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CULTURAL ALIENATION IN DIASPORA WRITINGS : A CRITICAL ANALYSIS



Dr. SHAIKH PARVEZ ASLAM

Associate Professor & Head, Dept. of English

Lokseva Education Society's Arts & Science College, Aurangabad

ABSTRACT :

The world has experienced widespread mobilisation and movement towards the centres of powerful economic zones ever since it became a global village. The main motivation for migration appears to be the economic prosperity and happiness of both the migrants and those who depend on them. There can be more factors influencing migration. As a result, migration—along with its benefits and

drawbacks—has become a hot issue in a variety of academic disciplines. Such concerns have also been explored in literature. This study examines issues experienced by immigrants by focusing on a few literary works from India and Pakistan, cultural alienation viewpoints.

KEYWORDS :

Cultural Alienation, Diaspora Literature

RESEARCH PAPER

This shallowness and prejudice leads to a variety of disjointed narratives and estrangement. Though there are many reasons why people feel alienated, it has been particularly prevalent among migrants from third world nations. Additionally, it has been observed in industrialised nations like America and Britain. Therefore, it is noted that alienation and migration coexist.

Diasporic Writing and the Issue of Alienation and Displacement.

Introduction

Diasporic writing, or the migration of people from their homeland to new places, has been an issue for centuries. In recent years, however, it's become a more pressing concern. As immigrants come to grips with their new surroundings, they often experience alienation and displacement. This can lead to social problems such as unemployment, poverty, and crime. It's important for immigrants to have access to adequate resources—including language skills—so that they can create meaningful lives in their new homes. But this is sometimes difficult when immigrants move away from their families and friends.

Diasporic Writing and Alienation and Displacement.

Diasporic writing is the process of creating written works that are composed or composed in a foreign language. This often includes stories, poems, and articles that are created by immigrants and refugees who have fled their homes or countries in order to find new ones. The benefits of diasporic writing include the ability for immigrants and refugees to share their experiences and understand the challenges they face when trying to rebuild their lives after fleeing home. Additionally, diasporic writing can help connect immigrants and refugees with each other and with the larger community they live in.

Diasporic Writing and the Issue of Alienation and Displacement.

DIASPORIC WRITING AND THE ISSUE OF CULTURAL ALIENATION:

Diasporic writing, or the movement of people from their place of origin to other locations, has long been a problem. But as time has gone on, the issue has grown more urgent. Immigrants frequently feel disenfranchised and displaced as they adjust to their new environment. Social issues like unemployment, poverty, and crime may result from this. It's crucial for immigrants to have access to sufficient resources, especially language abilities, so they can build fulfilling lives in their new communities. However, when immigrants relocate far from their relatives and friends, it can be challenging. Displacement, alienation, and diasporic writing. The practise of producing written works that are authored or composed in a foreign language is known as diasporic writing. This frequently contains works from immigrants and refugees who have departed their homes or nations in search of new ones, such as stories, poetry, and articles. The capacity for immigrants and refugees to communicate their experiences and gain insight into the difficulties they have when attempting to start over after abandoning their home countries is one of the advantages of diasporic writing. Additionally, diasporic literature can foster relationships between refugees and immigrants and help them integrate into their host communities.

THE ISSUE OF CULTURAL ALIENATION AND DISPLACEMENT:

Cultural alienation happens when a person has little interest in the culture to which they belong and a strong desire to fit in with the prevailing culture. The likely reasons of this cultural alienation are displacement, dislocation, and immigration. For immigrants and refugees, alienation and displacement are crucial issues. Alienation and displacement can refer to leaving your country of origin or being compelled to leave it for political or other reasons. For immigrants and refugees, alienation and dislocation can have serious consequences. It may cause emotions of loneliness, terror, and anxiety. Both the individual and the community they are a part of may suffer as a result.

CULTURAL ALIENATION AND INDIAN LITERATURE:

Although in a different cultural and geographical context, South Asian literature also depicts estrangement. It's also important to read Said's (1994: 19) statement that "The nations of contemporary Asia, Latin America, and Africa are politically independent but in many ways are as dominated and dependent as they were when they were directly ruled by the

European powers," as it is still true today. This is because the region was directly colonised for a long time and a struggle for its decolonization ensued until many South Asian regions gained freedom. As a result, we can see that South Asia is experiencing cross-cultural alienation, which is yet another reason why decolonization is needed to address this threat.

This pattern, which sometimes seems implicit while other times it is blatant, is plainly seen in the literary art of both Pakistan and India. Alienation, in both of its forms, can be very harmful to a person's sociopsychological makeup. However, it does occasionally provide fruitful outcomes. As a result, it is clear that to a large Indian diaspora and places the survival of this group between the home of origin and the world of adoption. After that, he continues, the process of the survival of the diasporic individual / group in between the home of origin and the world of adoption is the trip made in the full process from alienation to final assimilation.

