

## Human Rights in Jamaica Kincaid's *A Small Place*

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### Abstract:

The present study looks at how *A Small Place* (1988) a novel-autobiography by Jamaica Kincaid and the Universal Declaration of Human Rights (UDHR) interact. It analyzes how the legacy of the colonial and tourist sector has caused human rights violations against local communities in Antigua. The article argues that if Antigua and other comparable communities are to develop, the triangle of colonialism, tourism, and compromised government must adhere to the Universal Declaration of Human Rights (UDHR) and implement tangible measures to sustain human rights and advance workable developments. In the novel, Kincaid' furiously pinpoints the exploitations against the people of Antigua who suffer from colonialism and its aftermath. Hence, this paper traces four articles of the UDHR and compares them to violations happening in Antigua: The conclusion calls for further research into the Declaration Principles' utility in preventing human rights violations.

**Keywords:** Antigua, *A Small Place*, cultural identity, colonialism, corrupted government, human rights, inequality, Jamaica Kincaid, tourism, Universal Declaration of Human Rights (UDHR)

## حقوق الإنسان في رواية جامايكا كينكيد "مكان صغير"

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### الملخص:

تبحث الدراسة الحالية في كيفية تفاعل رواية "مكان صغير" (١٩٨٨) للكاتبة جامايكا كينكيد وإعلان الأمم المتحدة العالمي لحقوق الإنسان. تناقش الدراسة كيفية تسبب إرث القطاع الاستعماري والسياحي في انتهاكات لحقوق الإنسان ضد المجتمعات المحلية في أنتيغوا وتجادل الدراسة أنه إذا كان من المقرر أن تتطور أنتيغوا وغيرها من المجتمعات المماثلة فإن مثلث الاستعمار والسياحة والحكومة الضعيفة يجب أن يلتزم بإعلان الأمم المتحدة العالمي لحقوق الإنسان (UDHR) وتنفيذ تدابير ملموسة للحفاظ على حقوق الإنسان وتعزيز التطورات القابلة للتطبيق. تسلط كينكيد في الرواية الضوء بشكل غاضب على الاستغلال الذي يتعرض له شعب أنتيغوا الذين يعانون من الاستعمار وما تلاه وبالتالي ، تتبع هذه الدراسة أربعة فقرات من الإعلان العالمي لحقوق الإنسان ويقارنها بانتهاكات تحدث في أنتيغوا: يتوصل البحث إلى وجوب زيادة البحث في فائدة المبادئ والفقرات الموجودة في الاعلان لمنع انتهاكات حقوق الإنسان حول العالم.

الكلمات المفتاحية: الحكومة الفاسدة، الاستعمار، السياحة، الإعلان العالمي لحقوق الإنسان، أنتيغوا، الهوية الثقافية، جامايكا كينكيد، حقوق الإنسان، عدم المساواة، رواية "مكان صغير"

### Introduction:

The global Declaration of Human Rights (UDHR) is the first global proclamation on the core values of intrinsic human rights; the United Nations General Assembly in 1948 declared it a universal standard and a cornerstone of international human rights, outlining fundamental human rights that must be universally maintained. It is widely respected and translated into many languages around the world. The United Nations published the Universal Declaration of Human Rights (UDHR) in order to give a framework within which to uphold civil liberties. These concepts are becoming more and more important in the context of economic growth and globalization, where corporate behavior can have a big impact on local populations. Theoretically, the statements in this deceleration guarantee good life. However, Kincaid's novel proves the opposite. Despite being written in 1988, this novel-autobiography traces the life of Antiguan since the colonial time where Kincaid attacks her government, service sector, and colonialism before them because she believes that these three aspects strip her people form their human rights. The book is a historical biography of place and identity more than a story of characters and events. Kincaid meticulous treatment of the point of view of narrator and receiver—reader--puts her writing in a transitional place between a novel and an autobiography. She does not deal with a

definite character or certain events, she generalizes and addresses the collective identity as reflected on the events from her personal perspective.

Kincaid reflects on her childhood recollections of Antigua in *A Small Place* (1988) emphasizing the need to grant the Antiguan justice and impartiality. She critiques colonialism, the tourism business, and the post-colonial age in a place where most of the UDHR concepts are not applied. The Caribbean Island of Antigua has experienced the negative consequences of colonialism and the tourism industry, and *A Small Place* is a scathing reflection on these issues. As an African-Caribbean female writer, Kincaid, throughout the book, emphasizes and illustrates the exploitation and the sufferings of the locals through upgrading the value of dignity, fairness, equality, respect and independence.

