

Mapping the Imaginary Homeland in *Half of a Yellow Sun* by Chimamanda Ngozi

Adichie

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Certificate

Certified that this is a bonafide report of the project entitled *Mapping the Imaginary Homeland in Half of a Yellow sun* by *Chimmamanda Ngozi Adichie* by Minu Varghese (Register No. 180011002138) for the fulfillment for the M.A. degree in English under Mahatma Gandhi University, Kottayam during the year 2018-2020.

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Declaration

I, Minu Varghese, hereby affirm that the dissertation titled *Mapping in Imaginary Homeland in Half of a Yellow Sun by Chimamanda Ngozi Adichie* a genuine record of work done by me under the guidance of Ms. Laurita Roy and Prof. Lissy Kachappily of the Post Graduate Department of English, Bharata Mata College, Thrikkakara and has not been submitted previously for the award of any masters or degree.

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Contents

Chapter 1 : Introduction	1 – 5
Chapter 2 : Theoretical concept of Imaginary Homeland	6 – 14
Chapter 3 : Finding the Homeland	15- 22
Chapter 4 : The Dispossessed Community	23 – 31
Chapter 5 : Conclusion	32 – 35

WorksCited

Chapter 1

“For surely it is one of the unhappiest characteristics of the age to have produced more refugees, migrants, displaced persons, and exiles than ever before in history...” (Said, *Culture and Imperialism*). *Half of a Yellow Sun*, the second novel of Chimamanda Ngozi Adichie, set in postcolonial Nigeria during the Biafra War, presents the fracturing of national unity and the suffering of the Igbo people as the doomed war propels them into diaspora. Rejecting historical omniscience and narrating instead through three uncertain characters, Adichie shows the struggle of Igbo people and being devoid of a homeland how they lived through the times of war. Born in Enugu in Nigeria she was influenced by Chinua Achebe the veteran Nigerian author and like her ideal writer her own novels are set in Nigeria and separately reveal her deftness as a storyteller. Her major novels include *Purple Hibiscus* (2003), *Half of a Yellow Sun* (2006) and *Americanah* (2013).

The Novel *Half of a Yellow Sun*, the author Chimamanda Ngozi Adichie wrote the novel is the inspiration from her parents. Because the parents are lives in struggles and emotions are also portrayed in the characters in the novel *Half of a Yellow Sun*. this novel has been adapted into a film of the same title *Half of a Yellow Sun* is directed by Biyi Bandele. The author gets the awards for the novel *Half of a Yellow Sun* in the year of 2002 or 2003 she won the award of David T Wong International short story prize (PEN American Center Award). In the year of 2007, she gets Many awards are Anisfield –Wolf book award: fiction category, PEN Beyond Margins Award, Orange Broadband Prize: Fiction category and Readers Digest Author of the year Award.

The Novel *Half of a Yellow Sun* is divided by four parts are Early and Late 1960s. The novel has divided into thirty-seven chapters and describes the after effect of Biafran War. The chapter one set in Early 1960 and Open with the entry of a houseboy

named “Ugwu” as a houseboy in master Odeingbo house in Sukkoth master had an affair with Olanna, her father is a rich wealthy Nigerian. She had a twin sister her name is Kainene, she had fallen in love with Richard. Richard is a whiteman coming from England and his interest in Igbo –Ukwu art and write a book about Nigeria. The houseboy Ugwu learn education from Odeingbo home and Ugwu is happy to stay at home. The first section of novel in early sixties describe the characters life, jobs, status, family background and affairs. The section two describe the government provide a coup and Olanna postponed her trip to Kano because of the coup, the Igbo soldiers are killed. Olanna and Odeingbo have a child like call ‘Baby’. Olanna uncle and aunty are brutally murdered, the Igbo leader colonel Ojkwu announces that Nigeria will get the secede and the republic of Africa. The violence is increased and because of the declaration of the war, the characters like Ugwu, Olanna, Odeingbo and Baby are move to the city of Abba. They are suffering from the food and they are not adjusted the war situation. Sometimes the narrative side the book called “The world was silent when we died” because of the effects of war affected the death of the Nigerian peoples.

The third part is early sixties, to the time before the war, Olanna move to London at that time her husband had a relationship with Amala and she become pregnant with the relation of Odeingbo and at last Olanna adopted Amala’s child. The last part is the continuation of late sixties, the Biafran war continue the people’s poverty, starvation and violence everywhere. Olanna jumped each time she heard the thunder, she imagined another raid, bombs rolling out of a plane and exploding the compound. Ugwu hated the relief food, because the rice was puffy. When the new relief centre is opened and Ugwu hoped the food would be better. Richard starts to writing articles about the sufferings and struggles of the Biafran peoples. after some days Tanzania was the first country to recognize the existence of

the independent nation. Odeingbo's mother is killed in the war, Odeingbo was feeling about depression and sad.

The children are affected by the disease of malnutrition. The character Richard is waiting for Kainene and many days Olanna and her baby were missing. Kainene, after some days, they hope are not valuable because the war effects and deaths are increased. Many people are moved to other places. Richard was staying in Kainene's home and many changes in the surroundings of Kainene's home. Richard went around to the front door and rang the doorbell and he imagined Kainene coming to the door. But it was not Kainene, another woman. His hope was not lost. At last in the novel the character Kainene is missing, because she crosses the enemy line to search for food for Olanna. Olanna drove to the river Niger to throw in a copy of Kainene's photo. The character Kainene was a memory and mystery.

The war affected these people and they lost their homeland and they suffered lots of pain and loss of faith. The Igbo characters in the novel show in the time of war period how they are recovering and lived in miserable conditions. The main Igbo characters like Odeingbo, Olanna, and Kainene are portrayed in the novel as they are rich, but during the war time they also suffered for food and money. At last in the novel the character Kainene is missing, she crosses the enemy line to find food for Kainene and baby. The character Kainene is like a memory in the minds of Richard, Olanna, and Baby.

The novel *Half of a Yellow Sun*, the white man Richard comes to learn the Igbo Ukwu art and he wrote so many articles for the African people. The character Richard's desire was fulfilled to see Africa and learn the culture of Africa; he also happily lived in the place. Richard is a journalist and writer; his parents died in his childhood. His aunt Elizabeth is the guardian and full support to move to Africa. Her support and guidance to

Richard become a writer and journalist. He falls in love with the Igbo woman Kainene and they live together, she is a wealthy daughter of chief Ozobia's and she is happy to live with Richard. He wrote the Nigeria and peoples struggles in the Biafran civil war.

