Chapter III

Theoretical Perspectives on Diasporic Writing

3.1 Concept of Diaspora

The term ‘Diaspora’ has wide connotation in terms of meaning. Of late, the word ‘Diaspora’ has found an increasing entry in evaluating the works of writers who fall into this category. The dictionary meaning relates to its inception with Greek word, dia – and speirein – ‘dispersion’, which suggests literal meaning as ‘to scatter’, ‘to spread’ or ‘to disperse’. The second meaning is concerned with dispersal of Jews from Israel to other parts of country. The normal presumption out of this meaning as it stands true today is the dispersal abroad.

Due to the disturbance in the world when the continental plates separated out, the local migration within a geographically defined single landmass was transformed into cross-continental migration. With the help of earth’s crust, human beings of earlier times became great migrants but they were not ‘civilized’ and hence when the first civilization was picked up they became the first ‘civilized’ natives. Still, the civilizations of Indus Valley, Yangtze – Kiang Valley, Tigris – Euphrates basin and Nile basin cannot be said to have been inhabited by the original natives as they were periodically over run by newer migrant groups (Saha, 2007, p.2). The new migrant groups either scattered the former groups or incorporated with them to become the new natives. The said process continued up to ages and connected with rise in population, it finally gave birth to the
concept of a ‘melting pot’. India happened to be the first melting pot of the world and with the advent of the Aryans; India has received invaders, traders and refugees in various migratory patterns. To begin with, there are the Greeks and the Macedonians who came with Alexander; then came the matter of displacement of the whole Parsi community from Persia to India; then the arrival of Arab traders followed by Persians, Afghans and Turkish traders as well as invaders, and finally Mughals. All these migrants have undergone such incorporation in the melting pot of India that they have become its natives. Even the colonial powers were unable to escape from the effects of the melting pot. The Anglo – Indian community in India is more Indian than anything else. The Second World War also saw the migration of some Jews to India; the 1970s witnessed the arrival of ‘hippies’ and all along there has been constant migration of traders and refugees from India’s neighbouring countries like China, Nepal, Bhutan, Bangladesh, and Burma. These said groups are still in the progression of integration.

The concept of ‘melting pot’ is not an isolated one concerned with India only. The United Kingdom is also an example of the same. The Unites States of America is probably the most active melting pot of the world. So looking at subversion people from one land to another indicates to us that migration is as good as any natural phenomenon.

20th Century and particularly second, half of it is known as the time of transition, migration and mobilization. The outcome is that what was local has become global. Due to this, mobilization and migration people migrate voluntarily in search of better opportunity and prosperity. All those who migrate in search of better opportunity
voluntarily are bound to face certain basic problems, which are problems faced by the
diasporic people of any country. First uprooting yourself from your own culture in order
to go to abroad and pain of going away from that culture in which you were nourished. It
seems separation between mother and children. Second is transplanting yourself in that
culture to which you are a stranger and that may or may not accept that person and the
person will experience a kind of loss because he finds this new culture different from his
own. He feels reluctant or hesitant and difficult for him to experience a kind of oneness
with people of that culture because his way of life [lifestyle], customs and manners differ
from the people of that culture. He will get the job and a place to live in but not
acceptance from the people of that culture. Third problem is adjustment with native
culture. People, who got failure in acceptance from abroad, so when they come back to
the native place and find it difficult to adjust with native’s situation and feel aloof from
native land and native culture. Therefore, they decide to move back to abroad and this
leads to the feeling of nowhereness and homelessness in them.

In addition, out of these issues arises the basic problem – Problem of Identity and it is one
of the largest issues of diasporic writing. All these people who have settled abroad find it
difficult to identify themselves as natives, with nationality of that country. At the same
time, they find it difficult to identify themselves as citizens of that country in which they
have settled. The result is that causes a loss of identity and nationality.

In the present scenario, the problem of migration has different connotations from the past.
Nowadays people are leaving their countries willing with the disguise of motives for
satisfying their ambitions. But in past, it was not migration at all; people of third world were transported as labourers to a slave island. That is why today people migrate only with, “a part of total culture in which so long as they remained at home, they participated”. (Kumar 2001, p.11). Therefore, the adjustment of these people in a different social, religious, economic and political milieu is not so contemplative in comparison of early émigrés, because of the former’s education and determination. In past, people were almost illiterate and this was the real reason behind their reminiscence or homesickness. In earlier times, it was whole tribe or at least a wholly representative part of it that shifted, this displays their outer-migration because their inside world is absorbed by their mother country. This outer migration of different races and communities constructs racial, cultural and linguistic confusion and this aspect has been a great obstacle in the making of a national culture. The new culture developing in the island is quite perplexed and also differs from the parent culture because as with the passage of time, the old values slowly reduced in terms of leaving their remainders in their memories while the migration in present time is completely otherwise.

