

***Conceptualizing Diasporic: ‘Longing’, ‘Belonging’ and ‘Space’ in
Jaishree Misra’s Ancient Promises***

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Abstract

In this paper tries to look at how to Jaishree Misra’s has been witnessing different forms of migration in the different phases of its history. The most of the researcher is increasingly showing interest in the diaspora studies. In this paper dealing with a diaspora that is spread across the globe and try to ascertain people’s opinion on longing for their homeland, though they belong to their adopted countries and to their native land. The dilemma among these diaspora communities is displayed in their hesitation to invest more in the adopted and send the remittances to their native land to which they belong to. In her novel, Ancient Promises, one finds that the protagonist Janu was eager to migrate to England for a university course. Another important reason of migration of people is going for higher studies.

Key words: Misra’s, Janu, Migration, Ancient Promises, Possiveness, Diasporic.

Introduction

Human civilization has been witnessing completely different kinds of migration within the different phases of its history. The people migrate from one place to a different place within a rustic also as move out of the country for numerous reasons like, economic opportunities, escaping the political turbulence, natural calamities etc. Migration in most cases can't be stopped. Among all the explanations, seeking for higher opportunities within the new land has been the prime reason for the migration of individuals. The recent estimates of assorted reports state that at the global level, each internal migrations at intervals a rustic and international migration, particularly from the developing and under-developed countries to the developed countries have up within the recent decades. It's conjointly foreseen that within the returning decades the inner and international migration can rise.

Migration doesn't come back alone. The most of the people to migrate individual’s square measure displaced from their homes, homeland, close to and expensive ones. They lose the protection of their home and that they struggle to retain the carried cultural traits of their country. Particularly just in case of international migration wherever individuals cross the border of a nation-state, land in an alien

country and from the diaspora community, the loss of the country, close to and expensive ones and also the struggles to barter with the new land become a lot of severe. Longing, belonging, the negotiation of house, nostalgia, and being alone interpenetrated the lifetime of these dispersed individuals. These notions of the diasporic individuals are depicted superbly by the diasporic author, sociologists, anthropologists, historians and alternative social scientists.

Jaishree Misra is one such Indian diasporic literary author who has terribly subtly conferred these diasporic sensibilities in her literary writings.

This year we've got set to award scholarships to a few individuals. i will be able to browse out their names and would request the 3 of them to remain back, so we will collect some a lot of of their details.....Anusuya Dutta.... BhaskarLamba..and Janaki Maraar. (Misra 2000:197).

It is natural that Janu feels elated regarding aiming for England and be a part of the large diaspora network. At identical time, she longs to be together with her family in Kerala,

Could I live a cheerful life in far-away England, knowing that my mother and granny had barred themselves up in their house of sorrow for evermore? (Misra 2000:203).

Those people who are in India after seeing other people from India working in various foreign countries desire to go abroad in search of a good job. They leave their country to that they belonged and long to travel to a distant country. Radhakrishnan (1996) speaks of diasporic location and house,

The diasporic location is that the house of the hyphen that tries to coordinate, within evolving relationship, the Identity politics of one's place of origin thereupon of one's gift home (Radhakrishnan 1996:14).

Longing is an intense desire, anticipating a way to pay days, months and years once that one will visit his country. Its Associate in the emotional facet of a person that comes out with homesick feelings. There is a longing for dear ones when one is in a foreign country. There's the will to be with relations, friends and society. The members within the diaspora once, going their country for numerous reasons bring out, homesick feelings that build them to long for his or her country. Jaishree Misra, the London primarily based Indian author writes in English regarding Indian society, traditions, and cultures. She lives in London and says,

I like the blend of cultures, the blend of Languages, I favor London attributable to you don't desire a foreigner". This multi-cultural background drives her to not belong any place vagabond. She herself says, "ruthlessness isn't to be pitied, however a bonus, for an author (Misra 2004).

It may be at home; however, it's going to not exist as a physical domain. The perplexity for diaspora here is that the exhibition of loyalty. A person belongs to his country at identical time he belongs to his adopted country. Expatriates lovingly bear in mind the place of that once they belonged to. The expatriates who square measure within the diaspora would like some place that they will establish that they belong to. Within the novel, Afterwards Maya was in an exceedingly perplexity, she

was confused in her married life to expertise the character of her husband who had possessive behavior and suspected her chastity.

At this right time, Jaishree Misra scripts the arrival of Rahul Tiwari from England and makes him his neighbor in Kerala. An expensive Non-Resident Indian (NRI), who is out from the diaspora community, had come back to explore the instrument and Kerala, happens to satisfy Maya and enthusiastic about her charming nature, was quietly aware of her. She uses this chance to inform him her miserable condition. The latter event shows America that Maya and Rahul run far from Kerala in conjunction with Anjali to the capital of India and a couple of months later in England. She is the desire to travel out of her house, though she belongs to Kerals, her oldsters and husband. Once she goes to England, she tries to create her own house among the opposite Indian diaspora. Throughout her keep in England for regarding 2 and half years, she was desired to travel to her parents' place wherever once she belonged. Once her death, Rahul becomes the voice of Maya for Anjali. He desires to check the house created by Maya would bear in mind forever through Anjali.

Space is that the time length that expatriates stayed in foreign countries. It conjointly means that the time gap, position and also the years one spent outside of the native country. The house is physical, psychological, social and cultural. The migratory population leave their country with a great deal of expectation. After they visit a distant land, they need to struggle to create her own house.

Here, it means that creating their own property by the exertions and thriving within the business activities that the diaspora individuals have chosen within the adopted land. Once they produce their house, they need to secure that house with creative boundaries that may facilitate them to will to the approaching generation. The members in diaspora communities wish to come back to their country, however the house that they need to create within the adopted land doesn't enable them to totally repatriate themselves forever.

This can be the perplexity each diaspora person experiences throughout his keep within the Indian diaspora. Identifying 'Space' is critical for the members in numerous diaspora communities. The myths of immigrants' want to "return home" a dream that he or she essentially clings to, typically as the simplest way of header in an alien world. Indian expatriate writers who reside in numerous foreign countries square measure in tune with the happenings in their country.

This makes them to jot down regarding Bharat and also the diaspora community within the adopted lands. They pen imagined homelands that the population of diaspora continually shows in their behavior whereas in foreign lands. These members have their own house in their adopted lands. That house ought to be fortified and preserved for returning generations. Diaspora continually incorporates a soft heart towards its country also as towards the adopted land. The expatriate writers exploit these emotional feelings of diaspora communities and show them the miserable emotion standing of minds in their novels.

