
**TRANSNATIONAL MIGRATION AND DISPLACEMENT IN MANJUSHREE
THAPA'S *SEASONS OF FLIGHT* AND NADIA HASHIMI'S *WHEN THE MOON
IS LOW***

A DISSERTATION

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IN ENGLISH



SUBMITTED BY

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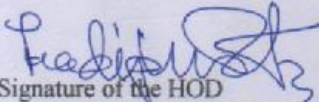
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CERTIFICATE

This is to certify that Shweta Sur has worked under my supervision and guidance for her M.Phil dissertation entitled, “**Transnational Migration and Displacement in Manjushree Thapa’s *Seasons of Flight* and Nadia Hashimi’s *When the Moon is Low***” which is being submitted for the degree of Master of Philosophy.

The researcher has fulfilled all the requirements relating to the submission of a dissertation for the M.Phil degree under Bodoland University. The dissertation is the result of her own investigation and neither the dissertation nor any part thereof was submitted for any other degree of this or any other university.

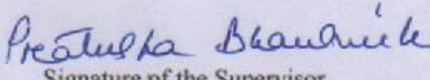

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I, Miss Shweta Sur, do hereby declare that the M.Phil dissertation on “**Transnational Migration and Displacement in Manjushree Thapa’s *Seasons of Flight* and Nadia Hashimi’s *When The Moon is Low***” submitted for the degree of Master of Philosophy in the Department of English, Bodoland University is the outcome of my own research and investigation.

Neither the dissertation nor any part thereof was submitted for any other degree of this or any other university.

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CHAPTER-I

INTRODUCTION

The aim of this dissertation is to critically assess the phenomenon of transnational migration along with its related dynamics and to look at how literature has incorporated the whole process and dealt with the gradual progress of human mobility. Human beings have always been on the move, be it with an intention to have a better lifestyle, or better opportunities of work, health and hygiene, or for achieving social and political security. The movement of people is much older than the recorded history. Endowed with imagination and initiative, human beings are essentially mobile in nature. The whole process of humans moving from one place to another is not an easy process because starting with the initial process of decision-making regarding migration to executing the whole journey, confronting major as well as minor challenges by the migrants and getting re-settled to a new space, the whole migration process becomes complicated.

1.1 Migration and its Relevance

In general terms, the word 'migration' means the movement of people to a new area or country in order to find work or better living conditions. In its traditional usage, migration refers to the seasonal migration of birds or the (voluntary or involuntary) geographical uprooting of people. Human mobility is an important feature of the developing as well as the developed world and it can be classified into voluntary or involuntary. Voluntary migration is undertaken by the refugees as they are backed by their self-wish to migrate from one place to another but when it comes to involuntary migration, it may include 'forced displacement' because of a number of internal as well as external factors such as deportation, slave trade, trafficking in human beings, war, ethnic cleansing, climatic changes, resulting in the creation of diasporas often. Different kinds of migrations may include, internal migration which means movement within a state or country, external migration which may mean moving from one place to a different country or continent. While emigration may mean leaving one country to move to another, immigration of the refugees mean, moving into a new country. There is also room for seasonal migration which is undertaken by the migrants in response to labour or climate conditions.

An immigrant is an individual who has left his or her country in order to settle in a new country whereas refugees are the human beings forced to move out from their place in response to political, social, economic or climatic challenges. Immigration is considered a natural phenomenon but the refugee movement occurs only under some kind of coercion or pressure. In the present scenario, it is the international migration which has caught the global attention. International migration is the movement of the people across international borders and its importance lies in the fact that it generates enormous economic, social, and cultural implications in both sending and receiving countries. ‘The International Migration Report’ of 2019 issued by the Department of Economic and Social affairs of United Nations had claimed, “In the period between 1990 and 2019, the number of international migrants worldwide grew by around 119 million. This growth had accelerated since 2005. While the number of international migrants increased by around 39 million, between 1990 and 2005, from 153 million to 192 million, it increased by around 80 million between 2005 and 2019. This corresponds to an average annual rate of change of 1.5 per cent between 1990 and 2005, compared to 2.5 per cent between 2005 to 2019.” (International Migration 2019: Report 3)

Although transnational migration is a global phenomenon but the human mobility involves only a limited number of countries, depending upon the developed and developing status of the countries. ‘The International Migration Report’ produced by United Nations in the year 2019 states that, “Of the 20 main destination countries of international migrants worldwide, seven were in Europe, four in Northern Africa and Western Asia, three in Central and Southern Asia, two each in Eastern and South-Eastern Asia and in Northern America, and one each in Oceania and sub-Saharan Africa.” (11)

Since earliest times, humans have always been the displaced bodies. A comprehensive and detailed version of the story of early migration history of the human cannot be presented simply as it covers an immense time period and historical blocks. Gradual changes has been marked in the pattern of migration when compared between the earlier and newer migratory trends. Fatemeh Pourjafari and Abdolali Vahidpour claims that,

While it is no doubt true that people have always "migrated" in the broadest sense of the word, from one settlement to another, from village to village, and from town to town, it would be a mistake to assume that migration as it is practiced or experienced today is the same as it has been in the past. (Pourjafari, Vahidpour, 685)

The migrants of yester years may not face the same challenges in comparison to the migrants and refugees of today's. New migratory challenges and refugee crisis have entered in to the broad processes of transnational migration. Displacement and emplacement can be seen as the major refugee crisis experienced by both male and female migrants, especially in case of transnational migration. Refugee crisis like displacement and emplacement comes along hand in hand with the phenomenon of migration but both may be paradoxical in nature because it's not always, migrants reach their desired destination for settlement. Moreover, assimilation is difficult for the migrants when they land at a new country with immigrant status. Hence, the process of migration has evolved over the time, bringing on new challenges and issues to be dealt with.

Migration studies and literature brings before its readers not only the urban theories of displacement and emplacement of migrants or refugees, but, the trauma, the frenzy and insecurities involved within them. Their endless experiences regarding migration and exile has led the migration scholarship to a close reading, undertaking critical scrutiny of the different issues and crisis prevalent in the process of migration. With the advent of globalization, transnational migration has been changing the frameworks of urban space as well as migratory identities. The issue of migration has always been much talked about, which needs, a critical and wider reception. But, in comparison to migration within a nation or accessible places, the displacement narratives of transnational migration offer some difficult, untraceable journeys and experiences of the immigrants and refugees. To understand the contemporary practices taking place across national borders, especially of migration, transnationalism is one of the important ways. Migration is not only being the most talked about topic in the vast areas of Sociology, Political Science, Human Geography but the discussions have sprawled over time into different inter-disciplinary arenas, which includes literature. Soren Frank (2008) refers to the modern application of this term 'migration' into the literary studies as "the oscillatory and inconclusive processes that manifest themselves on different levels in the literary work –for example, in relation to personal, national, and cultural identity, language, narrative form, and enunciation" (Pourjafari, Vahidpour, 685). Ever since migration studies and migration literature has come up into the academic scenario in order to cater various narratives of the social, cultural, economic and political aspects of the migrants' lives in their alien conditions of the host societies along with the assessment of their global connections, the field of studies has been ever growing with time. Thus, it can be said that migration literature has emerged in response

to the whole process of migration. In their article, 'Migration Literature: A Theoretical Perspective', Fatemeh Pourjafari and Abdolali Vahidpour claims that,

The term migrant literature implies that subject matter will be about migration and the culture and tradition of the host nation. However, the fact is that although the description of the migration experience and the difficulties of adaptation play a primary role in this literature, actually, migrant literature can be very diverse, either thematically or structurally. (Pourjafari, Vahidpour, 680)

Migrant literature can be very diverse in nature because the subject matter of literature is vast and it is not limited up to only tracing the journey of migration but also to understand the psychological processes developing within the migration.

1.2 Transnational Migration: Concept and Context

Migration is about crossing national or international borders but transnational migration is very specific which only talks about crossing international borders and boundaries. Migration may talk about crossing the borders and boundaries in general sense but transnational migration will only discuss about the crossing of international borders of the nations and related dynamics. Transnational migration has been the most frequently discussed topic in the present time probably because it is the immediate byproduct of the globalization and urbanization process. In order to simplify the word 'transnational migration', it is to be understood that there are two words, 'transnational' and 'migration' where 'transnational' suggests the involvement or operation into several nations or boundaries whereas 'migration' can be defined as the process of human movement within a state, a nation or even between countries.

The increase in the interconnection between different countries across borders has rendered the transnational as the key to understand the global connections. Transnational migration can be defined as the processes by which immigrants sustain the multi stranded social relations that link together their societies of origin and settlement. Transnational migration is facilitated by multiple identities, de-centered attachment and globalization. It has undoubtedly made strong contributions when it comes to immigration studies. From the 1960s the word 'transnational' was widely used by the students of economics in order to refer the establishment of corporate structures along with the established organizational bases in more than one state. Nina Glick Schiller et. al. comments on the necessity of the use of the

word ‘transnational’ as an adjective in order to highlight the global prospect. Transnational practices within migration should definitely signal the abatement of national borders.

Transnational migration stands out to be a one common agenda that has been taken up by different field of studies to deal with it in a different manner and also to provide a different aspect of visualization to the common issue. Thus, transnational migration at a single moment sprawls into different categories to contribute meaningful bulk for the migration scholarship. In this regard Marcus Hartner and Marion Schulte suggests that,

Due to the many forms and facets of migratory movements, as well as their long history and global scale, the academic investigation of these phenomena goes far beyond the scope of any single discipline. Migration is, in other words, a truly transdisciplinary phenomenon that requires study from a variety of perspectives simultaneously. Consequently, it has been taken up by a proliferation of extremely heterogeneous academic fields of study, including, for example, psychology, history, sociology, political science, linguistics and literary studies. (Hartner, Schulte, 9)

Regarding transnational migration, Peggy Levitt and B. Nadya Jaworsky comments that as the transnational migration studies has emerged as an interdisciplinary field of studies, it has allowed the scholars around the world to analyze and critique so that the field of studies can grow and develop with the emergence of the new methodological tools. There is a need of conceptual and methodological clarity to the study of transnational migration. However, its Nina Glick Schiller who has deeply studied the relationship between transnationalism and migration. She promotes a global approach in her article, ‘A Global Perspective on Migration and Development’ to have a detailed study of transnational migration. As transnational migration is about crossing international borders and boundaries, hence, the migrants are exposed to a global atmosphere. Therefore, the research regarding transnational migration need not be confined the imposed issues of nation and boundaries. According to Nina Glick Schiller,

To date, I argue, migration scholars have not established a critical perspective that can adequately make sense of the contradictions. They have not developed a global perspective that can place within the same analytical framework debates about international migration scholarship. (Schiller, 27)

It has been noticed that migration discourse has always been based upon methodological nationalism. Therefore, by cutting the umbilical cords from nation and national borders, transnational migration research shall initiate a global power perspective which would allow researchers to make sense of local variation and history in relation to transnational processes and connections. Andreea Lazăr in the research article, ‘Transnational migration studies. Reframing sociological imagination and research’ states that,

Transnational migration research has been established on the anthropological deconstruction of the prevalent assimilationist perspective which was the mainstream conceptual approach in classical migration scholarship. The pervasiveness of this perspective was accounted for in terms of ‘methodological nationalism’, that is a penchant towards imagining the social as contained by the nation-state and, consequently, the epistemological tendency to take for granted the nation-state and its boundaries as defining the objects of social inquiry. (Lazar, 70)

Departing from ‘methodological nationalism’, the migration scholarship shall be allowed to grow its own theoretical roots, which may cover up the nuances and complexities of the transnational migration. A more global approach to the studies shall be more fruitful as transnational migration studies is interdisciplinary in nature. In this regard, Nina Glick Schiller comments,

A global power perspective on migration could facilitate the description of social processes by introducing units of analysis and research paradigms that are not built on the methodological nationalism of much migration discourse. It would allow researchers to make sense of local variation and history in relation to transnational processes and connections. Such a framework would allow us to identify contradictions and disjunctures in contemporary scholarship, as well as forms, spaces, ideologies, and identities of resistance to oppressive and global relations of unequal power. (Nina Glick Schiller 17)

The wide spread of the transnational practices has definitely given rise to the global appeal to the transnational migration and as a result the ties between the migrants and places have gone transnational from local. Therefore, the emerging studies in transnational migration shall be a huge contribution to the global human history and shall remain as an evidence of human mobility, growth and dynamicity.

Apart from going beyond the notions advocated by methodological nationalism, transnational studies have moved way ahead from the concerns of diaspora as well. Many migrant fictional narratives depict the sense of loss, alienation and diaspora, but there is a gradual shift with reference to the transnational migratory experiences. Migrants are seen allowing themselves to become global citizens. Most of them wish to assimilate and also to get emplaced in the host nation. Thus, the characters no longer feel the diasporic consciousness as they do not nurture any hope of going back to their homelands or even feel any sense of loss concerning their departure from their nations of origin.

1.3 Transnational Migration and the South Asian Fiction

Migration is no longer a regional or a national issue. It is now a globally pronounced phenomenon which needs initiatives and strategies to understand its dynamicity. All over the world, people are seen migrating from one place to the another, mostly to the cities and urban spaces in order to seek employment, medical and education facilities and ultimately to have a better lifestyle. In today's era, understanding migration should not be limited up to crossing the borders because various triggered debates like, human violence, human trafficking, women's rights have come up along with the migration process. Steeped in the historical processes, South Asian region have always witnessed human mobility and migration. The countries in South Asia have many common features in their migratory patterns. Triggered by intensified poverty, mostly the labour migrants moves to and fro in search of proper emplacements. Employment, medical and education facilities have propelled large scale urban bound migration in South Asia. The migratory experiences of the displaced bodies are being shared by the writers in the form of migration narratives and fiction.

South Asian literature is an evolving canvas encompassing the literary works from the Asian subcontinent which includes countries like, India, Nepal, Pakistan, Afghanistan, Bangladesh, Sri Lanka. The term 'South Asia' is used as a synonym for it and usually also includes Afghanistan and the Maldives when their inclusion in the SAARC (South Asian Association for Regional Cooperation). South Asian literature is written in English as well as the many national and regional languages of the region. The immense success of the works from the authors like Salman Rushdie, Amitav Ghosh, Nadia Hashimi, Manjushree Thapa, Bharati Mukherjee, Jhumpa Lahiri, Chitra Banerjee Divakaruni, Arundhati Roy, etc can be seen as the positive sign towards a productive development in this field. Thus, a number of South Asian writers have emerged on the global literary scene since the end of the colonial

era, offering a substantial contribution to world literature. Writing either from the South Asian subcontinent itself or from abroad, many of the writers featured in this course have had a significant impact in places like the United States and England, where they have won prizes and earned recognition. South Asian literature has been produced in about forty major languages, including translations into Persian, Portuguese, French, and English. The area of South Asian migration literature has been evolving since its inception as the various writers have come up to pen down either of their first-hand migratory experience or based on the second-hand knowledge acquired on migration. Amitav Ghosh's *The Shadow Lines*' plot actually rests upon the Bengal Partition incident. From Dhaka, to Calcutta and frequently to London, the texts involve transnational migration undertaken by the characters. Amitav Ghosh deals with the transnational migration to exert his ideological stance on human mobility. By frequent crossing of transnational borders, he endows his characters a sense of globalization, exposes the futility of the man-made borders and lines. His *Gun Island* reflects the difficult migratory experience of the people from Sunderbans of Bengal to the different parts of the world. Jhumpa Lahiri's *The Namesake* (2003) explores the mental condition of the first-generation immigrants, Ashima and Ashoke, along with the second-generation immigrants, Gogol, Sonia and Moushumi. The first-generation immigrants cross the international borders from India to Massachusetts of USA. A book collection of nine stories, Jhumpa Lahiri's *Interpreter of Maladies* (1999) covers issues like diaspora, rootlessness, sense of alienation, the complicated process of assimilation which are related to the broad phenomenon of transnational migration. In the novel, *Sister of my Heart*, (1999), Chitra Banerjee Divakaruni introduces two sisters, Anju and Sudha. The two girls grow up in a claustrophobic space, and the city is the outside world. Anju went to America with her husband, but she longs to be at home as she prefers Calcutta over America. Transnational migration is an inevitable part in the book because this migratory journey brought the sense of realisation of Anju's real home. Monica Ali's *Brick Lane* (2003) follows the life of Nazneen, a Bangladeshi woman who crosses the international borders and boundaries, moves from Bangladesh to London.

Literature has been trying to preserve the migratory narratives within it, therefore, there is a crucial need of decoding such narratives from literature for a better understanding of the 'transnational' aspects of the migration.

1.4 Transnational Migratory Experience in the Select Fictions

In this dissertation, the fictions which would be taken for scrutiny are: Manjushree Thapa's *Seasons of Flight* (2010) and Nadia Hashimi's *When the Moon is Low* (2015). These two fictions are taken up keeping in mind that in both the fictions, the depiction of the up-rooting process of the protagonists and their journey of the migration, crossing the international boundaries, confrontation of the major refugee crisis of displacement and emplacement has been explicitly dealt. From routing out to rooting in, the two fictions share their kind of migration narratives of the refugees and how their world had gradually changed. Although both the fictions offer different tales of migratory journeys but there is a kind of common pattern. The common link between the two fictions is that the major characters are displaced, they undertake the complicated journey of transnational migration but neither have they entered into a serious kind of diasporic realism nor they are intentionally going through a sense of loss and alienation. To Adriana Elena Stoican "The classical definition of diaspora implies a sense of irremediable rupture with one's homeland paralleled by a wish to return to it and a sense of alienation in the host country... By affording a regime of multiple national belonging the transnational condition discards the connotations of diasporic loss." (Stoican, 2) The striking fact about each fiction is that in *Seasons of Flight* Prema also never wished to go back to Nepal for settlement and in *When the Moon is Low*, Fereiba and Saleem dreaded returning to Kabul. The characters of both the fiction turned nostalgic about their homeland but they hardly ever had the diasporic sensibility regarding their past and homeland.

Manjushree Thapa's *Seasons of Flight* (2010) is an immigrant's tale, where the protagonist, Prema leaves her war-torn homeland Nepal because of the adverse conditions to sustain. She transgresses the borders of Nepal and migrates to America after winning a green card in a US government lottery. At the very outset of the novel, the readers are acquainted with Nepal's minimalistic identity as a nation. When the Americans ask more about the country to be sure, Prema has to mention either India or Mount Everest for providing a better understanding. After her mother's death, Prema's life turned different as there was little left in the village to cling upon. After completing her primary schooling at her birth village, Prema turns to Kathmandu for pursuing forestry. Prema's father always wanted to have a good life, hence her decision of settling at the capital of Nepal, Kathmandu met with support from Prema's father. Her sister had joined the Maoist rebellion. As the situation worsened in Nepal, Prema who was ambitious enough to build a strong identity out of an established career, thought of migrating to America, leaving her home, her family, her village and above all her nation behind.

Nadia Hashimi's *When the Moon is Low* (2015) is an unforgettable story of an Afghan family's escape from the Taliban influenced Afghanistan, crossing treacherous and perilous border tracks to reach Europe. Fereiba Waziri, the protagonist, is a bold Afghani woman who had decided to leave Afghanistan after her husband, Mahmood's assassination by Taliban fundamentalists. Crossing the transnational boundaries, the novel is a description of the urgency and insecurities of a refugee's existence.

1.5 Review of Literature

The national fundamentalism has shaken up the contemporary world, hence, a global approach has been taken up by the migrant scholarship. The global perspective is very quintessential in order to decode the transnational practices prevalent in the today's scenario.

