

## Traumatic Identities during the Duvalieran Era in Haitian Edwidge Danticat's "The Dew Breaker"

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### Abstract;

*Thinking about what it takes to get something done, realizing that it is more than what is written on a paper; there are softer issues and blanks, thus, there is a need to think about how one is going to make that achievement happen. Increasingly, in the modernist or globalist world, there are not only stories on migration, but on migrants as well. Those stories are about people who cross borders not intending to stay in one place, or dissolve their identities. They sometimes stay abroad or come back to their homes so; this new wave of literature examines identity from a position that is inside and outside, while living in The United States of America, but being not fully American, or British; in terms of identity. Thus, it is one of the most interesting new developments in the global novel. From this standpoint, the research argues for a closer look at the narrative form that sheds light on people's migration away from trauma of being killed, as in the case of "The Dew Breaker".*

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### 1. Introduction

The category of diasporic literature refers to the literature written by those displaced writers who migrated from the colonial periphery and gather in the metropolitan centers abroad. These places include displaced conditions of its author; diasporic writing is expectedly informed by pangs and pain of exile. Nevertheless, one also needs to understand that this marginality, these interstices represent a gap, a sense of lack, a loss. The core of this literature alerts the untold upheavals that insult one's true identity, and takes into account the simultaneous critics and traumas that may follow one's persona, while flying away to relieve the past pains. To this sense, this literature gathers the distorted history and attempts to link them to interpret elements of memory which is a tool that manipulates sense of belongingness.

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Extending and adding details to this, Edwidge Danticat's traumatic narratives deal with people who share communal emotions of trauma by one dew breaker: a torturer who enters houses at the dew and burns and kills without mercy; who himself flees from Haiti to move on with his life in New York. Her collections compels the reader to deepen into dilemmas lived by victims of trauma. She supervises herself to link the gaps between horrors and process of post-trauma consequences, realizing that it is fundamental to link between events and representation.

Thus, her collection familiarizes the readers with the Macoute's oppression over Haitian citizen, which push them to flee from their country to New York. In bringing this vision into fruition, the researcher will extend its comprehension to deal with the shifting attitudes shaped by characters that lived traumatic experiences through critical discourses about history and memory imposed by Western ideologies.

## **2. Gender Rites and Human Rights under the Duvalieran Era**

One of the most remarkable aspects of Haitian history is that Haiti is the only nation which saw the light thanks to the successful slave rebellion. The revolt lasted from 1794 to 1804. As an attempt to be free from France since the latter granted citizenship to the wealthiest *affranchis*, while at the same time Haiti's European population disregarded the law.

Here, it can be said that the relation between France and the colonized played an important role in the history of Haiti. Peter Hallward, a critic theorist refers to the creation of revolution between class and racial structure in Saint-Domingue: "Coercive power in the colony was divided between three increasingly antagonistic groups. The white plantation owning elite, the representatives of French imperial power on the island and even more prosperous but politically powerless groups of mulattos and former slaves' *affranchis*."(13)

While the French oppressed the mulattos and *affranchis* by preventing them from political rights though they (*affranchis* and mulattos) were the means of production in developing and sustaining the French colony, the latter asked for their rights and then petitioned the National Assembly for their rights and privileges in 1789. After the French colonists refused, whites and the *affranchis* militia were at war. As a result, rebellion of slaves took place in 1791. Then, in order to quell the rebellion, French emissaries enforced Saint- Domingue for a class alliance between French landowners, mulattos and *affranchis* in which the *affranchis* and mulattos could have the complete rights to own and exploit slaves who agitated the relation between class and race.

The Haitian presidents governed oppressively using executed power, which was unchecked and emphasized on the military force. Using the U.S way of ruling, the Haitian presidents went for repressive maintenance of the government apparatus instead of the normalization of democratic political processes.

## **2.1 Papa Doc/Baby Doc Oppressors**

The repression ended in 1956 witnessed by a long period of governance of Duvalier and his son characterized as the cruelest dictatorship in the history of Haiti. The aim behind shedding light on Duvalier's era is because, in the novel, Danticat deals with the story of a Dew Breaker; an appellation once existed in the Duvalier years of control. The Dew Breaker is a person hired to kill and torture many of those who were prisoners, and Ka's father (the protagonist in the novel) waited for the Baptists to assassinate him because he was accused of preaching opposition to the government in his sermons.

