CONCLUSION
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Gathering together the various strands of the thesis, one finds that an attempt has made here to crystallise in a succinct manner the various aspects of the narrative of double consciousness in contemporary south Asian Canadian writing.

Migration and dispersion are natural phenomenon, widely familiar both in the world of plants and in the animal kingdom. Human beings have been no exception. In the case of human beings, anthropology has recorded nomadism as a stage preceding their settlement as communities. Even after their evolution as communities, human beings have been experiencing temporary, seasonal or permanent migration from their original habitant.

Migration has been defined differently by different experts. In its most journal sense, migration is ordinarily defined as the relatively permanent movement of persons over a significant distance. Migration may be permanent or a semi-permanent. Recently geographers have been concerning themselves with population dynamics and the problems associated with migration.

Migration, in fact, may be international, inter-regional, inter-urban, rural-urban, or intra-urban. On the basis of time criteria, migration may be temporary or permanent. If we take into consideration the distance, the
migration may be long or short. On the basis of number, migration may be individual or mass. It may be politically sponsored or free. On the basis of social organisation, migration may be that of family clan, or individual. On the basis of cause, migration may be social or economic or religious. South Asian immigrants to Canada fall into four categories (1) the pioneer Sikhs who entered British Colombia in the early years of this century; (2) well educated people who came to Canada between 1947 and 1970 in response to the Canadian need for professional in institutions of higher learning; (3) Ugandan Asian refugees admitted to Canada on humanitarian grounds in the early 1970s and (4) those people of South Asian origin from the Asian subcontinent and other parts of the world who were accepted into the country in the late 1970s. This latter period of immigration marks a shift from accepting people in white collar jobs to admitting people with blue collar skills as Canada's labour requirements changed. Here, in this thesis migration of all the south Asian Canadian writers belong to fourth category.

In this study, an attempt has been made to recognise two unique factors in human immigration: Immigration does not mean the mere physical movement of people; and immigrants carry with them a socio cultural baggage which among other things consist of a predefined social identity, a set of religious beliefs and practices, a frame work of norms and values governing family and kingship organisation and food habits and language. Most
important, the immigrants are not cut off completely from the land of their heritage. They mediate between two worlds: the adopted and the countries of their heritage. They claim two cultures, two worldviews, two mindsets, two different kinds of experiences from two different worlds.

This study has explored the behavior of different ethnic groups and how these ethnic differences are sustained through multiculturalism within the background of Canadian society. Canadians have the opportunities to experiment with multiculturalism as government policy for over two decades. This policy has brought ethnic minorities recognition as groups within mainstream Canadian society. A number of theoretical models have been put forward to explain ethnic relations for example Biological model, Cultural model, and Macro-Micro model. In this thesis Macro-Micro model has been used. In Macro-Micro model two perspectives make up the theoretical model to explain human behaviour. Macro variable focuses on the structure of society and the later focuses on the individual.

Like other third world immigrant writers, the South Asian Canadian writers have also used political and historical allegories to interpret national identity. Their goal is to use the fact of history and politics as an underline pattern in order to see it in a contemporary dimension, from a special as well
as temporal prospective. Their conception of history is a matter of the soul's search for finding one's roots in his significance. Writers like Rohinton Mistry, Michael Ondaatje and Shyam Selvadurai have used national history to identify background under which people of their country have to live. Other groups of writers, like Uma Parameswaran, Yasmin Ladha, Anita Rau Badami and Nazneen Sadiq have revealed their national consciousness with the invention of traditional culture. The invention of traditional culture is an attempt to trace out the behaviour of ethnic group members in the context of social and psychological factors. Therefore the unending search for ethnic identity in terms of self identity, cultural identity and national identity has been observed in South Asian Canadian Writing.