### **Aims of the study:**

In the light of the critical viewpoints Kincaid pinpoints, this research investigates the relationship between the United Nations Universal Declaration of Human Rights (UDHR) and Kincaid's *A Small Place*. It also sheds light on the colonial, post-colonial governments' violations of human liberties. The paper does not explore all the statements in the (UDHR) guide, it only highlights four articles that are most repeated by Kincaid to show the sufferings of the Antiguan.

### **Significance of the Study: Human Rights in Antigua**

This research contributes to the continuing discussion about the role of corporations in promoting social justice and human rights by analyzing the relationship between power, exploitation, and human rights. Discrimination in the implementation of human rights principles must change to include all humanity. For this, Kincaid criticizes the violations of (UDHR) in her place of origin. Four important articles this research is going to discuss and consider in relation to Kincaid's novel: article 1, article 26, article 3, and article 4.

### **Methodology, Literature Review, and Scope of the Study:**

The (UDHR) establishes a thorough methodological foundation for examination in this study. Reading it alongside Kincaid's story will give the reader a clear picture of how pertinent these articles are. Theoretically, the (UDHR) protects essential rights like equality, freedom of expression, education, socioeconomic rights etc. The (UDHR) serves as a standard for evaluating states' human rights records and fighting for global social fairness. However, Kincaid's work provides an intricate grasp of the complications associated with the relationship between human rights and post-colonial states. She investigates how colonial legacies, including cultural oppression, economic inequality, and political

corruption, continue to hamper human rights fulfillment in Antigua. In conclusion, she leads the reader to question the global applicability of these articles and norms.

The review of the literature demonstrates that the (UDHR) and Kincaid's *A Small Place* contribute to our understanding of human rights by addressing distinct facets of the human experience. While the (UDHR) provides a universal foundation for human rights, Kincaid's novel illustrates the daily realities and obstacles experienced by post-colonial cultures.

Bloom's *Literary Criticism* (2008), with an introduction and several essays written by many renowned writers, is one of the most outstanding studies about Kincaid. Such a study contributes to the understanding of Kincaid's writing. Many other essays and studies deal with ethnic and race features show interest in Kincaid's writings since her narratives deal with African-Caribbean, colonialism, post-colonialism, and the search for identity; such as Rita Baleiro & Sílvia Quinteiro's "*A Small place, by Jamaica Kincaid: Envisioning literary tourism in Antigua*" (2019), M. Majeed, U. Imtiaz, and A. Imtiaz's "*Reterritorialization in A Small Place by Jamaica Kincaid: A Postcolonial Eco-Critical Study*" (2021). Furthermore, there are other studies on human rights and the (UDHR) one of which is Jo-Anne Wilson-Keenan's *From Small Places to the Realization of Literacy as a Human Right* (2015). This work stands out because it underlines the need for ongoing dialogue in achieving justice in a complicated, global, and changing society. By seeing how violations, abuses, damages, and unrest occur in small countries such as Antigua.

### **Violations and Rights in Postcolonial Societies:**

Kincaid emphasizes the idea that Antigua's colonial past impacted the people's right to self-determination and how foreign powers' exploitation of the island's resources violates economic and social rights. Therefore, the Antiguan government should take action to safeguard every citizen's right to education, health services, decent wages, and good life in general or else it would be held accountable for any human rights abuses conducted against the citizens.

Article one of the (UDHR) asserts that "all human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood" (2015, p.4). The issue of inequity pervades the entire text of Kincaid. She outlines the British colonial authorities' exploitation of the people of Antigua and the disastrous impact it has had on the way they live. When reading Article One in the context of *A Small Place*, it becomes evident that the people of Antigua are not regarded as equals since colonialism and post-colonialism are robbing them of their dignity and privileges. Baleiro and Quinteiro (2019) state that, through her writing, Kincaid

“creates a narrative that literally and symbolically gives a voice and the right to reply to those who have been colonized for nearly three hundred and fifty years ”(p. 679). Kincaid emphasizes this by referring to how the British abused the island's resources, leaving the locals poor and reliant on foreign offerings. Therefore, she uses a furious tone whenever she discusses any topic involving the English Empire and the people of Antigua. She asserts:

