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“A COMPARATIVE ANALYSIS OF DIASPORIC SENSIBILITIES IN THE FICTIONAL WORKS OF CHITRA BANERJEE, UMA PARAMESWARAN AND KUNDANIKA KAPADIYA”

SYNOPSIS

SUBMITTED TO

MAHARAJA KRISHNAKUMARSINHJI

BHAVNAGAR UNIVERSITY

FOR THE DEGREE OF

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“A COMPARATIVE ANALYSIS OF DIASPORIC SENSIBILITIES IN THE FICTIONAL WORKS OF CHITRA BANERJEE, UMA PARAMESWARAN AND KUNDANIKA KAPADIYA”

SYNOPSIS / ABSTRACT (Ph.D)

Submitted to

MAHARAJA KRISHNAKUMARSINHJI

BHAVNAGAR UNIVERSITY

Research Supervisor
Research Scholar
Prof. Dilip Barad
Head of the Department
Department of English
M. K.Bhavnagar University.

Hetal Doshi
Assistant Professor
Department of English,
New L.J.Commerce College
Ahmadabad.
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PREFACE

Migration and dislocation have become the significant parts of the contemporary society. Leaving one’s country for economic and social reasons has become a common phenomenon in the globalised world. The postcolonial people had different sets of reasons for settling in other countries than pre-colonial time. Formerly, migration had been forceful. People were taken to Fiji, Africa, and Trinidad as indentured laborers. History is full of examples of enforced Diaspora group; the example of V.S.Naipaul’s father’s settling in Trinidad is the most prominent one. As time changes, motives for leaving the homeland have also changed. Earning money, gaining economic security, better prospects, getting real appreciation of skills and talent and status symbol have become the prime concerns for leaving the original country and settling in the alien country. The complicated modern life has added one more cause for running away to the foreign land. Modern life offers complex predicament of existence. It has no longer been a peaceful, calm and prosperous survival. There are challenges in every walk of life. After fighting hard the everyday battle of life, one is exhausted to learn that there is nothing to gain in such rat-races. So in order to get rid of the wretched life at home and poignant past, people are tempted to find new abode with the desire that it would offer only happiness and opportunities. But eventually they learn that opportunities and material affluence combine with them acute sense of un-belonging and dejection. Managing with both the joy and trauma of the new ambience, people work to create and sustain their basic identity. The present-day literature includes this phase of human life. The stories of modern writers shift over nations and the characters go beyond their national territories. Diaspora literature gives voice to the alienation and discrimination. In the present study, Diaspora texts have been compared with a regional text to find out the differences and similarities in the themes and issues raised. Before comparing the texts, a brief explanation of Comparative Literature and Diaspora Literature has been provided.

The detailed chapter-scheme of the present research project is as following.
CHAPTER—1

INTRODUCTION

The present research project strives to compare two Diaspora women writers Chitra Banerjee Divakaruni and Uma Prameswaran with a regional Gujarati woman writer Kundanika Kapadiya. In this chapter, attempt has been made to define briefly Comparative Literature, its history, origin, objectives, merits and demerits. A brief history of Diaspora Literature has also been included. The profile of three women writers and their works also make a part of this introductory chapter. While defining the comparative literature, guidelines and tips for the comparative writers have also been added in the chapter.

The term Diaspora is defined and its origin and history have been traced. Then a cosmic class of Indian Diaspora Writers and their works has been conversed shortly. After the extended definition of the term “Diaspora”, classification of Indian Diaspora has been explained. The characterization of Diaspora literature has been elucidated. How Indian Diaspora writers have made their presence noticed has been clearly mentioned by citing many global works by them. The following examples have been cited in detail. Some of the novels depicting Indian character (Diasporic) are „Anita Desai’s Bye Bye Black Bird and The Nowhere man by Kamala Markandaya. These novels depict injustice done to Indian expatriates and how this injustice aggravated their sense of displacement. Bharti Mukharjee’s Wife and Jasmine portrayed Indians in U.S. Salman Rushdie in Satanic Verses narrates the allegory of migration by adopting the technique of magic realism. Mistress of spices by Chitra Banerjee gave the immemorable character of Tilo who brought out the anguish of migrants. The character Ila (Amitav Ghosh’s Shadow Line) expressed her sense of rootlessness. However, the most poignant example is Amit Chaudhari’s Afternoon Rag which portrayed the tragic lives of Indian students in Oxford. Life is not All Ha Ha Hee by Meera Syal effectively represented two generation of NRIs in the West. However, the widely read books Interpreter of Maladies (short-stories) and The Namesake (novel) by Jhumpa Lahiri very impressively narrate the first and second generation Indian migrations in U.S.
After all these glaring examples, the researcher has narrowed down the project and the three texts have been selected for the comparative analysis.

