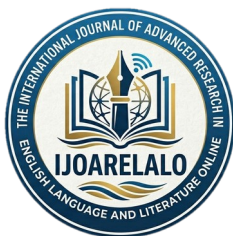


Exploring Cultural Studies through Diasporic English Literature and the Language of Chitra Banerjee Divakaruni



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Abstract: English literature has a unique style and has enriched literature by giving rise to many categories. One such category is diasporic writing, in which writers who were born in India but settled in foreign countries write about Indian culture and traditions. Writers such as Chitra Banerjee Divakaruni, Jhumpa Lahiri, and Kiran Desai are prominent figures in this field. Chitra Banerjee Divakaruni is one of the most celebrated diaspora writers of the twentieth century. Her works portray diasporic women protagonists living in different cultures and experiencing alienation, isolation, exile, mental strain, confusion, and disorder at the level of diasporic consciousness. Her writing also emphasizes Indian culture and society, along with the profound feeling of isolation and fragmented human identity experienced under two cultures—one native and rooted in the past, and the other adopted and belonging to the present—without compromising one's sense of self. This paper emphasizes the language used by diasporic writers and the culture they follow. For instance, the spelling, pronunciation, vocabulary, and sentence structure of American and British English differ from one another. It also highlights the cultural distinctions among different countries.

Keywords: Culture, Language, Distinctions, Diaspora.

1. Introduction

In the modern world cultural studies take place a main role in people's life. In India, everybody has a right to live and to settle anywhere from Kashmir to Kanyakumari. Whereas in abroad it was different, if they go and live in foreign countries they have to fulfill their immigration process. That was also easy one, of course somewhat difficult. Finally, they completed all the particulars and went abroad for living. On that time their native culture and tradition diminished from the effect of foreign cultural and tradition. They not only lose the language but also cultural and traditional values. They are in a dilemma when people moving around them in the foreign countries.

Coming to our motherland they know each and everything like what to do and how to behave but whereas in abroad it was disturbed. For example, in our India the way of dress sense and our food items are quite different from all over the world's people, on that time we are unable to mingle with adopted country's

life styles and their culture and traditional aspects. Automatically clashes will occur between the two cultures in orally and they lose their realistic world. Chitra Banerjee clearly had shown the same thing in her novels (*The Mistress of Spices* and *Arranged Marriages*) with the spices and characters. So my work will expose the clashes between the immigrant peoples and their countries adoption particularly in the Chitra Banerjee Divakaruni's the mistress of spices and Arranged Marriages. This dissertation aims to study all the elements of Chitra Divakaruni's writings and other Indian diasporic writer's form India.

2. Diasporic views on Chitra Banerjee novel The Mistress of Spices

Immigrant people mean the people who are living in other countries but they have own identity and culture. In India, especially in Andhra Pradesh number of people settled in America, Brittan, Australia, Malaysia, Singapore, and Kuwait other Western and Arabic countries. Maximum number of people lived in America, why because they felt that passion towards that. In our personal observation a small village in Andhra Pradesh that contains the half of the people lived in America. They are doing different jobs and they habituated that culture and they unable to come to their hometown or village. Even though they don't have clear immigration, they lived and earn money not for their heart concerned but for their people lived in India. That indicates they do not forget their people. They forgot only their values and compassion. Chitra Banerjee shows the same thing with the character of Haroun, who was a taxi driver showing and proving his identity, ability to his village people and his family. He wants to make it big, unfortunately his dreams collapsed by the robbers in America. They know that that was not an easy one. Tilo (protagonist of the mistress of spices) tried to save him because these two people coming from the same culture and tradition and they understand the immigrant clashes in orally.

In the formation of any land will organize some of the cultural aspects. Their primary principle is language. It established the other things like habits, works, religion, beliefs and so many things, which are habituated by them. Before the language was invented, they are using signals, symbols. In the second stage of old age, it will change and invented the letters and words. It makes them language beautifully. Whenever these are came too real, they have valued all these things from different respective. Automatically it follows the people's life.

