

EÖTVÖS LORÁND UNIVERSITY  
FACULTY OF HUMANITIES

**KÁROLY SÁNDOR PALLAI**

# **THE MICROLOGY OF ARCHIPELAGIC IDENTITY**

PSYCHO-PHILOSOPHICAL ANALYSIS OF IDENTITY IN THE  
CONTEMPORARY FRANCOPHONE LITERATURES OF THE  
CARIBBEAN, THE INDIAN OCEAN AND THE PACIFIC

## **DISSERTATION SUMMARY**

SUPERVISOR: DR. RÉKA TÓTH, CSc

COMMITTEE MEMBERS:

PROF. DR. HABIL. JUDIT MAÁR, CSc (ELTE)  
DR. ANIKÓ ÁDÁM, PhD (PPKE)  
DR. ANDREA TÍMÁR, PhD (ELTE)  
PROF. DR. HABIL. ÉVA MARTONYI, CSc (PPKE)  
DR. HABIL. JUDIT KARAFIÁTH, CSc (ELTE)  
DR. HABIL. KRISZTINA HORVÁTH, CSc (ELTE)  
DR. ISTVÁN CSEPPENTŐ, PhD (ELTE)

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## **I. THE SUBJECT OF THE DISSERTATION**

In my dissertation, I put forward a flexible approach in order to carry out a profound philosophical and psychological analysis of identity in the literary texts of the 20<sup>th</sup> and 21<sup>st</sup> century in the Caribbean, the Indian Ocean and the Pacific. The threefold trajectory makes it possible to apply a common analytical scheme to the study of the texture of the self, and to the question of egology and alterology.

The purpose of the juxtaposition of the three analytical chapters is to grasp and explicitate the rich and often conflictual encounter of cultures, languages, histories, perspectives and the methodological contribution in order to establish an implicit typology of the conceptualizations of identity and alterity.

The working hypotheses involve the necessity to consider the corpus in the angle of the synchronic perspective, as well as the need to appeal to a point of view which lays emphasis on the diachronic approach focusing on the diverse building blocks of memory and enriching the analysis by completing the textual micro-readings with the more comprehensive and macro-logical view of historical hermeneutics. One of the main analytical goals is to underline the dynamics and the operating processes of narration, memory and collective remembrance, the inter-influences between literature, and the ontological concepts and social representations of identity and culture.

The 20<sup>th</sup> and 21<sup>st</sup> century francophone writers of island states are dedicated to create a counter-hegemonic and hybrid discourse shattering the monolithic centrality of the francophone cultural field by choosing as a point of reference the trans-individual, trans-cultural and intra-regional identity,

setting as an objective the ethno-linguistic, historical and cultural plurality. This convergence of texts and ideas seems to confirm the *raison d'être* of a trans-oceanic literary field and of historical and identity-related particularities born and functioning partly against dehumanizing and desubjectivating tendencies, in reaction to diverse forms of traumatizing events, colonial regimes and cultural, physical and psychological violence.

The study of self-referential concepts at the intersection of philosophy, literary theory and psychology displays the fields of inter-fecundation between different regions, languages, cultures and traces the outlines of an analytical horizon.

However, we need to be careful to avoid the reductive and homogeneous conceptualizations and to maintain an attitude which constantly calls into question the authority of the Euro-American-centered theoretical field/production. It would be simplistic and erroneous to consider these literatures solely from the viewpoint of resistance, subversion and the reappropriation of colonial experience.

Apart from an analytical course concentrating exclusively on the factual temporality, I aim at studying the main factors of the critical canon's predetermined reading canalizing the interpretation and at tracing the subjective marks of a plural history of the analyzed regions.

The analytical treatment of literary texts is imbued with a genetic intention to a certain extent as its object is the thorough study of the emergence, transformation and diverse apprehensions of subjectivity, history, heritage and cultural belonging. I analyze the psychological dimension of identity and its various literary articulations, the aspects of performativity and agency, the psycho-social codifications of inter-subjectivity and the inter-communication

between psyche and culture. The other inherent dimension of the analysis is closely related to the psycho-social investigation of memory dealing with the points of intersection between the dominant historical discourse, the manifold types of lived experience and collective recollection.