Under this research project, the texts of two diasporic writers Chitra Banerjee and Uma Parmeswaran (Arranged Marriage and What Was Always Hers) are studied and their themes are compared with a non-Diasporic writer Kundanika Kapadiya's text Kagaj Ni Hodi after intra-comparison of diasporic writers. The aim of this comparison is to find similarities and dissimilarities between regional woman writer and Diasporic writers with respect to their themes, writing modes and their treatment to women character. This introductory chapter also answers the question why do only the female writers and genre of the short-story become the part of the present study and analysis. The researcher is of the opinion that the genre of short story is relatively “more-feminine” than other literary genres. It is closer to woman's heart. It includes in narrow compass, the best reflection of inner struggle of characters. Women’s narrative charm, use of folk tales and myth, reflection of little things in life that go a long way, realism and conflicts are best revealed through the medium of short stories. These are some of the noteworthy reasons for selecting women short story writers for the comparison of the themes of Diaspora literature and regional literature. The purpose of selecting only the lady writers lies in the fact that they are closer to their female characters. Their first-hand experience and projection make their lady characters look real and genuine. An attempt has been made to analyze the difference in the immigrated status of women. Does her role change much in foreign land? Or does she become more submissive? Do women face similar problems in a foreign land? Do they find any solution of their problems in a new environment? Or do the problems manifold? Does an educated woman living in California have same issues and plights as an uneducated woman belonging to a small village of Saurashtra? Or are the women in another country like “fish out of water”? Thus, the introductory chapter is a detailed backdrop of the interpretation and exploration of Diaspora and non-Diaspora texts yet to study.
CHAPTER—2

LITERATURE SURVEY

The title of this research project is “A Comparative analysis of Diasporic Sensibilities in the Fictional works of Chitra Banerjee Divakaruni, Uma Parameswaran and Kundanika Kapadiya.” As this is a unique study which includes under its purview the studies of Diaspora literature, comparative literature and Feminist literature, there is hardly any research done which encompasses these three distinct fields. Hence in the Second chapter of Literature Survey, review of the literature is done in three classifications. Some of the selected texts and essays for the review deal with the subjects of Diaspora Literature. Under this category, the texts of Vijay Mishra Literature of the Indian Diaspora: Theorizing the Diasporic Imaginary (Routledge 2007), Malti Agrawal’s text English Literature – Voices of Indian Diaspora, R.K.Dhawan and D.K.Pabby’s edited volume ‘Multiculturalism – Canada and India’, Jasbir Jain’s Writers of the Indian Diaspora (Rawat Publication, 2003), Arvind Krishna Mehrotra’s edited volume An Illustrated History of Indian Literature in English (Permanent Black, 2003), Gauri Shankar Jha’s research article „Diaspora and Indian Diasporic writing (published in Literary Insight Volume-I, Issue-I January 2010, pg.20-28) etc have been reviewed. In the category of Feminist writing, the texts and research articles of Julie Brown, Geraldine Forbes, Prashant Karhade’s Ripples: Short stories by Indian women writers, Sandra Ponzanesi’s Paradoxes of Post-colonial culture – contemporary women writers of Indian and Afro-Italian Diaspora, Jyoti Singh’s Indian Women Novelists (Rawat Publication, 2007), Dr.D.B.Gavani’s essay ‘Contribution of Modern Indian Women writers’, Susie Tharu and K. Lalita’s edited volume Women writing In India (Oxford India Papers Backs, Oxford University Press, New Delhi,1993, Volume I & Volume II) Bijay Kumar Das’ research paper „Does Indian English Woman novelist write from the margin?” have been analyzed. In the category of Comparative literature, the texts and research articles of Jancy James, Chandra Mohan, Subha Dasgupta and Nirmal Bhattacharjee’s edited volume studies in Comparative Literature, theory, culture and space (In Memory of Sisir Kumar Das), R.K.Dhawan and D.K.Pabby’s edited volume „Multiculturalism – Canada and India‘ have been scrutinized. The present chapter surveys the literature and works done in the field of Comparative
Literature, Diaspora Literature and Women’s literature. By doing so, an attempt is made to make a list of works and researches already done in these fields.

