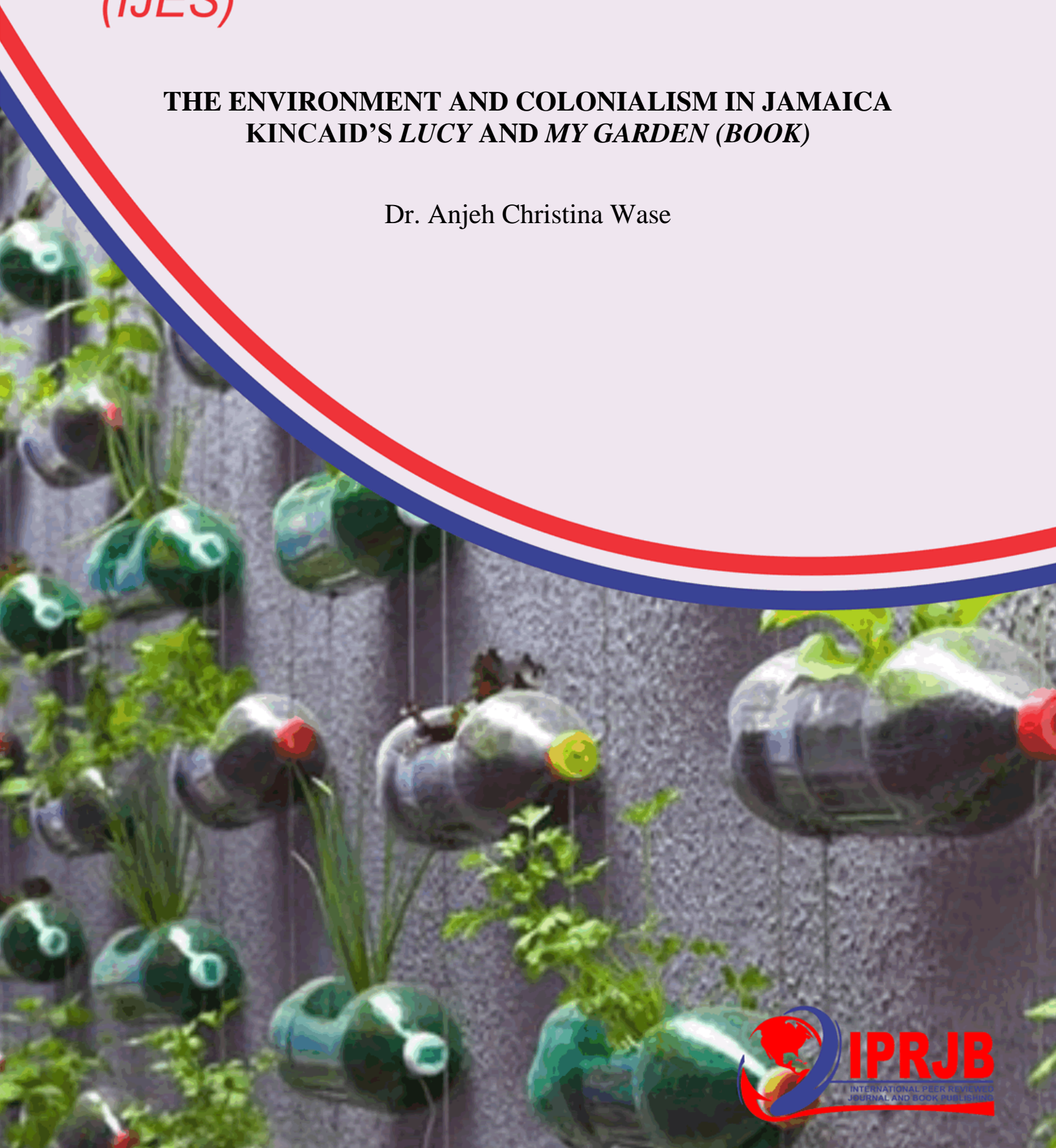


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**THE ENVIRONMENT AND COLONIALISM IN JAMAICA
KINCAID'S *LUCY AND MY GARDEN* (BOOK)**

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THE ENVIRONMENT AND COLONIALISM IN JAMAICA KINCAID'S *LUCY* AND *MY GARDEN (BOOK)*

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Abstract

This research paper sets out to show how Jamaica Kincaid, in her celebrated works, *Lucy* and *My Garden (Book)*, intrinsically links the degradation of the environment to colonialism through memory even though most critics posit that men/women should preserve their environment.