Longing, happiness and houses are sort of central to the study of diaspora. During this chapter a trial as been created to create mentally these 3 important ideas. The chapter has been divided into numerous sections and subsections.

It is a natural tendency of mortals to shift from one place to a different for several reasons. Moving or shifting of animals is maybe restricted to in search of food and water. In case of humans the reason is multifaceted due to unstated desires that they have. Mortals want for food, artifact and shelter within the initial stages of their settlement at one place. They struggle to create a house during which they create homes for themselves that has love and feeling for alternative members. Some members may travel alternative countries in search of higher jobs and better education. These individuals are missing the love and care fairly often that they accustomed get into their own homes. Whereas giving his commentaries on 'home' Roberta Rubenstein speaks,

"Not simply a body or a geographical location, however, continually Associate in Tending emotional space..." (Rubenstein 2001:1).

Many in diaspora haven't though the emotional house thanks to war or the policies of the adopted countries don't welcome sure nationalities to share the house. Some countries square measure hostile towards migrant population thanks to its origin, race and faith.

Trendy democratic countries, though, don't overtly crucify the diaspora population, however indirectly they deprive sure advantages to diaspora communities thanks to numerous reasons (Rubenstein 2001: 24-25).

Reading the literature of the country within the adopted countries builds individuals in the diaspora a lot of at risk of nostalgia and this might result in depression. Many diasporas discard silent tears whereas within the adopted country puzzling over their close and expensive ones within the country

'Home' will ne'er be visited as a result of it exists as a fantasy, because the imagination's place marker for a vision of private (and cultural) re/union, encompassing each that truly might be tough within the nonexistent past which that ne'er may be (Rubenstein 2001 164-165).

This explains that the diaspora members have their 'homes' that is temporary shelter in their adopted land and also the real 'home' is that the country that they'd left for numerous reasons. The diaspora members longing for his or her 'home' and country. Rubenstein identifies that individuals within the diaspora feel the absence of their country and also the feeling is a lot of of psychological than physical,

"With collective or communal associations, it generates a 'cultural mourning' that yearning tries to repair...." (Rubenstein 2001:5).

The natural tendency of mortals is to crave for his or her treasured ones after they are away from their native lands. Thus, among the diaspora communities, there's an association between the

divided individuals and their fatherland. Avtar Brah acknowledges the bond that exists among diaspora communities and also the adopted countries. He values the bond that the diaspora communities have designed over the years once he refers to the diaspora and also the country,

“The idea of diaspora embodies a subtext of ‘home’” (Brah 1996:190).

Brah emphasizes that the,

“Home and happiness is also integral to the diasporic condition, but how, when, and in what kind queries square measure apparent, or however they're self-addressed, is restricted to the history of a selected diaspora” (Brah 1996:193).

The psychological feeling of longing and belonging that human beings displayed in their early life has been made easier with the invention of electronic gadgets that bring people closer to their homeland, no matter how far they are placed. The homesick feeling as Malcolm Chase and Saint Christopher Shaw discovered among the diaspora population,

Nostalgia concerned a special manner of being concerned with the past: one had to be connected to the article of scrutiny, maybe through kinship or through a broader feeling of identity. These were in how my individuals and my gift, thus was certain up in their past (Malcolm & Saint Christopher 1989:2).

Thus, feelings of desire and happiness also as desire to come back to their homeland are always dear to numerous diaspora communities. Once the homesick feeling surpasses that build the migrant population to think about their fatherland and wait with patience for that day once one will come back to his country. This helps the diaspora communities create numerous associations and keep their cultural activities alive for several years. The sensation of desire and happiness is additional ironed once the native population accepts the diaspora communities as their own individuals.

The diaspora communities ask ‘home’ that's not found in physical kind, it's a mental feeling, that they need to create within their imagination whereas in the adopted countries. Their ideas of happiness and looking for the adopted land and country build them for the nowadays contented that facilitate them to contribute to the expansion of adopted land. Individuals commonly relate themselves to an area wherever they need been staying for a protracted time. The diaspora communities keep operating in numerous countries. Where they move and settle, they need a special attachment to its place and this emotional attachment makes them to be loyal to the native individuals. Though they belong to adopted land they continually long to check their fatherland that had given all of them they wished throughout their formative stages.

The word “space” has completely different connotations in numerous contexts. In its signification “space” refers to

“The interval between double, place at intervals, the unlimited expanse during which everything is found, etc.” (Collins wordbook 2002).

The higher than lexical definitions ought to cue the individuals in diaspora that they too have passed these 'two times', the time of their departure from their fatherland and time of their arrival at adopted land. This will conjointly mean, once a few years once the diaspora had created enough 'space' for itself and for its community decides to go to its country.

In diaspora house means that, it's the situation wherever the diaspora community is placed up. It's going to conjointly mean the precise social position of the diaspora communities that they need work to earn the goodwill of the native population and also the government entities within the adopted lands. As an example, there square measure few serving and erstwhile presidents, prime ministers, cupboard ministers and prime ranking civil servants, industrialists, etc. within the diaspora in numerous countries. They were nobody in their country, however, once migrating they need achieved one thing, that is value mentioning. House within the diaspora may additionally mean the quality of a selected community, family, or people. Within the initial place, a person leaves his home country and migrates to a distant country. He might keep there for a couple of years and from there he might once more migrate to a different country. We have got several examples within the diaspora, people that have left their country, migrated to England and from there they visited the USA, Canada, Australia, New Sjaelland, and so on.

The novels of Jaishree Misra, *Ancient Promises* and *Afterwards* revolve around 2 completely different women. The feminist views that square measure shown in making house for themselves and their family within the land of their nativity and within the adopted land couldn't escape the scrutiny of critics. Elizabeth Kalbfleisch speaks of the twin social process Associate in Tending underlines the importance of however the native population in an adopted land treats the gender bias, particularly women who square measure equally accountable to make house in conjunction with their male counterparts.

A stable association of diaspora communities within the adopted land can facilitate to rebuff any move to dislodge members of a diaspora settlement in an exceedingly specific region.

She opines, While home and country, correlate in inviting ways in which, I want to avoid - and dislodge-excessively simplified binaries between the 2 ideas, like public and personal house, masculine and female, and Native and (white) non-native identities(Kalbfleisch 2009).