The novel *Half of a Yellow Sun* is a postcolonial novel and some postcolonial elements are themes in the novel. The concept of the *Imaginary Homeland* is applied to the white man character Richard and he is happy to live in Nigeria and his articles are always about the African peoples suffering life and their life situations. He attempts to prove his article writings to the Africans suffering life become changes and they are lived with a happy land. The war become create them dangerous life and their relatives are died the aftereffect of war period.

The concepts of the *Imaginary Homeland* book included the concepts of homeland and some important of Migrant Britain's. This concept is also they are devoid of homeland and the White man Richard is founded his homeland, because he is foreigner and he liked to live the African country and African culture. This character is followed the concepts of the *Imaginary Homeland*.

The concept for the Diaspora, in the novel the Igbo characters as the doomed war propels them into diaspora. The term diaspora meaning is the peoples are spread from their homelands. The term diaspora based some causes are migration, imperialism and the diaspora communities are maintaining their culture and with their homeland. The novel during the war time the Igbo peoples are moved to another places and their homeland is doomed. The term diaspora uses the Igbo characters life in the war time and their attitudes of the changes in their life from another place.

The following chapter comprises the theoretical aspects of *Imaginary Homeland* and Diaspora. Chapter three deals with the White man character Richard is coming from England to Nigeria learn African culture and interest in Igbo Ukwu art. The concept of *Imaginary*

Homeland can be applied to the character Richard. Chapter four deals with the Nigerian peoples are foil and hopeless cause of the war and they are devoid of homeland. The Chapter five concludes to prove by the character Richard is happy to love his *Imaginary Homeland* and he create his diasporic imagination in Nigeria and he happy found out there. The character Richard interacts and love the Nigerian people and he wrote about the Nigeria. His articles are about Nigeria is the examples of the character Richard how much he loved the Nigerian peoples. And his articles show the suffering life of these people and he dedicated his articles to the Nigerians.

Chapter 2

The second chapter deals with the theory or the concepts of the Imaginary Homeland and the term Diaspora. The Imaginary Homeland is written by Salman Rushdie, he is a most popular writer in Indian writing in English. The book *Imaginary Homeland* is the collection of essays written during 1981 to 1992. Salman Rushdie's *Imaginary Homeland* is included various topics of politics, religion, and culture. The book *Imaginary Homeland* divided into six sections, Midnight children, Politics of India and Pakistan, Indo-Anglian literature, Movie and Television, Experience of migrants, - Indian migrants to Britain, Thatcher/ flout election – question of Palestine.

The Imaginary Homeland in all essays are based on his life experiences if his time to live. Salman Rushdie can be considered as the one of the postcolonial writers of our age. Being a Diasporic writer has had the experiences of being India and Abroad. The writer Salman Rushdie is projected the India in his works. A Postcolonial writer, Salman Rushdie's essays contain many elements of postcolonialism and he expresses his past to the present. Imaginary homelands bring most of these essays together with the several major statements he has written in the wake of the controversies based on The Satanic Verses to form an extra ordinary intellectual autobiography. Rushdie begins his essay by expressing his sense of alienation or loss of his nativity. Migration – losing one country, language and culture and finding oneself forced to come to terms with another place, another way of speaking and thinking, another way of reality – is Salman Rushdie's great theme. He attempts to establish an identity for the people of his position.

The condition of the diasporic people is peculiar in that they have a hybridized identity. Cultural Displacement has forced the immigrant writers to accept the provisional nature of all

truths and certainties. Home is only a distant reality for them. The writer like Rushdie have a longing to comeback to their homeland. The diasporas are considered as “the other” in their own native land. The term “othering” is a major postcolonial theme dealt with in this essay.

Saleem Sinai in *Midnight children* has a memory story, and it is also related to the India's Independence in August 15 in 1947. It deals with the India's transition from British colonialism to independence and the partition of India. The work is considered an example of postcolonial, postmodern and magical realist literature. The protagonist in the novel is Saleem Sinai and it was an actual historical event. *The Satanic Verses* is a magical realist epic with the three major plotlines. Another Novel is *Shame* and published in 1983.

Important aspect of so – called Common wealth literature, that it was written that one place by People from another place. The earlier generation of writers settled in Britain. The west Indian, Or Caribbean, Diaspora has found itself in Canada, India /Asian diaspora. The writer Rushdie in literature is an expression of nationality. Literature is the general representation of culture to culture and from one period to another. The works are included forms, style, language and symbols are also derived from the homogenous and unbroken tradition. Imaginary homeland refers to a land and a past from which one hails, but to which one can no longer return. The land and its past become inaccessible for various reasons, example political control, long intervals between past and present, future orientations of the contemporary society. No matter how hard one tries, one's collection of the past land is at best partial, fragmented and, at times, distorted. (Rushdie,10)

The term “Diaspora” is a scattered population whose origin lies in a separate geographic location. Some diaspora communities maintain strong political ties with their homeland. The important diaspora is the African diaspora including the descendants of those Africans who were mainly transported to the Americas during the African transatlantic slave trade and the Indians who left their homelands during the coolie trade, the Italian diaspora, the exile and deportation of Circassia’s, the flight or expulsion of Arabs from Palestine.(25)

The scholars have distinguished between different kinds of diaspora, based on as imperialism, trade or labor migrations within the diaspora community and its ties to the ancestral lands. Some of the diasporic communities are maintain their strong political ties with them homeland. some of the other qualities of the diasporic communities are thoughts of return, relationships with other communities in the diaspora. The united nations with 17.5 million Indian diasporas are world’s largest diaspora, followed by 11.8 million Mexican diaspora and 10.7 million of Chinese diaspora. One of the largest diasporas of modern times are that of sub – Saharan Africans, which dates back several centuries. (Strehle)

Currently, migrant Africans can only enter thirteen African countries without advanced visas. The African union allow people to move freely between the 54 countries of the AU under a visa free assort and encourage migrants to return to Africa. Diaspora has become an increasingly trendy concept throughout the academic world. The economic, political, social, and cultural. This phenomenon has called into question the relevance of the ideal – type of the “nation – State” or more exactly of the congruence of nation and state, and has created a situation Where the societies of most countries are becoming multiethnic, multicultural, multiracial, and Pluralistic.(Attivita)

Since the end of the World War II there have been so many populations shift that millions of Countries other than they were born. Although the settlement of most of these in host lands is permanent, they cannot simply be regarded as immigrants; nor can they be ignored. An example of a diaspora is the 6th century exile of Jews from outside Israel to Babylon. An example of a diaspora is a community of Jewish people settled together after they were dispersed from another land.(Strehle)