The Laws of Migration of Ernest George Ravenstein and *The Polish Peasant in Europe and America* by William Thomas probably are the crucial contribution to the study of migration. Ravenstein's summarizes that there is a process of dispersion which is inverse of absorption and the natives of the urban spaces migrate less in comparison to the rural ones. He maintains that females are more migratory than males. *The Polish Peasant in Europe and America* is one of the classics of Sociology. It is a book based on the study of Polish immigrants and their families. The edited book by Marianna Karakoulaki, Laura Southgate and Jacob Steiner, *Critical Perspectives on Migration in the Twenty-First Century* talks about the recent migration flows and also tries to offer answers to the reasons of migration, the consequences. Initiating a deep-rooted investigation, the book allows its readers to get an insight of the migration process as a whole. The most debated book, *Capital in the 21st Century* (2013) by Thomas Picketty examines the relation between growing wealth and income inequality and finds immigration is responsible for boosting economic growth and reducing the economic gap. Khalid Koser's *International Migration: A Very Short Introduction* (2007) looks at the international human migration as a phenomenon both as in legal and illegal ways. Koser adds a human dimension to the international migration, introduces issues such as asylum, human trafficking, migrant smuggling, and the international labour force, etc. *Uncertain Journeys: Labour Migration from South Asia* (2018), edited by A.S. Panneerselvan explores the lived realities of the labour migrants coming from Bangladesh, India, Nepal, Pakistan and Sri Lanka. Julia Kristeva, in her book, *Nations without Nationalism* (1993) supports a global perspective that shall promote a lot more tolerant studies of the migration. She argues that she "have chosen cosmopolitanism" (Kristeva 16) and have "chosen a transnational or international position situated at the crossing of boundaries." (Kristeva 16). Nina Glick

Schiller, Linda Basch and Christina Szanton Blanc talks about the gradual change of transmigrant from immigrant. Further, they approve of the fact that transnational migration is an evolving field of studies as “transnational” has become a favourite adjective among the humanities and social sciences subjects which has been used from time to time to promote different migratory theories relating to the global perspectives. Andreea Lazăr in ‘Transnational migration studies. Reframing sociological imagination and research’ finds that transnational migration research has been developing on the anthropological deconstruction of the prevalent assimilationist perspective of after migration process. Critics like, Adriana Elena Stoican explores the emerging side of the transnational migration studies where it has been found that the classical migration scholarship is moving away from the methodological nationalism, and the concept of diaspora and sense of identity crisis. Prakash Adhikari’s article ‘Conflict-Induced Displacement, Understanding the Causes of Flight’ adds another dimension where he discusses that conflict-induced transnational migration are the choice-based migration where people are forced to flee from their native land due to wars, various political factors, violence and turmoil.

1.6 Significance of the Study: Relevance and Contribution

The study of transnational migration has caught the academic attention not only because of the rapid development in the global networks and connectivity but also to create a meaningful scholarship out of it. Heated debates on migration continues to make headlines in the newspapers around the world. Creating political, economic, as well as social havoc, it would be hard to deny that the issue of transnational migration continues to be an issue of great social and political concern. Displaced migrants and their narratives definitely provide the patterns and theories of the migratory journeys and related experience. The transnational migration scholarship provides the basis for studying the behavior and action of the transnational social groups. Bo Yong Lee finds that the changing global environment and the rapid development of technology along with the transportation activities of immigrants has given rise to the study of immigration. As the migrants and the refugees are exposed to long-term transnational connections, therefore there are ample chances before them to confront major refugee issues like, displacement, emplacement and assimilation, hence, the need of transnational migration scholarship rises in order to mitigate and respond to the embedded issues. Moreover, to put forward legitimate answers to the questions on the transnational ties of the immigrants, the transnational studies comes to rescue. According to Luis Eduardo Guarnizo et. al,

An emerging transnational perspective has brought new vistas on international migration. It has questioned conventional analyses that focus exclusively on assimilation to the host society, neglecting migrants' ties and ongoing relations with their countries of origin." (Luis Eduardo Guarnizo, 1238)

The mosaic pattern of transnational migration scholarship is only resulted because of the developing discussions and debates from time to time. The major pitfall of transnational migration studies may probably be its ever-changing nature with added theoretical elaborations but it is the dynamic nature of transnational migration studies which has allowed to sprawl over different disciplines with time. According to Bocagni Paolo, "Despite the huge amount of empirical research on migrants' transnational participation, and the number of theoretical elaborations about it, this academic held is however still deeply divided" (Paolo, 33). The ambiguous nature of transnational migration scholarship also arises because of the limited communication between the scholars who identify themselves with principled transnational perspective, and those who are critical about it. According to Lazar,

Since transnational migration scholarship is not by far a unitary body of research, theoretically and methodologically bounded, several waves have dealt with different dimensions of transnational migration (identity formation, economic practices, political involvements, shifting cultural representations etc.) which of course makes it difficult to assess the power of transnational-oriented research to cope with current conceptual challenges and to foster innovative social thinking. (Lazar, 72)

It is because of the existing ambiguity in the field of transnational research which is being derived from the fact that the concept of transnationalism refers to both the processes and the collective outcomes of multiple forms of transnational processes hence the sincere efforts of clarification are structured along two main dimensions: ontological considerations and epistemological / methodological incentives. Both success and failure in the context of transnational approach to migration is within it. The success of transnational migration lies in its cross-disciplinary nature. However, the demerit of the transnational studies lies in the lack of theoretical unity and conceptual rigour. Instead of celebrating this concept's claim by many disciplines such as economy, social sciences, cultural studies, political sciences, globalization or gender studies, one might perceive transnational migration studies lacking the theoretical strength and its dependency over other disciplines.

1.7 Methodology

As a field of study, transnational migration is an emerging concept which needs more academic exposure. However, a lot of theories has been emerging in this particular field of studies which has definitely made it a multidisciplinary in nature. Be it in the field of Sociology, or Political Science or even Economics, transnational migration has occupied an important part of disciplines of study. There is a need of empirical, conceptual and methodological clarity to the study of transnational migration because transnational migration studies have emerged as an inherently interdisciplinary field which has allowed the migration scholars to describe and analyze the dynamics and invent new methodological tools in order to have at least partial theoretical coverage. In this context, the research aims to contribute in a small way to the field of transnational migration studies in relation to its in South Asian fiction to explain the various complexities and possibilities of the broad process of transnational migration as represented in literature. The study draws on theories of transnational migration put forwarded by the scholars like Nina Glick Schiller, Peggy Levitt, Kevin M. Dunn, Luis Eduardo Guarnizo, Alejandro Portes, and William Haller, etc. Moreover, the study attempts to find a strong connection between the theories of transnational migration and select South Asian fiction. The select South Asian Fiction have strategically used the perception of migration and the related crisis, so, in the process, various theories had to be brought in. Theories of nation and nationalism put forwarded by Ernest Renan, Partha Chaterjee have been read in order to have a better understanding of the concepts of nation and nationalism. The research wants to show the relation between borders and boundaries with the issue of transnational migration. Ernest Renan's essay 'What is a Nation?' defines the concept of nation and nationalism. Julia Kristeva's book, *Nations Without Nationalism* explains the present connection between nation state and transnationalism and the migration in the contemporary world. The study aims to posit transnational migration as a socio-political phenomenon which leads to the displacement of the migrants and refugees and how this particular phenomenon has been dealt by the South Asian novelists in their selected works to highlight certain issues of migration. In order to establish a strong connection and to reflect the influence of transnational migration over gender, several theories stated by eminent feminist scholars has been considered which includes, Julia Kristeva and Helene Cixous. Alluding to Helene Cixous, a prolific feminist theorist, Cixous had always promoted the process of writing among women because according to her, writing is the most productive arena through which women voices and

stories can be globally placed. Cixous is associated with the introduction of 'écriture feminine' which is 'writing the body' in response to the patriarchal society. Emily Falconer in her article, *'Telling Tales: A Feminist Interpretation of Women's Travel Narratives'* has emphasized on the importance of feminist methodologies in either a quantitative or a qualitative research work. Thus, in this research I shall propose a theoretical revisit of some unsettled issues within the broad process of transnational migration in relation to the South Asian fiction.

Thus, the research aims to justify the necessity of defining the transnational perspective in relevant terms, despite the limits inherent in it. With the conceptual tools of transnational migration and those available in the broader realm of migration studies, the research aims at decoding the migrant transnational practices embedded within literature. Thus, for a better understanding of migrants' global status and transnational connections, looking at the migrant literature through the transnational lens shall definitely contribute towards migration studies in positive terms.

1.8 Chapter Divisions

The dissertation has been divided into five chapters. The first chapter of the dissertation is the introduction which shall provide a holistic approach over the concept and context of transnational migration. Discussing over the broad topic of migration, the chapter shall introduce the concept of transnational migration as a deviation from it. Moreover, apart from bringing out the definitions laid by the critics and scholars of this area of studies, the chapter shall also stand as a humble effort to discuss the phenomenon of transnational migration with reference to the writers of this area.

Moving on to the second chapter entitled, *'Contextualizing the text: Locating Transnational migration in Manjushree Thapa's Seasons of Flight and Nadia Hashimi's When The Moon is Low'*, this particular chapter shall explore the greater prospects of transnational migration embedded in literature. Human Migration movements perhaps are the most dynamic social, economic as well as political process of current time. The rise in the human mobility, the growing complexity of migratory patterns and the impact of such movements on developments have all contributed to international migration so much that has made gradually a global issue of priority. Migration movements and the associated tensions are now the focus of scientific, political and public debate in recent years, therefore, the dire

need of analyzing the strategically bound process of the cross- border movement of the refugees and migrants emerges. The scrutiny is not only important because it is relevant in today's global scenario but this phenomenon is unique to the present and it can be said that with a proper empirical, conceptual and methodological synchronized study of the transnational migration, it may be seen as the justification to the prophecy that human history do owe the history of migration.

The third chapter of the dissertation entitled, '*Displacement, Emplacement and the issue of assimilation in Transnational migration*' aims at discussing the refugee crisis of displacement and emplacement, along with the issue of assimilation inherent in transnational migration. Displacement and emplacement are crucial to the broad process of migration which is parallel to routing out and rooting into a different cultural space. In migration, displacement and emplacement can be seen as a huge crisis felt by the immigrants as they sometimes become paradoxical in nature. The dislocation process of the migrants produces a de-territorialised space which results in either assimilating or a never-ending conflict. Displacement and emplacement can be seen as the major refugee crisis experienced by both male and female migrants, especially in case of transnational migration. For a migrant, the process of migration is never easy. Starting with the first phase i.e. decision making, and then undertaking the arduous journey, accepting several difficulties and challenges to finally getting emplaced or settled somewhere, the complete process of transnational migration influences, changes, shapes, resurrects many lives in a permanent manner. For a refugee, getting displaced is a complicated state but getting emplaced involves quest on a different plane which includes assimilation in a different country and culture, existential crisis, diasporic sensibility and the sense of loss.

The chapter shall locate in the studied texts, the above mentioned ongoing major debates and trends of migration. In *Seasons of Flight*, it is the protagonist Prema who gets displaced because of her voluntary migration from Nepal to America to seek a proper lifestyle. Confronting with the challenges like identity crisis and displacement, Prema develops a transnational understanding of her identity and gradually she strives to reach America mentally, even though she has reached there physically. Her journey of reaching America mentally would allow her to assimilate in the new space and dream towards emplacement.

Chapter four, entitled, '*Narrativising the female experiences of transnational migration in Manjushree Thapa's Seasons of Flight and Nadia Hashimi's When The Moon is Low*' discusses the underneath situation of transnational migration and its after effects on particularly the female migrants. When it comes to the issue of transnational migration, both men and women experience this process in different terms. Gender and migration are the least analyzed and understood trends in migration studies. There is a need to assess the reasons behind the migratory experience of women, their gendered responses towards it. In their transnational relocation narratives, the women try to express their ways of coping up the different situations, the need of survival and settling down the tensions of displacement and emplacement. The aim of this chapter is to highlight the relevant issues of female experiences regarding transnational migration. In the transnational relocation narratives, the women try to express their ways of coping up the different situations, the need of survival and settling down the tensions of displacement and emplacement. The gendered responses are the replies of the female migrants who have undergone the transnational migration, under what conditions they undertake the arduous journey, what compels them for being in a displaced zone and what are the complexities they might have faced during their migratory journey. The chapter shall be a contribution to the existing field of gender and migration studies. After a brief survey, it is understood that there are more avenues which are to be explored yet in this field. Therefore, the chapter may be seen as a revision of what has been done before and some new ideas and issues will be explored as they have not been discussed at a detailed level. The fifth chapter is the conclusion to the study. Bringing in all the findings of the research and assembling it into a whole, the concluding chapter discusses various aspects with reference to the ideas of transnational migration.

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CHAPTER II

CONTEXTUALIZING THE TEXT: LOCATING TRANSNATIONAL MIGRATION IN MANJUSHREE THAPA'S *SEASONS OF FLIGHT* AND NADIA HASHIMI'S *WHEN THE MOON IS LOW*

Chapter II entitled, 'Contextualizing the text: Locating Transnational migration in Manjushree Thapa's *Seasons of Flight* and Nadia Hashimi's *When The Moon is Low* shall explore the greater prospects of transnational migration embedded in literature. The word transnational migration is comprised of two words, 'transnational' and 'migration' where 'transnational' suggests the involvement or operation into several nations or boundaries whereas 'migration' can be defined as the process of human movement within a state, a nation or even between countries. Transnational migration has been the most frequently discussed topic of the present probably because it is the immediate byproduct of the globalization process. At surface level, transnational migration would speak about reaching beyond or transcending national boundaries but at deeper level, there are many narratives to decode at length. Thus, human movements perhaps involve most dynamic social, economic as well as political process of current time. The rise in the human mobility, the growing complexity of migratory patterns and the impact of such movements on developments have all contributed to international migration so much that it has gradually become a global issue of priority. Migration processes and the associated tensions are now the focus of scientific, political and public debate in recent years.

Broadly speaking, human migration implies the dynamic process of human movement within a state, a nation or even between countries. As migration includes internal migration, inter-state migration, intra-migration, international migration, therefore, migration can be realized as a broader term suggesting the dynamic process. However, there is a thin line of difference between migration and transnational migration. When it is about transnational migration the meaning becomes specific about crossing the international boundaries of the countries by the refugees and migrants. It can be said that transnational migration is a microcosm existing within the colossal phenomenon of migration. An eminent critic in the

field of transnational migration studies, Nina Glick Schiller has deeply studied the relationship between transnationalism and migration. According to her, there is a lack of serious study regarding the dynamic relationship between migrants and the places they come from along with their new settlement. Hence, there emerges a dire need of analyzing the strategically bound process of the cross-border movement of the refugees and migrants. The study on transnational migration process is not only important because it is relevant in today's global scenario but this migratory phenomenon of the humans shall always be a major contribution to the evolving history of the mankind. Wei Li and Carlos Teixeira are of the opinion that because of the constant flow of goods, transformation, services, financial capital and human beings across the national borders at an ever-accelerating rate therefore transnational has become an important part in the study of international migration. In this connection, it is Martinelli who has stated that it is from the 1960s the word 'transnational' was widely used by the students of economic processes to refer to the establishment of corporate structures with the established organizational bases in more than one state.

Transnational migration is one of the phenomena which covers the crossing of the international boundaries by the refugees and the migrants and the related dynamics. Transnational migration is not an interesting topic to deal with only because it is all about knowing the ways followed by the migrants to cross the international boundaries but deep inside there is much more into it which needs proper exploration. While Human Geography as a discipline studies the human migration, the pattern and causes of migration and settlement, Economics and Polity as a branch of study is interested in migration policies, socio-economic and political issues out of migration and nation state theories and related dynamics. Transnational migration therefore stands out to be a one common agenda that has been taken up by different fields of study in diverse ways to add multiple approaches to the common issue. Thus, transnational migration at a single moment sprawls into different categories to contribute meaningful contribution to the area of migration scholarship. Regarding the inter-disciplinary nature and heterogenous scope of transnational migration studies, Marcus Hartner and Marion Schulte suggests that,

Due to the many forms and facets of migratory movements, as well as their long history and global scale, the academic investigation of these phenomena goes far beyond the scope of any single discipline. Migration is, in other words, a truly transdisciplinary phenomenon that requires study from a variety of perspectives simultaneously. Consequently, it has been taken up by a proliferation of extremely heterogeneous

academic fields of study, including, for example, psychology, history, sociology, political science, linguistics and literary studies. (Hartner, Schulte 09)

Transnational migration is not only being the most talked about topic in the vast areas of Sociology, Political Science, Human Geography but the discussions have sprawled over time into different inter-disciplinary arenas, which includes literature. Peggy Levitt and B. Nadya Jaworsky also finds that transnational migration studies have emerged as an inherently interdisciplinary field which has allowed the scholars all around the world to take up the issue in a serious turn, analyze the related dynamics and also to invent the new methodological tools.

As literature covers up wide range of issues, transnational migration is also one of the most prominent issues being taken up by the literature itself. When the issue of transnational migration is taken up by the literature, it adds a human dimension to it, covering up the subtle issues like refugee crisis, psychological trauma, migratory experiences of the refugees and migrants. Leaving aside the issues like migration policies and international migration acts, literature reflects into the social contexts in order to highlight the experiences of racism and hostility, even the sense of diaspora, rootlessness and assimilation experienced by the refugees.

Crossing of the transnational borders are no longer an easy task because now in the present times borders and boundaries of the nations are gravely controlled and monitored. Nations are being marked by international borders and boundaries. It is the borders and boundaries what makes a particular nation geographically distinct from another and therefore the borders are kept under check. Transnational migration as an issue has been reflected by literature through fictional narratives. 'Faction' i.e fiction plus facts have always dominated the writers while writing fictions. Amitav Ghosh's *Gun Island* reflects the difficult migratory experience of the people from Sunderbans of Bengal to the different parts of the world. In this regard, it can be said that, since time immemorial, literature has always served the purpose of reflecting almost a true picture of the society through metaphors and imageries. As literature has been trying to preserve the migratory narratives within it, therefore, there is a crucial need of decoding such narratives from literature for a better understanding of the 'transnational' aspects of the migration.

New Historicism stresses on the “equal weightage” (Barry, 166) of the literary and the non-literary texts for a proper analysis of a particular historical and social event. The term ‘new historicism’ was coined by the American critic Stephen Greenblatt, whose book *Renaissance Self-Fashioning: from More to Shakespeare* (1980) is regarded as the beginning. Peter Barry in his book *Beginning Theory: An Introduction to Literary and Cultural Theory* (1995) gives a view of new historicism as:

A simple definition of the new historicism is that it is a method based on the parallel reading of literary and non-literary texts, usually of the same historical period. That is to say, new historicism refuses (at least ostensibly) to ‘privilege’ the literary text: instead of a literary ‘foreground’ and a historical ‘background’ it envisages and practices a mode of study in which literary and non-literary texts are given equal weight and constantly inform or interrogate each other. This ‘equal weighting’ is suggested in the definition of new historicism offered by the American critic Louis Montrose: he defines it as a combined interest in ‘the textuality of history, the historicity of the texts.’ (Barry, 166)

Keeping New Historicism in prospect, the migration studies should also take into account the literary narratives, fictional anecdotes along with the non-fictional ones for the better analysis of migration as a phenomenon. As New Historicism supports the view of analyzing the importance of the ‘co-texts’, fiction and non-fiction for the broader analytical view of a particular piece of history or social event, therefore both the fictional and non-fictional texts have become important. Manjushree Thapa’s *Seasons of Flight* (2010) and Nadia Hashimi’s *When the Moon is Low* (2015) are not only fictional stories of two female protagonists but they are the embedded narratives of migration and related experiences of the migrants and refugees. The most commendable feature of these two texts is that they undoubtedly offer the pleasure of fictional read but also bring to the readers consciousness’ the phenomena of transnational migration and its consequences. In both fictional works, along with the engaging storyline, the readers are acquainted with a similarity of the inclusion of the consequences, challenges, threat posed against the refugees all over the world. Therefore, in this regard Chapter II aims to locate the phenomena of transnational migration and its consequences in the two fictions for obtaining a greater analytical view about the concept of transnational migration. Understanding the narratives of the refugees fleeing from the war-torn countries constitute a greater responsibility for the whole humankind. Hence, this chapter

shall also be a humble attempt to analyze the influence of transnational migration and how these experiences are being portrayed through fiction.

