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Dislocation and Crisis of Female Identity in Olive Schreiner's *The Story of an African Farm*

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By

Gangaram Pathak

Symbol No. 2266

Regd. No. 6260572009

Central Department of English

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Tribhuvan University
Central Department of English

Letter of Recommendation

Mr. Gangaram Pathak has completed his thesis entitled “Dislocation and Crisis of Female Identity in Olive Schreiner’s *The Story of an African Farm*” under my supervision. He carried out his thesis from 2073/02/13 B.S. to 2073/06/14 B.S. I hereby recommend his thesis to be submitted for viva voce.

Prof, Dr. Rebati Neupane
Supervisor

Tribhuvan University
Central Department of English

Letter of Approval

This thesis is submitted to the Central Department of English, Tribhuvan University by Mr. Gangaram Pathak entitled “Dislocation and Crisis Female of Identity in Olive Schreiner’s *The Story of an African Farm*” has been approved by the undersigned members of the thesis Research Committee.

Members of the Research Committee

Internal Examiner

External Examiner

Head

Central Department of English

Date: _____

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Gangaram Pathak

Abstract

This paper examines how dislocation creates the crisis of female identity in the Karoo farm landscape, in Olive Schreiner's *The Story of an African Farm*. African farm owners are displaced from their farm landscape by the colonizers. As a result, the farm workers have to face the problem of identity crisis. Englishmen are responsible for bringing Africans' identity crisis, when Africans are displaced from their own farm land, new settlers start to lose their identity. They struggle to establish their identity on the Karoo farm land. The displaced condition of African new settlers is hovering around the Karoo farm land to get their identity and place from the colonizers. The main victims are women whose identity is determined in relation to the place. Their placelessness represents their identity crisis in the Karoo farm landscape. The research method comprises a wide review of relevant literature on the dislocation and identity crisis. And Bill Ashcroft's *The Post-Colonial Studies Reader* focuses upon the Post-Colonial issues such as Language, Place, History and Ethnicity of the colonized people in the colonial landscape. Elleke Boehmer's, *Colonial and Postcolonial Literature Migrants Metaphors* represents colonizers' domination upon the colonized people and their landscape, where colonized people lose their identity. In the colonial world people are displaced from their land and become identityless. This research paper shows that how the term 'dislocation' is relating with the women's identity. Women's identity is connecting with the place; their attachment towards the place is their destiny for questing identity in the colonial territory. Colonizers control the place and displace them from their land. African new settlers are struggling hard to establish their identity and place in the Karoo farm landscape.

Dislocation and Crisis of Female Identity in Olive Schreiner's *The Story of an African Farm*

The purpose of this research is to discover the dislocation and the crisis of the unstable identity of the female protagonist in the novel. Their identity is connected with the place. They feel that the place or farm landscape gives her real identity. The farm land is run by Otto, a German overseer and a widow called Tan't Sannie, Otto's son Waldo and two young girls, Lyndall and Em. The place is known as the Karoo, where they run a sheep farm. The farm is situated in South Africa. This place is suitable for African new settlers, where they explore the relation between individual and the land itself as a process of identity formation. Thus, Farm is the significant place in the South, particularly with its colonial past and present implication for the land reform.

The novel, *The Story of an African Farm* (1883), is published under the pseudonym of Ralph Iron real name is Olive Schreiner. The novel is based on real background of South African farm landscape, Karoo, and African people's life on the farm. Life of the farm land represents a constant struggle of people for making their identity stable. But the place seems to be hostile towards the main protagonist, Lyndall.

Olive Schreiner's *The Story of an African Farm* is mainly related to the issues of female who is quest of self identity and space in the Karoo farm landscape. And also other new settlers struggle hard to adapt changing natural circumstances of the Karoo farm landscape, because they are new in the farm land. For them, place determines the peoples' identity but colonizers are in process of displacing them from the farm land. And this displacement has its effects upon the identity formation of females. In this sense, postcolonial displacement refers to the separation from the

farm land in which we find their natural, cultural and spiritual root. The displaced new settlers feel a sense of alienation from the Karoo farm land and see their identity attachment with the landscape.

Furthermore, the problem of colonial identity formation is reflected in the identity formation of female protagonist, Lyndall who intensely opposes all the farm norms and values. She opposes the values for getting her identity and place in that farm land. She cannot easily get this identity in the colonial context. In the colonial context, place and identity are under the control of colonizer. They do not want to give them identity and place because they have fear about losing their colony from the new settlers. This research tries to find out the connection between the place and identity. How does the novel contribute to the formation of female identity with regard to the place? In the text, Lyndall wants to make her identity with her connection to the farm. She is questing both identity and place in the Karoo farm landscape. But she is unable to get it in the farm because she is a female. She does not have right to have different identity at the colonial context. Then she starts to challenge the colonial and patriarchal norms and values.

