



PASSAGES OF ECONOMIC MIGRANTS IN CARYL PHILLIPS' *THE FINAL PASSAGE* AND TÜRKLER ALMANYA'DA BY BEKİR YILDIZ

CARYL PHILLIPS'İN *THE FINAL PASSAGE* VE BEKİR YILDIZ'IN *TÜRKLER ALMANYA'DA ROMANLARINDA EKONOMİ GÖÇMENLERİNİN YOLCULUKLARI*

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Abstract

Caryl Phillips' The Final Passage (1985) is about the Caribbean characters from St.Kitts who immigrated to Britain in 1958 and Bekir Yıldız's *Türkler Almanya'da* (1966) depicts the characters who went to Germany in the early 1960s in the first wave of the move of the Turkish guest workers. Although Phillips' and Yıldız's novels reflect the lives of individuals from two different cultures and two different countries who had totally different life styles, cuisines, traditions, rituals, flora, fauna, climates and histories, there are many parallels between the novels. Because the patterns, dynamics, push and pull factors of immigration of people from all the Caribbean countries including St.Kitts and Nevis to Britain which began in the late 1940s and recruitment of guest workers from Turkey to (Federal) Germany which started in the early 1960s were based on economic reasons. Despite the hardships suffered in the host countries these passages transformed into a chain migration soon. So, the aim of this study is to make a textual and comparative analysis of the flow of the Caribbean people and Turkish people from the standpoint of the 'economic immigration' and show that the migration from developing to developed countries was physically, emotionally and mentally demanding, excruciating and challenging whether there was a colonial bond or not. The study concludes that in spite of the differences between the sending countries, living and working in another country for all the 'economic migrants' from different parts of the world required perseverance, endurance, flexibility and adaptive skills on the part of the guest workers and immigrants in addition to basic needs of work, shelter, food and respect.

Öz

Caryl Phillips'in The Final Passage (1985) adlı romanı, 1958'de St.Kitts'den Britanya'ya göç eden Karayipli karakterleri anlatırken Bekir Yıldız'ın *Türkler Almanya'da* (1966) romanı ise 1960'ların başlarında Almanya'ya yönelen ilk dalga Türk misafir işçi hareketliliğindeki karakterleri betimler. Phillips'in ve Yıldız'ın romanlarında tamamen farklı hayat tarzları, mutfakları, gelenekleri, adetleri, bitki örtüleri, hayvanlar, iklimleri ve tarihleri olan iki farklı kültürden ve iki farklı ülkeden gelen bireyleri yansıtmalarına rağmen iki roman arasında pek çok paralellik bulunmaktadır. Çünkü hem 1940'ların sonlarında St.Kitts ve Nevis dahil tüm Karayip adaları ülkelerinden Britanya'ya başlayan göçün hem de 1960'ların başında Türkiye'den (Federal) Almanya'ya başlayan misafir işçi istihdamının tarzları, dinamikleri ve itme ve çekme faktörleri, ekonomik sebeplere dayanmakta idi. Göç edilen ülkelerde çekilen zorluklara rağmen kısa zamanda bu hareketlilik zincirleme göçe dönüştü. Dolayısıyla bu çalışmanın amacı 'ekonomi göçü' bakiş açısıyla Karayiplilerin ve Türklerin hareketliliklerinin metinsel ve karşılaştırmalı analizini yapmak ve geliştirmekte olan ülkelere gelişmiş ülkelere göçün sömürgecilik bağı olsa da olmasa da fiziksel, duygusal ve zihinsel olarak çok zor, yıpratıcı ve yorucu olduğunu göstermektir. Gönderen ülkeler arasındaki farklılıklara rağmen, bir başka ülkede yaşamının ve çalışmanın dünyanın farklı yerlerinden gelen 'ekonomi göçmenlerinin' çoğu için iş, barınak, yiyecek ve saygı temel ihtiyaçlarının yanı sıra azim, dayanıklılık, esneklik ve uyum becerilerini de gerektirdiği sonucuna varılır.