The book *Imaginary Homeland* the part of *Midnight children* the writer Salman Rushdie tell that, it may be that writers in my position, exiles or migrants or expatriates, are haunted by some sense of loss, some urge to look back, even the risk of being mutated into pillars of salt. But if we do look back; we must also do so in the knowledge which gives rise to profound uncertainties that our physical alienation from India almost inevitably means that we will not be cable of reclaiming precisely the thing that was lost; that we will, in short, create fictions, not actual cities or villages, but invisible ones, imaginary homelands, India's of the mind. Salman Rushdie speak for Indian writers in England, paraphrasing G. Vesna's, *Hatter: the migrations of fifties and sixties happened*, 'We are here'. And we are not willing to be excluded from any part of our heritage; which heritage includes both a Bradford born Indian kid's right to be treated as a full member of British society , and also the right member of this post – diaspora community to draw on its roots for its art, just all the world's community of displaced writers has always done.(30)

Salman Rushdie tells about the identity and cultures;our identity is at once plural and partial. Sometimes we feel that we straddle two cultures; at other times, that we fall between two stools.England's Indian writers are by no means all the same type of animal. Some of us, for instance , are Pakistani. Others Bangladeshi, others west, or east, or even South African. And

V.S. Naipaul, by now, is something else entirely. This word 'Indian' is getting to be a pretty scattered concept. Indian writers in England include political exiles, first - generation migrants, affluent expatriates whose residence here is frequently temporary, naturalized Britons, and people born here who may never have laid eyes on the subcontinent. But one of the interesting things about this diverse community is that, as far as Indo - British fiction is concerned.(42)

To forget that there is a world beyond the community to which we belong, to confine ourselves within narrowly defined cultural frontiers, would be, I believe, to go voluntarily into that form of internal exile which in South Africa is called the 'Homeland'. The western writers tell that art is a passion of the mind and the imagination works best when it is most free. Western writers have always felt free to be eclectic in their selection of theme, setting form; western visual artists have, in this century, been happily raiding the visual storehouses of Africa, Asia, the Philippines. It is the culture and political history of the phenomenon of migration, displacement, life in a minority group. If you do without the idea of nationalism, the what's the glue holding the country together? We don't need glue', he said. 'India isn't going to fall apart. All the Balkanization stuff. The Bengali intellectual, Robbi Chatterjee said the answer to Salman Rushdie question.(76)

The book *Imaginary Homeland* the part of the 'commonwealth literature' was sounding very unlikeable indeed. Not only was it a ghetto, but it was actually an exclusive ghetto. And the effect of creating such a ghetto was, is, to change the meaning of the far broader term 'English literature', is into something far narrower, something topographical, nationalistic, possibly even racially segregationist. Salman Rushdie begin from an obvious starting place. English is by now the world language .it achieved this status partly as a result of the physical colonization of a quarter of the globe by the British, as a gift of the British colonizers.(123)

The writer Anita Desai too gets into trouble when she states with complete honesty that her work has no Indian models. The novel is a western form and her influences are western. The WailDads, JawaharlalNehru's and M.K. Gandhis, that the Indian Revolution would be made; that they would assimilate western culture without being deracinated by it, and then turn them knowledge against the British, and gain the victory. The rise of Raj revisionism, exemplified by the huge success of these fictions, is the artistic counter part of the rise off conservative ideologies in modern Britain.(134)

In Brazil, flight represents the imagining spirits; so, it turns out that we are being told something very strange about the world of the imagination- that it is, in fact, at war with the 'real' world, the world in which things inevitably get worse and in which centers cannot hold. but Gilliam's migrant status is not important just because of his alienation from the American consumer society. Brazil is the product of that odd thing, the migrant sensibility, whose development, Salman Rushdie believe that one of the central theme of this century of displaced persons. The defense of Britain is that mass extermination of racially impure persons hasn't yet begun, or that the principle of white supremacy hasn't actually been enshrined in the constitution, then something must have gone very wrong indeed. Salman Rushdie says that white Britons because it's clear that Mrs. Thatcher wasn't addressing the two million or so blacks who don't feel quite like that about the empire. Her speech about the fear of being 'swamped' by immigrants. The facts are that for many years now there has been a sizeable amount of white immigration as well as black, that the annual number of emigrant tsleaving these shores is now larger than the number of immigrants coming in; and that, of the black communities, over forty per cent are not immigrants, but black Britain's, born and bred, speaking in the many voices and

accents of Britain, and no Homeland but this one. The whites, see that the issue is not integration, or harmony, or multiculturalism, or immigration.(165)

The book *Imaginary homeland 'On Palestinian identity'* is focused by Salman Rushdie the work of Edward Said like another work is 'states' it is a passionate and moving meditation on displacement, on landlessness, on exile and identity. In this part Salman Rushdie asks some questions to Edward Said, you say you don't like calling it a Palestinian diaspora, why is that? Edward answered that, our experience is really quite different and beyond such attempts to draw parallels. Its dimension is much more modest. in any case the idea that there is a kind of redemptive 'homeland' doesn't answer to my view of things. Edward Said works are centered on the dispute between eastern and western culture after the last sly focus much more on an inner dispute or dialectic at the heart of Palestine. (174)

Nuruddin Farah is the west was always rather arbitrary about the names it pinned to Africa, Nigeria was named for an imperialist. The writer Berger's long-standing concerns are migration, and the situation of the 'émigré' as worker and as artist. His novella is *A Painter of Our Time* and later in *A Seventh Man*, the study of European migrant labor undertaken in collaboration with the photographer Jean Mohr. In both books, the cultural displacement results in forms of degradation.(223)

In one sense, Grass is only approximately half a migrant. A full migrant suffers, traditionally, a triple disruption: he loses his place, he enters into an alien language, and he finds himself surrounded by beings whose social behavior and codes are very unlike, and sometimes his own. The migrant's important figures are roots, language and social norms. migration across

national Frontiers is by no means the only form of the phenomenon. Change in social codes that a migrant for one country to another experience.(234)

Siegfried Lenz the word Heimat, 'Homeland' and the speaker is Zygmunt Rogallo, master weaver both of rugs and of the narrative of Siegfried Lenz's epic fable, The Heritage, whose original title, literally translated The Homeland Museums' the creation of a vast gulf between Germany's past and present.(245)

The homeland of the heritage is called Masuria, and is made as real to us in the pages, as Grass's Kashubia. 'One's homeland is where one is born, but it's also the place where one has a friend, the place where there is injustice, the place where one contributes with one's art', Littin once said. After a dozen years in exile from Inochet's Chile, this distinguished film director chose to make an unusual artistic contribution to his forbidden homeland.(264)

The book imaginary homeland also many arts of political, economic, war, religious and many writers' contributions. The writer Salman Rushdie' portrayed worlds view points of imaginary homeland and the people life situations many writers are also written in the part of imaginary homeland concept. The book shows the many essays and criticisms of the literature, black and American people's divisions, religious viewpoints if writers, many of the writers are contributed their works and their opinion about the world. some of the main points of the essays are themigration,displacement,imaginary homeland and wars. A conflict between the whites and black are also involved in the book.(275)

The book 'Half of a yellow sun', the main character Richard is a white man and he come to join the African culture and he falls in love with a Nigerian women Kainene, and the character Richard is satisfied with the Nigerian peoples and he learn the art form of Ugwu art.his desire is

visit round to African country and he very much loved the African peoples, especially his lover Kainene. He finds his homeland as an Africa because he also liked and loved the culture and peoples very much. The concept of the imaginary homeland is focused on the life of the character Richard and his life going events. He is liked to stay with Africa and find the imaginary homeland.