The methodological plurality aims at achieving a multi-dimensional interpretative richness and a theoretical diversity enabling the pluralization and refining of possible readings that can be able to apprehend generic, formal, thematic intersections, the synchronic and diachronic aspects of identity dynamics. The objective of such a synthetic methodological approach is to identify the exchanges and interactions taking shape in the often imperceptible dialectics of the identity fields of sameness and ipseity which are indispensable to characterize inter-subjective experience.

The compilation of the corpus, the progression of the analysis and the methodological inventory are inscribed in a frame defined by the theories focusing on the decentralization of the perspective and of the hermeneutical field (world literature, third-space theory, subalternity, coolitude, hybridity, creolity, episteme, orientalism, emerging literature, dialogicity, oceanity) in favor of disciplinary transgressivity, notional flexibility and fluidity. These notions are conceived not only in their specific sense as theoretical movements defined historically, culturally, theoretically and geo-politically but as the manifestations of a general analytical intention as well. The guidelines described above reshape and refine in the collective subconscious the notions like marginality, peripherality and defenseless situations having as their cohesive constituent in the emergence of ideational constellations the identity component giving preference to a trans-cultural, geo-critical approach transgressing geographical limits and separations.

The approach of this Ph. D. thesis can be characterized as a multi-vocal analysis of the in-between of identity structured by a theory of spaces choosing literature as its field of investigation and postulating by the study of geo-cultural coherence the existence of a trans-oceanic dialogue.

## **II. METHODOLOGICAL QUESTIONS**

The pluri-disciplinary, transversal methodology can function as a frame to trace the manifestations of the transgressive border experiences of the multi-layered realities of identity (cultural, ethnic, historical, linguistic) that coexist and collide. The micro-readings seek to frame the introspective plunge probing the underlying psychological, philosophical, historical, cultural and linguistic dimensions of the identity question.

The plural writing of the Caribbean, the Indian Ocean and the Pacific is submitted to a plural theoretical investigation paving the way for a reading which concentrates on the declension of multiple voices, on the subversive forms of literature and identity, on the sites of silence and non-utterance and on the strategies and narrative elements of the subject's emergence. I take stock of the diverse strategies enhancing the value of the different manifestations of identity affirmation, of the paradigmatic use of the field of identity functioning as a site of reevaluation and reconciliation with history, as a platform of expression staging geo-cultural encounters and clashes, multiple myths, traumatizing identifications and the vital psycho-social topics.

Therefore, this is a dynamic, processual approach which examines the genesis and the set of problems related to identity through the viewpoint of psycho-philosophical hermeneutics.

The purpose of the analytical activity is to carry out a research into the main vectors of identity (deep-rootedness and alienation, genealogies and the constant reinvention of the self, different techniques of self-narration).

The literary tissue making up the corpus is considered in the axis of connection and encounter, exchange and mutation that characterize the decompartmentalizing approach focusing on identity fragmentations. The transgressive character of the theories and the central paradigm of identity ensure the mediatory function between geo-cultural spaces of history, often dissimilar cultural and ethno-linguistic realities and disparate socio-economical conditions.

The permanent notional decentralizations, shifts and transvaluations dismantle the monist aspects of the theoretical conglomerate thereby enabling the superposition and co-articulation of diverse points of view, the commitment to analytical practices generating a liberating praxis. The unifying experience is ensured by the literalized spatiality, the spatialization of literature and by the trans-discursivity leading the interpretation of the geo-critical approach which is conceived of as an analytical method studying space as a constellation of insular literary works in French. This theoretical basis represents the foundation of a cartography of exchange and inter-influence, of difference and mixing driven by cultural, spatio-temporal factors and by the crossing of memory-related geographical space.

Apart from offering a thematic and imagologic study, the dissertation approaches certain particular aspects of literary creation, notably the

characteristics showing the signs of plurilingualism, of cultural, ethnic plurality and of historical complexity breaking up the rigid frontiers of traditional notions and analytical frameworks. The reading examines the textual strategies aiming at defusing or least awakening the critical consciousness and achieving in-depth understanding of power relations between centrality and marginality, monolingualism and plurilingualism, domination and empowerment of the French language in the context of overseas francophone literatures. This concerns the devalorization of the reflection on the colonial past and the serious confrontation with history and the post-colonial present. The goal of this approach is to address the question of the socio-historical and geographical roots of literary texts and to anchor the micro-analyses in the universe of theoretical decompartmentalization.

