa Allen-agostini in *Home Home* endeavours to adopt the comparative approach to describe the massive difference between Trinidad and Canada; in other words, between Kayla's past and present. Although Kayla was considered weird child due to her mental illness by the Trinidadian standards, nevertheless, her memories at home were interestingly eventful. Kayla used to be addicted to reading books since her childhood, because she was always alone, therefore she preferred spending time on reading books. "It was nearly summer. School was out. Trying to make myself invisible in the new city where I lived, but knowing I couldn't just stay in bed as much as I wished I could, I spent my days at the library, reading. I liked books, probably because I spent so much time alone with them when I was a child" (13). Unlike, we she arrived to Canada she was spending more time with her aunt Jillian and her partner Julie discussing various subject which helped her to feel herself, besides she could make some acquaintances at the gym and school. "Everybody isn't wired the same way. Jillian and Julie are the best thing to happen to me. They let me be myself here" (102). Furthermore, Kayla in Trinidad didn't have much options expect for spending most of her time in the library, unlike Canada she has several options, as well as

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dealing with open-minded people. "Libraries made me feel at home. When I wasn't reading, sometimes I went to the gym. Sometimes I went swimming at the community pool. Sometimes I went to a museum; there were a bunch of them in Edmonton, unlike Trinidad, which had only a few in the whole country" (13). In addition, Trinidad is considered amongst the third world community where apathy and corruption are dominating the country sectors resulting in backwardness. Thus, Kayla used to have traditional lifestyle; in other word, necessary facilities like transportation are not pretty much available. "...at home, no such thing had ever happened in the government bus service. As far as I had known, buses arrived and departed when their drivers felt like it, end of story. Schedules, if they existed, were mere suggestions, rather than rules. Like the majority of people, I took a kind of minibus we called a maxi-taxi, and those ran whenever they liked, any time of day or night" (17). However, when she moved to Canada which is a well-developed country where strictness and seriousness are prevailing the nation's character. Kayla was coping with a new lifestyle which is easier and more comfortable than in Trinidad; at least the problem of transportation was resolved. "...But here, the bus drivers were always on-time, serious professionals, saying *goodmorningma'am* or *goodeveningsir* or whatever to every single person who came in" (17).

I.2. Depression and Homophobia

According to Cambridge dictionary a mental illness in which a person is very unhappy and anxious (worried and nervous) for long periods and cannot have a normal life during these periods. Thus, as one can deduce depression is a mental illness that affects the emotional and the mental state of the depressed person. Moreover, depression has numerous types and each one has a certain rate of severeness, knowing that it can affect any age group including children. Thus, even children are vulnerable to be depressed.

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Equally important, in the novel *Home Home* Kayla is a depressed teenager, who used to suffer this mental illness since her childhood. Meanwhile her mother Cynthia had thought that depression didn't exist in the first place.

“She didn't believe that my illness was real. She felt it was a personal indictment of her and my upbringing. It was clinical depression. I tried to tell her, the doctor tried to tell her, Aunt Jillian tried to tell her. Depression is an illness. It had nothing to do with her. It was inside me, like some kind of code in my basic programming. My operating software told my body and my mind that I was unhappy. (13)

To put it differently, Kayla was not having a good time nevertheless her mother was adding fuel to the fire. Besides, Kayla didn't receive any support from her society as well; because people there don't believe in mental illness and psychological therapies, hence, Kayla's depression instability was seemingly due to external motives; therefore, she couldn't recover. As a consequence, Kayla attempted suicide many times to get rid of this burden by her own way. “People at home would never understand. If it ever came out in school that I had attempted suicide, that I was clinically depressed and living with a chronic mental illness, I would be persecuted relentlessly,” I confided. “Where I come from a lot of people think mental illness is either demon possession or deliberate bad behavior.” (39)