The thematic content of South Asian Canadian writing reflects a sense of community. Even when the narrator is an individual, he is representative of a collective voice of the immigrant community. Human society can not survive except in community. It is possible, of course, some people to live by themselves for a time. But most people find that the experience of living in a community is an essential condition of survival. If there is one truth that modern psychology has established it is that an isolated individual is sick. He is sick in mind: He will exhibit disorders of behaviour, emotion and thought. The need for community is in some ways mysterious: no one knows why are
healthy person deteriorate if deprived of contact with his fellow. Yet in many ways the advantage of communal life are clear, logical developments of the evolutionary process. If community is to exist all five functions must take place in definite geographical location. One of five functions is socialisation by which the community instills values in its members. Another function is economic welfare: the community provides its members with the means to make a living. Social participation is a third function, filling the universal need for companionship, while the fourth is Social control, enforcing adherence to the community’s values. The fifth function is mutual support, the process by which community members accomplish task too large – too urgent to be handled by a single person.

This study has explored that male writers like M.G. Vassanji, Rohinton Mistry, Michael Ondaatje and Shyam Selvadurai’s have dealt with Khoja, Parsi, Tamil and Sinhalese community respectively in their works. All these novels have been written within the background of their home country. The experience and the culture of newly adopted country have not been reflected in their works. Rather these writers have tried to establish their identities and roots in their adopted country. They have consciously created a theme rooted in a kaleidoscopic projection of the history and the culture of the countries to which they belong. Whereas women’s writers like Anita Rau Badami, Uma Parameswaran, Yasmin Ladha and Nazneen Sadiq have given birth to a new
type of writing with respect to their community. They have not dealt with any particular community in their works. With their positive attitude to life in Canada, they claim that they are Canadian. Thus immigrant women choose to completely assimilate themselves into the new culture. The reason for these differences could be explained in the following manner: the male writers were the first to occupy the centre of diasporic experience and the experience of women was not an integrated part of this consciousness. The experience of women was marginalised. These necessitated women writers to create their space for articulation of their unique experiences as immigrant persons. Hence, there is something unique and specific to the content and structure of consciousness of immigrant women.

It has been observed that the male writers try to maintain their individuality and independence from the mainstream. Whereas the women writers try to assimilate more closely with the mainstream. The reason could be that the women, on the whole, are flexible and adaptable to the social milieu. Even in their native countries, there is such a diversity of culture where women are compelled to adjust to the social differences and disparity in social environment.

The reason for an inadequate representation of women among male writers can be traced to the stifling patriarchal tradition that silences the female
voice. These situations are further complicated by the fact that in a strange and often hostile environment, where the South Asian Women are almost entirely dependent on their men, it would be extremely difficult to take autonomous, feminist stances. Race thus takes precedence over gender.

Immigration enables South Asian women to achieve some social mobility and personal advancement. However, their gender, race, and class limit their access to economic resources and political power. The process of becoming an “immigrant woman” that is of accepting the status assigned to immigrant women in the new society can be difficult. Immigration uproots women from the support systems of their family and social networks in the old society. The new society stereotypes them as “traditional” and “oppressed” women who are being liberated by their participation in “enlightened” cultures. Such images are part of the systemic barriers encountered by South Asian Women.

The systemic barriers of race, class and gender are oppressive but the consciousness they generate is empowering. The women’s movement has created a general consciousness of oppression based on gender. Although it has not specifically addressed the issue of race and class, nevertheless it has created an environment where such oppression can be identified and struggled
against. South Asian women, along with other visible minority women, are engaged in a process of naming the sources of their oppression and understanding their systemic nature. They have organized themselves and through community-based struggles they are seeking greater access to the economic and social resources of Canadian society.

The experience of south Asian women is very different from that of white immigrant women, white Canadian women, and black women from the Caribbean or African countries. This paper documents the experience of South Asian Women, and interprets it from the perspective of those women.

Feminist literature often uses the terms ‘absence,’ ‘silence’ and ‘voicelessness’ to mark the effects of oppression on women. These terms also characterize the situation of South Asian women in feminist writings in Canada, which are dominated by the concerns of white bourgeois feminist. Similarly, their gender has excluded them from discussion of south Asian in Canada, where the male often serves to represent the experience of both men and women. There is some material on South Asian women in dissertations, and there are a handful of articles by South Asian women, but South Asian women’s perspectives in understanding and interpreting the oppression of race and sex have not been examined.
The absence of women from the historical studies of South Asian in Canada has some justification. Wives of South Asian men were setting down roots and establishing themselves as families and as Canadians.