Chapter 3

The third chapter revolves around the white man Richard. He likes to live in Africa. He has a special identity in which he likes the tradition, culture of Africa and he comes to learn the Igbo- Ukwu art which he liked the most. Then he falls in love with Igbo woman, Kainene, she was a daughter of Chief Ozobia. Her father was a wealthy Nigerian and he had another daughter Olanna, who is a twin sister of Kainene. This chapter deals with Richard and his interest to lead his life in Africa. And he find a solution to live with the African people.

The background of Richard gives an information, that he was born in England and lost his parents in his childhood. His aunt Elizabeth was the guardian and who gave support and freedom to live his life in his own way. He is a writer and journalist. He wrote many articles in newspaper and magazines. He had a great interest to learn Igbo -Ukwu art, then his aunt gave good support and guidance. The novel in early sixties shows the arrival of the white man Richard to Nigeria and he met his friend Susan, she introduce Kainene to Richard, after some days Richard falls in love with Kainene, they decided to live together. He wants to mention about the Ukwu art in his book. That is the reason he came to Nigeria to live among the people. So he arrived in Lagos and wanted to write a book about Nigeria.

Kainene introduce Richard as a revolutionary lover, and a foreigner who loved Igbo women. It shows there is no discrimination between white and black. Love doesn't make a difference in anything. Richard did not have that familiar superiority complex of English people who thought that they are better than the other Africans is no difference between Africa and England that shows the life of Richard in the novel. He also become the part of the culture and tradition of Africa. "Africa was nothing like Argentina or India, Africa in the tone of repressing a shudder"(55).

The character, Richard's aunt Elizabeth told to Richard, she knows about lots of pains

and struggles of African people and they are facing in the society as a background citizens. The white people are the reason to the tone of repressing shudder of African people. This People are not given values in the world of white people. Richard did not try to explain his desire to see Nigeria to aunt Elizabeth. But his friend Susan's offer to show him around, he accept the offer and he go with her. He wanted to travel throughout the country as he was eagerly waiting to get back to Nsukka. He wrote in many journals and magazines about the life struggles of peoples and he was a carrier-oriented person in his life. He leads very comfortable life in Africa, because his life partner Kainene is backborn of him. And he was very proud to be known as a part of her life. Sometimes Richard find a relief and pleasure to Africa, he is a foreigner but Kainene and her family is not concern he is a Whiteman. He is apart of a Kainene family and her parents are accepted Richard and he become a member of her family.

The character Richard wanted to told Kainene about the Roped Pot, he was not sure where he first read about Igbo – Ukwu art about the native man who was digging a well and discovered the bronze castings that found in well, be the first in Africa, then he saw the Colonies magazine that he saw the photos. Kainene understood the Richard was learned many things about Igbo – Ukwu art and he was very interesting in this art, she wondered how much he liked the African culture and arts. This was an example of Imaginary Homeland, because he loved the place more than his birth place, that is he loved Africa very much.

The continuation of novel followed by the Richard's writings and another incidents in the life of characters. The concept of *Imaginary Homeland* is applied in the Whiteman character Richard his life situations and his involvement with African peoples is a best example of *Imaginary Homeland*. The book *Imaginary Homeland* includes different types of essays and political and migrations are also included in this book. The Whiteman is found peaceful life in Africa, because he also proved the best life in Africa and he was very comfortable with African peoples. In this book *Half of a Yellow Sun* is divided into four parts

and the main theme of the novel war. The novel shows the life of Igbo people, before and after the war.

Imaginary Homeland refers to a land and a past from which one hails, but to which one can no longer return. This sentence is related to the life of Richard, because his coming from England and he was lived many years in Africa. Siegfried Lenz the word Heimat, Homeland is explained, it is a heritage the meaning to the word 'Homeland'. The character Richard is finally he become a part of Igbo region. And he wanted to see the home of the roped pot before anything else.

The book *Imaginary Homeland*, Miguel Littin said the concept of *Imaginary Homeland* 'Ones' homeland is where one is born, but it's also the place where one has a friend, the place where there is injustice, the place where one contribute with one's art'. This statement is involved in the life of Richard, ie the Richard's homeland is England but he also liked to live the African country imbibing their culture and art. His friend Susan is involved during the journey of Africa but sometimes he was irritated to the Susan's attitude. But Susan's friend Kainene was fall in love with Richard and they are lived together and during the war time Richard is stayed with Kainene. He was very support to the African peoples during the time of war and he wrote many articles about the life of Africans and there struggles, poverty are portrayed in magazines. These are very helpful to the life Africans and the people have a special love and care towards the Richard. The Whiteman character Richard is also liked the food of Africans and Kainene's twin sister, Olanna's husband Odeingbo, he had a houseboy his name was Ugwu, he is a Igbo character And he comes to Odeingbo home as a houseboy and he learns the education from Odeingbo. One day Richard and Kainene was visited Odeingbo home and Richard liked the foods and festivals in Africa he is appreciated the Ugwu and he liked him very much. A foreigner was liked the taste and culture of Africa he fully immersed the life with Africans and he is a part of African country.

His relationship with Kainene is an example of mixing life, because he is a Whiteman and his lover is a Nigerian Igbo woman. Both of them have lived one heart and one culture.

The writer Salman Rushdie tells that he creates fictions, not actual cities or villages, but invisible ones, Imaginary Homelands, India of the mind. This is portrayed in the novel *Half of a Yellow Sun*, because the war is the central theme. In the novel, Richard arrives in the novel, he learns the Igbo language and sometimes he speaks Igbo language very fluently. Kainene was so surprised by the mixing of language. Salman Rushdie tells about the identity and cultures: 'Our identity is at once plural and partial. Sometimes we feel that we straddle two cultures; at some times that we fall between two stools'. Richard lives in an African country and he is followed by African culture and identity. He speaks Igbo language in this place. He lived with two cultures in past and present, but he has no confusion about the cultures of two countries.