As mentioned above, there have been less research projects available wherein the study of all the three distinct fields has been scrutinized. Hence an attempt has been made under this research assignment to compare the Diaspora texts of female writers and then to compare these texts with a regional female writer and by doing so the researcher has attempted to point out the similarities and differences in their writings.

**Research Methodology**

In this chapter, the researcher attempts to define the aims and objectives of the present research project. This chapter enumerates five prime objectives of the research study as following.

1] How do these women diasporic writers have explored their sense of displacement? How they have given more poignancy to the exploration by dealing not only with a geographical dislocation but also a socio-cultural sense of displacement.

Do the characters of the diasporic writers reflect a sense of dislocation and yearning for their home-land?

2] To identify the similarities of themes and characters between these two most representative Indo-Canadian writers. And to know how near is the regional writer Kundanika Kapadiya in her treatment to lady characters.

What are the similarities and dissimilarities in the writing styles, themes and plots and women characters of the three selected writers?

3] How some of the Diasporic theories find true representation in plot, themes, characterization and style of these writers.

Do the works of the selected writers confirm with the popular theories commonly associated with Diasporic literature?

4] Is the outlook of Indian diasporic writers on Indian culture, society, traditions etc.
same as the Indian regional writers?

5] Does the culture and writings of the foreign country in which the writers are currently residing affect their perception and writings about their homeland?

After discussing the main objectives of the present study, the research methodology has been delineated in the chapter further. The methodology of comparison and analysis has been conferred for achieving the above objectives. Two most representative books of these two writers

– Arranged Marriage by Chitra Banerjee Divakaruni and What Was Always Hers by Uma Parameshwaran would be compared closely in connection with their themes, plots, culture representation, characters, style of narration and most importantly, language which is said to be the most illustrative tool of diasporic experience. However, a wide comparison would be made of these two diasporic writers with Kagaj ni Hodi (The Ship of Paper), the text of a Gujarati woman writer, Kundanika Kapadiya, which would be the first comparison of its kind.

This chapter discusses three hypotheses of the research project as following.

1] There are many similarities in the themes and characterization of women in the works of the Diasporic women writers and non-Diasporic female writers.

2] Even with the emigrated status, the role of women does not change much in patriarchal society. Even a woman in her own country can feel diasporic and alienated.

3] The writings of the three selected women writers broadly confirm to the established theoretical framework related to Feminism and Diaspora literature. The diasporic writers exercise variety of techniques (in narration, characterization, dialogues and in language) for expressing their diasporic sensibility. And there are many similarities in such techniques employed by non-diasporic writers. In the conclusion of the chapter, an attempt has been made to discuss the social significance of the
research study. It has been anticipated that the research project would diminish the thin and vanishing line between the diaspora and regional literature by noting down common attributes between the writers of both the genres.
CHAPTER—3

COMPARATIVE ANALYSIS OF ‘CHARACTERS’ IN THE WORKS OF SELECTED WOMEN WRITERS

Under this research project, the most representative texts of three women writers—Arranged Marriage by Chitra Banerjee Divakaruni, What Was Always Hers by Uma Parameswaran and Kagaj ni Hodi (The Ship of Paper) by Kundanika Kapadiya have been selected. There are nearly 12 stories in the first text, five in the second (with two long novellas) and twenty four in the third text. Some fundamental parameters for comparison have been chosen as following and the comparison has been extended in the successive three chapters.

Characters are ambassador of the writers. They are the autobiographical tool for tweeting into the inner core of writers. The characters are powerful enough to stir the action and plot. They are the way through which the story comes in motion. Characters speak volumes about the psyche, upbringing and personality of the author and the culture, taboos and traits of the society they live in. However, there is no denying the fact that there are fewer chances for character- development in short-story than in other genres of literature. And here comes the proficiency of the creator. Through precision, symbols and images, a short-story writer creates as unforgettable characters in a narrow cover as a novelist or a playwright could produce in a span of hundreds of pages. The experiences that a writer possesses get reflected through the plot he selects and the characters he creates. So in order to formulate a holistic analysis of the writer, it is useful to analyze the army of characters produced. There has been a perpetual debate whether plot is more important or character in a work of art. In the purposelessness of present era, life does not seem to offer a coherent plot. But there is no lack of people we meet and chat. We have also ample examples of plot less movies but characters do play significant roles. So here an analysis has been made of some of the most important characters we came across while reading the above texts. Nearly thirty women protagonists of the selected three texts have been studied.
The characters of the selected Diaspora women writers are vibrant and lively. In them, we find typicality of shy and reserved women, vibrancy of independent ladies, respect for tradition, love for modern approaches, ambitiousness and decision power. The stories illustrate how the characters, amidst despair and challenges, find their way to happiness and sense of belonging with this new place. Their characters truly reflect many elements of the South Asian immigrant experiences in Canada and USA. The characters of Kundanika Kapadiya are more traditional and customary. Her characters are incarnation of vices and virtues. Her females are mostly victims of rigid social norms. Mostly we find that ladies, though more competent and talented, chose to sacrifice their talent for family bonding and marital obligations. In this chapter, researcher has attempted to mark resemblances and distinctions among the female characters of the selected writers.
A COMPARATIVE ANALYSIS OF ‘THEMATIC CONCERNS’ OF THE WORKS OF SELECTED WOMEN WRITERS