South Asian women have arrived in large numbers as part of a family unit since 1967. They are nevertheless absent from accounts of south Asian in Canada except in the context of family and community. When South Asian women appear in the literature about migratory movements they are present as wives and as dependents. Writing in English in Canada, for south Asian woman writer is an exercise that raises many problematic issues. Distanced from her own culture and rootless in an adopted country, she becomes alienated from both. Her attempt is to relate herself to the world in which she lives and to reduce her to a hyphenated identity. She experiences a splitting off of herself. The dichotomy between the subjectivity and objectivity of the self becomes a major issue here.

Feminist practices has emphasized opposition based on gender and has given marginal importance to the issue of race. Although feminists assert that they are opposed to all forms of oppression, they seem to be more committed to attacking the oppressions that affects them personally. This is only natural and it is consistent with the feminist principal that the personal is political.
Feminists believe that one’s personal experience is a source of insight and a guide to political action. Gender as the source of women’s oppression is emphasized because it is both common to all women and of primary concern to bourgeois, Anglo-Saxon women. The struggles of Anglo-Saxon women have thus primarily focused on domination in the family, sexuality and socialization. Socialist feminists have focused their struggles on capitalist patriarchy and the work place. But, for South Asian women, as for all visible minority women, racism determines their position in the labor market, influences their communication and interaction, and inhibits their struggle against gender.

The experience of South Asian women is unique and very different from that of both working-class and middle-class white Canadian women. Gender, race and class operate simultaneously and are experienced cumulatively by the individual. However, although South Asian women share common problems with black women from the Caribbean or women from the Philippines, their oppression and exploitation take different forms. The history and circumstances of their arrival in this country are also different for different groups of women. For example, women from the Caribbean or the Philippines have frequently come here as single woman on work permits, under the domestic scheme introduced in 1955. South Asian women have come as immigrants and as part of family unit.
The South Asian Canadian immigrants face various challenging issues in the adopted country. Issues are not only the question of identity, but also the question of culture, power, the impact of geographical conditions, the pattern of isolation, fear of survival and living in between.

In diasporic literature nature in different ways it can be treated as landscape, backdrop to human action or interaction. The relationship between human and the natural environment is the main focus of human geography. Human geography is one of the important branches of geography. One of the popular and widely accepted definitions of human geography is the man and his adjustment to his natural environment.

Apart from material gains and cultural achievements, the food, clothing, shelter, tools, technology, customs, traditions, socio-economic institutions, higher needs like religion, faith, language, literature, fine arts and folklore etc. are directly or indirectly influenced by physical environment. In other words, man has moulded his habits and life style according to his physical surroundings and natural endowment.

The South Asian immigrant writings often reflect an ambivalent attitude towards language. At times, these writers express both a desire to
return to a homeland and a corresponding search for language in which they can articulate their experiences, at other times, they are suspicious of nostalgia and of belief in and hope for neutral language. However, no language is neutral. Immigrant writers cannot articulate their experiences in a Standard English language that strictly denies their existence. Therefore, the South Asian writers deterritorialise or reterritorialise English language in order to put forth the inner voices.

Besides, above mentioned issues and challenges, there are many more social issues and ethnic relations reflected in South Asian Canadian writing, which are not included in this study as they do not fall within the scope of this research. There are certain topics which could be treated for further study. These are: linguistic maintenance and change, religious adoption, the South Asian artistic tradition in Canada, the analysis of kinship, cast and class, change of demographic composition, psychological dimension of South Asian and Canadian experience.

Focusing upon the immigrant’s experiences in terms of their community life, culture and language, the researcher has tried to analyse the South Asian immigrant writer’s perspective from the view-point of double consciousness. Caught between two worlds, the immigrants negotiate a new
space, caught between two culture and often languages, the writers negotiate a new literacy space. On one hand, the writers are consciousness of their ancestral roots and identity and on the other hand, they are creating a new, dynamic way of thinking about identity. They create a new metaphor to write about their personal heritage. All these writers indulge in an exploration of multiplicity and erosion of the stereotypes. Their perspectives are charged with a double vision.

South Asian countries and Canada, apart from being commonwealth countries have much in common in the field of literature, culture and social norms. This research has attempted to provide a theoretical framework for literature of South Asian Diaspora in Canada.