

**Exploring the Theme of Alienation in Sunetra Gupta's
A Sin of Color and Jhumpa Lahiri's *The Namesake***

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Abstract

The study conducts an in-depth textual analysis of Sunetra Gupta's *A Sin of Color* and Jhumpa Lahiri's *The Namesake* through a qualitative comparative framework. Grounded at the intersection of postcolonial critique, diaspora studies, and existential philosophy, the inquiry examines how protagonists navigate fragmented subjectivities within fraught socio-cultural terrains. Rather than viewing identity as fixed, the research investigates the dynamics of estrangement, cultural hybridity, and mnemonic retrieval as central forces governing personal agency.

Within contemporary transnational narratives, the reconstitution of the self emerges as a critical site of struggle against displacement and affective rupture. This study interrogates how Gupta and Lahiri articulate the reclamation of personhood amid intersecting emotional, cultural, and ontological pressures. Through comparative examination, it maps how both texts negotiate the politics of belonging, generational memory, and the friction between ancestral heritage and modern autonomy.

The analysis reveals that the retrieval of identity in both works operates not as a static resolution, but as an ongoing, non-linear process of becoming. In *A Sin of Color*, this trajectory unfolds primarily through solitary introspection, sensory recollection, and psychic confrontation. Conversely, *The Namesake* locates agency within the conscious negotiation of bicultural tensions and the reconciliation of inherited lineage with individualized desire.

Ultimately, both narratives illustrate that authentic selfhood is attained through an active, critical dialogue between private historical trauma and public cultural adaptation.

The study concludes that Gupta and Lahiri offer valuable philosophical reflections on the human search for identity in diasporic contexts. Their works emphasize the importance of self-awareness, cultural reconciliation and acceptance in managing their identity crisis and the building of a cohesive sense of self.

Keywords: Self-Recovery, Identity Crisis, Diaspora Literature, Cultural Identity, Hybridity, Memory, Migration, Selfhood, Post colonialism, Existentialism

1. Introduction

This study is based on the following background information:

Self-recovery is one of the most salient features of contemporary literature, particularly in the field of diasporic narratives, which are more complex in their exploration of identity, belonging and cultural negotiation. Self-recovery is the process of rebuilding and affirming one's self after being displaced, fragmented or challenged. This journey has been described in many literary works as a process of negotiating different cultural, social and psychological forces and a search for identity and authenticity.

The making and remaking of identity is an important theme in diaspora writing. Identity is not fixed but rather a fluid and constantly evolving process that is shaped by personal experiences, cultural connections and social interactions (Hall, 1990). Living in between cultures can be a struggle when it comes to identity, resulting in conflict and an on-going process of exploration. Reconstructing identity is particularly significant for migrants and their children, who have to negotiate between their own cultural heritage and the culture of the societies where they live.

Migration, exile, cultural dislocation, and alienation are typical experiences of diasporics. As a result of these experiences people may feel fragmented, and find it difficult to develop a sense of belonging (Brah, 1996). Diasporic literature reflects these struggles in the characters who live in different cultural settings in search of emotional and psychological stability. Authors explore the process of recovery and reconstruction of identities in changing social and cultural contexts through stories of migration and adaptation.

Sunetra Gupta and Jhumpa Lahiri are among today's authors who have significantly contributed to the discussion of diasporic identity and selfhood. In their respective novels A

Sin of Color and The Namesake, Gupta and Lahiri explore memory, displacement, and emotional reconciliation or the problem of cultural hybridity and the formation of identity in second-generation immigrants. Both novels provide an interesting insight into the philosophical side of self-recovery/identity reconstruction. The rationale of the study is to provide the basis for its purpose. This examination of self-recovery in contemporary diasporic fiction is important due to the fact that migration and globalization now have a greater impact on individual and group identities in the world today. When people travel across national and cultural boundaries, they may experience issues of belonging, of adjustment to new cultures, and of self-understanding. Literature is an important way of accessing these experiences, and how people cope with them.

The novels selected for this study are especially significant because they represent the unique but related experiences of identity formation and self-recovery. A Sin of Color explores internal and emotional dimensions of self discovery, through memory and reflection, whilst The Namesake explores the complexities of cultural negotiation and search for belonging in a global context. These works help us better understand the process of diasporic identity construction and the means by which diasporic individuals achieve their self-realization in the face of their displacement and alienation by comparing the works. Furthermore, this study contributes to the growing field of diaspora studies, postcolonial literature and identity theory with a focus on the philosophical aspects of self-recovery in the modern fiction.