'The orange trees, the presence of so many trees around him, the humming of the flies overhead, the abundance of green, brought back memories of Richard's parents' house in Winton.' It shows the character's memories of his place and he is missing some kinds of valuable moments. Some kinds of heart-breaking things are affected in Richard's life. But he also has a similar identification about the England and Nigeria in Africa. And he was very satisfied in the African life style. He is very cooperative with Africans and their cultures. These memories are also followed by the same life styles and comparison between Africa and England. The writer Salman Rushdie tells that 'voluntarily into that form of internal exile which in South Africa called the homeland', this statement is related with Richard, because of the reference of homeland, Richard comes to learn Igbo – Ukwu art, and he wants to involve this theme as a central part of the book. He has been utterly fascinated by the bronzes since he first read about them. These people are perfected for making the complicated art of lost-wax casting during the time of the Viking raid, there is such a marvelous

complexity in the bronzes. African country had many art forms and traditions. But they are living in utter poverty situation, even they have no help from government. They are adjusted with their life and these peoples are not complaining to anyone.

In the novel *Half of a Yellow Sun*, the character Miss Adebayo said 'This is proof that Richard was an African in his past life'. The reason is that he ate the pepper soup slowly, after he had spooned up the pieces of tripe and heats this so easily. That time this incident was Odeingbo house some guests are arrived. One guest is told that I can't take the pepper and the pepper was made that Richard type. The Richard is also the part of the African community and he had spent full time with these people. But some peoples irritated Richard, but he did not mind these persons.

Richard is talked with Kainene, he remembered the first time read about the Igbo – Ukwu art in an article, an Oxford don described it as a strange rococo, i.e. Faberge – like virtuosity. But he loved the art and he was stayed in Africa to learn the art. He learned the Igbo language and became very fluent. Sometimes he wondered the African peoples speak English on the other hand they were surprised to see him, spoke Igbo language fluently. He followed the rules of country and he believed in God.

Following the chapters of the book *Half of a Yellow Sun* the character Richard was very determined and powerful person to live his life in Nigeria. Richard asked Kainene to marry him?, and she would first say something like 'A Whiteman and no money to speak of. Her parents will be scandalized'. But she would say yes, because she likes him very much.

Salman Rushdie tells about the immigrants, the facts are that for many years now there has been a sizeable amount of white immigration as well as Black, and there is a large number of immigrants coming in and that of the black communities. Over forty percent are not immigrants, but black Britain, born and bred, speaking in the many voices and accents of

Britain, and no Homeland but this one the whites, see the issue is not integration, or harmony, or multiculturalism, or immigration. Richard speak on the Igbo language and one day a customs officer asked him where are you going? Richard speak Igbo, there was a slender respect in the man's eyes. Richard said enigmatically, hoping that he had not mixed things up and that the proverb meant that one's brother could come from a different homeland. The concept of homeland the African peoples are respected the Whiteman peoples, the customs officers are talked with the friendly and welcomed Richard to Nigeria. He was very surprised to receive the hearty welcome from the Africans and he was very satisfied in this land. The Britain government declare first coup, after some days second coup is declared and the Igbo peoples are emotionally failed and there was no idea about the ending of war. Many soldiers, people lost their life in Biafran war. They established a state is called 'Biafran', after that many problems followed the war in late 1960s. Richard is writing about the refugee problem, as a results of the massacres about the traders who fled their campuses, civil servants who fled their jobs in the ministries. He writes about the war period and struggles of the Igbo peoples. He discover his talent of writing articles about the African peoples, this writings are more valuable and powerful to these poor people were staying in Africa during the time of war.

Then he gave Kainene the article and she read it carefully, after sometimes her eyes will narrowed. Kainene told him, 'very fierce', then she feel about it is pride, I feel proud. The Igbo women is very proud of Whiteman writings. The concept of *Imaginary Homeland*, writer Salman Rushdie tell about western writers tells that art is a passion of mind and the imagination works best when it is most free. West writers have always felt free to be eclectic in their selection of themes, setting forms, it is the culture and political history of the migration, displacement and life in a minority group.

After many years when the Nigeria got independence and the character Richard said to Kainene “Happy Independence” and he wanted to ask her to marry him now?, and this was a new start and a new country, and that the Igbo endured. Richard was very happy to the moment of independence and the possibility Biafra held for him. Richard was a Biafran in a way, and he doesn't want to be known as a Nigerian. He was there at the beginning of the war he had shared his life and he would belong to Africa totally. The book *Imaginary Homeland* Edward said that about the homeland, his works are centered about the Eastern and Western culture. He talks about his another work ‘States’, it is a passionate and moving meditation on displacement, on landlessness, on exile and identity. Richard keep his identity and valuable morals with him. He did not feel homesick about his native place ‘England’. Homeland is a kind of redemptive, Edward said this statement.

The concept of the Imaginary Homeland, Miguel Littin said that “One's homeland is where one is born but it's also the place where one has a friend”, Richard's homeland is England and his imaginary homeland is Africa. Because he was addicted to the art forms of Africa and he came to learn and study the art and language. He wrote a book name is “In the time of roped pots”, Richard's living room has only a small photo of an Igbo – Ukwu pot on the wall, this is an important how much he loved the art and influences from Africans in his mind. A Whiteman is not comfortable to the culture of Africa but in this novel *Half of a Yellow Sun*, the Whiteman character is an best example of *Imaginary Homeland*.

After the war the Igbo persons displaced to another place and the character Richard is waiting for his wife Kainene, she is searching for food to her sister, then she crosses the red cross line of soldiers. After some days they have no idea about what happened to Kainene. The last part of the novel, during the war time, the character Richard is staying at Port Harcourt and his houseboy Harrison attacked by the soldiers. On the way of Harrison, the Richard's manuscript is buried in Nsukka, anxiety about the fate of Port Harcourt. The character

Richard used the word 'we', that Richard was not part of we, means the Igbo people or land, a Visitor could not take the liberties of the home owners. Then the character Richard take the responsibilities of Igbo people and he is a part of the Igbo community.

