ABSTRACT

Introduction:

The human beings have been migrating, since their origin, from their own homeland to other geographical and cultural locations, willingly, partially forcefully or forcefully. In the era of science and technology, globalization being the most crucial, critical and debatable issue, provides boost to mass migration across the globe. Globalization causes international migration such as ‘labour migration,’ ‘family migration’ and ‘brain-drain migration’ etc. Everyone wants to move out of his or her native soil in search of better fortune, education, services, trade and commerce, economic benefits, better positions and perks. As a result of it, there is increasing cross-cultural awareness and interactions about the international communities. The issues regarding other’s culture, race, religion, geographical regions have not been unfamiliar to the people belonging to any places or culture in this fastly shrinking global world. But migrated people belong to the particular cultural background and tried in various ways to relate to their homeland. It results in emergence of fundamental problems related to cultural clashes, identity crisis, displacement, exile and expatriation which immigrants face in alien country. Most of the immigrants find it difficult to adjust with the new environment. The certain experiences in the adopted land lead them under a flux of two opposing cultures and two contrasting worlds.

The Diasporic Literature is an authentic tool or best way to represent and discuss the problems experienced by the immigrants in exile and even at homeland. They attempt to negotiate between two different polarities. This is an attempt to negotiate, while adapting, between roots and adopted culture, between feelings of outsider and belonging. The perennial immigrants who live with double perspectives face the problems like cultural conflict and crisis for identity and help us to understand the intensity as well as to bring accuracy in understanding of these problems. It also assists to put forth some authentic and reliable suggestions related to the cultural clash and identity crisis.

The issues like cross-cultural encounters, crisis for identity, sense of loss, alienation, homelessness etc. are discussed in various forms of literature by the Sri Lankan diasporic writers such as Gertrude De Silva, Nira Wikramasinghe, Romesh
Gunesekera, V.V Ganeshnathan, Carl, Muller, Shyam Selvadurai, Yasmine Goneratne, Michelle De Kretser, Ru Freeman etc. to name a few. Michael Ondaatje’s writing appeals to wider international and globalised audiences. Michael Ondaatje is torn between his commitment to host culture and the yearning for the native culture. Living in Canada his intense desire to have his own identity is the cause behind writing novels. Ondaatje’s novels reflect the issue of ‘cultural conflict’ and ‘identity crisis’ which is core of the study. The present thesis entitled as, “CULTURAL CONFLICT AND CRISIS FOR IDENTITY IN MICHAEL ONDAATJE’S FICTION” sheds light on the issues related to cultural conflict and crisis for identity with special reference to selected novels of Michael Ondaatje. It attempts to interpret the novels from the cross-cultural point of view and traces the diasporic elements in the novels such as: *Coming through Slaughter* (1976), *In the Skin of a Lion* (1987), *The English Patient* (1992), *Anil’s Ghost* (2000), *Divisadero* (2007) and *The Cat’s Table* (2011) etc. The present research work is a modest attempt to see how far Michael Ondaatje is successful in catching the above themes in his novels.

**Justification:**

Due to the advancement in Information Technology, it is observed that rate of immigration is increasing day by day. Immigrants are the advertent or inadvertent carriers of their own cultures, across the cultural and geographical divides. On the host land they suffer various problems like exile, dislocation, cultural alienation etc.

Michael Ondaatje is a Sri Lankan born first rank Canadian writer having Sri Lankan Burgher background who has created unique place among internationally acclaimed poets and novelists. He is well known for handling the themes like expatriation, displacement, homelessness, cultural clashes, issues of identity crisis. Some research work is being done on Michael Ondaatje’s work.

However, very less attention is given on the issues related to identity crisis and cultural conflicts as far as Ondaatje’s fiction are considered. Hence the present research work is undertaken. It is the need of a time to explore the unexplored author like Ondaatje and to focus the significant aspects of his fictional work which appeal to wider international and globalised audiences. The present study will also be helpful to all immigrants who are migrating from place to place and facing the problems like
identity crisis and cultural clashes. Almost all immigrants must be acquainted with the problems emerging due to cross cultural migration.

