



**RESEARCH PAPER**

**Lost Pedigree, Racism, and the Enigmas of Diasporic Identity in Maisey Card's *These Ghosts are Family***

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**ABSTRACT**

The paper is about lost pedigree of Jamaican black slaves, racism at the hands of white supremacists colonial masters, and their experiences at diasporic foreign lands to escape the post-colonial pressures at their native lands and the haunting past in Maisey Card's novel *These Ghosts are Family* (2020). Using the postcolonial and diasporic perspectives from literary theory the paper establishes that racism is not because of inborn inferiority of colored people but a socially constructed notion. Blacks are not biologically inferior; rather they are oppressed and exploited due to white's urge to control all the political, social and economic sources. Both at postcolonial and diasporic spaces, Jamaican people of color try to raise their status and search for their lineage to develop their identities, but they find no histories and resultantly are dragged into uncertainties. The paper shows that the Jamaican blacks have not been able to keep record of their pedigree. They find their history in traces and not in totality. The racism faced by Jamaican people of color still haunts them resisting their new identities in new lands.

**KEYWORDS** Colonialism, Diasporic Identity, Immigration, Lost Pedigree, Racism, Slavery

**Introduction**

Maisey Card was born in Portmore, Jamaica but grew up in Queens, New York. As she was born in Jamaica she has a historical connection with that place along with an immigrant's experience at New York, so she gives a detailed picture of colonized Jamaica and people's sense of earlier generations' histories as well as contemporary life and life ahead. Her debut novel *These Ghosts are Family* (2020) won her Hemingway Award and American Book Award. She got inspiration for authoring this novel from her own family history and sense of belonging and also from Zadie Smith's novel *White Teeth* (2000). The paper closely reads Card's novel to explore the ways in which the protagonist and other characters try to establish their new identities in foreign lands and the way they are haunted by their colonized past. The colonizers misuse their power and the colonized are forced to accept the ideology of colonizers. Card delves deep in histories to describe the dangerous impacts of racism. Incidents move back and forth from colonial Jamaica to present day Harlem.

*These Ghosts are Family* tells the story in episodic structure in the form of tales. The whole novel revolves around Abel Paisley's family history and the way he faked his own death by taking the identity of his childhood friend Stanford Solomon. The novel begins in Harlem 2005 when Abel is telling his two daughters and a granddaughter, oblivious to being closely related to each other, about his identity. Abel Paisley and his friend Stanford Solomon had moved from Jamaica to London in search of better opportunities for earning their livelihood. For wogs, it was exceedingly difficult to find a decent job because of their race. Eventually, they did find a job on a ship with white crew. When a cargo had fallen killing Stanford Solomon, other white workers at ship misunderstood him as Abel. First time in his

life racism had worked in his favor so Abel took advantage of the situation and let the misunderstanding continue. Being dead, he was more worthwhile for his wife and children back in Jamaica because of life insurance money. Further it was a safe way out of an unhappy marriage as he thought his wife, Vera, deserved a better life partner. Stanford was not married and was brought up by his grandmother, so it was easy for Abel to send a little money for her to survive. In England, he married another woman, Adele Parker, who was also a wog. They moved to New York where they started a new life. Adele and fake Stanford have a daughter Estelle Stanford and he also has an illegitimate daughter Ruthie Reynolds. Back in Jamaica, he had two children, a daughter Irene Paisley and a son Vincent Paisley. The novel tells Abel's family history from colonial period. He is connected back to Florence, a slave, who was used as a sexual object by her white masters, owners of sugarcane plantation. Louise Marie Paisley is a descendant of Florence and when Louise learned about her identity with slave pedigree, her view of herself and people around her changed. Also, there are gaps in family history to show that identities were not meant for slaves in racist societies like colonized Jamaica. Abel's first wife, Vera, never married again but she had an illicit relationship with a yard boy, Bernard. Abel's decision affects the life of each character. The past, from which he wants to be relieved of, haunts him throughout his life. Everyone looks at history in their own way. Debbie, a character, finds her great-great-great grandfather's diary and reads it. After reading her family history, she becomes awe struck and hates her predecessors for being dictators and slavers. She feels embarrassed to be a part of family who raped and disgraced their slave women. She eventually tore pages and drowned them in river to avoid being haunted by her past. Vincent married this white girl, Debbie, and thought it was his revenge from those whites who disgraced the women of color.