Purpose: To the protagonists, the environment brings back memory of subjugation and oppression that undermine man-nature relationship in Kincaid's selected works.

Methodology: Qualitative research was used to write this paper since it involves textual analysis. Information of this research paper was gathered from the primary sources (*Lucy* and *My Garden (Book)*) and secondary sources. Post colonialism and ecocriticism were deemed suitable theories on which this research paper could be hitched, in order to show how the environment is related to colonialism. The paper stresses on Kincaid's protagonists' hostility to the environment. In fact, whenever they see elements of the environment, they reflect on colonial trauma.

Findings: The traumatic feeling from the characters under study stifles their relationship with the environment despite the fact that environmentalists and ecofeminists advocate for a close relationship with nature and its preservation in order to combat the current environmental crisis.

Unique Contribution to Theory, Policy and Practice: This research, just like most environmentalists and ecofeminists will make people to understand that the natural environment is very vital to man and its preservation is a main concern for human beings. It will as well deepen discussion in the field of postcolonialism and ecocriticism. Readers of this article will help sensitize leaders of the world to stop colonialism so that the environment can be saved because traumatic memories are detrimental to the preservation of nature.

Keywords: *Environment, Colonialism, Memory*

INTRODUCTION

Most colonial and post-colonial writers have used their land and environments as a symbolic setting for their writings. The colonizers rape the land, conquer violently the environment and encounter resistance. They use their social, political and economic power to appropriate the land that they depict as evil and destructive, whereas the colonized respect the land and environment, celebrate their beauty and draws strength from them.

According to Nora (1989) in “Between Memory and History: Lieux de memoire”, memory is life, borne by living societies founded in its name. It remains in permanent evolution open to the dialectic of remembering and forgetting, unconscious of its successive deformations, vulnerable to manipulation and appropriation, susceptible to being long dormant and periodically revived. Nora purports that memory is a perpetually actual phenomenon, a bond tying us to the eternal present. In so far as memory is affective and magical, it only accommodates those facts that suit it. It nourishes recollections that may be out of focus or telescopic, global or detached, particular or symbolic—responsive to each avenue of conveyance or phenomenal screen to every censorship or projection. Critical meditation means making observations about, or meditating on a particular event and then doing a critique or analysis of those observations or meditations and reflection is a serious and careful thought (7).

This article intends to use *Lucy* and *My Garden (Book)* to show how Jamaica Kincaid, through memory, intrinsically links the degradation of the environment to colonialism. Most critics are of the opinion that men/women should preserve their environment, yet in Jamaica Kincaid’s *Lucy* and *My Garden (Book)* the environment is associated with colonialism, it is related to subjugation and oppression that undermine the man-nature relationship. This research paper will answer the question; how does the author relate ecology and colonialism? This research paper therefore puts forward the hypothesis that the perception and representation of the natural environment in the texts understudy is related to colonialism through memory.

European penetration into most regions of the globe resulted not only in genocide but also in radical changes in the environment. Alfred Crosby (1986) in “From Ecological Imperialism: The Biological Expansion of Europe 900-1900” argues that European colonization impacted negatively on the environment: it has caused deforestation, the loss of soil fertility, and an increased rate in diseases (491).

