

People's Democratic Republic of Algeria
Mohamed Khider University of Biskra
Faculty of Letters and Foreign Languages
Department of Foreign Languages



Geographical and Mental displacement in Sunjeev Sahota's *The Year of the Runaways* (2015)

A Dissertation Submitted in Partial Fulfillment of the Requirements for the Degree of Master
Degree in Literature

Submitted by:

Gougui Inas

Supervised by:

Dr. Abdelnacer Benabderrezak

Board of Examiners:

Mr. Abdelnacer Benabdelrrezak	MCB	University of Biskra	Supervisor
Mr. Said Smatti	MAA	University of Biskra	Chairperson
Mme. Mimouna Haddad	MAA	University of Biskra	Examiner
Ms. Selma Herzallah	MAA	University of Biskra	Examiner

Academic Year: 2021-2022

DEDICATIONS

I thank God Almighty, who enlightened my heart

With the light of knowledge and helped me with strength

And determination to complete my memorandum.

To everyone who taught me a letter in this mortal world.

To all, God Almighty said about them:

“And say, My Lord, have mercy on her, as they raised me when I was young.”

My dear mother and father.

To the souls of my 2 grandfather and grandmother.....May God have mercy on them.

To my dear grandmotherGod gave her long life.

To my brothers and sisters, may God bless and take care of them.

My uncles and aunts, may God bless them in their small families.

To everyone who bears the titles: “Gougui and Ben Haddiya”

And “Fathallah Boukheloua” in particular.

My colleagues, the category of Literature and Civilizations 2021/2022,

Everyone who carried them in the heart and the papers did not have the capacity to

carry them.... Thank you.

ACKNOWLEDGEMENTS

God be praised for assisting me in finishing this note. Following that, I would like to express my heartfelt gratitude, and respect to my supervisor, Mr. Abdelnacer Benabderrezak, whose encouragement and support have accompanied me throughout my academic career and the course of my thesis. I would also want to thank him for giving me with direction, academic advise , and support while I worked to complete my dissertation and the Masters degree as a whole.

I would also want to thank the members of the jury, Dr. Smatti, Mrs. Haddad mimouna, and Mrs. Selma Herzallah, for allowing me to read, study, and discuss my dissertation, in the hope that my work may benefit future scholars in deciphering the subject's enigma.

My gratitude should also go to all of my professors at Mohamed Khider University of Biskra who helped pave the route for my career.

ABSTRACT

In the present research, postcolonial theory was applied to study and to investigate the colonisation of India. Because of its psychological and social significance, the racist usage of Homi Bhabha focus on identity development considering the impact of geographical and mental displacement has become a subject of study in several academic researches. Sunjeev Sahota's writers emphasise the investigation of Postcolonial Indian mental and geographical, where the hunt for identity, and mental liberation of the psyche, is a demand in a patriarchal culture. This research attempts to investigate the protagonist of Sunjeev Sahota in the year of the runaways. On the other hand, employs a Psychoanalytic Approach to deconstruct the main character of three young men immigrants and their struggles to complete the journey of geographical and mental liberation, while these economic migrants seek a better life, fleeing persecution, casual and violent violence, and the racism.

Keywords: Postcolonial Theory, Identity, Immigrants, Geographical and Mental Displacement, Runaways.

Acronyms

non-governmental organisations (NGOs)

Internal displacements (IDPs)

Protector General of Emigrants (PGE)

Identity (ID)

General of Emigrants (GE)

The Demographic and Health Surveys (DHS)

The United Nations High Commissioner for Refugees (UNHCR)

Mental Health and Psychosocial Support (MHPSS)

Declaration

I hereby declare that the work presented is original to me and has not previously been submitted to any degree institution or university. It further that the offered list of references relates to all cited and cited sources of information. This study was accepted and performed at Biskra's Mohamed Khider University.

Master student, Department of English

Signature:

A handwritten signature in blue ink, appearing to be 'G. Inas', written over a horizontal line.

Gougui Inas

Table of Content

Table des matières

DEDICATION.....	I
ACKNOWLEDGEMENTS.....	II
ABSTRACT.....	III
ACRONYMS.....	IV
Table of Content.....	V

General Introduction

Introduction.....	1
Statement of the Problem	3
Literature review	4
Research Question	4
Sub questions.....	5
Research Methodology.....	5
Hypothesis.....	6
Objectives of the study.....	6
Scope and Limitation.....	6
Chapters Demarcation	7

Chapter One: Contextual Framework

1.1 Introduction.....	10
1.2 Indian Diaspora Literature.....	10
1.3 Writers from Indian diaspora.....	13
1.3.1 <i>The Good Girls</i> by Sonia Faleiro.....	14
1.3.2 <i>Gold Diggers</i> by Sanjena Sathien.....	14
1.3.3 <i>China Room</i> by Sunjeev Sahota.....	15
1.3.4 <i>Whereabouts</i> by Jhumpa Lahiri.....	15

1.3.5 <i>Dear Senthuran: A Black Spirit Memoir</i> by Akwaeke Emezi	16
1.3.6 <i>Atiman</i> by Rajiv Mohabir	16
1.3.7 <i>Southbound</i> by Anjali Enjeti	16
1.3.8 <i>Radiant Fugitive</i> by Nawaaz Ahmed.....	17
1.4 Sunjeev Sahota's literary realm.....	17
1.5 His works.....	19
1.5.1 <i>Ours are the Streets (2011)</i>	20
1.5.2 <i>The Year of the Runaways (2015)</i>	20
1.5.3 <i>China Room (2021)</i>	21
1.6 Conclusion.....	22

Chapter Two: Theoretical Debate

2.1 Introduction.....	25
2.2 Post Colonial Theory.....	26
2.2.1 Sunjeev sahota.....	28
2.2.2 Gayatri Spivak.....	28
2.2.3 Homi Bhabha.....	29
2.2.4 Partha Chatterjee.....	29
2.2.5 Maya John.....	30
2.3 Mental vs Geographical Displacement.....	32
2.4 Identity.....	33
2.5 Conclusion.....	35

Chapter Three: Road Cautiously Taken

3.1 Introduction	38
3.2 Characterisation.....	39
3.3 Identity Crisis.....	40
3.4 Bitter Destiny.....	42
3.5 Conclusion.....	44
General Conclusion.....	45
References.....	50
Appendices.....	57
Glossary.....	60
Resume.....	63
ملخص.....	64

General Introduction

General Introduction

The psychology of location is founded on the premise that people want to feel like they belong somewhere. This experience of belonging is the result of three psychological processes: familiarity, attachment, and identification. Displacement severs these emotional bonds. Disorientation, longing, and alienation may weaken a sense of belonging in particular, as well as mental health in general.

Sunjeev Sahota narrates the novel *The Year of Runaways*, which was published in 2015, told in the past tense about the geographical and mental displacement and human reaction, divided into four chapters and describes the events in the lives of the four immigrant characters during each season, hence the title of the Year of runaways, the story of three young men and women: Tochi, Randeep, and Avatar, a girl named Narendar, but they The tale opens with Randeep marrying Narendar, a visa marriage for a year living in the United Kingdom, and Randeep wedded her to assure his stay there. Difficult narrator also depicts their effort to generate money to fund their geographical displacement to England. Randeep and Avtar were pals and bandleaders. His worked as a railway conductor and had a hidden connection with Lahkpreet, Randeep's sister. Tucci is a person of the lowest caste in the Indian caste system who fled intolerance and the emergence of the dominant Hindu caste in great poverty. And a river of memories and happenings flows between India and Britain.

The novel's protagonists pose philosophical concerns regarding existence and reality. Their main concern is the immigration raid, and what will they do if they are caught trying to avoid overcrowding for fear of being caught, and working in positional jobs such as food service and sewage maintenance so that no one notices them, their only and main fear is returning to their previous lives and the misery they left in India.

Narendar is a devout lady, the daughter of an Indian pastor who practises religious observance, but she is subjected to harsh situations that cause her to doubt the viability of being a woman and a good human being in an unfair world. Narendar's narrative is the most startling of all. It is a novel that covers political and social issues, but it is also a novel about bold ambitions and the everyday fight with existence. The events of the tale of the young shift from mental displacement immigrants who have achieved their objective of emigration, such that events swirl around them from time to time through flashbacks.

The Year of the Runaways depicts the daring goals and daily challenges. Thirteen young guys dwell in a home in Sheffield, each fleeing India and longing for a new life. Tarlochan a former rickshaw driver, would not reveal anything about his Bihar past, and Avtar has a secret that ties him to safeguard the turbulent Randeep. Sunjeev Sahota's compassionate, evocative work, which spans India and England, as well as infancy and the current day, is a narrative of dignity in the face of misfortune and the eventual victory of the human displacement spirit.

Statement of the problem

Due to the general psychological and geographical displacement, social and socioeconomic influences, fleeing became the only way out of terrible situations in quest of stability, and it became a focus of interest for Indian writers, particularly Sunjeev Sahota.

Emphasizing that the desire for identity, self-awareness, and self-liberation is a necessity in Indian culture, and that the issue of mental and geographical displacement is at the core of the year of the runaways, which is presently causing a lot of conflict in the

United States and throughout the world. Sahota, a British writer of Indian ancestry, has not only produced a pertinent work, but also a devastating and emotionally honest one.

Literature review

Sahota also does an excellent job of deconstructing these economic migrants in pursuit of a better life, but their caution, isolation, everyday insults and concerns, and desperation to retain dignity reveal how difficult and frequently hazardous it is.

A senior author, on the other hand, says that Narinder gives us a glimpse into the most conservative type of Sikhism. We also learn about women's roles in South Asian society. Who breastfeeds what is subjected to intimidation by elder siblings; the way many give everything to satisfy the family and protect the honour of their parents in the dominant culture.

The novel delves into the conditions that drive each of the "runaways" to come to Britain, hoping that employment and money will be plentiful, allowing them to support their families. In India, their lives are centred on family, yet they are restricted by societal expectations and gossip. Expectations that the younger generation (males) will have good jobs and support their parents and younger siblings; moms' anxiety of not maintaining a successful façade appears to control their life. Women have little options except from the dream of a happy marriage. All of the dreams of the families are put on the young men who are willing to go to great extent to achieve these ambitions.

Research question

To what extent do you believe that Sunjeev Sahota portrayed the negative features of Indian culture in terms of geographical mentality and the runaway's hopes of money and prestige in England?