With the help of the U.S, Duvalier won the elections and he established his own militia military private troops called Tonton Macoutes who killed anyone who thought of opposing his system. During his fourteen years of control, he oppressed his people instead of caring about them. This period witnessed deficit budgeting, and Haitian citizens became the poorest of the poor since he took every coin to his account. He considered himself as the "president for life" after he got rid of the bicameral legislation in favor of a unicameral one. People got shot and murdered because they either did not want to give their daughters to the local Macoutes or they did not give their businesses to the locale Macoutes.

To sum up, "Papa Doc" true legacy is that he destroyed a dream and unleashed a nightmare. The father and the son's crimes haunt Haiti to this day. One thinks that Duvalier disfigured Haiti. It is now the poorest country in the western hemisphere, crippled by lack of education and wrecked by political chaos. The only ones who benefited from the wealth of the country were the president and his son. Besides, Haiti witnessed numerous changes; thus, to avoid many details, a timeline of Haiti is afforded in order to shed light briefly on the history of Haiti until today (Lambert, 2019)

## **2.2 Women's Position during the Crisis**

Haitian women were marginalized over two-hundred years, originated long before independence. Women were inferior according to governmental organization and power dynamics after 1804. The Duvalier era forced women to become targets to terrorism and forced inactivity.

To begin with, women witnessed lack of opportunities in different social sectors in the period when Saint-Domingue was under the French colony. They occupied the lowest spaces with no right to have freedom or to travel unlike the opposite sex. After independence, Haiti transited from slavery to freedom, ex-slaves created gender division and gendered inequality took place, beginning with low pay and less respected societal status. After the creation of Haitian state, women were still discriminated from legal civil rights. As a result, the language in the documents in the gendered differences of the government left women armless from the ability to vote or own property to an extent that if a woman marries a foreigner, she will lose her Haitian citizenship.

As a response to this oppressive act, a feminist agenda in *Ligue Féminine d'Action Sociale* was created in 1934, and focused to achieve women's suffrage and afforded access to higher education, especially during the Duvalier era, where women were raped, exiled, detained and captured. It has been noted by Haitian feminist scholars that the Duvalier regime was the most active opponent of women's empowerment in the history of Haiti's government, damaging effectiveness of the country's women's movement significantly.

Duvalier's era made home a prison that could be sneaked at any time by the groups called *tonton macoute* who provoked the codes of civility and respect when they entered homes unexpectedly. In here, the feminist activist Mari-Célie Argant articulates her terrified reaction as a child when she realized that the *tonton Macoutes* could invade her home at any time, she utters: "I remember the military coming in my house at night. They said they were searching for something[...] I remember being in my bed at night and watching the military opening the clothes, searching and terrifying us."(Sanders, 2013, p.186) Moreover, not only women were objects of oppression in Duvalier's era but men as well since the former president Papa-Doc saw any published article as a threat. In this respect, Ghislaine Charlier emphasizes:

"All of other governments had arrested my husband several times because he said the truth in his newspaper. But the people would come... I would see them coming from the street and I knew, that they were coming to arrest Etienne [her husband]. One time, I was supposed to be going to the United States, so he [Eteinne] took off his watch, put it on the night stand and he said to me, "Give me a pen so that I can make my signature", because at that time, a woman had to have the authorization of her husband in order to travel. Then he calmly came down the steps. He greeted the men and they followed him out... But when you talk about Duvalier, when he arrested you, they beat your workers, they knocked your children down, sometimes they even arrested your wife, still dressed in her nightgown. They will arrest you in your boxer shorts or completely naked."(Sanders, 2013, p.171)"

After the fall of Duvalier's regime, women, regardless of class, could finally have the right to protest against the unjust behavior and were seeking to change the repressive system. Hence, more than thirty-thousand women demanded jobs and marched in Port-au-Prince to ask for prevention of gender-based discrimination and violence. This protest was organized by Haitian women from varying backgrounds, and represented what Charles (1955) calls: "a Haitian woman's growing consciousness... as a new collective subject for social change"(Sanders, 2013, p.153).

### **2.3. Memory of Writing**

In bringing the former vision into fruition, one notices that diasporic consciousness was the theme-centre in recreating a new identity between home and exile. Women's concern was not about how their children would be impacted by their racial critics, but the possibility that having arrived in a foreign country as children and adults would make them forge a new identity and forget aspects of their culture.

Coming gradually to the main core of the research novel, one can say that Haitian literature is interpreted in a transnational scope of anti-colonial and anti-globalization politics that sheds light on the themes of slavery, labor migration, Diaspora and revolution in numerous works of Jacques Roumain, for instance, Marie-Chauvet or Edwidge Danticat and many others. Here, the story of Edwidge Danticat will be detailed next.