Grove (1995) in “Green Imperialism: Colonial Expansion, Tropical Island Edens And The Origins of Environmentalism” also asserts that European colonization has influenced the transformation of people, trade, economy and the environment because of the colonizer’s desire to maximize profit through the extraction of raw materials. Most colonized people were subjected and suppressed whenever they fought for their rights, but this was strongly countered by the Europeans who claimed that their appropriation of the land was part of their civilizing mission. Besides, commenting on the destruction of land and the claims of the Europeans, Saro-Wiwa (1995) in *Post- Colonial Studies Reader*, notes that Africans had rich lands but they could not preserve them due to the colonial penetration and expansion, all in the name of civilization (501).

Likewise, Plumwood (1995) in *The Post-colonial Studies Reader*, purports that European colonization and expansion were destructive to both humans and the non-humans. This implies that humans in particular find it difficult to forget about such destruction and these memories hinder the preservation of the environment which the Europeans have turned around and are now fighting to protect. Thus, the environment goes hand in hand with colonialism since the destruction of the environment, especially in Africa cannot be handled without memories of colonialism. Kincaid uses memory in her novels to represent the erstwhile environment and colonialism. Her memory of colonialism is the starting point of this article of Kincaid's *Lucy and My Garden (Book)* that focuses on the relationship between the environment and colonialism. The theories of postcolonialism and ecocriticism will be explained below.

According to Loomba (2005) *Colonialism/Postcolonialism*, postcolonial criticism is “the contestation of colonial domination and the legacies of colonialism” (12). This definition is relevant in this research paper because it is concerned with domination. For example the main protagonists are unable to stop thinking of colonial trauma whenever they set their eyes on the environment (*My Garden (Book)* 119).

Garrard (2004) in *Ecocriticism: A New Historical Idiom*, states that: “Ecocriticism explores the ways in which we imagine and portray the relationship between human and the environment in all areas of cultural production” (1). He traces the development of the movement and explores the concepts that have most occupied ecocritics, including pollution, wilderness apocalypse, dwelling, animals, and the earth. Therefore, ecocritics are concerned with a shift from a human-centred to a nature-centred system of values. This definition is important in our research paper since it is also concerned with the preservation of the environment that Kincaid is also preoccupied with in both texts. The following paragraphs will dwell more on the explanation of concepts for a better understanding of this research paper.

Emily (2003) in *Aesthetics of the Natural Environment* purports that the natural environment encompasses all living and non-living things occurring naturally on earth such as vegetation, microorganisms, soil, rocks, atmosphere and natural phenomena that occur within their boundaries. Thus, the natural environment is contrasted with the built environment which comprises the areas and components that are strongly influenced by humans; a geographical area is regarded as a natural environment (91).

Colonialism is the belief in and support for the system of one country controlling another. Ashcroft et al (1995) in *The postcolonial studies Reader*, use the word colonialism to name an ideology connected to the European processes of modernization, industrialization and its need for raw materials (40).

Casteel (2007) in *Second Arrivals: Landscape and Belonging in Contemporary Writing of the Americas* explains that Kincaid's investigation of the connections between gardening and conquest resonates with the work of literary critics like Mary Louise Pratt, scholars of colonial botany, landscape designers such as historian Richard Drayton, and art historian Jill H. Casid. Pratt's and Drayton's studies identify key developments in the history of the natural science in

order to document the reciprocal relationship between science and empire and to show how the sciences patterned colonial expansion (1).

In *Island Paradise: The Myth: An Examination of Contemporary Caribbean and Sri Lankan Writing*, Murray (2009) explains that in an interview with Kathleen M. Balutansky, Kincaid says: “It was in my first garden that I discovered the relationship between garden and history, or that you could write a history of an empire through plants. It’s surprisingly shocking how human beings have changed the face of the earth, the way it looks, the arrangement of the landscape” (793). This statement shows that Kincaid in her two books, *Lucy* and *My Garden (Book)* writes about the history of her country Antigua through plants, using memory, reflection and meditation to draw the connection between environmental destruction and colonial oppression of Antigua. This connection between the environment and colonialism through memory will be discussed below.

