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Dislocation, Refugee Crisis and Transnationalism: A Diasporic Reading of Pin's *Wandering Souls*
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Abstract

*This study explores the traumatic terrain of dislocation and refugee crisis in Pin's (2023) *Wandering Souls*, tracing the vulnerable journeys of those dislodged by war and historical rupture. The research tends to shed light on the lived realities of refugees the factors that escalate their precarity, the cultural and social clashes they must mediate, and the buoyancy they display. By applying a diasporic lens, the novel is read not only as a narrative of flight, but as an introspection on memory, belonging, and the ache of alienation that reflects displaced lives. Using Van Hear's (2014) framework on Refugees, Diaspora, and Transnationalism, the study elucidates Pin's narrative by exploring networks of migration and refugee crisis. The findings of the research highlight the interwoven experiences of refugees, asylum seekers, and migrants emerging from a devastated landscape, unveiling how identities are shattered and then reshaped across borders and how the diasporically conscious victims are forced to live in the space between homeland and host land. The findings of the research underscore the emotional and political complexities embedded in the global refugee crisis. Finally, the research tends to increase the understanding of displacement and refugee crisis and highlight the resilience, optimism, and cultural contributions of people who carry their broken worlds into new places of belonging.*

Keywords: *Dislocation, Refugee Crisis, Diaspora, Transnationalism, Wandering Souls (2023)*

1. Introduction

The term diaspora refers to the movement of people, communities, or organizations from their native countries to foreign lands. It denotes a cultural shift from a country of origin to one that combines native traditions with new ones. It might be difficult to sustain cultural identity after this shift, resulting in challenges such as alienation, nostalgia, and longing. Diaspora communities negotiate between embracing multiculturalism and surviving traumatic experiences in this mixed setting. Thus, the core of diaspora studies consists of migratory geographies and migrancy metaphors, which acts as fundamental components for comprehending the phenomenon. Castles (2006) argues that a serious problem the world is facing nowadays is forced dislocation. For example, Southeast Asia had a serious refugee crisis after the Vietnam War. There are a number of refugees and internally displaced persons in various areas as a result of the Suharto

dictatorship in Indonesia and continuous hostilities in Myanmar, the Philippines, and Thailand. The main issues the world is facing include people who have been compelled to flee their homes, as well as refugees and asylum seekers who have been affected by war, persecution, natural catastrophes, development projects, and other events.

Raina (2017) argues that the study of the diaspora is an extension of postcolonial literature as it explores more expansive socio-cultural settings. Diaspora and forced migration present many ideas in multicultural literature, emphasizing the difficulties and challenges connected with displacement and cultural adjustment. In modern society, the term diaspora has grown beyond what was first defined, having a wide variety of interpretations because of the constant flow of people across borders and continents. This movement is driven by a number of factors, such as economic opportunities, political instability, societal unrest, and cultural interaction. Consequently, modern diasporas demonstrate the qualities of multi-ethnic, multicultural, multiracial, and pluralistic societies, where interactions between different cultural groups form the foundation of countries. Such ideas resonate profoundly in writing, offering insights into the sensation of identity, adaptability, and belonging in humans in a world growing more intertwined.

Migration represents a spatial journey wherein migrants carry with them a profound connection to their past locales. They bring with them memories, experiences, and knowledge that can profoundly impact the places they traverse or settle in. Narratives surrounding migrants inherently involve spatial elements, recounting journeys from one place to another, including various stops and potential returns. These stories also highlight how migrants experience and navigate different locations, shaping their identities in the process. Such processes are often discussed in terms of diaspora, exile, or immigration, which traditionally convey feelings of loss and longing, suggesting that migrants have permanently left their homes, belong neither here nor there, and endure a perpetual sense of uprootedness and displacement. Laxmiprasad (2020) signifies a constant movement of people relocating for many reasons. These migrations have resulted in the formation of diasporic communities determined by a shared feeling of displacement, suffering, and the lack of a sense of identity in a new environment. Cultural exchanges have enabled the advancement of multicultural societies.

Displacement emerges as a significant challenge often explored in multicultural literature. Whether compelled by external forces or through voluntary decisions, the physical removal of individuals from their native lands gives rise to various social and psychological issues (Hafsi, 2017). Modern authors delve deeply right into motifs of movement, expatriation, as well as transfer, highlighting the stress and anxieties and the problems of being moved. Nevertheless, it is very important that in the very early twentieth century coming before the rise of Caribbean and also Asian movement stories noticeable numbers of the advanced activity battled with their expatriation experiences, seclusion, language obstacles, social shock as well as displacement, either by force or voluntary choice. A lot of these writers themselves browsed the obstacles of movement.

Transnationalism refers to economic, political, and cultural dynamics that transcend the limits of nation-states. The idea of transnationalism implies a diminishing of the authority a nation-state holds over its borders, residents, and land. Heightened immigration to developed nations due to global economic progress has led to multicultural communities where immigrants are more inclined to stay connected with their culture of origin and are less prone to assimilate. As a result, loyalty to a nation may rival devotion to a culture or faith. With the rise of global mobility and the availability of instant communication technology around the world, borders are becoming less significant, and the territorial restrictions set by the conventional nation-state are losing

their importance. Nevertheless, the state's criteria for citizenship and nationality, along with the regulations regarding political participation, might gain importance for transnational communities.