3. Indian cultural views

Our Indian culture has a unique identity. Everybody respects and accept our social and cultural qualities. They can see the formation of our India. Aryans are the first civilized people in India. Later in the name of Bharata (brother of lord Rama), it was called as the Bharat. Whenever the Britishers are occupied this place they called as India, in the name Indus. Coming to tradition and culture was very sophisticated and different from the world. It has a unity and diversity. Indian cultural history spans more than 4,500 years. During the Vedic period (c.1700–500 B.C.E.), the foundations of Hindu philosophy, mythology, literature were laid, many beliefs and practices which still exist today, such as Dharma, Karma, Yoga and Moksha were established. India is notable for its religious diversity with Hinduism, Sikhism, Islam, Christianity and Jainism among the nation's major religions. The predominant religion, Hinduism, has been shaped by various historical schools of thought, including those of the Upanishads, the Yoga Sutras, the Bhakti movement, and by Buddhist philosophy. This is our greatness towards the world. The people from all over the world they were very much attracted towards our culture and tradition.

The adopted countries have a unique native culture. Especially American culture is western culture. It was formed around 10,000 years ago (according to Wikipedia) with the migration of paleo-Indians from Asia. It has influenced all the cultural of African, Latin America, Polynesian cultures. Ethnically it was a diverse

country with so many migrated people from around the world. Mostly, it was influenced by European culture. But they have regional variations between the New England and mid-Atlantic states. According to Fisher's (17th century philosopher in America) it has four regional cultures. Those are mass migration, New England's earliest settlement, East Anglia, south English cavalries' Their culture is highly professional like visual arts, architecture, theatre, dance, music, cinema, broad casting, science and technology, education, religion (Christianity).

Chitra Banerjee shows the differences between the people of America and India. She shows that more elegant clashes occurred between these countries. For example herself she concerns born in mythological land and lived in technological land. The entire living condition changed, because of the native atmosphere. In her novel, the characters like Raven (the lonely American) was passionate towards the beauty of Tilo (protagonist of the mistress of spices). He changed her mindset to make her towards him. She too developed a kind of feeling about him. Whenever the first mother came to realize her but she was unable to come back. Because of the cultural differences she was doing anything towards him, she was unable to accept and stop herself into the illumination of Raven. Finally, she agreed her desire fulfillment and punished herself into burn her body.

Geetha (the character of *The Mistress of Spices*) born in India, doing job in America, and trying to marry another country men. Here it has multicultural differences were occurred in Geetha's story. That's why her grandfather unable to accept his granddaughter marriage. Geetha struggled a lot and taking the help of Tilo. Tilo was trying to console the parents and grandfather of Geetha. The most they hated Geetha coming to house late nights. And some one was dropped. In India, they can't imagine that was going to happen in olden days. Today it was very common in India also but not all over the country. The another minor characters like Jaggit, bournvillagirls, raven's mother, Ahuja's wife, Lalitha, old mother (first mother) are very crucial to explain to their personal differences from their mother land to working land. Even though they are getting some benefits but they are not happy. The only thing they are unable to accept the likes and dislikes of adopted countries. Chitra Banerjee manages to walk all these things to in her novel. She found the line between tourist egotism and untranslatable authentic. They believe karma's but whereas foreign people may be or may not be. In this aspect, Chitra Banerjee was giving a clear picture of clashes between these two countries.

4. Other writers of diasporic literature

In this issues Kiran Desai (1971) also shows variety types of clashes were occurred in inner the country people and another country people. In her novel, *The Inheritance of Loss* (2006) deals these issues in different way. Especially this novel dealt the movement of Gurkha land. At the same time, the major and minor characters like the judge, the cook, Biju (son of cook), Sai (judge's granddaughter), and Gyan (lover of Sai). The judge was very clear about values, customs and traditions. But his son married another countrywoman and settled in abroad. When his son died, he was looking after his granddaughter without interested. Because of inner thoughts he had bad clashes from the cultural differences. In the same way, the cook felt pain about his son Biju's position in abroad. He thought that even we were staying in India; they are very much affected by the local religious and language movements. On that time, the clashes were occurred easily between the home launders. Similarly going to abroad and settled there, it's not a simple issue. It was getting afraid to cook. Sai, she was beautiful and humble towards any situation. But her love was not running smoothly because of her immigration and loves less shelter given by her grandfather, and she was unable to move freely the lies. Gyan was also same thing because of the cultural differences; he was not moving freely in front of the judge and Sai. Even though he was caring towards Sai, Sai was irritating his real life. From observing all these things is Kiran Desai's the inheritance of loss is a unique thing to trying to clear the clashes of culture and tradition between the countries.