Sub research questions

- How is the geographical mental displacement of Indian literature?
- How their mental Geographical affect use on Indian literature writing in English?
- In what way does sunjeev sahota present the theme of geographic mental in his work of the year the runaways?

Research Methodology

A contrast is sometimes made between refugees, who deserve protection because they are escaping violence, 'economic, geograpical and mental displacement,' those who come to Europe in quest of the 'good life,' who must be turned away at all costs. The entire bureaucratic and punitive capacity of our immigration system works against individuals who do nothing good and against their arrogant goals.

This is what the current study reveals in Sanjeev Sahota's second outstanding novel, Year of the Runaways, which was shortlisted for a Man Booker Prize and looks more closely at displacement «Why do individuals leave their former life behind and come to Britain, many of whom are educated and come from loving families in peaceful societies? Are they fleeing deplorable conditions, or are they creating them did they find what they were searching for when they arrived? Should we greet them or try to persuade them to return home? Because of this, the book provides light on all of these concerns while offering almost clear solutions.

Hypothesis

It is hypothesized that:

- For Indians, geographical displacement is likely to be an escape from caste and the inability of the poor to adapt to it.
- The reason for the Indian displacement may be attributed to the high population density .

Objectives of the study

- Shedding light on his interest in Indian youth demands and his understanding of the consequences of displacement or runaway.
- Being aware of the level to which Indians are aware of the hard conditions, forcing them to escape in order to improve their lives.

Scope and limitation

The focus of the following research Sahota has done well in his book purposeful about the pursuit of geographical displacement. There is no exaggerated sentence, however, studying through the experiences and events experienced by each of the four characters and their assistances, including randeep and his wife Narendar, whom he married out of stability. "Sahota" attempted to provide a scientific framework for the process, sometimes for reasons that are not entirely convincing. However, it added an element of excitement to the psyche of the characters.

Chapters demarcation

Sahota, as a point of interest, has been the subject of numerous academic studies and examinations due to its perceived psychological and social impact, as well as to sensitise the Indian people to the need to establish small and medium commercial enterprises and to highlight the interest in marketing activities in order to benefit from them by attempting to apply what was stated in them in order to learn more about the markets in which they operate, allowing them to enter the global market with full force. On the other hand, acquiring more information from these firms and interacting with them in order to address the country's deteriorating competitive economic status.

The novel reveals some of the more gruesome parts of India's geographical and mental displacement, as well as hollowing out England's illusions of wealth and status. Homi Bhabha also reveals some aspects to the exodus but the epilogue feels like a slap and hardly credible, given their horrific and bleak conditions the young men witnessed. Nevertheless, reading the work is very interesting, and the narration of each character illustrates another part of the constantly interesting culture of India.

CHAPTER ONE:

Contextual Framework

Table of Contents

1.1 Introduction	10
1.2 Indian Diaspora Literature.....	10
1.3 Writers from Indian diaspora.....	13
<i>1.3.1 The Good Girls by Sonia Faleiro</i>	14
<i>1.3.2 Gold Diggers by Sanjena Sathien</i>	14
<i>1.3.3 China Room by Sunjeev Sahota</i>	15
<i>1.3.4 Whereabouts by Jhumpa Lahiri</i>	16
<i>1.3.5 Dear Senthuran: A Black Spirit Memoir by Akwaeke Emezi</i>	16
<i>1.3.6 Atiman by Rajiv Mohabir</i>	16
<i>1.3.7 Southbound by Anjali Enjeti</i>	17
<i>1.3.8 Radiant Fugitive by Nawaaz Ahmed</i>	17
1.4 Sunjeev Sahota’s literary realm.....	17
1.5 His works.....	19
<i>1.5.1 Ours are the Streets (2011)</i>	20
<i>1.5.2 The Year of the Runaways (2015)</i>	20
<i>1.5.3 China Room (2021)</i>	21
1.6 Conclusion.....	22

1.1 Introduction

The Indian diaspora has long been a phenomenon that draws a sizable portion of the Indian community to research prospective shifts and possibilities, many of which are often agents of geography and mental change. The diaspora is put at the center of geographical transformation in this framework. However, there is a dearth of research on how women's migration experiences differ from those of males. Because of their ability to negotiate mixed identities across the country and their location at the intersection of Indian culture and Western society, women in the Indian diaspora are more resilient than men, making them the focus of more research into women's immigrant experiences through research in India.

1.2 Indian Diaspora Literature

The regional social structures of emigrants and migrants have traditionally been the source of the Indian Diaspora. Indians build their Bengali, Indian Diaspora: Ethnicity and Diasporic Identity Punjabi, and Telugu Diasporas on the basis of regional cultures and languages in Europe. When it comes to the Indian Diaspora, though, they always feel a part of it. The cornerstone of the Indian Diaspora is the Indians' common cultural heritage. During the migratory era to the plantation colonies, the Indian diaspora began to globalise (Gautam08).

Were the cementing factors and beyond caste, religion and language created a globalised feeling of being the Indian Diaspora several more Indians visited England and other European nations during the British occupation of India. When India gained independence, many Indians immigrated to Europe, either to pursue higher education or to develop industrial know-how. They did not remain indefinitely. Those that stayed maintained in touch with their family in India on a frequent basis. They were not treated

as "guest-laborer" immigrants in Europe, as they were in South European and North African countries. Following WWII, Europe became a multilingual, multicultural, and multireligious civilization. Indians were also included into the European landscape. In Europe, there are currently around two million Indians. Unfortunately, the precise number of Indians in European nations is unknown. The Indian Diaspora: Ethnicity and Diasporic Identity study is broken into four sections. The first section asks some issues about the formation of ethnicity and diasporic identity. The second section describes the phrases and concepts that academics frequently use while discussing the study. The third section provides an overview of Indian migration to Europe as well as studies on the Indian Diaspora. The fourth section examines case examples from the Netherlands and Germany in terms of parallels and contrasts (Gautam05).

The Indian Diaspora is estimated to be second largest in the world and has a diversified global presence. The Diaspora, estimated at over 25 million, is spread across more than 200 countries with a high concentration in regions such as the Middle East, the United States of America, Malaysia, and South Africa (Divas 32).

Indian Diaspora Literature seems to be a comprehensive examination of Indian Diaspora literature and other cultural achievements. It also makes a significant contribution to generic Diaspora theory. Some writers argue that a complete understanding of the Indian Diaspora can only be achieved if attention is paid to it. They study the "old" Indian diaspora of early capitalism, after the abolition of slavery, the "new" diaspora associated with late capital movements, and the diaspora related to the quest for love and marriage. Locations of nation-states (both "ancient" and "new"). Mishra uses the term "imaginary" to refer to any ethnic enclave in a nation the state that applies a theoretical framework based on trauma, impossible mourning, ghosts, identification, travel, translation, and recognition (Annual 04).

The replication of culture in an often hostile context, as well as the relationship to the home land, is fundamental characteristics of the diaspora notion in academic 'Indian diaspora' literature. Nonetheless, we emphasise a rather distinct approach in this collection. They thought that the Indian government was distancing them from their historical origins, as many Muslim Indians did after Partition and Indian Africans did following Idi Amin's deportation from Uganda. We discover that 'twice migrants,' such as Hindustanis in the Netherlands, may identify with both India and Suriname. Furthermore, it has been demonstrated that when Indians reunite with their ancestral villages, their relationship with family members has become ambivalent and is sometimes associated with obvious discomfort. In other words, reconnection with one's homeland is not obvious. It either happens or it does not. Though some of these discoveries are not novel, they do throw new insight on the diaspora idea in general (Gijsbert10).

The term diaspora, on the other hand, refers to those who are uncomfortable with their own identities. He gives the initial sequence of scenes, as Catherine Portuges points out. Thousands of multilingual refugees wait for the miracle of an exit visa to a better world. Michael Curtis, a Hungarian immigrant, sees the world's diverse diaspora narrative as a manifesto on diaspora work that defines Hollywood practice, as well as unpleasant and competing narratives (Catherine 50).

‘And how can I help you, miss?’

Narinder cleared her throat. ‘I’m looking for a husband.’

It took a few minutes for the details to be straightened out. She wanted to

Help someone who needed to come to England. It was important that this

Person really needed the help. Money wasn’t a consideration – she’d need a

Little for when she arrived back in England, but that was all. The important

Thing was that the person must really need her help (sahota 268).

Furthermore, there is little literature focusing on Indian marriage sites within this literature, and the concepts of love and romance have not been identified and explored in the literature on marriage sites and the use of Shaadi.com and Shaadi Mubarak offices in Indian marriage that frequently leads to diaspora. As Sunjeev Sahota stated in his work, Randeep married Narendar on a visa "arranged marriage" for a year since she lives in the United Kingdom and Randeep wedded her to ensure that he stays there.

1.3 Writers from Indian Diaspora

Regardless of the fact that India is multicultural and religious, with diverse faiths, languages, customs, and sects, there is a common picture of the Indian nation and people. Several authors of Indian descent have chosen to emigrate in order to further their education and skills. They wrote about the diaspora in their own country, which strongly characterizes them, among these authors. While I learned that these activities had a severe influence on the lives of Indian community members as well as the extent to which they posed a threat to the nation. I discovered about the diaspora and the

breadth of its influence on Indians from this Indian writer's novel, as a group of authors saw the diaspora as an interesting and widespread phenomenon.

Among these authors, the religion wrote about the Diaspora

1.3.1 The Good Girls by Sonia Faleiro

The Good Girls book Sonia Faleiro is one of the best books on the subject I've ever read. It is a true crime story about two country girls. It's also a feminist work concerning the deaths of young women and the subsequent murder probe.

When the victim died in a hospital bed in Singapore, Indians responded with the largest demonstration against sexual assault the country had ever witnessed. The victim was widely known as Nirbhaya, meaning fearless, and her struggle and death became a symbol of women's resistance to rape around the world. The six culprits had been quickly apprehended and would stand trial in record time, but the protests reflected the fact that too many victims of sexual violence never saw justice (Sonia77).

The novel is about power in an Indian hamlet, how it is maintained and reproduced, as well as people who are doing nothing wrong. Poor girls who shelter them in law all around the world for a law. A simple example of its power is feverish gossip. You become aware of this because of their strength (Sonia04).

