



**EXILE POETRY AND NATURAL IDENTITY:
PANEGYRIC OF GROUND CULTURE AND REBELLION
AGAINST EVIL AXIS IN SELECTED POEMS OF
THOMAS HOOD, ERNEST DOWSON AND DEREK
WALCOTT**

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HOOD, ERNEST DOWSON AND DEREK WALCOTT**

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THESIS APPROVAL PAGE

I certify that in my opinion the thesis submitted by Iman AL-HASNAWI titled “ EXILE POETRY AND NATURAL IDENTITY: PANEGYRIC OF GROUND CULTURE AND REBELLION AGAINST EVIL AXIS IN SELECTED POEMS OF THOMAS HOOD, ERNEST DOWSON, AND DEREK WALCOTT ” is fully adequate in scope and in quality as a thesis for the degree of Master of Arts in English Literature.

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This thesis is accepted by the examining committee with a unanimous vote in the Department of English Language and Literature as a Master of Arts thesis. (April 14, 2022)

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The degree of Master of Science by the thesis submitted is approved by the Administrative Board of the Institute of Graduate Programs, Karabuk University.

Prof. Dr. Hasan SOLMAZ

Director of the Institute of Graduate Programs

DECLARATION

I hereby declare that this thesis is the result of my own work and all information included has been obtained and expounded in accordance with the academic rules and ethical policy specified by the institute. Besides, I declare that all the statements, results, materials, not original to this thesis have been cited and referenced literally.

Without being bound by a particular time, I accept all moral and legal consequences of any detection contrary to the aforementioned statement.

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Signature:

FOREWORD

Prof. Dr. Haider AL-MOOSAWI, my great supervisor, deserves my heartfelt gratitude and gratitude for his professional supervision, inspiration, wisdom, and academic vision during my studies. I am also appreciative for his psychological and motivational assistance.

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DEDICATION

To my support in life: my father and mother.

To whom is the reason for my existence in life: my sons (Ahmed, Muhammad and Sirwan).

To the one who taught me the meaning of life: My dear Aunt (Wajeha)

To my soul-mate, my martyr brother (Dhafer)

To my brothers and sisters and everyone who supported me.

ABSTRACT

It is quite common to love your land, quite tacit to be in love with your life task and it is a highly reputed fact that a poet finds existence though in dire poverty, or jeopardy or loss. The current study traces the volition of such poets who portray their original lands with great passion and sublime language and never turn a deaf ear or a blind eye to the shouts of their communities. That is why this study focuses on explicating, in line with postcolonialism, the characteristic features of the exile poetry and natural identity in the poetry of Thomas Hood, Ernest Dowson and Derek Walcott, and how these poets delineate the atrocities committed on their lands and vehemently divulge their true loyalty to their principles and beliefs in the welter of vicious struggle and chaos the evil axis weaves everywhere. Exile poets, as a matter of fact, are pertinent to their past, as they deem, it is necessary to revert into. There is an essential contribution of the poet to be in line with the past to help bring back memories. In this paper, poets, Ernest Dowson, Thomas Hood, and Derik Walcott will be discussed in the light of their contributions to “Exile”.

The study is divided into an introduction, three chapters and a conclusion. Chapter One tackles both exile touches and the natural identity in their literary manifestos. Chapter Two deals with the postcolonial theory and its application to the exile poetry. The last chapter is to trace the amalgamation of panegyric of the birth land with its inevitable memories and the rebellion against the dominance of the evil machination in the poems in question to prove that the exile poetry is the fount of natural identity, a cry of a ground culture a poet misses by force or for certain reasons of identification, revolt against anarchy and destruction the evil axis coins on earth, loyalty and patriotism in the poems at issue.

Keywords: Exile Poetry, Natural Identity, The Exile, Postcolonialism, Thomas Hood, Ernest Dowson, Derek Walcott.

ÖZ

Ülkenizi sevmek oldukça yaygındır, yaşam görevinize aşık olmak oldukça zımnidir ve bir şairin korkunç bir yoksulluk, tehlike veya kayıp içinde bile var olduğu çok bilinen bir gerçektir. Bu çalışma, asli topraklarını büyük bir tutku ve yüce bir dille resmeden, toplumlarının haykırılarına hiçbir zaman kulak verip duymayan bu şairlerin iradesinin izini sürüyor. Bu nedenle bu çalışma, Ernest Dowson, Thomas Hood ve Derek Walcott'un şiirlerinde Sürgün şiirinin ve Doğal kimliğin karakteristik özelliklerini postkolonyalizm doğrultusunda açıklamaya ve bu şairlerin topraklarında işledikleri mezalimleri nasıl betimlediklerine odaklanmaktadır. ve şeytani eksenin her yerde ördüğü kısır mücadele ve kaos kargaşasında ilkelerine ve inançlarına olan gerçek bağlılıklarını şiddetle ifşa ederler.

Aslında Sürgün şairleri geçmişleriyle alakalıdır, onlara göre geçmişe dönmek gerekir. Geçmişle bağdaşan şairin anıları canlandırmasına önemli katkısı vardır. Bu bildiride şairler Ernest Dowson, Thomas Hood ve Derik Walcott “Sürgün”e katkıları ışığında tartışılacaktır.

Çalışmada özet, giriş ve sonuç ile birlikte üç bölüm bulunmaktadır: Birinci bölüm edebi manifestolarında hem Sürgün dokunuşları hem de doğal kimliği ele alıyor, ikinci bölüm postkolonyal teori ve Sürgün şiire uygulamasını ele alıyor, son bölüm Sürgün şiirinin doğal kimliğin pınarı olduğunu kanıtlamak için, söz konusu şiirlerde, doğduğu toprakların methiyesinin kaçınılmaz anlarıyla kaynaşmasının ve kötü entrikanın egemenliğine başkaldırmanın izini sürmek, bir toprak kültürünün bir haykırışı, bir şair Söz konusu şiirlerde zorla veya belirli nedenlerle özdeşleşme, anarşiye isyan ve yeryüzündeki kötü eksen sikkelerini yok etme, sadakat ve vatanseverlik özlenir.

Anahtar Kelimeler: Sürgün Şiir, Doğal Kimlik, Sürgün, Postkolonyalizm, Thomas Hood, Ernest Dowson, Derek Walcott.

ARCHIVE RECORD INFORMATION

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ARŞİV KAYIT BİLGİLERİ

Tezin Adı	SÜRGÜN ŞİİRİ VE DOĞAL KİMLİK: THOMAS HOOD, ERNEST DOWSON VE DEREK WALCOTT'UN SEÇİLMİŞ ŞİİRLERİNDE YER KÜLTÜRÜNÜN VE KÖTÜ EKSENE İSYANIN KENDİSİ
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SUBJECT OF THE RESEARCH

Culture and birth land are very important for the exile poets since they understood the heritage they carried from their past. Therefore, this study present significant inclusion about Exile Poetry and Natural Identity: Panegyric of Ground Culture and Rebellion against Evil Axis in Selected Poems of Thomas Hood, Ernest Dowson and Derek Walcott.

PURPOSE AND IMPORTANCE OF THE RESEARCH

This study sheds light on the role of the expatriate poetry and poets in exile to manifest the human identity and passion in the hardest circumstances, exile traits. On the one hand the exile poet exposes his real love for the original land, gives slip to the evil machination that costs him dear and expresses his passion in finding solace in the poems in question on the other hand. In the exile life, one strives to have an entity for himself for a permanent home or refuge; it is a hard mission and a double edged sword, whether to curb the panegyric overtones or to lay the blame finger on the real existing evil axis.

METHOD OF THE RESEARCH

In order to explore these poems, this study will make use of the theory of postcolonialism to explicate the poems in question more fully and to trace the reflection of the exile impact on their writings. The reason for choosing such a theory lies in the fact that its application will enable the researcher to analyze the role of social, cultural and psychological factors that let the poets fluctuate between both their loyalty to their lands and rebellion against evil machinations. Moreover, the study will conclude that the diaspora poems could be a portrait of patriotism and love to the birth land at all costs.

HYPOTHESIS OF THE RESEARCH / RESEARCH PROBLEM

This thesis studies how the two British poets, Ernest Dowson and Thomas Hood and the America poet Derek Walcott create images of homeland in their poems to find a remedy for homelessness and lost identity. The use of spaces represents the images of a homeland. Poems of Dowson's "Exile" and Hood's "The Exile" fashion their innermost emotion into words and aim

at securing an identity in an alien environment. These poets portray their images in the selected poems under the pain of nostalgia for childhood memories and the warmth of homes in their original homelands and wreathe their memories with beautiful and painful words at the same time to draw the reader into an atmosphere full of comfort and safety. Surely they realize that these beautiful memories could not be returned to, and dreams become difficult to come true and manifest their pains and sorrows in the poems with their fertile imagination in exile, whether inside or outside the homeland. That is, their coexistence with the places of exile grows greater and greater enough to prove that their true identity and returning to the original are inevitable. And this question will be discussed in this thesis: how does exile literature affect the poets' culture in both the American and British literature?. And how can social, cultural, linguistic and psychological themes affect exile literature?

CHAPTER ONE

1.1. Introduction

Culture and birth land are very important for the exile poets since they understood the heritage they carried from their past. Therefore, this study present significant inclusion about exile. Previously, any exile necessitates forcible relocation, entire land loss, and long-term trauma perspectives. But researchers have recently characterized different types of exiled premised on the reasons of migration, including such colonization, commerce, or labor migration. Because exile involves human beings and their struggles outside of their homeland, it can cause or contribute to changes in human culture and society constituents. The theory of exile has been used in different fields of studies such as literature, sociology, and anthropology. Anand says that exile indicates the life of the people who lives outside of their countries (Anand, p. 212). In other words, any groups who live outside of their homelands are considered outsiders, exiled, suffering from the loss of their true identity, and from ethical violence. In relation to literature, the term "exile literature" refers to literature authored immigrants or texts about immigrants, as B. Abinaya Bharathi writes:

Since the field of diaspora comes into existence, the writers of postcolonial India started writing the fiction related to the identity, root, home, dislocation etc. Usually, the main character of the each and every exile novel finds him or her to be knotted between the struggles to establish their own identity. (2017, p. 212)

The study of exile wasn't that important until the mid-20th century, so it is increased since the mid-20th century. Mainly, exile studies are influenced by Safran's concept of the "Imagined homeland". So, this theory is related to immigration, according to this point, all thinkers and critics say that all types of migration are worth being exiled, but one condition should be taken into consideration which is the period the migrant should spend in the new land. More precisely, all migrants cannot be considered exile as shortly as they put their feet in a new land without having lived there for a lengthy period of time. The critic Shuval has defined exile as "a multitude of ethnic, religious, and national communities such as political refugees, alien residents, guest workers, immigrants, expellees, ethnic and racial minorities, overseas communities who find themselves living outside of their country of origin to which they belong" (Shuval, p. 42).

People in the new land, whether they are considered normal emigrants or exile, they will be under the massive destruction tension of embracing civilization, vernacular, and social appearance. So, they will lose their culture and to whom they belong, this point is clarified by Bhabha and referred to as “in-betweenness”. The society and the atmosphere play a significant role in establishing one's individuality. In a broader sense, exile could be defined as “political refugee, alien citizens, guest workers, immigrants, expellees, ethnic and racial minorities, overseas communities, who find themselves out of their territory until they are historically, originally belong” Steven Vertovec gives another definition of exile, in that it refers to self-identification among civilizations whose members or ancestors migrated from one location to another, or even multiple locations.

This thesis studies how the two British poets, Ernest Dowson and Thomas Hood and the American poet Derek Walcott, create images of homeland in their poems to find a remedy for homelessness and lost identity. The use of spaces represents the images of a homeland (Stets and Peter, 2000, p. 45).

In the study there are three chapters with an abstract, Chapter One tackles both exile touches and the natural identity in their literary manifestos, Chapter Two does the postcolonial theory and its application to the exile poetry, the last chapter is to trace the amalgamation of panegyric of the birth land with its inevitable memories and the rebellion against the dominance of the evil machination in the poems in question to prove that the exile poetry is the fount of national identity, a cry of a ground culture a poet misses by force or for certain reasons of identification , revolt against anarchy and destruction the evil axis coins on earth , loyalty and patriotism in the poems at issue. And these questions will be discussed in this thesis:

1. How does exile literature affect poet's culture in both the American and British literature?
2. How can social, culture , language and psychological theme effects on exile literature?

This study discusses how Dowson's "Exile" and Hood's " The Exile" fashion their innermost emotion into words and aim at securing an identity in an alien environment. These poets portray their images in the selected poems under the pain of nostalgia for childhood memories. The warmth of homes in their original homelands and wreath their memories with beautiful and painful words at the same time to draw the reader into an atmosphere full of comfort and safety. Surely they realize that these beautiful memories could not be returned to, and dreams become

difficult to come true and manifest their pains and sorrows in the poems with their fertile imagination in exile, whether inside or outside the homeland. That is, their coexistence with the places of exile grows greater and greater enough to prove that their true identity and returning to the original homeland is inevitable (Somers, 1994, p. 610). In his book *Reflections on Exile and Other Essays*, Edward Said says

Exile is strangely compelling to think about, but terrible to experience. It is the unhealable rift forced between a human being and a native place, between the self and its true home: its essential sadness can never be surmounted. And while it is true that literature and history contain heroic, romantic, glorious, even triumphant episodes in an exile's life, these are no more than efforts meant to overcome the crippling sorrow of estrangement. The achievements of exile are permanently undermined by the loss of something left behind forever. (2000, p. 173).

In the exile, the individual is not to look for a permanent home or refuge, but is trying to change the existing order and reconfigure himself through words and poetry, in the words of Wislawa Szymborska, he makes 'Something no nonbeing can hold' (Szymborska, 1998).

1.2. Exile Literature

The word is used to describe the large-scale migration of individuals from their original homeland to other countries. The cause of the large-scale migration may vary from one group to another, the primary reasons, however, include: out of volition, due to inevitable political unrest, search for food, education, shelter, and job opportunities, or even due to several economic compulsions.

