ISSN:0971-1260
Vol-22-Issue-4-October-December-2019

Representation Of Identities Within The Diaspora Novels

Dr. Prem Bahadur Khadka
Lecturer in English, Gurans multiple campus, Madhuban, Nepal

Abstract
The characters from the novels of Andrea Levy replicate the time of Jamaica as a British colony, Ambrosia Cecelia adventurer, a temperament World Health Organization looks in Fruit of the Lemon. Mineral Jecob, Charles Rose, Hortense Roberts and Mildred Jackson (of all of the novels therefore as of publication Levy) area unit reaching to be the representatives at intervals the narrative of the first-generation migrator women at intervals the urban center, with Hortense and Clara Bowden. Finally, Angela Jacob, the sisters Olive and Vivien Charles Jackson and the faith area unit the representatives of the second generation migrator women in trendy London. With them, the results that accompany being girl in today's London society and defend that although the colonial history of these women could also be a burden to them at intervals the gift, the information of this diasporic past notice is essential to form a neutral house to belong at intervals the society around them, throughout that self- declared British power, despite its colonial past. This gender, ethnicity, and postcolonial past of four generations of women of Jamaican origin represented in novels and racial hierarchies that area unit 0.5 be thought-about, for of those characteristics ensure their position at intervals British society at intervals the second half of the twentieth century.
Keywords – Memory, identity, diaspora, female, immigration

Introduction

I shall propose that these novels depict the plurality of the method throughout that ethnically varied people live, narrate and add from their belief experiences. By so doing, they problematize an everyday browse of British identity; they celebrate the 'third space' which they offer a dynamic illustration of the newest British society. In such a setting, identities area unit conferred as fluid and space(s) as endlessly negotiated. It's going to be argued that Andrea Levy and Zadie Smith have to be compelled to be thought-about as settled at intervals the time from the post-colonial literary production of first-generation migrator writers in the United Kingdom to second-generation integration and inclusion at intervals Brits literary canon. Variety of the topics that the novels raise, an area unit related to those of the primary works by Black postcolonial authors, like feelings of displacement, elements of racial and ethnic discrimination or queries of happiness and exclusion. Withal, even so, I argue that the problematic, Andrea Levy and Zadie Smith address goes on the so much aspect the logic of post-colonialism and at first sight queries categories like insiders and outsiders. The literary production of Levy and Smith disagree from that of postcolonial tradition at intervals the sense that their positions as British-born writers situate them at the core of British society and its literary production. Yet, it's my competition that their novels provide a special, contesting browse of this house of the middle.

Objectives

To determine the ethnic, cultural, racial and historical views of Caribbean writers

ISSN:0971-1260
Vol-22-Issue-4-October-December-2019

To determine the Challenges and Opportunities at intervals the Postcolonial works of literature.
To study new literary canon of British literature, as a result of it's that the core to any or all literature.

Expanding definition

Generally diaspora is minority living in exile attaching to homeland tradition, religious languages create diaspora literature. It deals with alienation homelessness, nostalgia, displacement, rootlessness and quest for identity. Three elements of diaspora are mobility, connectivity and communication in the 21th globalized world. There is extraterritorial institutional setting. The diaspora faces crisis for home, identity and culture. The diasporic novelists find themselves in new place and are hunted by sense if loss of time, home, identity and original culture. However any postmodernists claim that diaspora means “otherness”, which may be based on other than migration

These included criteria that the group maintains a myth or collective memory of their homeland; they regard their ancestral homeland as their true home, to which they will eventually return; being committed to the restoration or maintenance of that homeland; and they relate "personally or vicariously" to the homeland to a point where it shapes their identity. While Safran's definitions were influenced by the idea of the Jewish diaspora, he recognized the expanding use of the term. Rogers Brubaker (2005) also notes that use of the term diaspora has been widening. He suggests that one element of this expansion in use "involves the application of the term diaspora to an ever-broadening set of cases: essentially to any and every nameable population category that is to some extent dispersed in space". Brubaker has used the World Cat database to show that 17 out of the 18 books on diaspora published between 1900 and 1910 were on the Jewish diaspora. The majority of works in the 1960s were also about the Jewish diaspora, but in 2002 only two out of 20 books sampled (out of a total of 253) were about the Jewish case, with a total of eight different diasporas covered.