One notable aspect in terms of the said topic concerns in our time is people having fantasies about their dreamland or country called ‘America’. The young lads, especially from the third world countries where they are unable to have enough work to do, are making herculean efforts to go in the flow of America. These aspirants of the New World tend to have glorified views in their own country in having blind imitation of American habits and American culture. These people feel more American than their native
counterparts in all respect and quite evidently their cultural flexibility allows them to adjust to the new environment comfortably. Nevertheless, not quite often people who travel to America find the same cordial or harmonious environment. Few people get satisfaction in terms of fulfillment of dreams while others become victims of circumstances and are compelled to have worst lives than once they used to live in the homeland. Those who feel attuned with America never get tired of praising on the country their adoption for its ‘providence’ but others find it challenging to forget that plunge into a culturally different philosophy that has been a ‘big blunder’ for them. Evidently, cultural conflict is at minimal level in present scenario because people have become crucial and all other things have secondary importance. The flair of culture has lost its shine in the dazzling light of American discotheque. Madona and Michael Jackson have obscured the chanting of the Ramayana and The Gita.

In fact, the community people shift out of its cultural lines, have no real agony for its motherland. Apart from it, the prevailing situation has created a new arena called ‘hybrid culture’. Present scenario has witnessed a total transformation of cultural logic in doing so they are almost done away with all possibilities of careful treatment of old particular sense of culture. In past, religion was given more importance, to describe it in the terminology of Wordsworth ‘the breath and finer spirit’ of culture. Now economy plays a vital role in formation and alternation of cultural norms of a society.

The procedure of migration to America that began in mid-nineteenth century has attained a new high in terms of immigrant population in the passage of one hundred years. People
across the globe have fantasized about this country for multiple reasons. Despite their intention, those who decide to stay on and finally settle down, feel qualitative cultural transformation. Before the researcher gets into the implication of literary diaspora, he wishes to clarify the two terms in which he intends to discuss diaspora, writing and experience in this context. The two terms are ‘Racism’ and ‘The Problem of Identity’. Taking into consideration these two aspects, it becomes necessary to examine the way of living life and human existence, in the past and present. Problems of Nation, Racism, Identity, National Identity, and Individual Identity, etc. are the recent needs, that have emerged, which was never experienced by mankind in the past. Earlier people were living life within themselves and their family. Spiritual aspect was given more importance than material needs. Therefore, racism and problem of identity were not imagined and experienced by human beings in ancient time. The whole world was a nation for these people and they never visualized any boundary line on the face of earth. Since the major needs were fulfilled within the periphery only, there was no question of mobility and migration. The earth was the nation for people and man’s understanding about himself was his identity. But who can stop the changing times and principles of human existence? Those early stage civilization values, ways of life, needs of life and goals of life have changed drastically. Human being has continued of marking lines on the face of earth and thus he goes on confining himself more and more. The ironic part of the reality is that, when there were no political lines on the surface of earth, a man was satisfied with his life in his small village and the earth was home for him. Now he has drawn the lines and wants to cross it, creating the problem of Identity and Racism.
3.2 Diaspora – Three Identities – As Natives, As diaspora, As intellectuals