The literary regions of the Caribbean, the Indian Ocean and the Pacific can be characterized by transgressions and hybridizations generating multiple meanings and interpretations. The main analytical paradigms (identity, language, island) behave as productive thematic nuclei and as universes of openness, exchange and inter-influence at the same time. The colonial heritage, the psycho-philosophical and topo-psychological factors direct and define the textual manifestations of the complex dynamics of identity, the diverse interpretations of insularity and archipelity.

The central hypothesis guiding the theoretical consideration and the textual analyses stipulates that the resort to various fields of knowledge and to a pluri-disciplinary approach (having psychology and philosophy as its nucleus) contributes effectively to the establishment of a flexible notional framework. This nationality is able to preserve the superpositionality and the



inter-penetration of plural identities, to clarify and make more explicit the multiplicity and complexity of the geo-epistemic and cultural dimensions of the analyzed literatures.

The transferential dynamics between languages, identity layers and ideational contents need to be approached in a perspective that takes into account the inherent polymorphisms. I appeal to philosophical (ontology, study of subjectivity, spatio-temporal models) and psychological concepts (narrative techniques of the self, topo-psychology of insularity, psycholinguistic interpretation of multilingualism) in order to establish a dialogue in the theoretical discourse and to indicate the main lines of thought and the axes of the central problems of analysis in the field of contemporary literatures.

### **III. STRUCTURE OF THE DISSERTATION, CORPUS**

#### 1. Caribbean

The first chapter offers an insight into the philosophical and critical approach of history, an interrogation into historicity and the historical condition, as well as into the problems of fundamental ontology and hermeneutics related to identity in the Caribbean region. The question of the Self and the Other, of the unilaterality and reciprocity is of utmost importance in the case of post-colonial, emerging literatures. This first approach claims to lay the foundation as a matrix presenting a fundamental preparatory analysis drawing up an inventory of the manifold universe of identity and of the closely related structural and methodological problems.

The study is driven by a hyper-dialectical analytical intention allowing for transgressions and the formation and complexification of critical consciousness by the incorporation of the dynamizing contribution of marginality and liminal contents.

The approach is principally philosophical (epistemology, noology, metaphysics). The analysis of the oppressed and destabilized identity apprehends the multiform manifestations of the question at its core and repositions the interpretations by the decodification of the cogito, by the valorization of heterogeneity taking shape at a substantial level. The otherness and the sameness of the Other and the Self incite to formulate a new phenomenology of the subjectivity, of an ipseity of transgression and openness, of the possibilities redefining and liberation the previous fixations. This is an ontology of the subject and its corporeity (both abstract and concrete), attached to the outside world by the umbilical cord of the Other. In this perspective, the contribution of psychology, natural (chemistry, systematic biology) and formal sciences (systems theory) is significant in the realization of the textual analysis.

The novelty of this approach of the field of identity is the thematic, notional and conceptual divergence which is in conformity with the complex analyzed contents. The dissertation goes into the study of temporality as well (History-histories). The isotropy of linear and homogeneous time is replaced within the context of the compound field of force of topological space generating an open and productive temporality.

The operating intentionality, the acts of our mind structuring the investigation applies to the exploration and description of the internal dimensions and

underlying structures of literary texts, of the eruption, fissure, disengagement, rupture, fracture and estrangement of broken and disintegrated identities, of the syntax of the reconstruction and restitution of conscience/consciousness and the connections between these spheres of analysis. I put forward a retranscription of the interpretations of identity, an abstract formalization of its characteristics and of the reality of texts. One of the major goals of the chapter is comprised of the analysis of the complexities of these literatures that establish new symmetries and new impulsions. The critical approach aims also at establishing the theoretical basis of a more in-depth analysis (philosophical study of textuality and of the mental structures in an inter-disciplinary frame).