At other times, people are forcefully evicted from their country and are left with no option other than to flee to nearby countries. These reasons explain why people migrate from their homelands and look into the effects of their migration (Olsson & King, 2014, p. 251). The main results felt in almost all migrations include the birth of a new culture, improved living standards, and some traditions adopted while others are dropped. The origins of exile literature are also a result of the experiences these new migrants face in their new homes.

Therefore, the word exile, refers to some forms of scattering. The term can refer to the several works by people who had been scattered from their original homeland and therefore shifted to new areas. Some of their works include the exile literature that has affected world literature as we know it (Olsson & King, 2014, p. 255). Therefore, the main themes of exile literature focus on the experiences of these migrant groups and may include themes on the loss of homelands, loss

of identity, primarily national, replacement of original mother tongue, change of nativity, and finally, the generation of mixed cultures at times referred to as hybrid culture. An example is the Indian which refers to the various Indians who settled in America, Africa, the Caribbean, and England. The Caribbean exile, on the other hand, refers to those Caribbeans who migrated to France, England, and Canada.

1.3. The Source of Exile Literature

The exile literature may result from these migrants' various transitions from homeland to strange new lands. The exile writers draw their inspiration from their experiences, and the effects migration has had on their respective communities. They try to shed light on the suffering and troubles their communities have gone through during the immigration period from their own countries to the strange land they found refuge in (Féron & Lefort, 2018, p. 34).

While at the new nations the writers curve their own identity and use their writings to convey their past cultural beliefs and traditions. They write about the way of life of their communities in their homelands before the immigration process began. The writers also try to identify the potential possibility of creating new cultures in the new lands they now reside in. They mingle with the natives of the new countries. The exchange of cultural practice results in a community with a unique identity, class, race, language, and culture, essentially a hybrid of the two cultures interacting. These very communities represent new exile culture and literature (Féron & Lefort, 2018, p. 41).

The immigration process used by these communities while relocating to their new homes can be broadly classified into two categories. The first category is temporary relocation, which means they will eventually move back to their home countries. Permanent relocation, on the other, involves complete relocation from their lands and never going back. Permanent relocation means that a community, along with its roots, cultures, and traditions, moves from its original homeland to a new one giving rise to new cultures and living standards. It is this factor that strikes the main difference between temporary relocation and permanent relocation. In temporary relocation, no new culture or literature is formed as a result. The relocation process's challenges and downside are usually well painted by exile writers in their various articles (Cohen, 2008, p. 42).

1.4. The Main Impact of Exile Literature

A significant impact of the immigration of new communities into a new country is the initial conflict between the new communities and the native communities of the country. The interaction between the two communities with different beliefs and ideologies gives rise to new cultures that may be hybrids of both. The first kind of such resultant culture results from the intersection of the two cultures.

The other type is the one formed due to merging all the cultures in the country along with those of the migrants. In both cases, a new culture is created, only that in the first case, both cultures are expressed in the union. While in the second form, one culture or both are lost, and a new one is reborn. The exile writers are keen to write on these aspects of their lives, and it's a common effect that nearly all poets and writers discuss in their articles and pieces (Baronian, Besser & Jansen, 2007, p. 3).

Another crucial aspect of the exile literature that can be used to define it is by looking at the two categories of generations: the first and the second generations. The first generation refers to all the changes occurring due to new dressing styles and food styles. The gradual transition from their home country to new lands exposes them to new dressing codes and new foods (EDUZAURUS, 2021, p. 1).

Change is inevitable, and eventually, one community has to borrow the ideas of the other. The two communities have different types of foods and clothing that make them unique from one another. This may be influenced by the climatic conditions of the different countries and the geographical location, which often means other clothing and foods. The writers in their articles articulate the various circumstances that led to the formation of new foods and styles of dressing. Such pieces form the first-generation exile era and date back when the Indian economy included the English, Portuguese, and Dutch.

However, the second exile era does not deal with food and clothing; instead, it focuses on the race, culture, tradition, and language of the migrant communities as they interacted with the natives. In this dimension of exile literature, words such as "Identity" forms a very crucial aspect of the life of these communities. Focusing on these two words would mean investigating the way of life for humans in the past and present (EDUZAURUS, 2021, p. 3). The excellent sense of belonging that haunted these nations after migrating to new countries forms the basis of the second-generation era of exile literature. It investigates how different exile writers expressed the

sense of identity and nationality among their communities while they resided in their new countries.

The apparent characteristic of exile literature is that it is more concerned with how displacement and relocation affected several writers. The meaning of the word exile also coins the idea of displacement as it concentrates on the scattering of such individuals. Ideally, displacement, whether forced or intentional, can generally be viewed as a calamity. Although several writers are aware of this, the new displaced existence motivates them to write exceptionally well. That is why often these writings are referred to as exile literature.

In this case, the word 'exile' can have two broad connotations. The immediate connotation is harmful and may be viewed as inescapable circumstances surrounding the writers (Baronian, Besser & Jansen, 2007, p. 4). The holistic view, however, refers to all migrant writers, including non-resident and gallivanting writers. World literature, therefore, has a lot of writing that are well known as the writers were in exile.

1.5. Displacement

Displacement is a lively topic in postcolonial literature because of the wide range of repercussions it has on the postcolonial human psyche and their society. Although postcolonial subjects are straining to face with this exile in actuality, it also presents opportunities to advance. Displacement happens in two stages. The first is physical, and the second is psychological. In order to depict the conflict of postcolonial people, postcolonial authors have focused on both periods in their writings. Physical or geographical displacement requires individuals to relocate to a foreign land, resulting in psychological estrangement or displacement. Furthermore, Bhabha develops this notion by examining the psychological link between of the colonizer and the colonized, as well as the eventual colonial consequence, in order to objectively analyze European colonization. However, his notion may be used to observe the postcolonial universe and, at about the same time, the postcolonial person, who becomes a hybrid of not only mental dislocation but also physical displacement (Saha, 2015).

1.6. Multicultural Identities

Introducing new communities into a country eventually leads to cultural interaction since no society can live in isolation. The exchanges may be due to natural curiosity, or the communities

need assistance since no assembly is self-sufficient. Therefore, the exile literature investigates how exile communities were made in their new environments and the complex relationships with the native communities in these countries. The literature also looks into the transnational histories of these communities and the colonized/ political refugees and the impact they had on the cultural identities of the native communities.

1.7.Utopia

The migrant writers often tried to ridicule the new environments and communities they found themselves in. Their writings attend to satires that, in general, analyze the existing conditions of society and ridiculed the negative impacts. The writings include alternate futures or realities in which such negative experience was avoided, and ideal societies and communities lead a harmonious life. In doing so, exile writings stand out to disrupt social problems faced worldwide, such as racial and ethnic discrimination and religious intolerance. The writers actively ridicule such social vices in their description of a perfect society. In doing so, they create awareness among their readers and the active desire to end such wrongs (Ashcroft, 2013, p. 2).

1.8. Hybridity

This concept is widely discussed by Asian American authors who try to visualize a resultant culture from multicultural identities. The resulting culture they refer to involves two aspects, the physical self and the cultural self. They state that the two elements form two halves of the same person, but are different from each other, such that each half expresses itself independently from the other. It is uniquely American and is articulated by writers such as Chang-Rae Lee and Eric Liu. Therefore, the main components that influence exile Literature, as a result, are cultural hybridity and the concept of an exile community (Drichel, 2008, p. 590).

According to Aroop Saha, “the colonized psyche becomes displaced, alienated, isolated and psychologically distorted. The fragmented subjectivity creates a hybrid human being. Bhabha points out that a hybrid being turns into ‘otherness’ because the other is no more in his status. He is altered”(Saha, 2015).

1.9. Race

Under this concept, the main basis of discrimination and disempowerment is investigated. Michael Banton identified the concept as the primary reason for discrimination. “The race has turned into a focal classification in friendly, political and social hypotheses. Basic race studies, which remembers investigations of the race for writing and culture, nationality, studies, investigations of minority written works, and explicit practices in writing and reasoning, unequivocally resolve race and racial segregation inquiries “(Banton, 1991, p. 160). Issues of race and nationality lead to aggregate, mutual characters and have a greater political and social importance.

The basic political act of racial examinations has included huge effects in Cultural Studies, Media Studies, Black British Studies, Asian American Studies, etc. The concept of race was used to form several cultural movements, especially in America, by the African-American leaders. Such movements include the 'Black Arts Movement' and the 'Harlem Renaissance' (Banton, 1991, p. 164).

CHAPTER TWO

POSTCOLONIAL THEORY AND EXILE LITERATURE

2.1. The Postcolonial Theory

It is essentially a body of thought. The central concern is the political, economic, social impact, aesthetic and historical account of the European colonial regime in several world regions from the 18th to the 20th century (Elam, 2019, p. 1). The theory can be seen from different dimensions and perspectives. Still, ideally, the theory's central claim is that it is impossible to look at and understand the world we live in without considering the history of colonial rule and imperialism. Therefore, without understanding the European encounter with the world and the subsequent oppression, it would be impossible also to understand prominent European heritage such as their philosophy, literature, and history.

The initial implication of this theory suggests that the essential attributes of global modernity forget the various nations colonized by several European countries. The use of the term 'post' on naming the theory has been under fierce debate over the years as the word has never been used to refer to an end to colonialism. The majority of postcolonial theories focus on the lingering aspects of the colonial regimes even after colonization. Postcolonial poetry, therefore, refers to all the poetry written by non-European poets during and after independence. In the US and the UK, the postcolonial theory emerged as part of some new politicized units of humanistic inquiry, including critical race theory and feminism. There were also emerging anticolonial literal expressions from Asia and Africa during the early years of the 20th century (Elam, 2019, p. 2).

Postcolonial poetry is conceptualized mainly because of its focus on the decolonization process, as is seen in several poems. Some of these poems that have significantly impacted the field include Edward Said's *Orientalism* of 1978, Robert Young's *Postcolonialism* of 2001, *Culture and Imperialism* of 1993, and Kamau Brathwaite's *History of the Voice* of 1984, among many others. The various pieces were written when decolonization movements were established across Asia, Africa, the Caribbean, and other parts of the world (Mambrol, 2016, p. 3).

Therefore, the concept of postcolonialism critically analyses the literature, culture modes of discourse, and history of the Third World countries, including the Caribbean Islands, Asia, South America, and Africa. It also investigates concepts such as the colonization of these nations by European powers, decolonization that also involves reconstructing the cultures of the natives, and

also the neo-colonization process, which is an aftermath of late capitalism and postmodernism. By concentrating on the present struggles between cultures due to the intersection of cultures resulting in multiculturalism, postcolonialism also investigates ethical and political concerns on cultural identity, race, ethnicity, nationality, gender, power, and language.

2.2. Postcolonial Criticism and the Role of Exile Literature

The postcolonial literary criticism developed tremendously due to the developing idea of decentring, which was gaining ground as it was postmodern and poststructuralist. The active complaint tried to undermine literacy claims of the colonial masters that painted them more potent than they were in reality. It instead depicted the colonists in their real nature, replacing their metanarratives with narratives of resistance. The critics also tried to rewrite history and also define cultural identities with the use of several strategies. The techniques used include cultural syncretism, mimicry, separatism, nativism, hybridity assimilation, and active participation (Mambrol, 2016, p. 3). As a result of such efforts, indigenous people found a way to articulate their concerns and voices to reclaim their original histories, cultures, and experiences.

The literary critics tried to show weak points in literacy works by their colonial masters. They investigated the universal/aesthetic themes of their works, trying to unmask the racial, imperial, and gendered assumptions that the colonial powers were enforced on the traditions of these nations. The writers who undertook this journey did several rereading of published works to underline such crucial aspects. Such writers include 'Chinua Achebe rereading of Conrad's Heart of Darkness, 'Homi K Bhabha's reading of Forster's A Passage to India,' among others (Mambrol, 2016, p. 2).

2.3. Main Concepts of Postcolonial Criticism

2.3.1. Subaltern

Antonio Gramsci introduced the term and used it to refer to the working-class civilians in his time. The term became more popularized by Gayatri Spivak, who used it in the postcolonial context in her works 'Can the Subaltern Speak' (Mambrol, 2016, p. 2). The main focus of Spivak was to articulate the voice of the middle-class against their colonial rulers. She felt that they had a right to air their views and not necessarily spoken for by their colonial masters. In doing so, she criticized the discourses initiative by the colonial powers that claimed to magnify the voice of the

subaltern. Instead, she revealed their efforts as hypocritical and only served to further marginalize these people and cause further oppression.

2.3.2. Mimicry

This concept of active criticism incorporated the use of mockery and menace to accomplish its desired output. The idea was to infiltrate the relationship that existed between the colonial masters and their subjects. The subjects mimicked the behavior of their colonial masters, such as their mode of dressing, their language, cultural tendencies, and so on. This served to mock their masters and showed active defiance. Homi Bhabha backed up who described mimicry as displaying the colonial master "as almost the same, but not quite." The concept relied on the uncertainty of colonial rule and authority over their subjects. The critics knew all too well that the colonial master could not fully control the behavior of their subjects, and they took advantage of this (Mambrol, 2016, p. 4).

2.3.3. Appropriation of Colonial Languages

The postcolonial writers emerged in questioning the authority of their masters over them and their nations. They, for example, used the language of their masters as an essential weapon against them. They achieved this by writing novels, poems, and such literacy forms in the language of their colonial masters, only with a careful mix of their local dialect. The pieces had several phrases in the native dialect that made them look more spoken than written.

In essence, they used the language as a weapon to challenge their colonial masters. This is evident in the works of several writers, especially from Africa, including Chinua Achebe, who incorporated Igbo proverbs and vocabularies in his works like 'Arrow of God'. Another writer well known for this concept of criticism is Marlon James, who used the Jamaica dialect along with English in his work *The Book of Night Women*:

She not black, she mulatto. Mulatto, mulatto, mulatto. Maybe she be family to both and to hurt white man just as bad as hurting black man..... Maybe if she start to think that she not black or white, then she won't have to care about neither man's affairs. Maybe if she don't care what other people think she be and start think about what she think she be, maybe she can rise over backra and nigger business, since neither ever mean her any good. Since the blood that run through her both black and white, maybe she be her own thing. But what thing she be?"(James, 2010).