3.2.1 National

The twentieth century considered to be the century of advancement at scientific, industrialization, globalization, and materialism. These advancements brought into existence necessity for migration and mobility, in search of better existence and more sophistication. The thing that needs to pay attention is that how much it is better or not in reality is a debatable aspect. But the truth is that human mobility observed in the 20th Century brought with it several problems and few of them are Nation, Racism and Identity. The terms called migration and mobility are widespread areas across the global environment and the person who migrates has to think about his identity in new context and environment. Some of the basic aspects need to think are – Does a person, who knows to a new land, cease to be a native of his native land? Should he think himself as a native of new nation and new culture? There is also another aspect to look at it and it is in the form of oriental belief, that wherever a person goes, he cannot disconnect himself from his root. As per this belief, migration and mobility may carry a change in the dress, language and way of living life, but the spirit remains the same. The real problem of Identity arises, when a person finds himself nowhere, even amongst ocean of human beings. He is unable to detach himself from his original root and at the same time fails to implant himself in the land of new culture. At times, the land of that new culture does not accept him completely and such a situation creates in him the feeling of nowhereness,
that is nothing but problem of identity. From psychological perspective, every person craves to be accepted, to put it in other words, it can be considered that problem of identity connects with psychological and emotional problem because it is related with human sense of belonging. One wants to accept and to be accepted. Whenever any interruption takes place, in this need, the problem of belonging emerges. It is not essential for a person to have a belief that problem of identity occurs in the life only when he accepts migration and mobility. As it is related with psychological aspect, it may happen that he experienced even within his native land. The suitable example of the condition is of dilemma or predicament of Muslim community, within India, especially after partition and independence. Communities have not settled emotionally and peacefully which connects with the problem of Identity on part of Muslim community.

It is believed, “Home is where your feet are” (Uma, 2003, p.30) but at the same time it is essential to have combination of heart with that land on which we rest our feet. By only resting our feet on a particular land, it is tough to think that land as our home. The emotional attachment of heart with land creates a home for us. It would be appropriate to put it that way – the problem of Identity begins after migration and mobility, the problem gets solution when our heart is emotionally connected with that new land. After the occurrence of migration and mobility, there can be three main factors, which connect with problem of nation, racism and identity. Three factors entitled as – language, dress and social-cultural background. Language, probably, is the most fruitful mean of creating kinship and making one feel at home. The same language builds up the attachment with
human relationship because it creates a feeling of oneness. The sense of unfriendliness and getting segregated is felt by a person, the minute he realizes that the language, which people speak in surrounding is different from his own language. This brings to the fore the essential question of “Where am I?” and “Who am I in this strange land?” The language difference builds up the issue to such an extent that the person begins considering himself an outsider. The prevailing condition forces the individual either to change himself or live in the meagre castle of his own, detachment with the surrounding.

Dress is another factor, which compels the feeling of aloofness, alienation and finally leads to the problem of nation, racism and identity. At some moment dress seems to be the identity of a person, which is a fake identity. When an individual appears different in terms of dress in the surrounding, he feels himself diverse from others and others consider him an unusual one. Language and dress create distance and barrier causing the problem of nation, racism and identity. In fact, majority cultures have their own typical or traditional dresses. When dress is different, culture is considered to be different. In this perspective, dress deepens the problem of nation, racism and identity.

3.2.2 Global - Illusion

Language and cultures are altered as they deal with other languages and cultures. This is evidently an essential factor, which intensifies the problem of nation, racism and identity because a migrant always aspires to locate himself in a new culture. Modification in culture and the cross-fertilization of cultures seems relentless in present scenario, except
by dictatorial verdict. Sociologists inform us that every new social construct encloses the germs of the past. But what if the past becomes unrecognizable and the present only causes anguish? It appears too whimsical to call ourselves as members of the ‘global village’ and then visualize that the epidemic raging from one corner of village will permanently be imprisoned to that corner. The cancer of poverty, corruption, confusion and rootlessness that bothers the Indian subcontinent seems to have fury with equal viciousness, as a cancer of the spirit in the ‘developed’ nations of the world. From this condition, there is no escape, no exit.

Perhaps the key aspect or concession we have to think about is to accept the fact that all expatriation/emigration imbibes unease and belonging to two communities which compels a type of struggle with something other people do not have to struggle with. That growth is agonizing, but it is part of the expatriate experience. To put it in another way, it is recognition of doubtless ‘fluid identity’. It is an acknowledgement of different realities. One has to consider it in positive terms, where we can speak from each other’s cultures and reshape our hopes and desires. Since culture is not a stagnant thing, it continuously changes.

The Problem of Identity and Racism can also be viewed from psychological perspective. This aspect is concerned not only to the area of political or social boundaries. It engrosses in it a great deal of human psychology. It is quite psychological truth that a man would feel and experience a kind of oneness and empathy when he sees some other people of the same culture or language. But in present scenario a person’s emigration to any corner
of the world has made it tough to come across same type of people. Obviously, his psyche impels him to feel that he is different, unsafe and no connection with the place where he is residing. With that commences his resistance to reconcile and establish himself in that new environment which carries a great psychological groundwork on his part. During the process there comes a time when he makes an attempt to part with this original self and identity by the tool of merging with the culture of that particular place. Undoubtedly, it is a complicated process, as if killing one’s own self and to get a new form [birth]. However, the merging is also not that simple since the counterpart – the Other Culture – ought to be willing to acknowledge and support the newcomer as one of them. Even if the merging happens and a man is recognized by the counterpart, book and over again he will recall his original identity and culture. On that basis, even after total merging, there lingers one hidden aspiration to go back home.

