

Tribhuvan University

Identity Crisis in Vladimir Nabokov's *Pnin*

A Thesis Submitted to the Central Department of English, Faculty of Humanities and
Social Sciences, in Partial Fulfillment of the Requirements for the Degree
of Master of Arts in English.

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Symbol No 282247/2067-068

T.U. Regd. No: 6-1-19-267-2001

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Kritipur, Kathmandu

April 2017

Tribhuvan University
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Letter of Recommendation

Mr. Bimal Prasad Adhikari has completed his thesis entitled, "Identity Crisis in Vladimir Nabokov's *Invitation of a Beheading*" under my supervision. He carried out his research work from January to April. I hereby commend his thesis be submitted for viva voce.

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Letter of Approval

This thesis entitled “Identity Crisis in Vladimir Nabokov’s *Pnin*”, submitted to the Central Department of English, Kritipur Campus, by Bimal Prasad Adhikari, has been approved by the undersigned members of the Research Committee.

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Acknowledgements

This thesis has been possible with scholarly guidance, suggestion and steady support of my supervisor, teachers and colleagues. I would like to express my sincere appreciation to all my teachers of the Central Department of English, Tribhuvan University, Kiritipur, Kathmandu. I am deeply indebted to my respected supervisor, Assistant Professor Badri Prasad Acharya for providing me the opportunity to research on the topic “Identity Crisis in Vladimir Nabokov’s *Pnin*”. His constant supervision, scholarly guidance and his presence without boredom enabled me to bring this work into its complete shape. Moreover, I would like to express my sincere gratitude to Prof. Dr. Amma Raj Joshi, Head of English Department.

I could not have done all this work without the numerous valuable suggestions, ideas and corrections provided to me by high level professional devotees. I am indebted to my family members for their constant support and inspiration.

I am very much thankful to my life partner, brothers and my father and mother who encouraged me to complete this thesis. Special thanks goes to my life partner, she always helps for providing me technical supports and cooperation.

April 2017

Bimal Prasad Adhikari

Abstract

The novel, *Pnin* by Vladimir Nabokov, is about the identity crisis of the central character. He searches for his original culture in the adopted country but he cannot feel at home there. Pnin feels alienation, frustration, depression, loneliness and dislocation in the alien country after migrating to the USA. He has diasporic feeling because of the new culture, language and people in foreign country. He feels difficulties there because of diversity in culture and language. He teaches Russian literature in English language in Waindell College, an American College. The story begins with difficulties he faces in train while going to give lecture. While teaching he remembers his childhood and language so sometimes he uses his own native language there too. Vladimir Nabokov through the central character shows the bitter experience of emigrant people in alien country. This feeling of protagonist shows as the diasporic feeling. Thus, diasporic studies is the methodological tool for this thesis that questions the very notion of bitter feeling in alien country.

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I. *Pnin* as a Diaspora Novel

This research attempts to analyze sense of alienation of *Pnin* from the perspective of Diasporic Studies in *Pnin* was written by Vladimir Nabokov who was born in St. Petersburg in 1899 as the elder son of an aristocratic, cultured, politically liberal family. The writer presents the central character, Timofey Pavlovich Pnin as the character who faces identity crisis and other difficulties in the foreign land, therefore, trying to be close with people related to his own language and culture. He is a college professor but there is alienation, frustration, depression, cultural hybridity in his life in an alien country. To support the claim, the researcher draws theoretical insights forwarded by Homi K. Bhabha, Stuart Hall and Arjun Appadurai.

Postcolonial writers as well as migrant characters share the anxiety that they gain in a new situation of hybridity. The migrants are supposed to find themselves in both a painful as well as a productive way. They undergo the great challenge of balancing their cleft psyche that inspires to share post-colonial identity related to traumatic as well as delightful experience through the work of diasporic feelings. Nabokov, in this novel, raises the issue of diasporic feelings of the central character, Pnin because he suffers from the sense of dislocation, identity crisis, failure in his job despite of being very dutiful and intellectual in his profession. Therefore, he has memory of his own native country and language to construct his own cultural identity. This thesis therefore seeks to trace how the motif of diaspora reveals on the central character, Pnin through the supporting point of language and culture.

The author presents the feeling of diasporic people who go abroad by being far away from their family, culture, language and nation. He tries to raise the inner better feeling of people who are facing many problems in a foreign country. The main character of this novel is being alienated in a foreign country through language,

culture, and habitat and so on. Through the main character, author, raises the issue of diaspora. Pnin, as the diasporic character loses his identity through the means of language and culture. He gets many troubles in abroad due to language even though he is as intellectual professor and tries to be close with own culture based companions. That is why, this project work looks as the cultural diasporic in which the central character, Pnin is focused positively with his own identity in Nabokov's *Pnin*. Cultural Nationalism defines the nation by shared culture membership in the nation neither voluntary, nor hereditary. Yet, traditional culture can be more easily incorporated into individual's life, especially if the individual is allowed to acquire its skills at early stage of his/her life. Cultural national has been described as a variety of nationalism that is neither purely civic nor esthetics.

Although this study draws fundamental concept of diasporic issues from postcolonial studies, it will only generalize some of the basic tenets developed in the field of postcolonial of Jewish people. While study such issue, this studies will not exclude the history and significance of postcolonial studies but it will only comprehend some of the basic concept partially. After all, this project accomplishes bringing textual evidences so that argument started could be provided. At last the researcher will delimit the study not going beyond the sphere of the text.

This research hypothesizes that Nabokov raises the issue of diasporic mediation of the centre character, Pnin because as diasporic character suffers from sense of dislocation, loss and identity crisis in America when he taught in the university. Therefore, he has memory of their native country to construct cultural identity.

Vladimir Nabokov was the family's eldest and favorite child, with four younger siblings. Among them one, Sergey would be killed in a Nazi concentration

camp in 1945, after he spoke out publicly denouncing Hitler's regime. Olga is recalled by Ayn Rand (her close friend at Stoiunina Gymnasium) as having been a supporter of constitutional monarchy who had first awakened Rand's interest in politics. The youngest daughter Elena, who would in later years become Vladimir's favorite sibling, published her correspondence with her brother in 1985 and would become an important living source for later biographers of Nabokov.