Manjushree Thapa's *Seasons of Flight* (2010) is an immigrant's tale, where the protagonist, Prema leaves her war-torn homeland Nepal because of the adverse conditions to sustain. She transgresses the borders of Nepal and migrates to America after winning a green card in a US government lottery. At the very outset of the novel, the readers are acquainted with Nepal's minimalistic identity as a nation. When the Americans ask more about the country to be sure, Prema has to mention either India or Mount Everest for providing a better understanding. After her mother's death, Prema's life turned different as there was little left in the village to cling upon. After completing her primary schooling at her birth village, Prema turns to Kathmandu for pursuing forestry. Prema's father always wanted her to have a good life, hence her decision to get settled in Kathmandu met with support from Prema's father. Her sister had joined the Maoist rebellion. As the situation worsened in Nepal, Prema who was ambitious enough to build a strong identity out of an established career, thought of migrating to America, leaving her home, her family, her village and above all her nation behind.

Nadia Hashimi's *When the Moon is Low* (2015) is an unforgettable story of an Afghan family's escape from the Taliban influenced Afghanistan, crossing treacherous and perilous border tracks to reach Europe. Fereiba Waziri, the protagonist, is a bold Afghani woman who had decided to leave Afghanistan after her husband, Mahmood's assassination by Taliban fundamentalists. Crossing the transnational boundaries, the novel is a description of the urgency and insecurities of a refugee's existence.

The idea of strategic transnational migration and flexible citizenship in some ways has defied the idea of concrete nation and the rigid boundaries. Thus, it becomes necessary to do the talking on nation and international borders while understanding in details about transnational migration. Migration is about crossing borders but transnational migration is very specific which is only about crossing international borders and boundaries. While a nation may mean a territory with properly chalked out boundaries, transnational migration implies transgressing the international boundaries. Even though the terms 'transnational migration' and 'nation' are inter connected to each other, there is also the need of detaching and simplifying both the terms. Nina Glick Schiller opines that migration studies can have a global perspective when it is chopped off from the cords of nation and boundaries. According

to her, by eschewing methodological nationalism and establishing a global framework for the study of migrant settlement and transnational connection, the field of transnational migration can achieve a strong base. However, the studies of nation-state should be kept in mind as transnational migration is a process that requires the transgression of the international borders and boundaries. Transnational approach to the migration studies shall frame a new perspective that is not constrained by the borders of the nation-state. The nation-states are transformed into global fields of power because of the constant influence of the transnational migration. International borders and boundaries are a very sensitive topic to be discussed. In the post-colonial era, the existence of nation and national borders cannot be denied and one also has to accept the fact that globalisation is possible because of the presence of national borders and boundaries. Migrants travel to and fro, they transgress the international borders in order to seek shelter, proper settlement, a peaceful life along with proper economic and social opportunities. In the article, 'From Immigrant to transmigrant: Theorizing transnational migration', Nina Glick Schiller et. al says that, "In identifying a new process of migration, scholars of transnational migration emphasize the ongoing and continuing ways in which current day immigrants construct and reconstitute their simultaneous embeddedness in more than one society." (Schiller et. al, 48) As the immigrants sometimes legally enter the countries, whereas they get an access by obtaining dual citizenship, so in this regard, their footsteps are no longer confined to their homeland, they turn out to be global. Thus, borders and boundaries demarcate the territory of a nation to serve the political, economic and social processes in a smooth manner. But, apart from the political association with the borders and boundaries, Agnew in his article, 'Borders on the mind: re-framing border thinking' attaches a humanistic perspective, where he opines that the recent literature on borders has allowed a whole set of purposes which has successfully applied a closer observation over the borders and socio-territorial constructs. The literature on the borders and boundaries reflects the discourses and practices of national identity and also discusses the overall influences of the globalization. Amitav Ghosh's *The Shadow Lines* is a constant reminder of crossing and re-crossing the transnational borders or can be seen probably as the rejection of the borders and boundaries. Displacement of the people which resulted out of the partition turned out to be painful experience. However, Julia Kristeva in her work, *Nations without Nationalism* leaves no stone unturned to expose the futility of the borders, boundaries, nation, nationalism and the context of origin. Responding to the rise of neo-Nazi groups in Germany and Eastern Europe and the continued popularity of the National Front in France, Kristeva in her work

turns to the origins of the nation-state to illustrate the problematic nature of origin and nationalism.

Nevertheless, I maintain that in the contemporary world shaken up by national fundamentalism on the one hand and in the intensive demands of immigration on the other, the fact of belonging to a set is a matter of choice. Beyond the origins that have assigned to us biological identity papers and linguistic, religious, social, political, historical place, the freedom of contemporary individuals may be gauged according to their ability to choose their membership, while the democratic capability of a nation and social group is revealed by the right it affords individuals to exercise that choice. (Kristeva 16)

Defying the nation and related configurations, she supports 'Cosmopolitanism' because to her although the world has been divided by borders and boundaries, biological and linguistic differences, it is all about the individuals' right to choose their particular settlement.

Thus when I say that I have chosen cosmopolitanism, this means that I have, origins and starting from them, chosen a transnational or international position situated at the crossing of boundaries. (Kristeva, 16)

Although it is important to discard the ties of nation and nationalism in order to properly deal with the transnational migration studies, Nina Glick Schiller finds that it is not easy to completely discard the association of transnational migration with the issues of nation and nationalism as the process of migration is directly or indirectly interlinked with the issues of nation. But there is a dire need in this regard to take a different path and to detach from methodological nationalism in order to explore newer avenues embedded in the migration studies. Schiller promotes an evolving approach to the migration studies which does not use nation-states as units of analysis but rather studies the movement of people across space in relationship to forces that structure political economy. Thus, in this regard, transnational studies would prove to be the enhancement in the field of critical studies so that a broad perspective can be developed to understand the global matters including international migration.

Methodological nationalism is an ideological orientation that approaches the study of social and historical processes as if they were contained within the borders of individual nation-states. To Nina Glick Schiller,

The deployment of methodological nationalism and the ethnic lens has a long history in migration studies. In order to forge an alternative research strategy, it is important to analyze the way in which the paradigms of migrant integration or transnationalism and associated methodologies are historically contingent rather than simply research tools. The concept of transnational migration was developed in the 1990s as part of an effort to move migration studies beyond the bounded nation-state bias that pervaded much of that decade's approach to the migrant experience. It began with the simple observation that many people from all over the world migrate and settle yet are not "uprooted" from those they "left behind," to use terms that have been frequently deployed in migration studies. (Schiller, 111)

The nations are conflated with societies and the particular nation share a common history, set of values, norms, social customs, institutions, and identity. But Schiller finds that "the methodological nationalists only speak as if members of a nation-state share a fundamental unity that divides them from all "foreigners" (Schiller 111). This kind of approach suffocates the global process and narrows down the emerging area of transnational migration studies. Globalization has led to the emergence of a de-territorialised world and transnational migration has become the greatest possibility as a new conceptual approach which can set an alternative way of understanding, defying the power of the nation-states. Portes and others also outlined two necessary conditions for transnationalism to emerge and those are the technological and scientific advances in transport and communications. Moreover, the presence of global networks has made the human movement, communication the flow of ordinary people possible.

Adriana Elena Stoican in her work discards the diasporic consciousness among the migrants undertaking the transnational migration journey. Stoican's views has set a new dimension to the ongoing debates on the transnational migration because the field of study has moved ahead from diaspora, sense of loss and alienation. To Stoican, "the classical definition of diaspora implies a sense of irremediable rupture with one's homeland paralleled by a wish to return to it and a sense of alienation in the host country" (Stoican 2). But in the

two texts under the study, not a single character is exhibiting the diasporic consciousness. As the characters move out from their respective homelands voluntarily, they no longer wish to go back to the place of their origin. Prema was prepared to leave her country because there was nothing left to explore for her at Nepal. Her mind kept switching between Nepal and America, but it was America which was ultimately chosen by Prema. Conditioned by the conflicting situation at Nepal, Prema realised that she needs to transgress the international borders to reach America. During the whole migration process, Prema developed a transnational migrant understanding which helped her to assimilate in her host nation. Similarly, as seen in Hashimi's novel, after Fereiba's husband, Mahmood Waziri's assassination by the Talibani fundamentalists, there was nothing left for Fereiba and her children to hold on there at Kabul. In fact, she and her husband had already planned for an escape from Kabul but the untimely death of her husband had put Fereiba into untold complexities. Even after the death of her husband, Fereiba was head strong to execute this migratory journey all by herself. Fereiba had knew, "Crossing the border would be a hazardous venture even with the passports" (Hashimi 96) but she had to succumb to the distant dream of settling somewhere with her children at peace, to call a place 'home' (Hashimi, 3).

In the two fictional texts under study, the respective novelists have very well depicted the ideas of cosmopolitanism and deterritorialization i.e. upholding the notion of going beyond national boundaries. These ideas celebrating multinationalism marks the very essence of the concepts of transnational migration which forms a central part of the narrative of these novels, is a critique of methodological nationalism placing importance on national identities strictly based on territorial integrity of the nation.

Manjushree Thapa in her fiction, choses a mental process for the character Prema to showcase the actual process of transgressing the international borders instead of just venturing into a physical process. Prema, struggles to reach America and thus the journey becomes a process of different stages. From leaving her village to shifting at Kathmandu, and finally leaving Nepal to reach America mentally and physical, it was quite a process for Prema. Nadia Hashimi however, also showcases the mental as well as the physical migratory journey of Fereiba and her children. In comparision, it is Fereiba and her children who had to suffer the most while transgressing the international borders and boundaries. Nation and national identity are the two sides of a coin. For a citizen, both are equally important but

when it comes to transnational refugees, the things become a bit hazy. In this regard, Adrian Elena Stoican puts it as, “For an immigrant, affiliation with a national model of culture is a strategic choice.” (Stoican 3) In *Seasons of Flight*, Prema throughout the story, seems to be desperately wanting to be one of the Americans. Clutching on her some of the Nepalese values and customs, she oscillated between Nepal and America. For Prema, at times, it was too difficult to locate her homeland, i.e Nepal in geographical terms before the Americans, so she had to sometimes switch herself as Indian to avoid confusion. But in *When the Moon is Low* Fereiba and Saleem, although at times they had tried to produce a transnational identity but most of the times they had held on to their Afghani identity wherever possible. With a meagre sense of deterritorialised nationalism, Saleem had tried to cling on to his Afghani identity, memory and culture. For Prema, her strategic choice was America and for Fereiba it was England. Although displaced, the characters are aware of their Afghanistan as well as Nepalese cultural values.

Transnational migration thus allowed the characters in both the fictions to render transcendental associations of transnational mobility and the possibility of loose affiliation. When many cannot imagine themselves to be transnational migrants, some others are prepared for undertaking the journey. For Prema, it was “a whole other life” (Thapa 37) Prema was having a conversation with her boyfriend, Rajan, about her going to America, she had expressed that she “had never been to another country, not even to India, nearby, or to Tibet. China.” (Thapa 37) When she had asked him, “Would it be wrong to go to America?” He shrugged and commented, “In these days of transnationalism.” (Thapa 37)

Fereiba and her children’s migratory journey in *When The Moon is Low* is difficult and full of suffering. Nadia Hashimi has presented in an explicit manner before her global audience a slice of fiction describing the woes and worries of a family with a female lead undertaking transnational migration. Unlike Prema’s hassle-free journey of crossing the transnational borders in *Seasons of Flight*, Fereiba and her children in *When The Moon is Low* had to go through tremendous suffering and pain which includes financial, health, mental crisis, ending up with the loss of connection between Fereiba and her eldest son, Saleem. When they had started the journey, Saleem had asked his mother, “How long is the ride, Madar-jan?” She answered, “Very long. Try to sleep---the time will pass more quickly.” (Hashimi, 117)

Asim had instructed Fereiba and Saleem about the challenging situations that they may face during transgressing the international borders:

You'll be travelling in a small van. Usually, they are very full and there's hardly room to breathe, so keep your little ones at your side. They'll be nervous. The driver should take you across the border and into Iran. The price for the passage has already been settled, but they will try to wheedle more from you. Keep all your monies and valuables well hidden. Look very reluctant...a little token piece. (Hashimi 119)

Starting with the decision of migration to execution, the whole process is sometimes so difficult that it drains out the person mentally and physically. When it was not so difficult for Prema in *Seasons of Flight* for transgressing the national borders and boundaries after she had won the Green Card Lottery, Fereiba in *When the Moon is Low* had continued to think that she had "actually set off a journey so dangerous with three small children" (Hashimi, 120) and "in the dark room, amid the hush of night breathing" she had "wondered if she had made the right choice" (Hashimi, 120). Fereiba had recorded the grim and dark situation during her journey of crossing international borders,

Night, the time when the border was most vulnerable to trespass, was approaching. Holes opened up and scared, desperate people crawled through. While war had turned some Afghans into lions, it had turned a good number of us into mice as well. (Hashimi 121)

Kevin. M. Dunn regards that, "Moving is expensive and troubling, and it is still difficult to get bodies across national borders. Again, the crossing of borders is easier for some bodies than others. Nation-states have clung on to their powers over borders, and they remain important to assisting with migrant settlement. And peoples' mobility continues to be embedded within places and networks" (Dunn, 23). Throughout the novel, *When the Moon is Low* Hashimi has made efforts to acquaint the readers with some of the horrible consequences that the character called Fereiba and her children had to face during their escape from Kabul. The horrid experiences of travelling from one country to another as a migrant, without any proper legal documents is reflected through Fereiba and Saleem's difficult migratory journey,

This is the border, the driver announced. The guarded passage is ten kilometers that way. There's a trail that cuts through the mountains. I'll lead you across. It's not easy, but many have crossed it before you. Keep your children close and keep them quiet.

Watch your feet. There are loose stones, scorpions, and snakes to worry about. Watch for my flashlight. (Hashimi,123)

There was a constant fear among the migrants, including Fereiba that at any point of time, they might get caught and “be sent back to the checkpoint and returned to Afghanistan” (Hashimi, 125). None of them wanted to get caught and be deported to their homeland. The fictional narratives of migration like this would be probably able to show a truthful picture of the real world of the immigrants and refugees. The transnational migratory journey had never been easy for many and for executing the whole process, many lose their families, lives, wealth and many more.

Transnational migration studies can be regarded as the reading beyond the nation. It offers a cosmopolitan approach to understand the process of migration and related process thus, visualising the world as global ecumene rather than being divided into bits and parts in the form of countries and nation. The word ‘ecumene’ or ‘oecumene’ has the Greek origin i.e the word oikoumene which means the inhabited. This term is particularly used by the cartographers and the geographers in order to mean inhabited land. However, the word ‘global’ when attached to ‘ecumene’, the phrase gets the colouring of something universal and global. In his article ‘Notes on Global Ecumene’, Ulf Hannerz comments, “Cultural interrelatedness increasingly reaches across the world. More than ever, there is now a global ecumene. To grasp this fact in its wide range of manifestations and implications is the largest task now confronting a macro- anthropology of culture” (Hannerz 66). In this regard, association of global ecumene with the broad process of transnational migration is must because it is the process of transnational migration which allows the concept of global ecumene co-exist parallelly.

The existence of countries and nation are undeniable truths, but, the ability of human beings to transgress these international borders and boundaries are also the relative truths. Thus, in this post-modern world, there is no single truth but too many truths constantly co-exist with each other. In this prospect, Ulrich Beck has criticized this dichotomization between roots and routes emphasizing that cosmopolitan society has both “*roots and wings*” (Beck 2006). He argues that there is a strong connection between the local and the global because issues of global concern are becoming part of everyday social relations. Beck calls attention to the need to transcend the nation-state perspective but considers it a grave misunderstanding if the alternative is ‘only’ to connect globalization with the global;

globalization ‘from within’ and thus locality is also very important. Levitt and Glick Schiller had also made a somewhat similar argument when they maintain that the analytical lens must be broadened because migrants are often “embedded in multi-layered, multi-sited transnational social fields, encompassing those who moved and those who stay behind” (2004: 1003).

In *When the Moon is Low*, Fereiba and his children during their migratory journey continue to change places of their stay, starting from Iran to Intikal, from Intikal to Athens, heading towards to Greece, and finally making up to England which only Fereiba and her little girl child could reach, losing the connection with Saleem. In this migratory journey, the family continue to meet people of linguistic, cultural and religious differences, exposing themselves to a global society. As depicted in the novel, “Iran had opened its doors and accepted hordes of Afghans as refugees. Countless others lived there illegally” (Hashimi 127). Existence of sealed and protected national boundaries could not restrict refugees like Fereiba, Saleem, Samaira and Aziz to transgress the international borders which further made possible for them to be exposed to a global ecumene. Saleem continued his migratory journey and thus he reached Athens where he had found, “Athens was far more expensive than Intikal...” (Hashimi, 180). Saleem roamed around Athens in search of immigrants like him, but was confronted to a man who was himself a refugee from Bangladesh. Although both of them belonged to South Asian countries, i.e Afghanistan and Bangladesh but as for now they were in Athens and there was a kind familiarity between them, probably the existence of the refugee connection in their conversation:

“Where are you from?”

The man paused, wondering the same thing about Saleem.

“Bangladesh,” he said finally, his eyebrows lifted and a finger pointed at Saleem. (Hashimi 180)

Greece had a place called Pagani which was “a detention center for immigrants” (Hashimi 191) and “it teemed with refugees who’d struggled to leave their countries, only to be trapped in Greece...” (Hashimi 191). The detention camp became a metaphor for a global ecumene.

Manjushree Thapa’s *Seasons of Flight* offered Prema to experience the two worlds, i.e Nepal and America. With Luis, “Prema launched into a whole other---American---life, a proper and solid life at last” and thus she had started to realize her American dream. With

Luis, she got assimilated into the American society and she had to confront a globalized society. Once, Prema had celebrated her first ‘Thanksgiving’ that year with Peggy, Luis’ mother and Ron, Luis’ stepfather. At Luis’ mother’s home, Prema was asked to drink ‘eggnog’ and as process of assimilation, Prema drank it although “it was repulsive” (Thapa, 144).

Everyone was extremely welcoming. Ron greeted Prema with a white drink: ‘Have some eggnog! I’m not ashamed to say it’s my favourite part of the holiday season.’ Oh, Ron, Peggy said, ‘don’t push that on her. Wouldn’t you prefer champagne, Prema darling?’ ‘Let her try,’ Ron said.” (Thapa 144)

Therefore, it can be said that the intersection of roots and routes made the fabric of the Prema’s transnational identity and a platform for a global ecumene. Transnational migration has opened all the paths to create the process of globalization stronger because it not only has allowed the human migration in frequent but subverted the rigid concepts of nation and national boundaries. The refugees, the immigrants travel back and forth from homeland to other nations, undertake migratory journey for settlement at a new space, transgress the international boundaries, try to assimilate in a new land, thus, creating ties of global ecumene. As transnational migration enables the ability to travel back and forth between homes provides a new dimension to the transnational migration which sometimes cut off its ties from diaspora. Diaspora and the related issues sometimes disappear from the scenario because the human movement are frequent now-a-days. Nina Glick Schiller et. al says that, “Transnational migration is the process by which immigrants forge and sustain simultaneous multi-stranded social relations that link together their societies of origin and settlement.” (Schiller 48) Transnationalism and migration have definitely promoted the concepts of global citizens and citizenship, fluid movement and communication. The reference to world citizens, to new forms of movement and communication, and to transnational fields, has certain appeal.