The paper at hand aims to highlight that in a post-colonial world, the effects of colonialism continue to haunt. An individual's migration to foreign lands, either forced or voluntary, results in fractured identities which do not help them come to terms either with their roots or with their adopted foreign lands. The paper spreads the awareness about the discrimination imposed by hegemonic powers that Jamaican people of color could not find their proper lineage but only traces of it. The paper also provides complete comprehension of the concept of diaspora and problems associated with it and it also describes the way Card delves deep into mysteries of history and provides stark portrayal of colonial Jamaica to present day Harlem. The paper illustrates how racism affects people's sense of self and identity depicting how Black people find gaps in their lineage and cannot establish their true identities. The white hegemonic powers control the mind, language, and ideology of the aboriginals. The most important questions to be answered are how racism works against the ideology of Blacks and how the past continue to haunt one's life even after leaving one's native place. Other important things to know are why do people of color not have the right to know their ancestry and why cannot diaspora people get rid of the Western supremacy. Gender discrimination follows the race discrimination in a colonized world and the women of color are sexually exploited, resulting in mix breed.

### **Literature Review**

Mia Alvar (2020) observes that "the novel points to the limits of genealogy, especially regarding slavery, racism, and migration. Abel has been drawing a family tree and Florence is at the top; next to her is a question mark. There is no information about anyone before Florence. She has no last name in records and there were no birth certificates for slaves" (*The New York Times*). For Martha Anne Toll (2020), "Card probes racism's cancerous impact as internalized by black Jamaicans while whites in Jamaica and America abuse their privilege. This book is a powerful statement of the impacts of what came before" (*The Washington Post*). The novel "sprawls in time from uncertain present to the horror of slavery on a Jamaican plantation examining racism, colorism, and infidelity and how they obscure and fracture a lineage. Card tells us about insatiable hunger of an understanding of the past to know who we are because our lives are never just our own" (*Kirkus Review*, 2020). Joanna Burkhardt (2019) in her pre-release review of the novel in *Library Journal* comments on the novel by maintaining that "Card weaves a multigenerational narrative that

tackles racism, colonialism, slavery, immigration, infidelity, and family ties and just about every other issue of the modern age. Set in both Jamaica and New York, this debut novel effectively reveals contrasting cultures and customs". Emily Dziuban (2019), in a pre-release review of the novel believes that "Card invites readers to imagine themselves as a series of characters one by one, in the moments before this revelation upends their identities and such inventive narrative techniques continue throughout the novel" (*Booklist*).

Alden Mudge (2020) observes that "Card is a beguiling storyteller and *These Ghosts are Family* is layered with fraught family relationships arising from the complicated legacies of the racial divide in Jamaica and in United States" (*BookPage*). Anell Lopez (2020) in *New Orleans Review* writes: "Card's choice to write a multigenerational saga nonlinearly is not only bold and ambitious, but also honest and real, as it accurately reflects the challenges descendants of slaves face when attempting to trace their genetic lineage and history. The novel, appropriately, feels like a puzzle, much like the jumbled origin stories of the African diaspora." Asserting and re-baptizing are colonizer's ways to make locals inferior to them. That is why, the history of colonialism should not be considered correct as preserved by the colonizers, but it should be studied with great care and taking into view different perspectives. Settlers consider locals as bad, contaminated even like animals but they still sexually exploit local women and use beer made by locals. However, "the settlers would not allow local men to have any form of relationship with their women because that would lead to racial contamination" (p. 11). The paper aims to identify the hindrances in the assertion of a single identity while remaining in foreign lands.

### **Theoretical Framework**

Research is the painstaking inspection of the theory used to describe a text, for the sake of discovering new facts about it. As this research paper investigates the conceptual posture of diasporic ideologies which enhance colonial hegemony instead of resisting it, the paper adopts a qualitative research paradigm: "Qualitative research finds its significance in themes that come out of narratives expressing common human experiences. It is an area of inquiry depending upon observations, processes, concepts. It is an ability to examine situations deeply with open ended questions and the capacity to explore complex questions" (Creswell, 2004).