Introduction

Caryl Phillips is a writer from St.Kitts and Nevis whose parents came to Britain when he was four. He lived in Ghana, Sweden, Singapore, Barbados, India, and the United States for teaching posts. He has been a professor at Yale University and his plays, screenplays, novels and non-fiction have been translated into many languages. His novels were short-listed and long-listed for and won several prestigious awards. The novels he wrote are *The Final Passage* (1985), *A State of Independence* (1986), *Higher Ground* (1989), *Cambridge* (1991), *Crossing the River* (1993), *The Nature of Blood* (1997), *A Distant Shore* (2003), *Dancing in the Dark* (2005), *Foreigners* (2007), *In the Falling Snow* (2009), *The Lost Child* (2015), and *A View of the Empire at Sunset* (2018) in which he explored issues of imperialism, colonialism, independence, slavery, racism, immigration to Britain, dislocation, Nazi camps, tribal wars in Africa, identity and poverty.

Bekir Yıldız was an award-winning Turkish writer who went to Germany for four years as a guest worker in the 1960s and wrote prolifically about the Turkish society, oppression of women, blood feuds, traditions, smugglers, poverty, the relationship between land owners and peasants, guest workers, *gastarbeiter*, in Germany and familial problems in his novels and stories besides his books for children, interviews and non-fiction. His novels are *Türkler Almanya'da* (Turks in Germany) (1966), *Halkalı Köle* (Slave with a Ring) (1980), *Aile Savaşları* (Family Wars) (1984), *Ve Zalim ve İnanmış ve Kerbela* (And Cruel and Faithful and Kerbela) (1987), and *Darbe* (Coup d'état) (1989).

The protagonist in *The Final Passage* is a 19-year-old woman, Leila, who is married to Michael and they have a son, Calvin. After offering information about Leila, her family, her life on St.Kitts and the people on the island, the setting of the novel moves to England with Leila and her family migrating to London after her sick mother. 5 months later, Leila goes back to St.Kitts disillusioned, dispirited and heartbroken after her mother dies, her marriage ends and she loses her aspirations to stay in England in the late 1950s. In an interview, Phillips stated that he told the stories of the first generation immigrants from the perspective of the second generation immigrants as “*none of the children had ever told the story of what happened to their parents*” (Bishop and McLean, 2007, p. 146). In Yıldız's autobiographical novel, *Türkler Almanya'da*, Yüce is the protagonist who went to Federal Germany in the early 1960s among the first guest workers in Germany who narrated the adaptation stages, working conditions and remarkable events he

observed during the four years he worked in Federal Germany. Although Yüce went alone at first, his wife and two children joined him in Germany after some time. Yüce, too, returned to Turkey after he achieved his aim to save money to afford a printing machine.

Economic Immigration – Pull and Push Factors

Although Phillips' and Yıldız's novels reflect the lives of individuals from two different cultures and two different countries who had totally different life styles, cuisines, traditions, rituals, flora, fauna, climates and histories, many parallelisms between the novels can be drawn. Because the patterns, dynamics, push and pull factors of immigration of people from all the Caribbean countries including St.Kitts and Nevis to Britain which began in the late 1940s and recruitment of guest workers from Turkey to (Federal) Germany which started in the early 1960s were based on economic reasons which turned these mobilities into a chain migration soon despite the hardships suffered in the host countries. Indeed, both the immigrants in *The Final Passage* and the guest workers in *Türkler Almanya'da* fit Martin's (1996) category of "economic migrants" in which he describes the reasons of international migration as "demand-pull factors that draw migrants into industrial countries, supply-push factors that push them out of their own countries" (p. 28).

In the aftermath of the 2nd World War, the warring countries which suffered immense casualties and destruction during the war needed labour force to rebuild the war-torn countries and to revive their economies. St.Kitts and Nevis had been an island of contest among France, Spain and Britain after the 15th Century until all parties recognised the British dominance in the 17th and 18th Centuries. The country secured independence from Britain in 1983; however, they recognised the British monarch as the head of the state and chose to remain in the Commonwealth so as to preserve cultural and historical ties with Britain. Meanwhile, the soaring demand for work force in Britain coincided with the prevalent poverty, unemployment and lack of resources in the Caribbean. The Caribbean people who had British passports enjoyed the legal rights of the 1948 Nationality Act to come, to work and to settle in Britain without any restrictions. According to the census in 2011 in Britain, the number of people with Caribbean origin reached almost 1% of the whole population with more than 600,000 people living in Britain.