### 3.2.3 Identity Crisis Post Migration – State of Nowhereness – a real situation

The intuitive desire of any common person is to be loved, looked after, to stay together and to take care of young ones, however all these aspects cannot be justified, when he attempts to button up his roots in an environment other than his own. All his aspirations stay integral, up to his own generation however he would for sure discovers it collapsing with the next generation. A person’s real apprehension is to take care of his children might be considered as smothering experience by his young ones who happen to be the next generation. Probably this psychological realm makes him conscious of that fact that the palace of family knot is crumpling slowly and gradually. This aspect awakens him
that where he is and for what he left his native land as well as identity. This outcome makes man conscious of his original culture, role and identity. One more psychic reality concerned to the culture and identity of an immigrant is the state of ‘nowhereness’, such an immigrant is conscious of the fact that the castle of his real values and knot has begun to crumple but at the same time returning to native home happens to be similarly a troublesome experience for him. The new culture and identity, in which the person has absorbed himself rarely approved by people of his native land. He turned out to be an outsider when he left for abroad and when he returns he turns out to be an outsider again. This state of ‘nowhereness’ generates a great anguish and riddle for him. He grows to be a puzzle [mystery] for others and others become a puzzle [mystery] for him. Such a man may follow resistance method or system of psychic alteration and compromise that he has formulated for happiness of his people by drawing material wealth. However, the defeat that has happened for him is irretrievable in the form of loss of original identity and a family knot.

In present scenario, people apply expatriation and immigration as synonyms. However, it is essential to depict a line of segregation between the two although that line may be a thin one. Expatriation centers on the native land that has been left behind, where as immigration stands for the country into which the person has ventured [speculated] as an immigrant. According to Stainslaw Barnezak, the words ‘exile’, ‘emigrant’, and ‘expatriate’ are sad prefixes that conjure up “states of exclusion”. (Barnezak, 1969, p.p. 16-18) However, he makes it clear that the excluding ‘e’ has its opposite in, as in
immigrant or inclusion. To put it into other way the expatriate lives on his ‘ex’ status where as the immigrant celebrates his present in the new country. Trapped between two worlds, the expatriate bargains with a new space, torn between two cultures and often languages; the expatriate bargains with a new living space. As a result, an apprehensive sense of dislodgment is the trait of an expatriate. The altering label of ‘home’ [Where’s it?] and the attendant apprehensions [worries] about homelessness and the hopelessness of going back are persistent or perpetual themes that we scrutinize. The mind of an expatriate is also portrayed as a state of mind and emotion which embraces contemplative yearning for the past. Many times, it is represented as the pain of exile and homelessness. One can look as a multifarious view of the double vision of the expatriates both a looking forward and a craving for backward. It should be viewed as a part of every person’s life, a human condition. It does not matter where you stayed, even if you stayed in the similar place all your life, you would glance at the past, at lost moments, lost opportunities, lost loves. The migrants frequently reside in a world of homesickness, swallowing the sting of uprooting and re-rooting the resistance to preserve the diversity between oneself and the new friendly surrounding. In several cases of ‘Indians abroad’ appear to have extended a feeling of inadequacy and also a sense of denial to acknowledge the identity/non-identity vigored by an alien environment.

It is also significant to reveal that enormous universally common experiences of imperialism and colonialism enclose near equivalent outlines of diasporic movements and creations. The valid argument is that rational, national and regional [and of course
Idiosyncratic and generated distinctions and subtleties of response are the first facets that forefront diasporic living. As shall be observed, nationalism, internationalism and tied-up issues of cultural identity and cultural politics are identified ways of visualizing and assembling modes of belonging and forms of identity. The issues of colonialism and slavery, imperialism and subjugation, center-periphery, insider-outsider, important-unimportant, oppressor-oppressed, power-powerlessness etc. have created the most difficult crisis in the fabrication of identity, especially in the case of the black and the Third World People.