Edwidge Danticat's *The Dew Breaker* is the novel which begins with a man with a scar on his face, and it "runs from [his] right cheek down to the corner of his mouth" (Danticat, 2004, p.2). The man is one of the Duvalier's military groups who exercised torture, rape and murder. He is, however, a husband, a father and a Catholic. The term "Dew Breaker" is derived from Haitian Kreyòl meaning "torturer" during the dictatorship of "Papa-Doc" who "would break into your house, mostly it was at night but often they'd also come before dawn, as the dew was settling on the leaves, and they'd take you away" (Danticat, 2004, p11).

In fact, Danticat's novel has a relation with her life since she was born under the Duvalier era and was raised by her relatives after her parents left her to go living in New York. Danticat witnessed at that time the death of her relatives, friends, either because of violence or sickness, or ocean crossings before she travelled to live with her parents and found difficulty to rebound and fears the loss again. Danticat, thus, reflects the persistently voices of grief, terror and torturer (Danticat 2004, p13). By this, she communicates both personal and collective scars. The novel contains nine short stories, each loosely connected with the other.

### **3. The Book of the Dead**

Ka Bienaimé is the daughter of Anne and the Dew Breaker (the prison guard). Ka has made a sculpture of her father without knowing his true story as he hides his true identity once he gets married to her mother and has her. In her journey to deliver the sculpture for a client in Florida, she knows the truth about her father and wonders how it is possible a woman can accept a man with such a past.

Ka's father used to work for the Dictator in Haiti, he has never been named, whereas, he was a former soldier, a torturer and a macoute. His sins are marked by a scar on his face by a preacher he was going to arrest. The dew breaker gets attention from Anne who later becomes his wife and they both escape from Haiti to New York to become a caring father to Ka, a barber and a landlord. Anne and Ka are masks to his scar which is synonymous of his past. And Anne is the wife of Ka's father, although she is aware of his past; she believes he is a different man, she argues that life sways



between regret and foreignness. The short story is set in Florida where Ka and her father got closer to know about his truth. Ka is to deliver the sculpture to Gabrielle Fonteneau. Florida reminds her father of the weather in Haiti. Once in Florida, Ka's father destroys his sculpture and then reveals his past as a murderer to his daughter.

If there is one thing the reader needs to know is that the first chapter "The Book of the Dead" and the last one "The Dew Breaker" are linked ones, since the last part holds the complete understanding of the whole personas in the novel, like answers. The first part is on the tongue of Ka's father, whereas the last one is by the novelist. Besides, the purpose of unfolding the two parts is to give the reader a break from the truth of Ka's father, as at first was introduced as a caring father rather than a torturer, and rings out the lives of other victims of the Macoutes to easily understand the ninth short story.

The ideas inspired by the real life of Edwidge Danticat have been through numerous analyses, and through numerous scopes: psychological, dialectical, political and thematic as it will be in the following. The attempt is to analyze this part of the story from a Polaroid of culture, migration, mourning and healing, since the journey of isolation/migration carries changes at the level of personal being much more than external appearance.

### ***3.1 The Hidden Truth behind the Disappearance***

The beginning of this story resembles something of a crime novel, since the disappearance of Ka's father enters the reader into a wheel of mystery. It seems that the rest of this short story may be centered on Papa and the link which is behind the choice of Ka's decision of sculpting her father to deliver it after to a Haitian actress in Florida. When the story begins, the revelations of Papa's true identity are under light.

Just as the former victims of Haiti in the novel, the family of the torturer carries also a huge weight of their former lives in Haiti. In addition, the family is trying to go beyond the past and build new identities. The trauma of the past over Ka's confrontation of her father's revelations, as she is not victim of the action of a torturer in Haiti, she never knew Haiti although it is the one more thing she has always longed to have in common with her parents, but comes from her father who in some ways knowing him personally can lead to serious damages. The roots are in America, but what Ka believes she knows about her past is what she used to build her own personality; i.e. her father is a former victim, not a torturer.