At the time of colonial intervention all other surrounding territories are being combined to single landscape for constructing one colony. For them, the Karoo farm land is virgin land and they want to make it fertile and productive, that's why they colonize the Karoo farm land. They choose easy way to get entry into that farm land, as teachers of the school to teach the farm children. Bonaparte Blenkins enters into the farm land as a school teacher and at last he becomes the owner of the Otto's farm land. But new settlers want to own the land and show their identity with that land. The Karoo farm land ultimately falls under the control of colonizers, who have their own rules and regulations. And colonizers then give the identity to the new settlers.

In the beginning, Ode Odege argues that colonizers dominate African people during Apartheid and Post- apartheid time. During apartheid time African people are oppressed by the colonizers and their domestic family environment is disturbed.

Through her presentation of Lyndall and Gregory, as well as Otto, Em and Tan't Sannie as individuals who act out the roles their environment assigns them during the first phase of colonialist settlement in Africa.

Schreiner expose oppression's nastiness in all its raw form (255).

She represents Otto's family environment in the Karoo farm landscape. The environment is totally oppressed by the colonizers, all family members feel oppression. They are new settler in the Karoo farm landscape. Their oppression's nastiness is all raw form to other new settlers.

Similarly, all of the characters are unsatisfied with their own identity, and the writer exposes oppression of the character. Odege's presents Lyndall is inspirational character to other oppressed characters in the colonial Karoo landscape. Otto's family is new settler at the African farm landscape. They are settled by the first phase of colonization and face the problems of oppression in the farm land. They have farm and doing their agro-business in it. But after the post apartheid movement their happy life becomes full of trouble after giving hospitality for Bonaparte Blenkins.

In the same manner, Hannah Freeman gives the idea about dissolution of landscape, in the text. Here, in the text location determines the identity of the protagonist, Lyndall. The African farm landscape the Karoo is connected with the Lyndall's identity. Her physical and spiritual connection with the Karoo land gives the identity of the protagonist Lyndall, as well as writer herself. Hannah describes the Schreiner's connection with the landscape, "discovering her attachment to the mysterious and barren South African plain" (18). She cannot detach herself from the

land; she understands that if she loses the connection with the land, she also loses her identity.

Likewise, the text is also connected with the natural landscape of African farm land. She explores the isolated and powerless nature of childhood in colonial Africa. Before colonial time, the Karoo is isolated and unproductive because the barren land is not used. During the colonial time, colonizer shifts the African new settlement to another place, and the Karoo landscape becomes fertile and productive. In Karoo there is a small family that runs the sheep farm. Otto is the owner of the farm, and in it we find inequality between males and females.

David Waterman expresses his opinion on the power, gender and age, which determine the people's identity and their living place. He claims that in his writing, he talks about the issues of female identity and their displacement at the colonial world,

Schreiner's frequent ambivalence stems perhaps from her own contradictory position within society, as a white Englishwoman who spent much of her life living and working in imperial South Africa occupying both the position of colonizer, as the English subject and colonized, as a working class woman (44).

He further argues that female have the problem of identity and their living place. Their identity and living place are always changing in the interest of the imperial power and colonizer males that determine female identity.

In the text, Lyndall is the representative character of females and also he shows the condition of colonized people in the farm land. Her double standard identity brings confusion upon other farm women, who are not having a single identity in the farm land. Especially, females are dominated and oppressed by the colonizers. Schreiner tries to give freedom for females and give them their fixed

identity. Patriarchal and imperial power is always high and those powers dominate the women's power. That's why Schreiner's work resists the patriarchal and imperial power structure.

Jed Esty's view upon *The Story of an African Farm* is that the novel assimilates an uneven and markedly colonial temporality that unsettles the inherited formal dictates of the Goethean Bildungsroman. "Understanding Schreiner's programmatic undoing of the protocols of the nineteenth-century bildungsroman can help us situate African farm both in space" (407). Through Schreiner's text reader can understand nineteenth century bildungsroman of the African farm landscape and it also reflect the life style of the character in the text. The Writer chooses this genre to make female character more intelligent in front of the colonizer. Lyndall is such a type of bold protagonist who is challenging the colonizer to make her own identity in the colonial rule. In the farm, the colonizer rules the farm people and gives them their identity. But Lyndall does not want to accept the identity easily given by others. Lyndall is the role model character for Em, Tan't Sannie and Waldo, these are under the influence of colonizers.

In addition, Esty shows three different Bildungsroman plots in her writing. "Waldo, Em and Lyndall young suffer who endure the slapstick violence of the Dickensian villain Bonaparte Blenkins in the first half of the story" (416). Lyndall, Em and Waldo have different attitudes towards the Bonaparte Blenkins, who is sadistic man. He enters as a school teacher but later he becomes owner of the Karoo farm land. He is the agent of colonizer; his intention is to teach them English language. But Lyndall has already learned that language, and she uses her own language to challenge them.