At present for the Third World Man, it is tough to bargain the competing claims of national and the international patterns. One of the reasons for this is the reversed situation of becoming and more “international” – (Singh, 2002, p.51) – the diasporic exodus of the black or non-white populations to serve the ever increasing variable needs of industrial capitalism. Consequently this migration, global movement of so many types lends the individual, quite often unpleasant, ragged between one side the country of his origin [recall or wistfully memorized as the country of his hopeful arrival or return even after many generations], the other side, the country of residence, the metropolis – London, Paris, New York – former colonial castles, behelded with deceptive assurances of justice, betterment, racial tolerance, and so forth. This type of inner conflict and tension, although it extends beyond diasporic culture or expatriate living, also justification for walloping new identities, removing out old ones.
Nonetheless, considerably, as sociological and race analysis depict, racism and nationality, colour and location are still prominent problems in an enormously reductive climate in formerly imperialist nations. A person is still characterized by the ‘nation’ we belong to, a style that obtains its authority from an unbroken tradition. However, the concept of an international human heritage has held up [stalled] faster than had been envisioned. The centrality of empire is still visualized in concepts like ‘the commonwealth nations’ although, as Edward Said points out, “because of the empire, all cultures are involved with one another; none is single and pure, all are hybrid, heterogeneous, extraordinary, differentiated and unmonolithic”. (Said, 1984, p. xxix)

Earlier people talked about disintegration and rootlessness to classify the type of dispersed and fragmented experience [embodied by writers like Naipaul] one attempted to cope up with, at present probably recognized in the form of two tendencies of essentialism and pluralism. Diasporic integration or its probable collapse [that is fundamental to its own definitions] relies on one side with unitary, essentializing approach obtained from one’s national identity and the more open, pluralistic one as internationalistic. There is an innate haul between the two: the unitary, essentialist and subjective and the internationalist, decentred, dispersed. This kind of ‘binarism’ between a stagnant, old, petrified and memorized identity, an its conflict with the dissolved, developing and someway indispensable one is viewed in one’s location – where the person converses from the reality of this cultural location and the conversation or the inquiring of it turns into the problematizing of diasporic living.
Gayatri Spivak has tapped on a rather insightful problem that has a concern with the structure of societies like the British in present scenario where Diasporas of various civilizations take part in the political debates and strategic movements; however, their role is in fact bound. Homi Bhabha puts a point how the mid-nineteenth century was one of the most upheld periods of mass migrations within the West and colonial extension in the East. He believes that the nation feels the void left in that uprooting of communities and kin, and turns that loss into the “language of metaphor” (Bhabha, 1994, p.139), transferring the meaning of home and belonging, across those distances and cultural differences. Bhabha indicates a kind of runway for a typical kind of experience, so essential to the question of identity formation in latter-half of the twentieth century, with the exemplary experience of exile, emigration and expatriation replicating the unsettled man’s dilemma or quandary. In the post-colonial text the problem of identity revisits as a relentless questioning of the surrounding, space of representation, somewhere the image-missing person, invisible eye, oriental stereotype – is tackled with its divergence, its other. The research for colonial identification perpetually divides the subject in its historical place of expression [the various ‘masks’ of the immigrant], Calliban, black, slave which sensationalizes the conciliation of identity, the elision of the seeing eye which must weigh up or reflect on what is missing or invisible. Thus, the unfeasibility of claiming an origin of the self [or other] within a tradition of representation that envisions identity as the satisfaction of a totalizing, plenitudinous [completeness] object of vision. Subsequent to the nineteenth century developments in overseas colonial empires, the idea of the steady/unitary/monolithic provided way to the
plural/fragmented/scattered/hybridized in the twentieth century. This type of dispersion and movement of people obscures the process of identity creation. This circumstance is further made difficult by the diasporic facets, where the five filiative links may be actually destabilized [by distance], however concurrently and for that very reason, intensified in their potential to put forth ideological strain, as the demand to maintain a group of individual identity becomes more sensitive or keen. Diaspora and diasporic writing that surfaces as a response does, therefore, both impose and problematize the migrants or the émigré’s split situation in the above context.

The sprains of the colonizer – colonized syndromized or conditioned relations are also indirectly fore-grounded in the diasporic experience that comes as an expansion through the experience of a migrant, a traveler or an émigré, already presaged by the earlier and historical experiences of slavery, plantation colonialism or indenture system. In present scenario, Diasporas of the nations are a result of the complicated process of the earlier knotted relationship of the colonized societies with the colonizing nations.

