

Remapping Indian Diaspora Literary and Socio Cultural Representations

Contents

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Cultural Imbroglia and Phantasmagorical Space: A Semiotic Approach to Chitra Banerjee Divakaruni's *Queen of Dreams*

Rajkumar Bera

Ever since the beginning of the post-colonialism and diaspora study, the concepts problematizing the critical firmament remain migration, dislocation, cultural assimilation, identity crisis, integration, and so on. Migration, which has been featuring itself since Jewish diaspora still continues all over the world in the changed form of 'transnationalism'. The young generation of merits from the erstwhile European colonies went to technologically advanced countries of Europe and North America in the decades of nineteen sixties and seventies triggered by the allurements for a new affluent beginning and prosperous future. It also happened in the case of the South Asian diaspora, one of the largest diasporic groups comprising people from India, Bangladesh, Pakistan, Maldives, and Sri Lanka going to the USA, Canada, or the UK for better living and financial stability.

Steven Vertovec defines 'transnationalism' as "sustained linkages and ongoing exchanges among nonstate actors based across national borders—businesses, nongovernment organizations and individuals sharing the same interests by way of criteria such as religious beliefs, common cultural and geographic origins" (3). However, this dispersion or scattering results ultimately in a violent wrench from one's own physical