Furthermore, Myles Holloway analyses the novel on its thematic and structural organization. He demonstrates the manner in its thematic concerns and social constraints that have influenced the style and shape of the novel. There is no combination of any group of new settlers in that farm:

No colonial or socio-ideological group is granted permanent, unmediated hegemony rather, interpersonal and intergroup relation are in constant state of flux. A first phase of colonial expansionism has violently wrested the land from its original inhabitants, the Bushmen leaving only remnants of their civilization. (81)

At the new settlement, there is combination of various groups in one place. All of them have their own origins and other social, cultural and economic backgrounds. They are not easily settled down at one place. This is the new settlement of the first phase of colonial expansion. Colonial mission goes strongly; that's why the colonizer captures the land and makes their territories and settles down their people at new place.

The Story of an African Farm is set in the Karoo farm landscape. It is the place where many natural things are available and it has suitable climate for the agro-business. To justify the setting of the novel, it is divided in to two parts. First part is dealing with the farm business of Tan't Sannie. Her farm is not well settled down; it looks like rough and unsettled.

Thus, the farm world is not isolated from the colonizer, they are doing their best to capture the farm and make their own farm land. In the farm world, colonizers are entering as strangers or as teachers. When they get entry into the farm they change their identity and show their real identity and mission of entering the farm land, then the farm's isolated environment is disturbed. Colonizer gives their positive impact

upon the colonized people or the African new settlers, who are not educated and civilized. Further, Holloway argues that farm does not exist without its isolation, without farmer it does not have any value. It loses the productivity of the land, that's why colonizers make it the land of African new settlers:

The world of the farm does not exist in isolation, but is subject to the external influence of visitors, who are often stronger. Apart from emphasizing, the discontinuities of colonial life in their own apparent rootlessness, these stronger have a marked impact on the permanent inhabitants of the farm and introduce new and familiar socio-ideological perspective to the compass of the novel (82).

The strangers control the farm and rule over it; they want to know about the small things about the farm through the farm children. They have the mission to teach and make them civilized on the surface level but at the deeper level their mission is to control each and everything in the farm. They have the mission to displace people from their own land and make them rootless.

Similarly, in the novel Bonaparte is the representative character of the colonizers; who has the multiple identities in the farm. He introduces himself as a stranger and gets easy entry in to the Otto's farm house and later he becomes the owner of the farm. Tan't Sannie believes him and gives hospitality to him. "It had been agreed upon between Tant Sannie and himself, that now the German was gone he, Bonaparte, was to be no longer schoolmaster, but overseer of the farm" (47). Thus, the mission of Bonaparte is now somehow complete, and he changes his identity and the place following his mission. His mission is to control over the farm landscape and make the people slave. He displaces the Otto's family from their own farm land and becomes the master of that farm land. By the displacement of the farm,

Otto's children lose their identity. The children struggle against Englishman to get their identity and their own place. But they are unable to get it because the farm is totally under the control of Bonaparte Blenkins.

Michael Chapman makes the argument upon the problem of identity. His main argument involves the matter of identity politics. South African's identity is related to their race, culture and language. "The aim- "after apartheid"- is to retain respect for the epistemological autonomy of cultures between which interchange is taking place while seeking to make the insights of one culture accessible to the other" (86). The culture of the particular place becomes multiple because of interchanging with another place, where as previous culture loses its originality because it is mixed with another one. It is the dangerous sign for African aboriginal farm people, because they lose their identity. For African farm people at the time of apartheid to protect their culture, race and language is ambiguous, and their protection of culture, race and language is meaningless. They cannot separate their culture, race and language from the new settlers. In African land there are the new settlements of the colonization, where there is the mixture of the culture, race and language. This brings the identity crisis in their farm land. People's identity is not stable, it is always in flux. They lose their original identity in their own place.

Although, in the Karoo farm land there are English speaking people, their language is not meaningful in the sense that in the farm land most of the people are Hottentots and Boer, who speak their own native language. The English speaking African lady is the Tant Sannie, who speaks English with Englishman, Bonaparte Blenkins. But her English is worthless in that farm landscape. This happens at the time of apartheid movement. Chapman further argues that, under apartheid whites have racial and political superiority:

Under apartheid whites were given a political racial identity which coterminous with superiority utilized to its advantage either its western European inheritances or its long African rootedness within this political racial identity. Afrikanerdom saw itself as culturally distinct from English speaking South African who were regarded as derivative of the English and since they had rapidly become town's people having little connection to the South African soil. (88-89)

Meanwhile, in the African landscape, colonizer determines the colonized people's political, racial, and cultural identity. The native people Hottentots and Boer have lost their identity and originality in their own landscape. Colonizer utilizes power upon the African people to show their superiority. They use English language to show themselves superior to African people. But later African people mimic the English language to show them superior in front of the colonizer by speaking English language.

This research uses post-colonial theory to analyze the text. It presents the crisis of female identity that result from their dislocation from the farm land. Dislocation is the cause of their identity crisis and colonizers brings new settlers' dislocation from their Karoo farm land, and colonizers eliminate settlers' identity from the land.

Olive Schreiner's *The Story of an African Farm*, focuses on the problem of female identity and their dislocation from their own place. In the text we find the domination of the female characters or the colonized people that are dislocated from their own place. The colonized do not have their identity in their own place. The place becomes the sites of power struggle and the place of dislocation as a manifestation of histories of absorption and resistance. The dislocation has also transcendental

potential in that it subverts and interrogates imperial cultural formation there by encouraging the development or recovery of self and place. Thus, Dislocation reflects their hybrid position in the land. The hybridity reinforces their dislocation as well as displacement.