## 2. Indian Ocean

The second chapter discusses the contemporary literary production of the Indian Ocean (Mauritius, Seychelles). The analytical objective is to trace the manifestations of the germinative capacity of the text in Ananda Devi's writings, to follow closely the gradual emergence and the complexification of subjectivity by a structural analysis, to examine the textual transpositions of a presence-absence epiphany. This is a systematic recapitulation of the ways of manifestation, monstration and the advent of sense. The analysis focuses on the study of the enunciation's framework, on the relation of the self to the text, on the application of the discursive methodologies, on the organization and disposition of the text, on its implicit structure and architecture in order to look into the moments of aphasia and madness.

The hall-mark of the complex study of the reappearance and influence of the experience of madness, of subalternity and of the paralyzing systems of sexual and identity domination is psycho-philosophical openness. The commitment to a flexible analytical point of view allows us to rebuild and rewrite the quest for the past, the tropes of alienation, of solitude, imprisonment and of individual memory from fragmentary forms and elements.

The author brings to light the mechanisms and the operation of suffering that constitutes the core of the narration with a memorial retrospection. Thus, a chain of juxtaposed and superimposed images creates sedimentary layers of sense and of traumatic memories, of the painful recovery of the past, of the negation of self-assertion. The emergence and refoundation of identity can be understood in the dialectics of muteness and expression, in the culturally and historically defined and circumscribed madness. In the novels of Devi, female alterity is characterized by division, exclusion, dependence and deprivation, it sketches the process of the reappearance of the violence endured and interiorized and it takes on a socio-critical dimension. The corporeity represented in these texts is a form of resistance to the canon and to the cultural codifications. The objective of the chapter is to follow closely and trace the constitutive elements of the textual and memorial emergence.

In the following sub-chapter, I commence the analysis of the contemporary poetry of the Seychelles in a comparative perspective. How can we define the concept of poetic genres in the plurilingual context of the Seychelles? Is the notion of genre an archetypal mental entity preexisting all deductive complexification and one that takes different forms during its textual manifestation or is it rather the result of a retrospective taxonomic activity

operating from the literary plurality constituted by the literary works existing prior to any classification? What can be the key issues and factors of a generic analysis of lyrical poetry in the case of a literature in the process of becoming, of a trilingual insular literature in the context of the Indian Ocean? Instead of identifying and defining a constant eidetic field of reference, or dealing with the essence of the phenomena in a stationary perspective, I suggest to broaden the horizon by involving an analytical layer which focuses on the processuality, on the micro-movements taking shape and the realization of the text in a dynamic perspective.

The corpus of the contemporary Seychellois poetry is significantly influenced by colonial history, the plurality of languages, the multiple sources of heritage and by the diversity of cultural horizons. I investigate the psycho-philosophical (identity, alterity), linguistic (trilingualism) and topo-psychological factors (archipelity, insularity) manifesting themselves in the literary works and the complex and superimposed identity constructions. The key objective is to achieve a better understanding of the enriching exchange between English and French combined with the diasporic voices of Creole recalling memories of belonging, histories of creolization, poetics of musicality and mixture, of the resonance of orality.

The plural, open and flexible approach of the stratification of identity, of the insular experiences and the archipelagic imaginary become visible and explicit in the remarkable heterogeneity of narrative forms. The analysis is focused on the central paradigms of intellection, meaning attribution, on the operation of the island and the archipelago as perceptual nodes, conceptual prisms and spatio-temporal matrix.

A unifying generic horizon manifests itself in the literary works ensuring the unity and continuity of singular points, ideational and epistemic contents while it maintains the hybrid and dynamic character of a literature writing itself in opposition to monolithic and simplistic discourses. The productive potentials are achieved in an open and flexible superpositionality and it gives to the Seychellois literature its multilateral and plural character fostering transgression, exchange, openness and redefinition.

The psycho-systemic and topo-psychological factors of insularity and the trilingualism of the Seychelles operate constraints that can be traced back to formal and contentual levels of textuality. The insular space and the archipelagic setting are productive, distributive, plural nuclei that manifest themselves in literary works and in the complex and superimposed identity constructions. The transfer between the spatial openness of oceanity and the textual fixations and determinities generates constraints. The topo-psychological factors can function not only as components of divide and cleavage between the dynamic interpretations of identity, insularity and the monistic patterns of interpretation but they can establish a field of intercommunication as well. This field can be characterized by transgressions and hybridizations that reinterpret, (re)construe the constraints of archipelity as dynamizing, liberating factors constituting meaning and plural interpretations. The notion of island, in the contemporary Seychellois literature, read and written at the same time as nodes of determination, pre-established forms and nucleus of liberation and openness offers a wide scope of possibilities to redefine the literary and psycho-philosophical notion of constraint in the context of the Indian Ocean.

