



A Diaspora-Intersectionality Reading of Jamaica Kincaid's *Lucy* and Elizabeth Nunez's *Boundaries* as Third Generation Caribbean-American Diasporic Female Narratives

Soheila Pourali ¹ 0000-0003-0524-6686 Razieh Eslamieh ² 0000-0002-8676-1155

Shohreh Chavoshiyan ³ 0000-0003-0948-6011

1. Department of English, Salmas Branch, Islamic Azad University, Salmas, Iran.. E-mail: soheilapoorali@gmail.com

2. Department of English, Parand Branch, Islamic Azad University, Tehran, Iran.. E-mail: eslami_paranduniv@yahoo.co

3. Department of English, Parand Branch, Islamic Azad University, Tehran, Iran.. E-mail: sh.chavoshiyan@iau-tnb.ac.ir

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Extended Abstract

Considering the evolving intersected marginalization and de-privilege of in-transit individuals, this study draws on intersectionality theory in order to address the reciprocally constructing phenomena casting wrapped social inequalities. The study focuses on two novels of migration by the diasporic Caribbean female authors in the context of intersectionality. Jamaica Kincaid's *Lucy* (1987) and Elizabeth Nunez's *Boundaries* (2011) are analyzed to recognize the complexities and predicaments of marginality and class identity formed under the interconnection between racism, classism, sexism, colorism and ethnocultural divercism, ethnocentrism, supremism, imperialism, and capitalism in the diasporic West. As a result, the coined intersectionality-related concept diaspora-intersectionality is put forward to acknowledge the role of the interplay between interconnected factors in social exclusion, labor marginalization, class discrimination, genderization, and social locationality of diasporic female characters in these parallel novels. The term embodies diasporic subjectivities constructed under the intimate interplay of social dimensions of race, class, gender, ethnicity, culture, color, and other legacies of colonialism and internationalism. As an analytical tool, this novel term enables an analysis which explores how a diasporic context shapes marginalized, shifting identities, and how dominant power systems construct and neutralize social injustice and inequality. Correspondingly, specific common denominators between the two narratives are studied to both test and demonstrate the political and counter-hegemonic potentiality of the intersectionality theory. It is argued that the intersectional subordination and disempowerment of Caribbean women carried out through longstanding binaries of white/black, master/servant, and male/female need not be intentionally produced, as it is the consequence of the imposition of one burden interacting with another. Moreover, an analysis of the diasporic narratives from an intersectionality lens offers a novel intersectionality form specially featuring diaspora, which exclusively prefigures the marginality-bound-isms for the diasporic individuals in America. On comparison, it is shown that both of the Caribbean diasporic protagonists grapple with the intersection of social, familial, economic, and gendered hierarchies and alienation, marginality, and disempowerment. The article concludes that when the demarcations of race, gender, class, ethnicity, nation, culture, and color are blurred, the domain of home, belonging and identification are contested, and intersectional identities are formed outside the limitations of space, race and gender in a state offered as the outsider within.

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