Brubaker outlines the original use of the term diaspora as follows: Most early discussions of diaspora were firmly rooted in a conceptual 'homeland'; they were concerned with a paradigmatic case, or a small number of core cases. The paradigmatic case was, of course, the Jewish diaspora; some dictionary definitions of diaspora, until recently, did not simply illustrate but defined the word with reference to that case. Brubaker argues that the initial expansion of the use of the phrase extended it to other, similar cases, such as the Armenian and Greek diasporas. More recently, it has been applied to emigrant groups that continue their involvement in their homeland from overseas, such as the category of long-distance nationalists identified by Benedict Anderson. Brubaker notes that (as examples): Albanians, Basques, Hindu Indians, Irish, Japanese, Kashmiri, Koreans, Kurds, Palestinians, and Tamils have been conceptualized as diasporas in this sense.

Furthermore, "labour migrants who maintain (to some degree) emotional and social ties with a homeland" have also been described as diasporas. In further cases of the use of the term, "the reference to the conceptual homeland – to the 'classical' diasporas – has become more attenuated still, to the point of being lost altogether". Here, Brubaker cites "transethnic and transborder linguistic categories...such as Francophone, Anglophone and Lusophone

ISSN:0971-1260
Vol-22-Issue-4-October-December-2019

'communities'", along with Hindu, Sikh, Buddhist, Confucian, Huguenot, Muslim and Catholic 'diasporas'. Brubaker notes that, as of 2005, there were also academic books or articles on the Dixie, white, liberal, gay, queer and digital diasporas.

Origins and development of the term

The term is derived from the Greek verb διασπείρω (diaspeirō), "I scatter", "I spread about" which in turn is composed of διά (dia), "between, though, across" and the verb σπείρω (speirō), "I sow, I scatter". In Ancient Greece the term διασπορά (diaspora) hence meant "scattering" and was inter alia used to refer to citizens of a dominant city-state who emigrated to a conquered land with the purpose of colonization, to assimilate the territory into the empire. An example of a diaspora from classical antiquity is the century-long exile of the Messenians under Spartan rule and the Ageanites as described by Thucydides in his "history of the Peloponnesian wars."

Its use began to develop from this original sense when the Hebrew Bible was translated into Greek; the first mention of a diaspora created as a result of exile is found in the Septuagint, first in. Deuteronomy 28:25, in the phrase ἔσῃ ἐν διασπορᾷ ἐν πάσαις ταῖς βασιλείαις τῆς γῆς, esē en diaspora en pasais tais basileiais tēs gēs, translated to mean "thou shalt be a dispersion in all kingdoms of the earth" and secondly in Psalms 146(147).2, in the phrase οἰκοδομῶν Ἰερουσαλὴμ ὁ Κύριος καὶ τὰς διασπορὰς τοῦ Ἰσραὴλ ἐπισυνάξει, oikodomōn Ierousalēm ho Kyrios kai tas diasporas tou Israēl episynaxē, translated to mean "The Lord doth build up Jerusalem: he gathereth together the outcasts of Israel".

So after the Bible's translation into Greek, the word diaspora would then have been used to refer to the Northern Kingdom exiled between 740–722 BC from Israel by the Assyrians, as well as Jews, Benjaminites, and Levites exiled from the Southern Kingdom in 587 BC by the Babylonians, and from Roman Judea in 70 AD by the Roman Empire. It subsequently came to be used to refer to the historical movements and settlement patterns of the dispersed indigenous population of Israel. In English when capitalized and without modifiers (that is simply, the Diaspora), the term refers specifically to the Jewish diaspora; when capitalized the word diaspora may be used to refer to refugee or immigrant populations of other origins or ethnicities living "away from an established or ancestral homeland". The wider application of diaspora evolved from the Assyrian two-way mass deportation policy of conquered populations to deny future territorial claims on their part.

