

Diaspora: A Tale of Flashback Memories

Abstract

Diaspora literature refers to literature for the people who shift from their native place and get settled in the foreign place. This piece of literature deals with the theme of yearning, longingness, belongingness, craving for the past mixed feelings of the happiness and sadness (Nostalgia), difficulties in adopting the new surroundings, try to become more friendly with the current whereabouts or act of assimilation, to cope up with the inner feelings of foreigners as superior and self as inferior, pretend themselves as flawless in front of their native ones, change of their attitude with their own people, feeling of their homeland no more appealing are some themes can be studied in different context in this paper.

Keywords: Nostalgia, Nuclear, Superior, Mixed Feelings and Assimilation.

Introduction

Diaspora bifurcates into two that is old Diaspora and new Diaspora. Old Diaspora is when the people are forcefully terminated from their homelands in order to keep hold on the respective place. Old Diaspora is an evident when the Jews or Israelites are dispersed from their native place and settled throughout the globe. In this condition the dissemination is not willing or voluntarily leaves their ancestral place of belonging. In this exile, the heart of the mover sinks because of the harsh act done on them by the so called supreme authority. Whereas the new Diaspora covers the migration of people from one place to another willingly. As present era is the land of modernization. Instead of improving one's own country youth believe that the platform of success lies abroad and not in their own country. This ideology forces them to leave their own country and shift to some distant place or land of desire where they want to lead a secluded life of their own even far from their parents love. In other words, golden words like love, reality, relations, truth are meant nothing to them. Youth wants to live imaginary life far from reality and build their own castle in imagination. The ideology of 'self centeredness' hovers all round them. The concept of nuclear from joint comes from western families. Earlier people preferred to live in a joint family system and perhaps create (conducts, hosts) get together in their homes but now a day's feeling of segregation of joint family system emerges not only in metro cities but also in non-developed areas that is promoted more by the fresh blood rather than their ancestors and they want no body to visit their house. The adaptation of western civilization not only turns the ideology of whole to self but general to individual. This shift begins first in metro cities and then stretching its roots in under developed countries of the world. Scholars believe that the paradise on earth lies in abroad not in India. This is the main cause of India lagging behind in comparison to U.S.A, Canada, Japan and china. Numbers of parents are increasing day by day who are left by their children voluntarily. Parents live there by recalling every moment spent with their children. The last phase of human is more critical where a man needs his family to take care of them but they are within the four walls of their house where the echo of nostalgia is as intense as a heat of a flame of chimney.

Aim of the Study

The need of the hour is to enrich our own land with enlightenment and progress; so that old aged parents can live with their children at one place under one roof. Diasporas often feel plural, hyphen and partial identities because of the holding of soil of new land without leaving the roots of their own land. They are flickered between two cultures and find it difficult to carry forward the original one with them or to follow the current heritage.

Main Text

According to Vijay Mishra "All Diaspora are unhappy but every Diaspora is unhappy in its own way". Vijay Mishra reveals that Diasporas are not happy with their displacement; their leap from one place to another



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is painful. But if they cannot bear this leap so why don't they come back to their native place? This is the question that lingers in the mind of Vijay Mishra. In the work of "Diaspora and art of impossible mourning" Vijay emphasized on mourning, identity and trauma; Mourning is over the loss of past that exist in the memory of the person that is related to the motherland. For Diaspora the identity becomes hyphenated and originality becomes lost in it. Person feels indifferent and inbetweeness. As they are not completely belong to the adopted place and not being a part of the native place. Sense of ambiguity appears for the mixed feelings of hate and love for their homeland and Ghettoism is the only hope that gives them pleasure to feel current land as their own. They tried to take their native place with them and place it on the new soil, the work of Agha shahid Ali in "Country without a post office" themes of identity crises, lack of communication, destruction, beauty, becomes terrible, suffocative and restrictive environment hovers all around Ali being a Diaspora writer can express better the agony faced by people due to their loss of homeland. Ali considered himself to be a 'triple exile' from Kashmir, India and United States. As the title of the poem "country without a post office" is very significant because post office is meant for communication and identity but after the exodus of Kashmiri pandits, Kashmir becomes a place of destruction and no more communication and serenity dwells there. He presents that the land of saints changed into the land of violence. "The correspondent "Agha Shahid Ali is hopeful about the situation of Kashmir. He said "I light a candle" Ali wants to become a guide for Kashmir. Agha felt himself so attached with Kashmir that its loss of faith, spiritual derivation, vacuumness, bareness in its soil both emotionally and physically. This sense of discontentment in the spirit of Ali depicts that whether he is no more present over there(Kashmir) but his mind always pray for the betterment of Kashmir(his motherland). This is an evidence of Diaspora writers that their sense of belongingness to their motherland is at its peak.