Nabokov spent his childhood and youth in Saint Peterburg and at the country estate Vyra near Siverskaya, to the south of the city. His childhood, which he had called "perfect" and "cosmopolitan," was remarkable in several ways. The family spoke Russian, English, and French in their household, and Nabokov was trilingual from an early age. He relates the first English book his mother read to him was *Misunderstood* (1869) by Florence Montgomery. In fact, much to his father's chagrin, Nabokov could read and write in English before he could in Russian. In *Speak Memory* Nabokov recalls numerous details of his privileged childhood, and his ability to recall in vivid detail memories of his past was a boon to him during his permanent exile, and it provided a theme that echoes from his first book *Maryto later works such as Ada or Ardor: A Family Chronicle*. While the family was normally orthodox, they felt no religious fervor, and Vladimir was not forced to attend church after he lost interest. In 1916, Nabokov inherited the estate Rozhdestveno, nest to Vyra, from his uncle vasilyIvanovichRukavishnikov, but lost in the October Revolution one year later; this was the only house he ever owned.

Nabokov's adolescence was also the period in which his first serious literary endeavors were made in which his first serious collection of poetry published, *Stikhi*, a collection of 68 Russian poems. At the time, Nabokov was attending Tenishevschool in Saint Petersburg where his literary teacher Vladimir

Vasilievich Gippius had been critical towards his literary accomplishment. Sometime after the publication of *Stikhi, Zinaida Gippius*, renowned poet and first cousin of Vladimir Gippius, told Nabokov's father at a social event, "please tell your son that he will never be a writer"

Mary Besemeres in his journal raises mood of the people of the alien people determines from the language that the people used in their life. He says:

Vladimir Nabokov's *Pnin* (1957) is the portrait of a Russian emigrant whom fate has left dangling in the alien English language. He is no longer visible to others except through the distorting medium of that unelected second language. What is lost to the emigrant evicted from his mother tongue is also, from another angle, what is lost on his native English-speaking peers when they think they understand him. (390)

Besemeres raises the issue of the life career, which can be determined by second language. The emigrant character in this novel treats English language as second language. Either the emigrant characters successful or failure, that can be determined by the language. In here, *Pnin* is the failure due to second language in the USA

In here, Mary illustrates that how the emigrant feels loneliness and how the character dislocated through the second language. *Pnin* is being dislocated by the second language. Similarly, mother tongue is lost in foreign land and while missing mother tongue at the same time he also miss character also miss his/her identity.

Priscilla Meyer raises the issue of civil rights of Russian people in his journal. He talks Russia as country of lacking Western standard and socialists refuse to universality of the Western civil rights. He says:

As editors point out in their preface, both Western liberals and socialist theoreticians have long defined the "otherness" of Russian/Soviet

political culture through an appraisal of its stance on civil rights. While liberals view Russia as deficient by Western standards, socialists deny the universality of the Western notion of civil rights and posit a need for a broader notion of human rights and collective responsibilities in the modern world. The aim of the conference, and of the fourteen essays in this anthology, was not to resolve the above conflict over the definition of civil rights (though some ammunition for the respective camps has been provided), but to approach the subject in a new way.

(378)

Mayer highlights the issue of othering to emigrants people such as Russian who migrates in next country Emigrants culture show very negatively to be superior. In here, Mayer says that Russian culture is not as standard as western.

In the journal, article *The Mockingbird Game: Pnin and Evgenii Onegin* which was published by Taylor and Francis, LTD in March – June 2010, Kirsten M. Rutsala presents Pnin as the failure character from author's view of othering.

Nabokov takes full advantage of the narrator's role as participant action he describes; it turns out that the narrator is not simply and faithful observer, like the narrator of Evgenii Onegin, but in the drama. Pushkin's narrator may declare how much he loves (4.XXIV), but this statement seems to indicate the love of a poet The narrator of Pnin, on the other hand, actually has an affair that has a devastating effect on Pnin's life. Indeed, the narrator significant role in two of the most emotionally charged events affair with Liza precipitates her marriage to Pnin, and his Waindell College is a direct cause of Pnin's loss of his teaching only is the narrator unreliable in the traditional sense, he is

also in the action, with his own subjective and far from disinterested events he relates. (121)

Here, we can see that the inner reality of being failure of Pnin in emigrant country due to their culture and language. The life of Pnin is changed when he has married with Liza.

Another critic Charles Poore in his journal Book of the Times raises the issue of academic manner of the university. He writes:

Pnin, by Vladimir Nabokov, is a comedy of academic manners in a romantically disenchanted world. The central character is our old friend, the absentminded professor, who has appeared in so many other novels, so many plays and waggish, tweedy anecdotes. In Mr. Nabokov's hands, however, he becomes a sardonic commentary on the civilization that produced him, a Mr. Chips with the bark on, a Mr. Malaprop cavorting cheerfully among the tragically dispossessed of our time. (1)

Arguably, in the case of diasporic novels, sometimes that development of character deeds their ultimate success in westernizing themselves completely by abandoning their past oriental values, which they brought up practicing, somehow tends to be ironic and controversial both. Their very transition becomes a challenging twist on the mode of diasporic writings especially- regarding its part of reaffirming their identity rather than redefined in a singular identity. For example Nabokov's *Pnin* such case is quite apparent. In this novel, as the main protagonist Pnin migrates to London then in USA from Russia. They were a lot of psychological problems and stains, but eventually in terms of learning to cope with his problems, he himself assimilates with two cultures.

From the Greek word 'to diaspora' (OED) diaspora, the voluntary or forcible movement of people from their homeland into new region, is a cultural historical fact of colonialism itself was a radically diasporic movement, involving the temporary or permanent dispersion and settlement of millions of Europeans over the entire world. The widespread effects of these migrations (such as that which has been termed ecological imperialism) continue on a global scale. Many such settled regions were developed historically as plantation of agricultural colonies to grow foodstuffs for the metropolitan population, and thus a large scale demand for labor was created in many regions where the local population could not supply the need.

The descendants of the diasporic movement generated by colonialism have developed their own distinctive cultures which both preserve and often intend and develop their original cultures. Creolized versions of their own practices evolved, modifying indigenous cultures with which they thus came into contact. The development of diasporic cultures necessarily questions essentialist models, interrogating the ideology of a unified, 'natural' cultural norm, one that underpins the centre/margin model of colonialist discourse. It also questions the simpler kinds of theories of nativism which suggest that decolonization can be effected by a recovery or reconstruction of pre-colonial societies. The most recent and most socially significant diasporic movements have been those of colonized peoples back to the metropolitan centers. In countries such as Britain and France, the population now has substantial minorities of diasporic ex-colonial peoples. In recent times, the notion of a 'diasporic' identity has been adopted by many writers as a positive affirmation of their hybridity.