According to the Oxford English Dictionary Online, the first known recorded usage of the word diaspora in the English language was in 1876 referring "extensive diaspora work (as it is termed) of evangelizing among the National Protestant Churches on the continent". The term became more widely assimilated into English by the mid-1950s, with long-term expatriates in significant numbers from other particular countries or regions also being referred to as a diaspora.[citation needed] An academic field, diaspora studies, has become established relating to this sense of the word. In all cases, the term diaspora carries a sense of displacement the population so described finds itself for whatever reason separated from its national territory, and usually its people have a hope, or at least a desire, to return to their homeland at some point, if the "homeland" still exists in any meaningful sense. Some writers [who?] have noted that diaspora may result in a loss of nostalgia for a single home as people "re-root" in a series of meaningful displacements. In this sense, individuals may have

ISSN:0971-1260
Vol-22-Issue-4-October-December-2019

multiple homes throughout their diaspora, with different reasons for maintaining some form of attachment to each. Diasporic cultural development often assumes a different course from that of the population in the original place of settlement. Over time, remotely separated communities tend to vary in culture, traditions, language and other factors. The last vestiges of cultural affiliation in a diaspora are often found in community resistance to language change and in maintenance of traditional religious practice.

African Diasporas

One of the largest diaspora of modern times is that of Sub-Saharan Africans, which dates back several centuries. During the Atlantic slave trade, 9.4 to 12 million people from West Africa survived transportation to arrive in the Americas as slaves. This population and their descendants were major influences on the culture of British, French, Portuguese, and Spanish New World colonies. Prior to the trans-Atlantic slave trade, millions of Africans had moved and settled as merchants, seamen and slaves in different parts of Europe and Asia. From the 8th through the 19th centuries, an Arab-controlled slave trade dispersed millions of Africans to Asia and the islands of the Indian Ocean. Currently, migrant [vague] Africans can only enter thirteen African countries without advanced visas. In pursuing a unified future, the African Union (AU) will[when?] allow people to move freely between the 54 countries of the AU under a visa free passport and encourage migrants to return to Africa.

European Diasporas

European history contains numerous diaspora-like events. In ancient times, the trading and colonising activities of the Greek tribes from the Balkans and Asia Minor spread people of Greek culture, religion and language around the Mediterranean and Black Sea basins, establishing Greek city-states in Magna Graecia (Sicily, southern Italy), northern Libya, eastern Spain, the south of France, and the Black Sea coasts. Greeks founded more than 400 colonies. Tyre and Carthage also colonised the Mediterranean. Alexander the Great's conquest of the Achaemenid Empire marked the beginning of the Hellenistic period, characterized by a new wave of Greek colonization in Asia and Africa, with Greek ruling-classes established in Egypt, southwest Asia and northwest India. Subsequent waves of colonization and migration during the Middle Ages added to the older settlements, or created new ones, thus replenishing the Greek diaspora and making it one of the most long-standing and widespread in the world. The Migration-Period relocations, which included several phases, are just one set of many in history. The first phase Migration-Period displacement (between CE 300 and 500) included relocation of the Goths (Ostrogoths and Visigoths), Vandals, Franks, various other Germanic peoples (Burgundians, Lombards, Angles, Saxons, Jutes, Suebi, Alemanni, Varangians and Normans), Alans and numerous Slavic tribes. The second phase, between CE 500 and 900, saw Slavic, Turkic, and other tribes on the move, resettling in Eastern Europe and gradually leaving it predominantly Slavic, and affecting Anatolia and the Caucasus as the first Turkic tribes (Avars, Huns, Khazars, Pechenegs), as well as Bulgars, and possibly Magyars arrived.

The last phase of the migrations saw the coming of the Hungarian Magyars. The Viking expansion out of Scandinavia into southern and eastern Europe, Iceland and Greenland. The recent application of the word "diaspora" to the Viking lexicon highlights

ISSN:0971-1260
Vol-22-Issue-4-October-December-2019

their cultural profile distinct from their predatory reputation in the regions they settled, especially in the North Atlantic. The more positive connotations associated with the social science term helping to view the movement of the Scandinavian peoples in the Viking Age in a new way.