Diaspora is blessed proficient ladies and ladies. There square measure artists and writers pen the house, femininity and identity among these diaspora women. During this sense, Elizabeth is even whereas she refers to 'public and personal space'.

Diaspora continually with the assistance from women creates house within the home and the house in its operating surroundings. Women have equal share, whereas making the house in adopting lands with contributions from their male counterparts.

Maya wasn't able to explore her femininity within the house that she had created, whereas in Kerala in conjunction with her husband. However may she be able to narrate her feelings to Rahul and run far from her fatherland to England in conjunction with Rahul solely to create a brand new house for

herself, Anjali and Rahul together with her female characters that was appreciated even by her neighbours?

The role of women in creating diaspora communities prosper has not been denied by anyone. Within the starting men went alone to foreign countries and left behind their wives to tend their youngsters. Later women too migrated and body part the responsibility of making the area at the side of their husbands within the adopted countries. Elke Zobl and Ricarda Druke state.

A democratic culture has been delineated as giving low- threshold access, support to every alternative, informal mentorship to expire the data, pregnant exchange Associate in Tendingd an acknowledgement of one's own creation. Hence, the main target lies in democratic processes in community involvement and civic engagement. However, do feminist media produce, interact in and take over areas that square measure characterized by such democratic practices? (Zobl & Ricarda 2012).

The Women got to participate within the native cultural activities to urge to grasp concerning their neighbors, whether native dwellers or like them who had migrated from completely different countries. The Creation of an area as Elke & Ricarda justly ascertained in community involvement and democratic method, women get lots of opportunities to explore and make their own identities.

Most of the members in diaspora communities do participate within the community building task within the regions wherever their place up within the adopted countries. Mingling with the native population and nationalities from alternative countries facilitate Indian diaspora to urge most edges to fortify their area and gain showing emotion since they're off from their motherland. The consumption of the host culture and also the method of assimilation into the native traditions could take your time. It's to be noted that acculturation takes its own time. Gradually, members within the diaspora communities climb the ladder of success. Their prosperity won't enable them to forget their hometown. The probing for the hometown still persists within them through all of them belong to their region in the adopted land.

The fond recollections that these members have brought to the side of them, whereas crossing the boundaries of countries keep them intact, thereby creating an area for them and for his or her future generation, assist them within the task of nation building within the host land furthermore because the home country. The ideas of diaspora and motherland square measure closely connected. Diaspora had to depart its motherland for numerous reasons. Departure motherland in traditional things is voluntary and not forced. Just in case of going for higher studies, checking out jobs in overseas countries, taking a long-run assignment during a foreign company, result in keeping far away from motherland for a precise amount of your time. This will be aforementioned, departure the motherland voluntarily. During this case, expatriates have a certain amount of your time to come back to their hometown or the country of origin. As an example, Indians who had gone to the center East for operating purpose can return to India time to time and their departure motherland is for a hard and fast amount of your time.

On the other, keeping far away from the motherland, which is forced thanks to warfare, political maltreatment, international conflict, eruption of deadly communicable diseases, then one can build the people to be far away from their motherland even supposing they need no direct hand in untoward incidents. Forced migration is intolerable and against the desires majority of individuals who square measure the victims. For them the conception of motherland brings a lot of homesick feelings. View as instance, individual Diaspora. Jews were expelled from the 'Promised Land' by the Babylonians. Boyarin, whereas tracing the individual identity writes,

"The population of Jews exiled from Israel in 607 BCE by the Babylonians, and from Judaea in seventy atomic number 58 by the Roman Empire" (Boyarin & eating apple 1993).

It is the firm religion and belief of the Jews within the non secular book within which they believe that God had secure them to be during a land of Canan wherever milk and honey flows. However, it absolutely was unfortunate that the Jews were forced out of their motherland. For the people in diaspora house is of importance as a short lived keep within the adopted country and also the permanent direct the native country. Several are displaced from their native country and square measure supplanted in another country. Those who square measure fixed in warfare or any international conflict like that in Syrian war or the Asian country's war, the victims keep crossing the boundaries of countries, departure their motherland for one day, months and years. The refugees don't have one single home or a permanent base during a country. Zhang is of the opinion that,

The home is predicated on a singular location are not any longer adequately describe the new dimensions and transformations of home, that has been reversed in diaspora not as "a felicitous space" of living, however rather as a method of changing into (Znang 2004).

This shows that the motherland isn't one entity, however, has several entities that build the diaspora come. The Sikh community from Punjab and Haryana migrated to North American country, USA, and alternative Western countries within the Nineteen Eighties. Though they were in numerous countries, their heart and soul were in their motherland, that they believed that the Sikh community would get a separate motherland referred to as Khalistan.

Brian Keith, whereas analyzing the motherland problems with Sikh community within the diaspora notes,

The Sikh people wish the separate Khalistan and that they are fighting for it attributable to the non secular quality the land bears to those people within the generations to return. A homeland, it's holy for those who have nice reverence with the land of their belief (Brian 2004).

The above statement shows that the motherland has no boundaries and it's a homesick feeling for the diaspora community. Diaspora communities might not reach their motherland physically, however psychologically cooperation with the motherland is often potential. Diaspora communities might not visit their motherland fairly often. The recent technology, social media and also the mass media facilitate these communities to urge up-to-date with their pricey ones who square measure within the motherland.

The read of the virtual motherland creates potential by the electronic equipment day technology. The people who had gone to foreign countries on numerous errands forever long to return to their motherland. The those who work for the planet body like UNO and its subsidiary agencies across the planet forever keep the fond memory of their motherland. Not solely dispora community probing for its motherland whereas happiness to the adopted land wherever it's its own area, however conjointly sheds silent tears for its close to and pricey ones. Fiction too has caught the eye of diaspora writers over the years.

In her debut novel, *Ancient Promises* Jaishree Misra brings out a feminine character within the sort of Janu, who was born to Keralite oldsters, settled in the metropolis. Janu accustomed visit Kerala each year throughout the summer holidays. Once she was in the metropolis, she accustomed long and appearance forward to go to Kerala. However, she belonged to the metropolis. Whereas in Kerala, once a couple of weeks, she accustomed long to travel back to the metropolis. Whereas departure Kerala to metropolis, she forever had fond recollections of her green and alternative youngsters with whom she competes throughout her keep in Kerala, the luxurious inexperienced surroundings and also the stilling water course water.