**Aims and Objectives:**

The present research work is intended to carry out with specific aims and objectives as given and listed below:
1) To study meanings of the terms like migration, immigration, diaspora, culture, cultural conflicts, identity crisis, displacement, rootlessness etc.
2) To study Sri Lankan- Canadian literature with special attention on cultural conflicts and identity crisis.
3) To trace cultural conflict in Michael Ondaatje’s fiction.
5) To study Ondaatje’s world view.
6) To interpret the novels from cross- cultural point of view.
7) To interpret the significance of Michael Ondaatje’s work.

**The Scope and Limitations:**

- The present research has its own limitations too. It is based only on the selected novels by the Sri Lankan born Canadian diasporic writer Michael Ondaatje.
- The present work is confined to the printed and online works of Michael Ondaatje which focus on Ondaatje as a diasporic writer who tries to portray individual and communities attachment to the centrifugal homeland. This attachment is to traditions, customs, values, religions and languages of the ancestral home.
- The selected text may be studied from political, geographical, psychological, sociological, philosophical, economical, feministic, cultural point of view but only the issues related to cross- cultural clashes and the crisis for identity are determined to study.

**Review of Literature:**

No doubt research has been done on Michael Ondaatje’s novels. Number of articles are written and published in various journals. He is also criticized by the
number of critics for his oeuvre and his interest in national boundaries and identities in the context of cultural studies and issue related to identity.


Victoria Cook in an article, “Exploring Transnational Identities in Ondaatje’s *Anil’s Ghost*,” addresses issues of identity, paying particular attention to the way in which Ondaatje examines issues of identity that negotiates cultural and national boundaries and encompasses both central and marginal position. Glen Lowry in his “The Representation of ‘Race’ in Ondaatje’s *In the Skin of a Lion*” discusses the complex issue of race and cultural politics of reading and construction of whiteness.

Ondaatje always shows deep interest in the historical legendary figures as well as histories. Ajay Heble in “Michael Ondaatje and the Problem of History” observes, “Ondaatje has repeatedly been engaged in an attempt to incorporate marginal figures out of the historical past into a non-historical genre.” (Heble Ajay, 97)

Some of the critics find Ondaatje in weak spot in the context of his south Asian connection. Arun Mukherjee criticizes Ondaatje for his travel memoir *Running in the Family* “for lack of cultural baggage brought with him when he came to Canada” and for the same work she criticizes Ondaatje as, “Ondaatje’s success has been largely through a sacrifice of his regionality, his past and most importantly, his experiences of otherness in Canada.” (Mukherjee, 49) Again Ondaatje is criticized by Mukherjee in her article “The Poetry of Michael Ondaatje and Cyril Dabydeen: Two Responses for Otherness,” she condemns Ondaatje for his total forgetfulness of otherness.

Winfried Siemerling in his “Oral History and the Writing of the Other in Ondaatje’s *In the Skin of a Lion*,” argues that the recreation of oral narratives *In the Skin of a Lion* imagines the conveyance of oral histories of immigrant experiences obscured by historiography. Sandeep Sanghera in her, “Touching the language of citizenship in Ondaatje’s *Anil’s Ghost,*” discusses *Anil’s Ghost* as a novel about postmodern identity and it examines the question of foreignness. Ajay Heble in the
“Rumors of the Topography in cultural politics of Ondaatje’s *Running in the Family,*” underlines Ondaatje’s achievement and his relationship with Sri Lankan culture.

Taking into the consideration the above review it is clear that some research work is done on Michael Ondaatje’s work and no one has worked on all six novels from the perspective of culture and identity.

I: VI: Chapter Scheme:

For the purpose of convenience of the study, the present research work is divided into five chapters.

