

The Diasporic Pulverization of Divakaruni's *The Sister of My Heart*

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Abstract

In the Urban age, people who come to the new culture considered as they step into human evolution. The main concepts are focus on foreign literature which has been focusing on foreign culture. Many people from different areas settled in the western part of the countryside. Through the new experiences, people are nurturing along with the cultural heritage. So, the reason, the literature on immigrants become an integral role of the migration. It is corroboration in Divakaruni's book *Sister of My Heart*. Especially liberty for the women has pointed as a powerful connection between mind and heart. Indian writers mainly depict the suppression and depression of women from their childhood to adulthood. Indian writers stepped up in the new assumption of innate thoughts, ideas, innovative aspects of Indian literature. Many eminent writers are coming forward and express their concept by subjectivity and objectivity. One among them has beautifully explained the traditional values, customs.

Keywords: liberation, immigration, diaspora, and panoramic

Introduction

Chitra Banerjee Divakaruni has written many books such as *The Sister of My Heart*, *The Mistress of Spices*, *The Wine of Desire*, *The Palace of Illusions* etc. This led to a gradual mix, with no distinctive marks in American style and traditional symbols. Then there are times when a writer wants to forget the past and doubt its existence. The women in this book check out old dresses, diets, or lifestyles in racism, one of the problems visitors face, even if they are ready to play a role in the new culture. It will be a significant area of immigrant life. Divakaruni brings different Indian and American cultures. Immigrants first sought to adapt to the culture and society to which they emigrated. Meanwhile, they are not willing to follow the new lands completely.

Divakaruni brought a concern to immigration, displacement in her novels. The woman is her weapon to showcase nostalgic scenarios in her works. She says as an immigrant woman has undergone the challenges, pain and gains of immigration. Divakaruni poignantly explores the struggle of Indian women as they seek new pastures in a world that would have them remain submissive. Her

characters struggle to release themselves from a tradition-bound society to gain an independent identity.

Quest of Respectable Life in *Sister of My Heart*

The book describes the problems women face and how to solve them. Chitra Banerjee Divakaruni was born in Bengal. After getting married, she emigrated to the United States. She lives in the United States but talks about exams. Indian women of traditional Indian culture, culture and folklore in their books. The living environment in the United States is very different. Divakaruni represents the entire Indian family structure in every book. In this book, she shows how a family system creates bonds. Meditation practices, religious teachings, and the Indian family system are all popular places together. In Bengal, traditional and orthodox families connected by cultural, social, cultural and social connections. The nature of this social structure is different.

The Family Bond in the Diasporic Impact of the Author

Sister of My Heart opens with the Chatterjee family already deprived of its male figures and former economic status.

The three widows and the two young girls of the family wind their path by marriage, motherhood, divorce, and widowhood. Every stage brings the concept of upper-class tradition and culture of Bengal. However, at the tail end of the zamindari system, Chatterjee was no longer the awe-inspiring, lavishly wealthy family they once were. The novel depicts their gradual loss of financial status to relinquish their riches and amenities of comfort, one by one. First, they cannot afford a paid chauffeur. Now Gouri Then, they have to sell the bookstore meticulously run by Gauri ma for years and been one of their income sources. The final blow comes when the old inheritance, the grand mansion and childhood abode of the cousins, has to make ends meet. So, when Pishi ma, the otherwise upholder of traditions, sounds adamant regarding her decision to sell the generation-old patriarchal property and move to an apartment, even the sisters are appalled. Yet, with only the family name and the skeleton of its old fame to their credit, these women have no other choice.

The Sisterhood in Homeland Experience

Sister of My Heart (1999) is the second book. The story revolves around the lives of two Indian girls, Anju and Suda. The narrators of the other chapters, Princess of the palace of the serpent and queen of the sword are the sisters Anju and Suda who in their heart consider themselves sisters. They both born on the same day raised together in the same house with magical love. Chatterjee's wealth is increasing. Suda's parent, Nalini, and Anju's mother, Gouri Ma, are widowed with Aunt AbuhaPishi, the widow of a dilapidated house in Calcutta.

Her ancestors hunting down Ruby's madness sent Anju and Suda's mother to a local job, and the two girls were born 12 hours apart. The two girls together represent the twin side of a modern girl. Both Sudha and Anju are not unique, representing both sides of the Indian wife. They suffer from the king's bats. Sunil migrated to the United States in the second half and migrated to direct his life. I went to a world of freedom and the world of lips.

Reminiscence Depiction of Author Mind Reflection

Considering Divakaruni's past expatriation her concepts about India and its mythology, she used narrating method as a technique. Every orthodox Hindu family has a storytelling experience with their old parents. They are

women who are an improvised attachment to the family. Sudha is listening to the story of BidhataPurush comes to the news of the birth of the young girl's destination. The fate of God did not appear at the midnight. The reason was, the baby girls were considered unlucky and cursed by their father's death. On a particular day, the young girl's mother was having tea along with their friends. Nalini narrates how sudha's and Anju's live. By the calculation of the destination of the girls becoming mixing of question and mystical realism. With the unclear statement of fate declaration, the girls grew stronger.

Mythical Realism of Author

The author Chitra Banerjee raised from an orthodox Hindu Religion, has an adequate staff in lofty epic works like Mahabaratha and Ramayana. The purpose of myths through the comparison is to bring the traditional customs for new culture immigrant people. Sudha's father used to play the flutes. She often compared her father to the lord Krishana in the Mahabharata. The love myths like Shakuntala and Dushantha, Nala and Damayanthi, Radha and Krishna, all these characters depicted through the version of Divakaruni works compare the love between the Sudha's love. After the wedding lock with Anju, the sister of sudha's settled down in the USA. She works and earns there and also remembers her childhood experiences rooted in the country land.

Divakaruni's special is the fairy tales like GrishKarnand 's The Nagamandala works. She is bringing excellently through actual culture for showing uniqueness of storytelling method. Sunil is opposite Anju. So, the bridge made them separately by their inner intention of their world longingness. The combination of the external world and internal world determines the two sides of a different world. In the book *Sister of my heart*, Divakaruni uses a wide range of Myths and cultures, which entirely denoted the soil and land of Bengali Hindu background.

Conclusion

Divakaruni explains the strongness and blood of womanhood who has gone through the incidents in life. Women are meek, endurance, flexibility, ever long forbearance portrayed from another demi celestial angle. The author placed the women who never have any option to play such an inevitable part, must obey the family bond

circumstances. They dedicated themselves to family. Divakaruni expressed her thoughts that women should take the weapons of self – esteem, self-honour, self – motive, and most essential aspect of emergency self-reliance.

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