Jaishree Misra presents and interprets concrete facts of life and not abstract philosophical principles. However, her own purpose of reading concerning life certainly guides her, consciously unconscious, within the arrangement of her plot and also the treatment of her characters. Though the writer doesn't use her narrative because the vehicle of any special theories or ideas, sure theories or ideas can all the same be found embodied in it, and even an awfully story can yield underneath analysis at a lot of or less distinct underlying conception of the ethical values of the characters and incidents of that it's composed. Within the diaspora, communities observe the culture and tradition that they were active, whereas they were in their motherland.

The writer presents his points of read or his philosophy of life or his ethical system in his novels in 2 ways that the dramatic or indirect, and also the director. Within the dramatic or indirect manner the writer, just like the playwright, interprets life by just representing it. By choosing sure materials out of life, by composing them in such a way of bringing sure facts and forces into prominence, by exhibiting character and motive underneath completely different conditions, and by conducting his plot, he indicates his opinion, ideas and also the principles that he has been active in his life. Within the second, the direct manner, the writer, in contrast to the playwright, will assume the role of a critic and add direct personal comment and clarification in his justify the action, analyze the characters and their motives, and discuss ethical queries advised by them.

The novel, as a chunk of art, interprets life. Like drama, several novels trot out numerous aspects of human life. It's a bent of novelists to put in writing concerning the relationships of men and ladies. The novelists conjointly trot out human thoughts, feelings, passions, motives, their happiness, success, failures, extra-marital affairs, jealousy, and so on. Readers realize components of diaspora connected problems within the diasporic novels.

Jaishree Misra should have elated once the publication of her first novel titled, *Ancient Promises* that was revealed by the purported publisher, specifically sphenisciform seabird. It absolutely was reported that this novel sold a record range of copies within the market and also the novel lovers may need topped Jaishree Misra collective of the budding diaspora writers. Misra, who tasted the success thanks to the praise and accolades that she received each from the readers and also the critiques, involuntary her to venture into writing. The fruits of her arduous labour came go into the shape of novels like, *Accidents Like Love* and *wedding*, later and also the very little *Book of Romance*. She was influenced by her uncle to put in writing novels. She was candid in admitting this reality.

Jaishree Misra in one her interviews speaks concerning the influence of her well acclaimed author's uncle on her writing career. As she remembered that

I'd always enjoyed writing, even as a child, and I was never in any doubt that being a -writer was the best job in the world. I also had a great-uncle who was an acclaimed writer (Thakazhi Sivasankaran Pillai) and seeing him turn up in Delhi to collect various awards and rake in the accolades only strengthened that opinion (Misra, May 2014).

A thorough analysis of the book would possibly end in gleaning of ideas like, longing, belonging, identity and area that became characteristic options of Jaishree Misra's novels. She begins her novel by showing the divorce scene instead of Janu's birth, growth, a sense of yearning, happiness and crisis, she fails in establishing her identity at her mother-in-law's house. Janu was, in fact, yearning to travel to Arjun who is in European nation. Hence, she nonchalantly says once obtaining the divorce,

"My wedding over these days. While not lighting oil lamps and beating of temple drums...." (Misra 2000:3).

Janu had the need to visualize her beloved girl Riya whereas in European nation. She comes from a European nation yearning to visualize Riya and determines to urge a divorce from her de jure wed husband Suresh Marrar. Janu needs to depart India for European nation at the side of her girl to hitch her childhood friend and class fellow Arjun.

Brinda Mehta in her study of Indo-Caribbean women Writers have identified, however writing has been a tool for the authorization of the Indo-Caribbean women She says,

In view of those inexplicable components of restriction and authorization, the act of writing becomes an extremely politicized enterprise: within the method exposing systems of inequity and injustice, it offers public articulation to constitute anxieties and insecurities. At the danger of facing social ostracism, threats of intimidation and accusations of betrayal, these writers have created cooperative efforts to beat restrictions; they need done thus by coping with in their writings social gridlocks through kala pani discursive transgressions that have exposed and contested fastened notions of identity and definitions of ideal womanhood, Hindu insularism, cultural chauvinism in relevance, alternative religions and ethnicities, paternal strangleholds of power, limiting parameters for sexual self-assertion, preconception and intellectual ostracism. (Mehta 2004: 9).

Jaishree Misra herself being a locality of the Indian diaspora has delineated the problems relating the ladies within the diaspora through her fictions. Her writings are quite instrumental in transportation out the problems featured by the ladies within the domestic spheres of diaspora within the host land furthermore as the motherland. Though her writings might not be tagged as radical from the feminist purpose of read nonetheless she has been noticeably involved concerning seriously discussing men and women relationship in diaspora.

Jaishree Misra is one among the many girl writers in diaspora. She had herself full-fledged the emotions of yearning, belonging, mental state then on. These feelings square measures inherent within the minds of individuals who square measure within the diaspora. Yearning is several things for several people among the diaspora communities that square measure detached across the world. The notion of yearning has been delineated within the novel at many instances. Janu was in European nation for her studies. She was with Arjun, her college friend and would be her second husband. It absolutely was wanting like ages once meeting her mother. Once she came to India each, mother and girl longed for every other's company. After they were sitting within the bus, Janu might feel that her mother was yearning to visualize her and be along with her company. She observes:

Ma, sitting up as on the brink of Maine as she might get, appear to be observant some much-needed heat from our longed for proximity. (Misra 2000: 4)

In the fashionable age the tendency of giving direct comment and clarification isn't appreciated. However, it absolutely was not thus within the past ages. Oldsters had the need to visualize their youngsters who had settled in urban cities far-off from their remote villages. Janu had all the options of a Kerala lady, however, she was born and said in the metropolis. The words of her mother forever would haunt her and caused the rationale for her yearning to her pricey ones.

My mother aforementioned, I used to be a correct Kerala lady, even supposing I used to be born and grew up in distant, metropolis (Misra 2000: 11).

The probing for childhood, a town that was once desired has become a far off dream for Janu who broods upon her cherished dreams of being in a metropolis whereas sitting during a remote village in Kerala. The yearning still persists in her emotions. It was a typical follow in the older writers - writer, for instance, to supply this type of running comment from time to time in their novels (Catherine 1987). As a general rule, the lesson that the writer needs to convey to U.S. is way a lot of effectively communicated if it emerges from the story itself and from the experiences and fortunes of the characters themselves. The yearning that yearning brings to diaspora population is shown in many ways. A great writer ought to interpret life and conjointly embody the best principles of morality in her novels. Like all types of art, a completely unique, grows out of life; act upon life. The novelists trot out life, and thus the \$64000 greatness of her work terribly, mostly depends upon her ethical power and insight and upon the entire spirit and tendency of her philosophy.

