

POSTCOLONIAL- DIASPORA IDENTITY

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Abstract

Postcolonialism is an extraordinarily inclusive yet available guide to the historical and hypothetical aspect of postcolonial studies. Nationalized fantasies are they colonial, anti-colonial or postcolonial also play upon the relation between, land or nation woman. Through the work of colonialism countless people voyaged out from Britain, frequently settle about the world in a range of different places. But well-known today, perhaps were the voyage in by colonised people from around the world who travel to Britain where they remained for the rest of their lives.

Keywords: Colonial, Anti-colonial, Postcolonial, Diaspora identity.

Introduction:

It is just say that opening postcolonialism is a particularly challenging method since it is mainly complicated to answer those questions with which we happening. Such is the diversity of behavior often called 'postcolonial' that it is not very simple to find an correct point of disappearance. Diaspora as a group of people living together in one countryside who identify that "the older country" – a notion often secreted deep in language, religion, custom or folklore- forever has some assert on their constancy and emotions'.

Diaspora identity:

It seems an obvious point that the British Empire was an international affair. Through the work of colonialism countless people voyaged out from the Britain, often settling around the world in a variety of different places. But well-known today, perhaps were the voyage in by colonised people from around the world who travel to Britain where they remained for the rest of their lives. Often these voyages took place under duress, as in the instance s of plantation owners talking slaves to put to work as servants in their British homes, or the uses of South Asian women as 'ayahs' by families employed by the East India Company during and after their return to Britain. If the British Empire changed life in colonised countries, then Britain too was changed forever by its colonial encounters.

It is remarkable that relatively few people today are aware that the populations of most western nations have consisted *for centuries* of peoples from many different ‘races’ and cultures. In recent years much critical interest has grown in the writing of those colonised people who became located in Britain during the colonial period. In the chapter we will explore such as possibilities and problems with specific attention to the theme of identity. In so doing we will meet and define a range of conceptual terms, such as ‘hybridity’, ‘borders’, ‘new ethnicities’ and ‘cultural diversity’. We will think critically about these conceptual tools and use them to help us read Breyt Gilroy’s novel of diaspora identities, *Boy-Sandwich* (1989).

Let us pause for a moment and review the ideas we have encountered so far:

- Migrancy constructs modes of existence and way of seeing that last beyond the actual journey between countries.
- Migrancy can expose the migrant and their children to displacement, fragmentation and discontinuity.
- Home is a problematic concept, both in the past and in the present.
- Living ‘in-between’ can be painful, perilous and marginalising.
- Migrants and their children occupy different positions due to generational differences, but they can have similar experiences of feeling rootless and displaced.
- The dominant narratives of belonging and identity cannot accommodate those who live ‘in-between’.
- But new, translational models of identity and belonging are possible which, in Paul Gilroy’s terms, challenge the certainty of *root* with the contingency of *routes*.

Hybrid identities at the ‘in-between’

Several of the issues and ideas raised in Rushdie’s and Kureishi’s essays have preoccupied postcolonial theories of identity. In particular, the ‘in-between’ position of the migrant, and his or her errant, impartial perceptions of the world, have been used as the starting points for creating new, dynamic ways of thinking about identity which go beyond older static models, such as national identity and the notion of ‘rootedness’. These frequently merge the circumstances of migration with the theoretical ideas and languages of poststructuralism.

Bhabha specifically describes these as new forms of *postcolonial* identity, making a slippage between ‘migrant’ and ‘postcolonial’ which, as we shall presently consider, is not free from problems. We are going to focus in detail upon the introductory chapter, called ‘Locations of Culture’ as it contains many ideas concerning identity which are elaborated at many points in the text. Borders are important thresholds, full of contradiction and ambivalence. They both separate and join different places. They are intermediate locations where one contemplates moving beyond a barrier.

It would be useful to pause here and make a summary. We have been thinking about how Bhabha's attention to the border, the 'beyond', considers the opportunity for new, hybrid forms of knowledge, but does not fix or prescribe them. As Bhabha declares early in the piece with deliberate ambiguity, the boundary is the place 'from which *something begins its presencing*'. To secure exactly what this 'something' is, would be to fall back on a logic which demands fixity, limitation, definition. Rather, we must attend to what is incommensurable and unhomely in conventional system of thought.

In postcolonial studies:

The concept of diaspora often carries the same anti-essentialist ferret as the concept of hybridity. For a writer like Stuart Hall, the notion of culture as diasporic registers the fact that ideas of essential unity based in blood or land are, at best, fictions which people put to work to think of themselves as a single congregation: "Identities are the points of identification, the unstable points of identification or suture, which are made, within the discourses of history and culture. Not an essence, but a positioning". In this theoretical context, "diaspora" becomes a term of critical intervention against the essentializing categories used to control and delimit people, including such notions as are employed by elites within diasporas themselves.

In some post colonial writing certainly, that emotional investment in a specific space, which lies at the nostalgic heart of the concept of diaspora, is seen as outdated. In Arjun Appadurai's influential account of globalization, it is culture as "a volatile form of difference, rather than an "inert, local substance" that is the distinctive modern fact. Yet their idea of Diaspora returns us to those paradoxes that run like stress fractures through so many of the major.

The term "Diaspora" develops from the Greek, and combines the words *speiro* and *dia*. For the ancient Greeks, as Robin Cohen points out, "Diaspora" was conceived as migration and colonization. "In its historical actualization, however - above all with reference to the Jewish people - the term "acquired a more sinister and brutal meaning. Diaspora signified a collective trauma, a banishment, where one dreamed of home but lived in exile".

The word "diaspora" suggests, therefore, linkage asserted in the context of exile from a homeland, and a unity maintained in the varying circumstances confronting a scattered population. Such a concept refers by extension to other dispersed peoples, such as those exiled Armenians who resettled across much of Europe and Asia from the eleventh century and throughout the period of the Ottoman Empire.

Conclusion:

This is why it is extra correct to converse regarding 'diaspora identities' rather than 'immigration history'; not all of those who live in a diaspora, or share an affecting relationship to the 'old country', have experienced migration. The space of the 'beyond' is often described in terms which emphasize this transitory in-between

sense: such as ‘liminal’, ‘interstitial’ or ‘hybrid’. So, it is argued that imaginative border-crossings are as much a consequence of migration as the physical crossing of borders.

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