



RESEARCH PAPER

Memory, Nostalgia, and Hybrid Identity Formation in the Novel: A Bhabhaian Analysis

Asif Ali Mahar

Assistant Professor English, Collage Education Department , Government of Sindh, Pakistan

*Corresponding Author: asif.mahar1633@gmail.com

ABSTRACT

This research study examine Homi Bhabha's concept of hybridity which highlight hybr identity formation. Homi Bhabha define the role of Memory, nostalgia, and negotiation th is rebuilds their identities in a postcolonial context. Emotional attachment focus in the p history that how cultural displacement and historical rupture construct a design. The stu uses a descriptive approach in which novel texts are analyzed to identify themes, which a important in society, and to understand meaning, feelings, and ideas. Looking closely at t story, the words, the secret language, and the characters grow. Hybrid identities rise throu self and the other concept that is a continuous process of interaction between the past an the present. The findings indicate tradition and modernity. Cultural dislocation, and memo play a role of bridge between lived experience and historical awareness and nostalgia refle emotional longing. In this regard, nostalgia makes uncertainty and simultaneously weake of identity. The study indicate the role of hybridity in the novel, which signifies a fluid, a self-motivated. The route of identity formation was postcolonial literary discourse.

KEYWORDS: Cultural Displacement, Post colonialism, Identity Formation, Hybridity, Memory, Nostalgia, Narrative Analysis

Introduction

Memory play vital role for human perception and their social interaction process to connect them with others. Personal identity is also important component of human society where human identify their role. Past traumas and Personal celebration means an individual's memories of his past experiences. On other way, collective behaviour or collective memory focuses on common story of cultural histories which saved by groups and societies(Kahimbaara, 2016). Memory divide in personal and collective shape which is interplay of both the memories. Personal memory mostly indicate a constructing role of identity, as it gives agreement to an individual for developing a different sense of self over time(Boušová, 2012). Maurice Halbwachs and Paul Ricoeur argued that personal memory does not exist in society or isolate from society but is deeply rooted within social structures, where a Autobiographical memory includes personal experiences of human that shapes an individual's worldview and influences their decisions, behaviors, and relationships (Krige, 2009).

In Search of Lost Time

Collective memory of human is just individual recollections that shared stories and histories by communities and nations together. Writer write story about his life experience and the monuments we build the records and it keep(Sarwar, 2003). Pierre Nora's concept of *lieux de mémoire* (sites of memory) argued that how past record hold and created meaningful symbols for society. In this regard, Toni Morrison's *Beloved* highlight a hurting history of slavery, which was communal narratives, and made the past feel immediate and real. Similarly, Art Spiegelman's *Maus* define a graphic novel format for trauma of the Holocaust which is

passed down through generations to generations. And his story remind us that these memories continue to outline lives the events of themselves

Walder, (2010). W.G. Sebald's *Austerlitz*, The leading role get on personal journey of his identity, and the collective memories of World War II. His story reflects individual lives that are deeply linked to the shared histories of past by the personal and the collective. According to his journey of memory isn't just about what we recall and who make sense of it together (Walder, 2010).

Literature Review

Memory is a shared story, where groups fight or make their versions of history which recognized a valued human. A kind of memory, as the politics shape that should chose for honor and what should push for sideline by entirely from our collective understanding. Sometimes, governments create official histories that is silence for other perspectives, leaving many voices unheard(Pataki, 2014). post-apartheid South Africa and post-genocide Rwanda the divide between conflicting memories(Wagner, 2004). Personal and collective memory connect with both, who we see ourselves as part of a larger community(Lebdai, 2015). it's more important than ever to explore personal and shared memories that influence view history and define ourselves(Harris, 2004).By doing so, we can better appreciate the stories that bind us together and the ones that challenge us to see. Different psychoanalytical, postcolonial and cultural studies of the literary texts show that identity is at the heart of the texts and form recurring themes. According to Stuart Hall identity is fluid and evolving construct. Memory, sociopolitical forces and historical contexts contribute to shaping it(Black, 2011).On the other hand, Judith Butler identity is continuously enacted rather than inherently possessed Literature particularly on displacement, migration and colonialism depicts identity as unstable. The shifting identities in case of Nigerian immigrants, for example, are explored in Chimamanda Ngozi Adichie's *Americanah*. Edward Said in *Orientalism* is of the view that the identity of the West is constructed in opposition to oriental other(Chen, 2015). Whereas, Gayatri Spivak in her seminal work *Can the Subaltern Speak?* Speaks about the tendency of the Western intellectuals to speak for the oppressed voices which she names them as subaltern voices. To her, the subaltern voices especially of colonized women and other low caste groups. Homi Bhabha's *Location of Culture* renders the question of identity more complicated by including various concepts of hybridity and mimicry in it (Shabankare & Mehrabi, 2014). His work cites examples from the Indian subcontinent where an Indian is trying to maintain indigenous elements in his personality despite adopting Western dress and speaking English language. Thereby, he contributes to hybrid identity to unsettle the British dominance.