### 3. Oceania

The study of the Polynesian literary field of the second half of the 20<sup>th</sup> and the first part of the 21<sup>st</sup> century aims at locating the processes, discourses and identity formations in a cultural, historical and linguistic universe in order to contextualize the analysis.

In the works of Chantal Spitz, the historical meta-critic is combined with a self-narrative memorial tendency, with a critical reflexion on heritage and the individual and collective paradigms of identity. She describes in an inexorable manner, in an astringent, acerbic and trenchant critic the historical, civilizational, religious, symbolic, physical, political and psychical violence of colonization. The exploration of the writing of Spitz concentrates on the diachronic dimension of the crises of the self caused by the absence of a reassuring and comforting identification, of the questioning of identity. Self-evaluation and the processes of the conscientization of the subject are placed in a cultural, political and psychological critic of colonization, in a scheme of reevaluation of the epistemological and ontological horizon. The intransigent self-critic adds to this effort. The goal of the psycho-philosophical investigation is to rehabilitate, redevelop and revitalize subjectivity, to redefine the identity-alterity axis in a dynamical way.

In *Matamimi ou La vie nous attend* of Stéphanie Ari'irau Richard, we witness the history of a young insular girl becoming immortal in and through writing. In the novel, the process of immortalization is conceived by the eidetic elaboration of the constitutive effort that makes visible the recurrence of individual and collective singularities, of ancestral hymns (*hīmene*). The monologue of Matamimi's mother, which is at the constitutive core of the text, is governed by the ethics of the immediacy of the Other (Matamimi), the

ubiquity of whom lends the colors of dialectical reciprocity to the monologic narrative.

The structure of the text, the omnipresence of the Tahitian language and the incantatory patterns – enriching the text with various paradigms of representations, beliefs, worldviews, mythologies, complex interweavings and inter-fecundations of the real and the mythical – define the conceptual structures of the interpretation of the declaratory and expressive phrasing.

The essential epistemological orientation of the novel takes shape in the interpersonal hermeneutics that postulate in the succession of the texts of diverse origin and inspiration (poetry, prose, ancestral songs) paving the way for the deployment of a frequently sung or spoken text, of the ontological value of the word (*parau*) and of the text that bring about the birth and rebirth of Matamimi in their capacity as creative linguistic acts. As such, they are situated in the interstitial space between the oral and written universe, in the hybridity of the speaking subject (mother) and of the invoked, created subject (Matamimi) and they dissolve the bipolarity of the main characters in the cultural plurality, in the multiple imaginations and in the constant inter-relation of the tradition, the myths and the individuating narration locating the plot in French Polynesia (*Fenua*).

Philippe Temauirarii Neuffer's works lend themselves particularly to the analysis of the epistemic and cultural complexities of the Polynesian region, of the identity paradigms related to linguistic universes, to the cohabitation, inter-fecundation and inter-penetration of French and Tahitian and of other regional languages of Oceania.

This complex space depicts a consciousness determined by decentralization, a network of transgressions, intellectual and psychic



transpositions, a mental world of insularity and archipelity: every analysis has to be guided by openness in order to take into consideration the worldviews, the epistemologies and the histories of the peoples of Oceania, defining as the point of origin of every analysis the diverse strategies and constructions of knowledge, the inter-linguistic dynamics, exchanges and influences.