Many characters in the novel and Richard are foreigners or African as a doubt because his favourable moments with Africans also these reasons of the comments. The character Madu said about Richard that even though as a foreigner and whiteman basically the war is not yours. He fell in love with Igbo – Ukwu art and then fell in love with her. The Richards words portrayed his love of art and his love to Kainene, because he don't lost these two things. He fall in love with both of them. These two are more important in his life. His attraction to Africa and the concept of the *Imaginary Homelandis* related to the Whiteman character Richard . Richard was proud about himself on his ability to recognize an Igbo person. The novel conveys thousands of Biafrans were died, and this man wanted to know if there was anything new about one deal Whiteman. Richard would write about this is the rule at western journalism. One hundred dead Black people equal one dead White person, Kainene as a Biafran. The book was considered another title 'the world was silent when we died', the title refers the deaths of the people during the war time. The Richard loved the African art and culture, through the incidents of the novel to prove this statement. This novel conveys a message to the world like a *Half of a Yellow Sun* Africa may leads to glorious future. The symbol is poignant, because the war ends with a Biafran surrender and the reunification of Nigeria.

Chapter 4

The chapter four deals with the Igbo characters in the novel like Odeingbo, Olanna, Kainene and Ugwu who are affected by their diasporic lives and they are devoid of Imaginary Homeland. The people are scattered in their homeland after the effect of Biafran civil war. The Britain provide a coup against Africa and the poor Igbo people suffered and they are displaced in their homeland. Many Soldiers and downtrodden people lost their life in war. The people were suffered by poverty, diseases, mal-nutrition, oppression, domain of racism etc. They were begging for food for the survival.

The theoretical concept of the Imaginary Homeland and Diasporic terms are also depicted in the Igbo characters in the novel *Half of a Yellow Sun*. The central theme of the novel was war. The introduction part of the novel the Igbo character Ugwu is coming to Odeingbo's home as a houseboy. But he gets basic education from his master Odeingbo and he was totally unaware to use equipments of the house. His behavior was liked by the master and he was attached to the family of Ugwu. He cooks well, which was liked by everyone in the house. The character Odeingbo was a university professor and he has acquired high status in the society. But the government coup was the reason of war and the people were insisted to live in another place.

Their life become foiled and they suffered from lack of food. They were not happy to live in a uncomfortable place. The soldiers and their beloved ones were dead during the time of war period. The Nigeria peoples are suffering a lot and they stuck their life due to this miserable war. The Igbo people are afraid about war and they don't know how to live in new region. The concept of Diaspora means scattered in their homeland and didn't get opportunity to live on their homeland. The example for Diaspora, like Jews that they are scattered is their

homeland. For the people of the Igbo peoples land is become a memorable to them. The effect of this war is many people are scattered and dispersed to another place. Britain declared a coup, and the peoples are in a panic situation and the second coup had declared after the six months first one. Many Igbo officers were assassinated and their family members are plied to another place.

The northern men captured the Igbo soldiers and shot them. The period of second coup, five – hundred peoples have been killed in Maiduguri in Africa. At the Railway station peoples are spread all over the platform and they were crumpled down by the northern men. All category of people were starving for food and tending their wounds. The miserable condition of the Diasporic people was a peculiar thing because they have a hybridized identity. The characters Odeingbo, Olanna and their baby and Ugwu are moved another place. But their identity is not hybridized. They both have two different cultures based on their food and life situations. Transports facilities like airports and trains are banned cause of the war. The people have no way to move another place. When the war began, the members of the family are removed from the place and they were displace to live to their hometowns. But the low class people could not leave from that place due to their financial crisis. Men of the family could not tolerate this particular situation, but they have to bare it.

The term displacement was included in the life situation of each characters in different places. The Odeingbo family are moved from Nsukka to Abba. The federals have entered Nsukka and they are evacuating now. The sound of war ‘Boom boom’ was unbearable to them. As they move from the place, they had taken few things with them, but Olanna had been taken toys, biscuits from the fridge and clothes for their baby. Odeingbo took albums from the shelves and three snapsto keep it for him as a memory of past life. While taking the things to the car she was very careful for handling them. The streets of the campus were eerie; silent and empty. At the

gates, Biafran soldiers were waving their hands against the car as they told them to stop it for the further checking. They wore their uniforms and boots shining, just like a half of a yellow sun sewn on their sleeves. The main roads were crowded; women with boxes on their heads and babies tied to their back of their body, children were barefooted, carrying bundles of clothes, yams and boxes, but the men were pulling their heavy bicycles. At last, when they finally arrived at Abba it was dusk, the windscreen was coated in ochre dust, and baby was asleep.

When she reached new place, Abba, Olanna keenly observed the surrounding of house and background of neighbourhoods. Villagers exchanged greetings and she had joined and mingled with them in a week. She thought about her belongings that left in Nsukka, her books, piano, clothes, china wigs, sewing machine and the television etc. The major aim of war to establish a new state for them, so Abba would contribute soldiers to win the war. After few months parents of Olanna visited them, they forced her to come back home, but she was not willing to go. she said, "I'll stay with Odeingbo and Baby. We'll be fine. We are going to Umuahia in a few weeks for Odeingbo to start work at the directorate". "as soon as Nsukka is recovered, we will go back"(189).

The words of Olanna is hoped their life and they were expected to live in a peaceful condition. But their miserable life prolonged and they lost their hope. Olanna became very sad that she had taken wrong decision in her life. Her miserable condition related to the cultural displacement of immigrant writers, who are forcefully accepted the provisional nature of all truths and certainties. The diasporas are considered as "the other" in their own native land. The commonwealth literature, in the important aspect of Diaspora indicated as the natives of the place are from the another place. The Diaspora has found in Canada, India and in other Asian countries.

The writer Salman Rushdie said that “Literature is the general representation of culture to culture and from one period to another”. The Igbo characters in the novel are not changed the culture, but they are mixed the living conditions in different places. They are actually passionate on food and to have an interaction with others.

The Igbo houseboy(Ugwu) saw the people trooping on the dirty road and ran through the street of Abba. People were walking very fast in large groups on a busy road. The Soldiers were marching towards the Abba in a swift movement. In Abba there are no markets to buy food for them, peoples are not eaten for many days. In the late Sixties, novel shows the effect of war, homelands are destroyed and they are doomed in their native places. Due to this characters Ugwu, Odeingbo, Olanna and their Baby are moved to Umuahia. “The Biafra is the land of genius”(198). This sentence is effect of Igbo peoples face will be smiling and laughing. Because their hope is not loss, and their happiness is expressed in the way of music. The wedding ceremony is completed and the character Odeingbo said that, “Our troops have lost all the captured territory in the Midwest and the march to Lagos is over. ‘Nigeria now says this is war, no longer a police action.’ He shook his head. ‘We were Sabotaged”(204). Because the Nigeria had lost its efforts and they are not having effective weapons to use for the war. The peoples are scared and the Igbo characters are used only bunker as a weapon to fight for the war.

