

The Pathetic Voiceless Voice of the Exile to the World

OPEN ACCESS

Volume: 13

Special Issue: 2

Month: February

Year: 2026

P-ISSN: 2321-788X

E-ISSN: 2582-0397

Citation:

A, Amudha. "The Pathetic Voiceless Voice of the Exile to the World." *Shanlax International Journal of Arts, Science and Humanities*, vol. 13, no. S2, 2026, pp. 138–41.

DOI:

<https://doi.org/10.34293/sijash.v13iS2-Feb.10195>

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Abstract

The main objective of this paper is to investigate the role of the exile voices from the selected poems. Culture and human beings are considered as to different sides of a coin which embody each other. Literature is a sphere that deals in analyses the cultural voices across the frontiers which engages with different culture and tradition follow in different language speaking people. The present research is an important attempt to study the Global South issues i.e the voices which miss their homeland and its cultural identity from the point of the poets. The present research employs descriptive research to identify the characteristic and categories related to the sufferings undergone in 'Global South' due to colonialism and imperialism in the parts of Latin, American, Caribbean, Asian and African.

Keywords: Nation, Exile, Refugee, Nostalgic, Identity, Memory, Fear, Grief, Diaspora.

In this paper I have selected four poems from four different Global South poets from their collections. The first one is 'Somewhere I Lost My Losar' by Tenzin Tsundue, the second poem from Bei Dao's collection 'Black Map', the third one 'The Passage' by Christopher Ifekandu Okigbo and the last one is 'Home' by Warsan Shire.

Tenzin Tsundue is a Tibetan poet and activist. He is a man who was rolled into many roles to present the ideas of the new generation of the suffering Tibetan community as refugees. His poem 'Somewhere I Lost My Losar', throw the light on the reflection on the unconscious loss of cultural identity and their tradition, the childhood memories of celebration Losar the Tibetan New year due to the exile. He speaks about the feelings of being disconnected from one's own roots. He brought the attention of the world towards the reality of his native and his people's sufferings through activism. Where the cultural significance of the New Year becomes blurred. After graduating himself from Dharmasala, Mumbai and Chennai. As a Tibetan Refugee he had faced the harsh realities and he was longing to return to their own Home one day. He broke all the restrictions and crossed the Himalayas on foot and went into his forbidden homeland Tibet. He was born to a Tibetan refugee resettled in early 1970s in Himalaya's. His parents left their country in 1959 and worked as road mending labours in Himalayas.

Bei Dao is one of the eminent poets, even though he was banished for 20 years from his native land China. Zhao Zhenkai selected his pen name as Bei Dao which means 'North Island'. He got his source

of inspiration during the April Fifth Democracy Movement of 1976. 'Black Map' in 2008 was one of the nostalgic poems. He began his poetry writing in the year 1970. He was acknowledged as one of a renounced poet in the Republic of China. The poem speaks about the connection between the poet and his native home land Beijing. He has been in exile from his home for more than 20 years, since the Tianamen Square Massacre of 1989. The poet pours his blending affection for the city with the pain of being unable to return. The loss of identity and the fear of losing one's native cultural identity and language is described by him as 'Frozen throat'. In the poem 'Black Map' the poet provides more space for the reader to imagine what the speaker views from his verse that could all connect in a way that night is a symbol of darkness and coldness. He is a prominent Chinese poet, critic and essayist. He is one of the key figures in the 'Misty Poetry Movement', which is known for challenging the traditional Chinese literary exploring themes of identity, alienation and social commentary. The traditional sentimental meaning within the image of the cold crows in Chinese culture. The words 'way back' reads more like a reflection of the speaker himself on his past. His books of poetry include 'Side Tracks' and also authored some short stories and essays. His core concern is the loss of native language, described as a 'frozen instrument' or called as 'dead tongue' heightens the feeling of an exile.

Christopher Okigbo is one of the greatest poets of Nigeria, born in 1932 in the Eastern part of Nigeria Ojoto. He educated himself in Classics in University College Okigbo. He was a teacher, librarian, poet, who died fighting for the Independence of Biafra. This poem chiefly centred on the water Goddess named Idoto, popularly known among the Eastern Nigerians. He humbly and politely proffers his supplication to their mother the water Goddess. He respects the water Goddess as a mother 'Naked I stand, Naked shall I return' these words are biblically symbolic, Job says in the Bible 'Naked came I fourth from my mother's womb, naked shall I return'. This greatly emphasizes to refers to going to his maker, through death. It shows the great respect and his humbleness. He also speaks how he wished away by Western Culture, which is due to his displacement from his ancestral home. He considered himself as 'a prodigal' who has forgotten all the tradition. "Before you, my mother Idoto, Naked I stand; Before your weary presence, A prodigal". The poet also laments for the loss of the African tradition due to the adopted Western Culture.