2.3.4. Metanarrative

The metanarrative was essentially made-up stories that the European nation told their subjects to obtain permission to rule them. The stories mainly focused on the theme that the Europeans were superior to their issues on earth. They, therefore, felt justified to rule over others without questioning from the subjects. The attitude was they were doing the other nations a favor by enlightening them and, in the process, also forming civilizations within their countries.

The postcolonial writers saw behind the hypocritical nature of their masters and used their works to counter the colonial stories. They would come up with an alternative of the story in which the Europeans were not superior but had their shortcomings. There are several alternatives to this metanarrative, and an example is an active criticism delivered by J.M. Coetzee in his novel *Age of Iron*:

“You told me,” I said, “that I should turn this house into a boarding house for students. Well, there are better things I could do with it. I could turn it into a haven for beggars. I could run a soup kitchen and a dormitory. But I don’t. Why not? Because the spirit of charity has perished in this country. Because those who accept charity despise it, while those who give with a despairing heart. What is the point of charity when it does not go from heart to heart? What do you think charity is? Soup? Money? Charity: from the Latin word for the heart. It is as hard to receive as to give. It takes as much effort. I wish you would learn that. I wish you would learn something instead of just lying around” (Coetzee, 1990).

2.3.5. Colonial Discourse

The colonial discourse concept is closely linked with the metanarrative concept. The only difference is that while metanarrative focused on one story told by European powers, colonial discourse focused on the several statements, opinions, beliefs, and narratives the colonial powers told their subjects. The colonial discourse tried to paint the subjects as savages, uncivilized, servants, and unlearned. On the other hand, they depicted colonial masters as benevolent and civilized.

Therefore, these discourses became an essential part of the colonial process as they served to justify the whole process. The postcolonial writers took advantage of the fact that these discourses were not actually, and they also knew the exploitative nature of their masters. The colonial discourse was actively presented in Conrad's work *Heart of Darkness* that was criticized by Chinua Achebe, who felt the book portrayed Africans in a stereotypical way (Chousen, 2016, p. 3).

2.3.6. Valorization of Cultural Identity

The colonial masters wanted their subjects to believe that their tradition was superior, and that is why they were granted the privilege to rule over others. Therefore, the European powers promoted their own culture to their subjects, expecting them to lose theirs. Most of the issues did not take this well and defied the expectations of their masters. The postcolonial writers express the views of the defiant lot in their poems, plays, and stories. They try to promote and champion their own beliefs, culture, and traditions. The valorization of cultural identity can also be seen in the literary style adopted by the writers. The Africans, for example, have most of their literary work done in the form of a dialogue or an oral piece. The reason is that Africans had most of their traditions, stories, and poems done in oral literature.

However, “the struggle of colonized people to have the power can be read as a decolonization struggle. In order to have the keys of bakkie and the gun, the colonized people either take them without the consent of the colonizers or they commit a theft”(Kızıldağ & Başak, 2015).

2.3.7. Colonialism

The colonization process had a nasty impact on the subjects during and even after their colonial masters left. The colonial period was a challenging and trying moment for all the subjects of the European colonial powers. The colonialists had turned free men into slaves, taken over their families and homes, ruled over them with an iron hand, and presented themselves as superior to them. They, therefore, displaced the indigenous languages with their indigenous religion with Christianity and indigenous culture with the western culture.

Having undergone such cruelty, postcolonial writers articulated their view on colonization and the impact it has had on their lives. They express their bitterness, sorrow, and loss in their account as they encounter the European nations. The writers create awareness about the state of colonialism, informing their colleagues that the effects of colonialism are still with them. They ridicule colonialism by unmasking the European nations' real intentions and showing the brutality exercised on their subjects to achieve their desires. The effects of colonialism are still being felt worldwide, reminding everyone how inhumane colonialization was.

In his book, *July's People* (1982), Gordimer describe the psychological state of the people who lose their power. “Those people become miserable and they are right to fear of losing the power since it gives them the opportunity to do whatever they want” (Kızıldağ & Başak, 2015).

2.3.8. Neo-colonialism

The phrase neo-colonialism refers to the formal modern form of colonization that is going on across the globe. This is expressed in the economic dominance and several forms of financial exploitation of the Third World countries by European imperial nations. Though the Third World countries are politically free, specific systems tie them back to their colonial masters. The forms of government, education system, and dressing styles that the countries use was established by their colonial masters hence borrow heavily from their traditions and beliefs.

The colonial masters, therefore, can be seen as still indirectly influencing the way of life of their subjects several decades after independence (Mambrol, 2021, p. 2). Neo-colonialism is not a result of government interventions only; the activities of politicians, generals, bankers, and CEOs greatly influence the process as well. In many cases, the enactment of international aid and such initiatives are aligned with economic policies that disable the economies of Third World countries.

2.4. Natural Identity

2.4.1. Nation

The postcolonial writers were very aware of their role in the nation-building process and documented the essential information required. The nation-building process can be viewed as several initiatives by nations to erase the colonial past. Therefore, they show active resistance to Western influence and despise the notion that they are primitive, demonic, and inferior to their colonial masters (Mambrol, 2021, p. 4).

They work on their pre-colonial history, redefining their nation by rediscovering their cultures, traditions, and beliefs. The process of building the nation is often influenced by western policies represented in neo-colonialism. Therefore, the literature notes the new process of postcolonialism that excludes Third World countries, hence marginalizing them in the process. Thus, to promote nationality within their respective countries, the writers emphasized the cultural identity of their nations, spirituality, and religion.

2.4.2. Natural Identity in African Postcolonial Literature (Poetry)

The African-American literature contained an elaborate depiction of the relationship between the various writers and their land and believed to be their ancestral land. The literature and poems

cover a range of cultures and languages in the colonial context of the different nations in the continent of Africa. The main contributors of the African literature were mainly the Francophone, the South African traditions and the Anglophone (Mambrol, 2021, p. 5).

In the South African literature, the concentration is given to the Apartheid regime used by the colonial masters to inflict severe levels of racial discrimination on the Africans living there. On the other hand, the Francophone literature is mainly concerned with championing the traditions, values, beliefs, and culture of the Africans to create a distinctive African identity. On the other hand, the Anglophone literature handles the confrontation between the traditional and western culture, placing the African struggle over the western political and economic exploitation.

The Francophone literature was the first statement against colonization and sow seeds of nationality in Africa. The initiative was delivered in the transnational literary movement, Negritude of the 1930s. The original writer of the literary piece is still incognito, but the text is greatly linked with president Leopold Sedar Senghor, a Senegalese poet (Mambrol, 2021, p. 5). The Negritude rallied writers from the French Caribbean and sub-Saharan Africa, bringing them together to take a stand against the nasty impacts of colonialism on their nations. The literary movement was based on restoring pride to the black Africans, enabling them to celebrate their countries' sensual and emotional nature instead of the European nationalism that was being forced on them. It mainly emphasized embracing the African culture, traditions and beliefs.

The Negritude was used to set the stable foundations on which future and further national identities would be established. The claims to embrace the African culture over the western European culture ensured that the African people remained conscious of their original native nationality. In *The Wretched of the Earth*, Frantz Fanon proved this idea as the Negritude is depicted as the crucial step in developing a nationalist (Iep.utm, 2017, p. 2). Fanon discussed more on the concept of nationalism by identifying three stages in which an African had to go through to attain national consciousness. The first stage saw the native intellectual being swayed by the culture of the European master. The native therefore tried to emulate the culture of the colonizer in a process referred to as assimilation. The assimilation process involved the natives abandoning their religion, culture, naming system and replacing them with those of the colonial master. According to Fanon, he claimed that: “Decolonization, which sets out to change the order of the world, is, obviously, a program of complete disorder.” (Fanon, 1963, p. 36).

The assimilation process was challenging and unpractical as the native intellectual would not fully attain the status of their colonial masters. As much as they tried to be whites to the best of their abilities, the colonial masters would not treat them as equals. This was the second stage of the process. Having faced defeat, the native would return to their cultural practices with renewed energy. This was the third stage of the process and involved the natives romanticizing their tradition and being utterly opposed to the culture of their colonial masters. They, therefore, developed anticolonial ideologies and began to battle the colonial regime that was oppressing them. The colonized people demand that power from the colonizers to deliver them voluntarily but the colonizers reject. Yet, the colonized people are so decisive to have the power and they have it without the consent of the colonizers.

The Africans also found another essential element of celebrating their culture to ensure that the spirit of nationalism stayed alive even during the colonial period. They achieved this by critically adopting several tales from their oral tradition into literary poems, stories and songs. The most vibrant example of such a literary piece in Anglophone Africa is 'The Palm Wine Drinkard' by Amos Tutuola of 1952 (Mambrol, 2021, p. 5).

On the other hand, the Francophone African writing from the 1950s and 1960s focused more on autobiographical fiction, with writers producing exemplary pieces recognized worldwide to date. A typical example of such a text is Chinua Achebe's book, *Things Fall Apart*. In this book he demonstrates that Anglophone take on the colonial form of education and the challenges that resulted from colonization, especially on the Africans. He also tried to explore the idea of the resultant community that would emerge from the encounter between the French in West Africa and the native Africans. From 1970 and the rest of the Postcolonial period, the main grievances articulated by the African writers included the widespread poverty in their nations, the oppressive regimes, ethnic tensions among themselves and the neo-colonialism aspect being slowly developed.

2.4.3. Natural Identity in India Postcolonial Literature (Poetry)

The pre-colonial period in India was marked by diverse cultures, religions and languages, resulting from the numerous people who lived in India. Therefore, the diverse nature of the country meant that the inhabitants were highly divided in various ways. The colonial powers took advantage of this factor and forcefully ruled over the Indian people. They argued that the people

were too divided to rule themselves and required a master to rule on their behalf. It is for this reason also that the colonial regime would eventually fall. The Indians realized the need for nationality years after the colonial powers invaded their country. Therefore, the various writers of literature in the country began to tackle the issue of nationality in their writings and poetical works to create awareness.

The intervention of the Indian writers was so intense that by the late 1930s, literature had formed a crucial aspect of the nationalist movement in the country. The literature covered the country's political framework even after colonization, following up on the political leadership under the Indian National Congress. Other writers went even a step further to question which was the best path for the future of India. This is evident in writers like Premchand, a Hindi novelist (Anjaria, 2013, p. 2). He wrote stories that addressed the issue of rural-urban politics. In his novels, he satirized the development of urban cities by the politicians at the expense of the rural people creating a significant economic gap between the urban elite and the poor people from rural settings. Therefore, the patriotic writings of the various writers served as a manifestation of nationalist motives that rallied the people against the foreign invasion that began in the middle of the 20th century.

The Indian writers began promoting nationalism in their country in the year 1857 during a great revolt. However, the roots of their works can be dated back to 1835 when Kylas Chunder Dutt and Shoshee Chunder Dutt wrote *A Journal of Forty-Eight Hours of the Year 1945* and *The Republic Orissa*, respectively. The two writers wrote about a future in which the Indian people would grow restless of the imperial regime and revolt against them. They both looked at the matter as an inevitable future occurrence and felt obliged to prepare their people for such times (Shaibaba, 2013, p. 8).

The writers described the white colonialists as ruthless in their rule over them. The imperialists had colonized the Indians for several years, and they were about to reach the peak of their tolerance. The Indians of the metropolis were the ones primarily grievous about the oppression. Therefore, such writings were meant to alert the other Indians who were a bit timid to prepare for resistance. The British imperialist did not account for age or sex while dealing severe cruelty to the Indians; they also began to feel obliged to return the favor.

From the onset of the nationalism idea sown by the two writers, other writers began tackling the issue from different country regions. From 1838 through 1894, the writer Bankim Chandra

Chatterjee wrote widely on the Indian religion and secular nationalism. He argued that the ideas of western nationalism were in line with the spiritual values the Indian nationalism upheld. He, therefore, used the religion of the Indians to spark some form of nationalist unity. In 1822 he wrote his novel *Ananda Math: The Abbey of Bliss* in which he discussed the Sannyasi Rebellion of the late 18th century (Shaibaba, 2013, p. 10). He would not hold back his ideas, and in the novel, he stirred people to go the extra mile of sacrificing their lives to endure the struggle for independence was achieved. The colonial regime could no longer bear his ideas, and the novel was banned.

The Indian English Literature of the late 20th century still focused on 1857, emphasizing how important these events were in their nation. Therefore, several writers began writing several articles, poems, and songs, focusing on the 1857 war. The writers intended to paint the British colonialists according to the cruelty and injustice they showed the Indian people. *The Devil's Wind* of 1972 by Manohar Malgonkar gave a first-person account of Nana Sahib and his role in the revolt of 1857. The novel narrates how the British imperials were brutal and inhumane while dealing with the Indians (Davies, 2012, p. 29).

Another book that handled the cruelty of the colonial officers in India is *The Last Mughal* of 2006, written by William Dalrymple. The book unmasked the face of imperialism and documented the true nature of the British colonialists. In the book, he writes on how the British imperialists murdered all the sons Zafar and even how they destroyed the cherished monuments in Delhi and other big cities in the country. By writing about the events of 1857, the writers stood to remind their fellow Indians of the barbaric and cruel leadership of the British that nearly crippled their culture for good. They, therefore, rallied their fellow Indians against the common enemy.

In India, the writers' contributions were so significant that most of their works revolutionized various aspects of their lives to date. The most famous nationalistic literary works include *Anand Math* by Bankim Chandra Chatterjee. In his novel, he composed the song "Vande Mataram", which has been excerpted and used as the country's national song. Therefore, the contributions of Bankim are still felt in the country, and his literary works are greatly appreciated. In the novel, he also challenged the concept of colonization and made it possible for other writers in India to carry on with such writings.

The role played by literature in accounting for the colonial regime in the various part of the world can therefore be viewed in three crucial aspects. The first aspect is exile literature and the Postcolonial theory. The source of exile literature can be traced to the interaction of different cultures after a new culture moves into a nation. The impact of such interactions is the resultant of multiculturalism and the concept of hybridity. The main characteristics of the exile literature include displacement, multicultural identities, utopia, hybridity and race. On the other hand, the main concepts in the Postcolonial theory include subaltern, mimicry, colonization, appropriation of the colonial language, metanarrative, and valorization of cultural identity and nation.