[The English] should not have left home, their precious England, a place they loved so much, a

Place they had to leave but they could never forget. And so everywhere they went they turned it

Into England, and everybody they met they turned English. But no place could ever really be

England, and nobody who did not look exactly like them would ever be English, so you can

Imagine the destruction of people and land that came from that. (Kincaid, 1988, p. 24)

Kincaid strives against imposing the English identity on Antiguan. In this passage, she highlights concerns about the effects of cultural assimilation as well as the role of colonialism. She implies that the English ambition to replicate their country and enforce their personality on others had negative consequences, perhaps leading to the subjection and erasure of the Antiguan's cultures as well as the destruction of the landscape, she says “I am filled with rage...but nothing can erase my rage...this wrong can never be made right” (Kincaid, 1988, p.32). Kincaid's use of such a tone is an intentional and an effective strategy for conveying her intense dissatisfaction, outrage, and wrath at the ravages of colonialism, post-colonial corruption, and exploitation of her native people.

Kincaid reveals her real feelings and presents a critical analysis of Antigua's social, political, and economic conditions through her fiery voice. She “interrogate those patterns which established the English as superior and the Antiguan as necessarily inferior” (Baleiro & Quinteiro, 2019, p. 677) rejecting how the English actively denigrate the people of Antigua by destroying their language, religion, and way of life as treating them like savages solely because they follow their own religion, or preventing them from speaking their language by utilizing the English language as the country's language. When the white English headmistress refers to the little black girls in the school as monkeys because she disapproves their behavior (Kincaid, 1988, p. 23-25, 54-56). Such behaviors preclude any ‘brotherhood’ that might be established between people. Kincaid refuses how

everything “revolved almost completely around England” (Kincaid, 1988, p.33) and thus directed her anger against the oppressive systems that have perpetuated the island's inequality, poverty, and injustice.

It is important to highlight that Kincaid's rage is not just a personal grievance, but a broader criticism of power structures and the ongoing battles of postcolonial cultures in a way that prevents any ‘spirit of brotherhood’ that is promoted by Article 1. She blames colonialism for their governmental corruption: “have you ever wondered why it is that all we seem to have learned from you [the colonial] is how to corrupt our societies and how to be tyrants? You will have to accept that this is your fault” (Kincaid, 1988, p. 34-5). Kincaid attacks governmental institutions because they are the outcome of colonialism; the hospital, the school, the library, and even the bank, she describes as “A rusting beat-up thing left over from the colonial days” (Kincaid, 1988, p. 6), and then she announces her opinion frankly “the government is corrupt. They are thief, they are big thief” (Kincaid, 1988, p.41) calling the whole after- colonial era “the bad post-colonial” (Kincaid, 1988, p. 43). Kincaid underlines the government's widespread corruption and mismanagement of public funds. She is aware that their government “represents a space of international capitalism that uncannily replicates the colonial exploitation that they now struggle to recover from” (Farrell, 2018, p. 1). This diminishes citizens' trust in the state and obstructs the government's responsibility to ensure the efficient delivery of public services such as healthcare, education, and infrastructure: “The immediate effects of the end of colonialism and the beginning of what we term post-colonialism left newly independent Caribbean societies to grapple with masses of uneducated people, insufficient infrastructure, and too few jobs” (Erguson, 2008, p. 193). Besides this, the systemic corruption inside the government stresses how officials rob public funds and exploit them for personal benefit rather than investing in public services and infrastructure, a thing that Kincaid criticizes. One of the repeated examples is the corrupted deal of the Japanese vehicles where part of the government officials is involved in this deal for their own sake “all governmental services are bad” (Kincaid, 1988, 60); Kincaid explains how people working in the government exploit every possible resource:

The electric and telephone services are owned by the government. The cable-television service

is owned by a minister in government, a son of the prime minister. The utility poles are old and

rotten, and they sag and fall down under the weight of the wires and cables. (Kincaid, 1988, p.

58)

Kincaid's criticism of the Antiguan administration focuses on its failure to uphold human rights duties. She exposes the government's corruption, incompetence, and lack of accountability, which directly hamper the implementation of fundamental rights and freedoms.