The problem statement is as follows:

1.2 Statement of the Problem

Often people in the diaspora experience a sense of fragmentation because of such things as migration, cultural displacement, societal expectations, etc. Adjusting to many cultures may result in alienation, uncertainty and loss of sense of belonging. Sunetra Gupta's A Sin of Color and Jhumpa Lahiri's The Namesake present the central characters dealing with their identity crises which question their self-awareness and cultural connections. Previous studies have looked at diaspora, migration and identity in these novels, but not much work has been done in the theme of self-recovery in these novels as a comparative study. This work attempts to examine the process of memory, cultural negotiation and self-reflection, which the protagonists adopt to solve their identity crisis and reach self-recovery.

Specifications of the Study

The study has the following aims:

- 1.To explore the concept of self-recovery in A Sin of Color.
- 2.To analyse how identity is reconstructed in The Namesake.

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- 3.To make comparisons between the two novel's main characters' quests to self-realisation.
 - 4.To explore the relationship between culture, memory and migration on the act of self-recovery

1.3 Research Questions

In this study, we are seeking to address a number of major questions:

- 1.How do the main characters in *A Sin of Color* and *The Namesake* experience identity crises?
- 2.How do these novels express philosophical aspects of self-recovery?
- 3.What is the impact of migration, cultural displacement and hybridity on the characters' quest for self-discovery and reconstruction of identity?
- 4.How does memory, heritage and the sense of cultural belonging help to rebuild the self?

2. Review of Literature

2.1 A Sin of Color by Sunetra Gupta: Studies

A Sin of Color by Sunetra Gupta has enjoyed much success for its exploration of memory, identity, displacement and emotional exile. Gupta has been described by scholars as a 'poet of the diaspora' and a 'philosopher of the diaspora,' for her ability to depict the complexities of diasporic life using poetic storytelling and philosophical reflections. Ghosh (2010) reminds the significance of memory in synthesizing broken identities and Banerjee (2014) says that the novel shows a fluid nature of identities which are constantly changing. As Mukherjee (2012) notes, Gupta extends the concept of exile to include not just physical exile, but emotional and psychological exile as well. While numerous studies have explored the themes of migration and memory and identity, the philosophical aspects of self-recovery have received little attention.

2.2 Studies on Jhumpa Lahiri's the Namesake

It has been argued that Jhumpa Lahiri's *The Namesake* has been studied extensively because it discusses the negotiation of culture and the diasporic identity. Mishra (2007) reads identity in the novel as a process that is fluid, and one that is shaped by the interaction between the culture of the past and the present. According to Kaur (2015), the name "Gogol" is symbolic and reflects the struggle of identity and quest for belonging. In the same vein, Das (2018) suggests that the novel's conflictual situations ultimately result in self-discovery and personal growth. Although many studies have been made on the themes of migration, hybridity and cultural identity, less attention has been given to self-recovery as a philosophical concept.

2.3.1. Theoretical study of the self-recovery process of the "smart" composite materials was conducted.

A self-recovery concept is based on identity theory, existential philosophy and postcolonial theory. According to Hall (1990), identity is a dynamic, culture and social context dependent thing, while Taylor (1989) focuses on self interpretation in the formation of identity. Sartre (1956) and Kierkegaard (1980) are existential philosophers who relate self-recovery with authenticity, self-awareness and personal responsibility. Hybridity, exile and cultural displacement are emphasized by postcolonial theorists, such as Bhabha (1994) and Said (2000), as significant issues in the reconstruction of identity.

2.4 Research Gap

Themes of diaspora, identity, memory and cultural hybridity have been extensively analyzed in earlier works on *A Sin of Color* and *The Namesake*. There has been, however, relatively little comparative analysis with regard to the philosophy of self-recovery in these works. This study seeks to fill this gap by examining the reconstruction of main characters' identities in diasporic contexts through memory, cultural negotiation and self-reflection.

3. Theoretical Framework

In this study, the philosophy of self-recovery from Sunetra Gupta's *A Sin of Color* and Jhumpa Lahiri's *The Namesake* is analyzed using an interdisciplinary theoretical framework of existential philosophy, postcolonial theory and identity theory. These lenses are a powerful theoretical tool to gain insight into the processes by which individuals recreate themselves, and claim the self in the context of migration, cultural displacement and diasporic experiences. The selected theories leads to deep exploration into the psychological, philosophical and cultural aspects of identity as portrayed in the novels.