The idea of the nation brings about the third aspect, nationality and the role various writers played in the nationalization process in their country. The two-case study of such countries looked into are the several colonies in West Africa and India. The concept of exile can be seen in these forms of literature as they all address the concept of 'disruption'. The invasion of colonial powers into their nations scattered the people and families resulting in multiple forms of disruptions, including: cultural disruption, religious disruption and even the displacement of several communities as they fled for their lives.

CHAPTER THREE
PANEGYRIC OF THE BIRTH LAND
INEVITABLE MEMORIES AND REBELLION AGAINST EVIL AXIS

3.1. Thomas Hood

Thomas Hood (1799-1845) was a British poet who was present during the colonialism period. He contributed to the literary works through his creative poets reflecting the prehistoric period. He was a poet who did not receive much recognition until his death when people recognized his various works. At the same time, he was devoted to creating poetry that told the story of his exile past and how it identified with his natural identity. Consequently, he was a recognized exile poet who followed the social, cultural, and psychological motivations when he was writing his past (Sherman, 1999). Thomas hood was born and raised in a family that embraced publishing and bookselling; therefore, he developed an interest in authorship while still young. In Poultry in London, Hood's father ran a business more inclined to publish and sell books. At the same time, the Hood would help his family in their business and later proceed to the school where he began his authorship career. At Dr. Wanostrucht's School in Clapham, he developed an interest in learning about the literary works that gave him the skills to kick-start the authorship career and the developmental strategies. Authorship is a journey that requires connection to the academic words that connect well with the transformed message. While in school, Hood had great experiences with his peers, who made it easy to learn the literature. Western literature relates to the European culture and the issues important to the Europeans.

At the same time, the literature was accessible for Hood to capture since he had deep roots in Europe and he got nurturing from his father. Joining school allowed him to learn the literature he required in his authorship career. There were a lot of opportunities in understanding the literary works he was supposed to have before he got into the actual occupation. Understanding what he needed to acquire, gave him the drive to pursue an authorship and poetry career. At the same time, there were worries about how much time he would train before being ready to face the job (Edgecombe, 2009). More concerns about getting inadequate early training that could eventually impact his career. Being prepared for the authorship career required him to demonstrate the urge to develop technical skills that would guide him through with the creation. Refining the literary sense was very important for Hood since this would suggest the onset of the career in

professional guiding. Also, the educational influences were significant for the job since they defined his role as an author. However, there was a conflict of the education's impact on being a professional author or manipulating his input on education. Understanding the contributions that educations would bring to the literary career of Hood made sure he made the right choices when sinking deep into authorship and poetry. Therefore, having a background shaped by authorship gave him guidance on what he wanted to pursue as a career (Armour & Howes, 2019, p. 263). At the same time, individual obligation towards academic development kick-started at school. He could engage with literature and understand the technics he needed to have while in the authorship career. Therefore, the career and skills of Thomas Hood were nurtured from a young age, and his contribution towards exile poetry was cultivated by the experiences he had growing up amongst the literary professionals.

On the other hand, the birth land of Thomas Hood was a significant contribution towards the efforts he played as a poet. While in Poultry, London, he had much exposure to literary works and the impact of the education he had contributed in cultivating his career as a poet. In his works, it is clear that he draws excellent memories of the upbringing he had as a child. The family business contributed to the soft skills he required as an author. Moreover, the memories of his birth land cultivated towards the introduction of European literature that was an integral part of his creation. At the same time, he was a victim of Exile, more so after his father died in 1811. He lived in a Counting house, but he was forced to move since he developed an illness that required the attention of his relative who was living in Dundee, Scotland. Therefore, he saw himself move around a lot since he did not grow in the Poultry, where his father initially lived as a bookseller (Hood, 2020). However, after his recovery, he moved back to London, where he worked as an engraver. Therefore, his early stages of life were filled with a lot of relocation, and this was not a movement that he intended to have since his illness circumstance and the work demands made him have to move to the place he was moving around too.

The foundation of poetry was heavily inclined towards the associations he had during the initial stages of his career. Marriage was a huge step in his life that made him meet a family that contributed to his career's onset. He married Jane Reynolds, who gave him access to her brother, who allowed him to depict the working conditions when creating the poems. Hood has the decision obligations to make sure his career is headed in the right direction. At the same time, Hood's engagement with the brother-in-law made sure they made several publications (Najaraian,

2018, pp. 87-90). His traveling did not stop since he could tour Europe, which landed them in Belgium, where he settled with his family. The traveler made him focus on creating more poetic works through the motivation he got from the transit (Lane, 1971). Therefore, the Exile came through his travels and loads of memories since he commenced his career. At the same time, Hood had several opportunities that came his way, mainly due to the series of sicknesses he had and, this landed him in getting grants such as the Royal Literary Fund. His poetic career was also promoted by introducing the magazine publications since he was featured in several magazines. For instance, *The London Magazine* featured him as a contributor to the publications featured in these magazines. Therefore his poetry journey was greatly influenced by the associations and the memories he had about his life journey.

3.1.1. Philosophy and Technics of Hood

Thomas Hood was very critical in developing his poetry since this made his audience resonate more with him. He drew great inspirations from the world around him, which gave him insights into how his poems would look like. At the same time, he drew his ideas from the people he worked with and the professional relationships he held. Following his life history, he is connected more with London since this was his birthplace, and he later lived there with his family. Considering his relationship with his home, he had a lot narrate, and he used literary skills to demonstrate the memories he held dear to his heart. At the same time, there was a connection towards the educational background, he got from this influenced how he related to people (Najarian, 2018, p. 88). On the other hand, Hood focused more on his past since he valued the journey he had come, and he used that as an inspiration towards the pieces of work he was working on. Therefore, reading the poems by Thomas Hood, it was easy to relate to whatever was happening around his life.

Thomas Hood embraced his culture and language, making sure he incorporated his birth land. In most cases, people lose the significance of the birth land, especially when one is in Exile, but Hood ensured he maintained its importance. His writing style connected to how culture and national identity influence the world effects. At the same time, Hood was careful not to include the desired approaches since many things have not accepted the desired machination. In exile poetry, Hood has embraced his journey and used some of his insights from the trip to get ideas about his poem. For instance, he mentioned, "I fancy the white cliffs", indicating he got great

inspiration from things around him. During his navigation from one place to another, he explored nature, which made him think about the literary words he could use in his piece:

The wind that I sigh to
Will visit thy trees.

In the line, "The wind that I sigh to", he connects his anticipation to nature and demonstrates how he misses his birth land. At the same time, he looks at the words that could best fit his description, and he uses literature that is easy to relate to. Society identifies with the clouds and the wind and, this defines his unique attribution to the phrases he used during his poetic journey. He had figured out the relevance of literature in his poems and figured out the essential add-ons for proper demonstration of culture and national identity. Therefore, his creativity was superior, which created a strong connection with the message he wanted to pass across.

London was a city Hood admired a lot since it was a place where he held the legacy with much pride. At the same time, he described many important features about London that led to its recognition as a great city. The description of his city was essential since it gave him a chance to identify with what mattered the most in terms of personal identity:

The ship that it hastens
Thy ports will contain,
But me!—I must never
See England again!

London was a great piece of identity, and his poem brought out the features that made London such an admirable city. Therefore, history was critical for Hood and valued London's milestone to be the most fantastic city globally. He connected more with London's opportunities in his literary profession, thus creating a niche for him to implement the change. His life's exile nature did not divert a lot from London since he retrieved his footsteps and found a way to live in London. Life's circumstances drew him close to the world, which ensured many considerations connected the relevant approaches. Thus, Migration was a technique that Hood used to formulate some aesthetic poetry pieces. A combination of Migration and the lessons he learned along the way made his poem extravagant since they demonstrated meaningful his journey way in his career.

Moreover, talent was something he could not hold back when discussing his literary career. He was a talented person who was nurtured since he was young since his father had the bookselling business, thus making sure he understood the publication technique. His later father

had a significant contribution to his life, which was huge, mainly on literature. Talent and interest went hand in hand since Thomas Hood embraced his connections towards his developmental journey (Hood, 2020). Hood built many literary relationships that saw him develop as an author. He had an interest in learning, which contributed to his career development. When he was ill and stayed with his father's family in Dundee, he had a great interest in reading, which topped up to the literature he was learning. He was described as an indiscriminate reader who read a series of books and articles that gave him insight into the European Literature style. This was reflected in his authorship journey since he used the skills acquired from the books he read. The desire to learn new skills allowed him to deliver the best ideas and publish political and magazine articles. Therefore, the poetic techniques were drawn from his talent and the desire to learn and read literary materials.

Thomas Hood developed a philosophy of self-evaluation that showed him criticizing his writings, even before he could publish them. He had the habit of printing out his work characters and later evaluating their depicting message. The critic helped him understand his work more, which showed his intentionality in creating work relevant to the articulation of memories. He took his time while he was in the realm of creating since he had a chance to reveal the central theme he wanted to pass across in his poem (Lodge, 2016). Consequently, he understood his peculiarities that later contributed to understanding how the audience would perceive his poems. Hood believed that print gave the literary work some relevance, which made sure he contributed effectively towards the actualization of his idea. His desire for self-critics and appreciating a literary work involved him in engraving work, which gave him much satisfaction, and he became the best assistant in attaining the engraving work. He was greatly inclined towards engraving since it allowed him to reveal amusement of the impressionistic texts:

When the white cloud reclines
On the verge of the sea,
I fancy the white cliffs,
And dream upon thee...

The introduction of Hood into the literary society gave him a chance to nurture the talent he had and introduce new skills in the industry. However, consistent learning was critical for Hood since it ensured he had relevance to what he was learning. Hood had many opportunities in the literary society that made him grow in his authorship career. He also interacted with many people in the poetic industry, which gave him a self-development platform. He had the intention to grow

since he consistently reads books and learned the literacy skills that could later reflect on some of the poems he wrote in his career. Focusing on his influence, he embraced every opportunity, even during his lowest moment since he constantly learned how to improve his poetic skills (Bradsaw, 2018, pp. 135). The philosophy of poetry revolved around creating and being more creative to publish relevant poems to the target audience. At the same time, constant publications also played a role in making him a great poet. Therefore, "The Exile" was carefully articulated, and it embraced the use of many literary elements that made it relevant to the journey he had undergone in life:

There's many that weep there,
But one weeps alone,
For the tears that are falling
So far from her own;
So far from thy own, love,
We know not our pain;
If death is between us,
Or only the main.

3.1.2. Use of the Postcolonial Theory

The postcolonial times affected the estranged poet since he influenced the development of his piece. Looking at the life journey of Thomas Hood, he did not have a smooth journey, and this was reflected in the various happenings of his life. Europe was a stronghold of the colonial powers, and it had several effects on the well-being of people (White, 2021, pp. 27). Postcolonial time presented many challenges that revealed the colonial power's intentions for human nature. The postcolonial literary theory draws back to analyzing culture and society in conjunction with the literature and how the postcolonial era affected third-world countries. During the colonial period, there were ugly results since the colonies had to undergo the price of being a small country. The postcolonial time is crucial since it reflected the reconstitution of the native society. "The Exile" denotes "The ship that it hastens", a demonstration of activities during the postcolonial time. The society had a tun or events, and the colonial power had relaxed their ability to rule the poor colonies. However, there were still people struggling with their identity and cultural aspiration. The aftermath was not very friendly, and the weak links had the price to pay.

"The Exile" is a crafter poem to demonstrate the memories of how life was in the past. Showing how important the memories are today since the past cannot be relived. Thomas Hood

was a man who underwent much grief since he witnessed death on several occasions, more so the death of his parents. End connects well with post-colonialism theory since the aftermath of colonialism was heavy with the memories of these two who experienced this era. A hood is an estranged poet, he lived during the postcolonial times, which affected how well he related to the influence of life (Lodge, 2016). Therefore, postcolonial effects were fresh on the poet's life, and it made him reflect on the issues that had struck his life hard.

In his poem, Hood talked about the vision of living in England, demonstrating the national identity he had while creating the poem. At the same time, there were many connections towards the essential attributes of the significant life approaches. National identity is very substantial in the literary journey of Thomas Hood since he talked with pride about London. He used spectacular words to describe how important London is and how he takes pride in being born in such a fantastic city. At the same time, the poet demonstrates the country's importance in his poem since he mentions England explicitly as he talks about his memories.

"The Exile" is the nostalgia of Thomas Hood since it talks more about the important happenings of his life. There are many descriptions of the past and how he dreads living in that past. He writes, "For the tears that are falling, so far from her own" this demonstrates his anticipation for his birth land:

There's many that weep there,
But one weeps alone,
For the tears that are falling
So far from her own;
So far from thy own, love...

At the same time, the author reveals his intentions towards understanding how well they will show the instances of life. Therefore, many important considerations have demanded the strategic importation of the services required for life. The Exile demonstrated a lot about pain and how Hood could take back the sweet memories to get rid of the pain he experiences:

So far from thy own, love,
We know not our pain...

The poem also shows hope's message when he describes the fading sky (Gray, 2020, pp. 178):

When the white cloud reclines
On the verge of the sea,
I fancy the white cliffs,
And dream upon thee..

Therefore, the post-colonialism era is critical towards the development of the poem and how well it relates to the strategies of life. At the same time, there are significant contributions towards how well the critical suspensions attract the literary world. The imagination of the past and the reflection of the present connects well throughout the poem and, the audience can feel the sweet history that was snatched from the poet (Creese, 2020, pp. 50).

The poet in these lines, is very symbolic in describing how important the past is to him. Flashing back to the loss he had and the sickness that was almost taken away his literary career made him focus more on retelling the pain he has and how he dreads to bring back those happy times. Therefore, the postcolonial era has been an impactful moment for Hood since it connected with how he related to his past:

And dream upon thee;
But the cloud spreads its wings
To the blue heav'n and flies.
We never shall meet, love,
Except in the skies!