Chapter I: Introduction:

The first chapter is introductory in nature. It focuses on the concept of migration, immigration, expatriation, exile and Diaspora. It also explains the concept of cultural clash, identity crisis and various types of identities such as- personal identity, social, cultural, ethnic or national identity in detail. In the contemporary age labour mobility or the population migration have become prominent issues in most of the parts of the world in search of better opportunities. People migrate either by choice, necessity or compulsion. The decision to leave one’s country of origin and move to another location, disconnecting oneself from one’s familiar and social institutions, family members and adjust in host land is very difficult task.

Man being a social animal prefers to inhabit among the people of same idea, belief or ethnic community or in his own culture. T.S. Eliot in his book, *The Notes Towards Definition of Culture* defines culture as, “Culture is the way of life of particular people living together in one place.” (Eliot, 120) Every nation is characterized by their own unique culture. For Eliot, culture is, “The whole way of life of people from birth to grave, from morning to night and even in sleep, and that way of life is also its culture.” (Eliot 31)

All human beings are fundamentally same, but culture makes them different and distinguishes them from other group creating and developing their ‘own version of culture.’ The migrants carry with them their deeply rooted cultural values and beliefs and habits to the host country.

The cultural conflict begins when the different cultural values, beliefs and habits meet. Normally what happen human beings behave according to their own
cultural background, the difference in cultural background cannot fulfill their expectations which lead to cultural conflict. “Cultural conflict is the processes and the resulting guilt of fleeing a restrictive background of tradition.” (Sophia, 296)

According to Alexander Grew, “Cultural conflict occurs when people’s expectations of a certain behavior coming from their cultural background are not met, as others have different cultural background and different expectations.” Culture is considered as one of the most determining factors of person’s identity. The intermingling of cultures causes identity crisis.

Erickson was the key figure who coined the expression “identity crisis” and did more to popularize the term. Psychoanalyst Erik Erikson’s concept of “identity crisis” as we know now is also derived mainly by the work of psychologist Erik Erikson’s (1902-1994) ego psychoanalytic theory in 1950. He has derived this concept from Freudian id-ego-superego model. Hogg and Abrams define “Identity is people’s concept of who they are, of what sort of people they are, and how they relate to others.” (Hogg and Abrams, 2)

The Diasporic Literature is an authentic tool or best way to represent and discuss the problems experienced by the immigrants in exile and even at homeland. This is an attempt to negotiate, while adaptation, between roots and adopted culture, between feelings of outsider and belonging.

The chapter also takes a through account of Jewish Diaspora and Sri Lankan Diaspora. This chapter also focuses on the aspects of the Sri Lankan and the Canadian culture and a survey of Sri Lankan English Fiction and a brief account of writers of Sri Lankan Diaspora. The contemporary diasporic Sri Lankan English writers have attracted attention of international readers. The diasporic literature negotiates and delineates with the commitment to host culture and the yearnings for the native culture. It also reflects intense desire to have his identity.

In the context of diasporic study Sri Lankan diasporic writers negotiates with the diasporic theme of uprooting, dislocation, cultural hybridity, alienation, expatriation, exile, identity and cultural clashes. They try to balance between the opposing worlds.
Chapter II: Michael Ondaatje: A Voice of Sri Lanka from Canada:

The second chapter deals with the biographical sketches of Michael Ondaatje not as an individual but as an author who is one of the few widely acclaimed Diasporic writers. This chapter also focuses on Michael Ondaatje’s attitude towards his homeland and adopted home. It contains how Ondaatje’s sense of cosmopolitan makes him global Canadian author. Ondaatje has rejected to be considering him as an ethnic writer; he wants to be simply a writer:

As a writer I don’t think I’m concerned with art and aesthetic issues, any more than I would want to be just concerned with making the subject of being a Sri Lankan in Canada my one and only subject. I go to writing to discover as many aspects of myself and the world around me as I can. I go to discover, to explore, not to state the case I already know.

