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The Politics of Women's Migration in Jamaica Kincaid's *Lucy*

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Abstract

Purpose: This research explores how women in *Lucy* migrate from their former location to a new one to overcome trauma and better their lives but instead in their new environment they experience suppression and undergo worse situations than their former place.

Methodology: Qualitative research was used to write this paper since it involves textual analysis, so the research design is explanatory and the data is presented in running text. Information of this research paper was gathered from the primary source (*Lucy*) and secondary sources (*Global Woman: Nannies, Maids and Sex Workers in the New Economy*, *Women who Go and Women Who Stay: Reflections of Family Migration Processes in a Changing World*, *The Role of Female Migration in Development Towards a Transnational Perspective on Migration: Race, Class, Ethnicity and Nationalism Reconsidered*, *Women in Movement: Feminism and Social Action*, *International Migration: The Female Experience and Situation and Role of Migrant Women: Specific Adaptation and Integration Problems*). Feminism was deemed a suitable theory on which this research paper could be hitched, in order to show how informal international migration causes underdevelopment in the country of origin and poor standard of living in the new environment.

Findings: It is realized that the informal international migration of Kincaid's protagonist and intra-national migration of other characters in *Lucy* fail to bear any good fruit, instead *Lucy* is nostalgic and she becomes wayward in her new environment. The other characters are not also happy in their new environment despite the fact that feminists condemn violence against women perpetuated by patriarchy and sexism in any place in which women find themselves.

Unique Contribution to Theory, Practice and: This research will make people to understand that international migration without the notice of the government of both countries involved is not mostly fruitful. Since there is a reason (fate) for one to originate from a particular country, one needs to grow and work in it. Intra-national migration can be encouraged for those who wish to change environment. This study will also deepen discussion in the field of feminism and post-colonialism. In the theory of feminism this research will help feminists to understand better that women and men are unique, they complement each other. There are some tasks that women cannot do and succeed like men. In *Lucy*, Lewis is happy in the end after migrating whereas Maria and Lucy are not. As for the theory of post-colonialism, it would help postcolonial critics to dwell more on the present situation in the postcolonial societies rather than the past. Readers of this article will help familiarize it to leaders of the world to make their environments more comfortable for their citizens, so that informal international migration can easily be stopped. Their citizens will greatly contribute in the development of their countries and the emigrants would be at peace at home because it is very difficult for one to be genuinely accepted in a foreign environment.

Keywords: *Migration, Environment, Feminism*

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INTRODUCTION

This essay explores how women in *Lucy* migrate from their former location to a new one to overcome trauma and better their lives but instead in their new environment they experience suppression and undergo worse situations than their former place. In *Global Woman: Nannies, Maids and Sex Workers in the New Economy*, it is stated that women migrate from the south to the north, and from poorer countries to richer ones, to work as ...servants and sex workers. Even though migration gives feelings of sense of wholeness, empowerment and liberation, women in *Lucy* did not experience these feelings in their new environment. A woman according to the *Oxford English Dictionary* is a female person associated with a particular place, activity or occupation.

Migration according to the *Oxford English Dictionary* is movement in general. Migration is the movement of a person or people from one locality or country of residence to settle in another. Intra-national and international migration is involved in the analysis of the corpus in this study. Some women just like men migrate as an individual response to negative “push” factors at the point of destination while other women migrate because they follow their husbands and fathers but in this research study, women migrate because of the push and pull factors. Pierrette in *Gendered Transitions: Mexican Experiences of Immigration* quoted Cheng that when some women migrate to new environments, they become prostitutes, few gain autonomy and control over their lives while others were virtual slaves (206).

Reports from UNESCO highlight the working conditions of immigrant women in host countries, unemployed women those returning in home countries because their dreams are not fulfilled. Jones in *The Role of Female Migration in Development* examines female status, migration, education, opportunity, individual experience to determine the degree of autonomy and success of women in migration. Likewise, Schiller, Basch and Blac-Szanton in *Towards a Transnational Perspective on Migration: Race, Class, Ethnicity and Nationalism Reconsidered* examine the effects of historical, social, class and identity issues as the cause of women’s migration. Similarly, Findley and Williams in *Women Who Go and Women Who Stay: Reflections of Family Migration Process in a Changing World* discuss about the reasons for and consequences of migration and of remaining behind for women. They highlight how family considerations often have greater importance for women than for men but they are against the traditional view that women’s migration is determined by marriage considerations alone and they demonstrate that women migrate for the same reasons as men: employment and education. Alexander’s *The Shock of Arrival: Reflections on Postcolonial Experience* is an example of the personal experience narrative about immigration. She writes about shame, home, childbirth and the Indian experience in America. The above reviews are related to our study of migration. Migration was intensified in the last decade of the twentieth century and the first decade of the twenty first century (Stephen Castles and Mark Miller 1993 pg 3).