Terry Eagleton defines theory: "If theory means a reasonable systematic reflection on our guiding assumptions, it remains as indispensable as ever" (Eagleton, 2004, p. 2). The study looks at different regions and eras of life as Eagleton claims that "Cultural ideas change with the world they reflect upon" (p. 23). He claims: "Much post-colonial theory shifted the focus from class and nation to ethnicity. This meant among other things that the distinctive problems of post-colonial culture were often falsely assimilated to the very different question of Western 'identity politics'. Since ethnicity is largely a cultural affair, this shift of focus was also one from politics to culture" (p. 12). For Eagleton the "history of modern literary theory is part of the political and ideological history of our epoch" (Eagleton, 1996, p. 169).

Robert Cohen in his book *Global Diaspora: An Introduction* (2001) explores different forms of diaspora. He says: "All diasporic communities settled outside their natal territory acknowledge that the old country, a nation often buried deep in language, religion, custom, and folklore, always have some claim on their loyalty and emotions" (Cohen, 2001, p. ix). Diaspora is the dispersion of people in different geographical area to escape their native homelands. Cohen presented different diaspora caused by many factors as: dissemination, collective agony, problematic relationship with majority, and a sense of community transcending national boundaries. People in a foreign land, scramble through their dual identities in the effort of clinging towards their own nationalism. This impulse is clearly evident in Paul Gilroy's *The Black Atlantic* (1993). Gilroy suggests that turn to diaspora means turn to race. The research explores the way diaspora results in more racialized society. Postcolonial world is in the muddle of uncertainties, traces of history and haunting

past. David Carter in his book *Literary Theory* discusses different critics' views about postcolonialism. With regards to Bhabha he writes: "Bhabha argues that the interaction between colonizer and colonized leads to the fusion of cultural norms, which confirms the colonial power but also, in its mimicry, threatens to destabilize it" (Carter, 2006, p. 117).

Maisy Card in *These Ghosts are Family* shows how the women of color are exploited and white women have the right to be honored. Carter writes about Gayatri Chakravorty Spivak vis-à-vis her observations about the rights of the women of color: "She criticizes Western feminism especially for focusing on the world of white, middle class, heterosexual concerns. She is also interested in the role of social class and has focused on what in post-colonial studies has become known as the 'Subaltern', originally a military term referring to those who are in a lower rank or position" (Carter, 2006, p. 118). Hans Bertens, describing relationship between colonizers and colonized quotes from Aime Cessaire's work *Discourse on Colonialism* (1955): "There is no human contact between colonizer and the colonized but relations of domination and submission which turn the colonizing man into a classroom monitor, an army sergeant, a prison guard, a slave driver, and the indigenous man into an instrument of production" (Bertens, 2013, p. 180). In a scorching multi-generational tale of a family, Card tries to draw the attention of the world to the excruciating experience of Blacks during colonial and post-colonial period. Jamaican history is full of slavery, hardships, and uncertainties. But Jamaican history is a landmark which inspires one to move with determination as Jamaican people with courage and determination struggled for their freedom and triumph and at last after experiencing two colonizations and three centuries lengthy period of slavery faced by the Jamaicans of African origin built a proud and free nation in the center of Caribbean. The real inhabitants of Jamaica were Tainos who were simple people with light brown color and built their small villages near rivers for fishing. Before colonization, they were living in a world of growth, prosperity, and peace.

The first colonization of Jamaica occurred when Christopher Columbus on his second voyage entered Jamaica claiming the land for Spain and native people were forced into slavery. Native people of Jamaica were very lovely and hospitable as observed by Columbus and island was all beautiful and full of greenery and the natives knew nothing of barbarism and rivalries. Columbus, the first white on the island, wrote about the native people that they could become good servants and they had no language and creed, and they will say whatever taught to them. The colored natives lived in purity without modern world civilized qualities and colonizers used the power of education in transforming noble savages and teaching them to internalize that God assigned them the role of benefactors for Spanish people. The descendants of Columbus transformed the fruitful and wonderful land into a wasteland and through literature gave the justification of exploitation and imposed servitude on the native people. Native people were considered always on the wrong side as uncivilized, uneducated, passionate, ignorant, and regressive.

The second colonization of Jamaica occurred when British troops took control of Jamaica from the Spanish. Most of the Jamaicans were of African descent. English settlers established sugar industries and found enslaved Africans as hardworking and promising for their labour. So, they started trading slaves and forced them to work under them to fulfill their labour force demand. This colonialism lasted for almost 30 years and even the post-colonial period at its start was uncomfortable for colonized people. So, they migrated to foreign lands for good earning and escaping their uncomfortable life. Family lives were also disturbed due to racism and sexual exploitation. That is why they even tried to escape from their families, relations, and their loved ones. Card, being the descendent of those Black colonized subjects of Jamaica, portrays the history of Jamaica from the perspective of the colonized.