Consequently, Kayla's case was consistently aggravating as a result of the society misperception of her mental illness. Thus, her mother was ashamed of her which made her determined to send her away to Canada. Kayla knew that her mother didn't send her to Canada to recover because she didn't believe that her daughter's mental illness exists in the first place, in simple words, Kayla was sent to live with her aunt Jillian in Canada as a punishment that's why she called her departure to Canada “penance”. Likewise, the Trinidadian society didn't embrace Kayla's difference of being mentally ill, also her aunt

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Jillian used to live in Trinidad and the society didn't accept her anomaly of being gay which made her leave her home and move to Canada to pursue her life freely. As soon as, Kayla was settled in Canada she started a new lifestyle because Edmonton where she lives was strangely big city for her full of hustle and crowdedness. Even though adaptation was kind of difficult for her, she could at least have the adequate support to resist her mental illness; she was provided with the scientific and medical information of her illness; besides, she had been informed of what activities should be followed to alleviate the tension of her depression. "People who have depression don't make enough of this brain chemical called serotonin, which scientists think helps make you happy. The most popular kind of antidepressant helps your brain build up more serotonin so you feel happier. But your brain also makes serotonin (and other feel-good chemicals) when you exercise and avoid stress, when you're hugged, and from sunshine. (63). Apparently, Kayla could help herself to come out from darkness at least on the psychological level especially when she received support for her aunt and her partner, as well as, the social anxiety was totally reduced.

By the same token, according to Merriam Webster dictionary the notion homophobia means "irrational fear of, aversion to, or discrimination against homosexuality or gay people." Thus, there is a sharp dispute concerning this matter; some communities endorse the LGBTQ movement and considering it within the minorities that must have rights just like the majority. Whereas, other communities especially the conservative ones they reject heavily the normalisation of this act, besides they punish severely the activists of the LGBTQ community. Similarly, in the novel *Home Home* the theme of homophobia takes a large place; where the author shows clearly how the Trinidadian society is homophobic, unlike Canada where minorities such as LGBTQ members are considerable. Kayla used to live in Trinidad which a conservative nation where homosexuality is banned, despite the fact that her sister was gay Cynthia never mentioned that to her daughter Kayla which proves Cynthia's

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homophobia. "...my mother never stopped mentioning it. She constantly talked about Jillian's accomplishments, her likes and her dislikes, what she used to do as a child, what she used to say, what Jillian used to look like before she cut off her wild, curly hair. Somehow she never mentioned that Jillian was not just gay, but practically married to a woman named Julie." (24). Like mentioned earlier, Trinidad is a very conservative nation, they opt to stick to the gospel teachings which clearly refrain to show any kind of sympathy toward this sinful people. Thus, the government there set the law against the gay people based on the Christian values. "The priest at home once stood on the pulpit and preached about the perils of "the sinful LGBTQ lifestyle." Even my school principal brought in police officers to a special assembly to tell us that being gay, lesbian, or anywhere on the spectrum that wasn't heterosexual was against the law." (29). Furthermore, although Kayla has been speaking about the Trinidadian society and how it is closed especially about the controversial matters like homosexuality, as well as, her mother's negative attitude toward gay people, Kayla was okay to some extent with idea of homosexuality in terms of freedom; in other words, she believed that they have the right to live with their deference. However, she was homophobic, too. "I had been living with her and Julie for a couple of months and obviously I knew that they were gay, but it wasn't something I was comfortable talking about with them."(28). By virtue of this statement, it turns out the evident manifestations of Kayla's homophobia; she couldn't even trigger a discussion about the matter with her aunt.

II. Hybridity and the Third Space in Lisa-Allen Augustini's *Home Home*

Homi Bhabha states that the third space carries the burden of the meaning of culture (The Location of Culture 56). For him third space is a new influential position between two already existing binaries; the third space is a kind of in-between location neither the self nor the other, neither the superior nor the inferior, neither the master nor the slave.