In "Memory" Agha conveys a message of death as a spiritual reunion of two souls like the death of his mother separates them physically but they are still one mentally .As time has passed but the presence of his mother always present in his mind. Likewise diasporas shifts physically from one place to another but the memories of the past that are stored in their mind always haunts them again and again that makes their past 'alive' with them. According to Agha Shahid Ali comes under the umbrella of new Diaspora and according to Vijay Mishra new Diaspora are comfortable with their migration. In "Imaginary homelands" by Salman Rushdie, the title is comprised of 2 terms one is imaginary that does not exist in reality but dwells only in the mental faculty of human beings and the other word is homelands means there is no single home but they are many in number i.e one in native place and another is in adopted place which is not in their own soil. Salman Rushdie is against with the words of L.P Hartley's that "the past is a foreign country". Salman Rushdie strikes three elements in writing of Diaspora :- Past,

Remarking An Analisation

Home and Time. Nalini Natarajan points out in her introductory "Reading Diaspora" , "the contemporary episteme is ruled not by experience but by images that by their sheer proliferation and scope have become more real than anyone could have anticipated. These images verbal, auditory and visual play a crucial role in shaping Diaspora subjectivities." The scope of images can be related with the photographs which is a symbol of past, memory and home. For Rushdie photographs symbolizes flashback of memories. It accentuates the fact that currents place is a strange place for them where the sense of own can never be attained authentically. Rushdie never wanted that people adopt the mentality of Ghettoism because it creates artificial boundaries and defeats to bring out the intense emotions from Diaspora writers.

In the " Kite Runner" by khaled Hosseini writer has depicted the theme of guilt, memories, regret and atonement. The novel begins with the 'telephone call' that shows the connectivity of past with present, homeland with adopted land and prior life with present life. Amir tried harder to run from his past memories but harder he tried, the stronger their impressions turned onto him. The opens with the image of "Twin Kites Flying" which also suggests the tangled relationship of foreigners and Indians. It can also be analyzed that for the first generation the adaptation of new culture and tradition is difficult where as second generation cannot take much time for the act of assimilation. Like Baba in this novel feels difficult to keep himself comfortable with the adopted situation whereas Amir is little comfortable in it. As Hosseini says for Amir "America was the place to bury my memories. For Baba, a place to mourn his memories" (page no.120). As Vijay Mishra gives the concept of 'Specter' regarding ghost of past here in this novel in Amir's mind the ghost of Hassan always present in his mind unconsciously .this Diasporic dilemma becomes an evident that Diaspora nether come out of their Past and nor able to be the part of their present. Sense of 'neither/nor' always haunts them like a ghost.

--"From Decolonizing the mind " by Ngugi Wa Thiong'o reveals that the more Africans try to assimilate with the Americans the more they feel harder to know their own 'self identity'. He depicts that language has a dual character: it reflects means of communication and carrier of culture. Thus language and literature were taking them further and further from their own self to other selves from their own world to the other worlds. This happens when there is a subjugation of powerful nation(America) over weaker one(Africa). This happens in the story of all Diasporas that they have to suppress or bury their own rituals and culture in the new land. In order to avoid the awful situation and make 'other' comfortable with their own existence by forgetting the self aspirations from the bottom of their heart.

In "Namesake" Jumpa Lahiri depicts the psyche of first generation and immigrants, second generation immigrants. In first generation he has taken characters like Ashima and Ashoke and second generation includes Gogol, Soni, Moushumi. As the real meaning of home for Ashima is India , her

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motherland but for Gogol the real home means U.S.A his birth place. Ashima's giving birth to a child in the hospital of abroad is somewhat alien to her where her own people is no more there to give her solace. Ashima's act of teaching Gogol the ethics of Indian soil reveals that Ashima whether far from her motherland wants to carry forward the culture in adopting place too. Ashima's celebrating of Gogol Annaprasan(rice ceremony) is the symbol of relief for solace in foreign atmosphere but the second generation feels more attraction towards new year celebration or inclined towards westernism. The theme of floating nature of home and fluid identity is explored in this context. If one can talk on the definition of home refers to place where heart lies. Whether it is the native place or foreign place.

Conclusion

The identity of Diaspora people can be taken as translation of a work which can never be seen as a original one but it is always considered as secondary to the primary one. Just like that in foreign place they are given less importance from the native people and in their native place they are considered as guest and never host of their own home. The concept of "Hybridity" given by Homi.K Bhabha comingles with this context because of the plural and dual identities.

Remarking An Analisation

Salman Rushdie opines that "third space" can be used as a place of attraction only when the people get into things with positive lens to view the truth with utmost objectivity .It not only enhances the pleasure of the mover but prepares the way for Diaspora writers to attain its zenith and sublimity.

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