3.1.3. The Effects of the Exile Impact on the Poet

Thomas Hood is considered an estranged poet since he had relationships with the Exile from his birth land. There was a series in his life when he moved around a lot, which affected his settling down. His birth land was Poultry, but he later settled in Belgium with his wife and family. The revolving he underwent connected to his exile poetry since every relocation he had demonstrated some vital influence on poetry (Schoenfield, 2014, p. 337). At the same time, he explained natural identity since he still settled in England despite his movement. He mentions England in his poem, demonstrating his national identity, "I must never see England again!" In addition, the exile experience was affirmed in the poem through the references the poet made about the European land. He also took trouble understanding the European Literature that shaped the outline he used in his poetry. Learning and quoting his birth land demonstrated the pride he had about his origin, and this went on to write a poem that resonated with the place. Also, every journey he took gave him insights into the poem he wanted to write. For instance, he wrote a

poem after transitioning to his settlement point in Belgium, which connected more with what he was experiencing:

The swallow with summer
Will wing o'er the seas,
The wind that I sigh to
Will visit thy trees.
The ship that it hastens
Thy ports will contain,
But me!—I must never
See England again!

Exile is an essential component of poetry, and it impacts how well the audience relates to the content being delivered on the piece. Understanding the urge to match the interest if the poet does not undermine the intended theme's good consolation. The theme of Exile is evident since the poet seems to flashback on how life would be if he did not have to undergo his past (Erchinger, 2013, pp. 419). Moreover, the theme of post-colonialism also comes out clear on the essential attributes towards life. Exile methods of communication are revealed through works of poetry. The communication patterns vary depending on the estranged poet and their experiences through their journey (Stewart, 2018, pp. 162). For instance, Hood draws his exile communication to his interactions throughout the exile journey. H also did much reading, and his works of poetry reveal much creativity in utilizing European Literature. At the same time, the communities and the cultures he has to interact with affected how he transitioned his poetry career.

3.1.4. Role of Social, Cultural, and Psychological Factors

During the post-colonial period, the poets faced many environmental factors that affected their content. The social, cultural, and psychological factors were heavy on the poets since their creative power was determined by interacting well with society. Thomas Hood was a poet heavily affected by the social, cultural, and psychological factors since he embraced using observations to make his poetry work. The literary process is the result of the poets' social influences, which affect the patterns of their poetry pieces (Mehraban et al., 2012, p. 2). Naturally, the poet takes the consequences of society into his mode of writing since this is the platform he interacts with the most. The literary content and structure all come from academic organizations since it influences how well people will impact their ideologies in writing (Pinsky, 2021). Combining the ideas gathered in the literary society helps the poets understand what they need to incorporate in their aesthetic pieces.

The social and cultural factors impose many contributions towards the poet's work. At the same time, there is a need to understand the imagination, linguistic, and thought processes triggered by society. Moreover, the attitude of poet Hood reflects how the literary work belongs to his country. Hood was from London and, his birth land had a significant impact on the results of the poetry he worked on since he got various motivations from his native ground. Not to mention the movement he underwent in his early stages of life around Europe, the transition imposed many thoughts since he was able to see and interact with many social elements that triggered the thought process of poetry. According to Mehraban et al, (2012), being a poet has to connect with society since this is the entity that builds literary contributions an individual tends to have. The community gave Hood a platform for growth and the support system he needed to grow his authorship career. Poets need a support system to help them navigate their poetry careers.

On the other hand, the poets have aspects of social control when they venture into the poetry industry. Society has some guidelines applicable to the poet since society defines the message they will communicate at the end. There are social groups the poet was involved in that contributed to the literary world (Mehraban et al., 2012, p. 2). The authors he collaborated with helping him nurture the authorship spirit that contributed to publishing several poetry pieces and magazine articles. The activity of Hood gave him social presence and, this translated to him being a great author since he could relate with the people in the society. Also, the poets can change their interests and preferences in the social setup, thus contributing to different poetic styles that still bring relevance to the colonial regime. There is a social group in every period to support the author's aspirations toward poetry.

Poetry has a social purpose since several activities in the colonial regime promote effective social engagement through poetry. Poetry brings many teachings to society, making poetry an essential contribution. The human activities in the community are incorporated into the poetic pieces since it helps the poet resonate more with the societal activities (Burt et al., 2021). In most cases, Hood demonstrated his writing skills by first understanding society and giving in to the demands. Therefore, Hood had a chance to show the loyalty of his land through the several mentions he did in his poem. However, evil machination was a theme that arose through the poem's formulation, which made sure that individuals had the chance to deliver the best services to the workers. Hood mentions that "We never shall meet, love, except in the skies!" This

indicates that he had realized that exile machination exists and times cannot get controlled. Hood suffered psychological torture in his developmental stages since he had to deal with grief and the suffering of illness. The two tragic experiences he had in his life made him rebel against the evil machination.

Most importantly, the instances of life contributed to the continuous relations to the birth land and the aspiration to change the evils that had happened in his life (Burt et al., 2021). In his poem, "The Exile", Hood tries to restore the past and make the future most admirable. In the poem, he looks anticipatory since he was interested in bringing the past and restoring good memories taken away by the evil machination. Therefore, the social, cultural, and psychological factors contributed to the loyalty to Hood's land and the rebellion he got about the evil scheme.

3.1.5. Expatriate Poetry and Natural Identity

During colonial times, many writers sought refuge in Europe, making those expatriates long. The self-exiled artists sought to find relevance in Europe by creating their pieces despite their situation. Therefore, being self-exiled led to the creation of many poems related to the exile journey they had undergone. Thomas Hood was among the poets who experienced self-exile, which promoted significant additions to his works of literature (Haralson, 2015). Being in Exile brings forth many memories and ideas that later relate to many inputs reflected by the significance of poetry. Expatriate poetry has thus impacted the poets' contributions to the literary world. Their thoughts and ideas are governed by what they experienced, and this relates to the literary words they use while describing their circumstances. Thomas Hood had much thought, so his exile journey made him publish several poems related to the trip.

Expatriate poetry contributes to the poets' structure while publishing their pieces. The expatriate poets tend to get affected by the culture and norms of the land they choose to settle in. Therefore, they tend to adapt to the literature and values of the place. For instance, Thomas Hood was raised in London, so he had to learn the European Literature that later took control of the format he used while writing the many poems he published. Therefore, the expatriate poets had to adjust to the society they were integrated into this gave them an avenue to develop lyrics that could easily connect with the audience (Haralson, 2015). In most cases, there are needed commitments and the organization of the operational strategies required. At the same time, there are influences that people will deliver within the stipulated approaches to life.

On the other hand, expatriate poetry allows the poets to demonstrate the urge for proper utilization of styles and structures that relate well with the loyalty to their land. Most expatriate poets had the chance to reflect on their birth land and draw significant memories from those lands (Jamian, 2019, p. 72). Expatriate poets show national unity since they resonate more with their origins, Hood writes, "...So far from thy own, love..." Most importantly, expatriate poetry allows the unity of like-minded people who can share their experiences, thus impacting the normal functioning of the services. The communication enhanced through the expatriate movement makes it easy to create poems that tell the story of the Exile and how the poet relates with the experiences they had. Being an expatriate made sure he had a chance to explore new things that would enhance his career. At the same time, he learned communication that was critical for his progress as a poet. Communication was a critical inclusion since it attracted how the audience perceived the poem's message. At the same time, literature was the most critical perspective since it attributed to understanding the content being passed across. Therefore, expatriate communication and literature were very important for the poetic career:

So far from her own;
So far from thy own, love,
We know not our pain;
If death is between us,
Or only the main.

3.2. Ernest Christopher Dowson

Ernest Christopher Dowson (1867-1900) in Exile has richly incorporated literary words that help understand the need to include the desired outcome (Dowson, 1998). Throughout rich history, European literature has been evident in the description of prehistoric times. The European prehistoric was literary influenced by western literature, and poets incorporated these academic words. Despite the use of in-depth literature on Dawson's poetry, the social, political, and psychological background had a contribution to the development of 'Exile.' The relationship Dawson had with his work demonstrated a deeper connection to his attitudes and the literary style of writing his pieces. At the same time, the use of literature by Dawson was very diverse in terms of using literature, and he has been recognized for the rich use of poetic language that enriches the meaning to his works:

In music I have no consolation,
No roses are pale enough for me;

The sound of the waters of separation
Surpasseth roses and melody.

Ernest Dowson's past of excessive drinking, romantic entanglement, drug, and the relations he had with prostitutes got reflected more in his work even after his death. His upbringing was interesting, and it was reflected in his poetic career. He spent most of his time touring Europe with his parents during colonial times. At the same time, being uneducated did not limit him from getting insights from the Oxford greats reads (MacLeod, 2013). He did not have a formal education, but his participation in the great reads ensured he had the tips he required for the poetry career, he later ventured into (Alkalay-Guy, 1994, pp. 243- 244). Pursuing a literary career was an excellent motivation for Ernest since he spent most of his time at Oxford, and he nurtured his literature interest. The Rhymers club was one way of stimulating his literary career since he had the chance to connect with other like-minded people such as Arthur Symons, Lionel Johnson, Oscar Wilde, Aubrey Beardsley, and W. B. Yeats worked to create publications featured in magazines (MacLeod, 2013). At the same time, his love life greatly influenced him during his early stages since he got interested in waitress Adelaide. This matched his interest in religion and the conversion to Roman Catholicism.

Ernest Dowson's technique had been inclined to the decadent life from growing up and his inspirations from other literary professionals. Additionally, other literature, philosophies, and dialogues have been limited to his life during the decadent times (Alkalay-Guy, 1994, pp. 256-257). Also, Dowson did not use very sophisticated words when formulating his poems, thus making them easily understandable. The lyrics by Dowson depict a sorrowful past that did not have much hope (Weiner, 2006, pp. 481-482). In his text, he mentions, "In music, I have no consolation," this shows he had some sorrow. At the same time, the poems demonstrate the gory history that showed some color through fleeing. Therefore, settling does not bring much hope and peace; instead, fleeing had some bright colors attached. The theme of lost existence is evident in the poetry by Ernest Dowson since he demonstrates how the Exile seems to bring some restorations.

Dawson embraces the use of aesthetic techniques rather than impressionistic technique. His poems are drawn more on the observations, objectivity, and particularity, and they resonate more with the decant period and the avant-garde milieu. At the same time, he is recognized as a sensitive poet since he roots his writings back to the observations of the past, despite the fact that

he was not being on records about what he has been doing, the significance of his aesthetics in his work. He looked at the contexts of the world first before doing his writing, which created relevance in the work he was working on. Dawson embraces the aesthetic movement since poetry was linked more to social happening. In his writing, he has focused more on representing national identity, loyalty, and patriotism based on the rich background (Weiner, 2006, pp. 408-509). In this line, "Of the old memorial days," he demonstrates how he dreads the old moments in his birth land. Many things have existed in the symbolic representation of the social happening and the urge for the Exile. Dawson was more consistent in philosophical approaches towards life since he likened his surroundings and the past to the writings:

BY the sad waters of separation
Where we have wandered by diverse ways,
I have but the shadow and imitation
Of the old memorial days

Ernest Dowson had more profound knowledge about literature cultivated by his engagements in Oxford. Literature has been a significant influence on the work Dawson has published. He has been a great contributor in evaluating the need to implement the philosophy in history. The work "Exile" shows a connection to history and the relevance of the record in the present day. As Dowson was making the piece "Exile," he presented the urge to go back to the roots and how they connect towards the postcolonial connection to the literary world. The poetry by Ernest Dawson examines history by giving accounts of how important it is to communicate with the past. Reading the piece today, readers have a deeper understanding of the poet's patriotism and national identity. The poet's reflection with literary words demonstrates bringing relevance to today's world.

3.2.1. The Theory of Post-Colonialism

The European colonial rule impacted the world, mainly due to people's responses after colonialism. Literary writers picked up a few themes from the postcolonial era, making it possible for their generation to the spectacular pieces. The postcolonial era brought politics, aesthetics, and historical and social impact, mainly between the 18th and 20th centuries (Elam, 2019). There are different fundamental; changes that occur due to the effects of the postcolonial theory. Writers and poets embrace the history brought about by the theory, which influences their writing techniques. There are essential strategies that people can have when it comes to the

contradiction of the crucial aspects of life. Connecting European Literature and European history has been vital for poets like Dowson since they combine history with relevant literature. Consequently, the pieces produced following the postcolonial theory still get relevance decades later, even after the poet's death. Relevance is critical in the literary world since it reveals messages that narrate history in a way that is not sophisticated.

Ernest Dowson uses the postcolonial theory to help reflect on the memories he had in the past. The postcolonial theory is more of a reflection of things that happened and people's impact due to colonial rule. There were positives and some negatives of colonial times. These memories (in the next line) inspired Dowson to develop a piece that helped talk about the national identity and loyalty to the country. At the same time, the theory of evil which comes up since the postcolonial times did not have all reasonable times; there were instances when people suffered:

No man knoweth our desolation;
Memory pales of the old delight;
While the sad waters of separation
Bear us on to the ultimate night.

Dawson, who has lived in postcolonial times, could relate to 'Exile' that people were crying in their land. Patriotism is evident from the exile effects affect how people are told. For instance, in the first stanza of the poem 'Exile,' there are lots of issues that have been presented, and the poet brings them as memories. Moreover, the poet emphasizes the memories using the last line of the stanza. Therefore, the audience can relate to the memory and flashback theme the poet tried to bring across.

The colonial rule was evident in the 20th century, and it shaped how people related to each other due to the various happenings. The colonial rule saw the disruption of the political and social systems, therefore, altering the responses people have to the loyalty of their land and how it connects to the rebellion of the evil machination. Ernest Dowson reveals inevitable memories since they occur during very significant lifetimes. For instance, during the postcolonial era, many happenings in the European nations are worthily remembrance, and no matter how many years pass, people will still hold these memories dear to their hearts. Moreover, Dowson's poetry talks about the memories that had the sad part and how easy it is to remember these pasts. These memories hold hope since there is an aspect of remembrance. The political and aesthetic remembrance demonstrates the need for the global connection of what is happening in today's era (Elam, 2019). Dowson's poem reveals how the memories are deep since, today, people are still

experiencing the pain of the colonial times; therefore, “Exile” demonstrates the painful memories people still have about their past.