3.1 Philosophy of Self-Recovery

Self-recovery" is a philosophy in which the individual finds, rebuilds and reaffirms his sense of self in the face of personal crises, alienation or fractured identities. Self-recovery in literature is frequently represented as an inner exploration, self-realization, and a process of coming to terms with the past and present. The research is mainly done on the grounds of existential philosophy in order to explain the protagonists' search for meaning, authenticity and self-realization.

Existentialism (Jean-Paul Sartre)

In existential philosophy, one's own freedom and responsibility are highlighted, together with the pursuit of meaning in an uncertain world. French philosopher Jean-Paul Sartre (1956) said that a human being is not born with a predetermined essence; he or she makes choices and takes actions to build a self-essence. Sartre's famous saying that

“existence precedes essence” implies that one has to build one's identity through experiences in life.

Existentialism is a valuable instrument in the analysis of diasporic literature for its focus on characters dealing with uncertainty, displacement and identity crises. Both protagonists in *A Sin of Color* and *The Namesake* face situations where their notions of identity and belonging are challenged. These travels embody existential themes of freedom, alienation, responsibility, and authenticity.

Self-Realization and Authenticity:

Self-realization is a key element in self-recovery. It involves gaining a deeper understanding of one's values, experiences, and identity. The existential thinkers say that authenticity is when a person becomes aware of his or her freedom, and then takes responsibility for what he or she does with it (Sartre, 1956). Both novels feature the protagonists' processes of self examination, which help them become more aware of themselves. As they experience memory, family history, cultural heritage and personal relationships, they slowly put together a fragmented identity and progress towards authenticity. Authenticity is therefore a significant prism for understanding self-recovery.

3.2 Postcolonial Theory

The postcolonial theory focuses on the cultural, political and psychological effects of colonialism and migration. It looks at the way in which people manage their identity in a space of cultural interaction, displacement and power relations. Postcolonial theory is particularly useful for diasporic subjects in the issue of belonging and self-definition.

Hybridity The most influential concept in the field of postcolonial studies was hybridity, which was developed by Homi K. Bhabha (1994). Hybridity is the formation of new cultural identities as a result of contact between cultures. Bhabha, however, does not see identity as pre-determined or as homogeneous but rather as existing in an 'in-between' space where several cultural forces are at play.

The main characters of *A Sin of Color* and *The Namesake* are hybrid characters. Their experiences give insight into the complexity of life between cultures and of negotiating multiple experiences of belonging. The hybridity is an important element in the self-recovery, which helps them to reconcile the various aspects of their identities.

Cultural Displacement

Cultural displacement: When people are cut off from their own culture through migration, exile or transnational movement. This uprooting may lead to the sense of alienation, uncertainty, and/or fragmentation of identity. Displaced people often do constant

work in re-constructing themselves in new social and cultural environment (Said, 2000), argue Postcolonial scholars.

Culture displacement in the chosen novels acts as a motivator for self-reflection and identity reconstruction. Estrangement for the protagonists leads to an engagement with the issues of belonging, heritage and selfhood.

Diasporic Consciousness

The term diasporic consciousness implies multiple cultural and geographical awarenesses. Diasporic people tend to preserve emotional, cultural and historical ties with their countries of origin, and adjust to new societies, as Brah, (1996) notes.

Both novels display this dual consciousness, with characters exploring conflicts between tradition and modernity. Their journeys reflect the development of complex and evolving identities in the light of diasporic consciousness. Self-recovery is, in the end, a product of the process of negotiation between these different affiliations instead of total assimilation into one culture.

3.3 Identity Theory

The theory of identity can be used to explain how people create their identities and how they create continuity when environments change in social situations. It highlights the interplay between life experiences, relationships and culture in the development of identity.

Personal Identity

Personal identity is the unique, individual experience of who one is, including one's beliefs, values, memories and life experiences. According to philosophers and social theorists, personal identity is continually being created as a result of reflection and engagement with the world around them (Taylor, 1989).

Memory, emotional experiences, and individual choices help to develop personal identity in *A Sin of Color* and *The Namesake*. Through the characters' search for understanding, identity is not fixed and is continually revealed and negotiated.