Prema, being “a Nepali from the high, misty hills. A nobody lost in America...” (Thapa 220) had thought of completing her life in America itself. Although, Prema sometimes thinks about her father and sister, who are staying at her birth village back there at Nepal but she never prepares herself to leave America and permanently settle down at Nepal. When Luis, Prema’s boyfriend asked her whether she wants to going back to Nepal, she replied him with a “No” (Thapa 88). Transnational practices by the urban migrants like

Prema has made her a global woman. At any point of time, Prema can have the access and can travel to her homeland. However, with Fereiba and her children, the matter is completely different because Fereiba had her children with her and they had to leave the country just to stay alive. Fereiba wished that “one day we (they) will have a place to call home” (Hashimi 3). In Kabul, because of the constant terrorist attacks, Fereiba and her children could not feel secured and hence they had to cross the transnational borders, undertake the journey in order to find peace and rest. Devoid of the diasporic consciousness, Fereiba and her children constantly confronted with the challenges of migration in order to get emplaced and have a better life in England.

Transnational migration plays a pivotal role behind the refugees becoming global citizens. It is another aspect of transnational migration that allows the refugees to have the access of entering into different countries through legal transnationalism. Apart from the physical migratory journey of the migrants, legal transnationalism, dual citizenship, allows them to cross the international borders legally. Ip *et al.* (1997) referred to the notion of “instrumental citizenship” (Dunn, 19) to describe a process elsewhere referred to as the “commodification of citizenship” (Dunn, 19). Researchers have speculated on how migrants obtain passports and citizenship for strategic reasons which includes legal and illegal ways. Kevin M. Dunn sees, “These reasons could include the construction of escape routes to a safe haven, perhaps to avoid sovereign shock in a country of origin” (Dunn, 19). Triggered by winning the green-card lottery, Prema, in *Seasons of Flight* decided to leave Nepal to seek her dream life there at America. But, the process of leaving homeland and getting settled outside one’s own country includes justified legal paper works. Harihar- Dai or the middleman helped the Nepali compatriots to settle down and get a place to live in abroad for which he took money. Prema had to pay fifty thousand Nepali rupees to Harihar – Dai in order to smooth out the initial process of getting home to stay in America along with the Nepali compatriots.

She took out her cash and counted out fifty thousand. The middlemen pocketed it swiftly. ‘I’ll call him tonight,’ he said. He’ll get on the case at once---I’ll tell him to expect your call, too...’ (Thapa, 70)

Unlike Fereiba and her children in Nadia Hashimi’s *When the Moon is Low*, Prema in Manjushree Thapa’s *Seasons of Flight* had chosen a legal way to enter America. Both the female protagonists are being conditioned by the situation of their lives, which rendered

Prema privileged; and Fereiba, the unprivileged one. Prema went to the American Embassy and was interviewed by a man, named Derek Bending. She was advised to learn driving and her documents were reviewed properly, and hence, because of all these processes, Prema could land in America and stay there without any hassle. Legal transnationalism had opened the ways for people like Prema to come out from the Third World countries to the First World countries to sought their dream lives and have the access to become ‘global citizens.’ Nadia Hashimi’s *When the Moon is Low* offers a heart wrenching tale of Fereiba and her children’s migratory journey from Kabul to England. Although Fereiba knew that crossing the transnational borders with three small children “would be a hazardous venture” but it was worth to take the risk because most of the Afghans during the Talibani regime could not afford to stay peacefully at Kabul. With the help of one acquaintance, Rahim, Fereiba could secure foreign passports as their Afghan passports would not make it very long. Rahim’s access to the “Embassy” helped Fereiba a score to partially fill up the legal process before undertaking the journey. It was Saleem who undertook more risks throughout the journey while transgressing the international borders, probably being a male. From Izmir of Turkey to Greece, Saleem’s footsteps fell on Rome and while “Saleem walked into the familiar night of the unfamiliar Rome to find a place to rest until morning. He was anxious to find the best route to France but cautioned himself against rushing.” (Hashimi 325) Without legal papers and proper channels, it was quite a difficult task for Saleem to get through the strenuous journey and finally reach England to meet his mother, sister and brother. Transnational migration has the “liberating effect” (Levit 568) on the migrants because they have availed the opportunity to travel new places, meet new people. Peggy Levit marks, “A third common premise is that whether or not transnational migration has a “liberating” effect on migrants is a question that needs investigation.” (Levit 568) Saleem came to know that all people go to Calais because there was a tunnel that had led to England. Heading forward to Calais, Saleem had purchased a ticket, “having no desire to see anymore of Paris and eager to continue on” (Hashimi, 358) he gradually had reached Calais. But before reaching Calais, Saleem’s trials of obtaining passports and documents shows a grim picture of the immigrants’ crisis. The refugees either have to pay a huge price to attain the passports or they have to perform illegal activities, directed by the host of crooked middlemen. In short, if the refugees do not get across legal transnationalism through direct means, then for the refugees like Saleem, who do not possess proper documents for migration, indirect means are way too difficult and dangerous to pursue. To reach Calais, Saleem had to negotiate with a middleman,

I need the passport to go to England.” “Passport?...You want to pay for passport?” “I do not have money. But I need it to go to my family,” he pleaded. How could he negotiate with this man? “For Eight hundred euro. Cheap price for you. (Hashimi, 356)

Thus, legal transnational migration shall open up the ways to transgress the national borders for the migrants. However, after entering a particular country, things are not easy for the migrants because to Kevin. M. Dunn, “Transnationals can easily become the despised “enemies within” or the “traitors abroad” (Dunn 26). In this context, in *Seasons of Flight* the situation does not turn up for Prema where she is seen as a traitor or being despised. No doubt she had gone through identity crisis as very few of the Americans could really figure out where Nepal exactly was in the world map, but, she did not get hate reactions as such from many of the Americans. But in *When the Moon is Low*, both for Fereiba and Saleem, a constant fear was there as they had lacked legal papers for migration.

Globalization can be sought as the triggering agent behind transnational migration. The refugees and the migrants have the access to locate the places digitally before getting in there physically. Nina Glick Schiller and Fouron opines that once having moved migrants and refugees rarely return home as they try to maintain a transnational social field by an array of communications. Prema’s winning of Green card lottery, her access to American Embassy through digital connections, her continued transnational connections with the people there at Nepal although she being there in America, and Saleem’s obtaining of legal passports via e-mails, globalization has erased the geographical, social or cultural barriers and has left the world a smaller place to live in. Thus, Beck comments that we cannot even think about globalization without referring to specific locations and places because the important consequences of the globalization have to do something with the concept of place.

Hence, the chapter discussed the ongoing debates and trends regarding the transnational migration and also located these issues in the two fictional texts. Covering up the subtle issues like entering into a global ecumene, Prema’s and Fereiba’s transnational practices leads them to achieve a global identity. According to the scholars, transnational migration scholarship has moved way ahead of the diasporic concerns. Scholars have tried to frame a new conceptual outlook for the field of transnational migration studies by setting it apart from the methodological nationalism. Perhaps, it is because of the globalization process that has promoted transnational migration in a large scale and therefore, it has moved away from the concepts of concrete nation and nationalism. The refugees and immigrants find

themselves as global citizens because of the transnational migration but within the broad process major refugee issues such as, displacement, emplacement and assimilation can be seen as embedded within. For a refugee, getting displaced is a complicated state but getting emplaced involves quest on a different plane which includes assimilation in a different country and culture, existential crisis, diasporic sensibility and the sense of loss. Prema in *Seasons of Flight*, Fereiba and Saleem in *When the Moon is Low* undertook their transnational migratory journey but they are confronted with the issues of assimilation in a new space. Both the texts are a fictional reflection of the challenges faced by the migrants all over the world . Thus, the succeeding Chapter III shall discuss at length the major issues of displacement, emplacement and assimilation which are embedded within the transnational migration.

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CHAPTER III

DISPLACEMENT, EMPLACEMENT AND THE ISSUE OF ASSIMILATION IN TRANSNATIONAL MIGRATION.

While discussing transnational migration at large, it should not be limited to understanding the dialectics involved in transgressing the international borders and boundaries as there are many other aspects which awaits critical enquiry and proper response in the said area of the study. Transnational migration also alludes to the issues of displacement and emplacement which are embedded in the broad processes of migration. The world is now undergoing constant changes and movements; therefore, the borders and boundaries have become transient. Migration is the outcome of the ongoing process of globalization. According to Fatemeh Pourjafari and Abdolali Vahidpour, “In its modern usage, it (migration) refers to the trend of displacement and movement made by individuals with the hope to find more personal convenience or better their material or social conditions” (Pourjafari, Abdolali 2). Transnational migration is the result of globalization where the refugees or migrants are constantly involved in the to and fro movement looking for better opportunities with proper health and hygiene in order to upgrade their present lifestyle. Displaced are the ones who are dislocated from their place to another place either by self-driven issues, or by force, or even nation conflicts. At the surface level, displacement in terms of human, may mean the changed and unsettled position, however, at a deeper level, displacement comes with an array of issues along with it.

Displacement may be conflict-induced, development induced and disaster-induced. Conflict-induced displacement is the situation when the migrants leave their nation on the grounds of generalized violence based on either on race, religion or political opinion. Development induced displacement is the result when the migrants leave their place in order to settle down into a place which is better in terms of hygiene, education, health facilities and economic opportunities. Disaster induced displacement is caused because of the occurrence of man-made or natural calamities and also because of climate change; people are forced to shift from one place to another. Displacement also may be categorized into long term and short term displacement. Prakash Adhikari mentions in his article ‘Conflict-Induced Displacement, Understanding the Causes of Flight’ it can be said that the ‘Conflict-induced

transnational migration’ are the ‘choice – centered’ migration where people are forced to flee from their native land due to wars, various political factors, violence and turmoil.

The displacement narratives demand attention not only because it has to offer some difficult, untraceable journeys and experiences of the immigrants and refugees but also because it records their journey towards emplacement. Emplacement is the aftermath, the ultimate outcome of a successful migration. When an individual or a group of individuals transgresses the national borders and boundaries, they have already some fixed destinations in their mind. Those dream destinations are the utopian spaces which exist in the psyche of the migrants because those are the secured place according to the migrants, where they would find their desired settlement and finally call themselves as ‘emplaced.’ It is quintessential to analyze the displacement and emplacement patterns of the displaced migrants for the better understanding of the broad process of transnational migration. However, it is noteworthy that although displacement and emplacement come along hand in hand with the phenomenon of migration but migrants do not reach their desired destination for settlement. Hence, there remains the paradox. Displacement and emplacement can be seen as the major refugee crisis experienced by both male and female migrants, especially in case of transnational migration. For a migrant, the process of migration is never easy. Starting with the first phase i.e. decision making, and then undertaking the arduous journey, accepting several difficulties and challenges to finally getting emplaced or settled somewhere, the complete process of transnational migration influences, changes, shapes, resurrects many lives in a permanent manner. For a refugee, getting displaced is a complicated state but getting emplaced involves quest on a different plane which includes assimilation in a different country and culture, existential crisis and the sense of loss.

Thus, the chapter III entitled, ‘*Displacement, Emplacement and the issue of assimilation in Transnational migration*’ discusses the refugee crisis of displacement and emplacement inherent in transnational migration. The increase in the interconnection between different countries across borders has rendered the transnational as the key to understand the global connections. Transnational migration can be defined as the processes by which the immigrants continues to remain the social relations that link together their societies of origin and settlement. Transnational migration is facilitated by multiple identities, de-centered attachment and globalization. It has undoubtedly made strong contributions when it comes to immigration studies. Displacement and migration are complimentary to each other, where one cannot exist without the other. Displacement is the action of moving from one place to

another, in search of refuge, in order to attain a secured living. Displacement narratives basically offer the cause of uprooted-ness, acquiring nomadic identities, and the quest to relocate them. However, for a migrant or a refugee it becomes a challenging task to find himself or herself emplaced, because of several intriguing factors. The lucky ones find themselves settled after being uprooted, but in most cases, in the quest of emplacement, refugee or migrant undertakes perilous journey, often leading them to the darker inhumane world of suffering.

The word ‘displacement’ may mean the action of moving something from its place or position but when the word is into the parallel process of transnational migration, it conjures up deep meanings and related issues. When an individual or a group of people migrate within their country, the power dynamics are different in comparison to the international migration. When it is intra migration, one can visit their former ‘home’ frequently and at ease but when it is about transgressing the international boundaries, it becomes complicated to be connected physically and mentally with one’s former nation in a frequent basis. However, it is known to all that we live in a global era where borders and boundaries hardly matters. Each time one can fly or travel wherever he or she would like to but although with such accessibility, the most discussed, influential and global phenomenon is the process of transnational migration.

Literature serves as the medium of expression for the writers to preserve various opinions and experiences, which also includes the harrowing journey of the migrants, in search of refuge. It is because of the human dimension of literature which has enabled the readers enter into an imaginary world of characters, their journey, their psychology, but they offer the unheard stories and the personal experiences. The transnational migratory narratives palate before the global readership, intriguing non-fictional as well as fictional stories of the migrants, refugees, their ways of sustenance, modes of responses to the challenges upcoming in the course of transgressing the national borders and boundaries, even means of assimilation in the host country, etc. The narratives hold the journey of migration of the displaced characters and their strife with the obstacles to overcome themselves to get emplaced and settled. The fictions which would be studied are: Manjushree Thapa’s *Seasons of Flight* (2010) and Nadia Hashimi’s *When the Moon is Low* (2015). These two fictions are taken keeping into mind that in both the fictions, depict the up-rooting process of the protagonists and how they undertake transnational migration, confronting the major refugee crisis of displacement and emplacement. From routing out to rooting in, the two fictions share their kind of migration narratives of the refugees and how their world had gradually changed. The

major characters in the fictions are displaced, but neither have they entered into a serious kind of diasporic realism nor they are intentionally going through a sense of loss and alienation. To Adriana Elena Stoican “The classical definition of diaspora implies a sense of irremediable rupture with one’s homeland paralleled by a wish to return to it and a sense of alienation in the host country... By affording a regime of multiple national belonging the transnational condition discards the connotations of diasporic loss.” (Stoican 2) It should be very clear that not every exile leads to diaspora and longingness. As some of the transnational migration is conflict induced, even development induced; therefore, some of the refugees are clear headed about their mission and vision. Hence, the issue of diaspora hardly comes before them to make them change their mind for executing the migratory journey. The striking fact about both the fictions is that in *Seasons of Flight* Prema also never wished to go back to Nepal for settlement and in *When the Moon is Low*, Fereiba and Saleem dreaded returning to Kabul. The characters of both the fiction turned nostalgic about their homeland but they hardly ever had the diasporic sensibility regarding their past and homeland.

THE PANGS OF DISPLACEMENT

Seasons of Flight (2010) by Manjushree Thapa is an immigrant’s tale, where the protagonist, Prema leaves her war-torn homeland Nepal because of the adverse conditions to sustain. She migrates to America after winning a green card in a US government lottery. At the very outset of the novel, the readers are acquainted with Nepal’s minimalistic identity as a nation. When the Americans ask more about the country to be sure, Prema has to mention either India or Mount Everest for providing a better understanding. After her mother’s death, Prema’s life turned different as there was little left in the village to cling upon. After completing her primary schooling at her birth village, Prema turns to Kathmandu for pursuing forestry. Prema’s father always wanted her to have a good life, hence her decision of settling at the capital of Nepal, Kathmandu met with support from Prema’s father also more because her sister had joined the Maoist rebellion. As the situation worsened in Nepal, Prema who was ambitious enough to build a strong identity out of an established career, thought of migrating to America, leaving her home, her family, her village and above all her nation behind.

The human migratory pattern is very common when it comes to the mobilization of people from the third world countries to the developed nations. Manjushree Thapa’s *Seasons of Flight* brings forward the story of displaced Prema in search of a proper emplacement.

Being there at Kathmandu had certain limitations not only for young career concerned women like Prema but for many who had dreamt of a good lifestyle. After the completion of studies, Prema and her friends were concerned about their future planning and found out that Nepal will be a little help to them.

As college had drawn to an end, Prema's friends had hatched elaborate schemes to migrate to India, or farther, to Australia, Europe, Canada, America. There was so little in Nepal, everyone just wanted to leave. And also, for those who felt they were from a shabby Third World country, it was hard not to believe that life in a richer land was more---proper, solid. (Thapa 16-17)

Prema's displacement may be seen as development-induced along with conflict-induced because as Nepal was going through the upsurge of Maoist rebellion, many people like Prema left Nepal in search of a better lifestyle and also to do something out of her career. She availed the opportunity to migrate to America after winning a green card in a US government lottery. Luis, Prema's lover was always fascinated with the Himalayas, Mount Everest, India, about Yoga and Hindu ethos and spiritualism. He was attracted to Prema also because she hailed from Nepal and Luis left no stone unturned to experience Nepal through her. But, Luis was in vain because Prema drifted from her roots and was always reluctant on articulating her past days back there at Nepal. Prema was in search of a new identity at America and to put in more proper way, she wanted to be an American; she wanted to grow her roots there. Luis, Prema's lover, there at America, once asked Prema whether she would like to return to her homeland, Nepal. She had replied with a 'No.' It is ironical when Prema told Luis that "she could see Mount Everest from her birth village: But there was always mist" (Thapa, 81). As Nepal was hazy and unfathomable for Prema, she could never really understand her homeland with its dialectics and therefore she had to leave Nepal. When Prema had reached America, she had stayed with the people of her community. When she spoke in Nepali there, for her it was like speaking "the language of sorrows" (Thapa, 76). Prema felt as if she was in 'Little Nepal' (Thapa, 113) rather than in America and from there she had started her real journey when she realized she wanted "to see what lay beyond Little Nepal" (Thapa, 113). For Prema America was the dream place, the space she had wanted to experience always:

To reach America, she began to take the buses ---the No. 130 or the No. 127 or the No. 128 or the No. 20---their scratched and tinted windows like screens into lives she

couldn't have. Americans driving one person to a car. She wanted their lives for herself. (Thapa, 116)

As "America kept unfolding" (Thapa, 188) before Prema, she was more interested to explore every inch and bit of America. She would sometimes ask Luis "is all of America like this?" (Thapa, 185). Luis suggested her about Los Angeles. When she took her flight to Los Angeles she understood that "she had lost her way" (Thapa, 186). Prema's character had undergone displacement process. She left her country Nepal in order to get emplaced in America but at such an early stage where Prema stood; to get into the roots of America was not an easy task. Leaving the Little Nepal in America, Prema had spread out her wings to explore more of America, "she had set out again on her zigzag trail" (Thapa, 186). No matter how hard Prema was trying to find out the 'real America' (Thapa 143), something came up in between her journey. Once she had a heated exchange with Luis when she started to realize she was a bit off the track in America. When Luis said, "So take me to your world!...You're shutting me out. When all I want is---- Take me to your world.!" (Thapa, 212). In this regard, Prema spoke out:

I do not have a world!... I left the world I had, and do not belong in the one I am in now--- your world. I do not have places to take you. I do not have a place in this world. (Thapa 212)

The dichotomy of your world, my world had led a great divide between Luis and Prema. Although they were in love, they stayed and lived together but there was something which led Prema drift away from Luis and it was nothing but her displaced state. Although Luis, Prema's lover was also a migrant but he and his family had settled in America for long. To Prema, Americans were confusing because in some way or the other, most of the population display multicultural identity, including Luis. Luis spoke about his identity that he was "Half WASP, half Guatemalan-American" (Thapa, 146) and his ex-wife, Tina was Chinese-American. Once Walt Whitman had said, "America is the race of the races" (Mahanta et. al 298) and indeed America is similar to a melting pot of several identities, of different nationalities amalgamated with each other initiating the process of assimilation.