Interdisciplinary connection

Basically, identity could also be a very crucial 0.5 and base of the information. Actually, it's socio-anthropological term and popularly utilized in literature too. it's going to be studied in many branches of the information. The study of these Black British female writers covers the socio-political, geographical, cultural, historical and economic aspects of human life. Quest or search is that the only objective in every analysis to achieve the actual objective; scientists should have an effect on the numerous aspects of the study. Throughout this fashion, the present study touches the special aspects and it plays a vital role to make the precise civilized and civilized image of the individual. It's believed that the thematic study of these novels has a mental object association. As a result of novel as a literary narrative, is to boot a social institution. It holds a "mirror to the society that finds its image reflected in it. it is a composite product of various socio-cultural, political and economic forces. a close analysis of its linguistics structure may reveal varied forces at work and reaching to type the writers' vision of his society specially and therefore the nation usually. The study of the novels of Andrea Levy and Zadie Smith may reveal multiple layers of the means that of the image of Diaspora in the United Kingdom.

Development at intervals of the topic

Smith has written four novels up to the present date and still, she is busy with writing varied essays, short stories, and novels Smith's work has been influenced by writer, E.M. Forster, Dickens, writer, writer, Martin Aims, Raymond Carver, writer, and David Fosters Wallace. Her reasonably writing belongs to 'hysterical realism' literary movement smith's debut novel, 'White Teeth' was discovered in 2000 and so the second novel 'The autograph Man' was discovered in 2002 and therefore the third novel in 2005; of those novels have won several awards. Zadie Smith is among the foremost much regarded trendy British author at intervals the initial decade of the 21st Century. As a result of it's been mentioned at intervals the review of literature, she was awarded scores of awards.

As she could also be a living author and extremely circumstantially describing the belief of society, that has these days become a very crucial issue of research? As she could also be a living and realistic author, her literary career would not come to Associate in the Nursing end. However, it's reaching to not be Associate in Nursing exaggeration to say that, now, the time has come to form the study of her novels from completely different analysis views. As Zadie Smith could also be a heavy author, her novels could also be studied systematically, from the aim of reading of Associate in nursing art. Her contribution to the event of English novels should be accounted for. Her position at intervals the great tradition of the English novel is to be mounted. excluding from these needs, the assessment of her novels is needed from the aim of reading the students and readers to boot. Andrea Levy, another female author of Jamaican folks whose precursor sailed to an ECU country on the 'Empire Windrush' in 1948. She is one in each of the young and dynamic West Indian

ISSN:0971-1260
Vol-22-Issue-4-October-December-2019

women writers rediscovering their family histories at intervals the belief in the European country.

She has written five novels. In her first three novels she explored - from completely different views - Her description encapsulates the West Indians' diaspora at intervals the globe -the problems featured by black British-born children of Jamaican emigrants. In her first novel, the semi-autobiographical 'Every light-weight at intervals the House Burnin' (1994), the story is of a Jamaican family living in London at intervals the Sixties. 'Never far away from obscurity (1996), her second, is prepared throughout the Seventies and tells the story of two very completely different sisters living on a London council estate. In 'Fruit of the Lemon' (1999), Faith Jackson, a woman, visits Jamaica once suffering a collapse Associate in discovers a previously unknown personal history.

Quest for identity

The transaction intentions of the nation's area unit increasing the new horizons around the world and migration are vital for the welfare of the event of the newest World. It is a world issue and so the gift study circumstantially observes of those socio-cultural aspects that area unit unfolds in every nation i.e. at international level. This paper discusses belief identity and so the difficulties of immigration victimization two novelists that share a serious vary of features: every area unit relatively recent women authors. Their main similarity is at intervals the theme: the immigrants' understanding of their national identity, the clash between British culture and so the traditions that they had been brought up with. Every author deals extensively with the second generation's experience in negotiating identity, which cans kind the primary focus of the project. Children of immigrants could also be considerably prone to problems with reference to understanding their identity. These children's lives, though spent utterly in the United Kingdom, have involved living to a lower place two completely different influences. the first is their home, where their folks {try to attempt to try Associate in Nursing} bring them up in a passing ancient way; the second is that the influence at school, where they mix with children of British or origins and so the education itself is in any case markedly completely different from the education that their folks received.