## **Results and Discussion**

### **Racism and Sexual Exploitation**

Racism is the trauma that ranges from the day-to-day subtle exclusionary behaviors to dreadful tormentors which result in disruptive psychological and emotional behaviors.

Racism creates anxiety ridden people with a sense of alienation and frustration. The blacks exhibit this behavior due to the stress, slavery, and racial differences faced by them. Lois Tyson in her *Critical Theory Today* (2006) states that in the past blacks were excluded from official history by whites to maintain their cultural hegemony and power and only recently they began to resist dominant powers. She states that racialism is the acceptance of biological differences to belief on racial superiority and inferiority: "Racism refers to the unequal power relations that grow from the sociopolitical domination of one race by another and that result in systematic discriminatory practices" (Tyson, 2006, p. 360).

Racial discrimination prevails throughout the novel as Louise confesses that a shopkeeper Desouza gives perfume to her and Peta for trying for free but if negroes enter the shop then she drives them away with a stick and even if they take Maddie, a black women and former slave, with them then Desouza does not even look at her which shows that existence of people of color is unnecessary and unbearable. Blackness is in itself a crime according to whites. When Louise found that although she has fair complexion but her mother was black slave then she feels disgusted of her identity and fears that she will be treated in the way Maddie is treated due to her skin color. Louise confesses: "No one wanted to sink to the bottom with slaves. That wretched existence" (Card, 2020, p. 217).

To be a racist and part of dominant group one must be white in America. Racism is to refuse all the qualified position to the black even if they are qualified and taking control of all the political, social, civil, judicial, educational, and authoritative positions. Racial discrimination practices become worse when institutionalized. For instance, in the health department there is no authority of interference for blacks for establishing new hospitals and permission for treatment in big hospitals. Even blacks could not choose their favorite food to eat, and there is discrimination in hiring jobs, in law-making agencies and in promotions. Tyson asserts that in literary canon racism affects greatly as privileged white spread the belief that literature is universal and reflects the life experiences of everyone. Actually, they include only those texts in their literary canon which describe whites as superior to all other races and spread the ideology of white and works of black writers was considered subsidiary and unimportant. Although now a days many black writers emerge with their black represented writings such as Mya Angelou, Toni Morrison, and Alice walker but still their works are not much represented in American syllabus. Stereotypes faced by the black people are still exceedingly difficult to eradicate as they themselves are afraid of calling themselves with pride. To create a radical change in the history, black have to say aloud: "I'm black and I'm proud!" (Tyson, 2006, p. 362).

Gayatri Chakravorty Spivak is a speaker for women's rights and their place in racial and patriarchal world. According to Spivak, women are doubly exploited one as racial beings and the other due to their specified gender roles. Women are more exploited part of black community due to their gender. White supremacists objectify these women and for them they are no more than a thing and these explicit relationships of white men with their slave women result in mix breed. White women have this privilege over the poor black women that they are not prone to sexual violence. In colonial Jamaica, white men apprehended slave women as their property and they even sold them when they no more needed them. Sexual assault and rape cases went unreported and there were no official records of them. In the novel *These Ghosts are Family*, through Debbie's inherited dairy, the incidents of colonial Jamaican exploitation of women are described. In the diary, Fowler wrote about a slave woman, Florence, who was flogged and punished many a times by them and she was sexually exploited by the white men and even could not tell who the father of her child was. In 1816, "Florence [became] pregnant. This may be why she ran. Suspect MacDaniel but he denies it. We will see what color the child is" (Card, 2020, p. 120).

### **Lost Pedigree of Black Race**

Black people's love for their ancestors is permanent and they just do not want to reduce this love at any cost but colonial periods brought a situation when black race people were cut off from their pre-colonial ancestors. After colonialism, a time came when these

descendants felt disgusted with their past and ancestors and did not want to remember all those unwanted stuff created in their life by hegemonic powers but again in the post-colonial diasporic world this love of lineage began to arise and individuals feel proud of their ancestry and even if it is bad they still want to confront it and want to show the world that who they are and where they belong. In past blackness was not acceptable and individuals seemed embarrassed about what was done to them but now they feel proud to be the descendants of those slaves who bore all the torture and managed to live their life and survived in that destructive environment. Card herself wants her family history to be her strength and wants to own it but she could not completely trace and this real life aspect she puts in her novel. Jamaicans' love and esteem for their ancestors is shown as: "When Columbus first encountered the Arawaks in Xaymaca, as they called it, he found that they kept the skulls and bones of their ancestors in baskets in their homes" (Card, 2020, p. 251).