Here, alienation was said to rhyme with a state of estrangement of a feeling or affection. Thus, as to avoid the feeling of isolation, the novelist pictures the way both characters behave to fill in the gap created by displacement reflected in Ka's declaration of the absence of her father to the officer, mentioning that his absence is for another reason than bringing breakfast. After that, she comes back to the hotel room and tries to connect with her father by lying in her father's unmade bed, "the sheets smell like his cologne an odd mix of lavender and time that she's always thought too pungent but that he likes nonetheless" (p08). Although Ka's bed is empty and available, yet, she chooses to belong to her inner comfort in which the intimacy of her father provides a sense of belonging to her.

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Papa regrets his past acts and attempts to move on by revealing his truth to his daughter instead of leaving her in lies. More than that, he throws the sculpture that reflects the prisoner in the lake, not even taking into account that the sculpture may represent his actual being in America. The reason behind he never goes back to Haiti is his desire to disconnect from Haiti besides changing the location of the hometown on the island, thereof, Ka recounts: "... I thought he always said he was from a different province each time because he's really lived in all those places, but I realize now that he says this to reduce the possibility of anyone identify him" (p28). The Dew Breaker's wish to flee his past as much as the victims, not only because of the fear to be known but also because he carries his own scars.

Long before the truth comes to the surface, Danticat mentions a passage Ka used to read with her father. The Egyptian book is entitled the *Book of the Dead* which communicates: "I am not a violent man...I made no one weep. I have never been angry without cause. I have never uttered any lies. I have never slain any man or woman. I have done no evil" (p23). This is an excerpt from the Egyptian Book called "Negative Confession". This is a way for the hunter to ease his pain; by denying his acts and his being guilty: Although the numerous attempts to quell his transgression, the nightmares keep hunting the father. We can deduce that it is due to the representation of him as a prisoner in a sculpture that pushes him to reveal his true identity. This chapter is about making oneself better even if the inner self carries a dark past, even if they cause scars, but the one should move on, means that everyone deserves a second chance in life.

### **4. The Impact of Tradition in "Seven"**

*Seven*, is the next part of the novel, it tackles one of the Haitian men who travels to New York and brings his wife after seven years of separation. He lives in one of the rented apartments of Ka's parents. His wife, afraid of getting lost if she goes out alone in New York, stays at home all day with the radio tuned into the Haitian station in order to remember her past life in Haiti. When the week takes place, her husband finally convinces her to get out the apartment. The going out is a means for her to remember the picnics in Haiti, surrounded by local people speaking the same language.

Seven, is supposed to be the lucky number for the protagonist (the unnamed man) in this part of the novel, as there were seven days between paychecks, seven hours, not counting lunch, seven days between his day job, seven at his night job. Seven is the last number in his age, thirty-seven. Now, there are seven hours left before his wife is due to arrive to New York as he has not seen her for seven years (p35). This explains Danticat's choice of naming this part "Seven", as the unnamed narrator marks time passing with sevens.

He is desperate; however, in showing his love for her because of the distance created out of migrancy, thus, he does not feel at ease as he does not communicate with her the way he wants. The palpable silences are frequent, Danticat writes: "they dashed through the small talk... she had no detailed anecdotes about anyone in particular" (p41). Thus, this silence creates a wedge between them.

During the weeks, the man's wife feels alienated, so, she refuges herself in a Haitian radio station. The callers express how furious they are because Patrick Dorismond is killed in Manhattan. She thinks of calling her husband to find refuge, but there is no number left for her, so, she raised the sheets over her head and through it listened to the callers, each one angrier than the last (p45). Here, the novelist points out to the fact that the immigration experience is challenging in a way that leaves the self disconnected from close persons, thus, this leads to alienation and loneliness due to the crisis she used to live in during the governance of the Duvalier.

While trying to relate this part with the rest of the novel, there is disconnection and unfollowing within the story. However, as the novel is separated into short stories, the researcher assumes that there might be answers in the remaining parts of the novel through distinct characters, with different facts and actions as the owners of the flats may be parents of Ka. The oddness is how comes that Eric has something to do with the abortion of Nadine. As a response, the answer will be clarified in the next examination of the next part of the novel called "Water child".

### **5. The Unknown Reflection in "Water Child"**

The story of forty years woman in *Water Child*, who aborts her baby she was having with her boyfriend without her knowing that he, was already married. She is a hospital nurse who sits frequently in the site of piscine-Brooklyn, a place which the Haitian immigrants call home. Nadine, one day, suddenly stands shocked of her reflection in a door of an elevator. The image is so ugly that she thinks that her reflection would have been her if she kept the baby seven months earlier.