Freedom works as a vital theme in Manju Kapur's novel troublesome Daughters. Set against the background of the ultimate years of the liberation struggle, throughout the Nineteen Forties, the novel

makes an attempt to explore the concept of freedom and independence for a girl during a nation troubled for its own freedom. As India struggles for its freedom, thus will Virmati. She struggles for her individuality, education and also the right to create her own decisions.

However, similar to India, her final freedom (such because it is) comes with a value. Whereas India had to face the trials of the Partition and also the horrors of war right once its freedom, rendering the dreams of the liberty fighters as naïve and impractical, Virmati too is compelled to sacrifice her position and reputability at the side of the connection along with her family once she finally decides to marry the academic. Her freedom and desired goals, once she achieves them square measurable as hollow as India's freedom, that left her weak and troubled. Her wedding to the academic isn't happy as he refuses to line aside his 1st mate, who blames Virmati for her troubles, Marriage isn't the sole issue in life, Viru. The war, the nonviolent resistance movement- attributable to these items, women square measure beginning of their homes. Taking jobs, fighting, and aiming to jail. Get up from your stale dream. (Kapur 1998)

When Virmati chooses her relationship with the academic over her own freedom and independence, she has confiscated all claims to her freeing. However, by no suggests that, will this be seen as a failure or perhaps as Virmati's complete surrender of her sense of self. Even supposing she isn't a part of the community of women, that her relation Shakuntala and friend Swarna Lata belong to, she has, however, struggled for and achieved the proper to settle on the type of life she needs. Although the selection is wrong or doesn't bring the required results (a fulfilling life and marriage), Virmati's triumph lies in her ability to create that selection, that is by no suggests that a tiny, low action within the conservative paternal world of the Nineteen Forties India,

“At times Virmati yearned for heart, for a few signs that she was special” (Kapur 1998).

Janu belonged to Kerala however, was said in since her family resided in Delhi. She entirely belonged to metropolis, that gave her new identity. However, she longed to visualize Kerala that she had to attend with patience for each year's summer holidays.

The boat ride from the Thakazy elementary school to my grandfather's house was one that modified very little in my childhood. Identical summer holidays, that very same water hyacinths bobbing against the facet of the boat, identical smiles flashing bashfully from the banks of the canal, wherever women washed their garments and clean their pans. I used to be in my teens once the road is appeared (Misra 2000: 12).

The setting of yearning within the mind of Janu is already seen that might eventually show the outburst that she had once she joined the large diaspora in European nation. Marriage could be a smaller, however, no diminished concern within the novel. We have a tendency to witness the establishment of weddings all told its forms and colors within the novel and also the manner within which it will operate each as a system of oppression and as a support for self-assertion. The probing for the Kerala sort of wedding has its own cherished moments that fairly often linger within the minds and hearts of the couple. Janu is one such girl who longs to be in Kerala.

Appuppa, who continually smelt of oil and wood, was just one of the explanations that I pet Kerala. His hugs were among the foremost delicious smells in my childhood....(Misra 2000: 13).

What wedding means that two women and therefore the forms it's going to or might not take is embedded within the struggles of just about all women within the novel. It's additionally vital to notice that we have a tendency to board a paternal society within which wedding is one amongst the main considerations for acceptance or rejection of a lady within the social environment. We have a tendency to encounter a variety of marriages and their impact on the ladies. One might refer here Manju Kapur's novel troublesome Daughters. The primary wedding is that of Virmati's mother Kasturi that has drained a competent and robust girl physically, showing emotion and intellect. It's laden, not solely the mother, however the female offspring still who has been left to deal with the struggles of a perpetually growing family at the value of her own education and future. Once Virmati discovers that she would possibly face the identical fate, she opposes the wedding for her by her people, ultimately her sister is married off in her place.

The marriage between Virmati and therefore the academician, that she seeks with abundant determination and sacrifice, seems to be one thing Virmati had ne'er imaginary. Marginalized by the society still as her own and her husband's family, she struggles together with her own sense of self. In contrast to the marriages of her first cousin and her friend, that square measure winning, permitting them to achieve their potential and contribute to the liberty movement, Virmati is tied to a husband who cannot perceive her emotional and intellectual wants and her husband's initial woman who cannot stand Virmati within the menage.

Marriage and its constrictions and freedom so begin to look subjective, i.e. counting on the people concerned instead of generalized. The last wedding is that of Virmati's female offspring. Who could be a woman and a lady who has put aside her wedding, however, it's not resolved her issues as she struggles with loneliness and seeks a purpose and identity in her work. wedding within the novel so encompasses a posh set of implication, because it is each freedom and oppression, giving to some and taking and exhausting to others.

Jaishree Misra scripts the novel in such some way that become a task model for today's family. She mentions the mother and female offspring relationship in her novel, Ancient Promises. Janu had fairly often spoken to her mother a lot of as of a follower,

I saluted Ma with 3 loud cheers in my head... Arjunyou and I are safe for now... it's like we've Ma on our facet, while not her even knowing it. Dear, darling Ma (Misra 2000: 44).

A writer might observe the surroundings that a family like that of Janu who is speaking in the city and Kerala, and check out to allow justice to the protagonist. Jaishree Misra had her upbringing in Kerala for many years that created her to be familiar with Kerala ménage management. The sensation of yearning is progressively mentioned by realistic novelists like that out Jaishree Misra. She had delineated Janu, a feminine character craving for Arjun who was her childhood friend, later, when

wedding, craving for her in-laws to just accept her as a relative-in-law, craving for her husband to think about her as a perfect woman.

Jaishree Misra, in her novel *Ancient Promises*, uses her character Janu to indicate that yearning takes place for someone who was expensive to her once in life. Janu although, was married to Suresh, steals her dream and deceives her chastity by a yearning to be with Arjun conveyance him into her memory,

I'd actually stopped scheming the time in England. I want to reckon... Arjun are attending a category most likely... he should be enjoying cricket currently....night would be falling over his flat. I knew he most likely ne'er thought of the Pine Tree State in the least. (Misra 2000: 121).

