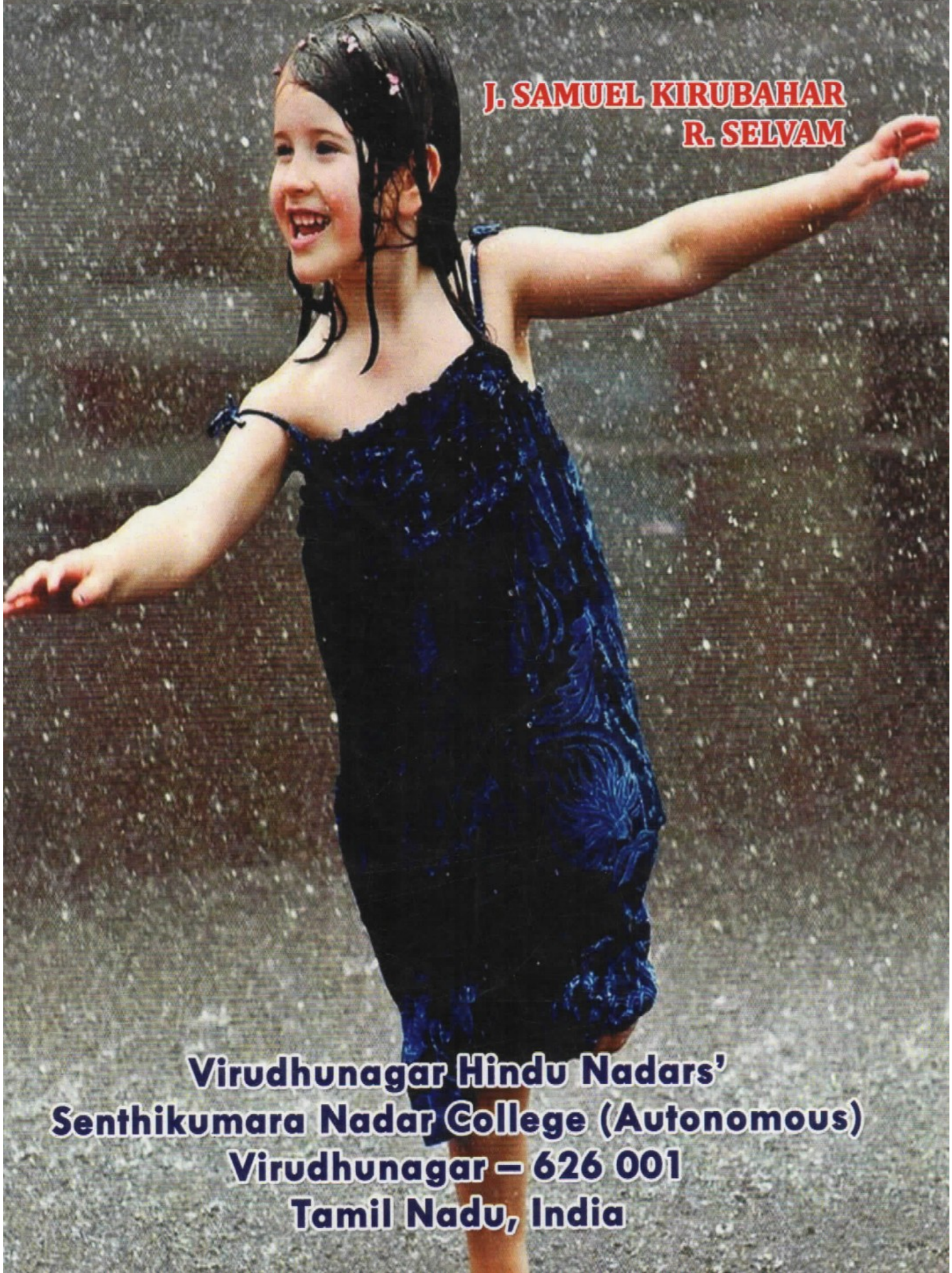


CRITICAL RESPONSES TO DIASPORIC LITERATURES IN ENGLISH

**J. SAMUEL KIRUBAHAR
R. SELVAM**



**Virudhunagar Hindu Nadars'
Senthikumara Nadar College (Autonomous)
Virudhunagar – 626 001
Tamil Nadu, India**

Title of the Book	:	Critical Responses to Diasporic Literatures in English
Editors	:	J. Samuel Kirubahar R. Selvam
First impression	:	September, 2015
Pages	:	354
Price	:	Rs.850
ISBN	:	978-93-81723-46-3
Printed at	:	Laser Point, Madurai – 625 003