1.3.2 Gold Diggers by Sanjena Sathien

Sanjena's first novel, Gold Diggers, is reported to be about an unlucky Georgian kid with nefarious goals. It is surrounded by professors who are Asian American Indians. Being close to his neighbor reveals the source of his gold hunger, and there are sections in this work that accurately portray the experience of affluent American Indian boys, and I'm not sure if that was intended as parody. The novel began to unfold halfway

through. There is a scene and certain phrases in this book that made me understand how beautiful it is. (Sanjena)

1.3.3 *China Room* by Sunjeev Sahota

China Room whilst also Sunjeev Sahota is the diaspora novel I'm most looking forward to reading this year. His debut novel, the disturbing *Ours Are the Streets*, is about a young Pakistani man who grew up never feeling at home in England and returns to Kashmir and Afghanistan to radicalize. His second book, *The Year of the Runaways*, is a masterpiece, chronicling caste and racial oppression in India and the Sikh communities of the United Kingdom.

Rituals are also conjured up in the last two essays of this collection, Pascal Zinck's study of Sunjeev Sahota's *Ours Are the Streets* (2011), [...] Sahota's description of how the inculcation of a radical vision of Islam transforms a jobless youth into a fanatic young man planning terrorist attacks when he comes back to England certainly cuts very close to the bone. Besides analysing how the novel details the process through which distorted readings of texts and situations can lead to somebody's commitment to a violent cause (Mathilde and Mélanie 08).

The China Room is a unique experience that did not disappoint. It tells the story of a young lady in rural Punjab before Independence who is attempting to figure out which of three husbands is hers, as well as her great-story. Grandson's her great-grandson returns after a trip to his uncle's house in Punjab racist is a small-town in England, in hopes of shaking his addiction. It's intimate and startling.

1.3.4 Whereabouts by Jhumpa Lahiri

Jhumpa Lahiri's story is told in short segments, and it was written in Italian before being translated into English. It's a simple and straightforward plot, although it's less culturally oriented than her earlier works. A solitary narrator wanders around a European metropolis, taking notes and pondering her existence. This may be tedious in the hands of another writer, yet she does so in a way that highlights isolation. "Solitude: it has become my career," the narrator remarks at one point. It's a condition I'm working on improving because it necessitates a certain level of specialization. Even though I am familiar with it, it annoys me and weighs me down." (Lahiri).

1.3.5 Dear Senthuran: A Black Spirit Memoir by Akwaeke Emezi

Greetings, Senthoran Emezi's memoirs are written in letters. Each letter is addressed to a specific individual in their lives, but when read together, the letters tell a story about growing up in Nigeria, undergoing two operations, gender identity, relationship issues, and her first foray into innovative writing and publishing. In its own words, the novel *Fresh Water and the Consequences of That Publication* transforms words into actual desires while also revealing much about the inner lives of the reader and perhaps artists in particular of experimental or colorful writers striving to find a place in the contemporary market. (Emezi)

1.3.6 Antiman by Rajiv Mohabir

Rajiv Mahabir *Antiman* is a hybrid memoir about growing up gay in Indo-Guyanese. It's bold in its genre manipulation and evocative in its imagery and meaning. In Queens, New York City, I grew up later. His family converted to Christianity, despite

having mixed origins and a history of Sindh in Guyana. Regards his father's anti-Hinduism stance as a form of self-hatred. He blames colonialism for this.

1.3.7 Southbound¹ by Anjali Enjeti

Anjali Enjeti in the South is a collection of thoughtful essays about Anjali Enjeti's multi-ethnic and Amerindian upbringing in America, as well as her activism. This is One Way to Dance, like Sejal Shah's collection, honors the complexities of growing up as an Indian-American in America. He focuses on enjeti of Indian, Puerto Rican, and Austrian heritage who have a hybrid or mixed-race identity. She writes about first seeing one and her perspective on lived experience and learning more over and over. She talks about the complexities of experience and belief in her essays. For example, you discuss the emotional disparities amongst women who choose abortion in general terms.

1.3.8 Radiant Fugitive by Nawaaz Ahmed

The story of generations of a Tamil Muslim family in Chennai, San Francisco, and Texas is told in Nawaaz Ahmed's novel Radiant Fugitive. Before excluding the Obama years, two Tamil Muslim sisters adopt diverse ways to their faith and life. (ahmed) Sima is a San Francisco-based homosexual Muslim activist who met a black lawyer at a rally. Her sister raises her children in an orthodox manner in Texas, despite her sister Sima's gay orientation. Don't forget about the parts of the novel told by a youngster named Sima to his grandma at his birth. This novel is filled with adventure and life.

1.4 Sunjeev Sahota's literary realm

Sahota was a British novelist who was born in Derby in 1981 and relocated to Chesterfield alongside his family when he was seven years old. In 1966, his paternal

¹ *Southbound: Essays on Identity, Inheritance, and Social Change*

grandparents moved to the United Kingdom from Punjab. Sahota studied mathematics at Imperial College London after finishing high school. He was working in marketing for the insurance company Aviva as of January 2011. The Observer rated his debut novel, *Ours Are the Streets*, "nothing short of spectacular," while the Times dubbed it "a moral masterpiece of great brilliance and power." *The Year of the Runaways*, his second novel, won the South Bank Sky Arts Award for Literature as well as the Encore Award. It was also nominated for the 2015 Man Booker Prize. Sahota was designated one of Granta magazine's 100 most influential people in 2013. exactly is a Best of Young British Novelists. (3)

Sunjeev Sahota's massive second novel, *The Year of the Runaways*
(2015) converses with the themes of the hardships borne by the Indian
Immigrants and the situation of Dalits in India and abroad (Britian).
Sahota with his gift of unflinching observation of minute social and
psychological details explores subtly, the lives of three Indian
immigrants (Aamer ,Sadia , Kamran 06)

Sahota hadn't read a novel until he was 18, when he read Salman Rushdie's *Midnight's Children* while visiting relatives in India before beginning university. Before flying to India, he purchased the book at the airport. While he had studied English literature at GCSE², the course did not require students to read a novel: "We had to do a Shakespeare," he said, "and we did *Macbeth*." We had to do a pre-modern text, so we did a play called *She Stoops to Conquer*. We had to write poetry, so we chose Yevgeny

²(GCSE) The **General Certificate of Secondary Education** is an academic qualification in a particular subject, taken in England, Wales, and Northern Ireland.

Yevtushenko. However, there are no novels. Sahota then read *The God of Small Things*, *A Suitable Boy*, and *The Remains of the Day* after finishing *Midnight's Children*.
(sunjeev)

- In a January 2011 interview, he said,

"It was like I was making up for lost time – not that I had to catch up, but I couldn't quite believe this world of storytelling I had discovered and I wanted to get as much of it down me as I possibly could."(sunjeev).

He was named to Granta's list of the 20 best young writers

- In 2013, 20 years after the magazine first published such a list.

- In June 2018, Sahota was named a Fellow of the Royal Society of Literature in their "40 under 40" campaign.

In 2019, Sahota began teaching creative writing to undergraduates at Durham University, where he is an Assistant Professor. (2)

1.5 Sunjeev Sahota Works

Sunjeev Sahota was born in Derbyshire in 1981. The Observer rated his debut novel, *Ours Are the Streets*, "nothing short of spectacular," while the Times dubbed it "a moral masterpiece of great brilliance and power." *The Year of the Runaways*, his second novel, won the South Bank Sky Arts Award for Literature as well as the Encore Award. It was also nominated for the 2015 Man Booker Prize. Sahota was selected one of Granta magazine's Best of Young British Novelists in 2013 (Shamsie).

Among his most noteworthy works are three novels:

1.5.1 Ours are the Streets (2011): No Awards

Based on Sunjeev Sahota's 2011 book, *Ours Are the Streets*, this novel investigates how the UK's homeless, unemployed, and alienated second-generation Muslims struggle to reconcile their ethnic/cultural identities with their British identity. This is one of the earliest British books to explore the subject of radicalization and assimilation. Some of these hyphenated Britons find a space for dissent (Umma) – the global Muslim community – where they can explore new modes of self-identification and commitment through self-imposed exile and idealised trajectories in Iraq, Afghanistan, or Syria, an inverted mirror image of their parents' westward journey (Pascal 2).

The chapter, on the other hand, separates three components of literary form - interpersonal frames/dramatic monologue and symbolic (inter)national love tale - and demonstrates how they are used not only to root the narratives in a human context, but also to make political critiques. The creation of texts that articulate political themes in and through the 'personal' suggests that later writers to those in Gray and Rothberg's corpus are making inroads into solving political/literary problems, possibly answering the Gray-Rothberg call, within the confines of their "inevitable") (Jones 11).

1.5.2 The Year of the Runaways (2015): Short listed for 2015 Man Booker Prize

Sunjeev Sahota's mammoth second novel, *The Year of the Runaways* (2015), deals with the challenges faced by Indian immigrants as well as the status of Dalits in India and abroad (Britian). With his ability for uncompromising observation of minute social and psychological nuances, Sahota gently investigates the lives of three Indian immigrants: Avtar, Randeep, and Tarlochan (known as Tochi), as well as an Indian-British girl, Narinder. is a lively example. The study uses Pramod K. Nayar's concepts of 'Postcolonial Subalternization' and 'Postcolonial Protest,' as well as Laura R. Brueck's

idea of 'Dalit Chetna' (consciousness) to evaluate Sahota's novel *The Year of the Runaways*. The research focuses on the book as a 'Postcolonial Protest' narrative that employs realism as a significant aspect of Dalit writing. Tochi is subjected to harsh caste-based subservience by high caste Hindus and Sikhs in both India and England. In the narrative, he is given a limited amount of autonomy to resist, revolt, and change his subaltern status. The study concludes by establishing Sunjeev Sahota, a member of the upper caste of 'Jats,' as an Anglophone non-Dalit writer from the outside with a partial 'Dalit Chetna,' though the novel's publication is timely enough to contextualise the political context of "Modi Sarkar" in India, with its rise in inter-caste and inter-religious intolerance (*Aamer, Sadia , Kamran 172*).

1.5.3 China Room (2021): Long-listed for 2021 Man Booker Prize

The stories appear to be based on genuine events from the author's family. Overall, I liked the book since it was well-written. I didn't appreciate it as much as I did the author's prior novel, *Year of the Runaways*. [*China Room*] sheds light on the lives of individuals buried away by history and the passage of time... We are all descended from ancestors whose seemingly insurmountable pain enabled us to enjoy our current lives. "By excavating their experiences, we address our own and societal intergenerational sorrow," Sahota advises (Washington).