Their position is, therefore, a hard one; British society expects them to assimilate, but at the identical time the immigrants sometimes meet hostilely and racism. Their folks expect them to stay up to their traditions and at identical time to not have conflicts with British society. In such an elaborate state of affairs, to a lower place two contrary influences, adolescents can merely develop a status. The principal characters of Zadie Smith's and Andrea Levy's books notice themselves in such circumstances. Altogether their novels, the foremost characters area unit within the transition from the time of life to young adulthood either directly and chronologically or in patches of reminiscences. These main characters bear the usually painful experience of the second generation of immigrants, creating an effort to understand where they extremely belong.

Conclusion

The consequences of this area unit at the core of the problematic of the inclusion and exclusion of ethnic minorities in British identity, society and literary representations since the

ISSN:0971-1260
Vol-22-Issue-4-October-December-2019

aftermath of the Second war to the present. Therefore on account for the issues of happiness and exclusion in British literature therefore it is necessary connected in mind the evolution of the literary production of grouping groups in United Kingdom from "commonwealth literature" to "postcolonial literature" and "Black British literature" to its acceptance as a locality of "British literature" at intervals the most important sense of the term for this development is very thick related to the social and political standing given to minority groups in British society.

Many theoretical texts regarding immigrants to nice United Kingdom and school of thought area unit worked with therefore on line a theoretical background. It tries to draw general conclusions regarding the time period of immigrants in the United Kingdom. However, it's uphill to say that these conclusions apply to any or all immigrants and area unit universally valid. The areas relating to the topic were used as a base for the propositions and conclusions throughout this work, however, given the dimension of a subject matter like Associate in Nursing ism; it might be naïve to suppose the globe has been researched completely. and particularly, as a result of this project could also be art, it aims to extract the most quantity of knowledge as potential from the primary sources. It follows, therefore, that the image created in these books could also be a literary one, with no aspirations to be Associate in Nursing all-embracing cultural study. the most target of the project is narrow; it's speculated to be Associate in Nursing in-depth analysis of one aspect so it always omits wider historical or literary context.

References

1. διασπορά. Liddell, Henry George; Scott, Robert; A Greek–English Lexicon at the Perseus Project
2. pp. 1–2, Tetlow
3. p. 81, Kantor
4. Assyrian captivity of Israel
5. pp. 53, 105–06, Kantor
6. p. 1, Barclay
7. pp. 96–97, Galil & Weinfeld
8. "diaspora, n." Oxford English Dictionary Online. November 2010. Retrieved 22 February 2011.
9. Bauman, Zigmunt *Identity: Conversations with Benedetto Vecchi*. London: Polity P. 2004
10. Bhabha, Homi, 'The Third Space: Interview with Homi Bhabha'. Jonathan Rutherford, ed. 11. *Identity: Community, Culture, Difference*. London: Lawrence and Wishart. 1990
12. Hall, Stuart 1990: 'Cultural Identity and Diaspora'. Jonathan Rutherford, ed. *Identity Community, Culture, Difference*. London: Lawrence and Wishart. 223-37.
13. Levy, Andrea: *Small Island*. London: Review, 2004.
14. Lima, María Helena '"Pivoting the Centre": The Fiction of Andrea Levy' 2005.
15. Bhabha, Homi, Susheila Nasta and Rasheed Araeen:'Radio 3 "Night Wave" Discussion: Homi
16. Bhabha, Susheila Nasta and Rasheed Araeen'1999.

ISSN:0971-1260
Vol-22-Issue-4-October-December-2019

17. English, ed. *A Concise Companion to Contemporary British Fiction*. Oxford:Blackwell, 2006.
18. Safran, William. 1991. "Diasporas in Modern Societies: Myths of Homeland and Return." In Diaspora, 1, no. 1: pp. 83–99.
19. Brubaker 2005, p. 5.
20. Weinar 2010, p. 75.
21. Cohen 2008, p. 6.
22. Cohen 2008, p. 4.
23. Brubaker 2005, p. 3.
24. Brubaker 2005, p. 14.
25. Brubaker 2005, p. 2.
26. Brubaker 2005, pp. 2–3.
27. "Early development of Greek society". Highered.mcgraw-hill.com. Archived from the original on 6 March 2012. Retrieved 5 January 2014.
28. "Hellenistic Civilization". Archived from the original on 5 July 2008.