This paper has the following questions; what are the push factors of migration of women from their former environment in *Lucy*? What are the pull factors of women in their new environment in *Lucy*? Did they successfully achieve their dreams in their new locations? Qualitative research was used to write this paper since it involves textual analysis, so the research design is explanatory and the data is presented in running text. Information of this research paper was gathered from the primary source (*Lucy*) and secondary sources (*Global Woman: Nannies, Maids and Sex Workers in the New Economy*, *Women who Go and Women Who Stay: Reflections of Family Migration Processes in a Changing World*, *The Role of Female Migration in Development Towards a*

Transnational Perspective on Migration: Race, Class, Ethnicity and Nationalism Reconsidered, Women in Movement: Feminism and Social Action, International Migration: The Female Experience and Situation and Role of Migrant Women: Specific Adaptation and Integration Problems). Feminism was deemed a suitable theory on which this research paper could be hitched, in order to show how informal international migration causes underdevelopment in the country of origin and poor standard of living in the new environment. Feminism will be used in the analysis of this essay since the migration involves women.

Feminism is concerned with the relationship between women and men in the society, be it in the political, economic, and cultural domains. The word feminism was invented by a French socialist Charles Fourier in the early nineteenth century. He imagined a woman who will be transformed by the society into mutuality and association rather than any form of exploitation and discrimination. In *Women in Movement: Feminism and Social Action*, Rowbothan Sheila states that the word “feminism” appeared for the first time in English to describe women campaigning about the vote in the 1890s in England (8). Bell hooks in *Feminism is Every Body’s Passionate Politics*, notes that “feminism is a movement to end sexism, sexist exploitation and oppression” (vii). Sexism is a major problem from hooks’ point of view and any effort to end sex bias falls within the realm of feminism. In *Feminist Criticism: Women as Contemporary Critics*, Maggi Humm affirms that feminist literary criticism is important because it “provides space for women critics; concentrates on women writers and lastly provides an avenue for women theorists” (17).

Feminist criticism, according to Toril Moi, in “Feminist, Female, Feminine”, published in *The Feminist Reader: Essays in Gender and the Politics of Literary Criticism*, comprises writings by women, which are anti-patriarchal and anti-sexist and portray how women are marginalised, repressed or silenced by the ruling social and linguistic order (132). Thus, feminists are concerned with why women are treated as inferior to men and why they have only been partially included in the sphere of culture. Moi’s view is applicable to our work since a feminist like Kincaid explores and condemn violence against women perpetuated by patriarchy and sexism in any place in which women find themselves. Migration is based on a number of factors that include the kinds of jobs available in the new location, the problems of their homeland situation and their goals, class, race, gender and education in either a former environment or in a new place. These elements will be discussed in the subsections of this work below.

Women and their Former Location

Here we shall focus on women’s relationship with the activities of their former location that has pushed them to migrate. Women’s migration is influenced by social, economic, political and cultural characteristics. In the process of migration, conflicts, contradictions and re-negotiations arise. Causes of migration can be colonial/postcolonial trauma, gender/male domination and racism (Findley, Sally). (Simon, Rita James). The following paragraphs will demonstrate the push factors that cause women in *Lucy* to migrate to a new environment.

In Kincaid’s *Lucy*, Lucy’s marginalisation at home makes her think of migration when her parents make good plans for the boys and do not do the same for her:

My mother and father announced to each other with great seriousness that the new child would go to university in England and study to become a doctor or a lawyer or someone

who would occupy an important and influential position in society. I did not mind my father saying these things about his sons, his kind, and leaving me out. My father did not know me at all; I did not expect him to imagine a life for me filled with excitement and triumph. But my mother knew me well as well as she knew herself: I, at the time, even thought of us as identical; and whenever I saw her eyes filled up with tears at the thought of how proud she would be at some deed her sons had accomplished, I felt a sword go through my heart, for there was no accompanying scenario in which she saw me, her only identical offspring, in a remotely similar situation. (130)

Lucy feels dejected in her home when her parents plan for the male children to occupy important and influential positions in society and they do not do the same for her. Elena Ondekova observes in her dissertation, “Feminism in the Works of Jamaica Kincaid” that Lucy is discriminated against by her own parents. It is ironical that Lucy’s own mother, whom she thinks is her own kind, cannot say anything about her future and her possibility of occupying a post of authority. This makes Lucy leave her home and travel to America at the age of seventeen in order to combat suppression. Gean Carla Pereira comments in her dissertation, “Writing Back to Figures of Authority: Jamaica Kincaid’s *Lucy* and *A Small Place*” that the protagonist in Kincaid’s *Lucy* searches for a new identity as she moves to the United States of America to find freedom and peace.