Chitra Banerjee's *Sister of My Heart* (1999) was also a minor theme of these clashes between the home launders in India and America. Basically she was a follower of women writing. In this novel, Anju and Sudha were cruelly affected by these cultural clashes. Anju got married and trying to adjust in her life with her husband in America, Sudha married a local one and trying to settle in India. From their childhood onwards these aspects are trying to play with them. One thing is the same day their fathers were died and they know the real world, but they were unable to move freely. Chitra Banerjee set in the two worlds of San Francisco and India, this extremely moving novel tells a story at once familiar and unusual, seducing readers from the first page with the flourishing prose they have come to expect from Divakaruni. It is a novel destined to become as widely beloved as it is acclaimed. Moreover it's really shows a contradiction from foreign people's habits and their development.

Jhumpa Lahiri's *The Namesake* (2003) critically commended first novel is a lightly produced, extremely touching family play that illuminates her signature theme, the clash of cultures. On the heels of a prearranged marriage, Ashoke and Ashima Ganguli settled in Cambridge, Massachusetts, where Ashoke did his best to get a feel for while his wife pines for home. When their son, Gogol, was born, the task of naming him betrays their hope of regarding to old ways in a New World. And they watched as Gogol stumbles along the first-generation pathway, spotted with differing loyalties and wrenching love affairs. The struggles Gogol, Ganguli goes through to identify with his unusual names. How does Gogol lose first his public name, his *bhalonam*, and then his private pet name, his *daknam*? How does he try to remake his identity, after choosing to rename himself, and what is the result? In her new novel these kinds of questions will arise at the time of reading by readers.

Bharati Mukharjee's (1940) *The Desirable Daughters* (2002) was an example of Indian Diasporic writings. She also shows the clashes between the immigrants and native people with her novel. She highlights the traditional Brahmin family on the edge of its termination. This contemporary story follows the lives of the Bhattacharjee sisters – Padma, Parvati and Tara – as they effort to come to conditions with their culture and identities in rapidly shifting humankind. It shows the relations of wife and husband in India and America. Not only that but also traditional Bengali family's and western American families. They travel back and forth, between America and Indian, travels both psychological and physical. In this novel, multiculturalism was also a theme the reaches life of San Francisco, Tara said that all the neighborhood services, except the laundries and the Japanese restaurant, were owned and staffed by dawn rising, late-night closing Palestinians, whose shifting roster of uncles and cousins seems uniformly gifted in providing their needs and anticipating their dreams.

5. Conclusion

What we have seen in this dissertation is that the English language has always been a diverse entity. It has changed dramatically over the centuries since it first arrived on the shores of Britain from the north of Europe, and these changes mean that the language that was spoken at that time is almost incomprehensible to us now. As the language has spread beyond Britain it has continued to change, and to change in different ways in different contexts. It has diversified to such an extent that some scholars suggest that it is no longer accurate to talk of a single 'English'; that instead there are many different English languages around the world today.

At the same time, however, English exists in the world today as a means of international communication – as a way for people from *different* social groups to communicate with each other – and to fulfil this function it would seem that variation in the language needs to be curtailed to a certain extent. That is to say, if the language becomes *too* diverse it will not remain mutually comprehensible across different social groups. So we have two impulses at work that are seemingly incompatible, or perhaps even in conflict, and the question we are faced with is how to render them as consistent, as both being part of the existence of a single entity we call 'English'. This is one of the central issues in English language studies today – and it's a very modern

issue because it has come about as a direct result of the unprecedented position that English now occupies in the world: as a language with global scope which is implicated in the history and present-day existence of societies all around the world.

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