According to Kincaid, the entitlement to effective governance is one factor to examine. She discusses the government's suppression of dissenting voices and criticism. A government that is transparent, accountable, and responsive to its citizens' needs and ambitions is critical for human rights preservation and advancement, features that the government of Antigua could not provide, she says: "in Antigua all the ways there are to acquire large sums of money are bad ways" (Kincaid, 1988, p. 59), and then adds "all government services are bad" (Kincaid, 1988, p. 60). Kincaid disapproves how the government silences anyone that questions its activities. Kincaid notes how the head of the government would do anything to stay in power even if this means shooting at people because the army "cannot really fight...but can shoot at people" (Kincaid, 1988, p. 72). This restriction on free expression and political activity violates individuals' rights to express and participate in the democratic process. It is an action that denies the population's entitlement to basic services such as healthcare, education, and adequate infrastructure.

In this, Kincaid exposes Antigua's huge socioeconomic contradictions, with a few elites enjoying money and privileges while the mass of the population lives in poverty. This disparity reflects a failure to secure honorable housing, healthcare, education, and other socioeconomic necessities. The inability or unwillingness of the government to redress these gaps perpetuates human rights breaches and exacerbates socioeconomic injustices.

Socioeconomic injustices can also demonstrate the government's shortcomings in education and teaching sector which also highlights Article twenty-six, "Everyone has the right to education" (2015, p. 54). Kincaid points out Antigua's insufficient level of education or what Burrows call the "colonial education" (Burrows, 2004, p. 6), which reflects the government's failure to fulfill its responsibility in defending the right to education. In the section where Kincaid speaks of slavery and emancipation, she speaks of the ways of education and the condition of the schools there, the Hotel Training School, "a school that teaches Antiguan how to be good servants, how to be good nobody, which is what a servant is." (Kincaid, 1988, p. 55). The depiction of the school as antithetical to emancipation touches on the right to intellectual freedom. Improper educational goals limit people's ability to explore new ideas, views, and literary works. It limits their ability to engage in critical thinking, free thought, and the development of their own cultural identities. This restriction on intellectual freedom may be

interpreted as a breach of human rights norms emphasizing the value of multiple cultural expressions and the freedom to access and participate in various types of information.

Kincaid emphasizes the government's shortcomings in education and the right to get information through her personal stories about the library. The depiction of the library represents the local population's constraints and obstacles in exercising their right to information. She retells her memories from when she used to spend her time in the library because she is an avid reader, she even stole some books since she couldn't bear being separated from them. Kincaid appraises the library's poor condition and the lack of resources offered to Antiguan. The library which used to be "splendid" is ruined during 1974 earthquake and the "repairs are [still] pending...its unfulfilled promise of repair" (Kincaid, 1988, p. 9). Kincaid also condemns that the library's location is changed to a neglected second-floor building. She criticizes how instead of repairing the library they used its old location as a station for 'a carnival troupe', and expresses her grief by directing the attention of the reader after asking a metaphorical question: "can you see why it is that library might mean something to me, why it might make me feel sad to see it reduced to its personal condition?" (Kincaid, 1988, p.46), then she continues "where the shelves of books used to be, where the wooden tables and chairs used to be, where the sound of quietness used to be, where the smell of the sea used to be, where everything used to be, was now occupied by costumes" (Kincaid, 1988, p. 46). Kincaid's melancholic, nostalgic tone reflects her agony towards the breach of the right to education and information, which are a fundamental component of human rights. The library which should be a symbol of learning and enlightenment is reduced to a carnival realm and Kincaid underscores societal gaps and inequality by emphasizing the library's deteriorating state. The limited access to books, educational materials, and information is a metaphor for the more significant constraints on the rights and opportunities accessible to Antiguan. Ferguson believes that these deprivations are "critical cultural items that have been commandeered by an imperial culture to deprive former slaves of self-education" (2015, p. 19). An act that violates Article twenty-six of human rights to have a full access to education: "Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms" (2015, p. 54). Kincaid's library image urges readers to consider the importance of access to information and education as essential human rights. She emphasizes the necessity of removing institutional impediments that hinder individuals from fully exercising their rights, as well as the broader consequences for society growth, empowerment, and human dignity promotion. Together with article one, article twenty-six act as a significant metaphor for examining human rights, particularly in terms of access to knowledge and the right



to a self-determination, development, and freedom. They emphasize the importance of equal utilization of information and freedom, and the consequences of such restrictions on individuals and society.