The Indian writers, whether they write in English or in regional languages, keep India and Indian culture in the centre of their texts. Their plots and themes revolve round Indian conventions and society. Though Diaspora writers have opted to settle in far away countries, their love for homeland does not diminish. Most of the Diaspora writers’ works reflect some common themes. An attempt has been made in this chapter to list down several frequently discussed subjects in two Diaspora women writers. Then a comparison with these writers to a regional Gujarati writer reveals that these themes are universal. Alienation and dejection do not have boundaries. They are not associated with geographical distance but with human existence. The stories of three lady writers reflect the following themes.

Thematic concerns (Diasporic Sensibilities and other relevant themes)

A. Alienation and Loss of Identity

The literature after two world wars usually narrates meaninglessness of existence and absurdity in life and relations. Though living amidst family members, today’s individual is lonely and distressing. He does not find fulfilling his duties to be cheerful experiences. His hopes and expectations are shattered and fractured. More specifically for women, the modern time is the most turbulent phase because they are not yet given the due respect by their male counterparts on one hand and they have won the freedom and awareness on the other hand. So they are on the threshold of tradition and modernity, being submissive and being rebellion and finding their own space and fulfilling domestic duties. This state of uncertainty has been faithfully reflected in the characters of the selected writers. Numerable examples have been cited in this part of the chapter wherein the characters face
alienation and loss of identity.
B. Discrimination and Dejection

Discrimination is an unavoidable trait of Diaspopra writing. Diaspora literature is full of examples wherein the characters, though educated and skilled, have to face injustice on the base of their skin, religion, class, gender or culture. Women characters are more prone to injustice because they have to face double discrimination, of gender and of other ethnicity. It becomes difficult for the host country to ensure absolute equality of income and opportunities to the people belonging to other civilization. There are multiple occurrences where the characters fail to get promotion or rank, fail to get active participation in politics and fail to be noticed just because he or she belongs to the other race. There has been an attempt made to list down the episodes of discrimination and dejection in this chapter.

C. Cultural Changes and issues of Survival

Existence of multiple cultures is one of the most fundamental facts of the modern society. It is very difficult for any country to survive only on its culture and ignore the others. So the individuals of a diasporic community become the bag containing the culture of the homeland and the hostland. Their lives become the process of accepting the culture of the settled country and retaining the culture of their own country. In the process of settling in the new land, they face alienation, dejection, discrimination, loss of identity and sense of homelessness. In this initial negative phase, they cling to their original culture which becomes their safety net. On one hand, they try hard to accept the new culture by westernizing their names, adopting modern life style and making changes in clothes and food habits. On the other hand, they attempt to retain their own culture by sticking to joint family and turning to be over-religious. Amidst such confusions and issues of survival, they undergo some cultural changes. Even the characters of the regional writer Kundanika face cultural dilemma and issues of survival. So a comparative analysis has been made of the characters that face tough predicaments within and outside their homeland.

D. Nostalgia and Memory
Dislocation, dejection and homelessness give birth to nostalgia and fond memories of the homeland. In order to avoid the feeling of depression and alienation, diasporic people start living with the help of warm and tender memories. Out of the sense of nostalgia, they tend to glorify the traditions, rituals, culture and experiences of homeland. They create their imagined world there and after the end of hectic and dejected day, they get lost in this anticipated world where everything is happy and expected. Sense of homesickness becomes their safety-net for fighting against injustice and discrimination. Thus nostalgia and memory play a vital role in the existence of diasporic community. These two emotions also get reflected in the stories of the regional writer. This part of the chapter narrates a huge group of characters who are nostalgic and regretful.