Qualitative research is the method used to write this paper since it involves textual analysis. Information of this research paper is gathered from the primary sources (*Lucy* and *My Garden (Book)*) and secondary sources. Postcolonialism and ecocriticism were deemed suitable theories on which this research paper could be hitched, in order to show how the environment is related to colonialism. The paper stresses on Kincaid’s protagonists’ hostility to the environment. In fact, whenever they see elements of the environment, they reflect on colonial trauma.

Findings

The traumatic feeling caused by colonialism stifles their relationship with the environment despite the fact that environmentalists and ecofeminists advocate for a close relationship with nature and its preservation in order to combat the current environmental crisis. Thus, Kincaid in her two books uses memory and critical meditation to connect the environment to colonialism.

MEMORY, LINKING THE ENVIRONMENT AND COLONIALISM IN *LUCY*

In *Lucy*, Lucy has memories of colonialism when Mariah takes her to the garden to see daffodils for the first time. Looking at the flowers, Lucy remembers how at the age of ten, when she was a pupil at Queen Victoria Girl’s School, she was forced to recite an old poem on daffodils by Wordsworth. The environment makes Lucy to reflect about the bitterness she feels due to colonial trauma and this aspect therefore makes her to be hostile to nature. Daffodils in this context represent an imperialist culture that seeks to replace that of the natives. They thus show the failure of colonial education to promote native cultural values (29-30). Only colonial education was done in Antigua, this impacted the native’s cultural values negatively.

When they are in the train on their way to the Great Lake, Mariah shows Lucy the ploughed fields. The protagonist, Lucy, is surprised to see these ploughed fields which remind her of the hard conditions under which her ancestors used to work in the colonialists’ plantations. She wonders at the suffering her people went through as she sees the expanse of ploughed fields and the labor it entailed. She later thanks God that she was not born during the slave trade era. This view, in a sense, strains Lucy’s relationship with nature as it vividly recalls colonialism. (33).

Furthermore, when Lucy arrives in America and she is shown her room, where she is brought as an au pair in Mariah’s house, the structure of the room makes her to compare it with a box for

the shipment of cargo (7). This description shows how Lucy recalls the way her ancestors were packed and transported from Africa to America during slave trade and the issue of colonialism is once more rekindled. This comparison recalls Mr. Potter's experience in the novel, *Mr. Potter*. As he goes to receive Dr. Weizenger, the protagonist looks at the sea and memories of slavery sail through his mind, especially how many slaves died in the sea when they were transported from Africa to Europe (Kincaid, 10-11).

Another instance of the perception of the environment which brings memories of trauma is when Lucy sees forests on their way to the lake. This environment reminds her of the way her mother used to pass through a forest to school. One day the mother saw a monkey staring at her and she threw a stone on the monkey. To her utter dismay, the monkey caught the stone the third time and threw it back at Lucy's mother, wounded her and she started bleeding. This incident, that is, the road through the forest, and the encounter with the monkey, reminds her how the Antiguans were marginalized as they found themselves in the suburbs and had to struggle to go to school through the forest because there were no roads. This also brings out the selfish nature of the colonialists whose aim was to exploit raw materials to develop their own countries.

Likewise, the environment is a symbol of colonialism when Lucy arrives in America and sees the buildings, parks and bridges. This reminds her of the colonialists' exploitation of the colonized territories, for example, the timber used for houses and bridges, to beautify their own country. When Paul shows Lucy an old mansion in ruins formerly owned by a man who had made a great deal of money in the part of the world where Lucy comes from, Lucy thinks about the colonialists who have exploited the Antiguans. Her bitterness is seen especially when she wished the man dead if he had not died (129). This aspect of the environment and colonialism is also seen in *Talk Story* by Jamaica Kincaid. When she looks around America, she thinks about colonialism in Antigua, especially how people get up very early in the morning at half past five to start their activities of the day. She mentions Mr. Jarvis and his goats, the wife who sells sweets to the students at the bus stop.