### **Postcolonial Societies and the Free Slaves:**

This section combines Article Three: “Everyone has the right to life, liberty and security of person” (2015, p. 8) and Article Four: “No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms” (2015, p. 10). These two articles complement each other, they highlight people's intrinsic dignity and equality, regardless of race, color, or other distinguishing traits. Together, they establish the essential human rights that must be universally protected, such as the right to life, independence, and personal security. As a result, they oppose slavery as a violation of human rights by promoting these values, arguing for its elimination and the protection of individuals. However, what both articles and all the thirty articles in (UDHR), did not handle is the consequences of slavery and slavery trading, the aftermath, and the post-colonial. The (UDHR) does not discuss how descendants of slaves suffer because they are not being treated as equals. Life in Antigua is challenging because people carry the burden of slavery even after emancipation, people cannot free themselves from their history of slavery or make themselves equals because of the colonizers and their descendants. In *A Small Place*, Kincaid delves into the legacy of slavery in Antigua, which was previously a British colony strongly involved in the transatlantic slave trade, “The Antigua no longer exists. That Antigua no longer exists...because the bad-minded people who used to rule over it, the English” (Kincaid, 1988, p. 23). It seems that the government which took over Antigua follows the same strategies of the colonial which is why Kincaid explores the ongoing legacies of slavery and the long-term implications for the island's residents through her intimate and emotive stories about the lives of the residents; “people cannot see a relationship between their obsession with slavery and emancipation and the fact that they are governed by corrupt men, or that these corrupt men have given their country away to corrupt foreigners”(Kincaid, 1988, 55). Kincaid then sheds light on the historical erasure, social inequity, and economic exploitation that has persisted even after the elimination of slavery; for example, she discusses the Barclays brothers “who started Barclays bank” but who were actually “slave-traders. That is how they made their money” (Kincaid, 1988, p. 26). These people accepted the abolition of slavery because they realized it was more beneficial “they may have been visionaries and agitated for an end to slavery, for look at how rich they became with their banks borrowing from (through their savings) the descendants of the slaves and then lending back to them” (Kincaid, 1988, p. 26). It is hard for those business enterprises to identify themselves with slaves’

descendants or even feel the agonies of the collective consciousness. In this, Kincaid “is weaving a new tale, one that juxtaposes past events with present realities, giving them the critical look of the postcolonial subject who understands the echoes of history” (Journey, 2006, p. 3), this means that shifting to a post-colonial era is interchangeable with previous past events of the colonial, a thing that appeals to the government and its supporters. Likewise, the Middle Eastern families who decided to settle in Antigua, the prime minister and his sons, the relatives of ministers, and all the people in the Mill Reef Club deliberately treat Antiguan unfairly and unequally. In fact, the legacy of slavery is dictating how these people treat the Antiguan, with discrimination, that is based on both race and skin color “(native/ black/ slave)” (Journey, 2006, p. 1) and therefore, most of the country's infrastructure and services are in poor condition; “the hospital in Antigua is so dirty” (Kincaid, 1988, p. 65), the school “that [only] teaches Antiguan ... how to be a good nobody” (Kincaid, 1988, p. 55), the only fancy big hotel “is a haven for drug dealing”(Kincaid, 1988. p, 57), the streets that are neglected except for the one that the Queen and her people used to go through (Kincaid, 1988, p. 5-6), and “the government [which] is for sale” (Kincaid, 1988, p. 47). She highlights the differences through describing how the services are bad “that if any of the ministers in government needs medical care he flies to new York to get it” (Kincaid, 1988, p. 8). The government and those in positions of power, whose relationships with the people of Antigua are founded on the concepts of oppressor and oppressed, ensure that the legacy of slavery will not be obliterated by the next generation.

Such relations and differences also shape the cultural identity of the Antiguan, since the poor have no right or choice in determining the structure and lifestyle of their country. The model the Antiguan follow in their lives is the colonial model, it is not their own; Kincaid says: “we lived on a street named after some English maritime criminal, Horatio Nelson, and all the other streets around us were named after some other English maritime criminals. There was Rodney Street, there was Hood Street, there was Hawkins Street, and there was Drake Street” (Kincaid, 1988, 24). Here, Kincaid emphasizes how the physical geography of the island was shaped by British which she calls as ‘rubbish’ and ‘piggish’, ‘ugly’, ‘empty thing’ (Kincaid, 1988). These street names shed light on the struggles of the legacy and history of slaves and the impact of the English culture. They stand for the exaltation of people who participated in the colonial past tyranny and exploitation of the Antiguan. Not only the physical geography that was influenced by the colonial but also the traditions, the customs, and the laws. Kincaid criticizes how these “descended from slaves” must thank “A British God” (Kincaid, 1988, p. 9) and how they had printed their national stamp “celebrating the Queen of England’s birthday” (Kincaid, 1988, p. 52). She also highlights how the Antiguan must