On the other hand, Turkey, which was founded on the ashes of the Ottoman Empire in 1923, did not actively participate in the war but suffered from the economic depression during and after the war because of the mobilization of troops and rising

costs of military expenditures. Of course, the colonial link between the Caribbean countries and the United Kingdom was still intact and accelerated the migration from the West Indies to the 'mother country'. But Turkey's relations with (Federal) Germany were based on mutual agreement of the parties and the recruitment of the Turkish guest workers was possible only after the 1961 Treatment between Turkey and (Federal) Germany which initiated a massive scale of move to Germany from Turkey which both helped alleviate the unemployment problem in Turkey and provide labour force for German industry and mines. Although Turkey signed recruitment treaties with Austria, Belgium, the Netherlands, France and Sweden, the destination for the majority of the guest workers was Germany (Acar, 2020, p. 336; Kutlay, 2017, p. 550; Oner, 2014, pp. 72-74; Şen, 2003, p. 209). The number of people from Turkey is calculated to have exceeded 3,000,000 in Germany after 50 years the flow began in 1961 when there were just 6700 Turkish people living in Germany. The number of Turkish people rocketed to 172,000 in 1967, to 1,531,000 in 1987, to 2,107,426 in 1997 and to 2.8 million in 2010 (Abadan-Unat, 2002, pp. 53, 54; Pekin, 1989, p. 70; Orendt, 2010, p. 169).

Both moves from the Caribbean and Turkey were triggered by the demand in industrialised countries in Europe and pushed by the bad economic condition of the sending countries. Initially the majority of the Caribbean immigrants and the Turkish people were single men who intended to stay in Germany and Britain for a definite period of time until they saved enough to make a living in their countries of origin (Acar, 2020, pp. 332-334; Brah, 1996, p. 24; Hennesy, 1988, p. 40; McFarlane, 2009, pp. 62-63). The number of passages grew in an unprecedented and unpredicted scale which made the receiving countries of Germany and Britain to restrict, to limit and to curb the flow which proved unsuccessful to a large extent because the number of Caribbean and Turkish people swelled with the addition of spouses, children and grandchildren. The common goal for the Turkish and Caribbean people was economic as they wished to make sufficient savings and to have a better life for themselves and for their children (Brah, 1996, p. 24; Cross and Johnson, 1988, p. 75; Pangmeshi, 2013, p. 188). The duration of the stay in Britain was not clear and premeditated for the Caribbean people. But the Turkish people were obviously sojourners whose presence in Germany was limited with their contracts. Although Turkish guest workers went to Germany with prearranged jobs, Caribbean emigrants went to Britain on their own to escape from the misery, monotony and poverty of the islands.

Economic Migration in *The Final Passage* and *Türkler Almanya'da*

In parallel to the dynamics of the moves from the Caribbean countries and Turkey and in a similar manner to the sojourners and immigrants in the 1950s and 1960s, the characters in *The Final Passage* and *Türkler Almanya'da* were depicted to be suffering from and pushed by poverty, unemployment and underemployment in their own countries. In *Türkler Almanya'da*, Yüce was so much troubled by their financial situation that they had to leave their house two weeks earlier to pay less rent. His wife and children went to their hometown and they were unable to bid him goodbye from the station. Among the many characters in the novel, Garip Recep was brought to the foreground with his extreme poverty. His nickname could be translated as Recep the Poor, because he was an orphan who had to live with his in-laws because he had nowhere else to go before he decided to try his chances in Germany. The crowd in the Employment Office in Turkey to be able to go to European countries was another proof of the push factors which were manifest with unemployment, lack of opportunities and poverty.

The Final Passage, too, “outlines the causes of Diasporic movement and the effects of this movement on the psyche of the individuals as predominantly push factors that initiate emigration from countries (home) to the mother countries (Europe and America)” (Pangmeshi, 2013, p. 186). Leila’s house, Alphonse’s house, Beverley’s house and Michael’s grandmother’s house were all marked with little furniture, smallness, few kitchen utensils and derelict condition. Life on the island made only few people like Millie happy and comfortable. Despite the fact that she was the smartest girl in the school, Leila could find only a clerical job in the Government Headquarters because of lack of opportunities. Michael, Bradeth and Beverley were trying to make a living by selling fruits and men spent most of their free time drinking alcohol as they were unemployed. Soon everybody on the island learned that Michael and Leila “done gone off to England like the rest of the damn island” (Phillips, 1985, p. 99) like many people who believed in the stories which drew colourful pictures of America and Britain. There are several characters in *The Final Passage* believing America was a “land of milk and honey! Land of plenty!” (Phillips, 1985, p. 79). The immigrants tried to suppress their hesitations and anxieties about Britain and America for leaving the safety of their friends, relatives and family.