In *Lucy*, when Peggy takes Lucy to a neighbor's house for a party, Lucy sees some plants growing in pots on a windowsill, plants whose names she knew as cassy and dagger (99). This reminds her of colonialism since these plants are regarded in America as treasures but in Antigua, they were considered as a nuisance and weeds which were dug up and thrown away, probably to plant cash crops such as sugarcane for the betterment of the colonialists.

The above discussions showcase how Kincaid links the environment and colonialism through memory in *Lucy*.

MEMORY, BRIDGING THE ENVIRONMENT AND COLONIALISM IN *MY GARDEN* (BOOK)

In *My Garden (Book)*, the natural environment brings memories of colonialism to Kincaid. When she is working in her garden in Vermont, she remembers the Caribbean map. When it dawns on her that the garden she is making (and will always make) resembles a map of the Caribbean and the sea that surrounds it (7-8), this of course makes her think about how the Caribbean land has been exploited and replaced by sugarcane plantations. Deforestation of the land has led to the

loss of some natural resources such as wood. Some Caribbean natives were forced to work in sugarcane plantations and others were transported through the sea to Britain (3).

The seasons, summer in particular, reminds Jamaica Kincaid of mourning about something that happened long ago (12-13). Here, summer makes Kincaid mourn for the death of her ancestors who were transported as slaves to America and were maltreated to death. Stennis (2012) in “A Multi-Dimensional Resistance to Colonialism” supports the above view through the statement, “Kincaid’s meditation on Antigua and the Caribbean past history of colonialism and slavery can be viewed as mourning”. The monkshood illustrates mourning. The monkshoods, which begin to bloom in July, have the color purple and “look evil or as if they might hold something evil, the way anything bearing the shape of a hood would”. This comparison emphasizes the impact of colonialism, showing how evil it was (118).

Likewise, when Kincaid and her family (her husband, Harold and Annie) are in Vermont, living for a while in a house formally owned by Dr. Woodworth, she reflects on the gardens of other people and the map of the Caribbean while she is gardening. The garden emerges as a reflection of the gardener’s past as the shapes of the beds reflect the shapes of the islands in the Caribbean Sea. Kincaid’s individual past as an Antiguan makes itself present in the garden shape that she produces. Also, the “exercise in memory” that Kincaid speaks of includes the British deforestation of land in Antigua (in order to plant sugarcane) and the resulting ecological damage, the importation of a variety of plants and animal life, the depletion of much of the indigenous plants and animal life, and the environmental problems associated with this transformation (7-8). Ramlagan (2011) in “(Re)Placing Nation: Postcolonial Women’s Contestations of Spatial Discourse” supports the above view as she explains that there is a distinct difference between the way that Kincaid represents her garden as a mirror of colonialism and the way earlier garden writers represent theirs as a place that portrays the beauty of nature (123).

In *My Garden (Book)*, while working in her garden, Kincaid also thinks of her past, especially that of colonialism, how the colonialists damaged the land and planted sugarcane, and how they used the Antiguans to work on these plantations by force. Many native plants were wiped away while other plants and animals were imported into Antigua, as evidenced by the botanical garden which does not contain any plants native to Antigua. In *Caribbean Beat Magazine*, Jeremy Taylor in his article “Looking Back in Anger: Jamaica Kincaid”, supports this point when he notes that Kincaid’s garden made her think of the brutal conquest of Mexico by Spanish conquistadors, how the old Mexicans had grown flowers because of the latter’s beauty, a civilized thing to do, and how in the Caribbean this pleasure in planting had been brutally replaced by the parallels between gardening and colonization, both of which impose foreign order and beauty upon a natural environment (67).

Furthermore, Kincaid recalls the past when her wisteria grows into a tree without blooming. She explains that the tree has become difficult just like the headmistress in Antigua. When Kincaid was in primary school, she was asked to stand in front of the headmistress for her hair to be examined and the headmistress told her that her hair was not styled the way she wanted it to be. Kincaid reflects on colonialism as she looks at her wisteria. When the wisteria fails to bloom at

its right time, she concludes that the wisteria is complicated just like her primary school headmistress who usually inspects her pupils. Thus all complications according to Kincaid stem from colonization (12).