Interlink Between Memory and Identity

The link between the two forms a pivotal aspect of literary representation. Literature serves as an important place where these topics are explored, highlighting into how past influence present identities. Various studies reveal that memory plays an important role in the building of identities, both at the personal and professional levels. Autobiographical memory follows an individual to establish a clear sense of self while collective memory includes the formation of cultural and national identities. Literary works often show the selective nature of memory, drawing the picture on how certain events are remembered, reinterpreted or repressed (Bhaumik, 2013) For example, Toni Morrison's *Beloved*, paints the haunting illustration of memory in the lives of former slaves, showing how personal and collective trauma shape ones identity. Through the lead Sethe Morrison demonstrate how memories of slavery and loss persist influence the characters' sense of oneself and his belongings. Since the literature shows a powerful means for exploring interlinks of memory, and identity. By examining the structures and thematic concerns of various literary works, this study highlights how identity reshapes

individual and collective self-perceptions. By understanding these literary pictures not only enhances ones comprehension of traumatic events but also highlights the importance of storytelling in the process of healing and reconstruction of oneself (Butt, 2015). As literature continues to grow, it remains an important space for negotiating the complexities of memory and identity crises.

Material and Methods

This study adopts a qualitative research design which focuses on textual analysis to uncover postcolonial themes. This design is appropriate for literary and cultural studies as meaning, representation and interpretation lie at the heart of the texts. Moreover, qualitative research is effective to understand the text contextually and engage with it using interpretive paradigm unlike quantitative approach. According to the interpretive paradigm reality is constructed socially and historically and meanings are not fixed. *Anguish of Separation* mirrors the lived experiences during the partition. These lived experiences of displacement and trauma offer individual consciousness, fragmented memory and identity crisis.

Theoretical Framework

The study employs postcolonial and trauma theories to unpack multifaceted dimensional study of the narrative. In doing so, this study does a close reading of the novel to identify key themes of trauma, displacement, nostalgia and identity crisis. The study adopts postcolonial analysis in addition to thematic analysis to examine how the characters are portrayed, how narrative techniques are employed and how partition is represented. The postcolonial framework guides this study with the theories of Edward Said, Homi Bhabha, Gayatri Spivak and Cathy Caruth.

Results and Discussion

Orientalism, Trauma and Memory

The study offer seeds of division in the novel *Anguish of Separation*. Social and psychological fragmentation is the reflection in these chapter during the partition of India that the Hindu Sindhi migrants experienced. It powerfully presents a microcosm of the sufferings and how and in what ways the Partition of India in 1947 impacted Sindhi Hindus. Thus the story of the novel delves deeply into the human experience of separation and explores themes of Partition, loss, longing, memory and fractured identities. The story is seated in the Sindhi narrative and provides a cultural landscape and social ethos of Sindh in connection with Sindhi speaking Hindus who migrated to India. Also, it explores how individuals who were forcibly displaced suffered psychological turmoil as they had to leave their dream homes and loved ones. The indelible scars of the partition are shown through the main character depicting how memory and identity are interconnected and cause historical trauma. Malhi has effectively interweaved elements of personal pain with collective memory depicting the episode of the partition not only personal pain but as a cultural and historical anguish. On the other hand, and Cathy Caruth's concepts of trauma theory help understand the psychological impact of partition on the characters. In the context of this novel, this study explores individual and collective trauma which resulted from forced migration of Sindhi Hindus. Edward Said's colonial discourses embedded in Orientalism helps examine identity and memory by investigating binary constructs of the colonizer and the colonized, self and other, center and margin to unfold how these binaries operate within the representations. Homi Bhabha's *The Location of Culture* helps understand hybridity and identity crisis that emerge in the post partition narratives. This study investigates how the displaced characters negotiate their cultural identity. Gayatri Spivak's *Can the Subaltern Speak* analyzes marginalized voices and subaltern representation in the text.