In the works of Neuffer, French language is depicted as a polyphonic language reflecting the creative side of Tahitian, the presence of traditional musical genres (*hīmene nota*, *tārava*, *hīmene rū'au*) and the sonority of a multitude of styles, techniques and interpretations of songs (*hā'u*, *perepere*). The blending of languages influences the knowledge of the self, of ipseity and the narrative processes as well as the collective consciousness. On the basis of the explicitation of the fictional structure governed by the ubiquity of musicality, the chapter highlights the different modalities of plurilingualism that appear in writing, the function of the inserted Tahitian words, phrases and passages fused in the text, the linguistic issues related to the questions of the self, of subjectivity and identity. The Tahitian words, expressions and passages, the extracts in English and German locate the text in the inter-linguistic field of hybridizations and exceeded limits. The cultures and imaginary realms become intertwined, superimposed and enrich each other in the universe of interpretations framed by literature.

The next sub-chapter traces in the contemporary poetry of Wallis and Futuna the multifarious elements and components of heritage and culture, the historical cleavage and the civilizational ruptures in the reconstitution and reformulation of collective consciousness.

The poems of Vaimu'a Muliava and Virginie Hoifua-Te-Matagi Tafilagi form the corpus of the study of spatio-temporal dynamics and historico-cultural complexities, of the mythical aggregate and the connections between identity constellations and geographical, natural specificities. One of the central dimensions of the analysis is the inter-influence between space, language and colonial power. The poetry of Muliava and Tafilagi investigates the psychic and historico-political causes of silence while seeking to be rooted in the resistance and disallowance, in the rewriting of the colonial discourses controlling alterity. Public speaking and writing shatters the European discursive hegemony.

We also need to emphasize the pluralistic perspective and the main identity components enabling the critical reconsideration, questioning, destabilization of the dominant monolithic discourses and the emphasis of the counter-discursive strategies. The study aims at examining in considerable detail the techniques of the taming of the conflict-ridden past, of the rebuilding of the self and of the culturally plural, multi-faceted construction.

The last sub-chapter probes the counter-exotic and post-exotic dimension of literary representation, of the distance established by the reflexive modality. This transgressive poetical praxis seeks to surpass the formal and thematic limits, the discursive frontiers of an obsolete, protruded exotism and of a reactionary counter-exotism governed by the constraints of a counter-discursive dependency.

The texts of Chantal Spitz, Nathalie Heirani Salmon-Hudry, Turo a Raapoto, Henri Hiro and Patrick Amaru try to define the symptomatology of the exoticising praxis and to undo the ethno-historical and anthropo-cultural stereotypes in order to lay the foundations of the aesthetics of heterogeneity.

This concerns the transcriptions of revitalized heritage having at its centre the inter-subjective horizon, plural and protean temporalities, a critical vision of submission and marginalization and a meticulous interrogation of identity concepts.

The multi-faceted view and the undertaking of the taming of the past, of lived experience and of heritage enrich the conscientizing activity of writing and create an axiological and ethic axis functioning as a frame for the description of emotional dysfunction, of physical and psycho-emotional trauma, of the sufferings and major problems of the contemporary psycho-sociological reality. The analytical frame of the texts of various generic origin, length and rhythm is ensured by the broad methodological spectrum and by the hybrid theoretical apparatus of the psycho-philosophical, hermeneutical horizon.

Chantal Spitz, Titaua Peu and Mataa'ia'i analyze in their writings the cultural, symbolic and religious post-colonial power in an in-depth, exhaustive manner. Simultaneously, these authors expose the macro-physics of domination as well. This critical effort helps to reconceptualize and rehabilitate the lost, dominated and forgotten components of identity, to transform the perceptions and interpretations. The aim of the self-critical attitude is to renew the paradigms of the writing of the self, to call them into question in order to provide a comprehensive analysis in the socio-cultural, historico-political context, but even despite this introspective and extrospective reflexivity, a total analytical detachment and neutrality can never be fully achieved.

## IV. CONCLUSION, RESULTS AND FINDINGS

One of the major goals of the triple approach of the dissertation is to give an overview, an insight and a wide range of possible readings of the contemporary francophone literatures of the Caribbean, the Indian Ocean and the Pacific. The multi-dimensional theoretical framing indicates the interpretative trails and provides the basis for the existential adumbrations. The objective of the theoretical plurality is to create a broad methodological array enabling to cast a critical eye on the contribution of the traditional theories of literary analysis, to foster critical reflection, to avoid the promotion and proliferation of a unique, simplistic approach. The extensive bibliography attests to the methodological plurality (more than 1300 bibliographical items and 2000 footnotes).

