



“An Exploration Of Refugees Vulnerability And Self Through The Lens Of Postcolonialism And Displacement Studies In The Select Works Of Abdulrazak Gurnah And Caryl Phillips”

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Abstract

In the unstable terrain of displacement, refugees are continually confronted with instability, a desire to belong, and the emotional burden of being uprooted. This article explores Abdulrazak Gurnah's and Caryl Phillips' complex portraits of migrants in postcolonial literature. By methodically analyzing chosen novels such as Gurnah's *By the Sea* and *Desertion*, as well as Phillips' *Crossing the River* and *Higher Ground*, the study investigates the various vulnerabilities that constitute the refugee experience. Gurnah's evocative narratives, rooted in the colonial past, reveal the fears and precarious lives of immigrants faced with a new world. Caryl Phillips, on the other hand, takes a larger approach, weaving together the stories of persons from many backgrounds to reveal the universality of displacement while also acknowledging its various forms. By examining how the writers use literary strategies to create empathy and understanding for their characters, the paper provides light on the emotional anguish, ongoing negotiation of identity, and need for belonging that define the refugee experience. It believes that the accounts not only illustrate refugees' ongoing struggles but

also encourage readers to recognize their humanity and confront the complexities of displacement in contemporary society.

Keywords: Vulnerability, Postcolonialism, Humanity, Displacement, Refugee.

Introduction:

The way humans interact is intrinsically related to the idea of home. It's a place of peace, safety, and belonging. Refugees, on the other hand, frequently experience violent disruptions to this fundamental aspect of their lives. Forced to escape their homes due to war, persecution, or natural disasters, refugees embark on risky journeys to unknown beaches, bearing the mental and physical burden of relocation. The idea of postcolonialism is critical to comprehending the complexity of displacement experienced by refugees. Scholars such as Edward Said and Gayatri Spivak say that colonialism's legacy continues to throw a long shadow over formerly colonized nations. This includes individuals who have been displaced from their homes and lands, and who are still struggling for identity. Gurnah and Phillips, using their literary voices, provide realistic representations of refugees navigating a society radically different from the one they left behind. Gurnah's works frequently address the worries and precarious lives of refugees in the context of colonialism's legacy. Phillips, on the other hand, takes a larger approach, blending stories about individuals from various backgrounds to highlight the universality of displacement while also noting the impact of historical context, ethnicity, and class on the specifics of each refugee's journey. The psychological anguish, ongoing identity negotiation, and hunger for belonging that characterize the experience of being a refugee are depicted through postcolonialism and displacement theories. The paper will investigate how these authors arouse empathy and understanding for their characters through a close reading of their literary devices. This paper will argue that their work forces us to confront the intricacies of displacement within a postcolonial framework in addition to adding to our understanding of the ongoing plight of refugees. One may make progress toward a fairer and equitable society by acknowledging the humanity of refugees and the structures that support their vulnerability.

The two main theoretical frameworks that support this research article are displacement studies and postcolonialism. The postcolonial narratives of Abdulrazak Gurnah and Caryl Phillips depict the multifaceted reality of refugees, and their frameworks offer a critical lens through which to explore these realities.

Postcolonial theory, which was developed by academics such as Gayatri Spivak and Edward Said, examines the long-lasting effects of colonialism on countries that were formerly colonized. It explores the continuous battles people who have lost their homes, lands, and traditional customs endure for identity, agency, and belonging. “This ‘othering’ continues to influence how refugees are perceived and treated in postcolonial societies” (Said 72). Within the framework of refugee narratives, postcolonialism facilitates our comprehension of how the legacies of colonialism mold the vulnerabilities faced by refugees. It illuminates the colonial-era power systems that displaced people are still subject to marginalization and disadvantage. “Postcolonial theory recognizes the emergence of hybrid identities in the wake of colonialism. This is particularly relevant for refugees who navigate the complexities of negotiating their identities in new cultural environments” (Bhabha 1-2).