There is the extreme feeling of yearning, of Janu to be with Arjun, once she finds that her city upbringing that had all the cosmopolitan options had no matching to her husband's place in Kerala. This sense of yearning makes her to accept Arjun, that a woman mustn't have thought of another man, in spite of this, Jaishree Misra makes Janu to long for Arjun,

"Even although Arjun was a lost dream, the thought often crossed my mind that I may still leave Suresh and leave Kerala, maybe to come to Delhi" (Misra 2000: 121).

Many Indians who have settled in varied countries long for his or her own individuals, food, cultural evenings, festivals and traditions that square measure followed in Asian countries. Although the cultural baggage is significant for an Asian country to hold whereas migrating from India everything cannot be carried on. The sweet memory still remains. Whereas relating yearning Avatar Brah cites his own recollections in Uganda,

Memories too of friends and family, together with 2 sisters, left behind in Asian country after we came to Uganda. I bear in mind the childhood pain of displacement throughout my initial years in Africa, mediate by my identification with my mother's acute craving for her daughters and her 'home' in Asian countries (Brah 1996: 13).

Janu too long for her female offspring Riya whereas she was finding out in London. Riya remains in Asian country together with her father. Janu frets for not memory Riya, "But it disquieted pine Tree State ceaselessly that, within the interior of this busy new life.

Riya's absence was attenuated into silent background grief. I had no pictures of her to stay her face alive in my mind" (Misra 2000: 279).

Jaishree Misra too belongs to Kerala. As a lady writer, she looks to be progressively involved principally with women within the mire of beauty who square measure to be tied with the made and therefore the powerful. The novel tends to mirror the contingent reality in a creative approach. The Janu's mother takes on her once she refuses to marry,

....Now accept this excellent provide, proposals like this does not return daily. They are therefore keen to visualize you they're willing to drive right down to Cochin china the day we have a tendency to arrive there, simply imagine (Misra 2000: 54).

For Jaishree Misra life is with all its sufferings, acts of injustice, and rationality incomprehensible puzzles. Therefore, she powerfully views that why ought to innocent individuals suffer, and settle for suffering as their fate. Is also this is often the inspiration for her to put in writing novels. The ideas diagrammatic by varying characters all told her novels spring from her heart. She brings out her character Janu, a suffering woman within the starting so as a lady. She introduces Janu to the readers as a lady belonged to Arjun her childhood friend whom she wished to marry, later she belonged to Suresh Marrar her husband and additionally belonged to Riya her female offspring.

Janu had spent her childhood and young in the city. Throughout the summer holidays she was wanting to move to Kerala. She belonged to each city and Kerala and eventually to Arjun in England. She lovingly remembers defrayal time together with her people in cities throughout her maternity,

Those 3 months with my people were the most effective days I had been given in a very very long time. It absolutely was nearly like going back to being their female offspring once more and not somebody else's relative-in-law solely on temporary loan to them. Paraya Dhan, the treasure happiness to a different house, that was, however North Indian families contritely represented their daughters (Misra 2000: 116).

Every female offspring longs to be together with her people throughout the time of maternity. Janu belonged to Suresh when the wedding, however, she additionally belonged to her people. Janu's craving for city ne'er stops. She knows, her intuition tells her that she belonged to the city, an area wherever NRI Arjun would fairly often visit from England. Once she visits the city from Kerala, she comments,

"I'd been in the city long enough to cozen myself into a basic cognitive process I belonged there again" (Misra 2000: 117).

That shows that it's troublesome to forget one's attachment to any specific place that after one was connected to. this is often identical adventure story of the Indian diaspora. The members of Diaspora add totally different countries. Once they return to their country of origin, they fairly often bring out the homesick feelings thereto place, thereto country, wherever once they worked and dwelt. If one analyses the story of Janu, one finds that she too belonged to city, Kerala and England. She brings out her homesick feelings concerning city culture and therefore the place, But what was vital for the instant was that

"I used to be to be in the city once more, getting ready to see my people when an eternity" (Misra 2000: 114).

The time that she spent in Kerala, removed from the city, an enormous gap that separates from North to South India, and once she reaches city that she once belonged shows her changes, “Delhi had modified within the time I’d been away” (Misra 2000: 114).

Jaishree Misra makes Janu to recollect and makes her belong to Delhi because of the everlasting memory of her sweet childhood friend Arjun, “*Arjun was my most precious memory*” (Misra 2000: 115).

Her probing for city, her homesick moments concerning the city can have a firm prelude to her happiness to England, that's shown in her comments and outbursts concerning city culture, once she says, “Every evening I walked with my father to Hauz Khas market in order that I may feast myself on gol guppas I’d desired in Kerala” (Misra 2000: 116).

The construct and therefore the feeling of happiness to at least one place is expensive for several individuals. Diaspora communities square measure continually connected to their country of origin and adopted land. Bagel Lake analyses, however, colonial powers removed Africans from the “cultural roots” to that they ‘belonged’ once,

While European suzerainty over Africans, in what became referred to as Americans and therefore the Caribbean mandated the removal of Africans from their cultural roots, these processes didn't erase the Africans' sense of happiness for a broader Africa person(Lake 1995).

Janu becomes nearer to her mother when her father dies suddenly because of the attack. She belonged to her mother who had brought her up in the city, a cosmopolitan outlook that was missing in Kerala at her husband's house. She belonged to her mother. This want of happiness escalates additional once she feels nostalgic and her husband usually travels on business tours,

“My nostalgia, my complaints concerning his family, my loneliness at his ever-lengthening visits away” (Misra 2000: 114).

Jaishree Misra shows during this novel that Janu belonged to several places and persons. She belonged to city, Kerala and England. She belonged to her mother, her husband, to Maraar family, to Arjun and to Indian diaspora in England. The facility of happiness to an area can't be detached through any magnetic mate within the compass that the sailors use, whereas travel within the Brobdingnagian ocean while not knowing wherever they travel. The Janu's story is analogous that she ne'er knew that in the future, she would fly out of Kerala, and out of city to England, and is a part of her schoolmate Arjun who has become an NRI. She leaves Asian country of England to start out a contemporary starting in the Indian diaspora in London together with her lover Arjun.