(Ondaatje with Hutcheon and Richmond, 198)

Ondaatje knows people are no longer remained tied to biology and geography. This view leads him to be a global writer. Ondaatje is considered as the writer of Sri Lankan inheritance having Canadian tradition. He is the voice of Sri Lanka from Canada.

Chapter III: Cultural Conflict in Michael Ondaatje’s Fiction:

The third chapter mainly focuses on the cultural clashes faced by Michael Ondaatje’s protagonists in his selected work. Ondaatje’s novel *Coming through Slaughter* presents Buddy Bolden as a black Afro-American cornet player, nineteenth century legendary key figure, in music style known as jazz. In this novel Ondaatje has portrayed the New Orleans black community only. However, the novel fails to depict the issue of cultural conflict.

Michael Ondaatje *In the Skin of a Lion* (1987) concerns with the lives of immigrants, who crosses the boundaries of other culture to overcome economic depravity or the political harassment at their own home. The workers crosses the boundaries of the another culture and remained as a cultural outsider in the host country. The immigrants arrive with full of dreams and the stories of successful immigrants who returned to their own homeland and attempt to assimilate into the
host culture but the cultural differences among the group do not allow them to become one with host culture.

The immigrants in the novel are Macedonians, Finns, Greeks and Italian workers. Ondaatje’s protagonists are labours, doing filthy jobs in slaughter houses, tanneries, prisoners, and a thief and revolutionary who are cultural outsiders in the Canada. Insiders like the protagonist Patrick Lewis and all the immigrants face problem of language in their immigration. The Police Chief Draper has imposed laws against the outsiders, public meetings. And if they speak in any language other than English, they are jailed. Numbers of immigrants are arrested in the various rallies in High Park or in the Shapiro Drug Store clash. The condition of the immigrants is described as:

*Police Chief Draper who has imposed laws against the public meeting by foreigners. So if they speak this way in public, in any language other than English, they will be jailed. A rule of the city.*

(Ondaatje, 133)

Immigrants find it very difficult to learn new language in the host country. Immigrants learn the language of host culture by mimicking the various actors. To overcome the language barrier in alien land proves to be a very difficult task. In Canada most of immigrants learn English through mimicking a single actor throughout his career. A number of challenges and struggles are faced by the immigrant communities to find the footing in the adopted home. Immigrants are torn during the process of assimilation.

Ondaatje’s Booker Prize winning novel *The English Patient* (1992) deals with the problem of displacement. The novel is focused on the impact of World War II on the lives of the characters who are all displaced individuals and inhabitants of the deserted Tuscan Villa San Girolamo in Central Italy. His one of the characters is Kirpal Singh who is Indian by birth and volunteered himself in bomb defusing squad in British Army. Kirpal is assimilated in host culture but faces racial discrimination. Caravaggio an Italian spy always laughs over Kirpal for always washing his own hands before all meals. Caravaggio thinks the Sikh man is too fussy. He laughs over the Sikh sapper for always washing his own hands.
In the East especially in India, brushing of teeth is an outdoor activity for Kirpal Singh. Caravaggio doesn’t like sapper’s way of eating with his right hand, his fingers carries food to his mouth:

*At lunch there is Caravaggio’s avuncular glance at the objects on the blue handkerchief. There is probably some rare animal, Caravaggio thinks, who eats the same foods that this young soldier eats with his right hand, his fingers carrying it to his mouth. He uses the knife only to peel the skin from the onion, to slice fruit.*

(Ondaatje, 87)

His eating with right hand shows difference in the Eastern and Western cultural values. When Kip learns dropping of atomic bombs on brown races that is on Hiroshima and Nagasaki by Americans, he regrets how Easterners waste their lives for Westerners.