The narrative of *Wandering Souls* (2023) begins in 1978, a period following the Vietnam War, notably three years after the departure of the final American helicopter from Saigon. During this time, the communist regime is targeting perceived traitors among their own people, leading to a widespread displacement as individuals seek safety and refuge in other places. The novel skillfully combines historical and political narratives, from the tragic KohKra massacre to Thatcher's policies and American military strategies. Surprisingly, these details deepen rather than distract from the emotional heart of the family's tale. *Wandering Souls* (2023) also explores the journey of refugees fleeing Vietnam and their resettlement in new countries. An American soldier's account during the Vietnam War, in Vietnamese culture, if people don't receive a proper burial in their hometown, their souls wander aimlessly as ghosts. In Pin's *Wandering Souls* (2023), these Americans and the ghosts of those who die while escaping Vietnam play key roles.

The theoretical framework of this study draws upon Van Hear's (2014) *Refugees, Diaspora, and Transnationalism* as a foundational model to comprehensively investigate the dislocation and refugee crisis explored in Pin's (2023) *Wandering Souls*. This framework guides the analysis of how Pin's (2023) narrative portrays the different aspects of migration, displacement, and the formation of diasporic identities, contributing to a better understanding of the refugee crisis and its implications on a transnational scale. By looking closely at important moments and themes, the researcher shows how these conflicts deeply affect personal identity, social relationships, and the struggle to survive in a constantly changing world. By placing the text in a larger social and political context, this study highlights the complexities of being a refugee and the deep effects of displacement on individuals' lives. As we explore the details of Pin's (2023) *Wandering Souls* we start a journey of empathy and understanding, connecting with the multiple aspects of diasporic life shown in the narrative.

1.1 Objectives of the study

1. To explore the refugee crisis faced by dislocated entities as presented in *Wandering Souls*
2. To examine factors those, exacerbate the refugee crisis faced by the characters and protagonist in *Wandering Souls*

1.2 Research Questions

1. How does *Wandering Souls* portray the refugee crisis faced by dislocated entities?
2. What insight does *Wandering Souls* offer into the refugee experiences and what are the key factors that shape their journey?

2. Literature review

Artistic or creative literature has the strength to represent complex realities, making it a more realistic portrayal of human emotions and perceptions than any other branch of scientific research. After the two World Wars, literature transformed to portray a variety of real-world circumstances, such as migration, refugee crisis, nostalgia, destitution, and multicultural identity. The challenges of those who had to flee their native countries due to a war, persecution, or political instability are expressed in refugee literature. A person who is unable or unwilling to avail themselves of that nation's protection because of a legitimate fear of being victimized or persecuted for their nationality, race, or religion is referred to as a refugee, as stated by the 1951 Refugee Convention. There are currently 65.3 million people who are forcibly displaced from their homes and have fled in an attempt to seek protection, safety, and peace. The narratives of refugees are conveyed through literature, depicting the challenges they face in a new environment where they are seen as outsiders and even persecuted in their own nation.

Writings about refugees provide valuable insight into the lives and experiences of displaced individuals. These works of literature offer readers a unique viewpoint on the hardships and challenges encountered by migrants, leading readers to feel connected with their circumstances (Bek-Pedersen & Montgomery, 2006).

Rushdie (1991) characterizes the past as perpetually vanished yet persistently envisioned. He perceives himself and fellow migrants as existing in a liminal space, existing between two cultures as translated individuals, marked by lingering sensations of loss and culpability. Despite this, Rushdie recognizes that such a state is not an unproductive realm for a writer to inhabit. Drawing parallels between memories of the past and a shattered mirror, he argues that this fractured reflection can serve as a valuable instrument for engaging with the present, thus highlighting the constructive and advantageous aspects of diaspora.

De Kock (1994) examines Gordimer's story (1989) *The Ultimate Safari*, which centers on the trek to a refugee camp, presenting a reversal of the conventional South African refugee narrative. It depicts a family's journey from violence-ridden Mozambique to a refugee camp in South Africa during the 1980s. This study suggests that the Mozambican refugees' voyage is an inverse of, and indirectly influenced by, the European holiday safari into Africa. In contrast to the well-fed European travelers' romanticized exploration of the Kruger Park bush, the refugee trek unfolds in the opposite direction, away from the wilderness, and amidst hunger and deprivation.

Kaplan (1996) argues that over different historical periods particular subgenres and styles have developed within migration writing. Several metaphors in modern theory such as dislocation, diaspora, borders, displacement, immigration, becoming homeless, and tourism have been introduced. Kaplan's (1996) *Questions of Travel* suggests multiple symbolic interpretations of dislocation and travels in literary theory. He investigates the social and political consequences of this traveling philosophy and illustrates how, instead of separating modernism and postmodernism, various displacement narratives link them together. By analyzing works of writers such as Fussell, Said, Clifford, Deleuze, Baudrillard, Spivak, Soja, Massey, Mohanty, and Rich, Kaplan (1996) demonstrates how travel representations and analogies may cover up significant power disparities related to race, nationality, gender, and class.

Lazarus (2011), in *The Postcolonial Conscious*, expresses how postcolonial theory, affected by poststructuralism, has highlighted ideas like hybridity, dislocation, and transnationalism while questioning a struggle-based idea of history and politics. He recommends that the dominance of theory like Bhabha's (1994) *The Location of Culture* has reduced the range of postcolonial literature to a limited canon. Canonical works such as Rushdie's (1981) *Midnight's Children* and *The Satanic Verses* (1988) are often understood in terms of migrancy, historical mobility and hybridity, emphasizing postcolonial works that explore multiple themes which have been disregarded as a result.

Van Hear & Cohen (2017) highlight that Diasporas are now major actors in the global political economy, their impacts both during and after conflicts are a modern topic of continuous discussion. They have been referred to as mediators, peacekeepers, or promoters of conflicts, among other titles that, in terms of their influence on conflict dynamics, display ambivalence. They examine different diaspora types of involvement and divide it into three domains of interaction in order to comprehend these opposing points of view, as well as the public and private sectors in which they operate. They indicate that Inequalities in wealth, resources, social status, and social links also affect Diasporas' ability to participate in conflict-related and post-conflict activities.

