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# **Diasporic Transformations and Posthuman Possibilities: A Study of Chitra Banerjee Divakaruni's Fiction through Post Humanist and Transhumanist Lenses**

**Mrs. A. Shankareswari**

*Research Scholar, PG and Research Department of English  
Sourashtra College, Madurai, Tamil Nadu*

**Dr. S. Bhuvaneswari**

*Assistant Professor, PG and Research Department of English  
Sourashtra College, Madurai, Tamil Nadu*

## **Abstract**

*Chitra Banerjee Divakaruni is a well-known and much-celebrated writer for her diasporic writings. Her works often explore themes of migration, cultural conflict, and the search for identity. Many of her texts, such as *Arranged Marriage* and *Before We Visit the Goddess*, portray how women in the diaspora balance tradition with modern life. Her retellings of Indian epics, like *The Palace of Illusions* and *The Forest of Enchantments*, can also be read in a post humanist perspective. These works shift attention away from male-centred narratives and instead highlight the voices of women, nature, and non-human elements.*

**Keywords:** Cultural Negotiation, Post Humanist Lens, Transcultural Identity, Enchantment and Displacement

Chitra Banerjee Divakaruni is an Indian American diasporic writer. Her works mainly explore themes of migration, identity, cultural conflict, and women's struggles. She was born in Kolkata and later migrated to the United States. She blends her personal experiences of displacement into her fiction and poetry.

Divakaruni gives a strong voice to women and their diasporic experiences, showing how they negotiate between two different cultures. This makes her one of the most significant writers in contemporary literature. Her personal journey of displacement, nostalgia, and cultural adjustment deeply shaped her fiction and poetry.

## **Posthumanism**

Questions the belief that humans are the central focus of everything. It shifts attention away from human-centred thinking and emphasizes the importance of animals, nature, technology, and non-human voices. Posthumanism teaches us to see ourselves as part of a larger ecosystem. It encourages us to respect technology, the environment, and every form of life. Transhumanism is about

improving and enhancing human abilities through technology, going beyond the natural limits of the human body and mind.

Posthumanism and Transhumanism are two important ideas in literature and life, but they differ in focus. Posthumanism is a philosophical view that challenges thinking human-centred and equally importance of nature, animals as well as technology. In literature, like it appears when writers give voice to silenced or non-human perspectives, as writer Chitra Banerjee Divakaruni's the Forest of Enchantments, example whose Sita connects with nature and power of cosmic. While in life posthumanism remind us to respect ecology, animal rights, and use of AI in ethical. On the other hand, Transhumanism, is a movement of technological fully focuses on enhancing abilities on human beyond limits of natural science, medicine and artificial intelligence.

In Chitra Banerjee Divakaruni's work The Forest of Enchantments narrator focuses on the centrality of feminism. It places emphasis and power of feminism as the centre. In Chitra Banerjee Divakaruni's poetry Leaving Yuba City, she also gives voice to humans, immigrants and marginalized, who historically silenced it. A post humanist shift from traditional single hero focus. Divakaruni includes both myth and modernity, where deconstructing post humanist of humans meet explaining transformation.

Diaspora as a site of transformation through transhumanist lens. The Diaspora immigrant Diaspora to a new country is a project of self-modification. The people must enhance their abilities to survive. People learning English is not just an education, it's a cognitive and psychological necessary for success and social mobility. In Divakaruni's work Mistress of Spices, Tilo's knowledge of spices is a form of magical, also as her cognition used to heal. This character psychologically undergoes immense strain and develops new mental and emotional psychological frameworks. This is a "hacking" form to self-become stronger, adaptable – a core transhumanist goal. The individual Diaspora develops the ability to see themselves through cultural lenses. This is a great form of cognitive enhancement which is a new hybrid way perceiving the world.

In post humanist lens in the western ideal of the independent, made self-individual collapse in the diaspora. In Disc lament's theory characters are defined by connections and entanglements.

These characters entanglements with non-humans. In Divakaruni's work Mistress of Spices and Sister of My Heart, spices, herbs, and food are played as active agents and emotion transfers, as well as health and destinies. They actors are not passive but powerful non-human forces with human life. A tenet of posthumanism is that the self and not a stable, isolated entity but is through constituted relationship. This is a diasporic experience of Divakaruni. Identity is hybrid, fluid and co-created connection with tradition, community and non-human world.

In "The Mistress of Spices" Tilo is not a singular human, her inextricable from the spices she commands. The spices give her power but also dictate her and punish her for transgressing the rules.

Tilo herself collaborates with the non-human. The species also the line between persons and things. Divakaruni is testing transposes the transhumanist devil for technological realm to the spiritual and magical. These characters seek to them transcend biological and soul limitations but no through cybernetics but through ancient wisdom spiritual awakening and magical power. The immigrant is a collision between different cultural experiences and languages. Meditated technologically phone airplane transfer money is being constantly reassembled. Her key contribution is to spiritualize and culturalized post humanist and transhumanist themes.

## Conclusion

Here Divakaruni has shown how spiritual a cultural and mythological traditions been grappling the boundary with human for more centuries. Her works unlocks a sophisticated of her project it means human in a world of constant change connection transformation. The research possibilities

as boundless as the worlds she creates Divakaruni's work implies depended Relationality and empathy that posthuman focused on connection rather than isolation.

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