Nonetheless, the racial query, the socio-political and even the community-based enmity between the migrant/diasporic/individual/group and he metropolitan West is one of the most combustible issues in the process of adjustment in current time’s mixed, multi-racial reality of existence, the issue, hence, of living in one’s ‘construct’ is hardly simplistic because “constructs” (Singh, 2002, p.57) – do come from one’s background, origin, religion and family, although other constructs outlined by knowledge, power, history, race and professions do intrude or invade one in the multi-cultural, multi-racial situations.
While providing an overall theoretical paradigm, the “designing machine” (Singh, 2002, p.58) – also allows for the specificity of competing histories and races forced together in unnatural unions by colonialism. Colonialism as a part of its own meshed history of dream; adventure, violence, and miscegenation, has quite often generated a massive culture of involving separations between territories and bodies, driving onward a process of de-territorialization, too perceptible in the current crossings of territories and oceanic spaces. The connecting factor regarding experience of Diasporas is related with the repercussion of at present’s racial categories that talks about hybrid people, bondaged together: Black British, British Asian, Kenyan-Asian, Anglo-Indian, Indo-Caribbean, African-Caribbean, African-American, and Chinese-American. The name of these diasporic doubles abide or tolerate more black than white identities since in present scenario’s political contexts any product of black and white must always be categorized as black. As a matter of reality although, that most diasporas – Asians, Caribbeans, Africans, Chinese – are attempting to develop their own ways of living in England or Canada, a way one cannot really entitle as ‘English’ or ‘Canadian’.

If we perceive in the twentieth century there are a few basic issues, chiefly about the accumulations of diasporics in British Society. The irony for Britain is that it had a considerably small non-European population during the colonial period, however afterwards, Black immigrants and Asian migration around the 1960s has essentially or drastically changed the character of not only British society, but that of the pre-existing communities themselves. The immigrations from the kingdom or territory for all sorts of
motives had led to the fanning out of people from all professions in various geographical directions of Britain: students, academics, doctors, engineers, writers, poets, scientists, workers, businessmen and exiles. Immigration, be it as a right, a want or inspiration and the subsequent creation of diasporas have been impelled by various reasons. Nonetheless, what is apprehensive and concerning here is the type of literary or intellectual production that has arrived as a dodge or trick of immigration. And that denotes the relationship between immigration, exile and literary imagination.

The matter of national belonging floats up or is considerably replicated in the literatures of the diaspora, in conjunction with others of internationalism, of divided loyalties, the generation gap that formulates a great disparity in the younger set of people who feel more English, Canadian or American, compared with the older generation. Still, the issue of belonging, mapping, new identities is a complicated one. Indeed, diasporic placement and identity crisis are consistently associated with the name of nation, state which tolerates a whole range of cultural forms, moral training, colour neurosis, sexual openness or diffidence, which overshadow or hinder the natural process of identity formation.

While a person concentrates on with the people of the host country, be included in any way persuaded by the migrants, a person has to take into account the other side of globalization, the other is localization. Local gets persuaded by global as global gets persuaded by local. One can affirm that globalization has the other way round generated a broad space for localization. It would be in vain to talk that, the people of the host
country stay entirely impassive by the migrants. That effect may be positive or negative. It may form in them yearning for the migrants or a tough or sturdy aversion for the migrants. They may be inquisitive to comprehend the culture of migrants or they may become edgy to enforce their culture on the migrants. One aspect is definite that the interface directs or escorts to some type of influence upon each other.

People, who migrate, usually develop consciousness about their identity only after migration. From a psychological perspective or reality a person does not consider about himself as long as he resides within his own group, however the minute he splits from his group, he becomes conscious of himself and his identity. This severance and detachment produces the problem of identity, nation and racism for a migrant. The entire concern is interconnected with the consciousness of a migrant and it induces him to evoke the feeling for homeland quite frequently that he has left behind. If one could inspect the works of most of them, Indian or Caribbean or Canadian Diasporic writers, they have preferred the locale, settings, and the characters with the native background. Their eventual stance may be positive or negative; nevertheless, they can sparsely become liberated from the homeland or home-country syndrome. Works of V S Naipaul, Nirad Chaudhari, M G Vassanji or even Kiran Desai deal with the homeland background. Indeed, it is an intuitive effort made by those writers to have homeland, to be in homeland if not at the level of reality, at the level of at least imagination. On one side, it provides the rationale of catharsis since they articulate their good or bad responses to their motherland and on the other side, it provides them a prospect to have Indian which
they miss every moment. This is the perfect testimony of how migrants experience the problem of identity and racism.