Michael Ondaatje’s *Anil’s Ghost* (2000) addresses the complex relationship between religion, politics and violence in Sri Lanka in the context of cross-cultural background. Anil Tissera the protagonist of the novel during her forensic study it is very hard for her to adopt in a new culture of England. Anil left Sri Lanka at her eighteen for Higher education. While studying as a trainee forensic doctor at Guy’s Hospital in London there she feels alienated. In this new country Anil finds her comfortable with the company of medical student who is also from Sri Lanka. She loves him because of her loneliness. She speaks with him about jaggery jackfruit or specific barber in Bampalapitiya. As a result of her alienation Anil marries with this Sri Lankan medical student. Ondaatje in an interview with Catherine Bush states about Anil’s married life: “they take their country with them to [the] the new place.” (qtd. in Sanghera Sandeep, 83) But soon Anil’s marriage comes to an end. Anil divorces him and starts to live with no partner. Anil loses her only connection with Sri Lanka with whom she can speak about Sri Lanka.

Ondaatje has presented Anil’s feelings of rootlessness. Her longing for Sri Lanka reflects more when Anil saves enough money to place a call to Colombo. Like Ondaatje himself, Anil’s character traces the influence of three different countries- Sri Lanka, England and America. After her assimilation in these cultures, she is no longer able to speak Sinhalese or Tamils; even her brain holds only the codes of Denver and Portland. Her character explores disconnected feelings associated to the cross-cultural
differences and the people who feel like foreigners at home or abroad. She faces the cultural clash both at homeland and at host land.

In *Divisadero* Michael Ondaatje steps into landscapes of Northern California’s small settlement, then Paris and Demu in Southern France. The novel focuses on problems face by protagonist Anna due to migration and cross-cultural encounter. Anna migrates to France (Demu) far from her American roots, and lives with strangers missing and remembering her past.

Ondaatje articulates his concern to the issue of cultural clashes in his autobiographical novel *The Cat’s Table*. The characters from this novel don’t want to detach themselves from their own past and culture completely and present in-betweenness. Ondaatje’s characters are caught between two cultures of two worlds doomed to the agonizing “neither-nor” condition.

Ondaatje celebrates the cultural hybridity through fragmented memories and images and also the repressed voices and forms of thought. His novels bear a testimony of the cultural hybridity. The selected novels picture acutely the problem emerging due to cultural encounters.

**Chapter IV: The Crisis for Identity in Michael Ondaatje’s Fiction:**

Michael Ondaatje inherits multiple hybridities such as racial, ethnic and socio-cultural hybridities. He belongs to the Sri Lankan Burgher community which is fusion of the Portuguese, Dutch, English, Sinhalese and Tamil ancestries. The fourth chapter focuses on the problem of identity crisis faced by the protagonists of Ondaatje’s selected novels.

His first novel *Coming through Slaughter* portrays Buddy Bolden a famous jazz cornetist’s madness and self destruction. Buddy Bolden is an unrecorded legend. His schizophrenia makes him invisible to the outside world and keeps him away from the twentieth century game of fame. He is never being a part of electronic history. He becomes mad in the performance and destroys his great talent and crushing his own identity.

*You went mad by playing too hard and too often drunk tea wild too crazy. The excess could up the page. There were the climes of the parade and then you removed yourself from the 20th century game of*
fame, the rest of your life a desert of facts. Cut them open and spread them out like garbage.

(Ondaatje, 158)

Buddy Bolden’s disappearance without any trace, indicates wiping out his past erasure of his existing identity as a brightest star of New Orleans.

Michael Ondaatje in his *In the Skin of a Lion* portrays the lives of poor immigrant labours who construct the city of Toronto but they are systematically remained unrecorded in the official history of Canada. The protagonist Patrick Lewis learns about his own culture living with immigrant’s community. Patrick though native likes to live among strangers, a stranger among stranger, feels comfortable in alien landscape. His ethnic identity is in crisis. Joseph E.Trimble quotes Yuet Cheung’s (1993) definition of ethnic identity as, “the psychological attachment to an ethnic group or heritage.”

