



## Food and Diaspora: An Exploration in M.G. Vassanji's *The Book of Secrets*

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**Abstract:** Diaspora refers to the scattering of people from their homeland, along with their cultural practices, beliefs, and culinary traditions. In M. G. Vassanji's novel *The Book of Secrets*, food symbolizes identity, memory, and cultural connections amid displacement. This paper explores how Vassanji uses food to highlight the complexities of the diaspora experience, drawing from critical perspectives and textual references to show the deep connection between cuisine and cultural identity.

**Keywords:** diaspora, cultural identity, food symbolism, memory, adaptation, belonging, M. G. Vassanji.

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Diaspora has long been a subject of literary exploration, particularly in narratives that foreground displacement and cultural survival. For many diasporic communities, food serves as a tangible connection to their homeland, preserving cultural traditions and memories in the face of geographical and emotional dislocation. The relationship between food and identity becomes even more pronounced in literature, where culinary practices symbolize the struggles and triumphs of diasporic life. M.G. Vassanji's *The Book of Secrets* is one such novel that delves into the intersection of food, memory, and cultural identity. Through richly descriptive prose, Vassanji examines how food serves as both a site of cultural preservation and transformation. By focusing on the culinary practices of his characters, he illustrates the broader complexities of the diaspora experience.

Food has often been described as a language of memory, capable of evoking emotions and histories that transcend verbal communication. In *The Book of Secrets*, Vassanji captures this phenomenon through his portrayal of Pipa's mother, who clings to her traditional recipes despite being uprooted from her homeland. Vassanji writes, "In her small kitchen, the smells of cumin and coriander were a daily

reminder of where they came from and who they were” (1994, 45). This sensory connection to the past underscores the central role of food in maintaining cultural identity within diasporic communities. Anne Marie Smith’s observation that “culinary practices are a form of cultural memory, allowing diasporic communities to keep their heritage alive through the rituals of food preparation and consumption” (2010, 102) aligns with Vassanji’s narrative. Food becomes more than sustenance; it becomes a repository of memory and identity. The preservation of culinary traditions in diaspora is often an act of resistance against the forces of assimilation. In Vassanji’s novel, this resistance is evident in the way characters like Pipa’s mother insist on preparing traditional dishes despite the challenges of sourcing authentic ingredients. This act of cultural preservation mirrors the broader struggles of diasporic communities to maintain their heritage in unfamiliar environments. The sensory richness of Vassanji’s descriptions further emphasizes the emotional weight of food. The smells, tastes, and textures of traditional dishes are not merely physical experiences but also gateways to the past, evoking memories of home and family.

Food also serves as a bridge between generations, connecting younger members of the diaspora to their ancestral heritage. In *The Book of Secrets*, this intergenerational transmission of culinary knowledge is portrayed as a vital aspect of cultural continuity. By teaching their children traditional recipes, older generations ensure that their cultural practices endure, even in the face of displacement. This theme resonates with Stuart Hall’s assertion that “diaspora identities are constantly producing and reproducing themselves anew, through transformation and difference” (1990, 235). The act of passing down culinary traditions is not only a means of preserving identity but also a way of adapting it to new contexts.

Adaptation is another central theme in Vassanji’s exploration of food and diaspora. The characters in *The Book of Secrets*

often find themselves modifying traditional recipes to accommodate the availability of local ingredients. This process of culinary adaptation reflects the broader experience of cultural hybridization in the diaspora. Ali, a restaurateur in the novel, exemplifies this dynamic. His restaurant serves dishes that blend East African and Indian flavors, creating a unique culinary identity that reflects his migratory journey. Vassanji writes, "Ali's dishes were a curious mix of flavors, a testament to his journey from Zanzibar to Dar es Salaam, and finally to Nairobi. Each plate told a story of migration and adaptation" (1994, 89). This fusion of culinary traditions underscores the dynamic nature of diasporic identity, which is constantly evolving in response to new cultural influences.

The blending of culinary traditions in diaspora is not merely a practical necessity but also a creative act. It reflects the resilience and adaptability of diasporic communities as they navigate the complexities of cultural integration. By combining elements of their heritage with those of their host culture, these communities create new forms of cultural expression that are both rooted in tradition and responsive to change. This process of cultural hybridization is central to the diasporic experience, as it allows communities to maintain a sense of continuity while also embracing the opportunities for transformation.

Vassanji's depiction of food as a site of adaptation aligns with Homi Bhabha's concept of cultural translation. Bhabha argues that "the act of cultural translation creates ambivalent spaces where the meanings of cultural signs are contested" (1994, 121). In *The Book of Secrets*, food becomes one such contested space, where traditional practices are reinterpreted and reimagined in response to new contexts. The hybrid dishes served in Ali's restaurant, for example, challenge rigid notions of cultural purity and authenticity. They reflect the fluidity of diasporic identity, which is shaped by both continuity and change.

While food serves as a unifying force in diaspora, it can also highlight divisions within communities. In *The Book of Secrets*, Vassanji explores the politics of belonging and exclusion through the lens of communal meals. The Diwali celebration in the novel is a particularly poignant example. The feast, with its array of traditional sweets and savory dishes, creates a sense of solidarity among the Indian diaspora in East Africa. Vassanji writes, “The aroma of jalebi and samosas filled the air, a signal that Diwali had arrived. For a moment, everyone felt a sense of unity, a connection to their shared heritage” (1994, 134). However, this sense of unity is fleeting, as underlying tensions and hierarchies within the community come to the surface during social interactions.