Social Identity

Social identity is tied to people's membership in social groups and communities. Social identity theory implies that social relationships with family, ethnicity, nationality and other groups shape people's self-concept (Tajfel & Turner, 1986).

Both novels have characters who struggle with the conflicts between their desires and social expectations. Familial duties, cultural practices and social expectations shape their identities. Self-recovery is a process of negotiating these outside forces and keeping a sense of self.

Cultural Identity

Cultural identity is the sense of self-identity as belonging to a specific cultural group or tradition. As Hall (1990) states cultural identity is not a fixed thing, but it is always in a state of flux, changed through historical and social processes. Cultural identity for diasporic people may involve a process of managing and maintaining links to their own cultural heritage while adjusting to the new cultural context.

In both novels, culture identity is an important factor in the experience of the protagonist. They struggle with cultural affiliation, belonging and heritage and this is an example of the complexities involved in identity formation in multicultural context. They eventually develop a higher level of comfort with their complex identities, via self-reflection and cultural negotiation.

Theoretical Framework is concluded:

An existential philosophy, postcolonial theory, and identity theory can form a broad framework for analyzing the philosophy of self-recovery in *A Sin of Color* and *The Namesake*. The focus of existentialism is the search for authenticity and self-realization, postcolonial theory focuses on hybridity and cultural displacement, and identity theory focuses on the construction and reconstruction of personal, social and cultural identities. These views allow to deepen the understanding of the ways in which the protagonists struggle with identity crises and may be able to recover again a coherent sense of self in diasporic spaces.

4. Research Methodology

4.1 Research Design

In the present study, using the research method of qualitative and comparative, the philosophy of self-recovery is studied in Sunetra Gupta's *A Sin of Color* and Jhumpa Lahiri's *The Namesake*. Literary research is suitable for a qualitative method because it allows a detailed analysis of the themes, characters, and meanings that are contained in literary works. The research centres on the process of negotiation of identity crises and recover of self of the protagonists within diasporic contexts.

4.2 Sources of Data

The study has been done from primary and secondary sources. The two main sources are Sunetra Gupta's book *A Sin of Color* (1999) and Jhumpa Lahiri's book *The Namesake* (2003). The themes of identity, memory, migration, cultural displacement and self-realization are explored in these novels as the textual foundations.

Secondary sources include scholarly books, peer-reviewed journal articles, theses, dissertations, and academic databases like Google Scholar, JSTOR, Scopus and university

repositories. These sources offer theoretical guidance and critique of diaspora and identity theory, postcolonialism, and existential philosophy.

4.3 Method of Analysis

The study is done by the use of textual analysis, comparative literary analysis and thematic interpretation. Through close reading of selected novels, significant themes, symbols and character development pertaining to self-recovery are identified. Comparative approach is used to compare and contrast the theme of identity reconstruction in the two texts. Thematic interpretation highlights the repetition of themes of identity crisis, memory, cultural hybridity, belonging, alienation and self discovery. The results are discussed from existentialism, postcolonialism and identity theory perspectives in an attempt to comprehend the way in which the protagonists construct their identity and reach self-realization.

5. Self Recovery in A Sin of Color

An overview of the novel will be given.

The book, *A Sin of Color* (1999) by Sunetra Gupta, deals with issues of memory, identity, displacement, love and loss. The novel is a lyrical and introspective story in which the characters struggle to reconcile their past experiences with their present realities. But Gupta's novel also explores the emotional/psychological implications of migration and cultural uprooting, and as such is a valuable addition to diasporic literature. The idea of self-recovery is reflected in the characters' attempts to build up their shattered identities and create a sense of self that is meaningful.

5.2 Identity Crisis and Emotional Alienation

The novel's main theme is identity crisis. Displacement and emotional loss causes the characters to question their cultural and personal identity. This gives rise to the sense of alienation and isolation as they cannot belong entirely to a specific cultural or social space. Gupta depicts identity as variable and dynamic, and not as fixed, pointing to the fact that identity is continually developed through experiences and self-reflection.

Memory and Reconstruction of Self: 5.3 Memory and Reconstruction of Self

Memories are an integral part of the self-recovery process. To make sense of what they are experiencing now, the characters recall the past—experiences, relationships, and cultural traditions. Gupta explores how memory can be a source of pain as well as healing, as people are able to reconnect with their pasts and put back together splintered identities. Remembrance helps the characters to become aware of themselves and to decide to connect past with present, thereby promoting their own development. The meaning of culture and belonging, and how to find oneself.