Regardless whether or not the planned explosion at a Sheffield retail mall occurred; this was secondary to Sahota's principal goal of analysing the cultural alienation and isolation that, in this case, lead his protagonist to radicalism and violence. The occasional narrator of Sahota's third novel, *China Room*, is equally alienated and alone; but, his answer is to turn his terrible sadness inside; by the age of 18, he is in the grip of heroin addiction. His recollection of a summer spent in rural Punjab is interlaced with

the more significant third-person narrative of a young woman in 1929, subsequently revealed to be his great-grandmother (Emma 18).

1.6 Conclusion

Displacement is an important litmus test for the development debate and for effective government. And, to be fair, it necessitates coordinated effort not only among Indian states, but also at all levels of government. geographical displacement should be incorporated into national development plans and objectives by member states. Poverty reduction policies and programmes, as well as associated sectoral policies and programmes The international community must establish a common set of objectives and metrics for tracking the execution of policies to improve the benefits of migration. International problems and answers will be considered as part of the post-2015 development agenda.

In addition the action points listed above can only be fulfilled by improving the foundation, developing national capacities, and enhancing collaboration and partnerships. Among them is India, which, despite the population groups that arose in various parts of the Indian subcontinent and within the international borders of the modern state of India, has had the majority of its residents immigrate illegally through immigration offices that expanded opportunities for immigrants and mobilised organisations, encouraging Indian Diaspora. The ideal approach is to start encouraging people to invest in their countries of origin and destination by promoting the growth of their local communities, and encouraging them to meet their needs. Cooperation and dialogue on migration should be strengthened, and the United Nations, the International Organization for Migration, and the Regional Economic Communities could provide

intergovernmental cooperation and advisory work in the Regional Transformation
Forum from migration to business trip.

*Chapter two: Theoretical
debate*

Table of Contents

2.1 Introduction	25
2.2 PostColonial Theory.....	26
2.2.1 Sunjeev sahota.....	28
2.2.2 Gayatri Spivak.....	28
2.2.3 Homi Bhabha.....	29
2.2.4 Partha chatterjee.....	29
2.2.5 Maya John.....	30
2.3 Mental vs Geographical Displacement.....	32
2.4 Identity.....	33
2.5 Conclusion.....	35

2.1 Introduction

The Year of the runaways (2015) by Sunjeev Sahota is about geographical mental displacement in the United Kingdom. It can be said that the characters depicted in his work are in such uncertain situations as the fact that one's life is always in the hands of someone else, in a state of terror and fear of what awaits them, and the various exposures to injury, violence, and death, which led her to think of unstable people on the They are at increased risk of disease, poverty, famine, displacement, and exposure to unprotected violence. The Sahota novel features characters not commonly seen in British literature, such as a British Indian woman agreeing to a false marriage in order for an Indian colleague to gain a permanent visa after spending a year in the UK, or a young guy selling his kidney to pay for a student visa. a collection of short stories that revives the ghost concept. There is no term in Punjabi for "privacy." The concept as a whole is strange.

While a ghost's life can be static, the purpose of this article is to examine the representation of dependent characters in literature as ghosts, notably the use of the ghost character and the "spectral metaphor." Ghosts are frequently portrayed as active agents: "Ghosts are meant to play the roles of powerful people from the upheaval whose arrival causes chaos." Most ghost stories raise troubling questions about the definition of reality, the limits between life and death, the secrets of the past and vengeance, and the legitimacy of governing dynasties. Only resolute action on the part of the living, as with the rich and inherited Indians, can drive away caste and appearance. Weaknesses "have a direct and effective impact on the physical world." He coined the term "living ghosts" to refer to "illegal immigrants, servants or domestic workers, middlemen, and the missing."

According to him, what connects these numbers is that they are "like ghosts or related characters, based on their lack of social vision, mysterious abilities, or uncertain state between life and death," and thus these characters may simply refer to "social outcasts," helpless and unsuspecting victims. In light of the foregoing, the question of why this displacement occurs arises: is it to achieve an identity, a better life, or stability?

2.2 Postcolonial Theory

The post colonial theory is the academic study of colonialism's and imperialism's cultural legacies, with an emphasis on the human effects of the exploitation and control of indigenous peoples in colonial nations and their lands. After Colonial takes a new look at colonialism's history and the changes in knowledge, disciplines, and identities brought about by the imperial experience (*Gyan*). [...] The articles in this anthology investigate colonialism and its aftermath across disciplines, from history to anthropology to literary studies, and across locations, from India to Palestine to Latin America to Europe. After Colonialism's contributors include Edward Said, Joan Dayan, Emily Apter, and Homi Bhabha.

In this regard, Homi Bhabha asserts in his work "Postcolonial Criticism" that "it is from those who have endured the sentence of history subjugation, domination, diaspora, relocation – that we gain our most profound lessons for living and thinking." Said's emphasis is on how the allusions to the colonial realm in this great literature should be given more weight. According to Ashcroft in *The Empire Writes Back*, the significance of postcolonial literature stems from the fact that it reflects the impact of colonialism on "more than three-quarters of the world's people today," (Homi Bhabha) as these people "have had their lives shaped by the experience of colonialism" in some way. For the first time, these peoples have had the opportunity to write about themselves, to talk of

themselves outside the frame they have long been placed in and given an image that is nothing more than a fiction forced on them by the great empire. In reaction to colonial rhetoric, these writers demonstrate that Indians had a culture and a language prior to colonisation, and that they, like all humans, had strengths and weaknesses (Lutfi 44). In *Colonial and Postcolonial Literature*, contends that literature, among other things, reflects the social and historical context. Boehmer describes colonial literature as "that which was produced during the colonial period." "Written by and for colonising Europeans about non-European areas that they government Theories about the supremacy of European civilization and the rightness of empire influenced colonial literature" (Lutfi 42).

Postcolonialism is a theoretical-critical examination of European colonial powers' history, culture, literature, and reality. Despite their openness to Europe's culturally diverse terrain and countries, the road after the conflicts that may be dubbed internal or civil wars was not simple. The countries of the cradle of light will be drawn again into an intellectual conflict with the Eastern Stream during the Cold War, and then into manoeuvres that we do not want to term a war with Islam and Muslims. Following the terrorist assaults. Gayatri Chakravorty Spivak is a feminist and an acclaimed postcolonial theorist. In reality, her critical book *In Other Worlds: Essays in Cultural Politics* (1987), particularly her essay *Can the Subaltern Speak*, merits special attention. Spivak emphasises the notion that women received less attention in a patriarchal culture. She also notes that even women were undervalued by men of their origin, therefore she is used twice in postcolonial writing. Subaltern is a military term, but Spivak used it to describe the inferior rank and marginal status of women, as well as the literature on the subject (Gayatri 20).

2.2.1 Sunjeev sahota

The novel of Sunjeev Sahota *The Year of the Runaways* follows the voyage of Indian immigrants in England, all of whom fled the failure of decolonization in India. Thus, India's attempt at decolonization, which is so deeply ingrained in their history and memory, becomes a mockery as they arrive to the heart of the former empire and are almost immediately drawn into transnational paradigms of colonial domination. Innocent of New crises in the postcolonial metropole, they plod on under frameworks of exploitative labour, citizenship status, and racial hegemony. (sunjeev) However, epistemic violence against the subaltern in postcolonial India continues and is perpetrated in international settings. It is precisely colonialism's investment in caste and patriarchy within colonised nations that contributes to postcolonial crises that further supports the logic of transnational capital. Native patriarchies and caste politics so serve as a bulwark for the neocolonial rationale of mercantile capitalism. That these migrants can never gain access to the public sphere or civil society, and their reduction to the status of bare life that people like Agamben have theorised upon, provide further pointers to the crisis in the postcolonial (sunjeev 314).

2.2.2 Gayatri Spivak

Gayatri Spivak's an Indian literary work is situated at the intersection of feminism, postcolonial studies, and Marxism feminist deconstruction process and wrote her essay. It has been widely influential across several disciplines in the humanities and social sciences. A crucial halt in the postcolonial discourse in general, and in the studies in particular. Spivak, arguably, is one of the foremost thinkers of the 20th and 21st (Raka).

-She highlighted her writings: *In Other Worlds: Essays in Cultural Political* (1987) - *Selected studies on the* (1988) - *critic of the post-colonial* (1990) - *Criticism of mind after colonial* (1999).

2.2.3 Homi Bhabha

An Indian academic professor of American and British literature describing the nation's temporal location, Homi Bhabha noted a few years ago how the narrative of the nation tended to be split into a double time and thus an inevitable ambivalence: in one, the people were an object of national pedagogy because they were always in the making, in a process of historical progress, not yet fully developed to fulfil the nation's destiny; but in the other, the people's unity, their permanent identification explain several examples of this ambivalence and argue that it is an unavoidable feature of modern politics.(partha07)

-Highlighted his work: *Nations Mruyat* (1990) - *Culture website* (1994) - *about the cultural option* (2000) - *rigid life* (2004).

2.2.4 Partha chatterjee

Partha Chatterjee addresses the concepts and tasks of postcolonial political theory, his early exposure with game theory in the 1960s United States, and the genealogy of empire as a political construct. He attended Shiv Nadar University in Greater Noida, Uttar Pradesh, India.

Another dichotomy that dominates postcolonial thought in India, in addition to the one between 'our' and 'their' modernity, is the Gramscian one between civil and political society (Chatterjee) Partha Chatterjee believes that a major portion of postcolonial India's political consciousness does not fit neatly into European narratives of the

formation of modern civil society and the democratic public sphere. Chatterjee contends that the category of 'civil society' arose from the nationalist elite's interaction with colonial modernity from the nineteenth century, whereas 'political society' emerged from the remainder of postcolonial society's involvement with 'democracy' following independence. For Chatterjee, 'civil society' in the postcolony is thus quite different from what has been valorized by liberals and communitarians in the North Atlantic world. (Chatterjee 172)

-His works: *Nationalist Thought and the Colonial World*. London: Zed Books. (1986)

The Nation and its Fragments: Colonial and Postcolonial Histories. Princeton University Press. (1993).