The research examines how the displaced and the marginalized, women included, participate whether they are given narrative agency or they are controlled by dominant discourse. Gobind Malhi's *Anguish of Separation* is the primary data source which is analysed for closed reading and thematically. In addition to the primary text, this study extends the analysis to secondary sources related to postcolonial and trauma theory sources, books, journal articles, research papers on the partition literature and historical documents and accounts of partition experiences. The analytical method includes close textual analysis with a focus on themes such as trauma, memory, identity and marginalization using interpretive tools. To unpack the themes, the selected novel is read repeatedly to identify major themes of displacement, violence, memory, silence, hybridity and fragmented identity. Gobind Malhi's *Anguish of Separation* is a deliberate choice and theoretically motivated. Since this work by a prominent Sindhi novelist documents socio-cultural and psychological upheaval that Sindhi Hindus experienced during the partition of 1947. Dominant partition studies have been Punjabi, Urdu, Hindi narratives but the Hindu narrative despite the tall stature of Gobind Malhi has not attracted attention of the scholars and has remained marginalized. This novel is relevant as it foregrounds postcolonial concerns of fragmented identity and loss, displacement and memory. The forced migration of the Hindus for their homeland allows for the theoretical concepts from Edward Said, Homi Bhabha, Spivak and Caruth. This novel is historically situated within the backdrop of 1947 partition and articulates dislocation of Sindhi Hindus and serves as literary archives of memory of those displaced. As a result of dislocation, alienation, nostalgia fragmented identity and cultural identity come to the fore and lends itself to the postcolonial analysis. The scope of this study is confined to the primary text of *Anguish of Separation* and does not undertake a comparative analysis. The analytical engagement is conducted on the available English translation of the novel. This study does not engage in any linguistic comparison between the original Sindhi text and its translation in English. This study does the close reading of the text and does not engage with any human participant. Academic integrity is demonstrated by citing all sources: primary and secondary and all effort is made to part away from misrepresentations.

Conclusion

Applying Edward Said's *Orientalism* the Western constructed the term 'orient' which was basically a colonial tool to extend their domination. Said's discourse reflects on the colonial discourse according to which non-western societies were depicted as backward and required intervention of the west. This view is significant to understand partition as a result of colonial legacy as their rule fostered a sense of division among the local along religious lines. This discourse contributed to the ideological ground towards creating binary division. The binary division separated two distinct identities of the Muslims and the Hindus. It was further, through colonial discourse reinforced and institutionalized. Thus partition became inevitable as it created ideological ground and separated Sindhi Muslim and Sindhi Hindus on the basis of religion. Previously who had lived together in harmony and understanding? But the colonial discourse was successful in creating that gap and novel is pregnant with memory, longing and loss. Similarly, Homi Bhabha's concept of hybridity is noticeable in the novel as the subjects are seen to live either in-between or 'third space'. The novel demonstrated that those who were forced to go out the Sindh geography are living between two worlds or two cultures and these two cultures are not fixed and are constantly negotiated between the past and the present. The partition survivors demonstrate this hybridity of identity as postulated by Homi Bhabha. And the characters navigate switch and forth between the two national identities. These survivors who were forced to live in artificially constructed national identities are frequently visited by memory and longing for the alienated land and people. Gayatri Spivak's '*Can the Subaltern Speak?*' shows ample examples where the voices of women are silenced and they are not only talked about in their absence but their future is decided in their absence. It shows the dominant voices prevalent and novel

with shows women, lower class refugees and rural communities affected by this dominant voice. The separation either it is emotional or political serve as symbol of silencing the oppressed in the larger context. These four frameworks as applied on Gobind Malhi's *Anguish of Separation* indicate a profound sense personal suffering and broader sociopolitical themes. And this pain of separation is not simply individual but it is deeply tied to cultural alienation, colonial suppression and oppression, fractured identity and silencing of marginalized voices particularly those of women in the novel.

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