These sorts of dislocation, fragmentation and displacement that we find in the novel are the crucial features of post colonial discourse:

Place in post-colonial societies is a complex interaction of language, history and environment. It is characterized firstly by a sense of displacement in those who have moved to the colonies or the more widespread sense of displacement from the imported language of a gap between the experienced environment and description the language provides, and secondly by a sense of the immense investment of culture in the construction of place. (Ashcroft 391)

Place is associated not only with the landscape and location but also other factors such as language, culture, history and environment. Thus longing for identity or crisis of displacement is related with different cultural, linguistic and historical factors, which give identity of a place and person.

Nature also plays vile role for African new settlers for their displacement from their native land. The new settlers, African people are displaced by the cause of drought. In the Karoo farm land they cannot produce any kind of food items and they are unable to run the sheep farm, so they are forced to change the place and settle down at new place. “The water in the dams fell lower and lower, the sheep died in the fields the cattle scarcely able to crawl tottered as they moved from spot to spot in search of food” (9). The native African people are facing the problem of displacement by nature; nature also does not justice to the native people. There is the crisis of water.

A colonizer makes dam for African people but the dam's water level decreases and finally dries. That's why they change their place for their livelihood. They live a nomadic life; they do not stay long time at one place because they face many problems.

Likewise, in the farm novel, place is important to determine the identity of the protagonist. But when they are dislocated from the place, then their identity is in crisis. In the same way, in the novel the main protagonist, Lyndall has the identity problem at her own farm, Karoo. In the interruption of Blenkins in the farm, Lyndall loses her real place. Lyndall displaces her from that land. The notion of transformation of place and what it means to belong is also applicable to the notion of displacement and to displace the identity is the main theme of post colonial writing.

Bill Ashcroft in his text *Key Concepts in Post-Colonial studies* define dislocation as a:

A term for both the occasion of displacement that occurs as a result of imperial occupation and the experience associated with this event. The phenomenon may be result of transportation from one country to another by slavery or imprisonment by invasion and settlement a consequence of unwilling movement from an unknown location. (73)

Through this extract, Ashcroft expresses his opinion of the term dislocation. People are dislocating from their own landscape willingly or unwillingly. But people are displaced from one place to another unknown place. There are various kinds of causes of dislocating from the previous landscape that is transportation of slavery, imprisonment by invasion and the new settlement. It brings the identity crisis of new settlers in the new landscape.

In the same way, in Schreiner's text Otto's family is dislocated from their own farm land because of the interruption of the Englishman Bonaparte Blenkins, who control the Karoo Farm land and being the master of that farm land. His mission is to establishing the new settlement in that farm land. In the farm land new comers are struggle for establishing their identity and space.

All the same, the colonized people have the feeling of displacement that comes through the behavior of the imperial ruler. They are being treated not like a human being; they think they are the things for their use. It makes colonized people think negatively about the colonizers, they are not allowed to celebrate their culture and social functions. Bill Ashcroft gives his clear idea upon the link between identity and place. They are interconnected with each other, without place people's identity is worthless and similarly identity is not itself complete without the place:

The most widely shared discursive practice within which the alienation can be identified is the construction of place. The gap which opens between the experience of place and the language available to describe it forms a classic and all pervasive features of post colonial text. This gap occurs for those whose language seems inadequate to describe a new place, for those whose language is systematically destroyed by enslavement, and for those whose language has been rendered unprivileged by the imposition of the language of a colonizing power.

(9)

People's identity and place have connection with each other. People's identity is determined by the place. If the place and identity are not connected with each other, they do not have their own identity. People's alienation is also caused by the displacement. So, colonial people's identity is eliminated by the colonizers. "I was

always treated at school, the master keeping me back and calling me blockhead though, as they themselves allowed” (103). This shows the gap between place and language. The school is run by the white master and the students are the African farm children. The school teacher is white Englishman; his language is not related to the native African farm workers. At school Lyndall Waldo and Em are treated as a negatively and being alienated in the school.

Olive Schreiner’s *The Story of an African Farm*, reflects dislocation which is manifested through the female protagonist’s ambivalence and conflict about cultural and social affiliation. Identity crisis is inextricably related to dislocation, displacement and cultural rootlessness. In a sense, displacement and dislocation give way to alienation and hybridized situation which makes them realize loss of origin leading to the sense of homelessness.

According to, Anne McClintock’s *Imperial Leather: Race, Gender, and Sexuality in the Colonial Contest*, females right has been limited at the colonial time in the African farm land. Women are controlled by the white European males and their identity is also under the control of colonizers. Women’s right is limited in the colonial society and they feel that they are displaced by the colonial empire. Women do not have their individual identity; their identity is connected with the men and place. Mainly, identity of female is manifested by the males of the colonizers. In the same way the writer says, “Colonial women before the intrusion of imperial rule, were invariably disadvantaged within their societies, in ways that gave the colonial reordering of their sexual and economic labor very different outcomes from those of colonial men” (6). Colonized women’s life is affected by the colonizers rule; the colonial rulers’ behavior is cruel towards the colonized women. But, they do not have any advantage from that society where there is no respect and freedom for the women.