A number of studies have demonstrated that art is a helpful approach to improve psychological performance among various groups of migrants and refugees. The concept of solidarity has

received a lot of attention in modern migration and refugee literature; however, a specific definition or approach for this concept has not yet been developed in the literature (Bhattacharya, 2020). Young (2021) suggests that *Men in the Sun* (1962) embodies the contemporary trend in forced migrant literature defined by a sense of permanent and timeless disruption, differentiating it from both exile literature and narratives of voluntary migration from the Global South to the Global North. Exile literature, prevalent after World Wars I and II, typically featured banished European protagonists struggling with melancholy and loss, while narratives of voluntary migration were symbolic of the decolonization era. In contrast, contemporary forced migrant literature of permanent unsettlement moves beyond the traditional movement between past homes and present foreignness by continuously shifting between temporal planes and intricately merging them.

Similarly, Pin (2023) examines the common response of trying to flee in the face of such adversity with her narrative. However, her investigation highlights that, examining the complicated aspects of displacement, resiliency, and the human spirit's ability to persevere in the face of disaster. Pin's (2023) work presents an important picture of the complex relations between conflict, survival, and the search for safety in a political setting that continually shifts. The danger of armed conflict lies enormously inside her narrative, influencing the narratives of displacement and survival that she explores in her works. Using Van Hear's (2014) approach in evaluating Pin's (2023) *Wandering Souls* might help us understand how individual stories, group identities, and international movements are interconnected in the context of refugee literature and diasporic studies.

3. Theoretical Framework

The framework for this research draws on Van Hear's (2014) *Refugees, Diaspora, and Transnationalism* as a foundational model to investigate the dislocation and the refugee crisis comprehensively. Van Hear's (2014) notions in *Refugees, Diaspora, and Transnationalism* suggest relationships between diaspora and displacement, highlighting how displacement influences cross-border relationships and diasporic identities. He argues that diasporas are dynamic entities continuously shaped and reshaped by processes of displacement and resettlement. Displacement, often stemming from conflict, persecution, or other forms of violence, serves as a driving force for the establishment of diasporic communities, as individuals seek to maintain connections with their homeland while adjusting to new environments. Van Hear's (2014) believes that major upheavals have propelled significant population movements, resulting in the formation of new diasporas. These crises have led to a cascade of displacement, with individuals fleeing conflict zones, seeking refuge in safer regions within their own countries, neighboring countries, or further afield.

Furthermore, Van Hear (2014) emphasizes the agency of displaced populations in shaping their diasporic identities and transnational practices. Despite the challenges posed by displacement, individuals and communities actively mobilize resources and networks to forge new social and cultural affiliations across borders. This dynamic process of adaptation and resilience characterizes the lived experiences of diasporic communities in the face of displacement. Van Hear (2014) highlights the pivotal role of diaspora engagement in facilitating survival, coping, and even accumulation for individuals, households, and communities in conflict settings.

Van Hear (2014) highlights the emergence of diasporas and transnationalism as central concepts in the study of forced migration, emphasizing the multifaceted nature of refugee experiences and their connections across borders. One of the main concerns of Van Hear's (2014) theory understands that conflict is primary factor behind diaspora formation. The increasing complexity of conflicts, ranging from ethnic cleansing to civil wars, has led to the millions of people being

displaced, compelling people to look for safety in places other than their own country. The patterns of diaspora formation that emerge from these movements reflect the diverse experiences and trajectories of displaced populations.

Diasporas formed as a result of conflict are, of course, shaped both by the society from which they have come and the new society in which they find themselves, as well as by their experience of conflict and flight: they carry with them some of the values of their homeland, while absorbing to a greater or lesser degree the values of their host society. These values, together with the socio-economic character of the diaspora—which is differentiated on class, ethnic, generational, and gender lines—help shape their disposition, their capacity, and inclination to influence the homeland (Van Hear, 2014, p. 181).

Central to Van Hear's (2014) perspective is the notion of internal displacement and cross-border migration as primary avenues for seeking refuge. Internally displaced persons (IDPs) often flee to safer regions within their own countries, while others may seek asylum in neighboring countries, drawn by proximity and perceived safety. The experiences of refugees within and across various locations underscore the importance of understanding the intersecting factors that shape their mobility and settlement patterns. Another important aspect is the recognition of the unequal distribution of resources and opportunities among refugees. Access to networks, financial resources, and migration pathways heavily influence the ability of individuals to reach desired destinations.

“In conflict settings, the possibility of accumulation is often the most challenging since conditions are often inimical to investment and helping kin to survive and cope takes precedence” (Van Hear, 2014, p. 185). Van Hear's (2014) examines the emergence of diasporas and transnationalism as central concepts in the study of forced migration, emphasizing the multifaceted nature of refugee experiences and their connections across borders. In exploring the multifaceted factors of diaspora and transnationalism, it becomes evident that these phenomena are deeply intertwined with the experiences of displacement, conflict, and the pursuit of durable solutions. Van Hear (2014) highlights that the conventional categorization of diaspora locations into homeland, neighboring territories, and places further afield oversimplifies the complex web of connections that exist across time and space. In conflict affected areas, extended families often disperse, seeking refuge in various locations to access different resources. Some may remain in their homeland or become internally displaced, while others flee to neighboring countries or more distant lands. This dispersion results in diverse strategies for survival and livelihood, including seeking employment, accessing education and healthcare, engaging in seasonal agricultural work, or establishing trading networks across borders. These strategies may evolve and expand post-displacement, reflecting both necessity and new opportunities. “Diaspora connections may be vital in sustaining societies in upheaval or conflict, and have the potential for reconstructing such societies once conflict lessens” (Van Hear, 2014, p. 186).