These immigrant workers are recognized by their country names rather than their cultural identity or true name. The immigrant workers find it very difficult to remind foreign syllables, so the workers mind the names as like reminding the numbers. And their cultural identity is crushed into pieces. They call each other with their country name as like, Hey Canada! Hey Italy! Or they are given English names which are very difficult to remember for them.

In *The English Patient* Ondaatje explores the problems of identity experienced both by colonizer and the colonized. It subverts the concept of homogeneous cultural identity. The Protagonist English patient is Hungarian yet mistaken as Englishman who hates English. He burned beyond the reorganization which indicates his erased identity. English patient’s identity never comes to a final definition. He hates nations and nationality. He wishes to be nation less rejecting all borders. Lord Suffolk’s nicknaming to Kirpal Singh as Kip shows the attempts of the English to colonize him and to make him more English:

*The name had attached itself to him curiously. In his first bomb disposal report in England some better had marked his paper, and the officer had exclaimed, “What’s this? Kipper grease?” and laughter surrounded him. He had no idea what a Kipper was, but the young Sikh had been thereby translated into a salty English fish. Within a week his real name, Kirpal Singh, had been forgotten. He*
hadn’t minded this. Lord Suffolk and his demolition team took to calling him by his nickname.

(Ondaatje, 87)

His novel Anil’s Ghost tells the story of Anil Tissera, a young woman and forensic anthropologist born in Sri Lanka and educated in the West. She returned to her homeland with westernized outlook to interpret her native land to find the truth of the island. Her identity is shaped in Sri Lanka, England, and United States like Ondaatje himself. Anil is a Global traveler with no fixed identity. Anil a rebellious girl renames herself using her brother’s unused second name. She wishes more masculine name and identity for herself. By changing name she has rejected her feminine identity. Victoria Cook in her article, “Exploring Transnational Identities in Michael Ondaatje’s Anil’s Ghost” comments on Ondaatje’s construction of Anil as:

Close examination of Ondaatje’s construction of Anil Tissera raises number of points, such as: she is westernized. She has an adopted masculine name, which we learnt, she “brought” for herself from her brother. She is a scientist and spokesperson for the United Nations—a combination of factors which render her the antithesis of Gayatri Spivak’s “subaltern women.”

(Cook Victoria, 7)

Divisadero is about identity and the mysteries of who exactly we are. It explores the painful story of Anna, the protagonist of the novel. The terrible violence destroys the peaceful life of Cooper family. Anna migrates to France from the Divisadero Street and begins her new life with different cultural identity or changing her name and hiding her past. Anna erases her personal identity and writes under the mask, becomes the biographer of the French writer Lucien Segura.

Ondaatje’s fictional autobiography The Cat’s Table portrays how the adult characters on the ship reveal themselves and suffer the trauma of identity crisis. Ondaatje’s portrayal of Ramadhin’s character shows the trauma of identity crisis. His migration to England displeases him. He cannot adjust himself in the new culture due to his weak heart and died due to the burden of others culture crushing his identity.

After studying the issues related to the cultural clash and identity crisis in Ondaatje’s selected texts, one can claim that the problems in immigration due to the
cross-cultural encounters are increasing day by day all over the world as major problems.

**Chapter V: Conclusion:**

The present research puts forward the following significant points. The findings of the study are significant for the cultural outsider and issue related to identity politics. The following findings may help as guideline or suggestion to the migrants migrating outside the homeland to other countries.

1) Immigrants face the problems due to clash of cultures. Everyone is born and brought up in a certain culture having particular set of beliefs and values. Each individual, either immigrant or native, inherits a particular culture. Normally people behave according to their own cultural background, and while they cross the boundaries of their homeland, they carry with them their deeply rooted cultural beliefs, customs and cultural habits to the adopted country. These cultural practices may not coincide with the host culture because both of them carry their particular cultural background with them. Immigrants seem unable to adjust in new environment. The difference in cultural background cannot fulfill their expectation which leads to cultural conflicts.