This research attempts on the issue of bitter feeling in the abroad country as being an emigrant Character through the perspectives of diasporic perspective with

the supporting clues of culture and language. In this novel, *Pnin*, a novel written in 1957 by Vladimir Nabokov who was born in St. Peterburg in 1899 as the elder son of an aristocratic, cultured, politically liberal family. the writer has presented to the central character, Pnin as the character of identity crisis and had faced so many difficulties in the foreign land therefore trying to being close with people related to language and culture.

The author of this novel presents character, Pnin, as the diasporic character in the form of language and culture. He gets so many troubles in abroad due to language even though he is as intellectual professor and tries to be close with own culture based companions. That is why, this project work is looking as the cultural nationalism in which the central character, Pnin is focused positively in national identity in Vladimir Nabokov's *Pnin*. Cultural nationalism defines the nation by shared culture membership (the state of being members) in the nation neither entirely voluntary (we can not instantly acquire a culture), nor hereditary (children of members may be considered foreigners if they grew in another culture). Yet, traditional culture can be more easily incorporated into individual's life, especially if the individual is allowed to acquire its skills at early stage of his/her life. Cultural national has been described as a variety of nationalism that is neither purely civic non esthetics.

As *Oxford Learners English Dictionary* suggests, emigration is "the act of leaving one's own country to settle permanently in another; moving abroad" (OED Online). It should be admitted that the changes in social and political life of a country are the typical reasons for the emigration of its citizens.

Characterizing the particular wave of emigration, one should take into account people's reasons for leaving their motherland. The most frequent ones are current political situation in the motherland. The particular wave should always be viewed

within the framework of the specific historical context. It enables us to identify the social composition of a particular wave of emigration and, as a result, their generic way of thinking, and the reasons for leaving their motherland, and subsequently their way of life in a foreign country. Those are some of the factors that give the specific émigré community its distinctive features.

In the research concerning the Russian diaspora in the United States Maria Belousova claims that “Russian emigrants came to the United States in waves, with participants at various times representing different groups and having different reasons for coming” (Belousova 2). Typically, four waves of Russian emigration during the 20th century are referred to. The reason for the first wave became the Russian Revolution and the subsequent civil war, which caused a mass flight of Russians who did not agree with the new political situation in the country, among whom were mostly people of noble birth, intellectuals and officers who owed their allegiance to the tsar. World War II caused the second wave of Russian emigration. This time most of the emigrants were citizen of the Baltic states, “who did not want to recognize the Soviet occupation” (Belousova 2) and military men, who ended up in Germany after the war and did not intend to come back to USSR for political reasons.

Unlike the emigrants of the first wave, who continued living in exile only within Russian diasopora, the member of this wave realized that they would have to become a part of the country they settled in, which motivated them to learn English and start their families and careers in the new environment. The third wave culminated in 70s and is usually explained by the fact the Soviet government gave Russians who could prove their Jewish origin a permission to emigrate to Israel and the USA. The government also understood that the dissident writers and artists of that time, such as Pasternak, Brodsky, Solzhenitsyn and many others, enjoyed certain

popularity and recognition abroad and could not be persecuted without severe international criticism. This is why it was decided to give them an opportunity to leave the country, whether by their own will or forcibly. As it was stated above, the members of this wave writers and artists, notable and popular in Europe and America, where they were provided with comfortable conditions of life and freedom for their work. Some analysts also points out another wave of Russian emigration, which took place in the late 80s and 90s, when the Soviet government collapsed and the iron curtain was opened. The main reason for people to leave their country was now the underemployment (Belousova 2). People with higher education fled to America for the prospects of a better life and respectable wages.

The first wave of Russian emigration, or so-called “white émigré” is a term used for mass migration from Russian in the 1917-1920s. After the Russian Revolution and the establishment of the new political regime many people, intellectuals mostly, did not agree with the current political situation and the new government. They were not driven by fictional interests. The emigrants of that wave mostly people who were forced to leave Russia. Anticommunists were considered to be enemies of the new state and were subjected. They had to abandon their homes and flee from Russia, primarily to the countries of Western Europe. Five main locations of the first wave of Russian emigration – Paris, Berlin, Prague, Belgrade and Sofia are referred to as typical host of this emigrant community.

Emigrants of the first wave believed that their exile was a necessary yet temporary period. They did not expect the Soviet Government to be in power for long and hoped that they could come back after the breakdown of the Soviet Union, which, seemed to them would happen before long. This may be seen as the reason why people tried to stand apart from an active involvement in the activities of the

countries, where they found a refuse. Russian emigrants did not want to get integrated and tune themselves in to a new life. On the contrary, they tried to live only within the scope of the Russian émigré community. The majority of the emigrants were of noble birth, they were Russian intellectual, among whom were writers, poets, artists, politically exposed people. By continuing their work they did not let the Russian culture die out in exile. However having locked themselves up into a small world of the emigrant community, most of these people never managed to become a part of the country they had to live in.

Diasporic movement is the central historical fact in current postcolonial world. Postcolonial experience is the experience of the those people who undergo the difficulty of traumatic changes in believes tradition and culture while mentioning diasporic identity and its pain, R. Radhakrishnain *Diasporic Meditation* writes:

To consider, then, the diaspora as "the history of the present" within the *longue duree* of colonialism-nationalism: if nationalism in a deep structural sense is the flip side of colonialism, and if the diaspora is "nationalism's significant Other," how is the diaspora related to colonialism? This question takes on even greater complexity when we consider the fact that the diasporas we are talking about are "metropolitan diasporas," that is, diasporas that have found a home away from home in the very heartland of former colonialism. And this home away from home is full of lies and duplicities. A diasporic citizen may very likely find economic betterment in the new home, but this very often is allied with a sense of political-cultural loss.(174)

All the migrants are evident of diasporic pains and possibilities. The situation is not on behalf of them. The diasporic people might be successful to get economic

prosperity and they can reach from the beginning stage to the top of economic betterment. They have no other option to escape from in between situation between homeland and newland.