Black people find their history and family's past in traces as they could not find their complete lineage in any official records because there were no birth certificates and enrollments in any field for blacks in colonial Jamaica. Due to colonial gap, the pre colonial ancestors are also almost unknown for them. In *These Ghosts are Family*, Card puts this issue to the light as the family tree in the book shows the gap and unknown ancestors of black people. Individuals' respectable social life is indebted to their pedigree and lost pedigree drags them in a world of curiosity and chaos. For knowing their pedigree, they ask from different people who their parents were and from where they came but they could not find this aspect officially. Although Abel is doing a research about his lost pedigree but he does not know the truth about his near ancestors. Irene wonders about his situation because she knows Abel knew nothing; he does not know how a beating feels and how it is borne gracefully with head high and how to overcome the pain of being flogged. He does not know how bones feel broken after struggling and working whole day without wage. Further she ponders that he is trying to search for previous generations but he actually does not know about his father whom he visited three times in his life but in real sense he is unaware of him. Further she claims that: "He does not know his grandfather Abel Paisley, the man he was named after" (Card, 2020, p. 248). At age twelve, he came to know that his grandfather was not dead rather alive and living in America but he never met and saw him. He comes to know about him only when a box is delivered to their house declaring his grandfather's death and also mentioning that his grandfather's family in America did not want to keep his remains as many Americans did this to dead people. If Irene wanted to take and bury his remains then Estelle will send them to Irene but Irene also does not want them any more as she had experienced his death already. Abel's death now does not matter for her but Estelle instead sends Abel's remains to his home without anyone's consent. Abel only knows about Vincent his uncle who married a white women Debbie, may be to take revenge from her for her spiteful white ancestors' crimes against black women.

### **Uncertainty in a Postcolonial World**

In Saidian view the white society does not assert its privilege with power rather by presenting themselves as surrogates for the vulnerable black society. Colonialism does not just mean to settle somewhere to treat people badly and depriving them of their jobs and rights but powering over them by showing them as their protector and enclose them into a cage of unaware, blind, and unconsciousness mind. Homi K. Bhabha is of the view that the interaction between colonizers and colonized produces a culture that is hybrid, a mixture and a new identity. He sabotages the idea of colonizers and colonized as two opposing entities instead he gives the concept of third space in which a new identity arises which subverts Saidian concept of binaries and this new identity is mixed, uncertain and also sabotages the colonial superiority: "Such act does not merely recall the past as social cause and aesthetic precedent; it renews the past, refiguring it as a contingent 'in-between' space, that innovates and interrupts the performance of the present. The past-present become part of necessity, not the nostalgia of living" (Bhabha, 1994, p. 7).

Euro-centrism prevails in all the schools of colonies to install their culture and superiority in the colonial subjects. It is exceedingly difficult to resist and reject the concepts

which are installed in childhood. So, colonized people try to follow the dress code and lifestyle of colonizers. Language also has a significant role in the life of everyone and the colonized are addicted to use the language of their western colonizers due to its internalization in their colonial past. Different communities have their native different languages but the language all the colonies understand and speak is English. Most of the pre-colonial customs and culture were swept away by the colonial hegemony: "Another problem that complicates the desire to reclaim a pre-colonial past is that it is not always easy to discover that past" (Tyson, 2006, p. 422).

Post-colonial world under the influence of colonial world develop a culture and life of uncertainty and disconnectedness. No one is in a good relationship and everyone resents others. Card highlights the aspect of undecided present and future because according to her memories affect one's mental health and one begins to think continuously about his past and their present energies even consumed in depression, anxiety and pain. For instance, Abel who left his wife and children in Jamaica is now regretting in his old age what he has done to them. He has distorted family individuals; some in Jamaica and some in America but no one is stable. Irene, his first daughter is living alone without her husband because her husband left her long ago and she is taking care of her children alone just like her mother. Irene resents her mother and feels that all the miseries she experienced in her life are because of her mother and she does not want her children to be in Jamaica to face trouble which means post-colonial Jamaica is not a comfortable place for living: "Your husband left you and went back to Jamaica after the first month in Miami, but you stayed because you have two childrens who you'd sworn to keep away from the cancer that raised you" (Card, 2020, p. 6).