As Kincaid and her family move to their new house in Vermont, she looks at the house and remembers the house where she grew up in Antigua; she notices that her house in Vermont is bigger than the one in Antigua. This is related to colonialism because the colonialists extracted raw materials from Antigua to enrich themselves and their country, Britain, while they impoverish the Caribbean nature. This can be seen as Kincaid states that “that house was at least twenty times as big as the house I grew up in, a house in a poor country with a tropical climate” (37). Thus, Antiguan became poor because of colonialism, and could not build big houses for their families.

Looking at the park seed catalogue, Kincaid sees some beautiful portulaca which reminds her of her country Antigua. This memory is also linked to colonialism. When she was a little girl, her mother used to leave her in the care of a woman who usually took her to visit a friend of hers (a stevedore) whose name she could not remember and then they would talk for a while and later disappear inside the house to have sex while Kincaid would be left outside alone. While she was outside, she used to play in the garden where she could see the sea and sometimes the train loaded with sugarcane. Kincaid realizes that the colonialists have changed the name of a particular flower she knew back in Antigua. The Antiguan used to call it bachelor’s butter but Kincaid sees the name on the catalogue as portulaca. Her mother could not take good care of her child because of colonial rule. This also affected Kincaid because as a child, she knew about immoral acts such as sex. Sugarcane loaded in a train show the intensity in which fertile lands were exploited (93-94). Michelle Ramlogan in “(Re)Placing Nation: Postcolonial Women’s Contestations of Spatial Discourse” observes that Kincaid looks at the ways in which the act of naming can erase and silence indigenous ways of knowing. Linked to the act of naming is the concept of power because the act of naming conveys possession. In the colonial reality, it erases the name and the history that have come before it. Michelle notes that Kincaid considers naming as “a spiritual padlock with the key thrown irretrievably away” (42). Essentially, this is the crime that Linnaeus committed by replacing the names that local populations had already given to the local flora.

In *My Garden (Book)*, when Jamaica Kincaid was in a garden in Kingston (Jamaica) she saw a mass of tall stalks of red flames called (salvia). This plant reminded her of Antigua as she explained how the place where she came from was beautiful but those who came from ugly places decided to take away the beauty of Antigua. Kincaid observes that Antigua was a very beautiful place with nice flowers, but the colonialists who came from an ugly area decided to exploit the Antiguan environment and export all its resources to Britain to make it beautiful. The author also expresses her sense of belonging to Antigua and the pride that derives from it (119).

Kincaid remembers how her father used to sit with her under the rubber tree and tell her how his parents built the canal although he did not explain the brutality. The author presents the conditions of the Antiguan whenever they are sick. Instead of going to the hospital, Kincaid and her father usually sit under the rubber tree because of poverty. The colonialists did not care if the

laborers were in pain or not. Their preoccupation was for the laborers to work. This shows that the colonialists did not care if young children were abandoned or died, and they usually punished the Antiguan women when they lost time for pregnancy (120).

Looking at the plants in her garden, Kincaid decides to pour love on tulips and hate daffodils as the latter make her recall the day she was forced to recite a poem on daffodils in Antigua. The perception of the natural environment is related to colonialism; the fact that Kincaid was forced to recite a poem concerning foreign plants “daffodils” makes her to hate daffodils. She also points out that the plant was a legacy of “the gun-to head approach”, which implies that colonialism worked hand in hand with brutality. This further hinders the relationship between man and nature, which leads to man’s failure to protect the environment (142).