R. Radhakrishna through his book *Diasporic Meditation* raises the issue of diasporic identity and says he is a pure mediator between father and son. He plays significant role of linkage between homeland and new land. He argues that it is a painful process for the migrant so as to balance the roll between two cultural sides, “that of the present location that of the past(176). He has feeling of cultural lost, loss of cultural identity. The migrants, who are the known as the people of diasporic identity feel constant erosion of identity, the identity she/ he would have in past mother land. It is concept, through which it can be understood that the people living between two historic are undergoing the pain of difficulty in having a concrete identity. Diasporic pain is the traumatic situation of the migrant in new land. If we significantly try to analyze how the diasporic identity is the painful process of fluid location, it vividly seems that the people with the double experience do not feel complete, rather the compulsion of assimilating both sides at the same time, create anxiety and alienation so these situation among the diasporic people help us understand about the issue diasporic meditation Radhakrishna further says:

This location is also one of painful, incommensurable simultaneity: the Chinese/Indian past as counter memory and memory (depending upon one's actual generational remove from one's "native" land) coexists with the Modern or the postmodern present within a relationship that promises neither transcendence nor return. (175)

Here, through these expressions he wants to clarify about the pain of diasporic people. He says that the milieu between the past homeland and present new land is the place

of coexistence and assimilation. Migrants as diasporic people can say it is the pain of migrant as they are between two realities within the same present time. The migrant can not be totally detached from his native land because he has taken with his identity memories, which does not help him to exist well there in the foreign home. The present reality of the new land, where the process of migration, he is compelled to co-exist there.

Migration is the second constitutive force. This is not limited to movement of migrating people; rather, he includes within this concept a process of transporting ideas, values, life styles, and everyday lives from the home of origin.

Such diasporic people use memory only as the means to link them into their native culture. Regarding such issues Salman Rushdie says:

It may be that writers in my position, exiles or emigrant or expatriates are haunted by some sense of loss, some urge to reclaim, to look back, even at 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 incredible means that we will not be capable of reclaiming precisely the things that we lost; that we will, in short, create fiction, not actual cities or village, but invisible ones imaginary homelands India of the mind. (10)

According to Rushdie, the diasporic people are haunted by some sense of loss and they look back their past which is far unaffordable for them. They are not capable to achieve their past concretely. So, the memory is only the means that enables them to reach their homelands. So far the diasporic writers like him create their homelands in their mind by means of memory, also plays with memories. The imagines his

hometown and his culture of native land play with it. He further says: Sometime we feel that straddle who cultures; at others times, we fall between two stools. But however ambiguous and shifting this ground may be (15). It means in here, the position of diasporic people in foreign land is always changeable and hybrid. Salman Rushdie thinks, through his own experience as Russian emigrant in USA that the emigrants want to live a full life enjoying the double benefits of belonging to two different cultures. The diasporic people for him are not willing to be included from any part of their heritage. Their identity is at once plural and partial. Sometimes they feel that they straddle two cultures.

In the process of applying methodology for the raised issue diasporic mediation, we cannot complete theoretical perspective like hybridity, Diaspora and ambivalence to make the interpretation clear and distinct; Bhaba is the back-drop for everything we discuss with the characters' diasporic mediation. Bhaba while theorizing postcolonial issues like diasporic pain and hybridity interprets postcolonial trauma, the loss of identity via the sense of this notation on hybridity. He says that especially in the context of diasporic identity the migrant characters are not the home of wholeness, due to the intervention of colonial way of life and its ideologies. Rather they are on the conflictual in between space between longing for the pre-colonial and surveillance of present new land. Furthermore he justifies that new in-between space in neither the past homeland nor the present new land, it is the third creative space, and Bhaba intends to say it is painful as well as productive. Similarly, a post-colonial scholar R. Radhakrishna through his book *Diasporic Meditation* discuss about diasporic home as meditation between homeland and new land, traditional culture and the new culture equally past the present.

As the above discussed theoretical perspective is applied in the novel *Pnin* shows that the migrant character who is assimilating diasporic identity, mediate between various lands: claim of the past and need of the present. He has determined desire of making prosperous life there and the other hand challenges of compromising with the new land loom before him. Their past, the traditional way of life that he used to live without the feeling of alienation is with him both as contemporary and memory in the present co-existence of alien land. It makes him incomplete and he feels lack in his life. When he enters into the domain of the western locale like America, he feels oppressed, exploited, discriminated, and marginalized and humiliated in new land. He can not be happy due to his conflicting desire in having a concrete belonging either to homeland or to the new land. Though it is nothing more than the suffering for him in having a concrete identity, he is in the compulsion to adjust in the new land. He is always searching his own community of people in sense that he is looking his language as mean of comfortable and wants to be company with his own culture.

As this study dramatizes dislocation, loss and identity crisis of Russian immigrant, diaspora is the umbrella term of study in Nabokov's *Pnin*. Diaspora means the people, forcibly or voluntarily leave their homeland and move to foreign lands in the new country they suffer from the loss of their real homeland, *Pnin* and some other character are suffering from dislocation, loss of their identity crisis.

The primary objective of the study is to consider Nabokov's idea to fictionalize the Russian history in his novel; which deals with various problem faced by Russian people by Nazi camp. Specially focusing on the protagonist character, *Pnin*, this study aims to explore the problem of Russian immigrant people in the new land, America as the character who suffered from the sense of dislocation and identity crisis.

Although this study makes a significance use of concept developed in diaspora, it does not offer a comprehensive analysis of diasporic theories. Rather an analysis of sense of dislocation loss and identity crisis, as conceptualized by Salman Rushdie's *Imaginary homelands*, R. Radhakrishna's *Diasporic meditation between home and Location* and ArjunAppadurai's *cultural Dimension of Globalization* remain a primary tool of analysis. Since the major objectives of the study is to demonstrate the issue of sense of dislocation and identity crisis, Nabokov's psychological study and academic study are outside of the scope of this my project. Given the nature of research, available time and resources, this study does not offer an analysis of Nazi insurgency with the empire, even though such as analysis would be definitely "sense of dislocation loss and identity crisis" that Nabokov's novel often entails.

The first chapter is the overall introduction of the research including research problem, hypothesis, objective, literature review, theoretical frame work and limitation and delimitation. The second chapter includes detailed analysis of the text with the theoretical insight in embedded form. Finally, the third chapter is the conclusion of the research which briefly summarizes the overall project.

II. Diasporic Mediation in Nabokov's *Pnin*

In *Pnin*, Nabokov presents to the central character, Pnin as the character of identity crisis and had faced so many difficulties in the foreign land therefore trying to be close with people related to his own language and culture. In the initial phase of novel professor Pnin is shown in very critical condition for him on his way to another university for a lecture, he takes the wrong train, has a mishap with his luggage and mixes up his papers.