Even among the women, there is no sympathy among themselves. The African colonized males also suffer from the colonial empire just like the females. They work for colonizers but it does not give them money. However, the colonized people's labor is not evaluated from the laborers' perspective. The value of labor is evaluated by their owners or the colonizers.

In Schreiner's text, colonizers sell African farm peoples in to the Europe for labor. But farm people are not ready to go to Europe because there they lose their identity in the capitalist world. They are treated as a machine and lose the human quality. Colonizers want to shift farm people's identity according to their advantage. And they also exploit them physically and economically. But Lyndall is not accepting the colonizer's proposal, "she added; I will not go to Europe. You must take me to Transvaal. That is out of the world. People we meet there we need not see again in our future lives" (152). For Lyndall Europe is the out of world, there she cannot meet anyone again in her life time. But she is worried about her identity; in Europe she loses her originality. That is the land of Englishmen, there her language and culture is not equal to their culture and language. That's why she forced not to take him Europe, but she is ready to go Transvaal.

On the contrary, Kate Darian-Smith's *Text, Theory, Space: Land, Literature and History in South Africa and Australia*, portrays two Victorian women traveler and colonial space in South Africa. In her essay, she mentions the experience of women in the colonial world. She also further explains how they feel to live in the life of colonized in the world of colonizers. Olive herself is a traveler and she also has experienced the trauma of colony. And she saw the real colonial empire at the Britain; it is the power house of the colonial world. In the same way, Lyndall, a female protagonist also travelled town and village in her adulthood life for her job. "Lyndall

was tired after her long journey, and had come to her room early. Her eyes ran over the familiar objects. Strange to go away for four years, and come back” (109). She challenges Victorian concepts of women, who are staying at home bearing children and caring them. Women are not allowed to go outside and get the knowledge of travel.

Likewise, at the expansion of the colonial world, almost all the males are participating in the military force; women are not allowed to go outside. That’s why women are doing their domestic work. Some women go for travel resisting the patriarchal rule and know about the real world, and she writes about it and expresses their feelings as the travelers. In woman’s writing, they show their space in the society and their identity in the outer world:

Their narrative focused on the difficulties of reproducing middle class homes in alien environment, where the amenities of civilized society were often sorely lacking. Discourse of domesticity characterized most female travel writing of the era and reflected the gender constraints of Victorian society notable the way in which middle class women lives and writing were circumscribed and defined by the women’s sphere’s home and hearth. (83)

In the nineteenth century, British imperialism is in its full height on colonization, particularly in South Africa. There is strong urge for British women to bring their domestic culture in their colonies to preserve and reproduce their own culture at the colonies. At that time middle class women are always oppressed by the upper class women and white males. Their feelings are not including in the writings of the British women writers. Middle class African women do not get such environment to create such writings in the literary field. They spend their pleasant moment inside the home;

they are unknown about the outer world. They have false conception about the travel and express their feeling through writing, but Schreiner challenges the negativity of the women for travelling. She goes outing and writes her experience and feeling about the travel.

Nineteenth century imperial mission is not only establishing their colonial empire but also to increase their territory among the whole world. Imperialism refers to the formation of an empire and as such, has been an aspect of all periods of history in which one nation has extended its domination over or several neighboring nations. Their strategies to make imperial world is to spread their culture, language and gain the economic things like ivory, diamond and other natural resources. Which help them make their imperial empire strong and they can easily expand their imperial territory.

To get success upon establishing their colonial empire, colonizers make strategic plan to establish it. Colonizers agent make entry in the neighboring country one by one take some mission on the African space which convince the African people. African people are feared to the Englishman, who has tall body structure and white skin. They are like the god for the African people. Em asked to Lyndall in the context of prophet:

He was one man only one' said her little companion slowly. Yet all the people in the world feared him. He was not born great; he was common as we are. Yet he was master of the world at last, once he was only a little child, then he was a lieutenant then he was a general then he was an emperor. (11)

The white man Bonaparte is single man on the farm, many of the farm people are afraid of him. He is successful to establish his empire on the Karoo farm land; he is the owner of the farm. He controls not only farm land but also the people who live

there; females are the farm workers whose identity is under the control of Englishman, Bonaparte Blenkins. He misbehaves Otto's children, Waldo, Em and Lyndall. They are afraid of them but Lyndall challenges the Bonaparte's order. Bonaparte imprisons Waldo at his house; Lyndall want to takeout her brother from hand of that cruel Englishman. She does not request him but challenges him, "Oh, Lyndall," said Em, entering the dining room, and bathed in tear, that afternoon, "I have been begging Bonaparte to let him out and he won't". "The more you beg the more he will not," said Lyndall" (67).