Transnationalism emerges as a crucial aspect of these strategies, offering a durable solution or an enduring solution for displacement. Diaspora connections not only sustain societies during upheaval but also hold the potential to reconstruct societies in the aftermath of conflict. This potential hinges on understanding that the return to post-conflict societies may rely on maintaining connections abroad. Meanwhile, refugee households abroad in the diaspora have to balance the demands of their own livelihoods and futures (most importantly perhaps education of their children), those in other destination and transit countries, and those left at home, or in neighbor.

“The emergence of diaspora and the associated notion of transnationalism as the key concept in migration and refugee studies may be tracked through a number of streams of scholarship that gathered pace from the 1990s and to some extent fed into one another”(Van Hear, 2014, p. 178). Van Hear's (2014) framework highlights the diverse strategies employed by refugees to navigate the challenges of displacement, ranging from economic support to political activism. By examining the ways in which refugees mobilize resources, forge alliances, and assert their agency in conflict-affected contexts. Van Hear (2014) provides deeper insights into the complex dynamics of forced migration and its implications for both refugees and host communities.

4. Textual Analysis

The textual analysis of Pin's (2023) *Wandering Souls* examines the representation of displacement, the perilous journey of escaping violence, desperate flight for safety, risk of exploitation and mistreatment in refugee camps, refugees' struggle for survival, trauma and mental health issues, facing hostility and prejudice from the local population. It explains the difficulty in assimilating into a new culture and society, facing homelessness, identity negotiation, and the quest for belonging. Within this thematic framework, the literary masterpiece *Wandering Souls* (2023) emerges as a powerful narrative, offering a profound exploration of diasporic experiences. Through close examination of key moments and important quotes, the researcher sheds light on the impact of these conflicts on personal identity, social relations, and the quest for survival in an ever-changing landscape. By contextualizing the narrative within broader socio-political realities, this analysis aims to shed light on the challenges faced by refugees and the profound impact of displacement on individual lives.

4.1 Refugee Crisis Faced by Dislocated Entities in *Wandering souls*

The narrative of *Wandering Souls* (2023) deals with the experiences of dislocated entities, providing an exploration of the refugee crisis. Through its narrative and empathetic character portrayals, the novel sheds light on the challenges faced by those forced to flee their homes. As the researcher embarks on a careful analysis of key passages and thought-provoking quotes, the aim is to uncover the ways in which the refugee crisis manifests in the lives of dislocated individuals. By observing the migrant experiences presented in *Wandering Souls* (2023), the study seeks to offer insights into the hardships of displacement, identity negotiation, trauma, and resilience in the face of adversity. Through a comprehensive examination of the text, the researcher aims to reveal the human dimensions of the refugee crisis and contribute to a deeper understanding of the lived realities of dislocated people.

War and conflict create a profound psychological sense of loss and dislocation, as depicted in Anh's story. The immediate danger of violence causes families to decide to leave their homeland, saying goodbye to loved ones and packing only what they can carry, not knowing if they will see them again. “Anh wondered if he had been masking his worries or if his conviction was real... It hadn't occurred to her that his brother and the smugglers may have fed him lies, omitting to mention the towering numbers of risks involved” (Pin, 2023, p. 16). These lines highlight the reality of separation and the false sense of security in the face of uncertainty, particularly in times of conflict and displacement. Anh's inner distress shows the psychological impact that leaving one's native country takes, when even the strongest beliefs get clouded by mistrust and doubt. The mention of smugglers highlights the perilous journey undertaken by refugees, frequently at the mercy of dishonest people who take advantage of their desire to make money. The omission of risks by these smugglers highlights the position of refugees who may be unaware of the dangers coming up on their path to safety. This passage explores the realities faced by those forced to flee their homes, where trust is a luxury and survival often depends on navigating treacherous waters both literal and metaphorical.

Access to networks and money to pay smugglers or agents increasingly shape the capacity to migrate and determine the ability to reach such locations. Access to more prosperous and desirable destinations has therefore been increasingly limited to better resourced refugees: there tends to be a hierarchy of destinations that can be reached by those fleeing conflict, according to the resources—financial and network based—that they can call upon (Van Hear, 2014, p.,180).

Investigating through Van Hear's (2014) perspective, this quote highlights the unequal distribution of access to various places among those seeking protection. The quote suggests that Anh, a refugee, may have been led to believe that reaching a particular destination would be feasible and relatively safe. However, the reality is often different, with access to more prosperous and desirable destinations increasingly limited to those with better resources. The quote highlights the role of networks and financial resources in determining a refugee's ability to migrate. It demonstrates how the ability to move may be greatly shaped by networks and the funds needed to compensate smugglers or agents.

“She became resentful that they had fished them out at all; the absence of bodies meant infinite possibilities, the possibility of life, of reunification and bliss” (Pin, 2023, p. 18). The passage explores a variety of emotions and opposing viewpoints that might emerge in the aftermath of a crisis or tragedy involving loss and displacement. It touches upon the idea that while the recovery of bodies provides closure, it also eliminates the hope and possibility for alternative outcomes, such as survival or reunion. This resonates with the experiences of refugees and displaced individuals who often grapple with the trauma of loss and the uncertainty of their future. The passage highlights the psychological and emotional challenges that people have when dealing with displacement and refugee situations. Anh's conflicted emotions about the recovery of her family's bodies highlight the relationship between hope and closure in the aftermath of loss. The absence of bodies is a metaphor for the uncertain fate of loved ones and stands in sharp contrast to the terrible truth of their passing.