The novel, *When the Moon is Low* (2015), Fereiba, had a claustrophobic and troubled childhood behind her, until she finds love in an arrange marriage to Mahmood Waziri, an eminent and well-established engineer in Kabul. After marriage, she is allowed to follow her

dreams, she practices teaching in an elementary school, there. However, Fereiba's comfortable life meets an end when her husband is assassinated by the Taliban fundamentalists. Their family becomes a target of the new fundamentalist regime of Taliban group. Forced to flee with her three children, Fereiba has one hope for survival: to seek refuge with her sister's family in London. Travelling with forged papers, documents, crossing dangerously into Iran under darkness, describe the change that Fereiba undergoes from a respected mother to a desperate refugee. Depending on miracles and the kindness of strangers, they continued their harrowing journey. Eventually, they fall into the shadowy underground network of the undocumented who haunt the streets of Europe's cities. Unfortunately, in a busy market place in Athens, Saleem, Fereiba's eldest son gets separated from the rest of the family and is forced to enter into the dystopian world of human trafficking and squalid refugee camps. Fereiba has no other choice rather than to continue her journey with her two children, Samaira and Aziz. Mother and son, undertakes journey on their own in the hope that they shall be reunited. From Afghanistan to Iran, from turkey to Greece, Fereiba and her children undertakes transnational migration in order to reach London and seek refuge.

Nadia Hashimi's novel provides a heart wrenching account of the two displaced souls, Fereiba and her eldest son, Saleem. In the strenuous process of migration, they tackle several challenges and during their struggle, they tend to create their kind of individual migration narratives, although they were following the same route. During their stay at Hakan and Hayal's place at Intikal, Saleem had started the work of picking tomatoes at Polat's farm only earn daily bread for him and his family. Saleem and Fereiba were both helpless, but with Samaira and ailing Aziz, they had to stay in transit. They felt displaced and the thoughts of reaching England haunted them as they cannot stand this kind of pitiful life, being poor and helpless. Saleem, at their brief stay in Greece, came close with a girl of almost his age, Roksana, who was a volunteer as well as she was a student too. At times, Saleem had despised Roksana for her privileged position while some other time he had tried to dream, keeping himself at Roksana's place. Saleem knew, restoration of his life back to normal was beyond his reach:

Just picturing himself in that utopian snapshot was painful, though. It was possible he would never be restored to the person he once was, the person who'd been able to laugh

and dream and call a place home. It was possible that person, like his father, lay in an unmarked grave somewhere in Afghanistan. (Hashimi 199)

Once Saleem once asked Roksana that why does she kept visiting to the Atikki Square, the dingy area of the refugees. He thought Roksana or she could have gone to school rather than being there with the Afghans in that “dirty park” (Hashimi, 202). Saleem said to Roksana that, “You are Greek. For us, it is different. We are Afghans, lost from Afghanistan” (Hashimi 202). His words completely provide the picture of the two divided worlds of Saleem and Roksana.

Fereiba was completely shattered with the thought that she had put her family into this situation but she also had realized that staying back at Kabul would also made her helpless at the same time. Saleem and Fereiba were completely sure about their displacement. The ‘us’ and ‘them’ dichotomy had not only entered into the consciousness of the migrants like Saleem and Fereiba but even in Roksana, being a native of Greece. Fereiba and Saleem got detached from each other in Greece when Saleem was arrested and taken to the prison in detention camps by the police. Saleem became the “true refugee” (Hashimi, 246) as his “Every step of his journey had altered him, changed his coding irreversibly. He had crossed the waters... accompanied not b his family but by the tiny mutations in his being that gave him the strength to do it on his own” (Hashimi, 246). Displaced Saleem, being detached from his family became restless “after months of laboring for every lira, selling of Madar jan’s last pieces of jewelry for some Euros, and stealing bread to feed his family, Saleem could see no other possibility” (Hashimi, 257). Saleem neither had any option to earn a wholesome amount of money nor did he have the wish to stay in this country. Broken from inside, Saleem and Fereiba’s displacement had changed their lives.

Both the fiction offers different versions of displacement journeys of the characters but they meet at a similar point i.e both the fictions offers conflict-induced displacement journeys undertaken by the protagonists. Prema had gone through the sense of displacement but in comparison to Feriba and Saleem, she was in a secured space and safe radar unlike Fereiba and Saleem, who were displaced from their home, Kabul, facing difficult challenges and undergoing through fear evoking refugee crisis. Saleem had started to steal food to sustain his family and this grim situation is not applicable to Prema. Fereiba’s family struggled for mere existence but Prema’s situation was different because she lacked the belongingness to the America she had imagined in her thoughts. She had faced displacement

at a different plane because her rootlessness and disorientation were based on social, economic and cultural levels.

Transnational migration is not a new phenomenon. As it is evolving with time, the process has to undergo much critical scrutiny in order to have an overall understanding. The positive aspect of transnational migration is that it enables the refugees and migrants to initiate the level of confidence in them, to transgress the international borders, travel places back and forth. However, it is important to note that transnational migration definitely gives rise to displacement but not all displacement gives rise to diaspora. Discarding the connotations of diaspora, absence, sense of loss, the transnational migration that has been undertaken by the characters in the aforesaid fictions was more of a journey decided by them. Accepting all the challenges of transnational migration, in both the fictions, the characters were driven by development induced and conflict displacement and had the vision to get emplaced in a better place. However, it is completely a different fact in both the fictions *Seasons of Flight* and *When the Moon is Low*, the journeys of the characters, the issues and reasons of transnational migration as well as the outcome of the migration were completely different.

THE ASSIMILATION PROCESS

Assimilation is also an essential process which comes along with displacement. When an individual or a group of individual finds themselves as displaced, they try to settle down at a new space which demands their assimilation. Assimilation is not only expected only in terms of geographical, political and economic but as well as cultural also. I.I Kavaas in 'Migrant Assimilation' tries to explain on the issue of assimilation as,

In search for a working definition of the term, "assimilation" it has been variously described as the "merger" of the immigrants with the community of the country to which they have migrated, as the integration of the immigrants into that community, as the "adjustments" of the immigrants and the population of the host country towards one another. (Kavaas 54)

Merging of the refugees with the community of the host country is a complicated process because from both the sides, mutual acceptance is expected. Although a migrant need to adjust in a newer settlement, but, the most important thing is the acceptance and tolerance of the host country. The continuous inflow of immigrants from the different parts of the world

into the developed countries gives rise to the challenges of the strategies of assimilation. Therefore, in this context, Bo Yong Lee's words justify the complicated process of assimilation. According to Bo Yong Lee, "It is true that some degree of assimilation is inevitable, but its extent and significance are subject to debate. Several factors, such as the formation of the ethnic niches and transnational activities affect the assimilation process in terms of degree and speed." (Lee 4) There is no conventional definition and definite pattern of assimilation of the immigrants in the host country. Each time a new case of assimilation would give rise to a new theory and hence, within the migration studies, the phenomenon of assimilation of the migrants with the host country and vice versa holds a quintessential space.

In *Seasons of Flight*, the character, Prema had always "wished she could do something about the lack of prospects, the lack of future" (Thapa, 21) in her country. After winning the Green lottery Card, she flew to America, to settle down and get employed. Prema had "found Americans so curious she could not help studying each one." However, be it is her curiosity or her interest, the observation of the Americans gradually made Prema assimilate in her own ways. Prema discovered the casual lifestyle of the Americans and also found the lacking of aesthetics in them. It was the casual sex that was new for Prema in America and she had first come to know and realize about it from her housemates: Meg and Susan. Prema understood that "though Susan never said anything bad about the men, she seemed to form no attachments to them; she only had sex with them. Casual sex." (Thapa 32) Andy Campbell never had a lasting impression in Prema's life. After one or two meetings, Prema and Andy Campbell entered into a physical relationship.

Afterwards she went with him to his house, Susan's words---knock'em dead---ringing inside her. ... Casual Sex. From what she had seen by observing Susan, the chances that you would take to a near- stranger were slim, but you had sex with him anyway, because otherwise you would never know. (Thapa 130)

In America, Prema had been into a serious relationship with Luis Reyes and perhaps Luis was "a reward for having left her past and reinvented herself." (Thapa, 174). Prema understood that through initiating sex, she could definitely belong to Luis, and at larger level, to America:

There was nothing wrong with what she had now. She was content enough. She also did belong with Luis. Didn't she? To dispel her doubt, she initiated sex later that evening. (Thapa 176)

Gradually, Prema started to falter in terms of maintaining the relationship with Luis. For them, "The relationship was a trap. It confused her. Love confused her. Or Luis confused her" (Thapa, 202). She couldn't understand. Luis tried to make Prema understand about the possibilities and defects of the relationship or perhaps he was pointing at the fact that probably being casual was the way in America but Luis really wanted their relation to work and Prema to stay:

I kept thinking: people just get to know each other, and run into trouble, and figure it won't work. People give up so easily...there's probably so much I'm not getting, like there must be all these phases you're going through, adjusting to a new country. It must be hard for you, Prema. (Thapa 202)

Thus, for Prema, "America kept unfolding" (Thapa, 188) and to understand the ways and patterns of America, she was trying hard with all sort of patience to assimilate in the country, be it even by initiating 'casual sex' (Thapa, 32). In *Seasons of Flight*, although it is Prema who wanted to explore America in her own way but sometimes she dreaded to be as the American. After she had reached America, she tried her best in order to culturally assimilate with the people. No matter Prema had tried hard to assimilate in America, but she had faced a thin line of difference in order to adjust, therefore she had to confront displacement. The constant struggle for identity never left Prema alone. Whenever she had mentioned about her country, Nepal, most of the Americans couldn't locate it on the world map. Therefore:

Sometimes Prema would help them out by adding , "It is near India", or 'Where Mount Everest is', or 'You have heard of the Sherpas?' so that they might say, 'Geez, that's real far,' or 'I could sworn you were Mexican/ Italian/ Spanish,' or 'You speak very good English.' And then she would smile: 'Thankyou' (Thapa 11)

Learning the host country's language is the first step of assimilation for a migrant. Prema was already quite efficient regarding spoken English. Hence, language never became the barrier in between. But, in *When the Moon is Low*, Fereiba who was a school teacher back at Kabul, found serious issues in terms of communication. She had lost all the confidence in speaking

English even though it was herself who had taught English to her children. She had realized that her little knowledge of spoken English would never satiate and hence she pushed Saleem regarding any sort of introductory session, further communication and enquiry with people in Intikal, Iraq and Greece. When Saleem and Fereiba reached the small Turkish town of Intikal, the first thing they had to do is to communicate with the local people there for enquiring about shelter and job opportunities. Fereiba thought, “Thankfully, Mahmood had taught Saleem enough English that he was able to communicate with at least some locals. My son’s English was undeniably better than mine.” (Hashimi 129) Eventually Saleem had learnt Turkish with time which eased him with the local conversations and dealings.

Assimilation in a new country is a complicated process because the refugees and migrants have to confront various kinds of challenges during the process. Merging with the new country’s cultural codes, including the dressing style also comes under the process assimilation. In *Seasons of Flight*, Manjushree Thapa had introduced the character of Prema who had left her native country, Nepal to settle down at America. Prema was keen to become one of the Americans and therefore on her twenty-sixth birthday, Prema went to the beach by Esther’s house “to spend there the way Americans did” (Thapa 78). But, she realized she “didn’t own a swimsuit and didn’t know how to swim, but she stood within the reach of the water and observed the crest rising, curling booming, crashing.” (Thapa 78) Prema was thrilled inside out to experience the American kind of experience of wearing bikini and spend good time at the beaches. “Prema returned to the tourist beach, determined to go farther” (Thapa 79) and had bought a red bikini for 24.99, and flip-flops for £4.47. After Prema’s observation, she had tried to learn what America tried to teach her. Assimilating and trying to be “one of the Americans” (Thapa 79) Prema left no stone unturned.

...she walked to the water and waded into a swelling...involuntarily as the chill slapped her thighs. Then a wave surged up. She jumped its foamy crest checking afterwards to see if the bikini had stayed in place. It had. (Thapa 79)

Nadia Hashimi’s *When the Moon is Low* speaks up the difficult migratory journey of Fereiba and her children after the assassination of Mahmood, Fereiba’s husband, back at Kabul. From Kabul, after her husband’s assassination by the Talibanists, Fereiba and her children had migrated to Iran. Crossing the transnational borders was never easy for her and her children. But they could not stay at Iran for long because “Iran had opened its doors and accepted hordes of Afghans as refugees...Many Afghans complained of being treated poorly, and

opportunities were scarce” (Hashimi 127). Therefore, Fereiba had booked tickets to Tehran, the country’s capital to route to Turkey. Fereiba had put on a black burqa to blend “in with Iran’s peasant class, migrating across the country in search of a better life” (Hashimi 127). When Saleem and Fereiba reached the small Turkish town of Intikal, Fereiba was conscious about her dress code. She said, “Come, Saleem. Let’s go and talk with the men there...pointing to the group of men coming out of a Masjid. I fixed my head scarf. I’d put away the black Iranian burqa to better blend with the dress of this new country” (Hashimi 129). Blending in is necessary for a migrant or a refugee in a new country. Fereiba had tried her level best to put up her appearance quite blended in with wherever she went because assimilation is important in terms of clothing too to survive in a host country.

Although a complicated process, migrant assimilation in the host country is also a sign of development in the scenario of transnational migration. The transnational migrants, the concept of home is rather flexible because of them to and fro movement, they are not static and cannot stick to the concept of a permanent home. Assimilation is a major refugee crisis for the immigrants because many could not give into the process. Either they fail to adjust or sometimes they are not accepted by the communities of the host country. In some of the host countries, many immigrants are looked down upon, almost as the ‘other’. The immigrants hardly receive any welcoming attitude by the host country because the immigrants and the refugees would bring nothing positive but would become a liability, would definitely be the cause of population increase and even a serious threat to the existing native group of the particular host country. The unfavorable ‘othering’ also leads to the socio - cultural, lingual, economical as well as political gap between the immigrants and the host country.

Luis Eduardo Guarnizo et. al records that, “The main hypothesis derived from this perspective is that the longer immigrants live and are socialized into the ways of the host society, the greater the likelihood of their becoming thoroughly absorbed in it” (Guarnizo 67).Therefore, it is up to the refugees and the immigrants, how they channelize and socialize with the ways and forms of the host country. However, when the refugees and the immigrants fail to establish a certain kind of assimilation process in the host country, they end up becoming a hybrid one, even remains desolated individuals in an alien land.

To assimilate in the host country, the refugees not only give up partially their ways of lifestyles but even ends up in adopting the food habits of the host country. Food is not only a

basic necessity but a cultural symbol too. In *Seasons of Flight*, Prema was advised by her Nepali compatriots in America, Sushil and Neeru that “Cold cut sandwiches are the easiest meals” (Thapa 111) in the country. According to Sushil and Neeru, “Everything is so expensive in this country” (Thapa 111). Prema’s funds and saving may exhaust, hence she was advised with some of their tricks to survive in the country. At a point of time, Prema was getting poor as the savings she had built up at the Shalimar were dwindling. Thus, with no other option left, “Prema would eat a sandwich-cold cut of ham, pastrami, and roast beef— as rats scurried in the kitchen corners.” (Thapa 125) However, with Luis, “Prema launched into a whole other---American---life, a proper and solid life at last” (Thapa 126) and thus she had started to realize her American dream. With Luis, she got assimilated into the American society. Once, Prema had celebrated her first ‘Thanksgiving’ that year with Peggy, Luis’ mother and Ron, Luis’ step father. At Luis’ mother’s home, Prema was asked to drink ‘eggnog’ and as process of assimilation, Prema drank it although “it was repulsive” (Thapa, 144).

Everyone was extremely welcoming. Ron greeted Prema with a white drink: ‘Have some eggnog! I’m not ashamed to say it’s my favourite part of the holiday season.’ Oh, Ron, Peggy said, ‘don’t push that on her. Wouldn’t you prefer champagne, Prema darling?’ ‘Let her try,’ Ron said.” (Thapa 144)

When the Moon is Low primarily focuses on a particular Afghani family’s transnational migratory tale. Fereiba and her children who were used to bread and meat broth, sheerbrinj and other Afghani delicacies but they were ending up eating bread and cheese pieces, pastries and long syrup drenched doughnut which Saleem had managed by stealing. The situation for Fereiba and her children was so grim that survival was their prime aspect.

From the above study, it must be very clear that there are several questions underlying within the notions and patterns of immigration and assimilation which are necessary to be discussed in detail. The process of assimilation has achieved a new kind of shape when seen through the lens of transnational migration. The displaced migrants, in search of emplacement learns to adjust, adapt and assimilate, thus, deviates themselves from their root culture, transforms into a hybrid identity.

THE HOPE OF EMPLACEMENT

In simple terms, the word ‘emplacement’ may mean the process or state of setting something in place or being set in place. For a migrant or a refugee, the most important thing is to get ‘emplaced’ as they are already ‘displaced’ from their homelands. Nina Glick Schiller and Ayse Caglar in their article, ‘Displacement, emplacement and migrant newcomers: rethinking urban Sociabilities within Multiscalar power’ says that emplacement refers to a migrant’s efforts to settle and build networks of connection within the constraints and opportunities of a specific locality. Emplacement is quite a complicated process which is embedded in the broad phenomenon of transnational migration. Immigrants leave their native lands either forcefully because of conflicts, wars and several other issues pertinent in their home nation and sometimes they are driven out also because of adverse natural conditions, calamities and environmental issues. However, deciding to leave one’s home and nation is never that easy because behind the scenes, a lot of hardships and struggles awaits. The last but not the least, the refugees leave their space in order to get emplaced or settled in the host country but this is not so simple. Emplacement is the last stage which shall define the immigrants’ journey and the aftermath of crossing the transnational borders in real sense. Adriana Elena Stoican stresses on analyzing the emplacement patterns of the displaced individuals in the article, ‘Displacement and Emplacement in Narratives of Relocation by Romanian Women Authors.’ Setting aside the talked and discussed aspects of emplacement, Adriana focuses on the positive aspect where she claims “Emplacement facilitates the migrant’s ability to connect with foreign spaces” (Stoican 2). When it comes to the two studied texts, Adriana’s definition can be located very easily because it is because of the transnational migration and giving into the process of assimilation along with emplacement that the two protagonists of are able to represent themselves as ‘global women’ and the characters of both the texts *Seasons of Flight* and *When the Moon is Low*, are able to “connect themselves with foreign spaces” (Stoican 2) which would never be possible if they had determined to stay homebound, territorialized within their respective nations.

Prema and Fereiba along with her children were the displaced souls who were looking for the emplacement in the countries they have moved in or want to move in. Like Prema and Fereiba, even Saleem, thousands of migrants and refugees step out of their comfort zone, with high risks of perhaps getting lost, caught and sent back to the native lands or even to the detention camps if undergoing through illegal migration. Transnational migration gives rise to several refugee crises, which also includes the crisis of emplacement. Already stated before in the chapter, that although displacement and emplacement come along hand in hand

with the issue of migration but both may be sometimes paradoxical in nature. It happens because ‘routing out’ from one’s native land may not always lead to ‘rooting in’ a particular host country. However, after analyzing the two fictional texts, it can be realized that emplacement is really a complicated process. The two texts *Seasons of Flight* and *When the Moon is Low* offer difficult journeys of Prema and Fereiba and her children, who cross the transnational borders to seek a better lifestyle and survive in a peaceful manner which they couldn’t avail in their respective homelands. Their journeys, patterns of displacement, assimilation and even getting emplaced differs but out of several differences, the two fictional narratives meet at a certain point as both Prema and Fereiba along with her children left their homelands because of the rise of war and atrocities back there. In both the texts, it is evident that displacement is common to almost each migrant or refugee, but when it comes to emplacement, the fate may not be the same for many. Getting emplaced successfully in a desired host country shall be dream come true for a migrant. In *Seasons of Flight*, Prema took tremendous time and space in America to “invent herself” (Thapa, 174) to “reach America” (Thapa, 115) in proper sense and to get emplaced finally but this was not at all the case with Fereiba and her children because Fereiba along with her two children did reach England after the difficult journey of migration but her first son, Saleem, left out, got caught by the authorities at Greece and hence lost the connection with his family. Thus, for Fereiba and her children, even after many hardships and struggles, they could not even get to their destination, England.