2.2.5 Maya John

Is an Assistant Professor in the History Department. She holds a Ph.D. in History from the University of Delhi. She writes about the postcoloniality antecedents and the prospects of labour laws in India. And, from the 1960s through the 1980s, the postcolonial period saw heightened confrontations between various parts of the Indian bourgeoisie under the aegis of the federal system of state. It was precisely in this setting that the term "License-Raj" came to have negative overtones, with regional capital increasingly alleging a link between central governments and huge corporate interests. (Maya 108)

An important consideration in thinking about the relationship between civil society and the state in the modern history of countries such as India is the fact that, while the legal-bureaucratic apparatus of the state has been able, by the late colonial and certainly in the post-colonial period, to reach virtually all of the population that inhabits its

territory as the target of many of its activities, the domain of civil social institutions as conceived above is still restive. This pause is significant because it represents non-Western modernity as an eternally incomplete project of modernization, as well as the function of an enlightened elite engaged in a pedagogical mission in connection to the rest of society.

Political society may be said to exist in unclear institutional forms because its members, despite their structural marginality, are attentive to the power, practises, and logics of the postcolonial state in order to strategically leverage state and capital promises to their own advantage (Chatterjee). As a result, rural protest movements, urban squatting practises, and street vendor anti-zoning laws campaigns are three examples of the diverse institutional forms that characterise political society.

These and other examples of contemporary popular politics in India allow Chatterjee to map out a zone of illegal and paralegal contestations by those who live on the economic and political margins of postcolonial society and grapple with state and non-state agencies as they seek to influence their ways. In these postcolonial contestations, 'civil society' appears incapable of expanding its hegemony over the subaltern classes in the way envisaged by the Italian Marxist thinker Antonio Gramsci (1971). Instead, 'political society,' as defined by the postcolonial subaltern classes, creates its own ways of being and political grammars, which frequently collide with those of its well-meaning backers in the state and even academia.

2-3 Mental vs Geographical Displacement

To preserve survey respondents' identities, the DHS³ initiative devised geographic displacement methods and a georeferenced data release policy. The georeferenced data release policy only applies to the distribution of georeferenced data from DHS household surveys. It seeks to strike a compromise between the requirement to maintain respondent confidentiality and the need to make analytically meaningful data available to the public. (Chasmal and Robert)

Internal displacement is on the rise, owing primarily to violence. Many IDPs have been displaced for an extended period of time. Global study data suggests that many of these IDPs are at significant risk of acquiring mental illnesses, hence increasing the global disease burden. Individual and social resilience, on the other hand, may operate as protective factors. Return migration may be a possibility for certain IDP populations, particularly after wars have ended, albeit it may be associated with lower mental health. There is little research on the mental health consequences of resettlement or return migration following lengthy forced internal displacement. (GRID)

Furthermore, the relevance of resilience variables in situations of extended migration remains unknown. Internal displacement's influence on public health is little known. Epidemiological and interventional research on IDPs' mental health must go beyond medical models and consider larger social and cultural factors. The resilience component should be embraced and researched more in Displacement mental health research, and a clearly targeted interdisciplinary approach should be advocated. The negative effects of migration on mental health are widely documented, and they are

³ The Demographic and Health Surveys (DHS) Program has collected, analyzed, and disseminated accurate and representative data on population, health, HIV, and nutrition.

exacerbated in these instances by the traumatic events that frequently precipitate movement, as well as the social disadvantages that follow. Because of the various nature of stressors giving rise to migration, the stress of the migration experience itself, and that originating from the post-migration environment, causation may be complicated. Even after relocation, IDPs confront significant pressures such as food, housing, education, healthcare, money, employment, and discrimination, all of which can serve as perpetuating factors for mental illnesses. It is quite likely that the chance of acquiring mental illnesses such as depression, anxiety, post-traumatic stress disorder, and psychoses is higher in displaced communities than in stable populations. (GRID 36)

The displacement of crime is a significant criminological phenomena. While there has been theoretical discussion of this topic in the research literature, there has been little in the way of either systematic empirical work that analyses the occurrence of displacement or the creation of tools that may be used to quantify it. The current study discusses a novel approach, the weighted displacement quotient that was created to quantify the geographical displacement of crime. One essential aspect of the logic is that relocation can only be linked to crime prevention activities if crime in the target region is decreased. (Kate & Shane)

2-4 Identity

Identity is intrinsically conflicted. It implies that identity has a moving and fluctuating character, leading to the notion that it is neither a fixed nor stable phenomena. In other words, it is a cohesive entity that evolves throughout time. According to Patricia Duff and Yuko Uchida, identity has two distinct aspects transformative and informational. The first is tied to time and location, but the second is related to social, political, cultural, educational, and institutional situations; hence, it is

context-related. Similarly, Abeb Zegeye thinks that "identity is open-ended, fluid, and continually in the process of being formed and reconstructed as individuals move from one social circumstance to the next, resulting in a self that is extremely fragmented and context dependent." In this view, identity is a lifetime process that is always changing based on the social environment that is giving origin to a new entity. (abeb 30)⁴

As such, identity is the most controversial issue in postcolonial times and literature, and it can be considered the most important because it is in crisis in all postcolonial cultures. This crisis arose as a result of the post-colonial environment and the difficult conditions that newly liberated nations and nations faced in finding and establishing their own identities. As Mercer put it, "Identity becomes a problem only when what is seen as permanent, coherent, and stable is replaced by doubt and ambiguous experience." After World War II, decolonization and removal from colonial rule the act of liberation marks a major shift towards the reconstruction of social and personal identities. This period was also marked by the struggle for decolonization at every level of life, culture, economy, art, and people trying to regain lost identities from colonial powers. According to Edward Said, the emergence of nationalism, the restoration of the people, the declaration of identity, the emergence of new cultural practices as a mobilized political force triggered and subsequently strengthened the opposition to the West on a non-European global scale the struggle for domination is a historical fact (Saman, Hussein).

⁴ **Abebe Zegeye** is Director of the Hawke Institute at the University of South Australia. Maurice Vambe is Professor in the Department of English Studies.

2-5 conclusion

Internally Displaced Persons are among the world's most vulnerable populations today. There are around 26.4 million internally displaced people globally, with the majority living in low-income nations. For example, in India, the quality of life is low and the level of income is low, ranking a country with half of its Westernized population among the countries with large numbers of people displaced in forced migration due to cultural conflicts, clans, religion, and politically affected, as a result of government eviction and sectarianism. One example is the proliferation of illegal immigration offices. The results reveal levels overall poor mental health, quality of life, and life satisfaction, with the elderly, widows, and displaced persons, as well as those who did not want to see help from friends or the government, being at the greatest risk having ill health including well.

Chapter Three: Road Cautiously Taken

Table of Contents

3.1 Introduction.....	38
3.2 Characterisation.....	39
3.3 Identity Crisis.....	40
3.4 Bitter Destiny.....	42
3.5	
Conclusion.....	43M

3.1 Introduction

The Indians benefitted by the English authority as they sought assistance, yet the harm outweighed the advantage. The British abolished the burning of widows because Hindu widows were burned after the death of their husbands, just as they abolished female infanticide because Indians, like all Orientals, exalted males and devalued females, and female infanticide was common in India, as it is still in China, and as it was when Arabs were ignorant. The British stopped this infanticide, and it is now only done in secret and with severe penalties if the fact is revealed. The biggest contribution of the British to India was the introduction of contemporary Western culture, since all Indians were learning Eastern culture, which includes religion, history, morals, and even science. However, the national movement would not have progressed to its current level if this class had not been schooled in English culture. India's culture would not have known patriotism as we know it, just as it would not have known modern civilisation.

Despite the numerous benefits of displacement, migrants remain among society's most vulnerable citizens. They are frequently the first to be laid off in the case of an economic slump, and they frequently labour for less money, longer hours, and in poorer circumstances than national employees. While migration is a liberating experience for many, others face human rights abuses, abuse, and discrimination. Migrants, particularly women and children, are far too frequently victims of human trafficking and the horrific kinds of exploitation that come with it. Furthermore, migration remains one of the few alternatives for individuals, particularly young people, in many parts of the world to find respectable job and escape poverty, persecution, and violence.

3.2 Characterisation

In his work on the pursuit of escape, Sahota has done well. However, there is no overblown phrase while reviewing the experiences and occurrences of each of the four protagonists and their helpers, including Randeep and his wife Narendar, whom he married for stability. "Sahota" aimed to establish a scientific foundation for the process, often for questionable motives. It did, however, give an element of excitement to the individuals' psyches. This research and interpretation of immigration data from British India and its dependencies to other areas of the world seeks to uncover the truth about a contentious issue using the apolitical approach of statistics. While the author, Sanjeev Sahota, acknowledges the Government of India's support in creating it, the chapter is unofficial, and Sanjeev Sahota is solely responsible for the thoughts stated in it. To begin, it is vital to conceptualise the situation by establishing the number of Indians counted overseas using the best available sources. Statistics for several nations are lacking. The corresponding nation census was utilised wherever possible. The data are normally for 2015 or a later year. According to the attached chart, there are 2,795,000 Indians living in other countries, including people born in India or of Indian ancestry. More over four-fifths are Hindus, with the remaining half being Muslims. That figure represents less than 1% of India's population of 318,942,480 people, a big population crammed into an area about half the size of Europe (Singhal 591).

For example in 2015, India had the largest "diaspora" in the World (16 million), followed by Mexico (12 million). Other countries with large diasporas included the Russian Federation (11 million), China (10 million), Bangladesh (7 million), and Pakistan and Ukraine (6 Million) (Shamsie).

The characters progress from dualism to a more complicated and multifaceted condition. Rather, the novel's intricacy fragments it considerably. They realised that the

notion of a single identity is a fiction, and that the reality of the British diaspora is that pluralism is not defined. This plurality causes enormous suffering to the characters since their many groups of consciousness clash, leaving them unsure about the nature of their identities and their role in the new society, as well as their quality of life, status, and employment. However, paradoxically, it is the condition of pluralism itself that offers the way for the characters' conflict of awareness to be addressed. The characters produced by these diaspora authors are able to live in a world where the individual is not a unified "one," but "many," with infinite and endless opportunities for establishing and inventing identities via changes."