Similarly, Lucy experiences oppression when she is asked to be a nurse and not a doctor or a magistrate because of her sex. She purports that: “A nurse . . . is a person who was forced to be in awe of someone above her (a doctor), a person with cold and rough hands, a person who lived alone and ate badly boiled food because she could not afford a cook . . .” (92-93). Lucy contrasts a nurse (female) and a doctor (male) as a nurse always bows before a doctor and receives instructions. Besides, a nurse is someone with “cold and rough hands”. This description symbolises poverty. It is ironical for Lucy’s mother to be proud of her daughter when she becomes a nurse who is a poorly paid person and who cannot afford a cook to eat good food. This shows the degree to which women are considered the other. Lucy’s mother sees being a nurse as a good profession because West Indian women are not allowed to engage in professions of authority. This pushes Lucy to migrate to America and she refuses to be a nurse.

Likewise, when Lucy’s parents make good plans for the boys and neglect Lucy, she decides not to listen to her mother’s story with interest any longer in order to deconstruct the patriarchal norm that privileges boys. Lucy also shows her lack of interest when her mother tells her the story of the things she used to do with her husband as they were getting to know each other. When the mother talks about the fact that she and her fiancé used to watch a Bing Crosby film on Christmas eve, Lucy shows her hatred and commented at the end of the story that “what a religious experience that must have been” (22). This feeling proves that Lucy is willing to change her social environment since the environment around her mother no longer interests her. She further debunks her parents’ idea for her to be a nurse when she states that “whatever the future held nursing would not be a part of it” (92). She is able to make her decision not to become a nurse in America thanks to her new environment which is far from home. Here, the new environment helps Lucy to be free from the suppression in her former location.

Besides, women’s suppression at school is also perceptible when Lucy explains how she is forced to recite an old poem on daffodils by Wordsworth at the age of ten when she was

a pupil at Queen Victoria Girl's School in her former place: Lucy expresses the bitterness she feels due to the colonial system of education. This aspect makes her to be hostile to nature. Daffodils, in this context, represent an imperialist culture that seeks to replace that of the natives. Colonial education fails to promote native cultural values (29-30). This contributed to her feelings of leaving her old environment to a new one.

Lucy's upbringing by her mother is void of attitudes that lead her to become a slut. But Lucy's father has many extra marital affairs. As Helen Pyne-Timothy in "Adolescent Rebellion and Gender Relation in *At the Bottom of the River* and *Annie John*", published in *Jamaica Kincaid*, elucidates: "male sexuality has no consequences whereas for females the consequences are severe" (162). This constant urge to dominate female sexuality originated in times of slavery when white men exploited black women because of their race. This racist and sexist notion has continued in colonial and postcolonial societies. Alison Donnel points out that "female sexual lasciviousness was a racialised trait that already had been powerfully inscribed in colonial narratives" (*Twentieth Century Caribbean Literature: Critical Moments in Anglophone Literary History* 192). Lucy becomes pissed up by her father's attitude suppressing her mother emotionally, she thinks of migrating to a new place to be at peace.

Women and their New Environment

Here, focus is on women's experiences in their new environment. The needs, education, industrial experience, opportunity, development policies and attitudes about women determine the degree of autonomy and success of women's migration (*The role of Female Migration in Development*). The females in *Lucy* are not fulfilled in their new environment instead most of their experiences are worse than that of their former environment.