Janu had the ‘double diaspora’ expertise among Asian country. She was a Keralaite woman in her customs, manners and traditions. She was additionally a delight, wherever she was born and spoken by her people. She had her education in the city. She is prepared to travel to England and befits the Indian diaspora's surroundings in London. Saffron, whereas inform to the ‘double orientation’ makes the subsequent observations, Most diasporas, of course, square measure characterized by an

overlapping double orientation: toward 2 cultures and 2 states. Regardless of the supply of the host land's worry, several immigrants, whether or not or not they determine themselves as happiness to Diaspora communities, stay embodiments of 'otherness', no matter the very fact that their cultural ties to the country of origin have weakened and their diasporic culture has developed in a freelance direction. (Safran 2004: 23)

Janu had been attempting to form an area for herself at her mother-in-law's house. However, it absolutely was unacceptable for her while not the support of her husband who continually listened to his mother and different siblings. The first time Suresh was around, I hoped he would say one thing in my defense. Instead, he got up from the table, Later I accosted him with it.

'You detected Hindu deity speak therefore discourteously to Pine Tree State and didn't say anything' (Misra 2000: 97).

Janu was bit by bit returning to understand that her husband was solely inquisitive about increasing his business and showing lack of interest in her, her female offspring and family life. This was additional confirmed once Suresh scolded her,

"Suresh gave Pine Tree State a sullen look that told Pine Tree State that I had utterly strayed out of the good-wife realm" (Misra 2000: 98).

She ascertains that Suresh could be a man of "mama's son". She finally confirms herself that Maraar home is not for her to put a firm foot cowl to create her future or for her female offspring. During this important scenario, it's unfit of paying her precious time and youth to form an area for her family. She additional observes,

I was learning quickly that Suresh was terribly practiced at the art of escape. There would ne'er be any unbecoming rows, or loud arguments. Simply escape in numerous forms. Work, business tours, company guests.... and that I knew that I'd find yourself sounding silly if I represented all those vital things to anyone as Suresh's want to flee the responsibilities of wedding. (Misra 2000: 98).

Jaishree Misra is acutely aware of the tedium and appearance in the lifetime of the immigrants. Meaninglessness and loneliness of town life square measure represented vividly by her in her novels. Facet by facet with the evils, the urbanization has its blessings additionally. Within the electronic equipment age the construct of the state has become very talked-about, and it's currently believed that the society or the state is chargeable for the education, health and progress of the individual. England has been providing several scholarships to totally different nationalities to travel over there and continue studies in several world supposed establishments.

There has been an enormous growth of education within the twentieth century. Instructional facilities square measure obtainable to any or all categories of individuals. Literary has gone up and with its return the larger love for the study of books. The fast growth of education has led to a massive output of books. Within the electronic equipment age books square measure printed in nice variety and lots

of inferior writers has started creating cash by their prolific pen. The sacrifice of art to business could be a sorry spectacle of recent life. Jaishree Misra, who was in England for several years had studied the social organization of that nation. In her novel *Ancient Promises*, she portrays the feminine protagonist as a minor who had the need to continue her studies, however her people wished Janu to tie the knot. Janu did everything when clearing the twelve board exams to urge admission to a prestigious school in the city,

“After the exams were over, the scramble for school places began. It absolutely was plain that my people had lost interest in their want to send Pine Tree State to school. School was for those women who were serious concerning their studies and who didn’t waste their parents’ hopes and cash. i used to be offered an area at Miranda House for BA in English, however it absolutely was determined that we have a tendency to’d build our annual trip to Kerala as was common in a very number of months’ time and discuss that matter additional whereas we were there” (Misra 2000: 49).

Her inclination towards doing a BA in English major could be a clear plot by Jaishree Misra to indicate that Janu had to be out of studies in a very few years to appear when her family when the wedding and be ready to complete pedagogy through distance mode from her husband’s house in Kerala that may facilitate her to fetch a scholarship to travel abroad and be a part of the Brobdingnagian multitude of diaspora community in England. The need and therefore the yearning to review additional is explained by Jaishree Misra through Janu,

“I don’t feel prepared for the wedding... I’m trying forward to progressing to school here” (Misra 2000: 54).

Even as a young woman of eighteen, Janu was totally aware that the responsibility for her actions rested entirely with herself. It absolutely was her call to marry Suresh. Even if she hasn't been fond of it a touch, she acknowledges with savvy and mature knowledge,

I had been assuming to return here right along. It had all been written such a lot of centuries past, even the author would have struggled to recollect wherever the important that means lying. (Misra 2000: 7).

It is solely self-importance to believe that our stories square measure solely ours. We have a tendency to square measure solely minor characters, nothing quite a speck of dirt within the grand style. Janu believes, Our destinies and our several posts we have a tendency to be combined with a grand dance therefore meticulously choreographed; we have a tendency to might simply victimize ourselves into basic cognitive process we were creating it all happen. (Misra 2000: 40)

In Janu’s yearning to continue her studies even once the wedding, Jaishree Misra should have felt that she would be doing justice to Janu Who studied throughout in metropolis during a prestigious faculty, ought to have enough education before she would be within the Indian diaspora in England at the side of Arjun. Janu once assured her mother that she is serious regarding learning any, Ma, I haven’t forgotten regarding faculty admissions. I’ve been to the university and created inquiries regarding their correspondence courses. They begin in Oct (Misra 2000: 111).

Juno had her roots in Kerala and was observed in the metropolis. Janu, like all Malayali born and observed outside Kerala wasn't able to speak fluent South Dravidian. Non-Kerala families like mine cared for false impression English and South Dravidian into a straightforward, casual, city-speech that had worked fairly well...., currently that I used to be here forever,

it'd appear as if that completeness of South Dravidian was attending to be sadly inadequate. Even worse, seen as trendy (Misra 2000: 80).

Her pursue studies at her husband's house is not welcome. Janu is humiliated time and once more by the feminine members of her husband's family, Who belong to a decent caste in Kerala, as shown by the name, Maraar. It's attainable that they're the remnant of the direct social set-up common to its region, therefore the authority of the older feminine members isn't questioned. In one telling incident, once Janu's mother-in-law asks her if she'd sort of a cup of tea on her initial morning within the Maraar home as a replacement bride, the subsequent exchange takes place,

I replied: "yes, please". "Look you're not in metropolis any longer. Love it or not, you are currently sleeping in Kerala, therefore I counsel you drop of these trendy "Pleases and give thanks You". Here we have a tendency to don't believe unneeded style" (Misra 2000: 80).

"It is molding a small} little scratch within ME somewhere, and suddenly the numerous times that I would be told off for forgetting a touch, kindness or feeling appeared therefore false, therefore pretentiously metropolis were her annoyance as a result of I'd spoken English?