It follows that the more diverse the diaspora, the wider the cycle and range of alienation. Despite the desire to integrate into the world of adoption, it is not required for this estrangement to ultimately lead to assimilation. informs us that Bharati Mukherjee's top priority as a postmodern author is the life of South Asian expatriates and the dilemma of acculturation and assimilation. Bharati Mukherjee also through alienating experiences as a result of changing citizenships and living in various environments. These experiences are portrayed in her two novels, *The Tiger's Daughters* (1972) and *Wife* (1975), which she wrote while feeling alienated in Canada. When discussing *The Tiger's Daughters*, It is noted that Bharati Mukherjee's first novel *The Tiger's Daughters* deals with the theme of materialisation of the diasporic community and therefore alienated. The *Wife* by Bharati Mukherjee is yet another illustration of how alienation is reflected in literature. When discussing *Wife*, it presents cultural alienation of Bharati Mukherjee's characterization of Dimple that lends a divergent and an intricate perspective to the theme of immigration and subsequent alienation.

CULTURAL ALIENATION AND PAKISTANI LITERATURE

South Asian Pakistani literature in English likewise explores alienation; however, given a history of colonisation, decolonization, and imperialism, as well as its ramifications, one notices that alienation seems to have been one of the major topics in the literary annals of Pakistan.

Since the world has become more globalised, the scope of alienation has increased beyond comprehension and it has assumed various forms for a variety of causes. Given this context, the pre-partition novel *Ice - Candy - Man* by Bapsi Sidhwa emphasises, among many other themes, the sense of alienation felt by the characters as a result of the geopolitical situation of the subcontinent, the atrocities committed in the name of the partition, the forced segregation of the diverse communities who had previously coexisted happily, and many other factors.

But it's not just the book's protagonists that experience severe alienation; readers also experience it and do so by becoming entangled in the alienation loop. One illustration of how this feeling of alienation is expressed is in the exchange between Sharbat Khan and Ayah that Sidhwa records as "Sharbat Khan warns Ayah: These are bad times – Allah knows what is in store. There is big trouble in Calcutta and Delhi: Hindu Muslim trouble. The Congress-wallahs are after Jinnah's blood" Similar to how the subsequent conflict over control of the subcontinent between the two largest communities—Hindus and Muslims—and their English overlords alienates the regular people like the butcher, masseur, and Government House gardener. "The butcher... says: That non-violent violence-monger - your precious Gandhijee - first declares the Sikhs fanatics," according to Sidhwa (1989: 91, 92). He then abruptly exclaims, "Oh dear, the poor Sikhs cannot live with the Muslims if there is a Pakistan!" Another English-language novelist from Pakistan, Abdullah Hussein, in his well-known book *The Weary Generations*, expertly captured the alienation of an entire generation.

The novel's title itself implies and expresses a strong sense of alienation. The protagonist of the story, Naim, takes us through significant historical occurrences on the Indian subcontinent that are interwoven with pre- and post-partition India. The First World War is described here, along with the treatment of Indians as fodder for the war effort, the conscripted Indian young who fight and perish on the foreign battlefields, and the mental trauma experienced by the soldiers and their families. The mistreatment of Indians by the British Raj and those who support it produces a sense of alienation in the population, which results in full mayhem

The protagonist is found drowning in muddy pools of circumstances to the point where his sympathetic spirit is unable to even assist him in emerging from this troubling position, which heightens the sensation of chaos and frustration. The effects of the riots, strikes, and brutality by the police and military are catastrophic and horrifying for everyone.

Even in the presence of his beloved Azra, whom he marries after facing numerous challenges of an acute nature, the protagonist is unable to breathe a sigh of relief due to the tension and aggravation that permeates the entire novel's atmosphere. Hussein (1999: 131) refers to one such incident as "MORE THAN USUAL" while describing one of the numerous alienating episodes in the book.

It had been a difficult time, marked by a drought that turned the earth's remaining green into an ashen grey and eventually a dirty pale colour, then by rain that fell erratically. The passage from Hussein (1999: 196) that describes the most iconic and significant Jalianwalah Bagh massacre incident says, "Suddenly the heads of troops rose over the walls on all sides as though from nowhere. They began firing, and we soon noticed that individuals were being hit, bleeding, and falling.

CONCLUSION

It can be a challenging and expensive procedure to alienate and relocate your family. However, you can successfully alienate and uproot your family with the aid of the advice in this article. You can successfully relocate your family if you have a plan in place for dealing with the repercussions of estrangement and dislocation. It is possible to look at the location, dislocation, and relocation of a diasporic text. The shifting definition of home and the anxiety that comes with it about being homeless and being unable to return are recurring themes in diasporic literature. The literature written by expatriates likewise focuses mostly on internal turmoil in the setting of cultural dislocation. When separated from their families, immigrants alternate between periods of crisis and reconstruction. They are separated on three different occasions—from their home nation, their new host country, and their kids. The metahome and diaspora literature are always talking to each other. A different definition of home is frequently created as a result of the desire to find lost home. To conclude, it can be mentioned that Bharati Mukherjee and Bapsi Sidhwa's writings depicts that literature reflects the socio-culture dimension in the text along with the themes like identity and cultural alienation.

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