In the text under study, when Lucy moves to her new environment, she still experiences mother suppression, she is suppressed by Mariah: "Mariah spoke to me harshly all the time now, and she began to make up rules which she insisted that I follow; and I did, for after all, what else could she do? It was a last resort for her—insisting that I be the servant and she the master" (36). Mariah and Lucy can be contrasted; Mariah makes rules for Lucy to follow because she considers her a servant. This brings out the theme of colonialism that prevails in Antigua where the colonialists make rules for the colonised to follow. Mariah therefore symbolises the colonial masters and Lucy epitomises the colonised. Mariah, just like Lucy's mother, dominates Lucy. Jennifer Nichols, in "Poor Visitor: Mobility as a Voice in Jamaica Kincaid's *Lucy*", states that "Mariah tries to act as Lucy's surrogate mother and mentor, compelling Lucy to draw comparisons between her relationship with Mariah and that with her own domineering mother" (*MELUS* 189). Lucy acknowledges this domination thus: "Mariah reminded me more and more of the parts of my mother that I loved. Her hands were just like my mother's—large, with long fingernails" (59). Kincaid uses simile to compare Mariah's hands and Lucy's mother's hands. The large hands symbolise control or domination that Lucy rejects as the equivalent of patriarchy and gender inequality that she experienced in Antigua. In her dissertation, "Contextualising Subjectivity: Speaking (Back to) Colonialism in Jamaica Kincaid's *Annie John*, *Lucy*, and *A Small Place*", Sierra Holmes, backs this view on how Lucy suffers domination from both her biological mother and her surrogate mother (Mariah) (1-14). Thus, Lucy's relationship with Mariah represents that between Europe and the Caribbean, meaning the relationship between the powerful and the powerless. Mariah epitomises Europe (powerful) and Lucy the Caribbean (powerless). In "I come from a Place That's Very Unreal:

An Interview with Jamaica Kincaid”, in *Face to Face Interviews with Contemporary Novelists*, Kincaid says: “I’ve come to see that I’ve worked through the relationship of the mother and the girl to a relationship between Europe and the place I’m from, which is to say the relationship between the powerful and the powerless. The girl is powerless and the mother is powerful” (86). In Kincaid’s works, the mother-daughter relationship represents the relationship between the coloniser (powerful) and the colonised (powerless). Sabrina Brancato in her dissertation, “Mother/Motherland in the Works of Jamaica Kincaid” holds that Lucy “rebels through sexuality because she faces oppression from Mariah in America just like how she suffered from her mother in Antigua” (7). Here, Lucy’s dream to be free from mother authority is not fulfilled in her new location.

Mariah’s motive to flee from her parents’ suppression since they refused her from marrying Lewis is futile as the oppression doubles in her new location. Mariah’s love for Lewis is genuine and consistent whereas that of Lewis is not. Lewis traumatises Mariah, as he abandons her for her best friend Dinah. Yi-fang Lin in “Subject of Desire: the Portrait of White Female in Jamaica Kincaid’s *Lucy*”, published in the *South Asian Journal*, also comments on Mariah’s abandonment by her husband. Mariah decides to leave the town with her children. Men are not the only cause of women’s suffering in the society, women too are involved in the suffering of their fellow women. Dinah falls in love with her best friend’s husband although she is married. Here, we can contrast Dinah and Mariah; Dinah is jealous, envious, and selfish because she has the same things that Mariah has but still likes Mariah’s things better, meanwhile Mariah remains a good and faithful wife. Lewis, Mariah’s husband becomes the coloniser while his wife stands for the colonised. This idea further points out the consequences of one going against one’s parents’ instructions as Maria becomes depressed in her new environment.

Lucy’s anger on colonialism especially on racism and classism contributed for her migration but while in her new location, she learnt that an immigrant girl is killed in the train because of racism (*Lucy* 21). Lucy and the maid in Mariah’s house are servants. This shows that black women in both the Caribbean and America are on the margins of their society. In the train, Lucy sees the black servants as her relatives, while those who are being served are compared to Mariah’s relatives. Peggy’s parents restrict Peggy from making friends with people who are not from her race. Here, Lucy still experiences the problems that push her to migrate from Antigua to America.

Lucy discovers in America that women in Antigua are not the only ones that suffer from male domination as Mariah is also a victim. Both Mariah and Lucy’s mother suffer from patriarchy. These women submit their bodies to men. It is the husband that uses his wife as a tool to exert violence. Lucy’s mother is used by her husband the way he pleases. Lewis also exploits Mariah’s sexuality and abandons her. Ketu H. Katrak comments that:

For female subjects, experiences of colonial domination are gender specific and rooted in the control of female sexuality throughout a woman’s life. In most postcolonial cultures, a traditional, pre-colonial patriarchy is reinforced by colonial Victorian morality. (Politics of the Female Body: Postcolonial Women Writers of the Third World 42)

The above statement shows that colonialism has reinforced the traditional patriarchy that existed in colonised countries in terms of the domination of female sexuality.