In conjunction with the nostalgia effect that the postcolonial theory brings, the understanding of the evil intrigue, there are essential considerations about how effective the demonstration of the desired outlook comes into play. Understanding history impacts how people read and comprehend texts, which contributes to how well people relate to their histories (Elam, 2019). The audience has created a deeper understanding of the critics Dowson demonstrates about history. According to the annals Ernest Dowson underwent, his loyalty to his land gets been shown as to how he resonates with his past and how he incorporates the audience towards understanding the urge history brought towards his writing and the choice of words.

The tragic generation is a theme that Dowson associates more with, especially in his writing. Dawson was known to have an aesthetic idea that remained a hope overwhelmed by the tragedy of poverty (Snodgrass, 1983). Therefore, the memories Dowson held revolved around the tragedy that occurred in his past that he could not realize the aesthetic future. The poverty, personal disaster, and immoderate lifestyle contributed to the greater good of the poem's historical contribution towards realizing the needs human beings have in terms of the necessary proposition. In the context of history, the work by Dowson demonstrates that dreams cannot co-exist with the tragic society (Snodgrass, 1983):

In music I have no consolation,
No roses are pale enough for me;
The sound of the waters of separation
Surpasseth roses and melody.

In these lines of his poem, Dawson explains that attainment of objectives disconnects with the tragic generation people is living in and this attracts the urge to understand how the sad history connects with the present occurrences. For instance, looking at the postcolonial times, there are lots of political, historical, and social differences, which relate to the tragic happenings of this era.

3.2.2. The Exile Impact on the Poetic Work

Understanding the exile individuals relates to the various happenings at their homes that cause them to be in Exile. At the same time, exile people do not have significant ways they can use to follow in restoring whatever they have lost, but they embrace their history through their poetic

works. History tends to confine someone in particular walls, but poetry gives the individuals the chance to express themselves (Kizel, 2010). For instance, Ernest Dowson uses the poem to unwind the things that have happened in the past and reflect on the new possibilities of life. Poetry has given Dowson the chance to express whatever they held dear and how the exile situation affects the present. At the same time, he shares the message of hope since the exile traits allow for self-reflection and creativity to express the memories.

The exile traits affect the poet and how they display their work since they are given a chance to self-reflect on their past and choose to cling to that past or move on into something else. At the same time, several influences cause the development of the Exile poems. Dawson was a poet who had most of his effects drawn from tradition and political structure. He understood the most critical approaches needed when presenting the issue of the exile past and how it has affected the desired approach. At the same time, there are instances of understanding that have been drawn towards the presentation of issues and how well they simulate the happenings of life. There are lots of problems that get unfolded in exile poetry since the poet can reveal the nomadic existence, they have been living and how well it affects the normalcy of an individual (Kizel, 2010). Dawson reveals memories in his writing; however, he avoids getting confined in a home with many negative past reflections since he presents the urge to have the preferable admiration of life.

The exile individuals embrace their past through their writing, giving their audience the chance to reveal whatever is happening in the long run. The use of creativity has allowed the poet to use the unrestrictive description of his past and that is shown in his poem:

If you be dead, no proclamation
Sprang to me over the waste, gray sea:
Living, the waters of separation
Sever for ever your soul from me.

At the same time, the exile individuals are inclined towards the lessons they have taken in their history, and it helps in reflecting on the areas of change as an individual. Poetry gets perceived as the ultimate linkage towards the critical approaches to the literary world that the poets have the chance to present their social energy:

Exile poetry is perceived as information related to the essential strategies of life (Kizel, 2010). Also, exile poetry ensures a necessary connection with the human identity since the poet has the chance to reveal their darkest part of life. At the same time, the essential things influence the individuals who are taking through with these crucial aspects. Dawson connects more with poetry

since it gives him a chance to express his true personal feeling and demonstrates the urge for self-identity through the pieces they write.

Culture and traditions have a substantial impact on the things we relate to as individuals; there are numerous issues that we are inclined to that do not represent the need for a proper acclimation of thoughts. Dawson is a poet who has lived in the diaspora for the better part of his childhood. His parents influenced how well he related to the world since they contributed to the choices he made while young. In terms of formal education, he did not get a chance to have such an education, but he took the initiative to learn literature through engagements he had at Oxford. At the same time, there are essential strategies individuals are supposed to have to present the issues with the critical compilation of thoughts (Scheub, 2020, pp. 6-7). Consequently, the exile past relates more with the poet's cultural and traditional perspective when creating a piece. The poem "Exile" demonstrated Dowson's urgent to talk about his history and the critical impact on the future.

Postcolonial times affected exile poetry since it made the audiences connect more to the things happening in the world. Dawson was an individual who was there during [the decadent](#) time, and it resonates with his writing style. Being in Exile for quite some time creates many memories, and he has mentioned a lot about holding on to the memories (Scheub, 2020, pp. 10-12). The diaspora life created some national identity for Dowson since he could interact with European literature during his engagement at Stanford.

British poetry has been shaped by the essential aspects of life and its relation to people's intentions. Exile poetry relates more to the personal attributes of the poet and how those attributes have been reflected in their form of writing. Dawson was a very talented poet who had a lot of impact on the essential characteristics of his life. His creativity helped him connect more with his past and relate to their ways when dealing with the past. The historical perspective revealed the importance of life towards his goals on exile poetry. There are many connections to the evil machination since the postcolonial era had a history, even the audience could relate to, which brought meaning to the work of poetry Dowson created. The exile past of Dowson contributes to the poetic vocabulary that led to the buildup of Exile. At the same time, the exile effects contribute to the literary connection the poet draws towards history. Therefore, the exile experience and postcolonial time contributed to the creativity of Ernest Dowson when he was creating his piece since he connected with his exile past and the memories he carried along.

3.2.3. Social, Cultural and Psychological Perspective

Ernest Dowson was greatly influenced by the cultural and social setup that inspired poetic works. He had a great connection to his native land, which affected how he perceived the literary work to use in his contribution. At the same time, he connected well with Western literature, making him critical of the words he used in his poem:

BY the sad waters of separation
Where we have wandered by divers ways,
I have but the shadow and imitation
Of the old memorial days.

The literature and the art used in the poem “Exile” greatly contributed to the ethical setup. For instance, Dowson draws his heritage back to Europe, which makes him relevant when it comes to the contribution of literature. Therefore, the literature Dowson used in his poetic work connected what was necessary to do depending on the most important attributes.

In terms of social and cultural setup, Dowson used literature to evoke emotions that enabled effective communications with other servers. He was careful with the choice of words, since he made sure there were different aspirations as to how the inspiration would get carried on. The poet was keen on aesthetics, which was made possible by ethnic expectations (Wassiliwizky et al., 2017, pp. 12-13). The relationships he built are contributing factors to the growth of his authorship career. His friendship network also gave him a chance to develop the literacy skills that he later used in his career journey. On the other hand, he demonstrated how influential the social connections are on the poetry. The social structure has values and in corporations that are important to the creation of poetic work. Therefore, understanding cultural needs are important for the demonstration of the effective contribution of life.

The culture was a very important contributor to how Ernest Dowson formulates his poetry. He has a different mode he utilizes when it comes to the aesthetics of poetry. In the same way, there are various analogies in which people are supposed to respond to the work of poetry. Therefore, Dowson had ensured he follows the desired social and cultural needs to promote effective means in terms of contending promotion. Communication is a very integral part of poetry which has been enhanced to fit all forms of aspirations the people had in the long run (Wassiliwizky et al., 2017, pp. 14-16). In the same way, the poem “Exile’ can demonstrate the effective aspiration of the culture Dowson ascribes to.

Memories were also very important in how well he utilized aesthetics to formulate poetry. “Exile was a poem” that was heavily inclined for the memories the poet had in terms of the adequacy of services. In the same way, various issues have been given the same operation, especially different perspectives. For instance, he mentioned in his poem, "The sigh of mine ancient adoration" demonstrated that he still had memories about his identity that he clung to. Many things are supposed to be carried out to understand the important operational challenge. Ernest Dowson has focused more on his expatriate journey and how well he misses his native land. Therefore, the memories he still holds for his native land serve as a basis for the creation of new opportunities. The journey of the exile is critical for Dowson since this is where he demonstrated his national unity when he talks about how he still holds his memories dear to his heart. Therefore, the poem “Exile” is a collection of ideas that relate to how Dowson has come and how he used his journey to describe his national unity. The family was also an important factor in defining the kind of poetry Dowson was writing. There was an inclination of his love for his family since this was the first social interaction he got during his early life (Wassiliwizky et al., 2017, pp. 32-37). At the same time, he got the motivation for doing poetry from his family and support to take up the poetry career. Through family, he was able to have his national identity since he associates it with his birth land. Therefore, his family connection gave him a chance to create memories reflected in his poem.

3.2.4. Impact of the Expatriate Poetry

Ernest Dowson was an expatriate poet who used the better part of his life moving from one place to another. Being born in Europe, he had a great connection to the place, which made him take the initiative to learn European Literature. There are many instances that Dowson has had to define the input he will have towards the acclamation of the poetic career he had (Lim, 1994, pp. 1-8). Being an expatriate poet who existed during the post-colonial period, he had the chance to demonstrate the needed approaches to attain a social stance (Goldfarb, 2003, pp. 155-158). He was a poet who was heavily impacted by societal happenings, and it affected how well he could engage with other people. Many issues have been raised concerning how life's socials and cultural aspects have shaped who he was as a poet. However, he was a good author; his relevance and appreciation came after death. This, therefore, reveals the need to understand the aspects of life that the poets' legacy will impact:

By the sad waters of separation
Dimly I hear from an hidden place
The sigh of mine ancient adoration:
Hardly can I remember your face.

Expatriate poetry defined the poetic structure he had to relate to the European audience. Being a self-exile poet, he had to connect to how he journeyed towards attaining what he has as a person (Britton et al., 2015). The poet's influence also reflected the country's social and cultural norms since he did not have the mandate to formulate rules that were not in line with what the society deemed appropriate (Ahmed, 2019, p. 41). Therefore, Dowson joined groups that enabled him to contribute to poems significantly. The Rhymers Club was an essential contribution towards his career since he had the opportunity to engage with other poets who had the mandate to produce the relevant inspirations of life.

Living in the diaspora had a significant impact since the poet had great memories worth living for. Many challenges attributed to living in the diaspora; however, the poet relived the memories through the poems. However, the expatriate nature of the poet made him learn many poetic skills that were evident in the way he presented his ideas in poetry. At the same time, poetry made a significant contribution to his European literature growth and eventually participated in publishing novels and poems. He was also an estranged poet who had a significant contribution to poetry. Living in the 19th century had him experience evil machinations, but this did not hinder him from pursuing his dream as a poet (Chapman, 2003, p. 58). The bitter past also cultivated the authorship journey and his memories. At the same time, many advances have been made to demonstrate how effectively the authorship journey is supposed to go by. Therefore, the decadent journey significantly helped him maintain loyalty to his land and embrace the memories he had in his past.

In the 19th century, there were a lot of connections on the literary link since the poet had the chance to demonstrate the need for the proper consolation of thoughts. At the same time, Dowson understands that he got the influence of the society in terms of the values they subscribe to. There was a connection between the cultures through expatriate poetry, thus breaking the cultural barriers in the land. Cultural barriers are heavy on the poetic journey since the differences affect the content the poet demonstrates. Cultural differences also limit the poetic language the poet can use during his authorship career. Therefore, Dowson had a great connection with other professionals. It gave him a chance to learn western literature that contributed to understanding

how to incorporate them in poetic works (Garbáty, 1960, p. 609). Changing cultural differences into cultural bridges allows the poet to relate to the potential audience through words that could bring relevance to the readers.

Dawson had to interact with intellectuals in the expatriate world that gave him the poetic direction. At the same time, sharing the experiences makes sure the poets understand the academic requirements, therefore, incorporate the desired word in the poem. Societal and cultural norms are fundamental since they can derive the best attitudes in the system. He also recognizes his identity since he mentions, “I have but the shadow and imitation, of the old memorial days.” The connections created a community of poets determined to bring the best features about exile poetry. Being an expatriate also brought relevance in finding aspects and elements that could bring memories and relations. There is a powerful union of forces when the expatriates come together to bring forth a beautiful beginning about the aspirations of history. Thus, connecting the past to the dispersal elements makes sure the expatriate poet finds relevance in poetry.

In poetry, following traditions is a critical inclusion since this brings a connection to the content of poetry. Dawson reflects more on the memories he had, which draws back to having a triumphant relationship with the family and the loyalty to the norms of the place he lived. The birth country is significant in understanding how well the poetry structure should get framed. There are many inputs that get derived from culture since the poet resonates more with his history. Understanding your background gives you a sense of belonging that demonstrates national unity. Therefore, having existed in the postcolonial times gives leverage on the essential contributions the organizations should offer when people demonstrate the urge for proper aspiration (McKay, 2006, p. 3). Also, Dawson was there during the postcolonial times, when there was a lot of political tension. He identifies the struggles of this era through “By the sad waters of separation” since society was not fully healed from the colonial effect:

BY the sad waters of separation
Where we have wandered by diverse ways,

Therefore, the content he managed to create resonates around the evils brought about by the postcolonial times and how individuals struggled to move past the bitter experiences they were forced to take part in. At the same time, there are connections on how well the respondent is created in day-to-day life. Most importantly, during this era, the poet's experiences identified with the memories he hoped to achieve while still in exile. Therefore, “Exile” is a poem that helped

Ernest Dowson reflect more on his history's input in his literary work and how it connects with the national unity he was trying to build.

The experience of being an expatriate made Dowson understand various forms of writing, he needed to embrace to be still relevant. Taking the time to read and comprehend literature is a common phenomenon the literary world requires to properly understand whatever is in society (Burt. F. W., 2021). At the same time, there are several issues that people are supposed to have when relating literary professionals to brainstorm on areas of improvement when it comes to developing significant relevant ideas. Therefore, being an expatriate poet contributed to creating exile poetry that gave real meaning to history.