In a similar manner, Leila’s basic motive to go to Britain was her conviction that there was work and opportunity there and she wanted “to escape the life she was trapped in” (Phillips, 1985, p. 95). Leila hoped to make a new beginning to life in

Britain where she thought there were opportunities for them to work and save money for a few years. Her relationships with her mother and husband were always tense and loveless for her and her move to Britain is triggered by a desire to repair these failing bonds. Michael intended to return in 5-10 years and he aspired for having a car, a big house, power and decent employment but he still bought a one-way ticket as a sign of his solemnity. Likewise, having a car was the main impulse behind the move of the Turkish workers like Hasan Bey and Nihat. Garip Recep is another character who got later obsessed with buying a car and showing off in his village in Turkey, a passion which ended tragically as he was killed in a traffic accident.

Passages

In both novels, the passages to Britain by ship and to Germany by train are given in detail focusing on the expectations, uncertainties, doubts and fears of the passengers about the countries they were travelling to. Both Phillips and Yıldız made analogies of their departure from St.Kitts and Turkey to flight of refugees from war-torn countries (Phillips, 1985, p. 16; Yıldız, 2002, p. 20). Leila and her family, and Yüce travelled with few items and nothing to declare at the customs like most other passengers. Leila took as little as possible with her in her baggage just like Yüce as she was not sure what she would need in Britain. Both Leila and Yüce hastened in order to find cabin and car to travel in as they knew that they would be travelling on the deck or on the corridor if they were late which took 15 days and two days and one night respectively because of the crowd.

In the post-war migration from the sending countries the majority of the immigrants from the Caribbean Islands and the guest workers from Turkey were single males; however, in both novels, there were female passengers who would like to try their chances in Britain and Germany. In *The Final Passage*, during the 15-day voyage on 'SS Winston Churchill', the passengers shared their superficial and shallow knowledge about Britain they got from *History of the English People* by Churchill and *Encyclopaedia Britannica*. It was evident that although they were coming from the colonies these people were "strangers in England" (Silku, 2009, p. 164). In Phillips' novel, their first observation about Britain was the high number of cars on the roads and the chimneys inland as she felt that "The houses and the streets and the cars seemed to be going on forever" (Phillips, 1985, p. 144). In a similar manner, as the Turkish guest workers were travelling in Germany, the high number of commuters and cars on the roads early in the morning attracted their attention (Yıldız, 2002, p. 18).

Expectation vs. Reality

Evidently, “*the grim reality of the coin’s other side [is ...] the immigrant experiences disillusionment and dissatisfaction*” (Erol, 2019, p. 594) in contrast to their expectations and aspirations. Even before Leila’s departure, the novel portrayed some failures in the islands. Many people like Arthur and Alphonse chose to work and live in the United States and the United Kingdom as they were dispirited with the bleak future on the islands and attracted by the fascinations of America and Britain. The first person mentioned as a failure was Alphonse who worked in Britain in heavy industries with the machines which produced a lot of noise, had an accident, got his compensation pay-out, left the country and was living a parasitical life on St.Kitts as a confirmation of Millie’s idea that none of the people who returned brought any profits other than the clothes they came with. But few people seemed to learn from Alphonse and they were mystified with the colourful but false stories about Britain. Like many others, Arthur went to America for two years to save money to start a business and to marry Leila but he never came back.

The Caribbean and the Turkish characters in the novels started to feel that the reality of the host countries was different from their expectations. As a first blow, the “*the cold grey mist*” in Britain (Phillips, 1985, p. 139) and smog hovering over the industrial cities in Germany were discouraging and demoralising for the Caribbean immigrants and Turkish workers who were accustomed to sun shine and hot weather. The arrival of the Caribbean immigrants was broadcast by TVs and newsreel cameras, and the Caribbean immigrants saw a lot of white men looking at the emigrant ship whom they thought were greeting and welcoming them because they all had “*the same flag, the same empire*” (Phillips, 1985, p. 142). One of the immigrants was so excited and blissful to be in Britain that he kneeled and kissed the British soil as he regarded Britain as the ‘mother country’ due to colonial education and conditioning. As for the Turkish workers, the representatives of the mills, plants and mines met the Turkish people on the train station and grouped them and took them to the barracks, *heim*, they would be staying after a parade on the platform. Obviously, they were “*curiosities for the natives*” (Maier, 2013, p. 135) in the early months of the flow which did not turn into a chain migration yet.