“The boat was crowded and reeking. Droplets of the sea had landed in my eyes and made them itch, my clothes were wet and sticking to my skin and making me cold” (Pin, 2023, p. 19). The line depicts the alarming situation of the refugees, illustrating the conditions faced by dislocated entities. The lines portray images of an overwhelming number of people confined in a limited space, a common scenario in refugee situations. This overcrowding is often due to the desperate circumstances that force individuals to flee their homes. The crowded boat symbolizes the perilous journeys undertaken by refugees who risk their lives to escape conflict, persecution, or disasters. This desperation is a direct result of the lack of safe, legal avenues for migration, compelling refugees to resort to dangerous means of travel.

It suggests unsanitary and dehumanizing conditions, where individuals are subjected to filth, lack of hygiene, and inadequate facilities. This reflects the broader neglect that refugees often experience, both during their journeys and in the camps where they seek asylum. The smell described can also symbolize the decay of human dignity and the decline in basic living standards, highlighting the severe humanitarian crisis at hand. The imagery highlights the dehumanization that refugees face. Packed into small vessels without adequate provisions, refugees are often treated as mere numbers rather than individuals with rights and dignity. This also hints at the psychological and physical effects on refugees. Overcrowding can lead to heightened stress, anxiety, and trauma, while unsanitary conditions pose severe health risks, including the spread of diseases. This highlights the vulnerable condition of refugees' sufferings. As Van Hear (2014) says,

The emergence of diaspora and the associated notion of transnationalism as the key concept in migration and refugee studies may be tracked through a number of streams of scholarship that gathered peace from the 1990s and to some extent fed into one another (Van Hear, 2014, p. 178).

In the light of his notions, the description of itchy eyes from sea droplets and wet, cold clothes evokes the immediate physical discomfort that refugees often face. It underscores the environmental conditions that many refugees face during their journeys, particularly those who travel by sea. This imagery can be extended to represent the physical challenges of displacement, such as exposure to the elements, inadequate shelter, and insufficient clothing. Beyond the physical discomfort, this depiction can also be interpreted to reflect the emotional and psychological tension experienced by refugees. The sea droplets irritating the eyes may symbolize the constant presence of adversity and the tears of sorrow or desperation that many refugees experience. Wet and cold clothes sticking to the skin can be a metaphor for the inescapable nature of their traumatic experiences, leaving them in a constant state of distress and discomfort.

The sea, a vast and often treacherous expanse, can symbolize the isolation and disconnection felt by refugees. The droplets in the eyes not only cause physical irritation but can also blur vision, representing the unclear and uncertain future faced by dislocated individuals. This blurring of vision can signify the lack of clarity and direction in their lives as they navigate the uncertainties of their new circumstances. The physical elements described, such as sea water, cold, wet clothes serve as a powerful metaphor for the refugee journey itself. The sea is a common route for many refugees escaping conflict and persecution, and the conditions at sea are reflective of the perilous and often life-threatening journey they undertake. It also examines the dual themes of human suffering and resilience. The fact that the person continues to move forward despite the irritation and cold signifies a form of resilience, a determination to survive and reach a place of safety. However, it also highlights the immense suffering endured along the way, serving as a reminder of the human cost of displacement.

From the perspective of Van Hear's (2014), these lines underscore the impact of displacement on refugees, highlighting not only the immediate physical suffering but also the long-term implications for diaspora formation and their potential role in conflict and post-conflict settings. This quote illustrates the lived experiences of refugees, providing a sense of the suffering and adversity that Van Hear (2014) theorizes as the foundation for diaspora communities. The physical and emotional distress symbolizes the challenges of displacement, including psychological trauma and health risks. These immediate hardships are the raw materials out of which diasporas are formed. The crowded, reeking boat journey is not just a moment of crisis but a transformative experience that contributes to the formation of a diaspora. As discussed by Van Hear (2014), over time, these communities, formed through adversity, can become critical actors in international politics, development, and post-conflict reconstruction.

"... our feet were bleeding and covered in blisters, so much so that we tainted the boat red as we stepped into it" (Pin, 2023, p. 19). The statement highlights the awful circumstances that refugees go through when they are compelled to migrate and experience displacement. This imagery acts as a description for the psychological and economic burdens faced by those forced to escape their homes because of war, persecution, or disasters. The description draws attention to the psychological suffering that migrants face. This particular detail highlights the difficult travels that many people make often on foot through dangerous situations without proper rest, shelter, or medical attention. The blood and blisters represent the physical and

immediate effects of relocation, such as weariness and physical harm, and they also represent the difficult circumstances that many people must endure when fleeing perilous situations.

This quote can be interpreted as an illustration of the extreme physical suffering and immediate needs of refugees, which diaspora communities attempt to alleviate through remittances and other forms of support. This aligns with Van Hear's (2014) observation that such transfers provide crucial lifelines during conflicts and contribute to survival and recovery. It also mirrors the duality of refugees' experiences: the loss and pain of leaving home and the hope and struggle of building a new life. This duality shapes diaspora members' capacities and motivations to engage with and support their homeland, reflecting the socio-economic and political dimensions. "She looked at the people around her and realized that she had become one of them, that she was homeless and smelling and weak, a carrier of disease, that she was now perceived as vermin" (Pin, 2023, p. 24). In this passage, the author explores the dehumanizing experience of displacement and homelessness. The narrative voice reflects an internal transformation and societal perception that encapsulates the challenges faced by refugees. It indicates a shift in identity. This shift is not just personal but is also a reflection of how society categorizes and labels displaced individuals. Refugees often face a loss of their previous identity and status, becoming part of a marginalized group that is perceived uniformly despite diverse backgrounds and stories. The quote serves as a critical commentary on the refugee crisis by illustrating how dislocated individuals are stripped of their humanity and dignity. This dehumanization process affects their self-perception and how they are treated by others. It calls for a reflection on the systematic failures and societal attitudes that contribute to such realities, emphasizing the need for empathy, understanding, and comprehensive support systems to address the crisis effectively. Drawing on Van Hear's (2014) model, the quote reveals several relevant dimensions of the refugee crisis and diaspora engagement. The quote highlights the immediate and dire need for resources to escape death or injury and sustain life. This scenario illustrates the acute phase where external support from the diaspora is crucial for basic survival. The ongoing struggle and dehumanization in the quote also relate to the instability and violence as discussed in the model. The quote underscores the continuous state of uncertainty and marginalization that refugees endure, resonating with the coping mechanisms supported by diaspora transfers.