It is the uncertainty which lingers of the back of the migrants’ and refugees’ minds. The uncertainty that prevails in the psyche of the migrants is dissolved only if they are emplaced in the host country. According to Adriana Elena Stoican, “The speed and unpredictability of unfolding events, the experience of violence, and the need to take risks in conflict situations delimitate a particular experience of radical uncertainty” (Stoican 1). Both the texts, *Seasons of Flight* and *When the Moon is Low* offers the uncertainty in the minds of the characters who are migrants and refugees trying to transgress international boundaries to get settled into their desired land of emplacement in future.

Displacement and emplacement are contrary as well as complimentary to each other. Both are the major refugee crisis embedded in the broad process of transnational migration. To understand the broad process of refugee crisis, the issues of displacement, assimilation and emplacement are to be studied minutely. The relocation narratives carry with them the

displacement struggles along with the success and failed stories of emplacement. But, in between displacement and emplacement, assimilation has to play the most crucial role and even assimilation can also be regarded as the sync between the two. It is the nature of assimilation that decides the status of emplacement of the migrants in a host country. The more the migrant involves himself/ herself socially, culturally and economically in the host country, the more are the chances of getting emplaced. However, the loss of roots, displaced situation and hybrid identities shall accompany too. In *Seasons of Flight*, Prema is the displaced character who had left her native country, Nepal in search of a better means of living, having a better lifestyle in America. Though her situation is not so unfortunate like Fereiba and her children but Prema is enslaved under her own difficult circumstances. After reaching America physically, she had tried to “reach America” in real sense. At America, initially Prema had stayed with her Nepali compatriots in ‘Little Nepal’ but she actually was in search of a new identity at America and to put in more proper way, she wanted to be an American; she wanted to grow her roots there.

She was left to the world. Tracing her way along her ever-directionless zigzag trail. If she lived frugally for a few months, she would be able to buy an airplane ticket back to Nepal. Nepal? America? America ? Nepal? Everything felt wrong. (Thapa 216)

Prema completely was aware that being physically present in America had nothing to do with the gratification that came along with emplacement mentally in America and she had craved for it desperately. Confused yet determined Prema, broke off relationship with Luis Reyes because the “relationship had confused her” and probably also because the relationship had become a major hindrance before Prema’s continuous search for the America that she had desired.

Prema continues her journey to find emplacement and it is during then, she had met Fiona, a lesbian, lepidopterist by passion. For Prema, meeting Fiona was similar to “blind luck, coincidence, providence, fortuity, serendipity.” (Thapa 223) Through Fiona, Prema met Fiona’s girlfriend Randa, an entomologist, Thom, a colleague from Life Corps and he was a marine biologist. When Prema told about her works at Nepal, being a forester and a conservator, they really found her useful as Prema was a “Third World eco-warrior chick” (Thapa, 225) for them. Fiona asked Prema for her resume and suggested her:

Check all the websites for openings. And call people up. Knock on doors. Be persistent. Tell everyone---hey, I'm a Third World eco-warrior chick, you need to give me a job." (Thapa 225)

Eventually Prema was "hired by a non-profit by an exit ramp which paid just over minimum wage. Her job was to teach school children about the California floral region." (Thapa 231)

Amidst deliriums and dilemmas, Prema's mind constantly asked her, "---should I stay, should I go? Have I gone too far, or not for enough? Was this the progress enough? Or should she try to progress further? ...Having made a decision to live in one place, or some other place altogether, wasn't the one to live in..." (Thapa 233) Prema was still confused when it came to love, relationships and sex. But "everything just fell into place" when she found the kind of job and like-minded people around her.

Through her colleagues----- Nancy and Haroun, Sarah and George---she was slowly learning about the interconnections, dependencies and linkages of the natural world. The survival of the human species depended, she had learned, on the continued survival of the California floral region. (Thapa 232)

For a migrant like Prema, her self-determination and her good luck, led her kind of emplacement she needed. Thus, displaced from Nepal, actually Prema had found the kind of emplacement she sought for in America.

Prema had already found her own kind: Fiona, Randa and Thom, and Nancy, Haroun, Sarah and George, and others whom she got to know them... She had not got rich in America, but she had enough to eat, she had shelter and clothing. She was not affected by war or afflicted by the basis for it: overconsumption. She was content. Her life was complete. (Thapa 233)

In comparison to Prema's life, the story of Fereiba and her children's struggles do not achieve a happy ending as Fereiba got detached from her elder son, Saleem. *When the Moon is Low* offers a heart wrenching tale of a widow, Fereiba, whose husband, Mahmood was assassinated back at Kabul by the Talibani fundamentalists. She along with her three children tried with all their might and courage tried to get out from Kabul, Afghanistan, crossing Iran, Tehran, Turkey, Greece and finally reach England. She along with her two children could possibly reach safe and secured at Najiba's place in England but Saleem failed to get away

from the clutches of Greek authorities, was deported back to Hakan and Hayal's place at the small Turkish town, Intikal. Saleem being left with no money, visa and identification cards had to start his migratory journey all over again without any assurance that he could ever make up to unite with his lost family. It can be said that Fereiba and her children failed to reach England as a whole family, thus, getting emplaced was the secondary phase that would have been done in England.

Denied of basic rights in Kabul, Fereiba, like many of the migrants thought of migrating to better places for minimalistic sustenance and emplacement:

One day we will have a place to call home. I will carry these children--- my husband's children---as far as I can and pray that we will reach that place where, in quiet of their slumber, I, too will rest. (Hashimi 3)

Displaced Fereiba, she had dreamt only one goal that was to reach London, where her relatives lived. She had tried to live the dream and had passed the dream into her children too. With only one wish and one goal, Fereiba and her children took up the perilous journey for a better life. Not every displaced refugee or every migrant gets the desired emplacement. For, they may end up, settling with what they have, what they make from the little. For both, Fereiba and Mahmood, London was the dream place where they saw their future secured:

...Europe was the land of fashion and sophistication. Fragrant body creams, fine tailored jackets, renowned universities. Kabul admired the fair-complexioned imperialists beyond Ural Mountains. We batted our eyelashes at them and blended their refinement with our tribal exoticism. (Hashimi, 1)

After Mahmood's assassination, Fereiba and Saleem were sure of England as their final destination. In comparison to other countries of the world, Afghan refugees only got some kind of sympathy in Europe. So, understanding the present situation, Saleem and his family were looking forward to reach London with their falsified visas, shattered lives, broken dreams and limited finances:

Saleem and his mother knew Pakistan, Iran, and India had grown increasingly fatigued by the burden of Afghan refugees. This was not the case with Europe or America. People who fled to Europe never spoke of returning. Word of their happy, new lives

travelled like the scent of ripe peaches in the summer breeze. Europe had war ravaged people of Afghanistan and offered an outstretched hand. (Hashimi 176)

But, things do not turn up always the way it is planned. Fereiba and her children's fate took a dramatic turn when Saleem became separated from the rest of the family in a busy market place in Athens. Turkish Police stared down at Saleem and other migrants, chased and thwarted them back to Izmir. Migrants were forced in a cargo ship, deported to Turkey. There were Africans, a few eastern Europeans, Turks and no other Afghan than Saleem. Later on, he was sent to Intikal, where Saleem went to Hakan and Hayal's place. He once availed the chance to talk to his mother and siblings. Saleem requested his mother to leave Greece, as it was unsafe and head towards England with the children. Saleem assured his mother that she should continue her journey without him; as he would manage the passports and visa, to join them later in England. Saleem and Fereiba's chalked out plan of settling at England, completely shattered. Saleem, without his mother was forced to the world of human trafficking and squalid refugee camps. Displaced from Afghanistan, Fereiba and Saleem thought of ending up at London, the place of their dreams but before their emplacement, their small but happy family broke into pieces, never to join again. Hope was the last resort for both Fereiba and Saleem in order to get reunited in England. Oscillating between the process of displacement and emplacement, what Fereiba and her family had lost, is a proper place to call 'home', their inner peace and happiness. Thus, the paradox of displacement and emplacement which came along with the phenomenon of transnational migration forever changed the lives of many refugees like Fereiba and Saleem.

For attaining a proper emplacement, the first step for a migrant, which is necessary, is to establish connection with the group familiar to him or her in terms of caste, community, race, linguistic and may be the from the same nation bond. This has been also suggested by Nina Glick Schiller and Ayse Caglar in their article, 'Displacement, emplacement and migrant newcomers: rethinking urban sociabilities within multiscalar power', that "In Manchester, newly arrived migrants--- as well as other residents---generally depended on personal networks for support in settling and claiming to be part of the city." (Schiller and Caglar 8) In *Seasons of Flight*, initially, Prema had relied on the Little Nepal and the Nepali compatriots, Sushil and Neeru for getting familiar with America. Gradually, she wanted look beyond the 'Little Nepal' (Thapa 107). In *When the Moon is Low*, it is evident that Saleem had tried to figure out Afghani settlement at Greece for a better approach and grip at Greece.

Saleem found out that Attiki Square in Greece was the place that was inhabited by the Afghani refugees. Saleem saw that Attiki square was “a jungle of cement and weeds, framed by buildings and deceptively serene trees. Men lazed on sheets of cardboards. It looked more like a corner of war-ravaged Afghanistan than a peaceful European nation” (Hashimi 275). Moreover, when the migrants initiate the process of assimilation from their part, they “often forged relationships of mutual relationships and positive affect with people seen as local in the sense of long-time city residents who are identified as ‘native.’ (Schiller and Caglar 8)

The process of emplacement is such a delicate and an urban sociological theory that more research is needed in this regard for churning out broader utility to extract broader possibilities. Depending on place to place, different situation offers different parameters of emplacement chances. To Schiller and Caglar, “This requires comparative research that examines emplacement sociabilities within cities of different relative and relational positioning within multiscalar hierarchies of power” (Schiller and Caglar 14). Thus, more interdisciplinary research is to be conducted for more outlined conclusion. However, it is to be sure of that the emplacement phenomenon is definitely a major refugee crisis being faced by the refugees and displaced migrants. It cannot be concluded that migrants’ struggle shall definitely place them in a secured pattern in the host country. *Seasons of Flight* concludes with Prema’s emplacement in America after her struggle period, but in comparison to her, Fereiba and her children in *When the Moon is Low* got shattered and broken, as Saleem, Fereiba’s eldest son couldn’t even reach England as they thought they would.

Transnational migration is not only limited up to understanding the ways of transgressing the international boundaries by the refugees and the immigrants or even the study of the narrative of their arduous journey, but it is a broad phenomenon which allows the space of discussion and critical debate of the different refugee crisis which are inherent in it. Displacement, assimilation, emplacement are some of the refugee crisis which are common to almost every immigrant but the most interesting fact is that, although they are common crisis, every time these crises come up with different pattern and ways with the each of the refugees. For example, Amitav Ghosh’s *Gun Island* offers the critical migration narratives of two teenagers, Rafi and Tipu, who initiates their journey from Sunderbans, with limited finance, resource and forged migration papers to transgress the international borders to reach beyond Iran. Though fictional but the text has an informative side to it because the book not only allows its readers to have an insight on the current scenario of transnational migration in

global parameter but is intricately fabricated with several migratory narratives of the refugees who have faced the paradox of displacement and emplacement, ultimately most of them failing to reach the desired destinations and getting emplaced there.

It is said that there lies truth in every fiction, hence the two migration narratives, i.e. *Seasons of Flight* and *When the Moon is Low* offers transnational migratory journeys but they differ in many aspects. Displacement is common to almost each refugees and migrants but there is a paradox when it comes to emplacement. Even after a progressive assimilation, many migrants and refugees fail to reach the desired emplacement. Therefore, Chapter III is dedicated to explain the critical issues of displacement, emplacement and assimilation at length along with how these refugee crises are located in the two fictional texts.

Transnational migration now also refers to the patterns of displacement and emplacement, movements done by the individuals with the optimistic hope to find more personal convenience or better their materialistic and social conditions. However, migration is undertaken not only by men but by women also therefore in this regard the displaced men and women articulate different responses towards the struggles that come in the way of migration. Thus, the following Chapter IV, entitled, 'Narrativising the female experiences of transnational migration in Manjushree Thapa's *Seasons of Flight* and Nadia Hashimi's *When The Moon is Low*' shall discuss in an elaborative manner the need to realize the gaps that exist between the gendered responses and the transnational migration. The displaced women after transgressing the international borders have to offer their kind of displacement and emplacement stories.

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CHAPTER IV

NARRATIVISING THE FEMALE EXPERIENCES OF TRANSNATIONAL MIGRATION IN MANJUSHREE THAPA'S *SEASONS OF FLIGHT* AND NADIA HASHIMI'S *WHEN THE MOON IS LOW*

Much obsessed with the suffix 'tion', the current age seems to be engrossed with the issues of production, globalization, urbanization, deforestation or afforestation, including the vehement issues of migration. The relevant scholarship has always preferred to focus on examining the major factors causing migration and the after effects on those who have undertaken migration. Transnational migration has been the most frequently discussed topic of the present probably because it is said to be the most immediate byproduct of the globalization process. The narratives on transnational migration would speak about reaching beyond the nations or transcending national boundaries but at deeper level, there are many aspects to be decoded at length which also includes the assessment of the gendered responses towards transnational migration. Transnational migration affects men and women differently which needs different parameters of study. Thus, the chapter IV entitled, '*Narrativising the female experiences of transnational migration in Manjushree Thapa's Seasons of Flight and Nadia Hashimi's When The Moon is Low*' shall try to incorporate a whole new experience of the female during their migratory journey, trace the gendered responses to the difficult situations and also justify the need and scope of female narratives and writing out the feminized tale of migration through critically scrutinizing some of the relevant fictions.

When it comes to the issue of transnational migration, both men and women experience and go through it but both the genders would definitely exhibit different experiences regarding the complicated migratory journey. Because of the more employment opportunities and flexibility in the work space, there can be seen an expansion of the destination countries undergoing complementary economic, demographic, and social changes, often favorable for the female migrant workers. However, extensive research has made it vivid that the migration scholarship has partially denied the assessment of the gender roles and its relation to the migration. Unfortunately, gender in migration is the least analyzed avenues and understood trends in migration studies. Peggy Levit in his article, 'International Perspective on Transnational Migration: An Introduction' finds,

The ways in which transnational migration is gendered is another area that has not received sufficient attention. While gender is considered fully in some of the analyses in their volume than others, most of our contributors agree that gender is a central organizing principle of migrant life, that transnational migration affects men and women differently and that it alters relations between them. (568)

Lack of synchronized theoretical underpinning in this particular area has definitely made the scholarship aware of the need to analyse the gender roles in terms of migration. There is a recent shift of the focus to assess the reasons behind the migratory experience of women and their gendered responses towards it. In their transnational relocation narratives, the women try to express their ways of coping up in the different situations, the need of survival and settling down the tensions of displacement and emplacement, their negotiation with the hostile country. As the experience of women regarding transnational migration is completely different from men, at this focal point, there is a need of critical scrutiny to assess the gendered responses towards their transnational migratory experience. Transnational migration may increase women's access to higher education, health and hygiene, proper job opportunities. But, it may also open ways for women to a greater risk of trafficking and exploitation.

Incorporation of gender in the migration studies can be dated back to 1970s and 1980s which has continued to evolve with time. Stephanie J. Nawyn from the Sociology discipline, finds in her article, '*Gender and Migration: Integrating Feminist Theory into Migration Studies*' argues that,

The integration of gender analysis in migration studies first emerged in the 1970s and early 1980s with a conception of gender as an individual-level, static category determined at birth. Scholars have referred to this stage as the 'add women and stir' approach (Hondagneu-Sotelo 2000; Indra 1999; Kofman et al. 2000). This approach limited the empirical analysis of gender to an individual-level analysis of differences between women and men, using a binary variable of male versus female to measure gender. But it was an improvement over studies that paid no attention to gender differences or studied only men and generalized those findings to all migrants. (Nawyn 2)

The inclusion of the gender within the theoretical space of migration studies has definitely left enough room for reframing the transnational migration scholarship. The association of women with the process of transnational migration is indeed a matter of critical study because it posits questions on stereotypical gender roles because in earlier times, the globe never saw, or wanted to see the women who have taken the migration decision all alone, headed the journey and executed all by themselves. According to Erin Trouth Hofmann & Cynthia J. Buckley, women's autonomy can be more strengthened if feminist approach is associated with migration. As there already are narratives of men, written by men on migration, now the valorous and the brave tales are to be kept aside because here emerges the need of inclusion of the women responses regarding transnational migration for maintaining a certain equilibrium and cultural balance.

Charles Hirschman has specifically pointed out, "The field of migration studies a whole... has remained marginalized because of the lack of theoretical one." (Hirschman 2001). Because there is a limitation of the proper theoretical underpinnings regarding the issues of gender in transnational migration therefore the need of the hour in this field is to bring up some strong theoretical structure. Helene Cixous in her most celebrated essay 'The Laugh of the Medusa' declares that,

The future must no longer be determined by the past. I do not deny that the effects of the past are still with us. But I refuse to strengthen them by repeating them, to confer upon them irremovability the equivalent of destiny, to confuse the biological and cultural. Anticipation is imperative. (Cixous,)

The full attention and critical focus are due when it comes to the women narratives. The past is glorified with men and their achievements but to re do the history and to re-understand the present phenomenon, the inclusion of female narratives under scrutiny is must. Women had also migrated, most of the times with the family and sometimes all alone, crossed fearlessly several boundaries and challenges but they were hardly praised or represented in the history of migration. The travel narratives by women or the transnational migration stories reflect the women sometimes as a protagonist, sometimes as a victim, undergoing through an array of challenges, how they confront those challenges. Hence, there emerges the need to generate a productive study of the recent migration studies which shall let the migration scholarship evolve by taking into account, the study of the female narratives of transnational migration. Satisfying the intellectual queries of the migration scholarship, the gendered responses in migration literatures, generally, are the replies to the questions like, for what reasons does the

female migrants undertake transnational migration, under what conditions they undertake the arduous journey, what compels them for being in a displaced zone and what are the complexities they might have faced during their migratory journey.

Speaking, Writing and performing can definitely be understood as the different means of expressing a particular idea or a concept but these has always yielded different viewpoints among the viewers and readers. In her most celebrated essay, 'The Laugh of the Medusa', Helene Cixous claims that female bodies must be heard which is a direct initiation to the development of 'écriture feminine' or 'writing as the woman.' The feminist movement, mainly from the French critics called for the making of a form of writing that was connected to the woman's body and which would not obey the limitations and rules imposed by the patriarchal social order. Cixous had always promoted the process of writing among women because according to her, writing is the most productive arena through which women voices and stories can be globally placed. Cixous is associated with the introduction of 'écriture feminine' which is writing the body in response to the patriarchal society. Cixous maintains:

She must write herself because, when the time comes for her liberation, it is the invention of a new insurgent writing that will allow her to put the breaks and indispensable changes into effect in her history. (Cixous, 880)

Temsula Ao's poem, 'The Old Story Teller' promotes storytelling as a proud legacy which implies that women who has stood up to articulate their voices either by writing or speaking, made their presence felt before the globe, has definitely tried to create a strong position and an identity of her own. The importance of liberating writing must be promoted among female not only to restore the women writing but also to achieve a kind of a new found liberty among the female. Moreover, it must be seen as a utopian process rather than a model or analytical tool, a sense of what a feminine imaginary could be that remains a potent cultural and political image. Julia Dobson, in her essay 'Helene Cixous' comments on Cixous that,

Her work reveals the centrality of language to identity formation and the political and economic investments of a gendered view of language and culture which assigns the function of lack, negative or marginal to the female subject and representations of femineity. (131)

Female narratives are the description of the felt and lived experiences, sometimes communal or personal stories, re-told by the women themselves. Female narratives basically uphold the struggles of their particular journey, sometimes articulate the trauma that they face in their

lives. By interpreting the women or female narratives, the scholarship can achieve a much stronger understanding of the gender roles, the power equation of male and the dominant ideologies that works upon the society. The phenomenon of migration is not at all easy; therefore, the challenges and issues which are embedded within the process of transnational migration are to be studied in detail.