Publisher

**Virudhunagar Hindu Nadars' SenthikumaraNadar College
(An Autonomous Institution Affiliated to Madurai Kamaraj
University) (Re-accredited with 'A' Grade by NAAC)**

College Road, Virudhunagar – 626 001

Tamil Nadu, India

e-mail:support@vhnsnc.edu.in

web:www.vhnsnc.edu.in

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, transmitted or utilized in any form or by any means, electronic, mechanical, photocopying, recording, or otherwise, without the prior permission of the copyright owner. Application for such permission should be addressed to the publisher.

Disclaimer

The authors are solely responsible for the contents of the papers edited in this book. The publisher or editors do not take any responsibility for the same in any manner. Errors, if any, are purely unintentional

THEME OF ASSIMILATION IN THE CHARACTERS OF PROSPERO AND ROBINSON CRUSOE -A DIASPORIC OVERVIEW

U. ANAMICA

A Diaspora is a scattered population with a common origin in a smaller geographic locale. Diaspora can also refer to the movement of the population from its original homeland. Diaspora has come to refer particularly to historical mass dispersions of an involuntary nature, such as the expulsion of Jews from Judea, the fleeing of Greeks after the fall of Constantinople, the African Trans-Atlantic slave trade, the southern Chinese or Hindus of South Asia during the coolie trade, the deportation of Palestinians in the 20th century, and the exile and deportation of Circassians.

In all cases, the term *Diaspora* carries a sense of displacement the population so described finds itself for whatever reason separated from its national territory, and usually its people have a hope, or at least a desire, to return to their homeland at some point, if the "homeland" still exists in any meaningful sense. Some writers have noted that diaspora may result in a loss of nostalgia for a single home as people "re-root" in a series of meaningful displacements. In this sense, individuals may have multiple homes throughout their diaspora, with different reasons for maintaining some form of attachment to each. Diasporic cultural development often assumes a different course from that of the population in the original place of settlement. Over time, remotely separated communities tend to vary in culture, traditions, language and other factors.

Everyone in the world invariably encounters the feeling of Diaspora not only outside the territory but also within. No one is devoid of immigrant and expatriate sensibility because it is natural for a human to brood over the bondage of love one receives from the inmates of his domicile or the inhabitation of his territory in an unknown place. When an individual crosses his territory, he becomes a stranger to the new territory which creates the feeling of rejection in the human mind. One who encounters the situation with the heart of Assimilation becomes a paradigm of the phrase "Survival of fittest".

Shakespeare's Prospero and Defoe's Robinson Crusoe are deliberately thrown to an unknown place where they assimilate themselves by adjusting and updating to the world they are exposed. Though these two characters are criticized as the symbol of British Colonizers by several critics throughout the years they are the perfect symbol of the verse from *The Bible*
Keep thy heart with all diligence;

Life is what one thinks. Problems are part and parcel of life. An urge to live life helps one to conquer the problems he faced. Both Prospero and Crusoe never lose hope in life instead they have taken new dimensions in life as learners and masters of the new environment they are in. They aptly assimilated themselves to the new techniques in the marooned land and adopted them for their survival.

The Tempest tells a fairly straightforward story involving an unjust act, the usurpation of Prospero's throne by his brother, and Prospero's quest to re-establish justice by restoring himself to power. The Magician, Prospero, rightful Duke of Milan, and his daughter, Miranda, have been stranded for twelve years on an island after Prospero's jealous brother Antonio (aided by Alonso, the King of Naples) deposed him and set him adrift with the then-3-year-old Miranda. Possessing magic powers due to his great learning, Prospero is able to get things done by Ariel, a good spirit and Caliban, an evil spirit.

When the play opens Prospero has raised a tempest with his magical spell which causes the passengers (his brother Antonio, his friend and fellow conspirator, King Alonso of Naples, Alonso's brother and son (Sebastian and Ferdinand)) to believe they are shipwrecked and marooned. Prospero contrives to separate the shipwreck survivors into several groups by his spells, and so Alonso and Ferdinand are separated, each believing the other to be dead.