In Kincaid's *Lucy*, Lucy remembers some oppressive religious practices that she has experienced in Antigua. They always pray before meal in Antigua meanwhile she discovers that in Mariah's house, her children eat without prayers:

At dinner, when we sat down at the table and did not have to say grace (such a relief; as if they believed in a God that did not have to be thanked every time you turned around)—they said such nice things to each other, and the children were so happy. They would spill their food, or not eat any of it at all, or make up rhymes about it that would end with the words “smelt bad”. How they made me laugh, and I wondered what sort of parents I must have had, for even to think of such words in their presence I would have been scolded severely, and I vowed that if I ever had children I would make sure that the first words out of their mouths were bad ones.(13)

Lucy remembers her home in Antigua, particularly her education and the words she could not pronounce because they were considered taboos. She also thinks about the way they used to say prayers before the meals in Antigua, honouring a religion brought by the colonialist. In her new environment, the people with whom she is living do not say grace before their meal. This shows how they have neglected their creator. This implies that it would be difficult for her to excel in her new environment because it is stated in the *Bible* that if God is not our foundation, we are building on sand (Matthew7:24-26).

Besides, Lucy's mother trains Lucy in a decent way but her attitude changes while in America. This is seen in the behaviour she adopts in America as she decides to become a slut. Lucy decides to become a slut in America because she is far off from home and homeland. When Paul shows Lucy a photograph where she was standing in the kitchen half naked and cooking, Lucy notes: “that was the moment he got the idea he possessed me in a certain way, and that was the moment I grew tired of him” (155). Lucy decides to break up with Paul because she could not imagine herself to be possessed by one man. She uses her body as she wants; she creates many relationships such as her relationship with the boy at the library, Tanner, Roland, Paul and Hugh. This sexual looseness is contrary to the moral values she was taught by her mother. Lucy is influenced by her friend, Peggy in her new environment. Peggy is seen as a good smoker; this causes Lucy to learn how to smoke too. Peggy also asks Lucy to lie when she is searching for a job. Lucy usually accompanies Peggy to the park to look for men that they can sleep with. Thus, Lucy in her new location is wayward as compared to her attitude in her former place.

Lucy misses her mother's care when she travels to the United States. This implies that the care that Mariah gives her is less than that of her mother. Lucy tries to forget about her mother and everything related to her but to no avail. When she accompanies Mariah to the forest, she reminisces about a past event when a monkey nearly killed her mother in a forest. Lucy is unable to forget her mother because of the latter's caring attitude. Harold Bloom, in Bloom's *Modern Critical Views: Jamaica Kincaid*, supports the above point in the following lines: “Although Lucy's mother is physically absent from the narrative, she is powerfully evoked. Contours of her mother's life provide the protagonist with a blue print for her existence” (81). This shows how women perpetuate life since Lucy thinks about her existence which stems from her mother. Justin Edwards D., in *Understanding Jamaica Kincaid*, also stresses that Lucy still misses her mother even though she lives far away from home and mother. This makes Lucy to find it difficult to form an independent identity (34). Even though Lucy has left

Antigua, she still misses her mother since the maternal figure still holds a dominant place in her mind. (here, Lucy still cares about the well-being of her family). Moving therefore to a new place did not do any good to Lucy.

More so, Mariah's migration to a new location with her children did not help the children to have a stable mind, when Lewis decides to abandon her with four children and prefers Dinah, a married woman. Dinah symbolises betrayal since she decides to betray her best friend Mariah, even though she is married. Lucy further explains how men usually drive women mad with their unfaithfulness: "I wanted to say this to her: your situation is an everyday thing. Men behave in this way all the time. The ones who do not behave in this way are the exceptions to the rule" (141). This means that men fail to care about women's feelings in the society as they see them as objects, and they date and marry more than one woman. The best thing to do would have been for her to stay in the same environment with her husband hoping and praying for them to reunite again. Similarly, Peggy rebels against her parents' racism, as she migrates to a new location, she challenges their order and she befriends Lucy, a black girl. Even though Peggy rents a new house in a new environment that allows her to free herself from her domineering parents, she becomes wayward in her new environment. She smokes, sleeps with many men and she becomes a liar as well.