3.3. Derek Walcott

More into the locus of the exile application to poetry, Derek Walcott (1930-2017) as an author was greatly influenced by the nature of Exile, especially during the significant years of his life. He was an expatriate who lived in America since he was initially from West India, and he contributed a lot towards the creation of poems that explored cultural experiences (Izevbaye, 1980, p. 70). His literary profession was successful since he received a Nobel Peace Prize for doing an exemplary job in literature. He had a more profound stance on education since going to school and engaging with literature material (Brathwaite, 2019). Having been born in Santa Lucia, he went to school at St. Mary's Santa Lucia, cultivating his interest in literary works. Walcott was interested in poetry from a young age, which gave him the drive to understand literature that could boost his knowledge of his career goals. At the same time, there are influences he got from the society since he was more interested in learning about the cultural aspirations of people.

The interest he got while he was still young got him interested in learning material that would impact his career. At the same time, there was a need to understand how well the input he got could contribute to life's aspiration. In the same way, he began writing poems that led him to do several magazine publications (Brathwaite, 2019). His educational background was inclined towards promoting his authorial career since he studied theater in New York. He mentions his western literature in his piece by saying, "The dialect of the scrub in the dry season withers the flow of English." This indicates that he valued the contribution English made of his poetic career. He also went to Trinidad, where he did some teaching at Boston University. At the same time, he

nurtured his dream of being a poet since his opportunities were inclined towards promoting literature and important aspiration towards poetry (Brathwaite, 2019). Understanding the academic requirement of poetry made him realize the contributions he needed to make as an exile poet. He was an expatriate in the United States for quite some time, which motivated how they were going to influence the urge to promote sufficient growth. At the same time, some contributions were made toward bringing memories back to life. He used those techniques to compose the poem "Exile" that contributed significantly towards understanding the cultural experiences and the importance of motivating people to stay connected to their memories.

The memories are strong, and they were only motivated to incorporate those ideas in art pieces that people can resonate more with. At the same time, some contributions are made by identifying areas of need and how well they can get incorporate the understanding of how well these contributions could get incorporated into the field of poetry. The combination of cultural perspectives and the memories people intend to share come out well through sharing poetic pieces (Brathwaite, 2019):

Never to go home again,
for this was home! The windows
leafed through history to the beat
of a school ballad, but the train
soon changed its poetry to the prose
of narrowing, pinched eyes you could not enter,
to the gas ring, the ringing Student's Centre,
to the soiled, icy sheet...

Walcott is seen mainly celebrating the Caribbean experiences through his poetical works. This did not hinder these pieces' contributions regarding the operations they were supposed to cater for. In terms of historical relations, using the Caribbean as a point of reference makes sure people can deliver the best in terms of how well the machinations are planned.

Natural identity is brought out clearly through how well he relates to the people he is close to. For instance, the use of the Caribbean in his poem reflects that the Caribbean nations resonate a lot with the cultural experiences that are important to his exile history. Throughout his poetry, Walcott expresses emotions that show how inclined he is towards the motivation of life. Also, Walcott demonstrates his isolation through the poems he writes. "Exile" shows how vital the isolation, journey was since this led to crafting messages that introduce the importance of history and memories (Brathwaite, 2019) :

Wind-haired, muffled
against dawn, you watched the herd
of migrants ring the deck
from steerage. Only the funnel
bellowing, the gulls who peck
waste from the ploughed channel
knew that you had not come
to England; you were home...

There is a substantial dilemma that Walcott intends to demonstrate in his work since he demonstrates how European literature resonates with the Caribbean culture and how they connect towards the aspiration of life. He is more determined in examining the cultural diversions and how language takes a turn of what is being used in the literary world. Navigation through academic language creates meaning for what is being transformed in the long run. Shifting from Europe to North America brings out the concept of Exile and how the cultural and social dimensions got changed by incorporating these elements.

Derek Walcott was known for embracing his cultural heritage, and he holds great memories of his culture. At the same time, he had a solid connection to identity. His poetic work reveals the most important history to him and how efficiently it can be to produce important aspirations of life (Brathwaite, 2019). At the same time, his identity and heritage are held dear to the aesthetic pieces of art he releases. Not to mention the relevance of the colonial times that brings important aspirations towards what matters the most to him in history (Brathwaite, 2019). The connection of his identity and history reveals the essential ambitions of how he will estimate the significant contributions of poetry. At the same time, the black folk culture and the association with the Caribbean make it clear how heritage matters with the assistance opportunities.

Culture is critical, and it makes it relevant to appreciate the various language and literature differences before bringing out a poetic device. In the context of Walcott's poetry, the Caribbean literature's relevance since it reveals the critical literature. On the other hand, there are many things that people are supposed to have that contribute towards the understanding of life and how it demonstrates the relevance in literature (Brathwaite, 2019). The Caribbean literature is complex since it incorporates Spanish, French, and English, thus creating a compound form of literature. The interconnection of the languages has made it possible to estimate the value of culture and how important it connects with poetry. Additionally, Caribbean literature is known to have no traditions; therefore, even the expatriates can easily relate to the message being delivered

(Brathwaite, 2019). Also, the Caribbean literature is an imitation of the literature in the colonial powers such as Great Britain. Therefore, Derek Walcott used "Exile" to define his identity and the history that connects to the Caribbean, together with the inspirations he draws from the cultural dimensions he interacted with throughout his career.

3.3.1. Theory of Post-Colonialism

During the post-colonial times, Derek Walcott determined to place a connection between the important cultures that were evident during this time. The postcolonial theory matches the interests of understanding the cultural amalgamation the poet intended to have. At the same time, some influences determine the significant responses people are supposed to have when dealing with post-colonial times.

The theory of post-colonialism mainly focuses on the effects cultures underwent due to colonialism and how they responded to the effects that brought that issue. The colonized societies still have the effects of colonial times, which are attributed to power, politics, and cultural issues (Olaniyan, 1992, p. 489). Exile by Walcott evidence the theory of post-colonialism to demonstrate the dual culture in the post-colonial period.

In this line, "... the dove's continuous complaint about repletion," Walcott connects how the postcolonial era was uncomfortable for many cultures. Walcott focused on bringing out a West Indian experience and portraying the post-colonialism effects in his land. The socio-political elements get demonstrated in how he brings out his poetic work since he is an author who has focused on demonstrating cultural differences among communities, especially in the post-colonial period (Ashcroft, 2017, p. 2). At the same time, Walcott's poem shows the cultural conflicts and the divided loyalties he dealt with. In addition to that, he had interests in the British culture; however, he was not pleased with the colonial effects Africans faced due to the power and control of Great Britain. Therefore, Walcott had divided loyalties since he did not understand clearly where he should follow and how well the culture resonated with him. Overall, Walcott embraced a lot of culture in pieces he wrote since he identified with the social-cultural perspective of Great Britain and the Caribbean.

On the other hand, the post-colonialism theory brings out the analogy of western literature and how it has influenced literature. However, Derek Walcott has embraced the Caribbean literature known to incorporate a mixture of different literatures. Since the postcolonial times were greatly

influenced by the effects of the west, Caribbean literature also possesses some aspects of western literature. Walcott made sure he incorporated several words that demonstrated interest in language English, French, and Spanish in his poetic work. Therefore, Walcott was a poet torn between the supports of western culture and of his own native culture:

The sun drumming, drumming,
Past the defeated pennons of the palms,
Roads limp from sunstroke,
Past green flutes of the grass
The ocean cannonading, come!
Wonder that opened like the fan
Of the dividing fronds
On some noon-struck sahara,
Where my heart from its rib cage yelped like a pup
After clouds of sanderlings rustily wheeling
The world on its ancient,
Invisible axis,
The breakers slow-dolphining over more breakers,
To swivel our easels down, as firm
As conquerors who had discovered home.

The critic of post-colonial experiences makes it easy to understand his intentions when it realizes cultures he sought to associate with (Ashcroft, 2017, pp. 5). The text by Walcott reveals the problems of different cultures during the post-colonial period. The poet is also anticipatory of changing the cultural dimension of his land since it is heavily influenced by western control.

The cultural influences define one's character and how well they respond to issues that directly affect them. At the same time, there is a need to understand how well Walcott was affected by the different cultures he interacted with. Critically, he interacted with several cultures, including the American, Caribbean, and British cultures, which greatly influenced how he responded to the experiences through his poetic work (Olaniyan, 1992, p. 485). At the same time, he connected to how he was going to interact carefully with the issues being transformed into day-to-day life. Walcott had a soft spot for people who were negatively affected by the colonial time, and this affected how well he could incorporate his daily approaches to life. At the same time, he showed sympathy to those lost in their identity due to the effects of culture and how it injures their identity. At the same time, relating to the cultural background revealed how concerned he was relating the ideal need of operating the desired services. Therefore, Walcott was inclined more on how culture influenced the way people could relate. Walcott created sympathy for communities

like Africa that had an awful experience during colonial times (Olaniyan, 1992, p. 485). The poetic composition reveals his dilemma regarding the culture he is supposed to support since he gets interested in the western culture; however, he got angry at how the western communities were inhuman when treating the small colonies like Africa. Therefore, Walcott draws great inspiration from the works shared by the colonial experiences and how the affected communities are negatively impacted by the effects demonstrated during that time. Therefore the poem “Exile” shows how the cultures were negatively affected and how well they will demonstrate the instant approaches of life when there are various analogies of the culture.

Controlling power and representation of the native cultures is critical, and it reveals the important analogies of life when it comes to the current approaches to life. Power was dominant in the colonial period, and this power affected people even after the colonial rule (Ashcroft, 2017, p. 5). Measuring the effects people had in colonial power reveals instances of power when people were dealing with these issues. The post-colonialism theory brings understanding on how well it will influence the needs of individuals and how it is going to embrace the aspects of modernity in day-to-day life (Olaniyan, 1992, p. 485). At the same time, post-colonialism brings about the aspect of modernity and how people are heavily inclined to the cultural and societal changes that happen in the long run. “Exile” shows how the poet dreads getting back to his land; however, since systems have changed and personal inclusion cannot get involved. Getting back to the native land is a dream that demonstrates national unity, and it denotes that there are differences in how people relate to other cultures (Olaniyan, 1992, p. 487). On the contrary, showing national identity reflects relevant to your land despite the challenges experienced. However, the poem still shows hope for those living in their land amid the post-colonial effects and how well it will influence the effects of modernity in the current society. Therefore “Exile” intends to connect the cultural divisions that existed due to post-colonialism and the approaches taken to bring back national unity and pride for the birth land.

3.3.2. The Exile Impact on the Poet

Derek Walcott is known for highly celebrating the Caribbean culture and Literature, revealing how well he valued cultural anticipation in his poetic works. At the same time, Walcott was a brilliant poet who focused greatly on cultural forces and how they impacted his way of writing. On the other hand, there are instances of praise in ensuring the amalgamation of ideas throughout

the process. He has had instances when he is ultimately concerned about the cultural and societal development of his native land. Walcott feels a better part of him is taken since he had to go into exile, as he mentions, "The doors are open, the house breathes, and I feel a balm so heavy and a benediction so weightless. That the past is just blue air." Walcott is diverse in terms of cultural appreciation, and this draws keenly towards how he embraces the instant approaches to life. At the same time, many things have been done to ensure the relevance of the ideas.

Walcott is considered a 20th-century person, and he was seen moving from the West Indies to Boston, thus defining his exile nature. He underwent a series of relocations that demonstrated how culture affected his contribution to poetry. Cultural influences were very strong during Walcott's exile journey. He embraced observation of culture and, later, a translation towards how it could effectively get incorporated into poetic writings. His exile poetry also reflects how culture affected the colonies during the colonial time.

The postcolonialism, culture is still evident in his work since he looks at how well individuals will interact with the said approaches to life. There was a connection between the colonial culture and how different people responded to the colonial power. At the same time, westernization was a critical contribution towards his exile nature during his early life. Slavery and intellectualism are critical in postcolonial theory since these are some of the experiences colonial cultures experienced. Despite his exile nature, there were still instances that he would draw insights back to his West Indies natives. Therefore, despite him being an expatriate, he connected with his natives, which influenced how he brought out his poetic writings.

His early life also contributed to his expatriate journey since he grew up knowing French, but he was able to learn English through education. Education trained his English literature skills, and he was motivated by his mother to continue practicing the English poems, which made him better in the future. Walcott, however, struggles with the two cultural heritages since he does not understand how to balance. There were values and beliefs about one particular culture, he would ascribe to, but later, he would condemn such practices. Therefore, Walcott was in a dilemma that led to changes in how they related to people. The method of writing was overpowered by English Literature since this is what was significant during this exile journey. He displayed the desired approaches when he was on the verge of solitude, which affected the essential attributes of the desired services. However, he was more inclined to the West Indian language and culture (Izevbaye, 1980, p. 70). For instance, in his poem "Exile", he combines English and Caribbean

Literature since he uses several French phrases and the procedure's desired attributes. In most cases, there are many things that people are supposed to do to demonstrate the desired attributes of life. At the same time, English Literature has been a significant inclusion in the continuation of the approaches to life. The combination of the two languages in his poem revealed that he still identified with his French roots, and this contributed to how he demonstrated interest in cultural aspiration which was critical for his poetic career (Fokkema, 1998, p. 99). On the other hand, the use of the two languages in his poem revealed that he had a significant inclination to his roots aside from him being in exile. At the same time, he was confused on which literature to focus on since they have to maintain the possible attributes of life. In the same way, there were instances of consolation that were relevant when he was creating the urge to follow through with the desired cultural elements. Therefore, poetry was his way to express his connection towards the various inclinations to the many attributes of the cultures he could relate to.

The creation of oral culture was contributed by the fact that there was no attainment of cultural aspiration. Understanding culture went hand in hand with reflecting on the most affected society. Walcott did not want his native language to diminish. Therefore, he looked for a way the languages could get retrieved. Having a pleasant fantasy about his native language, Walcott made sure that his audience had a feel of what it meant to be from the West Indian culture, and this forced him to trace back his roots to the language he could associate more with (Izevbaye, 1980, p. 70). Exile influences were mainly brought about by the language differences that later translated to the difference in cultural dimensions.