E. Rootlessness and Longing to be connected with homeland

When diaspora community moves from their original homeland to the destined country, they do not move alone. They travel with their identity, culture, traditions and place. After reaching in the foreign land, their psyche constantly travels here and there. There is a persistent comparison going on about culture in their homeland and culture in the hostland. Rootlessness and displacement fill the major part of life in the expatriate community. Literature in the present era has become the mouthpiece of rootless and dislocated persons. More there is the feeling of having no basic identity due to economic, social and religious disparity, more they have the desire to be connected again with the home country. Their notion of “home changes with their stay in the alienated land. When in India, they had their home in Gujarat, Tamilnadu, Maharashtra or Punjab. But after shifting to the alienated land, entire India becomes their home. They tend to make instant connection with any remote news about India. They start following their conventions more intensely. Some of the examples from the stories would throw more light on this concept of rootlessness and longing to be connected with homeland. However it is a myth to believe that only those who move to other country feel rootless and nomadic. The present life offers such events that a man in his own home feels rootless and helpless. This component of the chapter presents a wide list of characters who feel rootlessness
and they crave either to go back to the native place or to be connected with something, may be with community or society or neighborhood to make their identity.

F. Multiculturalism and Sense of Freedom and Privacy

The traits of Diaspora Literature are unlimited. The present research project does not claim to include all the possible traits as it is practically unfeasible. Neither does the researcher assert that all these characteristics would invariably be present in any work of art penned by a Diaspora writer. It is an erroneous belief that the Diaspora literature offers melancholic reading because it is mostly a tale of dejection, seclusion, homelessness and shattered dreams. This notion of sad tale finds its truth in the first generation Diaspora where the migration was mostly forceful and the scopes limited. In the case of second generation Diaspora, the literature is more a celebration of life as they are cherished and respected in foreign land. They find their presence felt in the pluralist society. Cross-cultural influences in the modern hybrid society are so governing that the Diaspora community identify and eradicate awful elements from native culture and admire and include good factors of the host culture. Similarly they influence the host culture by their good traditions and legacy. The point is strengthened further in this chapter by citing some of the examples of the stories of three selected women writers.

This core chapter of the research project gives a wide list of themes and issues raised by the Diasporic writers and the regional writer.
CHAPTER—5

COMPARATIVE ANALYSIS OF ‘LANGUAGE AND SYMBOLISM’ IN THE WORKS OF SELECTED WOMEN WRITERS

Language is the most important factor in building and sustaining the community identity of Diaspora group. In a place thousands of kilometers away, listening the person speak his own language gives the Diaspora subjects the sublime pleasure. The reason why the Diaspora population prefers to live in clusters lies in the love of their language. The modern literature focuses more on postcolonial texts where the migrants are the main subjects. Their dressing, their language, food habits, skills etc are under lenses as they speak volumes about their culture. On one hand, they adopt the new habits of clothes, they start eating the food they have never tasted, and they start speaking the language of the host-land. On the other hand, they lament the loss of their native language in public life; they become nostalgic for their typical food and rituals. Diaspora writers never take the use of language for granted. They employ the language as the master key unlocking the mood, dilemma, and pangs of the characters. For giving voice to the most intricate feelings, characters turn to their native language. The language of the host land can be the language of the prosperity and prospects. But the heart finds the native language as the most trusted medium of expression. This division of chapter deals with the master usage of language by the three selected writers. Many examples have been quoted in this section where the abrupt use of native words make the mood of the speakers.

Apart from the skilled use of the language, Symbolism is the most effective literary technique in which the writer uses an object or a symbol to mean something specific. It is an indirect way of telling something which would have not been effective if told directly. The symbols and images used by the writer, if interpreted correctly, can give a better understanding of the text. A well-employed symbol is more effective than thousand words. Even children literature uses “Dove” as a symbol of peace and “Dog” symbolizes the
faithfulness. As the reader grows in the age and taste, he develops the ability to decipher some complicated symbols like use of colors, food items, broken mirrors, still wind, falling leaves, flying birds, seasons, objects and many more. For Diaspora writers, symbolism comes handy as there are certain emotions and situations which are difficult to describe without the help of the symbols and imagery. In this section of the chapter, the researcher has attempted to list down many symbols and images used by the three selected writers and to interpret their connotative meanings to smoothen the complex reading.