Though, African has the problem of language which displaces in their farm land. The problem in the farm is that colonizers language is their mother tongue but Africans are not happy with the English language because this is the second language for new settlers. That's why they are not fit in the place. Here, the concept of place and displacement creates the complex interaction of language, history and environment in the experience of colonized people.

Thereafter, Language is one of the tools which brings in them dislocation and identity crisis in their own land. African aboriginal people use their native language. The new settlement of Karoo is the mixed farm land in the sense that there is the diverse culture, race and languages. The new settlers are settled by the colonizers and they use English language but native people cannot understand the colonizers language. Their language is the language of gentleman's language. According to Bill Ashcroft, in his text *Post colonial Transformation* language also makes people displace from their own landscape. Imperial cultures effects upon the African native people Hottentots, who lose their original culture, "The interpolation of imperial culture and the appropriation and transformation of dominant forms of representation for the purpose of self determination, focuses with greatest intensity in the function of

language” (56). The English language is the great man’s language and the superior for the African people. The colonizers may represent their superiority through the language; it is the means to dominate the farm people in the farm. Colonizers have the translators, who translate the English in to Dutch, Boer and Hottentots or their native language and native language into English. But the farm people do not care about the translation, “the German have translated this information, but the Boer woman gave not ear.” (14) The Boer feels inferior in front of the Englishman. English people think that they are their teachers, who teach them English language.

Schreiner uses the local word to give her text the smell of originality and the locality of the African landscape, which are Kaffer, Kopje and Sleg. In the African farm landscape new comers have not only language problem, but also cultural and other social and political problems, because of the exchange of cross cultural values and norms. Thus, in the post colonial context Africans were forgetting their culture and mimic the colonizer’s culture and the language. And, they start ignoring their own socio-cultural structure. New settlers have the culture of reading books, but now they have different kinds of reading habits that they imitate from colonizers’ reading culture:

Upon this newcomer fixed his eyes pensively on the stamp-block, folding his hands on the head of his cane. His boots were broken, but he still had the cane of gentleman. “You vagabonds se engelschman!” said Tant Sannie, looking straight at him. This was a near approach to plain English; but the man contemplated the block abstractedly, wholly unconscious that any antagonism was being displayed toward him. (14)

The colonizer gentlemen enter into the new land as traders and the language teachers. Similarly, in the African farm land, African people look at them as strangers. Tant

Sannie herself is an English speaking woman in the farm, but she also looks at them as stranger. Colonizers' English is the Standard English and the African English speaker's language is the plain English. Their English is worthless as compared to the colonizers. African English speaker feels that they do not have any identity and place in the colonial landscape.

Due to the effect of cultural hybridity, African new settlers are confused about their language, which is the Standard English language or not. Cultural hybridity refers to the creation of trans-cultural or multi-cultural forms in the contact zone. In the colonial territory there is different identity of the African new settlers. Cultural identity always emerges in this borderless and ambivalent world. In this borderless world the African new settlers lose their original place; they move here and there. So, trans-culture creates a borderless and hybrid culture where fixed independent and absolute identity is impossible.

In addition, Bill Ashcroft, et.al write in *The Post-colonial Studies Reader*, that hybridity occurs in different ways:

Hybridity occurs in post-colonial societies both as a result of conscious moments of cultural suppression, as when the colonial power invades to consolidate political and economic control or when settler invaders dispossess indigenous people and force them to assimilate to new social patterns. It may also occur in later periods when patterns of immigration from the metropolitan societies and from other imperial areas of influence (e.g. indentured laborers from India and china) continue to produce complex cultural palimpsests with the post-colonized world. (183)

When a new culture penetrates and tries to assimilate with indigenous culture, the condition for hybridity emerges. In hybrid culture, powerful culture and its images suppress and invade local culture. The local identities and essences lose their ground and get mixed with new cultural experience. And it arouses a sense of conflict, domination; inequalities and power exercise appear in the peoples mind. Therefore, it concerns various problems in which people are dislocated and displaced from their familiar social environment and indigenous culture when they are competed to assimilate with new social patterns.

In the same manner, the effect of cultural hybridity appears in the naming system of the African farm children. The native African people name their children with the name starting with the English word 'E', to make their children's name sounds like English children. It is the colonial effect upon the naming of African farm children.

The old Dutchwomen from whom I hire this place have a little stepdaughter, and her name begins with 'E'. She is English. I do not know how her father came to marry a Boer-woman. It makes me feel so strong to put down that letter that I can hardly go on writing 'E'.

(103)

In the African farm the new settlers are attracted to name their children with words starting with the letter 'E'. It gives them Englishness in their identity. They want to introduce themselves as Englishmen. It shows the identity crisis of native African people and they lose their originality in their own place. To name their children with English name is not their interest but their compulsion, because they do not want to feel inferior in front of colonizers at their own place. So, they start resisting the colonizers' culture.