Barabtarlo misses some illuminating bibliographic variants, internal connections, parallel passages, and background information, but he has also discovered much that no one else has seen and few will now question. After twenty years, Alfred Appel has revised his *Annotated Lolita*. That is a mark of success. Barabtarlo's guide to *Pnin* deserves a similar success—and a more rapid revision of its own

Now a secret must be imparted. Professor Pnin was on the wrong train. He was unaware of it, and so was the conductor, already threading his way through the train to Pnin's coach. As a matter of fact, Pnin at the movement felt very well satisfied with himself. When inviting him to deliver a Friday-evening lecture at Cremona – some two hundred versts west to Waindell, Pnin's academic perch since 1945 – the vice president of the Cremona Women's Club, a Miss Judith Clyde, had advised our friend that the most convenient train left Waindell at 1.52 p.m., reaching Cremona at 4.17; but Pnin - who like so many Russians, was inordinately fond of everything in the line of timetables, maps catalogues, collected them, helped himself freely to them with the bracing pleasure of getting something for nothing, and took

especial pride in puzzling out schedules for himself – had discovered, after some study, an inconspicuous reference mark against a still more convenient train (Lv. Waindell 2.19, Ar. Creamona 4.32 p.m.); the mark indicated that Friday, and Fridays only, the two nineteen stopped at Creamona on its way to a distant and much larger city, graced likewise with a mellow Italian name. Unfortunately for Pnin, his timetable was five years old and in part obsolete.(2)

The writer shows the main character depicts in his everyday life in University of Waindell. Similarly, it is illustrated that Pnin is getting trouble due to five years old timetable of train while going to Windell. Actually, he gets such problems due to second language.

Memory of the past activities makes to difficult at the present. It always makes to the character to remember their past and enjoy with that people they feel very difficulties and faces problematic life when they are in act of their native land. Nabokov presents the character who always faces problem and difficulties due to his ex-wife and his childhood memories. Gennadi Barabtarlo says:

The last chapter of *Pnin* poses the novel's great critical problem: what do we make of the fact that what had seemed to be an impersonal narrator turns out to be a character on the same level as Pnin, a "friend" of Pnin's, a former lover of his ex-wife, and at the same time identifiably a version of Nabokov (a renowned Anglo-Russian writer and college professor, born in a rosy-stone home in Petersburg's Morskaya, christened Vladimir Vladimirovich, a passionate lepidopterist since childhood. (314)

A reading of *Pnin* as an allegory of the author's personal cultural and linguistic transformation may seem to flout the novel's satire on realist conventions. Pnin plays with the pseudo-documentary status of realist novels. Rhetorical head-scratching comments by the narrator, such as, "Do I really remember [Pnin's] ... puffy pale face? Yes, distinctly," highlight the clause in our contract with the author where we agree as readers to be hoodwinked by his mock-reportage (to what does "really" refer?).' But the novel actively courts an interest in possible biographical parallels between the author and the narrator. The narrator introduces himself as a prominent Russian-American writer and academic. He shares with Nabokov the name and patronymic "Vladimir Vladimirovich" and a passion for collecting butterflies. At one point he presents his Russian emigre circle in Paris as "a kind of special knighthood, the active and significant nucleus of an exiled society which ... remained practically unknown to American intellectuals," misled by "astute Communist propaganda" into equating "the Russian emigration" with "ruined reactionaries [and] titled ladies" who were "of no cultural importance whatever" (154).

Remembering of the past signifies returning to originality is another significant factor of diaspora studies. In the alien country, one may remember his childhood and his past activities frequently. Nabokov in the novel presents significances of youth in the life of Pnin when he is in The USA, here he memories the Russian shirt and wonderful atmosphere of his youth age when he was in Russia. "One remembers a place in the garden and the wonderful atmosphere of youth: I was strong, I wore an embroidered Russian shirt, nobody plays now such healthy games." (91) Vladimir Nabokov writes the importance of past in the life of Pnin. He plays such game in his youth age which is not played anyone still now.

Thus, on the same question, the Nabokov of Speak, Melnoly, asserted that Russians in exile' Charles Nicol has clearly maintained in his novel called *Novel: A Forum On Fiction* which was published by Dude University about the pain and difficulties he has faced while he was in foreign country. He writes:

Nabokov, author and narrator, leads Pnin through innumerable agonies fever, seizure, "pain and panic" in the first chapter; in the second he dredges up Liza and reduces Pnin to his nadir. In the third chapter, Nabokov the narrator warns the "careless reader" that it is Pnin's birthday, but no one warns Pnin. "And where will fate send me?" Pnin wonders, following the thought of Pushkin poem he has just taught in class; he fails. (207)

Charles Nicol says that Pnin as a pain character and how he was unsuccessful or fail at the time of teaching poem in the class. Similarly, Nicol raises the issue of birthday of Pnin but no one informs him about his importance occasion.

This novel Pnin is Nabokov's forth novel written in English. After getting publicity of his novel, *Lalita* it is written and originally the novel is series of stories about Russian emigrant professor Pnin and published independently in the *New Yorker*, later in 1957. This novel is the representative novel of the emigrant Russian people and it is taken as auto biographical novel of Nabokov. His life story has been presented through the protagonist character of this novel. As a Russian American author he has presented difficulties and painful life while being alien country. Pnin is the centre character in this novel and Pnin has presented as failure character even though he is very intellectual professor.

Vladimir Nabokov shows Pnin as very lonely and frustrated character. In Europe, he is with his wife and so many friends. He cooperates with her and she cares

him. But at now, he is completely lonely. Neither he has his wife with him nor his son. Everything do not support him. He is teaching in college but he cannot be success in his life. Later on, his wife, Liza comes to USA to be union with him but the hidden meaning of it is to get some benefits from him rather than real union with him.

Nabokov's *Pnin* shows the very pathetic and failure character of the protagonist character due to his unadjustment in the new land because of his language and culture. In the first chapter, he failed to reach his destination because of the wrong schedule train. He is a professor but he cannot be adjusted in there. He loves his language very much so that he is teaching his own language even in alien country. It means that he is haunted by his mother tongue. In here, these lines show wrong condition while traveling through train and the closeness of Pnin towards his native language:

Now a secret must be imparted. Professor Pnin was on the wrong train. He was unaware of it, and so was the conductor, already threading his way through the train to Pnin's coach. As a matter of fact, Pnin at the moment felt very well satisfied with himself. When inviting him to deliver a Friday-evening lecture at Cremona—some two hundred versts west of Waindell, Pnin's academic perch since 1945—the vice-president of the Cremona Women's Club, a Miss Judith Clyde, had advised our friend that the most convenient train left Waindell at 1:52 P.M., reaching Cremona at 4:17; but Pnin—who, like so many Russians, was inordinately fond of everything in the line of timetables, maps, catalogues, collected them, helped himself freely to them with the bracing pleasure of getting something for nothing, and took especial pride in puzzling out schedules for himself—had discovered,

after some study, an inconspicuous reference mark against a still more convenient train (Lv. Waindell 2:19 P.M., Ar. Cremona 4:32 P.M.); the mark indicated that Fridays, and Fridays only, the two nineteen stopped at Cremona on its way to a distant and much larger city, graced likewise with a mellow Italian name. Unfortunately for Pnin, his timetable was five years old and in part obsolete. He taught Russian at Waindell College. (2)

In here, Pnin is being helpless, lonely and sense of dislocated. He is always in side of language and culture so in here he gets so pleasure to give lecture in his own native language, Russia. He is very close with the people of his own community. Similarly, he teaches Russian language that gives more satisfaction in his life.