The researcher has selected Neil Bissoondath as a diasporic writer in his research who has also Indian roots long time back in the context of his grandparents. So diasporic Indian is ‘like the banyan tree’, the conventional mark of the India way of life, he widens his roots in multiple soils, drawing nourishment from one when the rest dry up. Remote from being homeless, he has numerous homes, and that is the only way he has ever more come to feel at home in the world. Yet this diversity of ‘homes’ cannot link the gap between ‘home’ – the culture of origin – and ‘world’ – the culture of adoption. The peripheries of borderlines have a creepy or mysterious habit of enduring in thousand different ways, and are extremely and frequently conflictual.

Hence, the word ‘diaspora’ is literally a dispersion carrying within it the vague or indistinct status of being both ambassador and a refugee. The prerequisites of the two tasks are different. As one involves the projection of one’s culture and aptitude to increase its understanding, the other looks for refuge or shelter and safety and connects more optimistically to the host culture. Additional types come into view with the use of such words as immigrant, exile and refuge. Their use endeavours to give some clues of the ideologies, choices, reason and compulsions, which might have administered the act of migration. As ‘immigrant’ classifies a location, a physical movement and a forward-looking attitude, ‘exile’ stirs up numerous meanings which envelopes a multiplicity of relationships with the mother country – alienation, forced exile, self-imposed exile,
political exile and so on. In the Indian milieu possibly all meaning are accurate with the migratory movements have been managed by different reasons at different times of history, and different reasons even contemporaneously. Economic motives directed the movement of indentured labour and of the trading communities; they have also directed the pursuit of a higher standard of living. The prospects for work, research and freedom have induced or stimulated migration. Over again migration from a colonial state to a free country necessitates an exclusively different kind of postulations that migration from one free country to another.

3.3 Diasporic Literature – emergence of the good and bad by Diasporic authors

Diasporic writing in terms of theory and practice, is the work of the exile who has experienced unsettlement at the existential, political and metaphysical levels. With this experience, s/he has unsettled the philosophical and aesthetic systems. The trend of exile has come into sight in our times owed to patchy or uneven development within capitalism, and owed to the movement compelled by colonial powers. The uneven development has led to unprecedented migration of the Asians and Africans to the West.

Edward Said as a Palestinian, born in Jerusalem and self-exiled to the USA, has always aligned himself with the Palestinian movement for liberation and sovereign state. The experience of movement that is partially self-chosen and partially imposed on him by history has become very essential to him. His perspective of looking at culture and creativity has been varied. Said’s exile identifies himself/herself in a very dignified
schizophrenia in which he/she destabilizes the scheming or controlling meta-center but also acknowledges to legislate a single behaviour. It again curtails or diminishes specificity that provides freedom over others and generates identitarian politics, but also allows it to resist the meta-center. We have entitled this schizophrenia dignified as it is persuaded by the objective to be maximally, human and other-oriented.

Homi Bhabha modifies this conflict in terms of theoretical gain; he converts the diasporic scattering to a gathering. He defines gatherings of exiles in terms of émigrés, refugees, edge of foreign cultures, cafes of society centers, and thereby he alters the focus from nationhood to culture, from historicity to temporality, a hybridity, which cannot be, restrained either in hierarchical or binary structures. Writers like Salman Rushdie focus on India in intermingling of mythology and history. V S Naipaul alters his receptivity to an eternal homelessness whereas our author Neil Bissoondath discarding the homogenization of ethnicity, presented immigration as necessary or mandatory for renewal, about change. Bissoondath indicates that it is unfair or unreasonable to anticipate that immigrants from communities are supposed to situate themselves motionless in time, and if doing that is called legitimization of marginalization, as if revolving ethnic communities into museums of exoticism.