Sisters are unknown to sisters, sons unaware of their fathers, daughters resent mothers and husbands left their wives. So, there is no stable connection between anyone of them. They have lack of communication, unwanted past, trivial jobs, urge for money and the desire to be acknowledged. Escaping a situation will make that situation worst for you. For instance, Ruthie met her sister Estelle only once but that interaction of few moments develop in her an affection for Estelle and she tries to help her and even when her father stop her from helping Estelle, she still runs towards her. If Abel told this truth before his old age then there could be chances of reconciliation but the time he chooses to reveal his secret was very late.

### **Diaspora of Black Jamaicans**

Diaspora is the voluntary and forced movement of people. Most people migrate from their homeland to escape the bitter realities of the past and in the desire to establish a new blissful life with better opportunities. The paper analyzes the categorizations of diaspora, as presented by Cohen, caused by many factors as: dispersal, collective trauma, cultural flowering, and troubled relationship with the majority and a sense of community transcending national frontiers. Cohen observes that "Diasporas were widely dispersed and clung on to collective memory and myth about the homeland, its location and its achievements" (Cohen, 2001, p. 55). Card's novel is full of mysterious generational trauma and the diasporic incidents of black people although they were not well-received at the beginning and the whites considered them as trivial workers but then with the passage of time they have produced their little businesses and begun to earn better for their families.

Most of the black Jamaicans in post-colonial period dispersed from their native lands to foreign regions in search of work, trade and better life conditions. They also left their homeland to escape from their collective memory of their suffering in their original homeland. Card presents many characters who migrated from their native Jamaica to America. The only way to enrich survival in a new country is by acceptance of pluralism. Often diasporic people have ambivalent contact with both countries such as host country and their native country. Abel Paisley migrated to London in search of work to earn money for his wife who is never satisfied with his wages and wants more for a comfortable survival. In a post-colonial Jamaica, Abel could not secure a good job and worked as a chauffeur before

he married Vera then he joined as a constable, a very tough and disrespectful work and after his friend's death, he does not want to keep his job but Vera forced him to continue to work as a constable. So, in order to avoid this situation he left Jamaica for London but he could not find a fine job there too. At last he got the job as a wog: "It wasn't easy for an immigrant, especially a black man, to find a decent job back then" (Card, 2020, p. 2).

Card also mentions Stanford Solomon's migration to a new country. Stanford was also a black Jamaican who came to London in pursuit of earning his livelihood and just like Abel he also became a wog. He was in London for a long time but never actually liked that territory and missed his native land. He tells Abel that although they have left Kingston and moved to London and enjoying their freedom but they are not free because they have their families left in Jamaica. Card describes his situation in London as: "Stanford complained often about London. He hated the cold. He misses his grandmother and the tiny village Harold Town, where [he had] grown up in Jamaica" (Card, 2020, p. 2).

Diaspora could be a short time relief from the pain and distress one is experiencing in their native lands due to the sufferings that colonial life brings upon them but it's not a permanent solution. For example, Abel had moved to a foreign land to save him from the job of a constable and to earn a better livelihood and then he steals Stanford's death and gets rid of all the responsibilities inflicted upon him and his past forever but when he actually dies, his American daughter Estelle does not keep him and send him to his home without Irene's consent. Foreign land that he had chosen to spend the whole of his life could not bear him as a dead person. All his potentials were consumed by foreign dominion but the weight of his dead body was placed on the shoulders of his native country.

### **Conclusion**

The paper highlights issues related to colonialism, life after colonialism and racism. The white supremacy inculcates inborn superiority and grants the right to claim over all the authoritative positions and economic resources. Actually, racism is a social and political construct and differences in color have nothing to do with intelligence, power, and morality. Racism works against the ideology of black and in a racist society, unfair treatment of black people is justified by various sources to make black people internalize the racial discrimination. In colonial Jamaica, people of color faced obliteration of their pedigrees, racist inequality, violence, poverty, discrimination, and loss of their traditional values and culture as shown by Maisy Card in her novel *These Ghosts are Family*.



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