But the reality of the host countries was painful and disappointing. On the first night in Britain, Leila had to sleep in the bathroom of the house her mother was staying with her child as Michael slept head to foot with the host in the same bed. Although she was dreaming that her sick mother was privately taken care, her mother

was in a public hospital. Her dreams about her marriage, her future and her mother shattered soon and Britain became a challenge to be tolerated for some time like her marriage. Leila got a job as a collector of bus fares. On the first day, because she was hungry, sleepless and pregnant she was about to fall out of the bus she was working in and she lost her job. Michael, too, had his first job as the last man in the quota for coloured men in a mill with machines producing a lot of work and requiring physical strength. The racist graffiti on the walls and poverty on the streets discouraged them and Edwin told Michael that they were treated worse than dogs in Britain and “*the white man in this country kills off the coloured man*” so he would start dreaming of returning home soon (Phillips, 1985, p. 168).

On the other hand, the Turkish workers, without any exception, were sent to plants of metallurgy, coal and steel industry and mines without any regard to their qualifications or skills although 42.3% of them were qualified workers (Abadan-Unat, 2002, p. 115; Mueller, 2006, p. 419). Unlike the Caribbean people who could speak English well, except for a few workers like Yüce, the Turkish workers could not speak German and lack of communication between the Germans and the Turkish workers was obviously a detriment to the Turkish workers who were unable to demand their rights and who were afraid of losing their jobs which would bring their children a better life and their acceptance of “*humiliations, the most degrading jobs, intolerance and insults*” (Maier, 2013, p. 137). Kutlay (2017) supported the claim saying the Turks behaved submissively and obediently lest they may be unemployed (p. 551). Yüce realised that although Germany was seen like a paradise by unemployed people in Turkey, the reality was different and the Turkish workers were doing the menial and the hardest manual work in the most unpleasant circumstances in the mills and mines. Although Yüce was an experienced and trained printer, his physical strength was needed so he was sent to a mill producing printing machines. He had to carry loads of iron bars with a wheelbarrow to an assembly line which worked with loud noise although he proved to be a skilled printer later. Yüce also likened the Turkish workers in Germany to unskilled manual labourers who came to Istanbul from rural areas as both groups aimed at saving sufficient money and so they endured hardships, inhuman conditions and worst treatment without integrating into the mainstream society. He concluded that Germany preferred low-skill workers on the assembly lines and mass production who would not learn German, who would accept their condition without questioning and who would return eventually having spent his money on German merchandise.

The colourful and often fabricated stories about the white English women's passion for black men and the German women's attraction to the Turkish men made another similarity in the novels. Not only the men but also the Caribbean women and Turkish women came to believe in the rumours that white English and German women were fond of black and Turkish men and they liked the stories about the affairs between black men and white women, and German women and Turkish men. Both novels are replete with falsified and frequently exaggerated anecdotes about the native women's sexual interest in the male immigrants and guest workers. Bradeth thought the black men dated with three-four girls a week and the coloured men had all well-paying jobs. Millie was concerned about white women who "*do anything to get their hands on a piece of coloured men*" (Phillips, 1985, p. 114). Leila's mother was also convinced that they could not trust white people and said to Leila that "*White women never sleep with both eyes closed if a coloured woman is around, and they never see a coloured man without something moving inside of them*" (Phillips, 1985, p. 129). Leila and Michael's marriage had already been problematic because of his having a second wife, Beverley, and a baby by her. Even on their wedding day and he learned about Leila's pregnancy, he deserted Leila for some time and went to live with Beverley. Their souring relationship got worse during the two-week journey and Michael started cheating on her in England with a blonde. She began to suspect every woman in England as "*she had been led to believe that all white women in England loved coloured men*" (Phillips, 1985, p. 190) as she was convinced that "English women she had seen who always seemed to comb their hair when coloured men were around, or smile their crooked smiles, their lips like dried wood, as if they were trying to attract something" (Phillips, 1985, p. 194).