Diaspora denotes a condition of being very haunted by their past memory.

When the character memories his past event he feels nostalgic and try to be as past. In this novel, the centre character frequently memories his past which haunted him. In the park of Whitchurch, he feels what he had already felt. “And now, in the park of Whitchurch, Pnin felt what he had felt already on August 10, 1942, and February 15 (his birthday), 1937, and May 18, 1929, and July 4, 1920—that the repulsive automaton he lodged had developed a consciousness of its own and not only was grossly alive but was causing him pain and panic” (13). Similarly, Pnin memories his activities and baptism of his childhood:

And suddenly Pnin (was he dying?) found himself sliding back into his own childhood. This sensation had the sharpness of retrospective detail that is said to be the dramatic privilege of drowning individuals, especially in the former Russian Navy— a phenomenon of suffocation that a veteran psychoanalyst, whose name escapes me, has explained as

being the subconsciously evoked shock of one's baptism which causes an explosion of intervening recollections between the first immersion and the last. It all happened in a flash but there is no way of rendering it in less than so many consecutive words. (13-14)

Pinin memories his childhood at the time of going to Waindell college. The things that he has seen make him to memories him of his past memories. Baptism is the process of purifying to the son and mother. Memories establish a connection between a collective and individual past, between origins, heritage, and history. Those who have left their places of birth to make homes elsewhere are familiar with the question, "Where do we come from?" and respond in innumerable well-rehearsed ways. Diasporas construct racialized, sexualized, gendered, and oppositional subjectivities and shape the cosmopolitan intellectual commitment of scholars. The diasporic individual often has a double consciousness, a privileged knowledge and perspective that is consonant with post modernity and globalization.

The important issue of diaspora is hybridity. It commonly refers to the creation of new transcultural form within the contact zone produced by colonization as the most widely used and most disputed term in a postcolonial theory. As used in horticulture, the term refers the crossbreeding of two species by grafting or crosspollination to form a third hybrid space. Hybridization has different forms: cultural, linguistic, political, racial etc. linguistic examples include pidgin and Creole languages. But this term can be understood within the domain of postcolonial discourse, hybridity is the result of the bringing together of people and their culture from different areas of the world. This term is linked with to the traumatic colonial experience. Hybridity has been most recently connected with the work of Homi K. Bhabha contends that "all cultural statements and systems are constructed in as space

that he calls the third space of enunciation” (118). In cultural theory, meanings have been enlarged to mixed of hyphenated identities of persons of ethnic communities.

Once the colonial settler’s arrive in alien land, they feel the necessary of establishing new identity since they are displaced from their view of origin. There emerged, in the colonial society, a binary relationship between the culture of native and alien country. it is in-between space that carries there burden and meaning of cultures, and this is what makes the idea of hybridity and underscores its significant. Recently, within the domain of cultural studies, the term, hybrid has also associated with the analysis of the relationship between the colonizer and colonized. The term hybrid is related to the work of Bhabha’s notion of ambivalence. According him, ambivalence is the “complex mix of attraction and repulsion that characterizes the relationship between the colonizers and colonized. The relationship is ambivalent because the colonized subject is never simply and completely opposed to colonizer (12).

In term of hybridity, Bhabha argues the narratives of colonial power and privileges the colonized culture. Although hybridity straddles both the colonial center and the colonized space, Bhabha believes that it is a position in which the hybridized do not belong clearly to the world of either the colonial center. So, hybridity becomes a cultural mix and creates a new form of identity. Robert Young argues that a hybrid is technically a cross between two different species and that therefore the term hybridization’ evokes both the botanical notion of inter-species grafting and the vocabulary of the Victorian extreme right’ which focuses on differences races as different species (173).

Similarly, Maria Belousova discusses in his journal that hybridity brings two languages, traditions, and cultures together . He writes: This group adapted well to

life in the US and, in contrast to their predecessors, were able to maintain ties to Russia. They created their own Russian-American society, which brought together the values and traditions of both cultures. They established their own Russian-language media, established Russian-language day care centers, and sponsored cultural activities (2).

Young discusses about hybridity as a cross between two different species and 'hybridization' as a botanical notion of inter-species grafting. However, in post-colonial theory, hybridity means to evoke all those ways in which this vocabulary was challenged and undetermined. Hybridity is more self-consciously evoked as an anti-colonial strategy by some Caribbean and Latin American activists, most notably the Cuban writer Roberto Fernandez Retamar. In landmark 1971 essay, Retamar argues, "Our mestizo America' is unique in the colonial world because the majority of its population is racially mixed, it continues to use 'the languages of our colonizers', and so many of their conceptual tools . . . are also now our conceptual tools" (174).

Retamar talks about America as hybrid country and its effect on population. Majority of population use the language and conceptual tool of the colonizers. Hybrid culture exists also in colonial society where people occupy an in-between space by the 'mimicry' of the colonizer. European colonialism has left its cultural ark across the globe and the impact of 'external' cultural influences on once colonized society in more complex way than the simple cultural imperialism. In the post-imperial era, neither the colonizing nor colonized culture, race, language can remain in pure form.

