

James Currey an imprint of Boydell & Brewer Ltd PO Box 9, Woodbridge Suffolk IP12 3DF (GB) www.jamescurrey.com

and of

Boydell & Brewer Inc. 668 Mt Hope Avenue Rochester, NY 14620-2731 (US) www.boydellandbrewer.com

© Contributors 2017 First published 2017

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British Library Cataloguing in Publication Data available on request

ISBN 978-1-84701-162-6 James Currey (Cloth) ISBN 978-1-84701-163-3 (Africa-only paperback)

This publication is printed on acid-free paper

Typeset in 11.5/13pt Garamond MT by Avocet Typeset, Somerton, Somerset TA11 6RT

Printed and bound in Great Britain by TJ International Ltd, Padstow, Cornwall



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Dislocation, Cultural Memory & Transcultural Identity in Select Stories from The Thing Around Your Neck

MAITRAYEE MISRA & MANISH SHRIVASTAVA1

From the very beginning of human civilization, from the day man had built the first shelter and a society to live in, the concept of 'location' became relevant to his existence on this planet. Religio-philosophical ideas like the 'great chain of being' or the 'ladder concept' in medieval and renaissance Europe also insisted on the very similar concept of location of the human being in the hierarchy of existence. The issue of location is relevant for everything which is derivative of spatiality, and also to some extent, of temporality. A kingdom, a country, the modern day nation - everything is subject to a boundary, and therefore, a location. In this context, it may not be a digression to remember the lines of King Lear spoken to Goneril during the division of his kingdom, just to insist on the relationship between location and the boundary that determines the spatiality of location: 'Of all these bounds, even from this line to this / With shadowy forests'(I.i, lines 70-71). One easily remembers that at that time Lear was still the King, demonstrating his division, holding a map of his kingdom. We use this reference just to point out that the concept of location is interlinked not only with kingdom, country, sovereignty or a map on a spatial level, but also with the issue of identity on a purely cognitive level. The politics of location and 'dislocation' has many more things to do with the boundary of a country, a cultural space and most obviously, with identity in this twenty-first century probably as never before.

In this paper our primary objective is to focus on the interplay of the politics of location and culture and the resultant formation of a transcultural identity with particular references to some dislocated

The authors acknowledge the invaluable assistance of Dr Asis De at various stages of the preparation of this essay.

In its proficient exploration, critique as well as elaboration of the expansive imagination and contemplation expressive in the oeuvre of Adichie as a writer, social thinker, cultural icon and undoubtedly Africa's queen of prose, this volume is an outstanding achievement. — Wale Adebanwi, Professor of African American and African Studies, University of California, Davis, is the editor of Writers and Social Thought in Africa (Routledge, 2015)

The range of critical studies in this timely volume is a reminder that Chimamanda Ngozi Adichie with each new book crafts fresh literary adventures, unafraid to confront risk and challenge. As her reputation justifiably soars, she has generously acknowledged a debt to her pioneering countrywoman Buchi Emecheta - who, like Adichie, saw herself foremost as a storyteller, and whose diasporic reach extended the traditional boundaries of African literature, while claiming creative space for strong independent female characters, whether in domestic, social or political contexts. In tribute to Buchi Emecheta (1944-2017), Adichie has said: 'We are able to speak because you first spoke', noting elsewhere how important Emecheta's Destination Biafra was for the research of Half of a Yellow Sun. In her own right, Adichie is laying the foundations on which newer writers will be able to build.

- Margaret Busby OBE

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