3.3 Identity Crisis

India has a long and intimate association with identifying methods. As Sriraman (2018) demonstrates, this link began with the introduction of the ration card in the 1940s and has continued through a slew of other kinds of identity, including but not limited to passports, PAN cards for income tax, driving licences, and birth certificates. As a result, the necessity for the UIDAI-run digital ID scheme was threefold. First, such a huge and disorganised ID system could not serve a population of 1.3 billion people because it lacked uniformity and was subject to bureaucratic whims. (Jeremy and Dianne 05)

The different arguments presented in this work may be simplified to two fundamental assertions. India's identity politics, while impacted by globalisation, remain essentially domestic in nature; yet it is the significance of identity problems in the nation's popular politics that has allowed political space for India's integration with the global economy. Ethno-communal conflict may appear to be pervasive in the country, but it is to be anticipated in a very ethnically and religiously diverse democracy founded on the concept that groups are allowed to mobilise support and make demands on the state. As

a result, democracy becomes both the channel through which conflict is waged and the channel through which conflict is resolved or controlled. With the notable exception of Kashmir, whose idiosyncrasies are well-known, this broader theoretical notion of democracy also applies to India. It is interesting speculating on the conditions under which the self-limiting nature of conflict in India might cease to exist. (sunjeev353)

To develop an identity crisis model, two categories must be distinguished. In an identity deficit ("motivation crisis"), the individual lacks guiding convictions yet finds it difficult to build personal objectives and values. In an identity conflict ("legitimation crisis"), the individual has many commitments that prescribe contradictory behavioural imperatives in certain situations, such that at least one commitment may have to be broken. In light of this distinction, the literature on identity crisis is examined, and an attempt is made to identify the causes, subjective experiences, behavioural implications, and ways of resolution of each type of crisis.

They were slumped against the wall in their sleeping bags and blankets. 'Kidhaan?' one of them said. Randeep nodded, and the man brought his hand out of his sleeping bag and gestured for Randeep to join him along the wall. By the evening, there were eight of them under the bridge. A small twiggy fire had been started and someone came back from the gurdwara with a sloppy bucket of roti-dhal. 'They take it in turns, the gurdwaras.' It was the same fellow who'd first spoken to Randeep, a Panjabi with a rapid-fire way of talking while not looking up from his food. His name was Prabjoht. An Ambarsariya, judging by his accent. 'It's their way of keeping us out here. Keeping us happy.' (sahota 344)

Most studies have found that identity crises are not universal. In specifically, Marcia (1966) defines "foreclosure status" people as those who have never had an identity crisis

and "diffusion status" people as those who have never resolved an identity crisis but are not currently undergoing one. While identity crises are not uncommon, they may be beneficial. The majority of studies indicates that people who have identity crises particularly those who have had them and successfully resolved them are superior to others on a variety of dimensions. (sahota 409)

As a sort of consciousness, the diaspora emphasises a range of experiences, a state of mind, and a feeling of identity. This is referred to as having a dual or paradoxical character. This has several meanings. First, it alludes to the experience of discrimination while also identifying positively with the widely appreciated historical heritage of Indian culture. Second, a knowledge of multi-locality, a sense of belonging "here and there," as well as sharing the same "roots" and "routes." The understanding of one's ability to link here and there, bridging the gap between the local and the global. Third, double consciousness generates 'triple consciousness,' which is the knowledge of the double consciousness as well as the ability to employ it instrumentally. In addition to identification with the host society and motherland, there is identification with the locale in the multicultural discourse. Indians in Southall, London, integrate the consciousness of being 'Southallian,' emphasising their multi-racial identity, inside the discourse of their local environment's multi-cultural character (Gijsbert 18).

3.4 Bitter Destiny

Encourage Indian-origin scientists and professionals residing in other countries (diaspora) to return to India and collaborate with local scientists and scientific institutes encourage Indian institutions and researchers to tap on the scientific and professional potential of abroad Indians Diaspora creates long-term collaborative research relationships between abroad Indian and Indian scientists in sectors connected to India's

great socioeconomic concerns. The Fund will serve as a model for strengthening the ties between migration and development by allowing Indians living in other countries to work with and contribute to scientific research and corporate growth, as well as helping their professional improvement (Gurucharan). The effort is driven by a new phenomenon, which is the return migration of brilliant and qualified Indians from developed countries in order to boost innovation, entrepreneurship, and growth. Scientists and technologists of Indian heritage have a substantial global presence. They must be incentivized to collaborate with India in order to catalyse the economy's knowledge sectors. As a result, the Fund's principal objective is to build a variety of supporting programmes to entice these experts from overseas to return home or to collaborate with scientists in India in order to boost India's competitiveness (Gurucharan 35).

3.5 Conclusion

Sunjeev Sahota's story delves deep into the lives of a group of Indian labourers thrown together in Sheffield, serving as an excellent antidote to a year of simplistic discussions on displacement. Sahota depicts the frequently tragic circumstances that drive these men to depart India for this cold, wet city in the aim of starting again. The second novel by Sahota. *Ours Are the Streets*, his debut work, was a keenly observed depiction of a young man's journey from ordinary British Pakistani adolescent to Muslim zealot. *The Year of the Runaways* is equally superb in its lyrical language and ability to immerse the reader in the realities of Britain's hidden population, focusing on the stresses and hardships of the Indian diaspora.

For mental and geographical displacement praxis framework, it exposes some of the gaps in present policy and practise, and it also offers improvements in migratory identity governance that should be investigated in the future. It studies Indian emigration patterns utilising data from the Protector General of Emigrants (PGE) as well as original data obtained from field level surveys, and it projects displacement from India over the next decade. It also looks at the current emigration management system, concentrating on four elements: policy, strategy, institutional design, and modes of participation. The purpose of this study is to emphasise the significant shift in geographical displacement governance that is necessary at both the national and sub-national levels, as well as among stakeholders, in order to handle the migratory process from start to end. The study's first and second sections give an outline of migration in the Indian setting. According to the components, foreign displacement has gotten increasingly urgent in India over time. The country's migratory pathways are moving, and the consequences of emigration are hitting Indian states differently. Migration has contributed to economic development, social dynamics, and cultural diversity in numerous states and continues to do so. According to the author, the "India Migration" experience demonstrates the significance of migration to society in terms of magnitude, distribution, and depth, as well as across time and location. As a result, India is uniquely placed to contribute to the global discourse on displacement.

General conclusion

General conclusion

Sahota has done well. There isn't an overblown sentence in his writing. There isn't a single huge word in sight. I took a peek. Perhaps the only false note is that, in a cruel and merciless world, people are impossibly lovely at times. All four characters are assisted, sometimes for reasons that are not entirely compelling. Despite this, the novel carried me with its strength and honesty. And I adored the subtle yet extremely gripping finish (no, not all the knots get tied up neatly). The stories of Tochi, Randeep, Avtar, and Narinder will linger with me long after I finish the book.

Sunjeev Sahota also does an excellent job of deconstructing the displacement experience. These are economic migrants seeking better lives, but by exposing the casual violence inflicted on these people, their fear, isolation, daily humiliations and fears, and desperation to maintain their dignity, he also demonstrates how complex and often dangerous that experience can be; at least one of them ends up in the hospital, and Randeep stabs another immigrant in a fight. He abandons the man at the entrance of a surgery because he is frightened of getting caught. The book the year of the runaways is riddled with scenes like these, showcasing raw and authentic interior lives. The plot has many twists and turns, but Sahota's tension is produced by the compassion of his characters - their immense reserve and empathy, their depth of emotion, paired with a readiness to hurt, make wrong judgments, and harm. In Sahota's hands, the angry Tochi, who has lost his family to mob violence in India, is as capable of stealing another man's job as he is of profound tenderness; towards the end of the book, after an altercation at a Sikh temple has caused him to question, and perhaps puncture, Narinder's commitment to religion ("where was god when they set me on fire?" "When they knifed my sister's stomach open?"), he knelt next her and "placed his head in her lap." He felt her fingertips delicately touch his, and they both sobbed for what they had lost."The

narrative alternates between the year these four spend in England and their interwoven displacement experiences. They are in their late teens and early twenties, and life has already been harsh to them. Tochi has lost everything, and Randeep and Avtar have abandoned school in order to assist their families in India. At one point, Randeep explains to Avtar, "It is not job that drives us to leave our homes and come here. It's all about love. We care about our family."

The Indians profited as well, since they sought assistance from the English authority, however the harm outweighed the good. Because Indians, like other Orientals, exalted males and despised females, female infanticide was frequent in India, as it is currently in China, and as it was when Arabs were ignorant. The British stopped this infanticide, which is now only done in secret and with severe penalty if the truth is revealed. The biggest contribution of the British to India was the introduction of contemporary Western culture, since all Indians were learning Eastern culture, which includes religion, history, morals, and even science. When Macaulay, a well-known English writer in India in 1835, was acting as an advisor to the East India Company, he felt it would be a good idea to steer the young of India in the direction of contemporary civilisation by teaching them the English language. The writer exhibits a thorough awareness of South Asian culture: the intricate function of families; the responsibilities that children have for their elders; Narinder gives us a glimpse into the most observant form of Sikhism. We also get an in-depth look at the position of women in South Asian society via her. The way they are frequently tormented by older brothers; how many go to great lengths to satisfy relatives and maintain their parents' honour in a culture that is quick to criticise.

Gandhi is now fighting education in English and demanding that it be taught in Hindi, and rightfully so. However, the national movement would not have reached its

current level if this class had not been trained in English culture. The culture of India would not have known patriotism as we know it, just as it would not have known contemporary civilisation. Now that this class has been developed, there is no fear of instruction in the Hindi language since believe in contemporary culture has been accomplished, and there is no worry of returning to traditional Indian culture and rejecting modern society. The violence and hardship caused by conflict and displacement influence every part of people affected's life. Families are being ripped apart, societal systems are being weakened, and loss and misery are all too common. Years of living in fear and hardship can have an effect on one's present and long-term well-being.

Finally, as many Humanitarian personnel have seen through their work, impacted communities have enormous power and capacity to handle their own problems and concerns. Conflict and displacement generate violence and misery in every aspect of people's lives. Families are breaking apart, society structures are crumbling, and loss and unhappiness are all too frequent. Years of dread and adversity can have an impact on one's current and long-term well-being. However, as many Humanitarian workers have witnessed through their work, afflicted communities have immense ability and capacity to deal with their own problems and concerns.