The modern and contemporary Seychellois poetry is rarely subject to analysis. Jean-Louis Joubert consecrates a few pages to the topic in his *Littératures de l'océan Indien* (1991) and Pascale Canova also deals with the question, but his *La littérature seychelloise* (2006) focuses essentially on the historical aspect, on the editorial infrastructure and on reception. Thus, the chapter dedicated to the analysis of the contemporary Seychellois poetry (in French, English and Creole) of the second half of the 20<sup>th</sup> and the first half of the 21<sup>st</sup> century is the first study of its kind on an international scale.

As far as the literature of Wallis and Futuna is concerned, the analyses have focused exclusively on ancestral songs and other elements of the oral traditions. The sub-chapter focusing on contemporary poetry is the first study dealing with the modern written literature of the archipelago.

Apart from the comprehensive anthropological, ethnological and historical works, Vanuatu has been neglected in a literary perspective. The existing papers and books deal with the oeuvre of Grace Mera Molisa. Thereby, the first findings of a profound analysis on the contemporary francophone poetry of Vanuatu are presented in this dissertation.

The function of the theoretical frame and foundation, solidified by the pluridisciplinary approach, is to give a critical reading of the notional array, of the cultural field associated with Francophony. The unremittingly destabilized methodological coherence serves as an analytical dynamic that questions the post-colonial paradigm and analyzes the diverse literary forms of identity representation. We need to take into account the historico-cultural, philosophical, psychic and political distance in order to raise awareness about the dominated mental contents organized and governed by the matrix of the Euro-American discourses.

The dissertation postulates the notion of difference, diversity and irreducible heterogeneity in order to permanently abrogate the residual traces of the ethno-centric approach of the latest centuries, to jostle the unidirectional interpretations and to demonstrate the extremely polarized character of identity.

The goal is the creation of an analytical universe intended to serve as a baseline for the psychological and philosophical study of the self, of the insufficient character and precarious balance of the traditional approach.

One of the central vectors of the analysis focuses on memory, on the decentralization of literary and interpretative stereotypes, readings, political interpretations and discursive strategies. The theoretical dissemination that

frames the various forms of remembrance is in direct relationship with the colonial past, with the history of domination and power.

The disintegration and the conscientization of the arrangement of constitutive elements can punctuate the elaboration of a discursive and analytical structure enabling to chart singular histories, particular contexts of the enunciative activity, psychic, ontological, linguistic and political constituents of the expressive frame.

The coherence of the micro-analysis, the agglutinating power connecting the texts and literary works, the analyzed authors and archipelagos are the multifarious manifestations of the strategies of self-representation that brings us back to the fundamental question of the representation of loss, absence, amnesia, domination, deracination, negation and dispossession.

The analyzed regions are located at the confluence of the histories of several colonial systems. A thorough and profound comparison proves to be indispensable to avoid extrapolation, the temptation to draw conclusions based on fragmentary, unconnected information. Notwithstanding the fact that complex literary, psycho-philosophical, economico-political and socio-linguistic phenomena are analyzed, nuanced even more by globalization and by their rootedness and inter-penetration in rich historical contexts, these factors can only be thoroughly studied in a holistic approach, in a perspective which connects them in a highly inter-connected field enabling us to refocus our view.

Apart from the colonizing mission of the religious education, the linguistic plurality and the questioning of the values of heritage, the texts and literary works that constitute the corpus of the dissertation have in common the various illustrations of lack, vagrancy and marginality, the quest for the

sources and origins, the ethnic and cultural plurality and the historical complexity. The poetics of fluidity and identity affirmation is crystallized at the point of intersection of the analyzed regions, heritages, linguistic universes, cultural, historical spheres and literary worlds. The eleven interviews conducted with the authors of the three analyzed regions demonstrate also these dynamics and they retone, qualify and nuance the conclusion and the analytical findings.

**Keywords:** Caribbean, Indian Ocean, Oceania, Pacific, identity, psychology, philosophy, literary theory, psycho-philosophical analysis, creolity, third-space theory, hybridity, subalternity, contemporary poetry, Seychelles, Wallis and Futuna, French Polynesia, Tahiti, Vanuatu

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