2) In the multicultural background most of Ondaatje’s characters face the problem of cultural diversity. Migration gives rise to a series of important questions like minority-majority, clashes over the issues such as language, regional autonomy, racial discrimination and colour of skin different cultural and social values, beliefs or the problem of maintaining cultural identity in the host land.

3) Culture is considered as one of the most determining factors in an individual’s identity. Intermingling of cultures cause identity crisis. Identity is a concept of self-perception through the others receptions and comments. Immigrant loses his original cultural/ethnic identity in the host land. His identity becomes hybrid or in-between. Hybridity causes multiple identities.

4) Ondaatje’s most of the characters tolerate a testimony of cultural hybridity and are caught between two cultures of two worlds doomed to agonizing ‘neither-nor’ condition of existence.

5) In the host land immigrants face a number of challenges and struggle to find the footing in adopted land. Immigrants are torn during the process of assimilation.
and face identity crisis and the disconnected feelings associated to the cross-cultural differences.

6) Immigrants are disillusioned when their dreams do not come true. Immigrants cross boundaries across the geographical divides with full of dreams but cross-cultural encounters in an alien culture put them in a number of problems while fulfilling their dreams. In the host land they find nothing more than the frustration.

7) The theme of the ‘other’ is reflected in immigration. The sense of alienation, outsiderness and ‘otherness’ are found in the writings of immigrants. Immigrant writer reflect their ‘self’ through their characters.

8) The theme of erasure of identity is reflected in the immigrants’ writings. Characters make them invisible to the outside world or sometimes they keep themselves away from the publicity and the game of fame. Some characters reject the borders of the nation and wish to be global or cosmic. The theme of deterritorialization or border-less culture is reflected in their works. Their characters think beyond the nationality, cultural identity and ethnicity. They present the globalized and deterritorialized cultures.

9) Most of Ondaatje’s characters suffer from the nostalgia for homeland and at the same time they show intense desire for the freedom in the exile. Dislocated immigrants evoke memories of homeland or past to which they do not now belong.

10) Immigrants suffer from the problem of double perspectives intensified by the opposite notions of native and foreigner, self and other and so on.

11) The themes of isolation, rootlessness and alienation are reflected in the immigrants’ writing.

12) Though, every one attempts to preserve his/her culture, Michael Ondaatje promotes transnational culture and wishes to create brotherhood in the world. He provokes the landscapes and themes other than his homeland and host land.

13) Immigrants create third-world and move away from both homeland and host land. They attempt to escape from the conflicting situations and forget their own culture and past and give voice to the displaced, marginalized and alienated ones. It is merely a celebration of the marginalization.
14) A sense of cosmopolitanism is represented through a number of characters which makes the writer a cosmopolitan voice. People are no longer tied to biological and geographical constraints and this view leads one to be a global writer.

15) Instead of worshiping and embracing to a particular culture, Michael Ondaatje enhances more value to humanity.

The Scope for the Further Research:

- The present research provides the scope for the further research in related or similar areas. It can prove to be significant and helpful to the research community to understand the aspects of migration.

- The study proves significant in understanding international migration policies. Interdisciplinary research work can be done especially on the historical study of migration, international politics regarding migration studies.

- The study will be helpful to understand international, transnational and cultural politics.

- Selected text may be studied from political, geographical, sociological, philosophical, economical and feminist point of view. There are number of Diasporas like the Japanese, Chinese, Indian, African, Caribbean and European comparative study will be worth research if a researcher takes in between any two Diasporas.

- The texts by Michael Ondaatje offers more scope for further studies related to language, myth and narrative technique.

- There is a scope for feminist studies through Michael Ondaatje’s texts.