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Chapter one shows that Kayla felt that she doesn't belong nor to neither Trinidad nor Canada .Canada was totally different and strange place nor, eventually Kayla felt more lost than ever. Her mother sent her daughter to Canada to get better but her troubles even increased and in chapter three she felt that her mother punished her when she sent her away to Canada

Lisa portrays in *home home* how Kayla suffer at the beginning but as long Kayla found people who accepted her and understand her illness she started feeling good and could overcome her illness somehow especially when she became close friend with Josh . the friend she loved and felt that he accepted her despite her colour and origin .in fact he shows Kayla that he cares about her and that made her feel that the world isn't a bad place . Eventually, when her mother came back to take her to Trinidad, she was shocked by the ways her daughter treated her. Kayla admit that her mother Cynthia isn't caring about her and no one cares about her in Trinidad and refused to go back to Trinidad . She loves and that is shown in the novel: "The things I hated: my mom; school; how closed-minded people were, how judgmental, how racist, how mean. Things I loved about Edmonton: Jillian and Julie, my bedroom, the library, summer flowers, Josh."(126)

II.1. The Emotional Support of Aunt Jillian and Julie

Aunty Jillian and her partner, Aunty Julie made Akilah believe that there is always someone who cares about her and her problems and they really took care of her as their own daughter and gave her all their attention especially in medical treatments and were proud of her unlike her mother who was ashamed of her illness and didn't believe it was true made her feel that no one will accept her with her illness. the good understanding and treatment totally changed the life of Kayla and made her feel accepted for who she is .a good example of the

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emotional support which Aunty Jillian and her partner, Aunty Julie gives to Kayla is when Kayla was in the hospital and felt that

“I kept glancing over at Jillian and Julie. My mother had responded very coldly to this part of everything when I was in hospital, making me feel as though my whole existence was inadequate and that I was only making things harder for her as a single mom. But Jillian and Julie didn't react like that. They looked worried while the doctor asked the first few questions” (68)

When Kayla had a panic attack she always found Julie and Jillian in her side and giving her emotional support unlike in Trinidad where there is no one who cares about her whether she dies or live because her mental illness to her mother Cynthia is not a big thing to worry about and you can just deal with it and that is what made her refuse to go back with her because she loves Julie and Jillian more a good example

“Eventually, Julie came in. “You all right in there, muffin?” I didn't answer. I couldn't. If I'd tried to, I'd have started bawling really hard. Her soothing voice was the last thing I needed. All it did was remind me of the mom I wished I had. Home home, Cynthia had once or twice found me crying. All she ever said was “You want me to give you something to cry for? Is a good cut-tail you want!” Instead, Julie said, “Honey?” She sounded concerned. “Open the door. Let me in. Just the thought of talking to anybody made me cry again even harder Numbly, I unlocked the stall for her. She took a look at me and hugged me tight and said it'd be okay. That didn't help much, only made me want to cry more, and so I did. I also started hitting my balled fists against my thighs. Something inside me had come undone.” (49)

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Kayla felt wanted by Aunty Jillian when she overheard Jillian having argument with her partner, Julie and wished Kayla was her daughter. Kayla didn't believe that someone finally wants her .she compared that to her mother who never behaves like that or shows her that he wanted her. That's shown in the novel when Kayla was going to the bathroom very late:

“Every time I think of what Cynthia must have put that poor child through...Why wasn't she my daughter? Why wasn't she my little girl?”It didn't make sense how she was talking about me. I tiptoed back to my bedroom in confusion mixed with an unfamiliar but pleasing feeling. I guess up until that point I had never considered myself such a prize. Imagine that someone wanted me. Me!” (39)

II.2. Kayla's Healing and Regeneration

In Canada Kayla has totally changed from the worst to the best , she finally found the emotional support she was missing back in home and the support she needs especially with Aunty Jillian and her partner, Aunty Julie who made her feel at home and took care of her and understand her illness and accept her for who she is . More importantly, Josh was the reason behind Kayla's healing especially because she liked him and he didn't refuse her because of her skin colour or because of her mental illness but he shows her that he cares about her regardless where she came from . Kayla felt that Josh is more open to her to an extent she trusted him and told him about her troubles and she became closed to him so they text each other every night .when Kayla first arrived to Canada ,she thought that no one will accept her for who she is because she had a bad stereotye on people who didn't treat her well but as far as she met Aunty Jillian and her partner, Aunty Julie she started realizing that not all people are the same especially when she compared them with her mother in the way they understand her illness and cared about her ; more importantly her friend was always

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trying to help her through Skype but when she met Josh she liked him because he was handsome . And when he shared his feelings with her and understand her illness she felt that he accepted her for who she is. That made her feel the world isn't a bad place, because Jillian told her to don't hesitate whenever she wants to do something just consult her before and Jillian on the other would offer everything available, the things that made Kayla feel that she is important to them.