Nadine's ex-boyfriend calls her with an accent: "*Alo, allo, hello*" (p56) and hung up. He is supposed to be the father of her "aborted" son whom he obliges her to do so, and as a means to ask for forgiveness, he frequently sends her flowers. The frequent monthly calls remain non-replied, and the tapes of his voice mails are put on attar she has erected to her unborn baby.

The reason behind this collapse results from her loneliness, she could have had a chance to create a family, have company with her unborn baby, but, the abortion indirectly imposes isolation over her. She also mourns the end of her relationship, noting that there is a grieving ritual appearing in the shrine. And this focuses on the fact that the rights of women are neglected when it comes to decision making.

As a result, Nadine is physically unable to communicate with him too. Here, it is heavily assumed that the unnamed man in "Seven" is her ex-boyfriend; meaning that the man who waited at the airport for his wife in the short story "Seven" had an affair with Nadine in this part of this short story "The Water Child" and got pregnant. However, when the man's wife was joining him in New York, he broke up with Nadine and asked her to abort the baby.

This explains the reason she does not recognize herself through her reflection, as the latter transmits that her life has fallen apart due to being forced to do something out of her capacity, thus, she is so weak to forgive herself as she mourns her chance of being a mother. Consequently, Nadine loses her true identity and finds herself in a reflection she does not even recognize.



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Here, voicing the pain opens the door to recovery as Judith L. Herman explains: "Remembering and telling the truth about terrible events are perquisites for the restoration of the social order and for healing of individual victims... when the truth is finally recognized, survivors begin their recovery"(Herman, 2013, Vol 6). It not only is necessary to uncover inner silence but it seems crucial that lived experiences should be shared also, as long as there is trust placed in those they share them with. The practice of sharing helps the beginning of healing which transmits that no one is alone living in trauma.

### **6. *The Untold in Dany's "The Night Talkers"***

Traumatic experience is also dealt with in this part of Danticat's writing. In this part of the short story, there are two characters sharing approximate trauma but the assimilation of it differs. First, Dany is the protagonist in "The Night Talkers" who rents an apartment from Ka's father in New York. Dany reveals to his aunt, before she dies, when he gets back to Haiti, that he has found the man who killed his parents in the era of Duvalier. However, his doubt about Ka's father being the murderer prevents him from killing him because he is afraid that he might be mistaken just as his parents were mistaken and finish killed.

Dany is a Haitian American man who comes back to Haiti to visit his only one left family member, his aunt Estina after ten years of absence. The reason of his coming back is because he thinks he found the man who killed his parents. The man is the landlord who rents his apartment to him. Years ago, the landlord was the dew breaker who burnt the house with Dany's parents inside, and left the latter alive with his aunt. In his journey of going back to Haiti, Danticat deals with an orphaned character whose parents were killed, thus, victim of dictatorship, he escaped to New York.

The title of this part of the collection suggests that there might be untold stories and that they take surface only at night during dreams. Here, one presumes that the facts happened to Dany can be told only during his sleep. In this respect, both Dany and his aunt's pasts are repressed. This silence serves as a bond between the two characters, in addition to being his only family member left which is the reason of his coming back to Haiti.

"The Night Talkers" deals with Dany's incapacity to contend with problems openly. However, he does so only when he is unconscious. Although his problems come forth at night, they remain incomplete as he "can remember only the very last word he spoke... but always has a lingering sensation that he had been talking, laughing, and all times crying all night long" (Danticat, p 99). This explains the reason why Dany has never made progress in coping with his past as he is engaged in repeating conversations rather than achieving a conclusion.

Like the fire which killed his parents, Dany's trauma consumes his life; he is approximately sure that his landlord is the one responsible of the death of his parents. When Dany gets up the day after in his aunt's house, he takes a shower and wonders if his father had already done the same when he was alive:

“Had his father ever bathed in this stream? Had his parents soaked here together, in this same spot, when they’d come to stay with his aunt?... He would substitute moments from his own life trying to re-create theirs. But lately, what was taking up the most space in his mind was not the way his parents had lived, but the way they had dies” (Danticat, 2004, p.99).

To express the past trauma, Dany affirms that he “had lost his parents to the dictatorship twenty-five years before”(Danticat, 2004, p.87). This assumes much has happened, but Dany refuses to control his past to the extent that he insists on talking about his landlord to his aunt.

The reaction of Dany differs from the barber’s, as the latter does not recognize the former. This leads to the point that Dany cannot get over his past as he meets the murderer almost every day. In fact, these events are reasons why Dany cannot recover, admitting that “he couldn’t sleep for months, spending his week-ends in nightclubs to pass time” (p106). The truth is that he is not used to going to clubs for having fun, rather, he lost sleep and killed time outside. Thus, his routine is unhealthy.