Moreover, transnational migration may yield productive or sometimes degrading results. However, when it comes to female, the process of migration may improve the financial situation, self esteem and even the decision-making capability. The new found autonomy transforms their lives in many ways. But, the complicated phenomenon of transnational migration involves endless challenges which are confronted fearlessly by some female but some break down during the process mentally as well as physically. Emily Falconer in her article, '*Telling Tales: A Feminist Interpretation of Women's Travel Narratives*' has emphasized on the importance of feminist methodologies in either a quantitative or a qualitative research work. She feels: "Feminist methodology has stressed the importance of bringing women's voices and personal experiences into the research process." In order to have a better understanding of the transnational migration, the gender roles cannot be ignored. The World Survey on the Role of Women in development presented to the General assembly at its fifty-ninth session added that the migration of women has always been an important component of international migration. As of 2000, the United nations Population Division has estimated 49 percent of all international migrants were women or girls, which has reached up to 51 percent to the more urban areas.

Stepping more than twenty years ahead, the scenario has definitely changed in the process of transnational migration. With the addition of more women migrants, more new issues and challenges which are to be equally discussed in detail, transnational migration has completely taken a new turn. The statistics of women transnational migration has actually compelled the scholars and researchers not only to dig not the practical research areas but also to sprawl all over into the interdisciplinary fields. The scholars and researchers have shifted their focus on literature and fictional narratives for a better understanding of the current and obvious phenomenon of transnational migration.

History has always kept intact the early migration tales, starting with the movement of Homo erectus out of Africa across Eurasia proceeding to the Indo-Aryan migration and even the age of exploration which includes migration done during European colonization. Salman Rushdie's proclamation in his book, *Step Across This Line*, "the distinguishing feature of our

time is mass migration, mass displacement, globalized finances and industries” (Fatemah, Abdolali, 681) reveals the need of the critical reception of the current social phenomenon, i.e. migration. But migration and women are the two different aspects that have hardly met any kind of recognition or critical appraisal so far. There is nothing new about relating gender with the issue of migration because men and women both undergo the process of migration. But the question is why the readership is not familiar yet with the gendered responses to the issue of transnational migration is only because there is hardly any proper coverage on this side of the area. The phenomenon of transnational migration is all not just only about crossing the international peripheries, but beyond that.

Erin Trouth Hofmann and Cynthia J. Buckley, in their article, ‘Global Changes and Gendered Responses: The Feminization of Migration From Georgia’ resurrects the importance of the representation of the women but also responds that for the representation of women in a collective way, there is dire need of feminist methodology to be incorporated to the transnational migratory process. According to them,

Certainly, it remains politically important to represent women, but to do that in a way that does not distort and reify the very collectivity the theory is supposed to emancipate. Feminist theory which presupposes sexual difference as the necessary and invariant theoretical point of departure clearly improves upon those humanist discourses which conflate the universal with the masculine and appropriate all of culture as masculine property. Clearly, it is necessary to reread the texts of western philosophy from the various points of view that have been excluded, not only to reveal the particular perspective and set of interests informing those ostensibly trans- parent descriptions of the real, but to offer alternative descriptions and prescriptions; indeed, to establish philosophy as a cultural practice, and to criticize its tenets from marginalized cultural locations. (530)

Mary Anne Warren in her book, *Gendercide* argues that social policies regarding population control and reproductive technology are designed to limit and at times to eradicate the existence of women. The existence of women and their narratives have been subdued over time and hence needs deeper understanding. According to Rachel Silvey, in her essay, ‘Geographies of Gender and Migration: Spatializing Social Difference’ discusses that Ravenstein (1976) had written his seminal geographic work, *The Laws of Migration* and “the assumptions that he made about scale remain influential in much research on gender and

migration today” (Silvey 68) because “Ravenstein had stated that males are overall more mobile than females, with the exception that women in Europe made more numerous short journeys than men” (Silvey 68) On the basis of his evidence on the limited countries of Europe, and not beyond that, refers “that his laws reflected the dichotomization of European versus non-European spaces that was commonplace at the time, he participated in circulating the Eurocentric geographic imaginary fundamental to colonial power” (Silvey 68) Moreover, Rachel Silvey views that Ravenstein’s opinions female and migration “reflects his gendered assumptions about which scales of mobility --- cartographically, geographically, operationally, and in terms of resolution --- most matter” (Silvey 68) Hence, this can be seen as a major loophole in the representation of gender in the history of migration. The daily forms of mobility that made up the majority of women's mobility did not count in his definition of migration. The point of departure from Ravenstein’s stereotypical gender constructed theory of migration would be the emergence of a critical study of the feminized history of transnational migration.

Judith Butler comments in her article, “Performative Acts and Gender Constitution: An Essay in Phenomenology and Feminist Theory” that,

When Beauvoir claims that woman is an "historical situation," she emphasizes that the body suffers a certain cultural construction, not only through conventions that sanction and proscribe how one acts one's body, the 'act' or performance that one's body is, but also in the tacit conventions that structure the way the body is culturally perceived. (Butler, 524)

Hence, it is utmost important to decode the female narratives in relation to the transnational migration not only to understand the complexities and patterns of gendered responses towards transnational migration but also to encourage the female narratives and the produced literature regarding their migratory journeys which shall be a part of the greater field of transnational gender studies. Moreover, Judith Butler also points out the lack of interest among the migration research work when it comes to the gender and migration. Neglecting the potentiality in the particular aspect, Gender and transnational migration can be said as the least discussed topics among the scholarship. According to her the feminization of migration remains the least understood sections in the migration studies. The existing research on gender only has linked gender to socioeconomic change in migrant origin countries, changes in destination-country labor markets, structural factors, and changing social attitudes.

However, the essential questions of how gender had been included in the migration studies, what is its scope and what are the aspects that are to be explored yet, remains largely unanswered.

The two texts under scrutiny are: Manjushree Thapa's *Seasons of Flight* and Nadia Hashimi's *When The Moon is Low*. These two fictions locate two different places on Earth i.e Nepal and Afghanistan but the focal point of the two fictions is that both the texts introduce transnational migratory experience undertaken by female protagonists with the South Asian country, here Nepal and Afghanistan respectively as their origin point for undertaking the process of migration. Celebrating the perspective of 'écriture feminine', Manjushree Thapa and Nadia Hashimi has come forward to write not only as a female, but also about female. Helene Cixous maintains, "Woman must put herself into the text--- as into the world and into the history---by her own movement" (Cixous, 880) Manjushree Thapa with her Nepali experience and Nadia Hashimi with her American-Afghani experience has come forward to contribute their kind of mission and vision through their fiction before the global readership in order to create if not large, a small contribution to the migration and gender studies. The female writer, Manjushree Thapa and Nadia Hashimi, introduces female leads in their respective fiction to narrate their arduous journey of crossing international boundaries and settling in newer regions, all by themselves. Prema and Fereiba, belongs to Nepal and Kabul respectively, both undergoes transnational migration and they both in their own way articulate their experiences. Manjushree Thapa's *Seasons of Flight* (2010) and Nadia Hashimi's *When the Moon is Low* (2015) has been taken, keeping in mind the fact that, the migration journey has been undergone by female protagonists. However, both the fictions, *Seasons of Flight* (2010) and *When the Moon is Low* (2015) present the journey of the protagonists, Prema and Fereiba respectively, with their transmuted roots, finally ending up creating a de-territorialised space to define them. Which is otherwise overlooked, these two fictions, offers before it readers, a whole new experience of the female protagonists during their migratory journey and also traces the gendered responses to the difficult situations. As the immigrant lands up in the host country, they are confronted with becoming the new ethnic minorities, who must adapt to the various socio-cultural and political pressures which they hadn't anticipated before migration. In order to re-invent themselves, the transnational migrants willingly or unwillingly have to give in into a newly developed space, re-inventing their ethnic behavior, which is one of the main reasons of increasing ethnic diversity in the urban spaces.

Mobility is an outcome of the process of globalization. Although men may migrate due to economic needs, women are supposed to follow the head. But when the head is a woman, decision maker and even bread earner of the particular family, decides to go through the arduous journey of crossing national borders, the things become different. Migration isn't an easy process, especially when it comes to the crossing of the international boundaries. However, it is to be very clear about the fact that in the complicated process of transnational migration what first comes is the phase of decision making. Migrant decision making is always backed up by socio-political and economic reasons. Decision making is a socio-psychological, subjective, cognitive process. Lea Muller Funk's research article, '*Adapting to staying, or imagining futures elsewhere: Migration decision-making of Syrian refugees in Turkey*' stresses upon the importance upon the decision making process in the part of the migrant's journey of migration process by providing an insight on the process of mobility and immobility of the Syrian refugees in Istanbul and Izmir. The paper highlights that the "subjective factors such as life satisfaction, imaginings of the future, and hope, are crucial factors at the micro-level that shape refugees' migration decision making on a micro-level." (Funk 1) Whether it is a forced migration or wishful migration undergone by an immigrant, what matters the most is the situations and the conditions that has compelled him/ her to decide to leave his/ her own country to settle down in some different parts of the world. Most of the migrant women move out of their homeland voluntarily but sometimes they are forced to migrate. In order to flee themselves from the ongoing wars, conflicts and turmoil prevailing in their own homeland, many women try to leave their love for the nation behind and try to cross the transnational borders to achieve a peaceful stay and economic stability in some other countries. Since time immemorial, decision making has always been associated to the ones who are in power. In a patriarchal family, it is the man who has the power to take stronger, bolder decisions for the family. In Afghanistan and Nepal, the patriarchal society prevails where male is the real head of any family, social institution or organization. In most of the cases in these two countries, the male lead shall decide. Subverting the stereotypes, the female protagonist, Prema and Fereiba from *Seasons Of Flight* and *When The Moon is Low* (2015), takes decisions to transgress the national borders, to settle down peacefully in some other parts of the global for economic, financial and social security. From deciding to transgress their cultural and social bindings to transgressing the national boundaries, from executing the plan of migrating and to reach their destinations in real sense, the readers are shocked to see the bravery in the female protagonists. Looking at the both sides of the coin,

the pressure of migration from one country to many other countries has led Prema and Fereiba meet many challenges but also has empowered them to tackle the unworthy conditions in many ways rather than reducing them only to a 'victim'. In most of the cases, women are seen negotiating or giving into the decisions inclining to the family interests. But, in the two fictions, Manjushree Thapa's *Seasons of Flight* and Nadia Hashimi's *When The Moon is Low*, the readers are acquainted with difficult situations but even though, the female protagonists are seen taking bold decisions of moving out to settle at different countries, negotiating and assimilating with newer cultures. Thus, the two fictional works *When the Moon is Low* and *Seasons of Flight* meets at this particular unique similarity as both the protagonist, Fereiba in *When the Moon is Low* leaves Kabul and Prema of *Seasons of Flight* leaves Nepal only because, war and internal conflicts within their homeland which had ruined the atmosphere for its citizens to breathe and live easily.

In the novel *Seasons of Flight* (2010), the readers are confronted with the character of Prema who is ambitious enough to build a strong identity out of an established career. But, being there at Kathmandu had certain limitations not only for young career concerned women like Prema but for many who had dreamt of a good lifestyle. Human Migration pattern is very common when it comes to the mobilization of people from the third world countries to the developed nations. Be it male or female, everyone targets a developed country to migrate so that they can make their life comfortable after settling there. Prema was one of the kinds who had dreamt a career after studying forestry. After reaching America, she stayed with her own people, the Nepali people, in the Little Nepal. However, it was not like staying at America, it was like living in Nepal. So, she had moved out from the cocoon of Nepal that existed in America.

Prema was judgmental all the while her stay in America. The minute she come across any "boulevard that was littered with paper, tins, cans rags and clothes, plastic bags" (Thapa, 123), immediately she was taken back to the imagery of the "shabby as any Third World country" (Thapa 126). For those parts of America, she wondered, "This is America? It was neither proper nor solid" (Thapa 126). Prema decided to migrate America not only to pursue a good career, avail greater facilities that would transform her life for sure but also to escape from every bit what reminds her belonging to a 'Third World nation" (Thapa, 123). Prema had associated her own language Nepali as the language of her sorrows.

After some years, Prema thought of visiting her birth village, her motherland Nepal but the thought was itself intimidating. Prema knew the conditions there at Nepal. The war had pushed her out of her own country and it was the war that repelled her from going back there.

The war.

She thought of her father. Was he safe?

Her sister. Was Bijaya still a Maoist? Was she even alive? She thought of Kanchha, back in the hill bazaar. Had he ever been found? (Thapa, 168)

However, going through and through the newspaper, Prema with all her might tried to gather confidence on the headline about Nepal which read: “A ceasefire. An Accord. A peace progress” (Thapa 204). Rajan, Prema’s ex- boyfriend mailed Prema that “Nepal has not signed the necessary charters to try war crimes internationally” which had exposed the ingoing turmoil in Nepal.

Manjushree Thapa’s *Seasons of Flight* (2010) is the representative of that period when Nepal was infected by most serious political and security implications i.e. Maoist rebellion. However, the novel does not delve deep into the factors causing the war and conflict; even do not present a brutal war condition. But, from this fiction, it is evident enough to understand that things were not going well at Nepal. The novelist intricately weaves the war affects with the lives of the character. It is seen that it is the character of Prema, the protagonist is far more affected by the claustrophobic situation of Nepal, caused by war and conflicts in comparison to the other characters like Rajan, Prema’s boyfriend at Nepal, Prema’s father who learns to adjust with the changing equations in the nation. It is Prema’s sister, Vijaya who comes forward and joins the Maoist rebellion. The contrast is evident where the two daughters of the same family chooses different paths; Prema who decides to migrate to the United States of America and on the other hand, the readers are acquainted with the character of Vijaya, who stays back at Nepal, faces the upheaval.

Nadia Hashimi’s *When The Moon is Low* (2015), travels to the time when Kabul’s inner peace was poisoned with the fundamentalist regime. The country was suffering a lot because of the push and pull between the Soviet Union and Mujahideen, Afghanistan’s freedom fighters. Days were worsening as “more children limped to school, their limbs amputated by explosives disguised as dolls or toy ...” (Hashimi 90). Rockets stormed overnight, people feared it like nightmares. Taliban’s new rising regime in Kabul insisted that

“women dress more modestly and men accordance with Islamic tradition. Every day, they issued a new set of decrees and meted out swift punishment for those who disobeyed...” (Hashimi 93)

Life became hard at Kabul; women were deprived of formal education. Fereiba lost her job and stayed at home. Fereiba was pregnant with her third child and was fearful to bring the baby in this world, in this ‘Kabul’. As she was talking to her husband, Fereiba’s constant fear was visible:

And now we are to bring another child into this Kabul? A Kabul that neither you nor I can recognize? For what? If he is a boy, he will grow up and know nothing but beards and fear. And God forbid this child has the sorry fortune to be born a girl! (Hashimi 95)

The decision to escape was the only resort left for people like Fereiba in Kabul. She exclaimed that, she “was relieved to be planning our (their) escape and fearful of leaving home.” (Hashimi 96). The uprooted-ness of many Afghani families happened only because of the rising terrorism in Kabul. Whatever may be the cause; this made life in Kabul, a nightmare, therefore many people escaped, leaving their land, home and relatives. Working people like Fereiba were like “Professional stripped of profession”. In order to pursue a better life and a secured future, these reasons were enough for many to leave their motherland Kabul, behind them. Disturbed by the poor condition of Kabul, Mahmood always remained frustrated, but never expressed it publicly. Once to Saleem, he claimed:

Saleem-jan, I’m sorry that when you wake up every morning, this is the world that sees around you. I’m sorry that this is the Kabul, the Afghanistan that you are seeing. I wish you could have learned to take your first steps without rockets firing over your head. (Hashimi 99)

Life changed for Fereiba and her children when, once, a group of Talibani men entered their home, looking for Mahmood Waziri. They took Mahmood with them for never to return. Fereiba was pregnant with her third child, and once during her labour pain had started, she took Saleem with her to a nearby hospital, but a group of Taliban men stopped her and one of them, cracked a stick on her shoulder. Her purity as Muslim woman was questioned because she openly came out from her home, without her husband. After she had delivered her baby boy at home, she thought there’s no choice left rather than leaving Kabul. Leaving Kabul’s

toxic air behind, Fereiba, with her three children, started their journey to Herat, and from there they would trespass Afghanistan's border to reach Iran.

Even in Fereiba's story too, neither Fereiba nor her children wanted to stay at Kabul. They too belonged to the section who had trusted that migrating from an underdeveloped, war-stricken nation to a country of peace and prosperity would definitely transform their lives. England was the land of her dream for Fereiba.

In my youth, Europe was the land of fashion and sophistication. Fragrant body creams, fine tailored jackets, renowned universities. Kabul admired the fair-complexioned imperialists beyond the Ural Mountains. We battled our eyelashes at them and blended their refinement with our tribal exoticism. (Hashimi, 1)

Fereiba had decided to migrate from Kabul because, "One day we (they) will have a place to call home" (Hashimi, 1)

From the above study, another aspect which has been revealed before the readers is that the decision of crossing the transnational boundaries is not taken by everyone. The decision is extremely specific to a section as a result of being either dissatisfied with the present situation at their homeland or must be seeking even better life outside their country. The uprooting from one's homeland and re settling at a new country as a process is very challenging. The study reveals that in both the fiction, we have characters who do not give into the decision of migration. They stay back at their own homeland and try to cope up with the difficult situations. In the novel, *Seasons of Flight* (2010) the contrast is extremely vivid where the two daughters of the same family choose different paths; Prema who decides to migrate to the United States of America and on the other hand, the readers are acquainted with the character of Vijaya, who stays back at Nepal, faces the upheaval. Moreover, in the novel *When the Moon is Low* (2015), the family of Fereiba stays back at Kabul. Even the deteriorating conditions of Kabul did not compel the many characters to move out from Afghanistan. It is Fereiba and her husband who had dreamt of moving out, migrating to England may lead them to a peaceful stay. But, it is after the unexpected assassination of Mahmood Waziri, Fereiba's husband by the fundamentalists, Fereiba and her children took a bold decision of routing out of their homeland.

In the both fictions, the writers do not put light on the lives that have chosen to remain there at their own homeland. If the writers would have showed that how their lives

have been so far at their homeland then there would be room for the readers to compare and contrast the migrated with the non-migrated ones.

Apart from the embedded issues of displacement and emplacement in the process of transnational migration, the striking aspect that also requires attention is the transformation of the refugee women from traditional to global woman identity. Transnational migration has not only brought up the issues of being displaced politically and culturally but the chapter also delves to understand the gendered dynamics prevalent in the process of transnational migration. The previous chapter has already discussed about the issues of displacement and emplacement, nevertheless, another issue that is quintessential to this present chapter is the twice displaced woman. A connecting link with the previous chapter on 'Displacement and Emplacement and Assimilation in Transnational Migration', the issue of twice displaced woman would definitely create some room for a critical discussion. Prema in the novel *Seasons of Flight* (2010) is not only displaced from her birth village, her father and her sister but later on displaced from Nepal too. Prema who after the completion of her primary studies, went out to settle at Kathmandu to study forestry and later she had joined a non-governmental organization for a living. Further, she opted for migrating to America after winning a green card in a US government lottery. She is not the only displaced from her birthplace but she later finds herself displaced at America. However, in *When The Moon is Low* (2015), the readers are acquainted with the character Fereiba who went through a claustrophobic childhood, but, experiences quite a good life when she was finally married off to Mahmood Waziri. Mahmood understood Fereiba, wanted her to continue her profession and follow her heart. However, Fereiba missed her paternal home's orchard and finds herself displaced from her home, who later on in her course of her migration process shall find herself as twice displaced from home as well as from Afghanistan also.