Although the quote emphasizes the survival and coping aspects, it indirectly touches upon the challenges of accumulation. The degradation and loss of dignity faced by the individual demonstrate how far they are from the possibility of rebuilding or accumulating assets. This aligns with Van Hear's (2014) idea that in conflict zones, prioritizing the survival and well-being of family members often comes before focusing on investment and accumulation. It highlights the circumstances faced by refugees and the essential role of diaspora engagement in addressing their immediate and long-term needs.

4.2 The Factors that Exacerbate the Refugee Crisis in *Wandering Souls*

This section aims to uncover the underlying causes that drive individuals to flee their homelands and the subsequent challenges they face during their journey and resettlement. By exploring themes of displacement, identity, and survival, the section highlights the human cost of conflict and instability. It also scrutinizes how systematic injustices and global inequities play pivotal roles in enhancing the refugee crisis. Through this exploration, *Wandering Souls* (2023) not only offers a compelling portrayal of the refugee experience but also calls for a deeper understanding and more compassionate response to the global crisis.

"Or perhaps I could point fingers. I could blame politics. I could blame war and poverty and pirates and the sea and the storm" (Pin, 2023, p. 48). The quote serves as a powerful encapsulation of the interconnected factors that contribute to the refugee crisis. The reference

to politics highlights the role of governance, policy decisions, and international relations in exacerbating the refugee crisis. Political instability, corruption, and oppressive regimes can force individuals to flee their homes in search of safety and freedom. Moreover, restrictive immigration policies and lack of international cooperation further complicate the plight of refugees, preventing them from finding secure and stable living conditions. War is one of the most direct and devastating causes of forced migration. Armed conflicts between nations, lead to widespread destruction, loss of life, and displacement of populations. Refugees often escape war zones to avoid violence, persecution, and death, seeking refuge in countries that may not be fully prepared or willing to accommodate them. The ongoing conflicts around the world underscore the urgency and scale of the refugee crisis.

Van Hear's (2014) framework illuminates the manifold strategies refugees employ to navigate the vicissitudes of displacement, spanning economic sustenance to political advocacy. Through a meticulous examination of the means by which refugees marshal resources, forge alliances, and assert their agency, the study unveils their resilient maneuvering with conflict-scarred environment.

Poverty intersects with and amplifies the refugee crisis. Economic deprivation and lack of access to basic resources can drive individuals to leave their countries in search of better opportunities. In many cases, refugees come from regions where poverty is compounded by other crises, such as war and political instability.

In conflict settings the accumulation possibility is often the most challenging since conditions are often inimical to investment and helping kin to survive and cope takes precedence. (Van Hear, 2014, p. 185). This economic desperation forces people to undertake dangerous journeys, often falling prey to exploitation and human trafficking. The mention of pirates can be understood both literally and metaphorically. Literally, piracy poses a significant threat to refugees who undertake perilous sea voyages to escape their homelands. Pirates can exploit, rob, and even kill helpless migrants during these dangerous crossings. Metaphorically, pirates can represent any form of predatory behavior that targets refugees, including smugglers and traffickers who take advantage of their desperation.

The sea symbolizes the natural and logistical challenges refugees face. Many refugees embark on treacherous sea journeys in overcrowded and unsafe vessels, risking their lives in the hope of reaching safer shores. The sea represents the physical barriers and the perilous nature of migration routes, which often lead to tragic loss of life. It also highlights the broader theme of environmental factors that can enhance the refugee crisis, such as climate change and natural disasters. The storm represents the chaos and unpredictability of the refugee experience. It encompasses the effect of all the previously mentioned factors like political, economic, and social turbulence that create a storm in the lives of refugees. The storm signifies the overwhelming and uncontrollable nature of the crises that force individuals to flee, as well as the uncertainty and danger they face on their journeys.

Van Hear (2014) identifies conflict and political instability as primary drivers of refugee movements, and their crisis citing historical examples such as the breakup of the Soviet Union, the wars in Yugoslavia, the Gulf crisis, and ongoing conflicts in Afghanistan, Iraq, Palestine, Sri Lanka, and Somalia. The quote echoes this by highlighting how these factors compel populations to flee. Political decisions and violent conflicts create conditions that force people to seek safety elsewhere. Critically, the lines personalize these abstract drivers, bringing to light the human impact and the complexity of the refugee crisis. This perspective aligns with Van Hear's (2014) model, which demonstrates that political unrest and war are central to understanding the root causes of forced migration and refugee crisis.

Economic instability and poverty also contribute significantly to the refugee crisis, as those fleeing conflict zones often escape not only violence but also dire economic conditions. This aligns with Pin's (2023) assertion, which highlights the multifaceted nature of the crisis. Pin's (2023) inclusion of poverty underscores the reality that economic hardship enhances the plight of refugees, compelling them to seek better living conditions. Van Hear (2014) supports this by indicating how economic deprivation intersects with political and violent conflicts to drive forced migration. The quote encapsulates the compounded adversities faced by refugees, including political instability, poverty, and exploitation by smugglers, and environmental challenges.