Like daffodils, the breadfruit is linked to colonialism. When Kincaid looks at her garden, she recalls the breadfruit in the botanical garden in Antigua, and how it was related to colonialism. She explains how the breadfruit came from the East Indies and was sent to the West Indies by Joseph Banks to feed slaves because it was very cheap. Antiguan children do not eat breadfruit because it was used during slavery to feed slaves. The colonialists preferred the breadfruit because it was cheap. They pretended to be friendly but could not share the same food with the colonized. Antiguan children did not only hate the food because it was used during slavery but because it did not taste good in the mouth. The negative role that this food played in their history makes many Antiguans to be hostile to nature when it concerns a plant like the breadfruit (44).

Kincaid’s garden also brings back memories of the Antiguans’ attitude to agriculture. Many Antiguans do not keep gardens since their main activity in Antigua was to cultivate cash crops like sugarcane for the colonialist. The West Indians provided free labor for the growing of cash crops such as sugarcane for the colonialists. Because of this hard free work, the colonized did not have a good relationship with agriculture.

Passing through the glass house, Kincaid saw many plants from different parts of the world, which were named by George Clifford and this reminded her of colonialism since it is through colonialism that many resources were imported to Britain from the colonized countries. Kincaid remembered how Christopher Columbus came to the West Indies in 1492 and damaged the environment. Resources from the colonized countries were wiped out completely to beautify Britain and ugly plants were brought into the West Indies. This shows the degree to which the colonialists damaged the environment, as Kincaid explains that it is only when the land was completely empty that they were born. Thus, the colonialists did not only destroy the Antiguan environment but also that of other colonized countries (159).

When Kincaid visits her friend, Love, and they walk around the latter’s garden, she is reminded of the slavery and colonialism that her people experienced, and the racial segregation imposed by the British. Love’s garden illustrates the negative aspect of racism brought on by the colonialists during imperialism, which the Africans of the Caribbean in particular try to forget. This also highlights one of the consequences of colonialism which is racism that is not only seen on human beings, but on the environment as well (65-66). Kincaid wished she had known earlier the racial feeling of Love’s mother for had she known, she would have embraced the Asiatic lilies and

their repulsive colors with a force that perhaps only death could weaken (67). This statement demonstrates that Kincaid wants to counter the racial attitude of racists like Love's mother.

As Kincaid looks at people's houses in Vermont, she reflects on her own environment where she grew up in Antigua. She looks at the soursop tree that grows in Mr and Mrs Robert's yard and thinks about the soursop tree in her family's yard in Antigua. The tree is associated with unpleasant memories, the fact that Kincaid says it was an important vegetable in their daily diet means that, she did not have any choice. She could not select the types of food to eat. The soursop was like the breadfruit which was part of the colonized's diet (44).

Kincaid reflects on some Antiguans who followed the British culture of planting flowers outside their two-room houses because they blindly imitated their colonial masters. The Antiguans were unable to develop their own culture of planting vegetables and food crops around their houses. They rather give preference to flowers, this mimicry of culture leads to the concept of hybridity, which is one of the main ideas of post-colonialism (133).

In her garden in Vermont, Kincaid thinks of the way Antigua was before and after Columbus. The negative impact of colonialism is reflected as Antigua is left with only three things the sun, water and the sky. All the other things that Antigua possessed were wiped out by the colonizers. This therefore highlights how the colonialists damaged the plants and animals that the Antiguans were blessed with before the arrival of Columbus (159). In *At the Bottom of the River*, Kincaid observes that the Antiguan environment was very green before colonization: "the grass was the grass, and it was the grass without qualification. The green of the grass was the green, and I knew it to be so and not partially green, or a kind of green, but green, and the green from which all other greens might come" (76). Kincaid describes the vegetation in Antigua before colonization, it implies that the lands in Antigua were very fertile, but the colonialists cut the trees to plant cash crops such as sugarcane that make the lands infertile in the long run.