In my research the protagonist character is suffering from the hybridity. As he belongs to originally Russian culture and language and he is struggling his life in USA obviously neither he can forget his native culture nor he can completely guide or influence culture of American. He is teaching Russian literature in English is the best

example of hybridity of Pnin. Professor Pnin laboriously translated his own Russian verbal flow, teeming with idiomatic proverbs, into patchy English (7). Pnin in his teaching:

In the Fall Semester of that particular year (1950), the enrollment in the Russian Language courses consisted of one student, plump and earnest Betty Bliss, in the Transitional Group, one, a mere name (Ivan Dub, who never materialized) in the Advanced, and three in the flourishing Elementary: Josephine Malkin, whose grandparents had been born in Minsk; Charles McBeth, whose prodigious memory had already disposed of ten languages and was prepared to entomb ten more; and languid Eileen Lane, whom somebody had told that by the time one had mastered the Russian alphabet one could practically read "Anna Karamazov" in the original. (3)

The native language is more adopted is risky to protect. Physical mobility of Pnin often heightens the spiritual or physical sense of alienation from the places one continually moves between. Pnin reminds his own language and apply some times in the class to the students. And he feels to quite difficulties while teaching in English language. Feeling of alienation is also another issue of diasporic. Nabokov presents the character, Pnin who always feels lonely in the new land. He is with so many staffs in the university but actually he can't get any company with him. He feels lonely in terms of culture and language. Therefore when his ex-wife come to meet him, he easily accept her to be with him.

Nativism is the diasporic issue that denotes to return on indigenous practices and cultural form, as they existed in the pre-colonial society. The term most frequently encounters to refers to the rhetoric of decolonization which argues that

colonialism needs to be replaced by the recovery and promotion of pre-colonial indigenous ways. It is also know the process of favoring native-born inhabitants over immigrants. In my research, Pnin is the character who is directly guided by nativism because what ever the his late wife has done wrong or married with another one he has given the place her to union with him. Similarly he wants to be very close with Liza's son as his real one.

"Here we are. This is my *palazzo*" said jocose Pnin, who had not been able to concentrate on her rapid speech. They entered—and he suddenly felt that this day which he had been looking forward to with such fierce longing was passing much too quickly—was going, going, would be gone in a few minutes. Perhaps, he thought, if she said right away what she wanted of him the day might slow down and be really enjoyed. (43)

Colonial discourse theorists such as Spivak and Bhabha argue strongly that “such nativist reconstruction are inevitably subject to the process of cultural intermixing that colonialism promoted and from which no simple retreat is possible” (159). Mode of culture and nationality that “privilege one geographical or racial originary sign (eg. Africa blackness) have similar problems in addressing the diverse and often creolized of the population” (160).

The multicultural nature of most postcolonial societies make the issue of what constitutes the pre-colonial native culture obviously problematic, especially where the current postcolonial nations state defines itself in terms that favor a single dominant cultural group. Minority voices from which societies have argued that nativist projects can meditate against the recognition that colonial policies of transplantation such as

slavery and indenture have resulted in racially mixed diasporic societies which gives rise to the concept of ethnicity.

Dislocation is the outcome of willing or unwilling movement from known to unknown location. As quoted by Bill Ashcroft, Griffiths and Helen Tiffin, dislocation is the phenomenon which may be a result of transportation from one country to another by slavery or imprisonment, by invasion and settlement, a consequence of willing or unwilling movement from a known to an unknown location. A term often used to describe the experience of dislocation is Heidegger's term *unheimlich* or *unheimlichkeit* literally 'unhousedness' or 'not' – at – home-ness – that is also sometimes translated as uncanny or uncanniness.

In my research, I have researched that due to the dislocated character, Pnin his identity is not fixed and certain. He has moved London from his native land due to Bolshevik (October) Revolution, The revolution was led by the Bolsheviks, who used their influence in the Petrograd Soviet to organize the armed forces. Bolshevik Red Guard forces under the Military Revolutionary Committee began the takeover of government buildings on 24 October 1917. The following day, the winter palace (the seat of the Provisional government located in Petrograd, then capital of Russia), was captured. (Wikipedia) Due this revolution so many people had migrated in the different places of the globe.

The issue of identity that is related to the quest for origin is central to cultural study. Cultural studies draws heavily on those approaches of identity. Orthodoxy assumes that the self is something autonomous. Cultural studies draws on those approaches that hold the identity as quoted in Key concepts in cultural theory, Goffman suggests that 'the self is a product of particular interactions, in so far as the

individual capacities, attitudes and ways of behaving (and possibly, of conceiving of him –or herself) changes as the people around him or her change” (165).

Identity is the meaning of self-concept that one gives to oneself or the meaning in general that human beings give to them. In other words, it is the sum totality of values attached to individuals by an age and a community, in terms of their class, caste, group or culture and institution of any kind with the changes in values, or the intellectual developments in human history, man’s concept of self has always changed. It has sometimes only been modified and at other times radically changed.

Identity, which has become the central area of concern in cultural studies during the 1920s is the process of describing ourselves to each other. Cultural studies explores how we come to be the kind of people we are; how we are produced as subject; how we identify with descriptions of ourselves as male or female, black or white, young or old, Asians or Europeans. Thus, in the sense identities which are constituted or made, work as a guarantee against a threat of annihilation.

The native language is more adopted land is risky to protect. Physical mobility the central character, Pnin often heightens the spiritual or physical sense of alienation from the places one continuously between. He moves at first from Russia to France and then France to USA. Nabokov describes the movement of Pnin as:

Born in St. Petersburg in 1898. Both parents died of typhus in 1917.

Left for Kiev in 1918. Was with the White Army five months, first as a "field telephonist," then at the Military Information Office. Escaped from Red-invaded Crimea to Constantinople in 1919. Completed university education----- "Say, I was there as a child exactly the same year," said pleased Joan. "My father went to Turkey on a government

mission and took us along. We might have met! I remember the word for water. And there was a rose garden. (24-25)

Nabokov, similarly raises the issues of history of Hitler war that makes to Pnin to migrate from France to USA. He remarks as:

Water in Turkish is 'su,'" said Pnin, a linguist by necessity, and went on with his fascinating past: Completed university education in Prague. Was connected with various scientific institutions. Then— "Well, to make a long story very short: habituated in Paris From 1925, abandoned France at beginning of Hitler war. Is now here. Is American citizen. Is teaching Russian and such like subjects at Vandal College. From Hagen, Head of German Department, obtainable all references. Or from the College Home for Single Instructors. (25)

Nabokov seeks to make his novel as a vehicle for cultural studies of literature that searches for the identity of the migrant character. He shows how the migrant character live with identity crisis. Due to such identity crisis, the survival of the human being becomes more difficulties and painful.

In this chapter, I have included textual evidences of diasporic issues In Nabokov's *Pnin* and it shows how representative character in this novel as a diasporic character. Difficulties and suffering are rampant in the life of protagonist character in this novel when he is in alien country when he migrates from his own native land. The above addressing issue of the immigrant character from Russia to London to USA presents his pathetic condition due to his embracement to the adopted culture. His cultural translation creates the hybrid situation in a postcolonial context. It underlines the centrality of cultural translation in the process of passing and re-passing the past and the present in a meaningful way.