Meanwhile, African female's identity is associated with their male partner. Identity and place determine the women's position in the Karoo farm land. When they are unmarried they do not have stable identity and place, and after marriage they have constant identity in the society. Colonial women's identity and place are shifted according to their connection, with whom and where they establish their relation, "He was connection of mine, his nephew, and the Duke of Wellington's nephew, married a cousin of mine. She was a woman; see her at one of the court balls- amber satin-daisies in her hair, worth going a hundred miles to look at her" (18). Through this extract, every woman's identity is connected with their male counterparts; his status determines the female's identity in the society. When women get married with high profile man, woman's identity automatically becomes high. Tant Sannie is woman in the farm, whose identity is higher than other women, because she gets married with Englishman, Bonaparte Blenkins. Later Tan't Sannies identity is Englishwoman because of her identity is connected with her male counterparts Bonaparte Blenkins.

Additionally, Elleke Boehmer's *Colonial and Post Colonial Literature Migrant Metaphors*, reflects the condition of women writing at the post colonial time. At the colonial time colonized woman are victim of their identity and place. They are not allowed to go to public place and speak openly; colonizers dominate them as their racial and feminine quality. Colonized woman are suppress their inner feeling and voice. These colonized groups' women, race and gender are the subalterns; their voice is not listening by the elite class people:

Native or subaltern women were, as it is called, doubly or triply marginalized. That is to say, they were disadvantaged on the ground not only of gender but also of race, social class and in same case religion, caste, sexuality and regional status. Far from being eradicated,

the grim irony of the independence period was that the pressure of national liberation reinforced many of these forms of exclusion.

Gender divisions in particular were often brought into greater prominence. (216)

During the colonial time, native people and women are doubly and triply marginalized and their voice and identity are not acknowledged. African women are marginal by their male partners and Englishman; they are dominated by the white women also, it is doubly or triply kind of domination. Their feeling is not respected in their own place and their same sex and women. They face the problem of religion, caste and sexual and the regional discrimination. All these things determine their identity.

In the novel, Schreiner portrays Em as weakest things on God's earth, because she is the woman and does not have specific identity in the farm land. Her identity is related with Waldo and Lyndall, she is the foil character for both of them. Colonizers male make them weakest in the farm because they do not give them right to do any hard work. They treat them as the playing things and their voice and feeling are oppressed. Colonizers give them marginal space in the Karoo farm because of their feminine qualities, which makes them weakest in the farm. They measure African farm women quality, according to race, caste, religion and sexuality. These things make female weakest in the Karoo farm land. Colonial rule makes them weak and give them marginal position in the farm land: "suppose a women, young, friendless as I am, the weakest things on God's earth. But she must make her way through life. What she would be she cannot be because she is woman; so she looks carefully at herself and the world about her, to see where her path must be made" (134). In the farm land women are marginalized, they are marginalized according to social,

religious and sexuality. Here in the text, even God also make them marginal and weakest things on the earth. The things, they have under the control of the colonizers male, they oppressed their feelings and voice. They are not allowed to do work what male are doing.

Likewise, the colonized women are dominated in term of sexuality, Englishman's are acting like a husband and play with them and later colonizers leave and their life becomes worthless. In their love, Boer women are forgetting their original feminine identity, whether they are Dutch or Boer women. Their identity is replaced by the colonizers and they start to think as an Englishwomen, not native African women. Lyndall speaks that "When I'm with you I never know that I am a woman and you are a man; I only know that we are both things that other men when I am with them, whether I love them or not, they are mere bodies to me; but you are a spirit; I like you" (129-130). This quote expresses the love between colonizer and the colonized women but this love is only for entertainment, not spiritual. When the women are with them they feel that they have English identity. But it's not for long time. Englishmen consume their body and get pleasure; this is the reality of the colonial world.

Unfortunately, females are supposed to be the weakest. Colonizers think that women are the objects for the society and they are the play things for their counterparts' male and the white Englishmen. They find everything what they want from them; women are like to the beautiful art object, "There is one art in which they are all necessary the delicate expressive body, the rich voice, and the power of mental transposition" (143). That art is very powerful art, where she presents her body as a unique art form.

In *The Story of an African Farm*, Schreiner displays the condition of colonized people, mostly the farm children who lose the love of her father recently. And the new farm owner Bonaparte Blenkins treats farm children like the animals; he always beats the child Waldo, “And now my dear Waldo, taking the whip out of his pocket, I’m going to beat you. He paused for a moment. It was perfectly quiet; they could hear each other’s breath” (65-66). This sentence shows clearly, the cruelty of the master colonizer of the farm. He does not have any humanity upon the children. Bonaparte Blenkins beat him regularly and he is not allowed to speak in front of an Englishman. Waldo becomes totally silent in front of the Blenkins. He controls the farm children as he likes.