The character Salim’s survival in England was hazardous, as Gurnah’s vivid prose depicts. His outsider position is often on his mind, and he struggles with emotions of alienation and loneliness. “Passages depicting his struggles to find work, the suspicion he faces from authorities” (Gurnah, 27). A key component of postcolonial philosophy, Gurnah’s depiction of Salim also highlights the legacy of colonialism. Salim’s sense of displacement is based on the historical power systems that were put in place during Zanzibar’s colonial past rather than just being geographical. “Internal monologues reveal his yearning for a sense of belonging to a place forever altered by colonialism” (Gurnah, 82). Salim’s survival in England was hazardous, as Gurnah’s vivid prose depicts. His outsider position is often on his mind, and he struggles with emotions of alienation and loneliness. The picture of the intense uneasiness that characterizes the experience of being a refugee is enhanced by passages that illustrate his difficulties in finding employment, the distrust he encounters from authorities, and the language barrier that keeps him isolated. The complexity of relocation is personified by Hassan, a man torn between his life in exile in England and his Tanzanian roots. Gurnah depicts Hassan’s ongoing struggle to reconcile the two halves of his personality, which stifles his need for a sense of belonging. The book *Desertion* sheds light on the psychological effects of relocation, showing how it can result in a sense of permanent in-betweenness and rootlessness. In *Crossing the River* Kwesi struggles with the loss of his own country, the uncertainty of his future, and the nagging worry that comes with being in such a dangerous position. The book illustrates how refugees are deprived of both their homes and their sense of self, capturing the sensation of dispossession that frequently follows relocation. “Everywhere he looked there were ghosts. Ghosts of a life he

thought he'd left behind" (Phillips, 54). Phillips' exploration of Kwesi's experience also resonates with the concept of othering in postcolonial theory. Kwesi feels perpetually out of place, existing on the margins of British society, and forever marked as an outsider due to his origins (Phillips, 78). This aligns with Said's critique of how colonial powers constructed colonized people as 'other' (Said, 72). The novel *Higher Ground* Phillips deftly interweaves the experiences of people from many backgrounds who are all struggling with questions of displacement and belonging. This allows her to analyze the intricacies of belonging and displacement via the interrelated lives of multiple characters. Phillips depicts the complex aspect of displacement with characters like Rupert, a mixed-race guy figuring out his identity in America, and Eunice, a Jamaican immigrant living in England. Although Gurnah and Phillips both portray the vulnerabilities of migrants with a great deal of empathy, there are some differences in their methods. Gurnah's emphasis on the effects of colonialism gives the experience of being a refugee a deeper dimension. In *By the Sea*, characters such as Salim struggle not just with the difficulties of their recent uprooting but also with the historical causes that brought them about. Conversely, Phillips's narratives investigate the idea of displacement in a more comprehensive framework.

Conclusion

Gurnah and Phillips' characters experience a range of vulnerabilities as they navigate the fragile shores of displacement: the enduring sense of loss that comes with being uprooted, the persistent worry of being unsafe, and the never-ending need for a place to call home. The way that refugees are portrayed in literature by authors like AbdulRazak Gurnah and Caryl Phillips is a potent witness to the continual hardships that individuals who are displaced face all across the world. The study has examined how historical context, race, class, and the enduring effects of colonialism affect these vulnerabilities via the lenses of postcolonialism and displacement studies. Gurnah's emphasis on characters such as Salim in *By the Sea* serves as an example of how refugees are still marginalized by historical power systems that were formed during colonial eras. In *Higher Ground*, on the other hand, Phillips takes a more comprehensive stance and highlights the varied experiences of refugees from different backgrounds. Both writers expertly employ literary devices to make the reader feel a connection with their characters. Readers may experience Hassan's inner turmoil in *Desertion* up close thanks to Gurnah's first-person narrative. Phillips reflects Kwesi, the main character's broken sense of self in *Crossing the River* through

his disjointed narration. These strategies encourage readers to acknowledge the long-lasting effects of forced migration by shedding light on the psychological anguish frequently connected to relocation. Thus, Abdulrazak Gurnah and Caryl Phillips' contributions transcend simple representation. It forces us to face the difficulties of being uprooted in a postcolonial setting. Through revealing their weaknesses, refugees push us to acknowledge their humanity and demolish the structures that sustain their marginalization. Their stories serve as a call to action, imploring us to work toward a future in which fragile shores turn into havens of acceptance and community for people who are compelled to escape their homes.

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