Finally, Diaspora the clash between reality, dream and pain engendered by the sense of disillusionment is the major issue under which terms like dislocation, cultural identity, hybridity, exile memory of the root and original culture have been discussed. Dislocation is that phenomenon which is a result of transportation from one country to another country by War and invasion and settlement a consequence of willing or unwilling movement from a known to unknown location. Identity is a process how we describe ourselves to each other, it looks for other and different options. It is a kind of production that is never complete: it always involves in process and always constituted with representation. In a sense, in relation to cultural studies, it is a matter of becoming as well as being. The essence of identity lies in difference. Hybridity refers to the creation of new transcultural forms within the contact zone produced by colonialism. The term is related traumatic colonial experience. It creates the space of ambivalence in Bhabha's term. Exile is a significant term in postcolonial studies, refers to the condition of separation and distancing from either a literal homeland or from cultural and ethnic origin. It is a kind of involuntary shift from homeland to alien land. Cultural identity refers to the identity or feeling of belonging to a group. It is part of a person's self-conception and self-perception and is related to nationality, ethnicity, religion, social class, generation, locality or any kind of social group that has its own distinct culture. In this way, cultural identity is both characteristic of the individual but also of the culturally identical group of members sharing the same cultural identity.

Thus researcher has explored the issues to diasporic mediation, to trace out the theme of cultural displacement of Russian immigrants particularly in USA, English Spoken country in Nabokov's *Pnin*. That is how, representative migrant from the concerned stories have been taken to prove how they are suffering in the alien

land and at the same time, he is going to mediate between mother land and the new land. After all, through different ups and down in the migrants' life appear and they are victimized from the new practices, they are mediating between two locations.

III. IdentityCrisis in the *Pnin*

Diaspora is the class between reality, dream and pain engendered by a sense of disillusionment is the major issue under which terms like dislocation, cultural identity, hybridity, nativism, exile and ethnicity have been discussed. Dislocation is that phenomena which is a result of transportation from one country to another by slavery or imprisonment, by invasion and settlement a consequence of willing or unwilling movement from a known to an unknown location. Identity is a process how we describe ourselves to each other, it looks for other and different options. It is a kind of production that is never complete; it always involves in process and always constituted with representation. In a sense, in relation to cultural studies, it is a matter of becoming as well as being. The essence of identity lies in difference. Hybridity refers to the creation of new transcultural forms within the contact zone produced by colonialism. The term is related to the traumatic colonial experience. It creates the space of ambivalence in Bhabha's term. Liminality as a prominent term in postcolonial studies refers to the condition of in-between spaces in which cultural change may occur; it is a kind of movement from one stage to another. Nativism existed in pre-colonial society refers to the desire to return indigenous practices and cultural forms; it is repeatedly encountered to refers to the rhetoric of decolonization. Exile is a significant term in postcolonial studies, refers to the condition of separation and distancing from either a literal homeland to alien land. Ethnicity is related with the issue of self-awareness of the part of particular group of its own cultural distinctiveness. The assertion of ethnic identity can be unifying or divisive in equal measures.

Nabokov's *Pnin* directly shows the identity crisis even though he is well intellectual. His identity is not fixed because of dual language and culture. He neither

completely practices the alien culture nor forgets his own native culture. He has habitual his own language therefore frequently utters his own Russian language while teaching in English language. In college, he teaches Russian literature in English language. In this novel, there are so many words have written in Russian language.

The researcher has explored the issues central to diasporic mediation, to trace out the theme of cultural displacement of Russia immigrants particularly Pnin in Nabokov's *Pnin*. That's how, representative migrants from the concerned stories have been taken to prove how they are suffering in the alien land and at the same time, they are going to mediate between mother land and the new land. After all, though different ups and down in the migrants' life appear and they are victimized from the new practices, they are mediating between two locations.

This research focuses on diasporic character who find himself in difficulty to adjust in America. The difficulty arises, from his sense of cultural displacement and the clash of culture. The sense of cultural root haunts him of Russia origin in the third space. People, who are estranged from their cultural displacement though the characters such as Pnin. Those who migrant from their native land to alien country are struggling against the obstructions and try to get their prosperity running after the better opportunities in the new terrain. Thus, those who immigrants in America have gained their diasporic experience coexisting with both mediations though their suffering while taking part as struggle.

Pnin through the migrant character tries to depict how the character suffers from hybrid situation in the process of getting better opportunities in the new land. Nabokov, as a Russian American writer shares his own experience in diasporic location and assimilates with the cultural trauma. Most of the migrants undergo pain and negotiate between two cultural practices and past and present home. The

character, sometime, celebrate the new land as the fertile and prosperous world and are obliged to realize the lamentation at the end of the texts vice versa that is how character suffer to mediate in the new land.

Nabokov's character in the process of migrating to America struggles to have a concrete identity. But because of their cultural transition between home and alien land, they do not become able to acclimatize him and is compelled to assimilate between cultures. I would like to look at what we learn about trans-nationalism, identity formation and cultural exchange. Nabokov attempts to reverse this notation by representing the boarderland as a third space where mobility of people and culture take place, and multiple identities are negotiated. Similarly, Nabokov's stories provides a fascinating representation of the ways in which first and second generation immigrants negotiate different identities through cultural conversation and overcome the cultural issues in the United States.

Mainly the central character is found to be experiencing many problems in his life in course of their living in a foreign land. He finds difficulties with adjustment with the American people or with the environment of the place where he lives in. sometimes the character even pretends to be happy even if he is not. For some it is possible to come and reside in his own motherland but he has already got adjusted with the new environment and is accustomed with the system. Although he has many traumas and troublesome experiences he easily adapted and digested thinking that it is simply the fate of a person living in alien land.

Nabokov concentrates on the formation of hybridity identity where his character is in-between situation and the difficult cultures. He chooses character that dwell in the alien country. The structure of these stories dismantles and reaffirms as hybridity of lives in the such place. This common ground is the third space which is a

site for a transformation. Through this space, a place to negotiate between different identities, people can immigrant's issues.

To conclude, Pnin represents the diasporic identity. In his life, he suffers in the name of alien culture and language. He tries his best in the alien country but cannot be success in his life. He struggle with native language and culture but his native language always come in his practices and wants be very close with his native people. The struggle of Pnin is the struggle of diasporic character in alien country. Therefore, *Pnin* is the diasporic novel and through such diasporic novel we can draw the central character loses his identity in alien country.

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