According to, Anne McClintock, Schreiner’s writing describes the female’s real situation of the colonial world. They are negotiating with their public and private identity. They do not have right to open themselves in to the public places; colonizers give them limited rights to go to public and private places. If they openly talk to the man in the public place, the question is raised upon their character. The women are presented negatively in the farm land. All the activities are controlled by the Englishmen or colonial empire. Women compromise with the colonizers in all the affairs. Anne McClintock’s *Imperial Leather: Race, Gender, and Sexuality in the Colonial Contest*, shows the boundary between private and public identity of the colonized peoples:

Negotiating the boundaries between private and public, identity and difference, desire and punishment, self and other became a lifelong activity fraught with peril. It the cult of domesticity charged women in particular, with the maintenance of boundaries between private and

public, domesticity and empire, marriage and market, all Schreiner's writing testify to the punitive cost this exacted from women. (263)

Through her writing, she narrows down the concept of place and identity given by the colonial empire. They are resisting to the colonial empire for giving them inferior identity that displace them from the farm. Everywhere there are limitations for the African women in the farm; they are separated with their own land and identity.

Furthermore, Schreiner challenges colonizers through her writing but it's impossible in the colonial empire. Women's condition becomes worse day by day by the Englishman's domination. Their basic needs are also controlled by the colonial empire and they have to take permission to work on the farm. They cannot do anything in their own will. They fulfill the Englishman's desire. What they want, women should give them. Bonaparte Blenkins states that, "When a women is sure you she does what she likes with you; but when she isn't you do what you like with here. And I...said Bonaparte" (59). Englishman is the master of that farm and dominates the entire farm workers, mostly the females are the victims of the colonizers. He exploits them physically, mentally and geographically. He displaced them from their real identity and the native place. Women cannot raise the voice against him because he is the empire of that farm landscape.

In the colonial time, youths are symbolically presented to establish the colonial empire but their identity and place is not stable in the farm land. Youths are the medium for expanding the colonial territory, but in the novel the African farm youths are negatively presented in that period. They are passive, illiterate and barbaric. The youths accept the order and domination of Englishman, unable to resisting the domination. Such passivity endangers for both side colonizers and

colonized; neither have they worked for colonizers nor for their family to preserve their identity in the farm.

Lyndall and Waldo are the unseasonable youth; their immature mind cannot be able to preserve their identity and the place. They are embodying the powerful unsettling effects upon the colonial empire. Lyndall's immature decision for not getting married is the violation of the social rule; she does not want to stay under anyone. "I am not in so great a hurry to put my neck beneath any man's foot; and I do not so greatly admire the crying of babies, she said as she closed her eyes half wearing and leaned back in the chair" (110). Lyndall's statement also shows the immature decision to marry with Gregory Rose. In the farm Bonaparte Blenkins wants to marry Lyndall with Gregory, because after her marriage there is a great chance for Blenkins to become more powerful in the farm land. But she does not marry and she wants to live freely.

In *The Story of an African Farm*, Olive Schreiner presents the dislocation from their place and the identity crisis of the farm people. People's identity is connected with the place where they live and do their business, but at the same time, when they are dislocated from the place, their identity is in crisis. The same case happens in the novel. The entry of the Englishman Bonaparte Blenkins in the Karoo Farm land, the owner of that farm is replaced by him. And, he becomes the master of that farm land, where he makes the children and women their slaves and they lose identity in their own farm land. The farm children Lyndall, Waldo and Em are struggling to re-establish their identity in that farm landscape.

The place plays a very important role in the symbolic and physical dimension of identity formation. But place is a dynamic entity that is intimately connected with the culture and identity of the particular place, When one becomes disconnected with

his/her place, she/he loses his/her cultural and identical ground. So, Place can be conceptualized as a text in continual state of formation upon which histories and culture are inscribed and interpreted. Place carries the people's identity and history of their culture, but colonialism inscribes a discourse of appropriation and domination onto the colonized landscape.

All the same, in the colonial time, African new settlers' occupation is determined and controlled by the patriarchal and colonial power structure that has situated colonial space as a site of power struggle and resistance. The eroding identity and imposing feeling of alienation and displacement occur not only in the colonized but also in the colonizers. The new settlers' occupation is the animal husbandry. When the German overseer Otto dies, then Tant Sannie is the owner of that farm, but later the power goes to the Bonaparte. He is the male and colonizer. He is the power holder in that farm.

This research work finds out the identity crisis of female occurs from their displacement from the Karoo farm land. In the Schreiner's text, Lyndall is the main protagonist, who is struggles for establishing her identity in the farm land. But, she is unable to establish her identity in the Karoo farm land and she take her last breathe without getting identity in the farm landscape, because she is a female. Her identity is relative to her male counterpart and his place, not her place. Here, identity crisis simply refers to the lack of specific cultural position in the farm land.

Thus, Lyndall's identity is in crisis because of the colonizers male, colonizers displace her from the farm land. And she is also the representative character on the farm, which faces the problem of identity crisis in the colonial landscape. At that time, the new settlers' identity is not stable; their identity is always changing according to the colonizers. These new settlers are the farm workers; they are shifted

by Englishmen from one place to another place, where they do not get their original identity.

However, new settlers feel themselves dislocated in their own place, because there is another group, which is newly settled down by the colonizers in the Karoo farm land. There is the mixture of culture and language, which gives them a new kind of society. It also creates cultural hybridity in the farm land. It reinforces identity crisis and dislocation from the farm land. Both groups lose their cultural and language originality and face the problem of dislocation and identity crisis on their own farm land.

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