Diasporic literature has some other facets and fessex into its armoury. It aspires to examine the loss that has taken place, the expand that has been built up, acceptance and refusals suffered and an eternal or perpetual struggle to prove identity there, and to conserve the lost contact. While one considers in the context of diasporic literature, one
has to take into account certain issues, since those issues have their influence on the diasporic literature. The first issue relates with those people who write this sort of literary works can be placed into two categories: [1] People whose upbringing is connected here and migrated to later on, in search of better prospect and; [2] Those people who were born and brought up abroad only and who identify India or their home country through their numerous visits. If one can inspect the literary works of both the categories, one will notice certain astonishing disparities. The writers of the earlier category in any case holds the understanding about Indian or home-country culture and its ethos. They can recognize the limits of this country and also the reasons for those limits. Therefore, they are thoughtful in their works. Whereas writers concerning second category identify India or home-country only through their visits, or readings, or through their stories, which they have heeded from their forefathers. Obviously when these kinds of people write about India or home country, a distinct picture of India or home country would come on the surface. The components like bias or prejudice and at times even a strong aversion can be visualized in their works, since they do not have direct information or experience about the Indian or home-country culture and society. These kind of people’s mindset is already treamed in such a way that the attitude tends to become negative, when they consider about India or home country. One can put V S Naipaul’s *An Area of Darkness* or *Many More Mutiny* as prime examples regarding the said matter.

One more issue that has to be taken into consideration in the context of diasporic literature, is that people who migrate in search of better prospect. What these kinds of
people accomplish or attain there is comprehended by them quite rapidly, as it is acquainted as in the form of material prosperity, nevertheless what they lose is recognized by them very late. It rather lays the foundation of loss and anguish in them that they strive to rationalize their stride as uprooting from the native land and settling or staying abroad by drawing attention to the pessimistic side of India or home country in their own works.

The third issue that grabs our eyeball is concerned with the psyche of the diasporic writers, certainly they are cerebrals and they have the competence to write, however the query arises to one’s mind is that, why do they write to emphasize certain dark aspects of their native land. These people perpetually make a focal point on poverty, corruption, population or caste and communal clashes of the home country. It appears that there is a delicate intention working behind it and the intent is to get acknowledgment as well as admiration from the reading class or community and the government of that host country. That proves to be uncomplicated approach for them to ascertain themselves with approval or recognition.

In present scenario, the aspect of cross-cultural relationship in diasporic fiction is to be seen. As writers of Indian Diasporic fiction in English and other home country noticeably mobilized themselves from the subcontinent and back, chiefly over the last two and a half decades, the sector that has inflated the most in span or extent and consequence in the diaspora is connected with intercultural friendship and social relations. The dissection of cultural fidelities has varied or modified their conceptions of what composes their
Indianness vis-à-vis the East-West encounter and has done away with the earlier formulations proposed by Kipling, Forster and Raja Rao. For those writers, who hop, skip and jump continents at will, the affinity to amalgamate the local and the global results in representing characters abiding the perception of double consciousness – two cultures, two world views, two languages, two mindsets, two different types of experience. As their world shrivels, so primarily does liberty across continents. At the same time, living or residing across boundaries can be an extensive concern, therefore an empowering act, too. This trans-nationalism supplementarily provide an outcome in two opposite inclinations – experiences of ruptures on one side, which are frequently pessimistic or unconstructive, as well as experiences of multi-locality that are more positive or optimistic.

In recent times, diasporic literature has envisioned two concepts – Multiculturalism and vision of new society concerning human civilization as a result of the socio-economic development especially in the span of last two decades of the twentieth century. It rather seems infinite process of development, which has been going on even untill today. The dimension of new technologies has created this planet a tiny place and with the surfacing of multi-nationals and corporate life has provided a drive to mobility, interaction and migration from one curve of the earth to another. It has turned out to be nearly unviable for a person to imprison himself in the unyielding or inflexible boundaries of his limited caste or community or pattern of thinking. The person has to acknowledge and be a part of that mobility and interaction to gratify his desires as well as to update himself. The
outcome or consequence of this is the new concept of multiculturalism and vision of new society.

There are more than dozen or so writers who represented their views regarding home-country and other aspects of diasporic literature, and to name a few of them – Salman Rushdie, Amit Chaudhuri, G V Desani, Kiran Desai, Amitav Ghosh, Vikram Chandra, Jhabvala, A K Ramanujan, Rohinton Mistry, Neil Bissoondath, M G Vassanji, all live or lived abroad.
End Chapter Reference:


Uma, Parmeswaran. “Home is where your feet are, and may your heart be there too!”, p. 30, Writers of the Indian Diaspora, Rawat Publications, Jaipur and New Delhi, 2003. Print


Ibid, p.58.