"The camp made attempts at organizing activities, sewing or technology training or movie nights, but these were not enough to fill the gaps their days held, gaps that stood between the refugees and their new lives, now within reach" (Pin, 2023, p. 65). The quote highlights an important aspect specifically, the inadequacy of activities and programs in refugee camps to address the profound gaps and challenges faced by refugees. The quote encapsulates the frustration and unfulfilled potential of refugees in camps. It underscores the need for a holistic approach that goes beyond basic activities to address the deeper structural issues that keep refugees in a state of uncertainty. The activities mentioned like sewing, technology training, and movie nights represent efforts to provide some level of engagement and skill-building. However, these are often superficial solutions that do not address the real needs of refugees, such as psychological support, comprehensive education, and meaningful employment opportunities.

The gap highlighted between the activities provided and the refugees' new lives underscores a lack of comprehensive planning and support from humanitarian agencies. This reflects greater issues where refugee assistance programs often focus on short-term relief rather than long-term integration and development. It also points to the mental and emotional distress of displacement. Refugees frequently suffer from trauma, depression, and anxiety, and the lack of proper mental health services in camps intensifies these issues. Temporary distractions cannot substitute for the need for mental health care and community support structures. Engaging activities are critical for maintaining a sense of purpose and hope. When such activities fall short, refugees can feel a lack of direction, contributing to a prolonged sense of uncertainty and helplessness.

While technology training can be beneficial, it needs to be relevant and aligned with job market demands. Often, the training provided in camps does not translate to viable employment opportunities, thereby failing to bridge the gap between current circumstances and potential new lives. Education in refugee camps is frequently disrupted and inadequate, which limits future opportunities. The quote hints at the isolation experienced by refugees. Activities in camps can sometimes separate refugees further from the host community rather than integrating them. Successful integration requires policies that encourage social cohesion and community building. The transition from camp life to integration into a new country is often blocked by restrictive immigration policies, lack of legal status, and barriers to employment. These gaps highlight the need for supportive legal frameworks that facilitate refugee acceptance and self-sufficiency.

The imperfection of camp activities also reflects issues of resource allocation. Refugee camps are often underfunded and overcrowded, leading to insufficient services and infrastructure to meet the needs of the residents. The focus on immediate relief rather than long-term solutions increases the crisis. Effective resource allocation should prioritize sustainable development, education, and economic opportunities that can help refugees transition to new lives. Addressing the refugee crisis effectively requires a strategy that includes comprehensive mental health services, relevant education and job training, supportive legal frameworks, and durable

integration policies. Without these, the gaps between the lives refugees lead in camps and the potential new lives they aspire to will remain vast and unachievable.

Drawing on Van Hear's (2014) model the quote highlights the inadequacy of camp activities in addressing the deeper needs of refugees. He emphasizes that remittances from the diaspora play a crucial role in providing financial support that can significantly improve the living conditions of refugees. The gap that Pin (2023) refers to could be partially bridged by these remittances, which offer more substantial support than the temporary and often superficial programs available in camps. The lines point out that the camp's activities are insufficient to help refugees transition to their new lives. Van Hear (2014) suggests that remittances are vital in supplementing humanitarian aid, providing additional resources that can help refugees move beyond mere survival. This highlights the importance of financial and material support from the diaspora, which can be more effective in filling the gaps than the limited programs in camps.

The gaps in refugees' lives that the quote highlights can be attributed to the lack of comprehensive support for long-term recovery and integration. Van Hear's (2014) insights into the role of remittances in post-conflict recovery highlight that financial transfers from the diaspora can help refugees rebuild their lives and contribute to the broader recovery of their communities. This support can be more impactful than the short-term activities provided in camps. The quote suggests that the limited scope of camp activities fails to address the comprehensive needs of refugees. This perspective emphasizes that effective engagement in conflict settings requires a stable income, legal status, and the freedom to engage socially and politically. These factors are often facilitated by remittances and other support from the diaspora, which can empower refugees to participate more fully in their communities and advocate for their rights. "In these and other ways, transnationalism may in itself be a 'durable solution' for conditions of displacement—or at least an 'enduring' solution (Hear, 2014, p. 160). The lines further indicate a missed opportunity for refugees to transition to their new lives. Van Hear's (2014) explains that while humanitarian actors hope for societal engagement, diaspora contributions often focus on immediate family and community needs. This highlights a critical area for policy improvement: encouraging and enabling diasporas to contribute to broader societal rebuilding, which could help bridge the gaps the quote identifies. Diaspora remittances and transfers play a crucial role in providing financial support, supplementing humanitarian aid, enabling post-conflict recovery, and empowering refugees to engage more fully in their communities. To effectively bridge the gaps identified by Pin, it is essential to utilize the resources and capacities of diasporas, coupled with policies that facilitate long-term recovery and integration for refugees.

Van Hear (2014) also points out that those in the diaspora face a collection of obligations balancing their own unstable livelihoods with the needs of those left behind. This dynamic often limits the capacity of diaspora communities to provide consistent and substantial support. The limited scope of camp activities mentioned by Pin (2023) reflects a big issue where temporary and superficial programs fail to address the long-term needs of refugees. Therefore, the factors that e the refugee crisis include not only the inadequacies of camp programs but also the economic and social pressures on diaspora communities, which collectively hinder effective recovery and integration.