“Josh and I messaged each other briefly every night. Nothing serious, just about movies we'd watched and music we'd listened to that day. Slowly we were getting to know each other. Emphasis on “slowly.” But I held on to the memory of the way we had almost kissed, and the tingly feeling of my skin on his when we held hands. I was at peace, starting to feel like the world wasn't such a bad place.”(107)

III. Negotiation between Trinidadian cultures and Canadian

The novel portrays good examples of the Trinidadian cultures in comparison with Canadian Kayla is always disappointed in her Trinidadian cultures. that is shown when Kayla and josh had phone call with Akillah and discussed the negative sides of Trinidad especially in cultures where there is no freedom , racism ,closed minded people , lack of understanding

Trinidadian culture is portrayed in the novel as an uncivilized one where there are several cases of murders and kidnappings every year. People suffer from the lack of water. people go to school which they don't like where there are drug deals violent gangs .in addition, girls are not allowed to be alone at night because of they could get kidnapped or sold into the sex trade in addition, girls are not encouraged to do the majors they want at school because they stick to tradition where they only can do sewing and cooking; this is

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shown when both Kyla and Josh had a call with Akillah: “The boys do electrical stuff and woodwork and the girls do sewing and cooking. We could do it vice versa but nobody really encourages you to do that, so we stick with tradition. It’s not considered a good school but it is okay. I mean, it’s kind of rough.”(98)

LGBTQ lifestyle is considered as a sin in Trinidad and against the law; anyone who is less than straight could get harassed and threatened. Canada is not the place that force its people to live in a such way, but Canadians are supportive unlike Trinidadians, aunt Jillian, there was a trans woman famous for having her surgery because she was the first Trinidadian to do it and even was on the news a lot and even ran for a city council seat in San Fernando .this is shown in the novel when Kayla shows her refusal of the Trinidadian culture:

“Where I was from, anybody on the street who looked even a little bit less than straight could get harassed and threatened. The priest at home once stood on the pulpit and preached about the perils of “the sinful LGBTQ lifestyle.” Even my school principal brought in police officers to a special assembly to tell us that being gay, lesbian, or anywhere on the spectrum that wasn’t heterosexual was against the law, after a boy got beat up because the kids said he was a bullerman. I knew that was a nasty word, like if I were to be called nigger. It actually was technically against the law in Trinidad to be gay.”(32)

Canada is seen as a refuge and better place where anyone can do what he wants. Aunt Julian She was a Transgender woman famous for having her surgery because she was the first Trinidadian to do it. She was on the news a lot and even ran for a city council seat in San Fernando. But in Trinidad this is considered a sin and anyone who looked even a little bit less than straight could get harassed and threatened and it is considered against the law in Caribbean tradition.

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Conclusion:

The up growth of post-colonial literature paved the way for post-colonial writers to express their ideas. Those writers who were once colonized by colonial powers share nearly the same goal which is transmitting an overall view of the process of colonialism and its impact on the colonized nations despite the fact that they originate from different places around the world

Canada is one of those colonized nations since it was a settler colony. It is considered as a marginal nation, living in a marginal society leads to the sense of marginality. For this view, post-colonial Canadian authors seek to bring their writing to the surface. They try to give a voice to the marginalized and displaced people.