Three plots then alternate through the play. In one, Caliban falls in with Stephano and Trinculo, they attempt to raise a coup against Prospero, which ultimately fails. In another, Prospero works to encourage a romantic relationship between Ferdinand and Miranda; the two fall immediately in love. In the third subplot, Antonio and Sebastian conspire to kill Alonso and Gonzalo so that Sebastian can become King. Ariel thwarts them, at Prospero's command. Ariel appears to the "three men of sin" (Alonso, Antonio and Sebastian) as a harpy, reprimanding them for their betrayal of Prospero. Prospero, who has witnessed this, leaves to visit Ferdinand and Miranda. The three guilty nobles run off, distracted and in a frenzy, and Gonzalo and the attendant lords chase after to prevent them from doing "what this ecstasy may now provoke them to. In the conclusion, all the main characters are brought together before Prospero, who forgives Alonso, Antonio and Sebastian. Ariel and Caliban are set free. Prospero has resolved to break and bury his magic staff, and "drown" his book of magic, and in his epilogue.

Robinson Crusoe is the son of a middle-class English family. Although his father desires that he go into business and live a quiet life, the young man has such longing for the sea that he finds it impossible to

remain at home. He takes his first voyage without his parents' knowledge. The ship is caught in a great storm, and Crusoe is so violently ill and so greatly afraid that he vows never to leave land again should he be so fortunate as to escape death.

When he makes a voyage to Africa for a cargo of slaves, the ship breaks apart on a reef near an island off the coast of South America. Of all the crew and passengers, only Crusoe survives, the waves washing him ashore. He takes stock of his situation and finds that the island seems to be completely uninhabited, with no sign of wild beasts.

For the next twenty-four years, he spends his life in much the same way as in his first days after the shipwreck. He explores the island and builds what he is pleased to call his summer home on the other side. He is able to grow corn, barley, and rice, carefully saving the new kernels each year until he has enough to plant a small field. He learns to grind these grains to make meal and bakes coarse bread.

In the middle of Crusoe's twenty-fourth year on the island, he happened to rescue a prisoner from the cannibals and names the man Friday and Friday becomes his faithful servant and friend. Over the course of time, Crusoe is able to teach Friday to speak English. With the help of Friday, he rescues another savage, an old man who turns out to be Friday's father and a Spaniard. Crusoe sees an English ship one day at anchor near shore. Soon he finds the captain of the ship and two others, who have been set ashore by a mutinous crew. Crusoe, Friday, and the three seamen are able to retake the ship, and Crusoe is at last delivered from the island. Crusoe returns to his homeland after an absence of thirty-five years.

Prospero and Crusoe as immigrants and expatriates might have experienced the existentialistic dilemma and have suffered from diasporic feelings such as Nostalgia, Homelessness, Quest for Identity, Displacement, Dislocation and Alienation, yet they are able to overcome and achieve. Instead of engrossed by the emotions of rejection and dejection in an alien environment, let us Subjugate the tribulations of life through Assimilation. Life is a puzzle one who unveils it relishes the life to the Lees.

WORKS CITED

- Melvin Ember, Carol R. Ember and Ian Skoggard, ed. (2004). *Encyclopedia of Diasporas: Immigrant and Refugee Cultures Around the World. Volume I: Overviews and Topics; Volume II: Diaspora Communities*. ISBN 978-0-306-48321-9.
en.wikipedia.org/wiki/The_Tempest.
en.wikipedia.org/wiki/Robinson_Crusoe.

This book is a collection of select critical essays which throw much attention on diasporic elements in literatures in English. It contains well researched articles which examine and re-examine the nature of diaspora and how it had been used in literature in English. The question of diaspora is deciphered by the scholars who took it as a challenge to question the perennial issues like alienation, exile and rootlessness. This book also provides a platform for fresh thinking and critical analysis.

**Virudhunagar Hindu Nadars'
Senthikumara Nadar College (Autonomous)
Virudhunagar – 626 001
Tamil Nadu, India**

ISBN 978-93-81723-46-3



9 789381 723463