The primary results of this review are summarised here, along with suggestions and implementation techniques. Some of these discoveries are unique to UNHCR and will need conceptual development, policy direction, and changes in institutional structures and techniques to overcome. The sectoral organisation , for example, presents a substantial difficulty to integrating Response to such situations concepts and interventions inside UNHCR, necessitating increased Community Services involvement with MHPSS and rethinking where activities should have a "home." Other findings are

applicable to many agencies and actors in the field, and UNHCR can both learn from other actors' actions to address these challenges, as well as take the lead in addressing these issues of displacement, such as monitoring and evaluation, and guidance on MHPSS in nonemergency and/or urban settings.

Bibliography

(References)

References

Assistant Professor in the Department of English Studies be

published by Harvill Secker in 2021

Aditi Ramakrishnan *Identification Systems in India/ The Great Indian Identity Crisis?*

Exclusions & Intersectionality in the Indian Aadhaar System May 2021.

ANITA FELICELLI 8 New and Forthcoming Books by Writers from the Indian
Diaspora MAY 14, 2021

<https://electricliterature.com/new-and-forthcoming-books-by-writers-from-the-indian-diaspora>

Annual Report Ministry of Overseas Indian Affairs 2012-2013

<https://electricliterature.com/new-and-forthcoming-books-by-writers-from-the-indian-diaspora>

1Aamer Shaheen, 2 Sadia Qamar, 3Kamran Shaheen *POSTCOLONIAL
SUBALTERNIZATION OF CHAMAARS AND DALIT CHETNA IN SUNJEEV
SAHOTA'S THE YEAR OF THE RUNAWAYS* ↑

https://www.amazon.com/gp/customerreviews/R2KS1NKAOK2341/ref=cm_cr_dp_d_rvw_ttl?ie=UTF8&ASIN=1101911883

BYASHWIN HONAWAR 21 JUNE 2019 Brain drain from India: An Overview

Chesmal Siriwardhana and Robert Stewart. Prolonged internal displacement / Forced migration and mental health: prolonged internal displacement, return migration and resilience 2013

Dr. M. K. Gautam CARIM *Indian Diaspora: Ethnicity and Diasporic Identity -India
Research Report* 2013

David Lewis Nongovernmental Organizations, Definition and History **January 2010 In book: International Encyclopedia of Civil Society .**

Emma Brockes Personal Best Alison Bechdel on love, creativity and exercise addiction

Stuart Jones Politics is (Almost) Personal: Writing in the War on Terror.

Ministry of external affairs government of india

THE DEMOGRAPHIC AND HEALTH SURVEYS PROGRAM

<https://economics.snu.edu.in/people/faculty/dr-partha-chatterjee>

EDWARD SAID: *THE POSTCOLONIAL THEORY AND THE LITERATURE OF DECOLONIZATION* Lutfi Hamadi, PhD Lebanese International University, Lebanon

F Baumeister, Jeremy P Shapiro, and Dianne M Tice, Case Western Two kinds of identity crisis Roy Reserve Universit.

[https://www.researchgate.net/publication/227632098 Two kinds of identity crisis](https://www.researchgate.net/publication/227632098_Two_kinds_of_identity_crisis)

G.S. Sahota, Associate Professor of Literature Sarbjit S. Aurora Chair in Sikh and Punjabi Studies, UC Santa Cruz Affiliated Faculty, History of Art and Visual Culture 2013/2014

[https://gssahota.sites.ucsc.edu /](https://gssahota.sites.ucsc.edu/)

G. Gurucharan *The Future of Migration from India Policy, Strategy and Modes of Engagement Report Senior Fellowship Programme* 2013.

https://mea.gov.in/images/attach/I_G_Gurucharan.pdf

G. FINDLAY SHIRRAS CHAPTER XIX INDIAN MIGRATION.', Gujarat College, University of Bombay. Formerly Director of Statistics with the Government of India.

Gyan Prakash after Colonialism: Imperial Histories and Postcolonial Displacements

Edited in 1994

Georeferenced Data Release Policy for the Demographic and Health Surveys

Imagine you're part of a book club discussing *The Year of the Runaways*.

Gijsbert Oonk *Why Has India-UK Migration Decreased So Rapidly? Singhal, Neer 18*

April 2018. Edited

Gijsbert Oonk **Global Indian Diasporas** exploring trajectories of migration and theory

2018 Edited <https://doi.org/10.4324/9780203932728>

["Winning Authors 2017: Sunjeev Sahota". ec.europa.eu. 21 April 2017. Retrieved 22](#)

Indian diaspora and its literary expressions International Migration Report: Highlights

Key Facts 2015

<https://www.onmanorama.com/news/columns/global-indian/2017/04/01/india-diaspora-literary-expressions-t-p-sreenivasan.html>

International Migration Report: Highlights Key Facts 2015

Imagine you're part of a book club discussing *The Year of the Runaways*.

<https://knopfdoubleday.com/sunjeev-sahota-on-the-year-of-the-runaways-an-exclusive-qa/> 2017/03/16

Kate J. Bowers & Shane D. Johnson Measuring the Geographical Displacement and

Diffusion of Benefit Effects of Crime Prevention Activity .

Kamila Shamsie Fri 19 Jun 2015 *The Year of the Runaways* by Sunjeev Sahota review – a brilliant political novel about migrant workers in Sheffield

LEILAMESSELLAM - AMINAAHNANI – AIDAKHALED *Identity and Place in Postcolonial Literature: A case study of Salman Rushdie's Midnight's Children (1981)* University, El Oued 2019

Mathilde Rogez and Mélanie Joseph-Vilain *Engaging Diaspora: The Indian Growth Story' – Eleventh Pravasi Bhartiya Divas (Commonwealth Essays and Studies 38.1 Commitment (dir.) | 2015*

[http://www.ficci.com/publications\(studies\),2013](http://www.ficci.com/publications(studies),2013)

Études britanniques contemporaines

" Partha Chatterjee :Faculty page ". *Middle Eastern, South Asian, and African Studies*.

Www.columbia.edu. Retrieved 5 June 2017.

Pascal Zinck/ Clara R. Burgert, Josh Colston, Thea Roy, Blake Zachary

Dead End: The Failure of Multicultural Britain in Sunjeev Sahota's Ours Are the Streets (2011)

Partha Chatterjee *The Politics of the Governed Reflections on Popular Politics in Most of the World*.

<https://economics.snu.edu.in/people/faculty/dr-partha-chatterjee>

POPSUGAR, and Apartment Therapy Named a best book of July by Entertainment Weekly, Good Morning America .

Roy F Baumeister, Jeremy P Shapiro, and Dianne M Tice *Two kinds of identity crisis, Case Western Reserve Universit*.

https://www.researchgate.net/publication/227632098_Two_kinds_of_identity_crisis

Sunjeev Sahota – The United Kingdom The Year of the Runaways (2015) L’année de tous les departs publishing house picador 2017

https://euprizeliterature.eu/sites/default/files/202201/EUPL_2017_UK_Sunjeev_Sahota.pdf

<https://www.durham.ac.uk/staff/sunjeev-s-sahota>

Sunjeev SahotaThe Year of the Runaways Paperback – February 21, 2017

<https://www.amazon.com/Year-Runaways-Sunjeev-Sahota/dp/1101911883>

<https://www.durham.ac.uk/staff/sunjeev-s-sahota>

Sunjeev Sahota on The Year of the Runaways: An Exclusive Q&A Mar 16, 2017

<https://knopfdoubleday.com/2017/03/16/sunjeev-sahota-on-the-year-of-the-runaways-an-exclusive-qa/>

<https://www.amazon.com/Year-Runaways-Sunjeev-Sahota/dp/110191188>

Singhal, Neer *Why Has India-UK Migration Decreased So Rapidly?* 18 April 2018.

Sunjeev Sahota *"Winning Authors 2017"*. ec.europa.eu. 21 April 2017. Retrieved 22 April 2017. *"Sunjeev Sahota"*. Picador. Retrieved 16 January 2011.

Saman Abdulqadir Hussein Dizay. *THE CRISIS OF IDENTITY IN POSTCOLONIAL NOVEL*

The Ethics of Self-Making in Postcolonial India

"Sunjeev Sahota". Picador. April 2017. Retrieved 16 January 2011.

<https://euprizeliterature.eu/author/sunjeev-sahota>

<https://euprizeliterature.eu/sites/default/files/2022->

The Year of the Runaways: A novel Kindle Edition

<https://www.amazon.com/Year-Runaways-novel-Sunjeev-Sahota-ebook/dp/B00Z3G1VZ4>

The Ethics of Self-Making in Postcolonial India

<https://journals.openedition.org/samaj/3599>

<https://journals.openedition.org/ebc/10889?fbclid=IwAR0T3zlgICC->

[bRcANrKKOkYSlogHy6WCwqujucR_UChwfljLMw4PKWUtEkc](https://journals.openedition.org/ebc/10889?fbclid=IwAR0T3zlgICC-bRcANrKKOkYSlogHy6WCwqujucR_UChwfljLMw4PKWUtEkc)

TP Sreenivasan Indian diaspora and its literary expressions Saturday IST 01 April 2017

<https://www.onmanorama.com/news/columns/global-indian/2017/04/01/india-diaspora-literary-expressions-t-p-sreenivasan.html>

The Year of the Runaways: A novel Kindle Edition

Études britanniques contemporaines <http://journals.openedition.org/ebc>

<https://knopfdoubleday.com/2017/03/16/sunjeev-sahota-on-the-year-of-the-runaways-an-exclusive-qa/>