"She didn't like clothing donations, a reminder of their lack of belonging, their dependence on the kindness of strangers" (Pin, 2023, p. 67). The quote reflects a significant psychological factor: the loss of dignity and agency. Refugees often feel humiliated by their dependence on aid, which reinforces their perception of inferiority and helplessness. The dislike of clothing donations symbolizes a broader resentment towards the conditions that deprive them of their autonomy

and self-sufficiency. This loss of dignity can lead to mental health issues such as depression and anxiety, enhancing the overall crisis. Maintaining dignity and self-reliance is crucial for the psychological well-being of refugees, and when aid mechanisms fail to respect this, they contribute to a worsening of the crisis.

Economic exclusion is a significant factor that enhances the refugee crisis. When refugees are unable to participate in the local economy, they remain dependent on aid, which heightens their marginalization. Facilitating economic integration through policies that allow refugees to work and contribute to the economy can reduce dependency on aid and promote a sense of belonging. This economic empowerment is crucial for reducing the refugee crisis. Refugees' dislike of donations underscores the importance of developing social networks and mobility, which Hear (2014) identifies as crucial for sustaining livelihoods in conflict settings. The lack of these networks enhances the crisis by leaving refugees isolated and dependent on external aid.

Access to these different destinations is unequally distributed among those seeking safety. The increasingly stringent international migration and refugee 'regime' has limited access to more desirable affluent destinations—usually in the wider diaspora (Van Hear, 2014, p. 180).

The capacity of refugees to engage in rebuilding their lives is severely blocked by their dependency on aid. Van Hear (2014) emphasizes that the capacity to engage is influenced by factors such as security of status and having an income above subsistence level. Donations, while necessary, do not provide a sustainable income or security, thus enhancing the crisis by maintaining a cycle of dependency.

"Only a few weeks prior, in June, Thatcher had urged the United Nations to organize a conference to tackle the humanitarian crisis at hand" (Pin, 2023, p. 75). Thatcher's urging for a United Nations conference reflects recognition at the highest political levels of the need for international cooperation to address the refugee crisis. High-profile advocacy can draw global attention to humanitarian crises, mobilize resources, and influence policy decisions. However, the capability of such calls depends on the political will and commitment of the international community. While conferences can be platforms for discussion and pledges, their impact depends on the subsequent actions and implementations of the agreed-upon measures. The United Nations' role as an organizing body for addressing humanitarian crises highlights the importance of global cooperation in managing refugee issues.

The UN provides a framework for coordinating international responses, sharing responsibilities, and pooling resources. Effective cooperation responses are crucial for addressing the root causes of refugee crises, such as conflict, persecution, and socio-economic instability. However, the success of such initiatives often faces challenges related to coordination, funding, and political alignment among member states. While conferences can generate important discussions and commitments, their success relies on practical implementation. This involves not only the allocation of sufficient resources but also the establishment of effective mechanisms for delivering aid, ensuring security, and supporting refugee integration and resettlement. The gap between commitments made at international conferences and on-the-ground realities often increase refugee crisis. If pledged resources do not materialize or are insufficient, the humanitarian situation can worsen, leading to prolonged suffering and instability.

Van Hear (2014) emphasizes the importance of diaspora contributions in supporting conflict-affected populations through remittances and other transfers. International conferences and multilateral efforts can facilitate diaspora engagement by creating conducive environments for financial transfers and investment in recovery and reconstruction efforts. Van Hear's (2014) discussion on transnationalism highlights how refugees and their extended families leverage networks across different locations to manage survival and recovery. Effective international

cooperation can strengthen these networks by providing stability and resources necessary for transnational livelihoods.

“They were vulnerable, therefore, to feelings of helplessness. Transgenerational trauma, the idea that trauma can be transferred through generations, has been documented in an array of people the descendants of those enslaved, survivors of war, victims of abuse, and refugees” (Pin, 2023, p. 134). The quote highlights the psychological impact of transgenerational trauma on refugees, highlighting how inherited trauma enhances their misery and feelings of helplessness. Refugees often flee from extreme circumstances such as war, persecution, or abuse, which results in immediate trauma. However, the compounded effect of historical and familial traumas can intensify their psychological distress. These deep-seated emotional wounds can hinder their ability to cope with new adversities, thus creating a cycle of hardships and challenges. Additionally, the institutional barriers faced in host countries, such as xenophobia, lack of access to mental health services, and socio-economic instability, further intensify their situation. Thus, transgenerational trauma not only heightens the immediate suffering of refugees but also blocks their long-term integration and recovery, highlighting the need for comprehensive support systems that address both current and historical traumas.

5. Conclusion

Pin’s (2023) *Wandering Souls* is a thought-provoking novel that deals with the representation of displacement and the refugee experiences. *Wandering Souls* (2023) captures the emotional and physical disturbances of dislocation, highlighting the profound sense of loss, alienation, nostalgia, homelessness, struggle for survival, trauma and mental health issues, hostility and prejudice from the local population, difficulty in assimilating into a new culture and society, and identity crisis faced by refugees. Through narrative and character development, the novel sheds light on the challenges of resettlement and the longing for a lost homeland. *Wandering Souls* (2023) explores themes of cultural dislocation, the search for belonging, and the enduring impact of trauma on individuals and communities. By framing the refugee crisis within a diasporic context, the novel highlights the interconnectedness of personal and collective struggles, emphasizing the resilience and adaptability of refugees in the face of adversity. *Wandering Souls* (2023) reveals a powerful commentary on the enduring human spirit and the ongoing quest for identity, safety, and stability in the context of the chaos of forced migration. The novel highlights the necessity of solving basic political, economic, and historical conflicts as an essential requirement for achieving permanent solutions to displacement through investigating the fundamental causes of these disputes.

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