During that time of war the Nigerian currency had been changed and the Odeingbo said to Olanna that we will get back our life immediately and we will be free to live in Biafra. The baby of Olanna was affected chronic disease due to mal – nutrition. She didn’t get enough food to maintain her health. She had only eaten yolk of eggs. The situation is become very serious as the matter of food. The large crowds are gathered in front of the food counter, Olanna was running for the survival of her baby. In the past they lived in a better condition, but now they

haveno other oppportunity to survive their life. The cruel soldiers were hijacked their lorry which contains large amount of food and infront of the relief center, as hearing the hijacked news the crowd dispersed from the place. When the bomb attacked the characters are choosen bunker to stay and escape from the war.

“Nation States” has created a situation where the societies of most countries are becoming multiethnic, multiculture, multiracial, and pluralistic. The Igbpeoples nation state will be doomed and the characters are going to another place to survive. The character Ugwu is hated relief food, the rice was puffy. He remembered the life of Nsukka, it was very enjoyable and peaceful life. When the new relief centre is opened, the character Olanna went to wearing a rosary around her neck because MrsMuokelu said the Caritas people weremore generous to catholics, Ugwu hoped the food would be better . Olanna said that to Ugwu, “Do you remember,Ugwu , how we used to throw away soup with meat after only a day”(284).This sentence is always projects the poverty of displaced characters life. Before the war the people are lived in a high condition in their life and they are eating more delicious food. But now we could go only to the relief centre. The life will be miserable condition and they are struggled more pains during the war time. The character Olanna, Odeingbo, kainene and Ugwu they are suffered many pains as a part ofIgbo community which is portrait in the novel. During thetime ofwarthe people had many injuries and one of the man lost half of his foot. And his wound in his leg looked like a shriveled piece of old yam. And he told that ‘I lost it in the North’. Because the after effect of the war. The poverty is increased and children are affected disease due to malnutrition.“Why should the child not break a plate? What food is there to eat from it anyway?”(296)

The women told to their children to break their plates as they have no food to eat to fulfill their hunger. By hearing the women the children break all the plates, because they have no food from anywhere. Now the relief camp becomes empty because they are not providing food for anyone. After some days Tanzania was the first country to recognize the existence of the independent nation of Biafra and finally Biafra existed. And the Olanna secured a job at the relief centre. The House boy Ugwu studied English language and taught children at relief centre. Ugwu and Olanna are organized English classes in their neighbourhood and teach the young ones the ideals of the Biafran cause. The character Odeingbo's mother was killed in Abba. The soldiers shot her in Abba. The usage of kerosene is limited, because the smoke from firewood caused the babies to become ill. The place Port Harcourt is falling soon, the vandals are coming with many ships from Britain.

Richard was proud of his fiancé, Kainene because she is a wealthy Igbo and one of those who stayed back to fight for the cause. Then he tells that she is an extraordinary woman. The effect of war is connected to the bombs in women's bras! Bombs in tins of baby milk! Saboteurs everywhere! Watch your children because they could be working for Nigeria. The children were prepared for to win the war. The term displacement affected the Igbo peoples and their life. The people are hopeless and they do not believe that they will not recover their homeland. The homeland is become a memory of their mind. The place full of burnt houses and road was empty. The other character Kainene and her husband Richard moved to another place but they heard a series of sound like boom, boom, boom. And her packing was quick and methodical. They are hurry to escape from that place and from war. They are arrived in Orlu and saw no furniture to utilize. When she reached there she spoke about money to her husband. They had no money to live in Orlu, then she was searching for a job to earn money to live. At first she was the

food supplier in refugee camp and Second job that she was making baskets and lamps and she taught others to make this, when she create income here to lived In Orlu. Before she was a wealthy women and lived in highly status in life, but now her condition is become very miserable.

“Diaspora” has become an increasingly trendy concept throughout the academic world. The movement of peoples from one country, region, or continent to another for a variety of reasons: economic, political, social and cultural. This phenomenon is called the ideal – type of the “ nation – state. These are created a situation, where the societies inmost countries are becoming multiethnic, multicultural, multiracial, pluralistic. The fact thatmost specialists on nationalism, ethnicity, and even migratio did not deal with the Diaspora. The term the diaspora imaginary“,which is “the state of identification in which we appear likeable to ourselves , with the image representing what we would like to be “. According to Vijay Mishra, his view about, Diaspora is a product of fantasy, “a joy, pleasure around which the narratives of homeland are constructed.”

term Diaspora was a historically and politically loaded concept. The scattered peoples they are hopeless and worried because their nation will be doomed and hopeless people. The African Diaspora describes the movement of Africans and their descendants to places throughout the world. Their displacement began in the West Coast of Africa, then extended to the Caribbean Islands, to South America and finally to the United states. The African Diasporic Literature explores the works of contemporary Black writers around the world that have a strong connection to their African roots and display this affiliation in their works. The black Africans are part of the back Diaspora and they are also suffered in war. The large number of peoples are killed and scattered in the war.The characters like Olanna, Odeingbo, Ugwu and baby are

reached Umuahia was thronged with refugees. The building had nine rooms, side by side, with doors and the kitchen was at one end and the bathroom on other side. The character Olanna is looked at it and could not imagine how she would live here by eating and dressing and make love in a single room. This represents the struggles in highly lived condition people are after a few months lived in this miserable situation. Some life times situations are in the novel portrayed as, on the when the bad smell sat heavy in the moist air and the electricity until 8 p.m. they are bought oil lamps made from milk tins.

The Diaspora Imaginations of writer Salman Rushdie throughout his works focuses on the curious position occupied by the migrant or the exile. The other postcolonial thinkers of his like believe that the act of migration is one that profoundly changes the individual, transforming the relationship of the migrant with both their home country and new host country, and impacting their identity massively as a result. The new issues are home and belongings are crucial in this sense. The identity and home is central to diaspora. The notion of home or itself becomes quite problematic. But the novel the characters are examples of homeland and diaspora. The idea of a home exists in the minds of diasporas constructed by the memories of the homeland before the time of migration and mostly it is a psychological construction produced in the new community. In their homeland they occupy a space which they call home. Home is not just a place – it is space which allows them to enjoy freedom, safety, warmth, and recognition. A sense of displacement always haunts people who have moved to a place where they struggle to create a space for themselves. They can easily share a common history and a common past with the community to which they belong. Their distinct cultural identity through language, rituals and other social practices in their private groups.