Essential to realizing from the analysis above, that *Lisa Allen-Agostin* in *Home-Home* exhibited and painted an image of the modern Canada, the multicultural hybrid society where she precisely selected the characters with multi plural races and origins; that represents the real issue of multiculturalism in Canada. This novel keen to depict the reality of the co-existence of variant cultures in one society; by manifesting the lives of diverse immigrants and their concerns and struggles that may face them while settling in this space that is known by the amalgamation of cultures, to protect their own cultures, religions and traditions in a society with cultural diversity. Additionally, the representation of characters from variant ethnicities who live in the same neighborhood, and share the same zone of friendship besides to the robust relationship between them despite their races, religion, or traditions.

General Conclusion

General Conclusion

This dissertation has presented some concepts of multicultural and postcolonial literature through postcolonial themes that are relevant to the novel *Home Home*. *Home Home*'s protagonist is presented as an immigrant who couldn't adapt easily the hybrid space in the multicultural Canada. Therefore, identity crisis is depicted as well in the novel. Adding to that, the impact of hybridity and ambivalence is highly represented through the novel's plot to show the impact of the cultural difference on the individual lifestyle.

One chapter stands on its own at the beginning of the dissertation was devoted to the multiple theories due to the various perspectives of the topic and the several themes in the novel. As a matter of fact, since Trinidad is a homogenous nation unlike Canada which is a diverse nation, diaspora and alienation are thoroughly discussed in chapter one. Postcolonialism and multiculturalism was necessary for addition to the pointing out to impact of each on approaching duality and hybridisation. Equally important, Homi Bhabha's theory is applied in examining *Home Home* novel, specifically the themes of the identity crisis.

The second chapter explored the issue of belonging and the feeling of being alienated in one's original home; hence, showing through the novel analysis to what extent the Trinidadian society is closed. Likewise, it exhibits that Trinidadian society is conservative and doesn't allow individuality to take place; therefore, people there are not open for self-freedom, they rather strive to stick to their ancestors values. As a consequence, the protagonist's mental illness was denied by the Trinidadian society; it was thought that depression is demon possession. Henceforth, Kayla didn't fit in her society, thus, she couldn't feel that she belongs to this society. Equally important, the protagonist moving to Canada brought her diasporic journey and identity crisis. Therefore, she couldn't beat her mental illness even in Canada.

General Conclusion

Home Home's protagonist struggles with a clinical depression; she was troubled of this mental illness since her childhood. Both her mother and society were not tolerant with her by claiming that depression is a myth. Consequently, the lack of support and the intense pressure led her status to never be alleviated or at least stabilised. Therefore, she was feeling alienated in her home then she started to doubt her social and religious norms of her society that made people cruel to the ill. Hence her belonging to Trinidad was at stake. Subsequently, moving to Canada brought up new issues; prominently, the inability to adapt in the multicultural atmosphere. Hence, her psyche was oscillating between two cultures which prove the dual life of Kayla. As well as, hybridity and ambivalence were depicted through the protagonist due to the loss of identity.

Lisa Allen-Agostini portrays the multicultural community between the fiction world of her novel and reality. Subsequently, the novel is more realistic with regards to obstacles that occur to the protagonist especially when being depressed. Furthermore, Agostini gave more air to tackle minorities like the LGBTQ community and implement the theme of homophobia especially in Trinidad since gay people are considered sinful and the act is illegal. In addition, the novel presents an overall comparison between Trinidad and Canada in terms of lifestyle including transportation, health care, and so on. However, the main focus was about the cultural difference and the difficulty to assimilate. Nonetheless, the conditions in Trinidad were very harsh in all aspects of life; hence, the author involves the theme of poverty as well. Consequently, the author attributed the mental illness of her protagonist to the hardship of life.

Lisa Allen-Agostini managed with her linguistic and narrative style to present the psychological issues of the protagonist through multiple themes that served the very same thought. Agostini could justify the depression of children by pure social motives, in other words, the society plays a crucial role in pushing the individual either forward or backward.

General Conclusion

Subsequently, the society loses its effective members through the harsh and illogic values.

Equally important, the idea of belonging is polyvalent, so that the person can belong to a place which provides him with safety and natural rights even if it is not his actual home.

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