On the other hand, Walcott's dispersed nature made him focus on how culture could get amalgamated into one piece and still bring the relevance of exile (Fokkema, 1998, p. 100). Walcott was a creative poet, which made him excel in combining the cultural experiences during his exile experiences with the attributes of a culture. Therefore, "Exile" is a poetic piece that is dynamic in that it combines cultural elements through the use of combined Literature and still gives the audience the chance to relate to the individual cultures uniquely (Izevbaye, 1980, p. 72). Native history was important to him in his work since he mentioned that, "I look across to the abandoned fort; no History left, just natural history," thus identifying with what the colonial experiences had done. Walcott also considered post-colonialism since "Exile" demonstrated how the western culture was ruthless to the small colonies and dreaded inclusion among all cultures. However, he praises the West's strongest Literature but fails to contribute towards the values and

beliefs, those cultures ascribe to (Fokkema, 1998, p. 101). The passion for recording his life in Caribbean land was evident in his poem since he made several mentions that focused on how Caribbean experiences were. Consequently, "Exile" is a poem that demonstrates how exile elements of Walcott made him focus on his national identity and the combination of his native culture and the culture he learned.

3.3.3. The Philosophy and Technique of Walcott

Derek Walcott was an individual who was more inclined to the cultural perspective of his native land, and this influenced how he wrote. His interactions with people from other cultures demonstrated a series of ideas that eventually led to the formulation of ideas. The Caribbean culture is what he associated more with, and this attribute to how well he can get inclined to the perspective of life. Visualizing his experiences at the Caribbean coast gave him a sense of identity with the culture since everything was not a silver lining. His heart was in pain, seeing the havoc the Caribbean culture underwent due to the postcolonial aftermath (Mahajan, 2015, p. 1). Since his childhood, he had been ascribed to his culture, which led to poems that described how beautiful the Caribbean was.

Derek Walcott developed his ideas and grew his poetic career by observing his surroundings. His philosophy of life was more inclined to culture and preserved his natural heritage, and he stood by this during his entire career (Mahajan, 2015, p. 2). For instance, in his poem, he mentions the Caribbean, which attributes to how well he respected his culture. Therefore, "Exile" was a poem reflecting the cultural heritage Derek Walcott had undergone. However, Walcott understood the environment around him, and he realized that he was under a lot of tension in terms of colonial and cultural pressures. His poems drew back to the post-colonialism theory since they explain how well versed he was with the happenings of the postcolonial era.

Walcott has political and cultural surroundings that defined how he wrote his poems. Besides, the predominant effects were carefully crafted to embrace natural identity. Mentioning the colonial and cultural tensions helped Walcott identify his Caribbean identity through writing. The Caribbean island significantly influenced Walcott since most of his lines were drawn to the description of the island. The island served as his subjects and inspiration; therefore, his "Exile" content resonated more about the description and association with the island (Mahajan, 2015, p.

2). Walcott did much description of the island, “Hessians spun like blossoms from the immortelle, the tattered pennons of the sea-almond fluttered to the spray-white detonations of the lilac against blue the hue of a grenadier” therefore, he showed pride in his native. The colonial tension came by from the Caribbean had parts colonized by the British, French, and Dutch powers, which influenced how he related to Western literature. As much as he had a strong connection to his Caribbean literature, he had to learn English literature since this was one of the requirements to associate with these countries (Mahajan, 2015, p. 2). At the same time, the colonial powers had several activities that Walcott did not appreciate, such as the slave trade, which affected the theme he used in his poems. As much as he embraced their literature, Walcott did not embrace the actions they did during the colonial period since this attributed to the suffering of his native people.

The technique used by the poet was, therefore, observation and imagination since he had a lot to draw from his experiences. The effect of the colonial power triggered the imaginative construction of ideas. Existing in the 20th-century meant he had a lot of the aftermath of colonization that he had to do, and this made him reflect on the various aspiration in his poetic work. There was a lot of connections between Walcott’s poetic work and the colonial rule since the Caribbean experienced loss of human existence due to the slavery that was going on. Therefore, understanding what was going on in his native land, Walcott concentrated on the aftermath and how it related to his natural identity (Mahajan, 2015, p. 2) :

Even her wretched weather
was poetry. Your scarred leather
suitcase held that first indenture, to her Word...

The bitter experiences of the enslaved people during colonial times had their effect on Walcott since he resonated more with his writing, which led to his poem “Exile” since it demonstrates the pain the Caribbean went through during those times.

His exile poetry was influenced by the large communication networks built due to interactions. At the same time, the exile experiences contributed to a combination of languages such as French and English. “Exile” has a series of language combinations, thus bringing out the diversity of languages used in the exile experiences. This line “A crowd crosses a bridge from the Canaries to the Ponte Vecchio, from Piaille to Pescara, and a volley of blackbirds.” Walcott

combined both English and French. At the same time, there are many psychological conflicts since he cannot turn away from his cultural ancestry (Mahajan, 2015, p. 2). For instance, he has both English and African heritage, and he has to create a balance of both in his writing despite the many things he does not appreciate that the English did for the blacks and the Africans.

3.3.4. Social, Cultural, and Psychological Factors

Derek Walcott's poetical works incline mainly on the island life and the postcolonial era when he was actively practicing his authorship career. Walcott's writing style was bent on the importance of integrating literature into different cultures (Johnson, 2018, p. 1). He had a more profound understanding of literature, which led him to win the Nobel Prize for literature. At the same time, his cultural heritage has been dramatically manifested in his work of poetry since he has made several mentions on the Caribbean coast:

the plangent harp of the Babylonian bondage,
as the white cowries clustered like manacles
on the drowned women,.....

jubilation, O jubilation -
vanishing swiftly
as the sea's lace dries in the sun,
but that was not History,
that was only faith,
and then each rock broke into its own nation;....
and in the salt chuckle of rocks
with their sea pools, there was the sound
like a rumour without any echo
of History, really beginning.

Here Walcott demonstrates the urge to determine the crossed cultures. At the same time, his poetry focused on the experiences people had during the postcolonial times. He demonstrated how slavery was an unfair treatment for people since he understood the implication slavery had on the communities. Understanding his culture and the heritage he held made Walcott to be at the crossroad of balancing his national identity, he was not biased since he was African, Dutch, and English descent (Johnson, 2018, p. 3). The ethnic association with his past has made a strong connection between what mattered the most and how well it demonstrated the cultural heritage.

Walcott's social association defined his poetic career since he embraced the literature he learned at school with that he had in the past, which contributed towards the association of

services. His oral tales were nurtured by the literature lessons he took that made him embrace diversity in the operation of ideas. He got educated in Western culture, which promoted his western literature (Johnson, 2018, p. 5). At the same time, the social interactions he got made him aspire to be a poet who embraced diversity in his contribution to literary work. Through western literature, he got a chance to describe the European experience. "The sunlight came through the rain, and the drizzle shone as it had done before for everybody." He embraces his use of one culture; however, the other culture he connects with his personal experience. Therefore, he leaves no one behind when discussing his ethnic background in literature.

Walcott is also more concerned about the connection between racial and social traits, and he expresses this clearly in his poem. At the same time, he demonstrates the unique Caribbean culture, which shows how well he can associate with the necessary approaches to poetry (Johnson, 2018, p. 6). It fascinates Walcott to be raised as an islander; however, he shows interest in the western culture that colonized the blacks. Therefore, Walcott's cultural and social interactions contributed to his style while writing the poem "Exile", among other poems.

3.3.5. Expatriate Poetry and Manifestation of Human Identity and Passion

Derek Walcott identified with two main ethnic backgrounds: the western and African, but this did not corrupt his poetic structure. He was an expatriate who valued his cultural identity and ensured that he retold his experiences in the pieces of work he was having (Tsaaior, 2017, p. 99). Walcott's past governed his poetic career and the journey he had as an expatriate. For instance, in his poem, he mentions:

I sang our wide country, the Caribbean Sea
who hated shoes, whose soles were as cracked as a stone,
who was gentle with ropes, who had one suit alone,

whom no man dared insult and who insulted no one,
whose grin was a white breaker cresting, but whose frown
was a growing thunderhead...

Having two contradictory ethnic backgrounds made him associate equally with society since he did not want to get prejudiced in implementing the poetic pieces he was working on. "Exile" was a manifestation of Walcott's cultural identity since it used Caribbean Literature and Western

Literature. Therefore, as an expatriate, Walcott tried to incorporate what he was learning with the necessary fixtures of the career.

Derek Walcott established an intersection between home and exile through his personal experiences and the language trajectory. He did not get prejudiced in communicating his ideas; however, he focused on the Caribbean Island. Walcott created a fundamental sense in his identity through frequent mentions in his piece "Exile". He wrote, "The city's features are raddled with nostalgia..." (1990) meaning he was greatly attributed to his national identity. The vulnerability of his African identity was not shut down in his poetic works, since he continued to play along with the most significant opportunity. The memory of the island brings relevance to the "Exile" poem since the audience can associate it with the origin of Walcott. The association of the ethnic connections and the poetic works go hand in hand with the aspiration of the necessary intrigue (Tsaaior, 2017, p. 104). Derek Walcott was torn between his land's loyalty and the evil machination of his birth land. He loved his ethnic background, but he rebelled against the English treatment of the poor Africans. Therefore, Walcott came from two cultures that were constantly fighting each other, while one was a superpower that took advantage of the other. Therefore, "Exile" did bring out the expatriate nature of the poet.

CONCLUSION

Great tragedies are very good fuel to ignite the fire of creativity. From the depth of the tragedy, success is born that pats the grieving heart, which cannot bear the torments of reality. One of the greatest tragedies that a person can go through is the tragedy of the exile, alienation, expulsion from the mercy of the homeland, safety and dignity. Of course, when a person experiences and live the tragedy himself, he is better able to feel its pain, and therefore when he is creative in confronting it, his creativity is as great as his pain, but it is not necessary that this creator has experienced pain of this magnitude, it is enough just to feel it and believe it and believe in its depth until it becomes like his own cause.

Therefore, the poets Thomas Hood, Ernest Dawson and Derek Walcott in this thesis portray their images in the selected poems under the pain of nostalgia for childhood memories, the warmth of homes in their original homelands and wreath their memories with beautiful and painful words at the same time, to draw the reader into an atmosphere full of comfort and safety.

British poetry has been shaped by the essential aspects of life and its relation to people's intentions. Exile poetry relates more to the personal attributes of the poet and how those attributes have been reflected in their form of writing. Thomas Hood embraced his culture and language, making sure he incorporated his birth land. In most cases, people lose the significance of the birth land, especially when one is in Exile, but Hood ensured he maintained its importance. His writing style connected to how culture and national identity influence the world effects. At the same time, Hood was careful not to include the desired approaches since many things have not accepted the desired machination. In exile poetry, Hood has embraced his journey and used some of his insights from the trip to get ideas about his poem. Also Dowson was a very talented poet who had a lot of impact on the essential characteristics of his life. His creativity helped him connect more with his past and relate to their ways when dealing with the past. The historical perspective revealed the importance of life towards his goals on exile poetry. There are many connections to the evil machination since the postcolonial era had a history, even the audience could relate to, which brought meaning to the of poetical works Dowson created. Dowson's exile past contributes to the poetic vocabulary that led to the build-up of Exile. At the same time, the exile effects contribute to the literary connection the poet draws towards history. Therefore, the exile experience and postcolonial times contributed to the creativity of Ernest Dowson when he was creating his piece since he connected with his exile past and the memories he carried along.

Postcolonial time's affected exile poetry since it made the audiences connect more to the things happening in the world. Dawson was an individual who was there during this time, and it resonates with his writing style. Being in Exile for quite some time creates many memories, and he has mentioned a lot about holding on to the memories (Scheub, 2020, pp. 1-72). The exile life created some natural identity for Dowson since he could interact with European literature during his engagement at Stanford.

The memories are strong, and they were only motivated to incorporate those ideas in art pieces that people can resonate more with. The combination of cultural perspectives and the memories people intend to share come out well through sharing poetic pieces. On the other hand, the postcolonial theory brings out the analogy of western literature and how it has influenced literature. However, Derek Walcott has embraced the Caribbean literature known to incorporate a mixture of literature. Since the postcolonial times were greatly affected by the effects of the west, Caribbean literature also possesses some aspects of western literature. Walcott made sure he incorporated literary words that demonstrated the unity of English, French, and Spanish in his poetic work. Therefore, Walcott was a poet torn between the supports of western culture and of his own native culture.

The poems in question are great epitomes of exile elements that manifest the stance of the man in the face of the guest culture and the evil machination to dominate man and strip him of his true faith and principles. The exile poetry helped connect the poets' culture and the postcolonialism theory. Thomas Hood, Ernest Dowson, and Derek Walcott are poets who existed during the colonialism period, and they were focused on creating poems that would retell their exile journey. At the same time, these exile poets were very versed in literature from a young age due to social interactions. Embracing western literature was evident in their poems since they used several phrases and words from English and French language. They invested greatly in literature since it was an important aspect of their authorship career. For instance, Derek Walcott won a Nobel Peace Prize for his good literature.

On the other hand, culture and their birth land were very important since they understood the heritage they carried from their past. Therefore the trio made significant inclusions about their history and the memories they carried in their poems. Natural identity was critical for the poet since they often referred to their heritage. Despite the difference in their exile experiences, they

connected how they incorporated their experiences and memories in the poem. Also, the postcolonial theory was very impactful during their poetic career since they foresaw people's experiences, which contributed to the differences people had in their adventures. Therefore the exile poets defined the unity through their poems and loyalty to their birth land.

In the thesis the most paramount contribution is the search for both the ground culture in a exile land and a way to revolt against the evil axes : money power ..authority violence and unleashed desires to accrue ..As commonly found that the exile literature focuses on the human identity in a hybrid community and how man grinds his teeth to find his niche .Yet the current thesis ponders over the desire to show the roots of the homeland and identity as a tool for revenge and resistance but in a different strategy like Past memories and historical events. The second in importance is the adoption of the postcolonialism to trace the propensity for certain targets more than for other ones. So, in the exile, the individual is not to look for a permanent home or refuge, but is trying to change the existing order and reconfigure himself through words and poetry, in the words of Wislawa Szymborska, he makes 'Something no nonbeing can hold'.

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RESUME

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