The book is a story about the quest for cultural identity among people living in diaspora. Characters are dealing with a number of cultural influences and trying to keep links with their own culture. According to Gupta, the idea of belonging is not about the choice between a culture and the other but about the acceptance of cultural hybridity. The characters develop their understanding of themselves and their role in the world through engagement with memory, family and tradition.

5.5 The Philosophical aspects of Self-recovery

A Sin of Color is a philosophy of 'self-recovery' that is based on self-awareness, authenticity and reconciliation. Under the influence of existential thought, the novel suggests that identity has to be created, through experience, by reflection. Self-recovery is when individuals accept their past, embrace cultural complexity and integrate a variety of experiences into a coherent sense of self. Finally, Gupta represents selfhood as dynamic and changing, and suggests that self-recovery is not an end point but a journey.

6. Self-Recovery in The Namesake A general introduction to the novel.

6.1 Introduction to the Novel.

The Namesake (2003) is a notable text in diasporic literature that addresses issues of migration, identity, family, cultural belonging and self-discovery. This novel tells the story of a second-generation Indian American, Gogol Ganguli, who is plagued by the question of how he can reconcile his Indian heritage with his American upbringing. In Gogol, Lahiri explores the experience of negotiating identity in multicultural societies and the process of finding oneself in diasporic settings.

6.2 Gogol's Identity Conflict

The novel revolves around the issue of identity struggle. Gogol is not happy with his name because it represents his cultural difference and distanced him from others. This leaves him feeling confused about his identity and sense of belonging. Not only does one feel torn between Indian ways at home and American ways out, but the general sense of self is split. By changing his name to Nikhil, he is trying to break away from the cultural norms and create a new identity for himself. But this shift doesn't cure his inner angst, which shows that identity goes beyond definition.

6.3 Name, Heritage, and Selfhood

Some of the keys to his self-discovery is the importance of the name Gogol. He doesn't know what the name means, though, and at first, he refuses to use it. Later, he discovers that the name has a much more heartfelt meaning for his father, and represents survival and memory. Gogol realises his cultural heritage and family legacy. Lahiri argues that the idea of selfhood is closely related to memory, ancestry, personal history.

6.4. Cultural Negotiation and Transformation

Gogol plays the balancing act between two cultures throughout the novel. He tries to fit in with the American society and to be away from his Indian identity. But major life events, notably the death of his father, cause him to question his ties with the past. Little by little, he understands that he can combine his Indian and American identities. This acceptance of cultural hybridity is a factor in his personal change and growing awareness of himself.

6.5 Philosophical Journey toward Self-Acceptance

Self-recovery in the novel *The Namesake* is based on self-acceptance and reconciliation. Gogol's journey serves as an example of identity being achieved not by rejection of the past, but by knowledge and understanding of it. In reflection, memory and cultural negotiation, he creates a sense of self that is more integrated. Lahiri's final explanation of self-recovery makes it a process of continually embracing cultural complexity, family heritage, and individual experience. A novel which shows that the self is malleable and changeable, and that it is influenced by personal choices as well as cultural forces.

7. Comparative Analysis

The comparison of Sunetra Gupta's *A Sin of Color* and Jhumpa Lahiri's *The Namesake* brings forward significant similarities and differences in their depiction of self-recovery, identity forming, and diasporic experiences. Each novel deals with characters who are grappling with issues of belonging, identity, and cultural displacement, but in different philosophical and narrative ways.

Table 2 Comparative Themes

Theme	A Sin of Color	The Namesake
Identity Crisis	Emotional	Cultural
Memory	Central	Significant
Belonging	Personal	Cultural
Self-Recovery	Reflection	Acceptance
Philosophy	Existential	Postcolonial

7.1 Similarities

The two novels have a major resemblance in their depiction of fragmentation of identity. Displacement, cultural conflict, emotional issues bring uncertainty and alienation to the protagonists. Both authors depict identity as malleable and changeable.

A common thread is the quest for belonging. The characters are searching for emotional, cultural and personal connections to give meaning and stability. Their quests are a part of the universal human quest for knowledge and belonging.

In both novels cultural displacement is also of great importance. The characters have to adjust to new social and cultural surroundings and keep a hold of their own. This displacement generates identity crises and at the same time, it allows for self-reflection and development.