THE ENVIRONMENT AND COLONIALISM THROUGH NARRATIVE TECHNIQUES

Kincaid uses some narrative techniques to link the environment and colonialism. She uses the first person point of view to show the linkage between the environment and colonialism through memory. In *Lucy*, the first person point of view is perceptible in Lucy's meditation, thoughts and emotions, "how could I explain to her the feeling I had about daffodils" (*Lucy* 29). She thinks about the people around her while referring to the incidents of her past. Besides, the island symbolizes colonialism, Mariah's friends refer to the West Indies as the islands, though they did not colonize Antigua, the place where Lucy comes from. They expose a colonial mentality as they refer to their own experiences in the West Indies. Daffodils symbolize beauty for Mariah but for Lucy, they symbolize trauma.

It is ironic that Lucy becomes a good photographer although it is assumed that someone of her background cannot possibly take an interest in photography. She does not only take an interest in photography but she also takes an interest in writing books. Kincaid uses contrast to link the environment and colonialism. She compares the environment in America with that of Antigua in *Lucy*, "And so, seeing the sun, I got up and put on a dress, a gray dress that I would wear if I were at home and setting out for a day in the country. It was all wrong. The sun was shining but

the air was cold (*Lucy 5*). Kincaid's protagonist realizes that her new environment (America) is different from her old one (Antigua).

In *My Garden (Book)*, she compares the environment of Vermont with that of Antigua. Kincaid through contrast connects the exploitation of the environment to colonialism (44). The environment in Antigua is exploited while that of Vermont is not as seen in the following statement: "but I can remember that immediately on having them I went outside and dug up a large part of the small yard, a patch that had never been cultivated, and put all the seeds in the packets in the ground" (3). This remark shows how the environment in Vermont is preserved.

Kincaid connects the environment and colonialism through repetition: "The reason I do not like daffodils is not at all aesthetic but much more serious than having been forced to memorize a poem about daffodils, when none were to be found in the place I grew up" (46). She also reiterated that "I do not like daffodils but that's a legacy of the English approach: I was forced to memorize the poem by William Wordsworth when I was a child" (50-51). These assertions point out the fact that Kincaid is forced to admire something that is absent from her own cultural experience, and through repetition, she associates colonial education with British cultural tradition. "The Queen Victoria Girls' School" thus symbolizes the Anglo centric education in the British West Indies.

Similarly, Kincaid uses the first person point of view to connect the environment and colonialism. She reflects on her past, that of the other Antiguan, and she creates a new environment as we find her planting flowers in her garden. Kincaid also struggles to be independent. Thus, the narrator's individual voice stands as a multitude voices. She does not present only personal truths but collective experiences that are largely affected by the history of colonialism and slavery.

It is ironical that a colonized, who has a horrible historical experience with growing things tries to make agriculture dignified and useful. Kincaid quotes Mary Prince, an enslaved African woman who spent some time as a slave in Antigua. Antiguan were maltreated; they worked in the fields but could not feed well. They worked so hard for long periods of time by gathering large bundles of grass. They also had to wait in front of the manager's door without breakfast. Kincaid relates the exploitation of the environment and colonialism and wonders how people with this kind of horrible history can still be involved in growing things. Also, it is ironical that Kincaid, who comes from a society and a class that plant gardens for food, owns a garden which contains only flowers (*My Garden (Book)*139-140).

CONCLUSION

All in all, this article has shown how Kincaid connects the environment and colonialism through reflection, meditation and memory. She also uses some narrative techniques such as the first person point of view, irony, repetition, symbolism, and contrast to show the linkage between the environment, and colonialism through memory. Some characters are used in her texts to bring out the quest for identity and resistance to colonial rule. Hence, further research can be carried out on the impact of the exploitation of natural

resources on the environment as well as on some measures required to preserve the latter in the world at large.

RECOMMENDATION

This research, just like most environmentalists and ecofeminists will make people to understand that the natural environment is very vital to man and its preservation is a main concern for human beings. It will as well deepen discussion in the field of postcolonialism and ecocriticism. Readers of this article will help sensitize leaders of the world to stop colonialism so that the environment can be saved because traumatic memories are detrimental to the preservation of nature.

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