Unlike in Antigua, Lucy becomes very stubborn in America, when Mariah warns Lucy not to bring Peggy in the house because she is a bad example for her children, Lucy overlooks Mariah's order and she decides to bring Peggy home to sleep in her room. Even though Lucy does not seek Mariah's opinion before bringing Peggy to spend the night in the house, she decides to make it possible for Mariah to see Peggy in the morning before the latter leaves. Lucy also rejects Mariah's warnings and decides to continue her relationship with Peggy and she later moves to her own apartment. She wakes up in her new bed which she has bought with her money: "The roof over my head was my own that is as long as I could afford to pay the rent for it" (144). Lucy decides to do the things that please her without taking into consideration what someone else feels. This is seen when she fails to change the blinds on the window, which do not suit the present climate.

Even though Lucy changes her status as a servant to become an independent woman, she does not obtain the kind of job like a lawyer/doctor that she criticizes her mother for not envisaging a female like her to become in her new environment.

The next day I woke up in a new bed, and it was my own. I had bought it with my money. The roof over my head was my own—that is, as long as I could afford to pay the rent for it. The curtains at my windows had loud, showy flowers printed on them; I had chosen this pattern over a calico that the lady in the cloth store had recommended. (144)

Lucy wakes up in a new bed which is hers, and lives in a house for which she pays rent with her money. She also buys curtains with her own money; the curtains have flowers printed on them. The repetition of the possessive adjective "my" in the statement proves her financial independence and empowerment. But it does not imply that she is very comfortable in her new place just like Mariah who has her own house without paying rents and maids who take care of the house and her children.

To conclude, migration in *Lucy* portrays the worst decision ever made by the main protagonist and other women. The experiences that they had in their former place are better than those they

face in their new environment. Feminism has been used in the analysis of this work since the migration centres around women; feminists are against any violence against women perpetuated by patriarchy and sexism in any place that women find themselves. So many factors caused women in Kincaid's *Lucy* to move to a new environment. Lucy travels to America because of gender discrimination which she experiences at home, she is also suppressed in school as she is forced to recite an old poem on daffodils by Wordsworth due to the colonial system of education and her mother's suppression by her father, but when the main protagonist travels to America to free herself from any form of trauma, she still experiences mother trauma. Lucy also experiences racism and classism in America worse than that of Antigua. Lucy becomes morally wayward in America as compared to her attitude in Antigua. She becomes very stubborn in America by bringing Peggy to the house against Mariah's wish unlike in Antigua. Mariah's motive to be free from her parents' suppression is futile in her new environment as her husband abandons her for her friend Dinah. Women in America are also suppressed by their husbands at home. Lucy explains how people in her new environment have neglected their creator as they fail to pray. Mariah also fails to care for Lucy like her biological mother in Antigua reason why Lucy misses her mother, Peggy becomes morally wayward too in her new environment.

All in all, women's migration in Kincaid's *Lucy* is not successful. This implies that one can be successful in one's country/environment of origin when one works hard. Intra-migration maybe encouraged but informal international migration is been discouraged. de Haas in "The internal Dynamics of Migration Processes: A Theoretical Inquiry", published in *Journal of Ethnic and Migration Studies* notes that when an individual undergoes informal international migration, it is difficult for them to grow. In Kincaid's text under study, Lucy migrates from Antigua to America to overcome trauma and become independent in the society, she also dreams of occupying a position like that of a medical doctor that her parents planned for her brothers to no avail and she is also suppressed by Maria just like her mother in her former environment. Maria and Lewis migrated far away from their parents so that they could get married and be happy against their parents' wish but Lewis abandoned Maria with four kids for her best friend Dinah. Peggy leaves her parents' house to be independent by migrating to a new location and she instead becomes wayward.

Recommendation

This research will make people to understand that international migration without the notice of the government of both countries involved is not mostly fruitful. Since there is a reason (fate) for one to originate from a particular country, one needs to grow and work in it. Intra-migration can be encouraged for those who wish to change environment. This study will also deepen discussion in the field of feminism and post-colonialism. In the theory of feminism this research will help feminists to understand better that women and men are unique, they are not equal but they complement each other. There are some tasks that women cannot do and succeed like men. In *Lucy*, Lewis is happy in the end after migrating whereas Maria and Lucy are not. As for the theory of post-colonialism, it would help postcolonial critics to dwell more on the present situation in the postcolonial societies rather than the past. Readers of this article will help familiarize it to leaders of the world to make their environments more comfortable for their citizens, so that informal international migration can easily be stopped. Their citizens can greatly contribute in the

development of their countries and the emigrants will be at peace at home because it is very difficult for one to be genuinely accepted in a foreign environment.

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