Warsan Shire is an activist, writer and poet, Shire was born in Kenya in 1988 to Somali parents they fled the Civil War in Somalia so they moved to Britan. Warsan's one of the best poems is 'Home', which has helped the readers to understand the refugee life crisis. In this poem, she is somber and reflective. Shire insists on them of the displacement, loss of identity and the place of belongings. She brings the harsh realities under our nose, the sufferings of the people who are forced to migrate from their native which became a 'mouth of shark' and 'the barrel of a gun', stating that no one wish to leave their home voluntarily but only when home becomes a dangerous place which forcing them to run. "no one leaves home unless/ home is the mouth of a shark/ you only run for the border/ when you see the whole city running as well/ your neighbours running faster than you/". Her poetry makes an intervention into the broad field of refugee studies and literature by offering an importance on refugees. She says leaving Home isn't a choice of them but it was an only necessity to escape for life. These four poets come under the writers of Exile Literature, which refers to the state of being barred from one's native land due to same political reasons. Their experience can have very strong emotional and psychological feelings on an individual influencing their identity, culture and sense of belonging of their own.

This literature is a collective term that gives a view of all literature produced by writers during a period of voluntary or forced exile from their Motherland. The theme of exile literature concentrates more on bitter, unjust, impassioned indictment, inhuman and more on the lost homes, lost family members and their lost childhood days in their own native land. The rootlessness and lost senses

of belonging in both lands, of never being at home echoes across the world for centuries of Exile writing.

All the four poems selected for the research speaks about the notion of their missing home which has been clearly pictured in various ways in exile, refuge and diasporic. In all these poems we witness the migrant sentiment in the core of exile literature. The very thought of their home distraught them. It loses their sanity at the very moment when they tear their passport and swallow them in the Airport toilet as they know that they could not entire their homeland again.

The physical displacement from their country and culture aggravates trauma in them. The struggle between the reality and the dream of returning back to their home sickens them where the nostalgia stands as the only solace, they try to find themselves through their childhood memories. The poets try to overcome this imposed exile through their writings they wish to have their cultural connections which they miss in an unknown land.

The poets could not remove their Home land from their mind, the stories of their fathers and forefathers flow in their dreams to reunite as if they will be having only a pea size time to spent in this world 'My father's life-spark small as a pea/ I am his echo/ turning the corner of encounters/ a former lover hides in a wind/ swirling with letters". where Tsundue remains how they use to have Momos party on a Losar day celebration. "As I grew up it just got left behind, very slowly, and I didn't go back for it. It was there when as kid I used to wait for the annual momo dinner, when we lined up for gifts that came" During the displacement they run towards the borders between their home and world to safeguard their life.

The label of an exile immensely contributed in the growth as an activist and as a writer. The poet's painful words penned in the poems express the mental suffering of oneself to learn as a child that their home where they were born and brought up does not belong to that place, and they have no rights to woe anything where there are born or where they are currently surviving.

These poets are rolled in too many roles as writers, poets and activist. They have emerged as the voice of the exiled across the world. They expressed the ideas of the new generation of exile community that draws the attention of the world towards the reality of their land and their people through activism. Pankaj Mishre in his writings describes the struggles of these people and define them as restless children.

The main intension of this paper is sketch the writings that and undoubtedly stems from their passion for their home land. The poems capture the imagination of the readers at once with its descriptive simplicity to the core. It talks about the apprehensions of their people who are displaced from their homelands and are forced to seek refuge elsewhere in the bords. The very thought of them is not having a home to which they cannot written and their anxiety of carrying the label as 'refuge'. Their writings humanizes the refuge experience by showing the sufferings and challenges. Refugees are not seeking adventure but for survival, they flee in unbearable conditions to find a sanctuary for them to escape themselves from desperate situation like war. Leaving Home isn't a choice of them but it was an only necessity.

Living an exile life in an idea of returning to their home land one day is filled with sufferings and trauma inside them because they once's 'Home' is not only a physical space that exist some were but it also becomes a space of collective childhood memories and their belongings. All their poems begin with a note of leaving the home land and hence with great hope that one day they may return to their home. They prepare themselves both mentally and physically that they will soon be going back to their home land. As displaced masses, they are uprooted and forced to undertake the journey from their home and come down into the slums. Even though they have been in exile for many years but no nation 'supports' them whereas they have been treated as 'people of lost country'. This makes them to dream of dying in their home land. "I go home – reunions/are one less/fewer than goodbyes". The birth and growing up years as a refuge is so deeply in printed

in them. They are tired of fighting for their country that they have never visited for years but in the eyes of others they are seen as fighters and activist. They announce that they have cried enough already that are moments of despair. Their poems do not offer any solution but speaks about their struggles and sufferings but ends on a hope and determination that there must be some way out to revive the forgotten memory of their home land and get back to it. According to them their exiled home which meant to be a temporary shelter have become their home now. Their poems not only construe the idea of home it the eyes of them it also evokes the feeling of return to their Home. It shows the courage, resilience and survival spirit of them.

Literary text becomes a terrain for them to register their protest against the oppression and appeal to be taken in and longingness to return 'Home' soon. Physical displacement from their home aggravated by psychosocial trauma resulted in craving to reach their homeland. The sufferings in handling themselves between the hope of homecoming and reality and past memories act as the only healing for both, physical and material loss. The beauty and grandeur of their homeland, its colours and magnificent culture, remains now in lifeless form.

Conclusion

These poems from the four different poets are not just a personal account but it records the history one's nations. It speaks about the history of foreign invasion and its violent outcome whose memories are still fresh in their minds. The poets express their trauma in their verse, for them home is real and it is very much there but they are far away from them. They use their creative power in penning about protest and to create awareness. These poems give their voice to the voiceless which marks their existence and their identity in a country where they are away from it.

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