About the Turkish workers in Germany, Abadan-Unat (2002) hinted that "*some of them lived in isolation, abstinence, celibacy with a negative attitude to such liaisons*" (p. 127). However, Yıldız's novel showed that the clichés and preconceptions about the German women were prevalent among the single male workers as some of them started womanising soon after their arrival after the first escapades were circulated among the Turkish workers. Kivilcim, ironically his name means spark, provided the spark to move the Turks out of their barracks for women into the nearby towns like Leimen and the close cities like Heidelberg after he told his affair with a very young German girl. Although most of them initially did not do anything apart from gazing at the women, they learned to take the initiative and made friendships with German women in time. Particularly, the Carnival – Fasching allowed the male Turks including Yüce and Garip Recep to have acquaintance, to drink and to dance with

women. Later some people like Recep had long-lasting affairs with German women. When Yüce went to Turkey for his annual leave, he met a lot of men asking about the clichés and rumours about the German women.

Another analogy could be drawn between the novels as regards accommodation. The great majority of the Turkish workers who came to Germany with contracts were located in the barracks which were prepared for them (Abadan-Unat, 2002, p. 115; McFarlane, 2009, pp. 64-65). Although the condition of the barracks was comfortable, they were isolated from the rest of the society. After Nihat was deported because of molesting a German woman and Ayşe was murdered on a street by her husband because she refused to go back to Turkey with him, life became harder for the Turkish workers. They were treated with suspicion and it became difficult for them to find a house. When Yüce's wife and children went to Germany, they had to stay in a hotel until they found a small house with one room and a kitchen by the help of the hotel owner. In a similar manner, it was a common concern for the Caribbean immigrants to find proper houses with adequate facilities. Besides, the coloured immigrants in Britain faced discrimination and racism particularly when they needed accommodation (Cross and Entzinger, 1988, p. 23; Cross and Johnson, 1988, pp. 73, 83-84; Modood et al., 1997, p. 340; Ratcliffe, 1988, p. 129). Leila and Michael began to look for a room and a job for Michael. But the signs said 'No coloureds', 'No vacancies', 'No children', 'No vacancies for coloureds', 'No blacks' and the ones which did not specify refused on different pretexts (Phillips, 1985, p. 156). With her mother's nurse's help, Leila found a room for 3 £ a week without seeing the house which was filthy, cramped and uncomfortable with no curtains, an old settee, scratched and battered table, a bathroom with no bath, a small kitchen, a filthy cooker, ill-matching and ill-fitting cupboards (Phillips, 1985, pp. 161-162). Michael reacted "*We don't travel halfway around the world to live in a place like this*" (Phillips, 1985, p. 162) and they had to be pleased with whatever they could find.

Disillusionment, Alienation and Frustration

McLeod (2000) claims that "*Migrants tend to arrive in new places with baggage; both in the physical sense of possessions or belongings, but also the less tangible matter of beliefs, traditions, customs, behaviours and values. This can have consequences for the ways in which others may or may not make migrants feel at home on arrival in a new place*" (p. 211). Because some of the Caribbean countries were colonised by the British ages ago, for the Caribbean immigrants psychological and cultural baggage may not be as heavy as that of the Turkish guest workers. Due to

the colonial history of the islands, the Caribbean people were expected to be familiar with the cultural and social codes of the British society. It was true that there were no language or religion issues for the Caribbean people but the basic problem they encountered was racism and discrimination because of their skin colour. Most Turkish people, on the other hand, inevitably encountered many challenges as they did not speak German, they were Muslims and culturally and socially they had few similarities with the Germans and they wished to preserve their traditions, habits, rituals and faith under all circumstances. Most Turkish people refused to drink beer or eat pork although they were thirsty and hungry. They drank tap water despite the warnings that it was not good for drinking. There were also many Turkish workers who refused to receive interest of their money in the bank even if it was the compensation pay-out. The Turkish workers also rejected becoming a member of the unions and paying the due fees as they regarded it a kind of cheat because of their faith and belief. All these hardships increased the burden upon their shoulders and made their lives harder.

Whether the immigrants and guest workers were keen on integrating into the host society or not, they unavoidably changed to some extent. Michael in *The Final Passage* adapted very fast to the new condition in Britain and changed so much personally that he left his work and decided to make business with a friend blaming Leila for having no ambition and being contented with her life style. He obviously found a blonde woman, left his family and plunged into the life. The Turkish workers, too, started to fraternise with the Germans outside their barracks soon although their work was exhausting. They understood that they had to go to bed early, shave and prepare breakfast in the evening. Yüce appreciated the punctual, law-abiding Germans as well the greenness, lack of cronyism, organisation and discipline in Germany and he began to criticize the chaotic situation in the Turkish Consulate, the trend among the Turkish workers to buy Made-in-Germany items to take with them to Turkey, the attitude of the Turkish police officers and the customs officers towards the guest workers, and the crowd on the streets of Istanbul when the streets in Germany were vacant as most people were at work or at school. Their change was expected but as Yüce frequently criticised, some guest workers changed negatively to the point of degeneration which ended in deportation, humiliation or death.