The writer Salman Rushdie in his essay '*Imaginary Homelands*', he does not approve of this Looking back on homeland with a wistful eye and wrapping oneself up with nostalgic cover so as to enhance the feeling of alienation further. The conflicts arising out of the cultural confrontations can be put to rest through a model of adoption and adaption in which the hostland needs to adopt its diaspora in the true sense of the term and the diaspora need to adapt to the cultural texture of the country. The Kainene gave her twin sister Olanna some protein tablets, this is for her child. This sentence is portrayed the poverty of Igbo peoples during war time. The character Ugwu was trapped in the hand of soldiers hand and his fear's mixed with excitement at the thought that he wants to become a soldier fighting for Biafra.

“ One hundred dead black people equal one dead white person”(369). Richard is told about Igbo people strength and fighting tendency for war. Some peoples are sprinkling pepper to their wound, and thousands Biafrans are dead in the war time. The peoples are suffered with lots of pains and they are ready to accept anything, because their minds have full of dead images of peoples and how they can recover these images from their minds? The character Ugwu and Olanna is died in the novel. Richard writes a book about war “The world Was Silent When We Died”. He was dedicated to work for the Igbo people. The theoretical concept of Diaspora is applied these Igbo characters and their life is more related in the novel. The chapter also dealing with the Diasporic imaginations of Africans are doomed and theydiversed in different parts of the country.

Chapter 5

Chapter five deals with the whiteman Richard and he is happy to live in his 'Imaginary Homeland' and he creates his homeland in Nigeria. The character Richard is stay at the Africa and he interest in Igbo - Ukwu art. The foreigner loved African country and he married a wealthy Igbo woman Kainene. His articles about Africans is really provoking to the Africans. He is a journalist and writer; he wrote many articles in magazines. All of his articles are very influential and effective to the people. During the Biafran civil war Nigerians had gone through difficult situations like poverty, oppression and discrimination. Many of them were homeless and they lost their hope in life. The concept of homeland can be traced in the character of Richard and he found his Imaginary homeland.

The final chapter of the project validates the concept of *Imaginary Homeland* in the book *Half of a Yellow Sun* through the life of Richard. The war has affected all the people in Nigeria and they are suffering a lot. They are migrated to other regions in African country. The life of the Igbo Community, scattered in different regions explain the lives of diasporic communities across the world. The character Richard had found his Imaginary Homeland, and he is happy to stay with African country and people. He was interested in Igbo - Ukwu art and he like to make roped pots. He was greatly influenced by his wife Kainene. There was no discrimination between them due to their caste. The Nigerians loved him and they not treated him as a foreigner and he felt home amongst them.

Richard is followed the African tradition and culture and he become the part of the Africans. During the times of war he helped the Nigerian people. He had written many articles based on war and people. These articles help them to undergo their sufferings and pains, which consoles them to reduce the stress in their life. He is happy to stay in Africa, but his birth

place remained as an unforgettable memory in his mind. The Nigerians are scattered in different places and they are displaced due to the after effect of the war. The Diaspora has become an increasingly trendy concept throughout the academic world. The novel *Half of a Yellow Sun* portrayed the concept of war. A foreigner liked the art of African and he lived in this place more comfortably. The theoretical aspects of *Imaginary Homeland* and Diaspora affected the character of the novel. Many possibilities are there for him to live in his country but his desire is to travel around Africa and spent his life in *Imaginary Homeland* happily.

During the war time he was worried about the life of the people in Africa and their relatives, but he led a new life in another place and he was very comfortable in this place. Richard had good relationship with Igbo women, Kainene. She was very cooperative in her dealings with him. They lived together and had a happy married life. The war caused increased the death rates and their life become miserable in Africa. They moved to another place and struggled in their life. The theoretical concept of Diaspora is related to the Nigerians and their life. People scattered to different places and doomed their Homeland. The Nigerians led peaceful life but after providing a coup from British government the war was began and they doomed everywhere. The novel emphasis the life struggles of Africans. The particular Africans have no right in their country, the law and government was against these people and they are not supporting them in anyway. During the war time the government was not allowing the people to move to another place. The Government was not concerned about the problem that they are facing.

When the Government propagated a coup on people then the war started. During that time a foreigner helped them to overcome their problems as he enlightened their mind through his articles. Richard was found happily in his *Imaginary Homeland* Africa. The desire of Richard

to imbibe his interest in Igbo Ukwu art. The Soldier respected him and they are surprised to hear that he spoke Igbo language very fluently. It was a wonder to them how a Whiteman was interested in African art and he was very happy to live in Africa, without any hesitation. Sometimes Richard didn't have that familiar superiority complex of English people and he understood that Africans are friendlier. "Africa was nothing like Argentina or India. She said Africa in the tone of one repressing shudder"(55). These words are said by Richard's aunt Elizabeth, because she also knows that Nigeria was a poor country and people's lives are miserable condition. Many of the children lost their life due to mal - nutrition and they didn't get enough support from government to maintain their life. Nigeria had noisy markets, Haphazard stalls and no hygiene.. He was a Whiteman and is also different from Igbo peoples, but he had not shown any separation from these people. He was fascinated to see the people making roped pot and Igbo – Ukwu art.

"Did you come to Nigeria to run away from something?"(62) This sentence also proves that he wanted to see Africa and his desire was to go around Africa. He quit the job in newspaper and he was surprised to see Africa. He ran from his personal feelings and from the difficulties of life. His aunt Elizabeth gave full support to him. He was happy in his new place. He was attracted by the culture and tradition of Nigeria. The character Kainene is part of his life and she encouraged him. He was very happy to follow the African culture and festivals. During the war time he helped all peoples and he never go anywhere without Kainene. During the war time he lived with her sister and husband, and the life for them was peaceful. The war for the Independent Nation of Biafra made the Nigerians hopeless and they were moved to different places in African country. They struggled and led a painful life in other places. The refugee camps were also opened but there was a shortage for food and the people are worried about their children. Then

after some years the character Richard come to find Kainene's home, but the home is repairing and all the trees were cut down. Before his arrival to the home of Kainene, she was missing from the place and he came to search her in the new place. But his prediction is totally changed, because the home was sold to another lady. Richard is totally disturbed by the missing of Kainene. He lost the hope in life.

The character Richard is waiting his wife to return, unfortunately she is not coming at the end of the novel. Kainene's missing was a vital role of emotion in her husband's mind. She was a very supportive person and helpful woman. The novel *Half of a Yellow Sun* at the end does not mention about the return of Kainene. Richard is fully hopeless about Kainene. Richard's behavior is proved that he was an innocent and person of affection. At last he was a part of Africans and they are very happy about their life. The theoretical concept *Imaginary Homeland* is focuses on the life of Richard and his personal feelings about his wife. Richard is happy to stay in this land and he is a good supporter to Africans. He is a part of Africans and led important role in their life and mind. At last he found his 'Imaginary Homeland' in Africa.

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