follow the English rules and laws “since we were ruled by the English, we also had their laws” (Kincaid, 1988, p.25). Such acts obliterate Antiguans' heritage and identity. As slaves' descendants, these people must go deeper into their history to discover their identity. However, men in power continue to do what the colonial did, and thus the people of Antigua stay the same. Kincaid's fury of the colonial and his followers drives her to argue against any visitors who come or take tours in Antigua, believing that they follow the same practices as the colonialists.

The history of colonization and the ongoing power disparities between the two groups are the origins of Kincaid's attitude. She examines the anger and annoyance that might result from visitors' intrusion into the routines and places of the community. Her novel shows how Antigua's colonial past has diminished its people's feeling of pride and self-determination, and how the island's continued reliance on foreign aid and tourism which has cultivated this sense of helplessness, especially for those slave-descendants. Kincaid explains her opinion about a tourist: “you are a tourist and you have not yet seen a school in Antigua, you have not yet seen the hospital in Antigua, you have not yet seen a public monument in Antigua” (Kincaid, 1988, p. 3). Addressing the imaginable tourist with “you” is Kincaid's way to draw the attention of the reader in case he/she supersedes the tourist's actions who is usually described as “(tourist/ white/ colonizer)” (Jurney, 2006, p. 1). Such treatment call attention to the tourists ' disinterest in and disregard for the suffering of those marginalized people. Kincaid goes into detail to demonstrate how the white complexion of the visitor grants him some privileges, such as in the airport and through customs, or with the taxi drivers who cannot negotiate a higher fee to take the tourist because a tourist from North America or Europe is wise (Kincaid, 1988, p.4-8). Tourism, in this case, perpetuates economic inequalities and such treatment places the residents of Antigua below those tourists, and as a result, their rights are not upheld.

Kincaid draws attention to the fact that locals frequently have to assume roles and identities in order to satisfy the needs and expectations of visitors, which means that the tourist, white one, have more freedom to use the land of Antigua than the native people; Kincaid describes those people who own the Mill Reef Club “it was built by some people from North America who wanted to live in Antigua and spend their holidays in Antigua but who seemed not to like Antiguans (black people) at all” and elaborates on how this place is private “and the only Antiguans (black people) allowed to go there were servants”(Kincaid, 1988, p. 27). These privileged people allow themselves to be superior in other's people land and consequently have their rights preserved unlike the Antiguans who are ripped off their rights, their identity, and their voices.

This inequality is a spatial freedom that the colonizer and later the tourists allow for themselves. Kincaid urges a rediscovery of cultural identity and a reevaluation of the historical legacies that continue to influence her people. The (UDHR) is supposed to offer people their rights, the rights of religion, the right of trade, the right of work and leisure, the right to travel, the right to be free away from slavery etc. However, this statement did not clarify how a slave descendants will have equality and rights if the men in power treat them in the same way as the colonizer. From this, Kincaid's criticism springs to defend the rights to a have a good life.

## Conclusion

The paper examines the relationship between Jamaica Kincaid's 1988 autobiography, *A Small Place*, and the Universal Declaration of Human Rights (UDHR). This study looks at how the colonial heritage and the tourism industry in Antigua have contributed to human rights violations against local populations. The paper argues that the corrupt government, colonialism, and tourism triangle in small places like Antigua must comply with the Universal Declaration of Human Rights (UDHR) and put practical mechanisms in place to preserve human rights and produce workable developments. Kincaid uses a furious tone to describe the exploitations of the Antiguan people who suffer from colonialism and its aftereffects in her book. In this study, four UDHR provisions and articles are followed, and their infractions are contrasted with those occurring in Antigua. The study's conclusion suggests that Kincaid encourages the reader to question the global appropriateness of the articles of (UDHR) challenging the reader to consider the context and location in which these articles can be applied. Therefore, more researches are needed to determine the effectiveness of the Universal Declaration of Human Rights in preventing human rights violations, particularly in tiny, somewhat recently independent places like Antigua.

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