Even the death of a 52-year-old Turkish worker, Osman Baba, and Leila's mother's death in the hospital demonstrated that they were foreigners and they did not belong to the country they were living in. In *Türkler Almanya'da*, Osman Baba's

death caused unprecedented problems because of the Muslim religious rites, the collective desire of the Turkish workers to transfer the body to Turkey and the German red tape which regulated the funeral processions. Indeed, his death was a tragedy because although he had a heart disease he concealed from the authorities. Because he was working in a toxic place his heart problems deteriorated and he died. The efforts to send the body to Turkey proved futile and his body was buried in Germany saddening all the workers from Turkey, Italy and Spain. Similarly, Leila's mother's burial in a mass grave disheartened and distressed her to the utmost degree because she sensed that *"for the English authorities who put her in a common grave, she is nobody. In their opinion, even in death, she is an alien for the English society, one who does not count in any statistics. She cannot be British because she is black and as a marginal, she does not deserve an honourable burial place"* (Maier, 2013, p. 137). The death of Leila's mother severed Leila's emotional links with Britain after her failure to work a collector, Michael's desertion, racism and discrimination she faced and the unfavourable conditions she found herself in hastened her decision to return. She decided to leave England as she was unable to get accustomed to the people's attitudes, insensitivity, weather (Phillips, 1985, p. 198). Although Michael was happy in England, she lost all her hopes for a better life and longed for the safety and predictability of her island five months after her arrival (Phillips, 1985, p. 203).

Another parallelism between Leila and Yüce is traced when Yüce felt frustrated in Germany and started thinking about returning to Turkey for good. Yüce's wife started working in a textile company but due to a missing signature on her papers, she was dismissed. Therefore, they needed to go back to Turkey on Yüce's annual leave for her papers. Their travel by train to Turkey and their short stay there allowed Yüce to reconsider his aim in Germany and his prospects for future. Unlike the majority of the Turkish guest workers whose rotational stay in Germany was lengthened and their return was delayed indefinitely, Yüce took a drastic step by buying a printing machine from the company he was working for and decided to return to Turkey for good.

Conclusion

Both novels have a lot of similarities as far as the themes are concerned because the expectations of the characters crumbled with the harsh reality of the industrial countries which reiterated the novels with inadequate and inappropriate housing, inconsequential relationships and lives at the margins of the host societies. Despite the national, cultural, social, religious and geographical differences of St.Kitts and

Turkey, the incentives for both flows were economic in the post-war era. The loud sound of the machines vibrating in the novels help create the merciless, non-stop, aggressive capitalist economic systems which worked thanks to the overseas and Turkish workers but to the detriment of their physical and psychological health. The protagonists in the novel went to and left the countries with few possessions and relatively sooner than their fellow country people as they were displeased with the misery they were led into in the host countries. Unlike the majority of the Turkish workers who hoarded electronics, durables and textiles from Germany and in a dissimilar manner to the most Turkish workers who intended to stay in Germany indefinitely, Yüce bought only a printing machine and a refrigerator. He came alone but now returning with his wife and children hopeful about the future after the four years of heavy work and disillusionment with Germany. Leila came only with a small suitcase and with Calvin and Michael but she left disenchanted and disappointed without her husband but expecting another child after burning all the items she bought in Britain five months later. It is remarkable that the Caribbean people's perception that Britain was their 'mother country' as a result of hundreds of years of colonial indoctrination and education, and imperial legacy, they were equally, if not more, miserable with the Turkish guest workers who regarded Germany as 'the bitter land'. The joy of the Caribbean people which was exemplified and taken to the extreme with one of them kissing the ground upon their arrival in Britain contrasted with the Turkish workers who kissed the Turkish ground upon their return to Turkey as an expression of happiness and gratefulness after their stay in Germany. So, the migration from developing to developed countries was triggered by economic reasons and these passages were demanding, excruciating and challenging whether there was a colonial bond or not. In spite of the differences between the sending countries, living and working in another country for all people from different parts of the world was difficult and required perseverance, endurance and adaptive skills on the part of the guest workers and immigrants and these passages ended with disappointment, disillusionment and distress for most immigrants and guest workers.