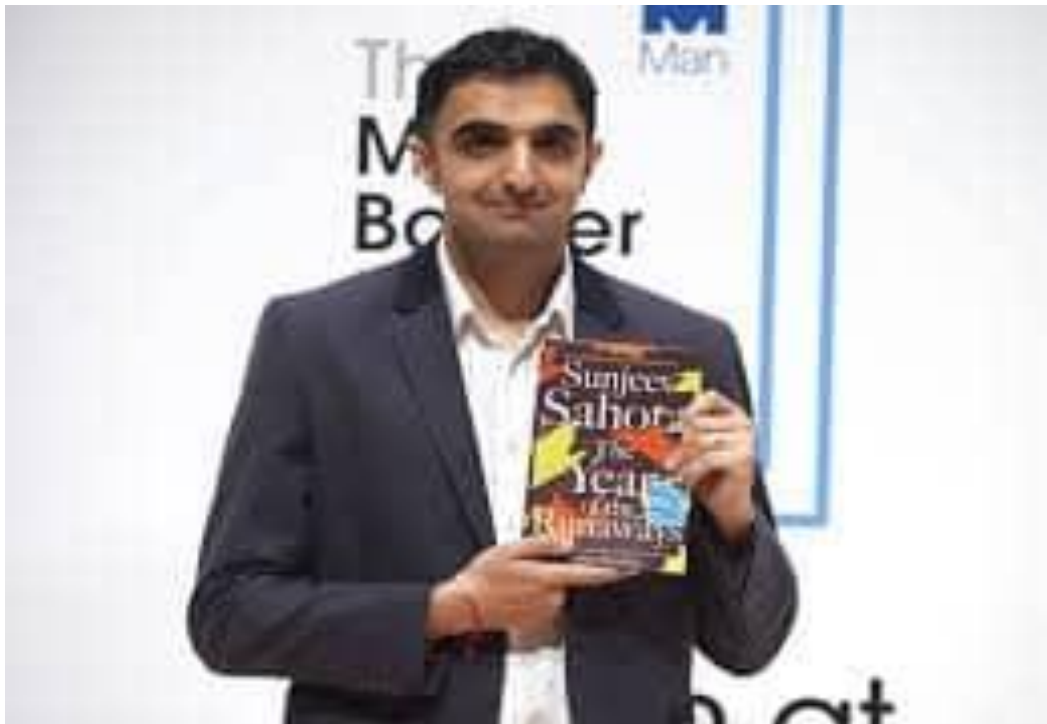
Vibha Pingle and Ashutosh Varshne *CHAPTER 13 India's Identity Politics: Then and Now*

Appendices

Appendices

Appendix A: sunjeev sahota

Figure 1. Demonstrates a picture of the Indian-origin British author Sunjeev Sahota



https://www.goodreads.com/photo/author/4492850.Sunjeev_Sahota



Figure 1. His second novel, *The Year of the Runaways*, about the experience of illegal immigrants in Britain, was published in June 2015.

https://www.goodreads.com/author/show/4492850.Sunjeev_Sahota

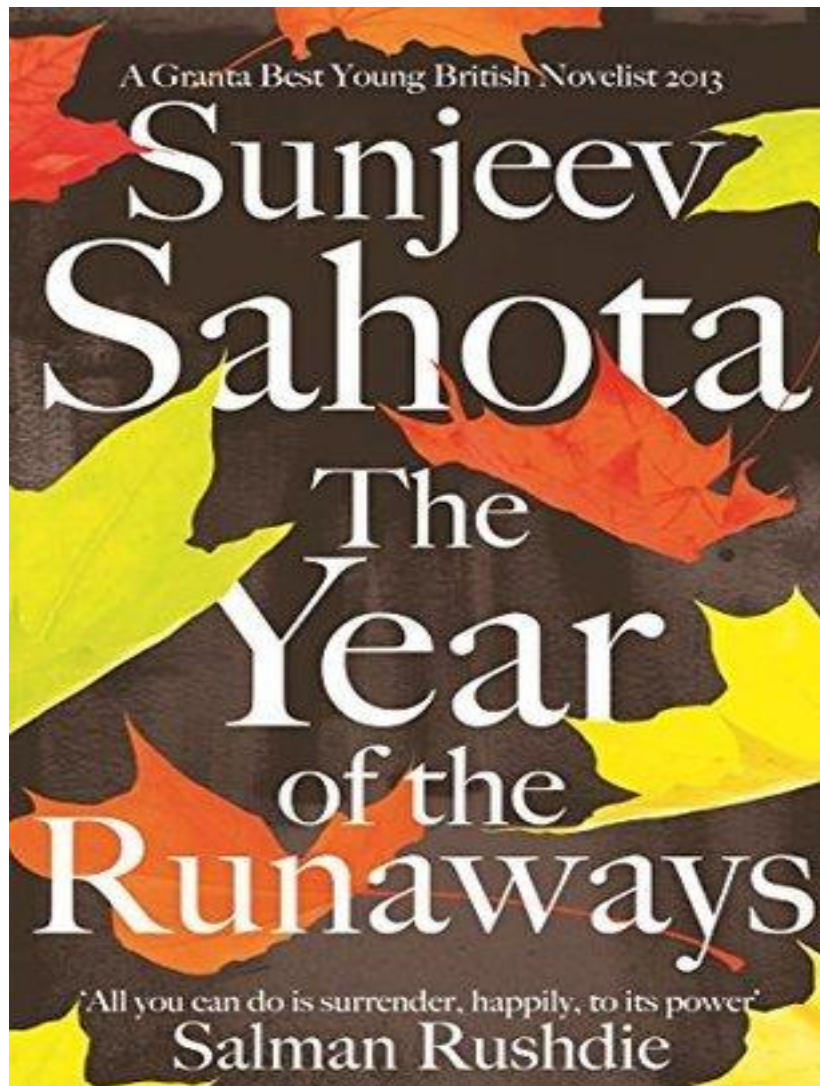


Figure 2. From one of Granta's Best of Young British Novelists and Man Booker Prize nominee Sunjeev Sahota—a sweeping, urgent contemporary epic, set against a vast geographical and historical canvas, astonishing for its richness and texture and scope, and for the utter immersiveness of its reading experience.

Short-listed for the Man Booker Prize

the Guardian: The Best Novels of 2015

the Independent: Literary Fiction of the Year 2015

<https://www.goodreads.com/book/show/17824793-the-year-of-the-runaways>

Glossary

Glossary

nongovernmental organisations (NGOs). From the post-2004 tsunami reconstruction efforts in Indonesia, India, Thailand, and Sri Lanka to the 2005 Make Poverty History campaign for aid and trade reform and developing country debt cancellation, are now recognised as key third sector actors on the landscapes of development, human rights, humanitarian action, environment, and many other areas of public action. As these two instances show, NGOs are best recognised for two distinct, but frequently interconnected, forms of activity: providing assistance to those in need and organizing policy lobbying and public campaigns aimed at social reform. Other specialised tasks that NGOs play include democracy building, conflict resolution, human rights work, cultural preservation, environmental activism, policy analysis, research, and information providing. This chapter focuses on non-governmental organisations (NGOs) in the context of international development, but much of its logic applies to NGOs in general.

Protector General of Emigrants (PGE). The PGE, which is part of the Ministry of External Affairs, is in charge of protecting the interests of Indian workers who travel overseas. PGE is also the registering body in charge of issuing Registration Certificates to Recruiting Agents for the foreign labour exporting activity. Powers of the Protector General of Emigrants include the authority to give the Registration Certificate (RC) under Sections 11 and 12 of the Emigration Act, 1983, and to renew it under Section 13 of the Act.

The Demographic and Health Surveys (DHS). The DHS Program provides technical support for over 320 home and facility-based surveys in 90 countries spanning Africa, Asia, Latin America/Caribbean, and Eastern Europe. The DHS Program data have

enhanced and improved our understanding of population, health, and nutrition challenges in the developing countries. Users of the DHS Program can create bespoke tables based on hundreds of demographic and health variables from more than 70 nations. The DHS Program collaborates with governments to gather and disseminate critical information on individuals, their health, and their health-care systems. This contains data on newborn and child mortality, fertility, usage of family planning, maternal health, and so on.

The United Nations High Commissioner for Refugees (UNHCR) is a global agency that works to save lives, preserve rights, and build a brighter future for refugees and internally displaced people. It really has increased our activities and capabilities in Ukraine and neighboring countries; your assistance may help guarantee that those forced to evacuate their homes find refuge and safety.

Mental Health and Psychosocial Support (MHPSS) is a UN and UNICEF institutional priority, and it is crucial to achieving the 2030 Sustainable Development Goals. MHPSS is identified as a priority area in the UNICEF Strategic Plan 2018-2021, building on existing programming through child protection, education, and health, and is shaped by actions and standards outlined in the Child Protection Minimum Standards (CPMS), Core Commitments for Children in Humanitarian Action (CCCs), and IASC Guidelines on Mental Health and Psychosocial Support in Emergencies.

Resume

Dans la présente recherche, la théorie postcoloniale a été appliquée pour étudier la colonisation de l'Inde. En raison de sa signification psychologique et sociale, l'utilisation raciste de Homi Bhabha se concentre sur le développement de l'identité compte tenu de l'impact du déplacement géographique et mental et est devenue un sujet d'étude dans de nombreux articles universitaires. Le livre de Sanjeev Sahuta met l'accent sur une enquête sur la mentalité et la géographie indiennes dans la période postcoloniale, dans laquelle la recherche d'identité et la libération mentale de la psyché sont une exigence de la culture patriarcale. Cette recherche tente d'enquêter sur le protagoniste du roman de Sunjeev Sahota dans l'année des fugitifs. D'autre part, il utilise une approche psychanalytique pour déconstruire le personnage principal de trois jeunes immigrants et leurs luttes pour achever le voyage de libération géographique et mentale, tandis que ces immigrants économiques cherchent une vie meilleure fuyant l'oppression, la violence occasionnelle et violente et le racisme.

Mots-clés : Théorie postcoloniale, Identité, Immigrés, Déplacements Géographiques et Mentaux, Fugitifs.

ملخص

في البحث الحالي، تم تطبيق نظرية ما بعد الاستعمار لدراسة استقصاء استعمار الهند. نظرًا لأهميتها النفسية والاجتماعية، فإن الاستخدام العنصري لهومي بابا يركز على تطوير الهوية مع الأخذ في الاعتبار تأثير النزوح الجغرافي والعقلي وأصبح موضوعًا للدراسة في العديد من الأوراق الأكاديمية. يؤكد كتاب سانجيف ساهوتا على التحقيق في العقلية والجغرافيا الهندية في فترة ما بعد الاستعمار، حيث يعد البحث عن الهوية والتحرير العقلي للنفسية مطلبًا في الثقافة الأبوية. يحاول هذا البحث التحقيق في بطل رواية سانجيف ساهوتا في عام الهاربين. من ناحية أخرى، يستخدم نهج التحليل النفسي لتفكيك الشخصية الرئيسية لثلاثة مهاجرين شباب ونضالاتهم لإكمال رحلة التحرر الجغرافي والعقلي، بينما يسعى هؤلاء المهاجرون الاقتصاديون إلى حياة أفضل هاربين من الاضطهاد والعنف العرضي والعنيف، والعنصرية.

الكلمات المفتاحية: نظرية ما بعد الاستعمار، الهوية، المهاجرون، النزوح الجغرافي والعقلي، الهاربون.