The first lines of this part of the collection transmit the conclusion about the way Dany wishes to live. On his way back to his aunt in the village, Dany figuratively confronts an obstacle that reminds him of the murder of his parents as he was climbing the mountain without water, he “thought that the mountain would kill him, that he would never see the other side” (p87). While harkening the current situation, his meeting with the old man and the girl makes him realize that his aunt has already sent him help as she knew he was coming (p88). The truth is that the act of helping him is the aim behind his coming back as he waits advice from his aunt to tell him how he should react towards the murderer, so that he can continue his life after all.

So far, this passage assembles intimate connection between Dany, Michelle, the unnamed man and his wife who are all renting flats from the dew breaker. Danticat explains that Eric is the name of the unnamed man, already married, and Nadine’s ex-boyfriend at the same time. This means that the highlights of former characters, in addition to Dany’s, share the same diasporic consequences: explosive untold truths. Their pasts and presents intertwine and affect one another.

## **7. Conclusion:**

Characters challenge postcolonial dilemmas and that latter lead them towards alienation and identity crisis because of the numerous cultures, regional and Western. Characters are stuck in a state of confusion, and finally find themselves incapable to relate with what surrounds them, since their confrontation with the colonizer erases their own identity and leaves them living in confusion. While this confusion confronts the protagonist to achieve a stable identity, this confusion, ultimately, leads a person towards a distant and isolated place where he or she becomes alienated and stranger. The point is that transgression appears when there is a mixture of cultural elements carrying distinct origins in addition to the aspect of unbelonging, i.e, being at home but in mixed cultural settings

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There were multiple attempts by scientists who tried to generalise how the term alienation functions within different contexts in which it is employed, its various uses and common features. In this respect, Arnold Kaufman for instance, affords the following general analysis: "To claim that a person is alienated is to claim that his relation to something else has certain features which result in avoidable discontent or loss of satisfaction".

Writers of "symbolic" texts are more aware of the inevitable necessity of using the native as a mediator of European desires. Grounded more firmly and securely in the egalitarian imperatives of Western societies, authors are more or less open to modifying dialectic self and "Other", willing to examine the specific individual and cultural differences between Europeans and natives. Postcolonial texts thematize the problem of colonialist mentality and its encounter with the racial "Other".

What is intriguing in Danticat's novel is that she reflects the dew breaker at his both identities. She first introduces him as a caring father, then a cruel perpetrator at the end of the novel. Perhaps, Danticat tries to afford hope for both victimized characters and the perpetrator as well. Next, the way the perpetrator's daughter deals with trauma is highlighted; a trauma she lives in since her birth, she is first raised thinking that her father is a victim. She wonders her ancestral belonging but no answer is affordable, then, she realizes the truth about her father being the one who tortured. Danticat leaves the freedom to readers to decide whether Ka forgives him or not, however, the transformations showed in this part of analysis help the audience balance over redemption through the loud testimonies that were hurting the victims. It looks merely impossible to realize that the hand which shaved customers is the same one that hurt the Haitian citizens.

Of course, the life of the dew breaker in the past is embodied by his work for the Duvalier regime and his revelation about being the hunter and not the prey. However, he did not want to kill people or threaten them, but the regime of his land urged him to place a great deal of pressure over the victims. So, having no choice, and risking his life, he decides to leave his home to settle in New York.

Most of the stories are dealt with in both Britain and Haiti. This transmits that diasporic characters are still connected with atrocities of the past. There is both positive and negative interconnection since, at first, it shows that there is no escape from the past while at the same time characters are gathered under one diasporic community which they create, and which leave them connected to motherland despite the many attempts to rebuild themselves, in addition to the extent they tried to escape.

Overall, the interconnection between the characters within the space of Diaspora can be either positive as it confronts one's persona and reforms the oneself, but sometimes terrifying. Thus, the

work under analysis affords beyond traditions and novels recognition that prevails stories in societies; as an attempt to create an adequate atmosphere to find peace and authorship of one's identity, in addition to creating or building an environment able to share experiences with others. To conclude, identity wandering through analysis within Danticat's literary writing offers two alternatives; either the end of life, or hope for life. This is to be considered as a gate for future researches when the subject is the postcolonial scope of study on the identity reformation to healing from trauma, acceptance and living.

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