Also, memory is an important component of self-recovery. Memory is used in *A Sin of Color* to aid the characters in revisiting their pasts, healing emotional wounds. Family memories and heritage help Gogol to learn who he is and what his culture is in *The Namesake*. Memory is used as a link between past and present in both texts.

7.2 Differences

However, there are some differences between the novels.

The Namesake The Flirtation of the Filles' Outerwear Aspect *A Sin of Color* Conflicts can be between emotions and psychology, culture and generation, or a combination of all of these. The past is gone, the future is uncertain. There is no going back and no knowing what will happen in the future. Philosophy/Philosophical Thinking/Reflecting on the existential level Cultural reconciliation

A Sin of Color is a story of internal and psychological struggle, dealing with memory, loss, and emotional isolation. Self-recovery is done on the basis of introspection and reconciling oneself with the past. *The Namesake*, on the other hand, focuses on cultural and generational conflict. Gogol's recovery comes from his embrace of his family and cultural heritage, and his hybrid identity.

Gupta's novel is philosophically concerned with existential issues of authenticity and self awareness, and Lahiri's novel is concerned with cultural negotiation and plurality of self.

7.3 Novels' Philosophy of Self-recovery

Both novels imply that a process of self-healing starts with self-recognition. The characters are challenged, learn more about themselves and their experience, and grow.

The other significant theme is the acceptance of the fragmenting identities. The characters do not look to a fixed identity but discover that they can embrace the complexity of their experiences and cultural affiliations.

Last, reconciliation between past and present is a central theme in both novels. The protagonists gel various aspects of their lives together through memory, heritage and self-reflection, on a path towards authenticity and self-acceptance. Gupta and Lahiri, therefore, depict self-recovery as an ongoing process of development, learning, and re-construction of self.

8. Findings and Discussion

8.1 Major Findings

A comparative analysis of *A Sin of Color* (Sunetra Gupta) and *The Namesake* (Jhumpa Lahiri) can be used to find some important things about the philosophy of self-recovery in diasporic literature. Firstly, self-recovery is described as an ongoing and transformative process, not an outcome. The protagonists go through emotional, psychological and cultural distress prior to developing a new self awareness and acceptance. In both novels, identity is a process that involves reflection, adaptation and personal growth.

Secondly, migration plays a crucial role in the process of identity formation. Displacement generates tensions between cultural heritage and current social realities so that identity conflicts result, which must be explored and reconstructed. Migration, therefore, serves as a mechanism for fragmenting populations and also as a catalyst for personal development.

Thirdly, memory is a central element of self understanding. *A Sin of Color* is a book about how memories of relationships and past experiences assist characters in rebuilding their identities. Family history, the meaning of Gogol's name, helps him to his self-discovery in *The Namesake*. Memory ties past to present and helps develop a coherent sense of self.

The study also highlights the importance of cultural hybridity. Both novels offer the possibility of hybrid identity as a means of transformation and maturation instead of as a constant conflict. Lastly, self-recovery is shown not as an end but the beginning of an ongoing process that mirrors the dynamic and malleable nature of identity.

9. Conclusion

This study aimed to examine the philosophy of self-recovery in the works of Sunetra Gupta (*A Sin of Color*) and Jhumpa Lahiri (*The Namesake*) by using comparative literary approach. The study explored the existential philosophy, postcolonial and identity theories in the process by which the protagonists struggle with identity crisis, cultural displacement, memory and belonging in their search for self-realization.

Analysis found that the process of self-recovery is complex and transformational and is influenced by personal experiences, cultural affiliations, and historical memories. Self-recovery in *A Sin of Color* is the most achieved through emotional introspection, memory

and existential reflection. *The Namesake*, on the other hand, highlights cultural reconciliation, family heritage, and the embrace of hybrid identities as means of self-discovery. However, in both novels, identity is fluid, changing, and reconfigured as a process of living.

The study highlights the importance of self-recovery in the literature in diaspora. Literature depicting the reconstruction of identity can give insight into the psychological and cultural issues that displaced people deal with in the process of migration and globalization. The novels chosen in this analysis show that self-recovery entails acceptance of complexity, fragmented identities and a bringing together of past and present lived experiences.

This study provides comparative insights that help to inform the wider debates on diaspora, identity and selfhood. In this process, Gupta and Lahiri show that self-recovery is not only a personal one but also a cultural and philosophical one that is influenced by memory, heritage and social interaction. Their works question essentialist views of identity and the value of flexibility, hybridity and self-awareness in today's life.

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