"I search frantically for the South Dravidian to use(...) memory mistily that there have been no equivalent words for an off-the-cuff please and give thanks you" (Misra 2000: 80-81).

Due to her multilingual upbringing in the metropolis, Janu feels an associate degree outsider in her new point Kerala as a result of she cannot: speak fluent South Dravidian, her marginalisation is exacerbated the constant criticism from her in-laws. Janu detected that the relations in her husband's house weren't born outside Kerala. The fluency of native language that individuals spoke round her convinced her that. Asking to travel for education during this house was of no use.

She accomplished, she too had a drawback in learning basic Hindi whereas in school in the metropolis. This meant associate degree affront to the a lot of ancient authority of this family, who pride themselves on being 'real' 'Malayalis', instead of 'modern' multilingual, cosmopolitan Indians. Janu observes, Speaking English would be misconstrued as making an attempt to be trendy and speaking in South Dravidian had every now and then been greeted with nipping laughter. I used to be more happy pretense to be the bashful bride (Misra 2000: 86)

The fact that Janu's female parent Mrs. Maraar was clamant in her objections to her new in-law would lead one to suppose that the old lady felt that she had to determine her own authority as patriarch of the house, simply just in case she had diverted any notion of usurping the Maraar authority because the better half of Mrs. Maraar's solely son. Janu, of course, who was simply trying to find love and acceptance, is intelligibly nonplussed at this constant show of hostility. Another chance is

that Mrs. Maraar is jealous of her daughter-in-law's education. Tertiary education in Kerala takes place virtually solely in English. During a linguistic analysis one will notice that there's "hybrid oral communication Malayalam" among Keralite faculty students. Janaki, or just Janu, the protagonist of *Ancient Promises*, poses several queries Mishra interrogates into the bottom realities of those queries and tries to seek out solutions to those queries. Little doubt this life moves around pain and suffering for numerous reasons. Nevertheless, her primary concern was why innocent people ought to be tested? Acceptive fate isn't the look of a god. God is there to alleviate people from the clutches of agony and suffering.

She wasn't positive whether or not it had been her mistake or His: *"Was it a slip-up the least bit or a part of some grand plan? That's what I need to assume it had been. A grand set up, ancient and important and freed from blame"* (Misra 2000: 5).

She is certain that there should be a reason for everything which nothing will happen while not a reason. Therefore the whole of the story succeeds in transferring out this conviction during a forceful and convincing approach. There was a time that Janu thought that it'd be higher to forget Arjun, who is in England, her childhood friend and concentrate her new family life at the side of her husband Suresh Maraar in Kerala. She writes a letter to Arjun, Your world and mine have big up to now apart, I reckon I've lost you anyway.....Don't be angry with ME. Given a selection this isn't, however, I'd need it to be... Please don't write to ME once more, it'll get ME in hassle (Misra 2000: 64).

But it had been determined by her fate that she ought to belong to Arjun, she ought to long for him, and he or she ought to produce an area for herself, her girl Riya in Kerala and later ought to be part of Arjun in England. So, she belongs to the huge community of Indian diaspora in England. This can be however Jaishree Misra, associate degree expatriate author will justice to a different lady whom she desires to bring into a diaspora and show the homesick feelings of yearning, belonging, house and want for mother country that each member in diaspora displays. In the novel Jaishree Misra makes Janu a brave lady even once knowing that she had a baby who had learning disabilities. Once Janu involves grasping that her girl Riya might ne'er be able to become like alternative traditional youngsters, return what might, she decides to require care of her, and determine to continue her studies, that specialize in the education that she gets a scholarship that helps her to travel to England.

The world was spinning around ME. No alternative being existed in this whirling universe, simply a broken hearted wailing baby united to my body on the associate degree Argos seat. Along we have a tendency to swirl through this stunning new sorrow (Misra 2000: 127).

Janu accepts her daughter's short comings. Jaishree Misra uses this chance to bond with those mothers who had their daughters and sons with one or the opposite physical, mental or psychological disabilities to just accept their daughters and sons as Janu did with spirit and determination,

"I watched her from the opposite facet of the pillow, with new eyes. Not the unquestioning, all acceptive eyes of a mother any more" (Misra 2000: 129).

Whatever the consequences of a wedding for Janu with Suresh, she longed to be with Arjun and he or she believed that she belonged to Arjun, she is aware of that solely he might enable her to own her own house, solely he might encourage her to create a replacement house for Riya in England. So her searching for Arjun ne'er vanishes from her mind, heart and soul,

I looked out of the window and my exhausted mind darted uselessly to any or all which may be. The faces of my father and of Arjun and of my recent friends would swim before my eyes and dissolve into purposeless tears. (Misra 2000: 149).

When her initial came to England within the nineties for my post-graduate studies, I used to be offered accommodation during a giant international hall-of residence within the heart of Bloomsbury. There have been no cooking facilities and then i'd be passionate about the hall's kitchens. My husband, Who had himself returned to England as a college man, issued a grim one-word warning regarding hall-of-residence food: 'Inedible,' he said. (Misra July 2014).

Conclusion

Ancient Promises, the novel by Jaishree Misra has several options that individuals within the Indian diaspora face. Members in numerous diaspora communities have left their mother country for several valid reasons. Whereas within the adopted land they long for his or her mother country and expensive ones. They belong to their adopted land similarly on their fatherland. That they had already created an area for themselves and their Family in their fatherland. They need to create an area for his or her community, for themselves, for his or her family and for the approaching generation within the adopted land.

In this novel holds several answers that diaspora communities showing emotion get to grasp regarding their future once they square measure sojourners on this earth migrating to completely different countries and hosting their country's flag during a foreign land.

Jaishree Misra has full sympathy towards people that square measure within the Indian Diaspora. She is aware of that the people from the Republic of India who attend numerous foreign countries need to lean associate degree orientation on a couple of problems. Even she had to use caution within the starting once she had gone to England for the primary time. She narrates her expertise. This shows that individuals in Indian diaspora had to use caution in several problems. It did not be a significant issue to Janu once she had gone to England for the primary time since her childhood friend Arjun had already settled in England.

Members in numerous diaspora communities once they reach the adopted land struggle to regulate to the native colors, food habits, culture and spiritual practices. The role compete by the expatriates in serving to these 'new comers' is noteworthy. However, the 'new comers' to the diaspora notice it tough to forget the homesick feelings that they need and therefore the searching for their fatherland would stay with them for an extended amount.

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