The transnational migration brings up before the women, issues of negotiations the hostile situation in a new settlement. Assimilation and negotiation are a part and parcel of the broad theme of migration. Without negotiation, it is difficult for a migrant to get settled in a newer space. In Manjushree Thapa's *Seasons of Flight* Prema was going through identity crisis as she could not locate her country Nepal before the Americans. She had to either place Nepal near India, or had to relate the country with Mount Everest. Assimilation and negotiation became the urgent need for Prema. Prema was gradually getting accustomed to the changes and peculiarities of America:

She came to recognize pelicans, cormorants, sanderlings...she began to note the coincidence of the tide and moonrise, and to wonder at the life in the splash zone and the depth. (Thapa 45)

The short story 'Mrs Sen' from Jhumpa Lahiri's *The Interpreter of Maladies* (1999) represents a character of Mrs Sen who had to migrate to America from Kolkata (India) as her husband worked as a professor. Mrs. Sen's biggest problem was she could not drive. In India, Driving was not mandatory for a woman to know but in America she had faced the problem and she feared it most but her husband assured her that she can also learn how to drive. This is the way how Mrs. Sen without her will had to give in to the task of learning driving. She was in a foreign land and she understood the intensity of the need to assimilate with the local people and their needs, struggling between her way and their way of life.

Prema, in Nepal never had the opportunity to learn driving but after meeting her bouyfriend Luis, she had learnt to drive.

I've already learned how to drive, I drive everywhere now, last week I even drove on the freeway---so fast! Like flying! We bought a second-hand car---cheap-cheap! So cheap! Everything is so cheap in this country! (Thapa 196)

In *When The Moon is Low*, both Fereiba and Saleem had undergone the process of assimilation in the different countries they had stayed. When they had reached Iran, Fereiba found that "Iran had opened its doors and accepted hordes of Afghans as refugees" (Hashimi 127) But, Iran was never their plan, they further moved on with their journey. When Fereiba had reached Tehran, Iran's capital, she had "blended in with Iran's peasant class, migrating across the country in search of a better life" (Hashimi 127). Moreover, after landing in the small Turkish town of Intikal, the first need was to communicate with the people in English. As Fereiba was a teacher, she had command over the English language but the lack of use at Kabul, made her a sort of dumb. Her son, Saleem's English was better than hers, so, it was Saleem who had initiated conversation with the local people to enquire about their stay and source of work. After reaching England, Fereiba and her two children stayed at her sister, Najiba's home. Najiba's husband, Hameed saw Fereiba and her children as an intruder. He wished them to just disappear.

Transnational migration often offers the transformation tale of a traditional woman to a global one. Although migration may come up with a difficult set of challenges and issues

but the other side of the coin is the transformation of the third world woman to a global woman. The female on the move not only comes out of the cocoon of the traditional set up, but enters into the global scenario, where she is also a part of the larger world. Both the fictional narratives offer the journey of the two women from the third world nation to the first world countries. The process of the transformation matters the most in comparison to the aftermath of the migration process. In Manjushree Thapa's *Seasons of Flight*, Prema who routes out of Nepal and roots in to America is the process of moving out from a third world nation to the first world nation. The whole process has made her a global woman.

In the novel *When the Moon is Low*, Fereiba who decides to come out from the claustrophobic Kabul, got some peace and tranquility at Intikal and Iran. However, routing out from Kabul, she and her family had targeted to root in to England. The migration of humans from third world countries to the countries of the first is a common pattern in human migration. The feminist studies of migration have contributed to rearranging a patterned range of canonical approaches to the structures at the foundation of migration research. The deep-rooted study of the two fictional works is to concentrate upon the fictional migration narratives and the gender roles existing in the theories and histories of human mobility, belonging, exclusion, and displacement. Rachel Silvey in 'Geographies of Gender and Migration: Spatializing Social Difference' defines that,

Feminist migration studies pivot around understanding the social and spatial dimensions of mobility associated with--- now axiomatically --- gender, citizenship, race, class, nation, sexuality, caste, religion, and disability. This body of research approaches spatial mobility as interconnected in its meaning and operation to changes in the economic and cultural landscapes of which mobility is understood to be a constitutive part. (Silvey, 65)

From the detailed study of the two contemporary fictional narratives of South Asia, the unusual migration pattern of women in terms of crossing national boundaries has come under the light before the global readership. It is to be understood that, both men and women undertake the process of migration. But, when it comes to transnational migration, the issues are different. Women out of different reasons have to undergo the arduous journey, whether with family or alone. However, it is quite noteworthy that when a female determines to undertake transnational migration, then the set of challenges which are confronted by her are quite different when the female migrant is with the group, community or with the family.

Literature allows having the alternate view and issues on a particular topic. As there are limitations regarding adequate theoretical underpinnings in context of gender in transnational migration. Undertaking a critical scrutiny of the different issues and crisis prevalent in the process of migration, it is to be sure that, a female migrant has the equal amount of pressure. Prema, who is displaced from her birth village and even from her homeland, Nepal, finds herself in the state of dilemma where she has to choose an identity that fits her in America. Although a refugee in the new settlement, Prema unfolds the process of assimilation to conceal her previous identity. Fereiba, being a female migrant, is displaced from Kabul as well as in London too. After being cut off from her roots, the state of being a refugee is her reality. Moreover, throughout the difficult journey, it has been proved that because of Fereiba's utmost determination and courage, still being a woman, she and her children could move out from Afghanistan but the fate did not favour her, as she lost hold of her dearest son, Saleem. In both the fictional narratives, it is Prema who is in a win-win position in comparison to Fereiba who had lost all the connections with her son, Saleem during the migration. Moreover, Prema reached her destination physically but it is Fereiba, whose fate do not favours. She migrates from Afghanistan with her three children but reaches England the only two, Samira and Aziz. Therefore, the issues and challenges that are confronted by the women during the process of transnational migration need critical reception and focus. Starting with the decision making and ending with the execution of the migration process, the whole complex phenomenon is confronted by the women and their responses are different in nature. Be it the re-settling issue in a host country, assimilation, or getting some kind of livelihood, women do go through different kinds of problems, which also includes hostility, rapes, human trafficking, etc. and regarding these issues, their responses are also unique and of its own kind. Thus, the assimilation of gender and migration, locating the female experiences in the process of transnational migration shall enable an interdisciplinary dialogue in order to explore some unexplored avenues.

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CHAPTER V

CONCLUSION

The dissertation has examined the notions of transnational migration as represented in the fictional writings of Manjushree Thapa's *Seasons of Flight* (2010) and Nadia Hashimi's *When the Moon is Low* (2015). Transnational migration has been the most frequently discussed topic in the present times probably because it is the immediate result of the globalisation process. If migration is about crossing the national as well as international borders in general; transnational migration is very specific, limited up to only the international cross-border movements. Nina Glick Schiller suggests that the word 'transnational' as an adjective is being used by the researchers and scholars of different disciplines to define the abatement of the particular area of studies from the concerns of nation and nationalism. It is because of the transnational practices initiated by the refugees and migrants that they are no longer confined to the nation. Transnational migration has a liberating effect upon the migrants as it has led them to enter into a transcultural space and has allowed them to attain a global identity. Transnational migration studies have been analysing the changes that are going on within the area. Scholars like Nina Glick Schiller have pointed out a diversion of the transnational migration studies from the concerns of methodological nationalism. A global approach has to be associated along with the human migration process in order to achieve a deeper level of understanding. The dissertation also stresses on the fact that it is because of the cosmopolitan approach included into the transnational migration studies that has offered the possibility of looking at migrants as part of a global ecumene. Demarcation of the territorial boundaries of the nations are being defied by the constant to and fro human movements. Critics like Nina Glick Schiller and Adriana Elena Stoican has found out a paradigm shift in the transnational migration from the diaspora and its associated issues of alienation and sense of loss of one's homeland.

The first chapter of the dissertation is the introduction which has provided a holistic approach over the concept and context of transnational migration. Transnational migration can be seen as the narrowed down concept within the broad process of migration. It suggests the transgression of the national borders and boundaries by the migrants and refugees. Discussing over the broad topic of migration, the chapter has introduced the ongoing debates and trends in the particular area of studies. Transnational migration studies sprawl over a number of disciplines and hence it has been evolving into an inter-disciplinary field of study.

The chapter has also attempted to highlight the current notions of the critics and scholars who have been trying to liberate the transnational migration studies from the methodological nationalism and the concept of diaspora. Manjushree Thapa's *Seasons of Flight* and Nadia Hashimi's *When the Moon is Low* presents the female protagonists who have transgressed the international borders, thus, enters into a transcultural space, transforms themselves into a global women. Defying the territorial boundaries of the nations, the characters undertake the complicated journey of migration. In them, diasporic consciousness are not found as they no longer wish to go back to the places of their origin.

Moving on to the second chapter entitled, 'Contextualizing the text: Locating Transnational migration in Manjushree Thapa's *Seasons of Flight* and Nadia Hashimi's *When the Moon is Low*', in this particular chapter an attempt has been made to explore the greater prospects of transnational migration embedded in literature. Human movements perhaps are the most dynamic social, economic as well as political process in the current times. The rise in the human mobility, the growing complexity of migratory patterns and the impact of such movements on developments have all contributed to international migration so much that it has become an issue of global importance. Migration movements and the associated tensions are now the focus of scientific, political and public debate in recent years, therefore, the dire need of analyzing the strategically bound process of the cross- border movement of the refugees and migrants emerges.

After studying deeply, the relationship between transnationalism and migration, Nina Glick Schiller has found the dire need of analyzing the cross-border human movements strategically. Wei Li and Carlos Texeira has talked about the relationship between globalization and migration; hence both are complimentary to each other. According to them, because of the growth of human mobility across borders and boundaries at an ever-accelerating rate, "transnational has become a key paradigm in the study of the international migration and urbanism (Li, Texeira 94).

Further, in this chapter, the status of transnational migration in the academics as an emerging inter-disciplinary study has been established. Transnational migration is not only being the most talked about topic in the vast areas of Sociology, Political Science, Human Geography but the discussions have sprawled over time into different inter-disciplinary arenas, which includes literature. Peggy Levitt and B. Nadya Jaworsky also finds that transnational migration studies have emerged as an inherently interdisciplinary field which

has allowed the scholars all around the world to take up the issue in a serious turn, analyze the related dynamics and also to invent the new methodological tools.

American critic Louis Montrose defines New Historicism as the “combined interest in ‘the textuality of history, the historicity of the texts. (Barry 166). Thus, keeping New Historicism in prospect, the migration studies have taken into account the literary narratives, fictional anecdotes along with the non-fictional ones for the better analysis of migration as a phenomenon. As New Historicism supports the view of analysis the ‘co-texts’, fiction and non-fiction for the broader analytical view of a particular piece of history or social events, therefore both the fictional and non-fictional texts have become important. Both these fictional texts are successful in showcasing the human dimension of migration narratives.

Adding human dimension to itself, literature has always churned out new aspects out of its subject matter. Among the many issues, literature has tried to understand the migration of human with much interest. Leaving the issues like migration policies and international migration acts, literature reflects the social contexts in order to discuss the experiences of racism and hostility. Manjushree Thapa’s *Seasons of Flight* (2010) and Nadia Hashimi’s *When the Moon is Low* (2015) are not only fictional stories but they are the embedded narratives of migration and related experiences of the migrants and refugees. Sharing some common features, these two texts offers the South Asian migratory experience of the characters, particularly of women. The major difference found in the two texts that, in *Seasons of Flight* (2010) showcases the journey of the female protagonist, Prema, who travels from Nepal to America through justified and legal ways but in *When the Moon is Low* (2015), Fereiba with her children enters into a grim journey of transnational migration. Both the text offers an engaging storyline, but the reflection of the mental trauma and related refugee crisis by the characters in the novel reveals the challenges that are being confronted by the refugees all over the world. The most commendable fact of these two texts is that they undoubtedly offer the pleasure of fictional read but also bring to the readers consciousness’ the phenomena of transnational migration and its consequences. Kevin. M. Dunn regards that, “Moving is expensive and troubling, and it is still difficult to get bodies across national borders. Again, the crossing of borders is easier for some bodies than others. Nation-states have clung on to their powers over borders, and they remain important to assisting with migrant settlement. And peoples’ mobility continues to be embedded within places and networks” (Dunn, 23). Manjushree Thapa in her fiction, choses a mental process for the character Prema to showcase the actual process of transgressing the international borders instead of venturing

into a physical process. Prema, struggles to reach America both in physical and mental terms, thus the journey becomes a process of different stages. Nadia Hashimi however, showcases the mental as well as the physical migratory journey of Fereiba and her children. In comparison, it is Fereiba and her children who had to suffer the most while transgressing the international borders and boundaries.

In this chapter, an attempt has also been made to reflect the emerging diversion in the field of migration studies from the mainstream nation and nationalism issues through the texts. The idea of strategic transnational migration and flexible citizenship in some ways has defied the idea of concrete nation, international borders and boundaries. Nina Glick Schiller initiates a global approach to the transnational migration studies in order to establish a global framework for the critical study of migrant uprooting and settlement along with the transnational practices. The nation-states are transformed into global fields of power because of the constant influence of the transnational migration. International borders and boundaries are a very sensitive topic to be discussed. In the post-colonial era, the existence of nation and national borders cannot be denied and one also has to accept the fact that globalisation is possible because of the presence of national borders and boundaries. In *Seasons of Flight*, Prema wins the Green Lottery card which leads her to get settled in America while Fereiba of *When the Moon is Low* chooses to travel to England, with her children after her husband's assassination back there at Kabul of Afghanistan. The characters travel to and fro, they transgress the international borders in order to seek shelter, proper settlement, a peaceful life along with proper economic and social opportunities. Attainment of global citizenship by the characters allows the readers to adjust the characters as migrants and assess their transnational activities. Thus, the transnational approach to the migration studies shall enable to frame a new perspective that is not constrained by the borders of the nation-state.

In the third chapter of the dissertation entitled, '*Displacement, Emplacement and the issue of Assimilation in Transnational migration*' attempt has been made to discuss the refugee crisis of displacement and emplacement, along with the issue of assimilation inherent in transnational migration. Displacement and emplacement along with the assimilation process are crucial to migration, especially with the transnational migration process. Routing out and rooting into a different cultural space is a very complicated process, hence, can be seen a major refugee crisis. The dislocation process of the migrants produces a de-territorialised space which results in either assimilating or a never-ending conflict. The study

has been able to calculate the nuances in understanding the different experiences as confronted by both male and female migrants. Starting with the first phase i.e. decision making, and then undertaking the arduous journey, accepting several difficulties and challenges to finally getting emplaced or settled somewhere, the complete process of transnational migration influences, changes, shapes, resurrects many lives in a permanent manner. For a refugee, getting displaced is a complicated state but getting emplaced involves quest on a different plane which includes assimilation in a different country and culture, existential crisis, diasporic sensibility and the sense of loss.

Moreover, the chapter tries to focus the pattern of migration and the reasons behind the transnational migration of the characters. Already mentioned earlier, there are two broad types of migration, voluntary and involuntary. In both the texts, transnational migration has been undertaken by the characters voluntarily. Prema had always wanted a life, quite different from people having back there at Nepal. After studying forestry, Prema was related to the forest conservation works with an NGO in Kathmandu. However, she knew she could go further to explore more in this career. Prema's life in Nepal "was nothing really wrong with it. Though the country was at war, she was safe" (Thapa, 21). But this is not the case with Fereiba because with the advent of Taliban fundamentalists in Afghanistan, the atrocities and terrorism grew rapidly. After the assassination of Mahmood Waziri, Fereiba's husband, Fereiba had decided to leave Kabul for England to seek a peaceful and secured life. In contrast to Prema, Fereiba was not safe in her own land, i.e. Kabul. Whatever may be the reasons, both the text offers stories of displacement, their journey towards emplacement and the process of assimilation. I.I Kavaas in his article, 'Migrant Assimilation' talks about the importance of assimilation which can be seen as the apparatus to blend the differences between the migrant and the host. Merging of the refugees with the community of the host country is a complicated process because from both the sides, mutual acceptance is expected. Although a migrant need to adjust in a newer settlement, but, the most important thing is the acceptance and tolerance of the host country. Bong Lee sees the process of assimilation as a complicated one because with each new case of immigration, with new examples, new theories evolve within the assimilation.

Nina Glick and Ayse Caglar had talked explicitly on the refugee crises like displacement and emplacement. Emplacement and the process of assimilation are intertwined to each other. The more a migrant can assimilate in a new country, the better are the

opportunities of getting emplaced. The emplacement process is successful in itself because it determines the migrants' position in the newer space. Adriana Elena Stoican stresses on analyzing the emplacement patterns of the displaced individuals in the article, 'Displacement and Emplacement in Narratives of Relocation by Romanian Women Authors.' Setting aside the talked and discussed aspects of emplacement, Adriana focuses on the positive aspect where she claims that it is because of emplacement that allows the migrants to connect with the foreign spaces. After studying the two texts, Adriana's definition can be applied unto them because it is because of the transnational migration along with the migrants' efforts to assimilate, that had helped the two female protagonists to represent themselves as 'global women' and the characters of both the texts *Seasons of Flight* and *When the Moon is Low*, are able to "connect themselves with foreign spaces" (Stoican 2) which would never be possible if they had determined to stay homebound, territorialized within their respective nations.

Chapter four, entitled, '*Narrativising the female experiences of transnational migration in Manjushree Thapa's Seasons of Flight and Nadia Hashimi's When The Moon is Low*' is an attempt to discuss the underneath situation of transnational migration and its after effects on particularly the female migrants. Transnational migration as a process has been experienced by both men and women but both the genders react and respond to the challenges of migration accordingly. Peggy Levit finds gender is the least analyzed and understood trends in migration studies. There is a need to assess the reasons behind the migratory experience of women, their gendered responses towards it. In their transnational relocation narratives, the women try to express their ways of coping up the different situations, the need of survival and settling down the tensions of displacement and emplacement. Studies reveal that the involvement of gender analysis in the migration studies had emerged during the 1970s and 1980s and since then the area is ever-growing. Helene Cixous' essay 'The Laugh of the Medusa' insists on the development of *écriture féminine* or writing as the woman. The only way to promote the female narratives and experiences regarding transnational migration is to produce the literature which has directly or indirectly relation with the gendered responses of transnational migration. *Seasons of Flight* (2010) and *When the Moon is Low* (2015) are the fictional works by female authors who presents the journey of the female protagonists, Prema and Fereiba respectively, with their transmuted roots, finally ending up creating a de-territorialised space to define them. The two fictions are unique in the sense as both the texts offers before it readers, a whole new experience of the

female protagonists during their migratory journey and also allows the readers to trace the gendered responses to the difficult situations during transnational migration.

The luxury of decision making has always been exercised by the men since ages. The gender studies within the migration scholarship welcomes the decision-making capability inherent in women. Regarding transnational migration, women are now seen as bold enough to decide for themselves. Lea Muller Funk's research article, '*Adapting to staying, or imagining futures elsewhere: Migration decision-making of Syrian refugees in Turkey*' stresses upon the importance upon the decision-making process in the part of the migrant's journey of migration process by providing an insight on the process of mobility and immobility of the Syrian refugees in Istanbul and Izmir. *Seasons of Flight* (2010) and *When the Moon is Low* (2015) breaks the earlier stereotypes where the women had to follow the head for every actions. In both the fictions, from planning to route out up to deciding to route in, Prema and Fereiba are the ones to execute the whole transnational migration process.

Thus, transnational migration is not only about the crossing of international borders but there are many issues associated with it. Displacement comes along with the process of migration. As the migrants find themselves as displaced, the whole situation changes because he or she has to confront with the other crisis such as emplacement and assimilation. The migrants may be successful in assimilation or finding themselves emplaced in the host country but the displacement from their place of origin is inevitable. Hence, after the migration process migrants may or may not be emplaced but they are bound to get displaced from their birth place. The title of the dissertation therefore justifies the matter that how transnational migration is interlinked with the displacement of the migrants. As the research work is based on the study of the fictional texts there remains tremendous scope to explore the various aspects of transnational migration when seen through different perspectives. Hence this issue can be further studied from the perspectives of psychoanalysis, trauma studies, etc, Moreover, the issue of gender and migration has the scope of being studied in a more detailed and extensive manner.

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