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Summary

In the 20th Century, after the World War II, a massive scale of flow of people from developing and underdeveloped countries to developed countries began. The move gained momentum in time when the pull/demand and push/supply factors which were manifest with unemployment, poverty and deprivation in the sending countries coincided with the need for labour in the war-stricken European countries. Although there were also social and political reasons behind this move, the economic issues were the most significant causes which displaced millions of people. The colonial legacy of the British Empire with the (former) colonies like the Caribbean countries like St.Kitts and the agreements between Federal Germany and Turkey for the recruitment of guest workers eased and fastened the move. Both the United Kingdom and Germany attempted to curb the flow with strict measures later, the number of Caribbean people and Turkish people soared. These flows from the Caribbean

countries and Turkey found an echo in literature with authors writing about the immigration, travel to the host countries, challenges the guest workers and the immigrants faced, their life styles, adaptation problems, survival strategies, dreams, aims, disillusionments, despairs, and anxieties.

Caryl Phillips' *The Final Passage* (1985) is about the Caribbean characters from St.Kitts who immigrated to Britain in 1958 and Bekir Yıldız'ın *Türkler Almanya'da* (1966) depicts the characters who went to Germany in the early 1960s in the first wave of the move of the Turkish guest workers. Although Phillips' and Yıldız's novels reflect the lives of individuals from two different cultures and two different countries who had totally different life styles, cuisines, traditions, rituals, flora, fauna, climates and histories, there were many parallelisms between the novels. Because the patterns, dynamics, push and pull factors of immigration of people from all the Caribbean countries including St.Kitts and Nevis to Britain which began in the late 1940s and recruitment of guest workers from Turkey to (Federal) Germany which started in the early 1960s were based on economic reasons which turned these passages into a chain migration soon despite the hardships suffered in the host countries.

The protagonist, Leila, in *The Final Passage* and the protagonist in *Türkler Almanya'da*, Yüce display a lot of similarities in terms of their move and presence in the United Kingdom and Germany respectively as the main push factor for them was the economic problems they had in St.Kitts and Turkey and their prospects to have a better life for themselves and for their families with the money they were hoping to accumulate in the host countries. In other words, they were economic migrants whose presence in the host countries was due to lack of opportunities in their homelands and their high expectations from Britain and Germany. Another analogy between the books is drawn with the female immigrants in both books because the great majority of the immigrants and guest workers was single young males who were fit for hard, manual labour. Their first travels from St.Kitts to Britain by boat and by train from Turkey to Germany is given in detail so as to show their dreams, aspirations and hopes which is to shatter upon their arrival in Britain and Germany with poor amenities, lack of social ties, estrangement, alienation and loneliness in varying degrees.

The colourful and often fabricated stories about the white English women's passion for black men and the German women's attraction to the Turkish men made another similarity in the novels. Not only the men but also the Caribbean women and Turkish women came to believe in the rumours that white English and German women were fond of black and Turkish men and the stories about the affairs between black men and white women, and German women and Turkish men. Both novels are replete with falsified and frequently exaggerated anecdotes about the native women's sexual interest in the male immigrants and guest workers. In addition to all, decent accommodation became an unexpected challenge for Leila because of prevalent racism in Britain and although Yüce and the Turkish workers were enjoying the safety of their prearranged jobs and their designated quarters, Yüce and his family had a similar problem and it took weeks for him to find a house. Another similarity of the novels is seen when Leila and Yüce returned to their countries in the novels in contrast to the great majority of the immigrants in Britain and the guest workers in Germany who stayed despite all the hardships.

It is concluded that despite the national, cultural, social, religious and geographical differences of St.Kitts and Turkey, the incentives for both flows were economic in the post-war era. The economic migrants who were portrayed in the novels left came to the host countries with few possessions and left Britain and Germany again with few possessions relatively sooner than their fellow country people as they were displeased with the circumstances they were led into in the host countries. Both countries were no more than 'bitter lands' for the Caribbean and Turkish people whose passages were demanding, excruciating and challenging whether there was a colonial bond or not. In spite of the differences between the sending countries, living and working in another country for all people from different parts of the world was difficult and required perseverance, endurance and adaptive skills on the part of the guest workers and immigrants and these passages ended with disappointed, disillusionment and distress for most immigrants and guest workers.