These core chapters give an extensive analysis of three selected texts and try to find out the similarities and differences in themes and presentation between women Diaspora and non-Diaspora writers. The wide-spread comparison of the regional and foreign based Indian writers proves that the human predicament are universal. The characters in these two texts belong to different groups, living at different places and different times. Though they experience the feelings of dejection, alienation, rootlessness and cultural changes, their response vary in the degree due to their age, mind-sets, qualifications and skills. More one qualifies himself and imbibes skill, even in adverse circumstances, less he feels the negative experiences of diaspora state. It has been observed during the study that even though Diaspora community faces typical negative traits like loneliness, depression and non-acceptance on one hand, on the other hand, they enjoy the newly-achieved modern life-style, economic opportunities and sense of independence. Chapter three, four and five try to capture the cross-cultural experiences of Indians in America and Canada. These experiences mostly narrate women’s trouble in the foreign land. These two texts come in close comparison with a regional text. In short, these chapters are an exhaustive analysis of every minute aspect of the texts.
CHAPTER—6

CONCLUSION

The main focus in the present research assignment is that though Diaspora Literature and regional literature are two extremely different genres, they share many common elements. As Literature is the reflection of the society and societies hardly differ in structure, issues and people, these two genres have to have commonalities to share and some differences to enjoy. In the core chapters, an attempt has been made to analyze the characters, themes, language and symbols in the three selected writers by listing down the occurrences of above elements in their selected texts. All the traits of typical Diaspora literature are narrated effectively in the stories of Indo-American Diaspora writer Chitra Banerjee and Indo-Canadian Diaspora writer Uma Parameswaran. In the core chapters, the stories are narrated in detail as well as the themes, plots, characters, language and symbols have been scrutinized. The detailed inspection of the stories of three selected writers has offered certain observations which are described in detail in this last chapter. Before an internal comparison of Diaspora writers with a non-Diaspora writer, an intra comparison is made between two Diaspora writers Chitra Banerjee and Uma Parameswaran with reference to their themes and characters. An attempt is made to check the validity and reliability of three hypotheses of this research project. The most popular theory of Diaspora theorist William Safran has been discussed and it has been checked whether the selected Diaspora texts represent it well or not. In the conclusion, an attempt is made to divide the instances in the stories into HDS (instances of High Diasporic Sensibilities) and LDS (instances of Low Diaspori Sensibilities). The focal point of the investigation is that there are only differences of degrees in the sentiments of alienation, dejection and depression felt by the diasporic and non-diasporic characters. Modern life does not allow anyone to go far from its tight grip of hostility and hopelessness. After deriving conclusion from the observations and interpretations, the relevance of the study has been mentioned. At last, the researcher has given a brief mention of her prospective Post-Doctoral research in the field of Gujarati fraternity of writers (Panna Nayak, Madhumati Mehta, Preeti Sen Gupta, Natvar Gandhi, Ashraf Dabawala) which forms the part of Indo-American Diaspora.
Relevance of the study

When Indians form one of the largest Diaspora communities in the world, it is imperative to study the literature produced by such community. The Diaspora reading gives an opportunity to learn about their lives outside their native home. We come to know how much are they assimilated, how they get accustomed to new conventions and to what degree do they struggle to keep up their basic identity. It has been an interesting field of research to compare and contrast the Diaspora and non-Diaspora literature. Are they two totally different genres? Or as they come out of the issues and themes of human beings and humans are alike everywhere, do these two genre have many commonalities? In order to answer these and many other such questions, the researcher has selected two Diaspora and one regional Gujarati text, all the three have common debate as issues and plights of women. It has been expected that research would be of good help for the future research candidates in the field of Diaspora studies. While working on this research project, it has been realized that even Gujarati Diaspora writers like Panna Nayak, Madhumati Mehta, Preeti Sen Gupta, Natvar Gandhi, Ashraf Dabawala can be compared with the Indian English Diaspora writers. The research can be extended into a full length intra-comparison of the Diaspora community living in the same place by writing in different languages. I am sure the poetry of Indo-American Diaspora writer Chitra Banerjee writing in English and Indo-American poet Panna Nayak writing in Gujarati would have many similarities in themes and treatments. Same is true with the vast Punjabi and Tamil Diaspora writers. In my Post-Doctoral research, I would attempt to analyze the poetry of above Indo-American Gujarati poets with that of Indo-American English poets living in exile. So any research in the field of Diaspora literature has always been of high relevance in the globalised world today. Hence the current research project has vast social and literary relevance.