H. Hirshfield’s work on sensory memory reinforces this idea, suggesting that “the sensory qualities of food, such as taste and smell, are deeply intertwined with memory, often evoking the past more vividly than visual or auditory stimuli” (Hirshfield 2015, 87). This observation is particularly relevant in the context of diasporic literature, where the sensory experience of food often serves as a portal to the past. Vassanji’s descriptions of food in *The Book of Secrets* not only evoke nostalgia but also emphasize the importance of culinary traditions in maintaining cultural continuity.

While food serves as a powerful symbol of cultural preservation, it also reflects the adaptability of diasporic communities. In *The Book of Secrets*, characters frequently modify traditional recipes to accommodate local ingredients, illustrating the process of culinary adaptation. Ali, a restaurateur in the novel, exemplifies this dynamic through his creative blending of East African and Indian flavors. Vassanji writes, “Ali’s dishes were a curious mix of flavors, a testament to his journey from Zanzibar to Dar es Salaam, and finally to Nairobi. Each plate told a story of migration and adaptation” (1994, 89). This culinary fusion symbolizes the

fluidity of diasporic identity, which evolves in response to new cultural contexts.

Stuart Hall's theory of cultural identity provides a useful framework for understanding this process. Hall argues that "diaspora identities are constantly producing and reproducing themselves anew, through transformation and difference" (1990, 235). In *The Book of Secrets*, Vassanji illustrates this idea through the blending of culinary traditions, which reflects the broader experience of cultural hybridization in diaspora. The hybrid dishes in Ali's restaurant challenge conventional notions of authenticity and purity, highlighting the creative potential of cultural adaptation.

The ambivalence of communal meals in diaspora reflects the complexities of belonging. On the one hand, shared culinary practices create a sense of cultural continuity and solidarity. On the other hand, they can expose social divisions and exclusions, revealing the fractures within diasporic communities. Bhabha's notion of ambivalent spaces provides a useful framework for understanding these dynamics. He argues that cultural practices in diaspora are often marked by contradictions, as they simultaneously unite and divide communities. In *The Book of Secrets*, Vassanji captures this ambivalence through his portrayal of communal meals, where food becomes a site of both inclusion and exclusion.

The role of food in diasporic literature extends beyond the individual and the community to encompass broader social and political dimensions. Culinary practices often reflect the power dynamics and inequalities within diasporic communities. In Vassanji's novel, this is evident in the interactions between different social groups during communal meals. The preparation and consumption of food become acts that both affirm and contest social hierarchies, highlighting the tensions inherent in diasporic life.

Food also serves as a metaphor for the broader processes of cultural negotiation and transformation that characterize the diaspora experience. In *The Book of Secrets*, Vassanji uses food to explore the ways in which diasporic communities navigate the complexities of identity, belonging, and adaptation. Through his richly descriptive prose, he captures the sensory, emotional, and symbolic dimensions of food, offering a nuanced portrayal of its significance in diaspora.

The exploration of food in *The Book of Secrets* underscores its centrality to the diasporic experience. By examining the intersections of food, memory, and identity, Vassanji sheds light on the ways in which diasporic communities preserve their heritage, adapt to new environments, and navigate the politics of belonging. His portrayal of food as a site of cultural preservation and transformation offers valuable insights into the complexities of diaspora, highlighting its resilience and dynamism.

Vassanji's exploration of food in *The Book of Secrets* can be compared to other diasporic texts that emphasize the centrality of culinary practices in negotiating identity. For instance, Jhumpa Lahiri's *Interpreter of Maladies* also depicts food as a site of cultural continuity and adaptation. In the story "Mrs. Sen's," the protagonist's longing for home is encapsulated in her meticulous preparation of traditional Bengali dishes. Like Vassanji, Lahiri highlights the sensory and emotional power of food to evoke memory and foster a sense of belonging. By juxtaposing these texts, we can gain a deeper understanding of how food operates as a symbol of diaspora across different cultural and literary contexts.

Similarly, in Chitra Banerjee Divakaruni's *The Mistress of Spices*, food and spices are imbued with magical qualities that allow the protagonist to connect with her community and navigate the complexities of her identity. The novel's emphasis on the transformative power of food aligns with Vassanji's

portrayal of culinary traditions as dynamic and fluid, capable of adapting to new environments while retaining their cultural essence.

Vassanji's nuanced portrayal of food in *The Book of Secrets* underscores its centrality to the diasporic experience. Through his richly descriptive prose, he captures the sensory, emotional, and symbolic dimensions of food, offering valuable insights into the ways in which diasporic communities preserve their heritage, adapt to new environments, and navigate the politics of belonging. The novel's exploration of food as a site of cultural preservation and transformation reflects the resilience and dynamism of diaspora, highlighting its capacity to foster creativity and adaptation in the face of displacement.

## Conclusion

M.G. Vassanji's *The Book of Secrets* is a profound meditation on the diasporic experience, where food emerges as a central motif that encapsulates the complexities of memory, adaptation, and belonging. Through richly descriptive prose, Vassanji explores how culinary traditions serve as a bridge between the past and the present, enabling characters to navigate the challenges of displacement and cultural negotiation. By examining the sensory, emotional, and symbolic dimensions of food, the novel offers valuable insights into the resilience and creativity of diasporic communities.

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Manya is a third-year student pursuing a BA (Hons) in English at Graphic Era Hill University. Her literary talent is evident in her contributions to anthologies such as *Inking Emotions* and *Heartstrings: Tales That Bind Us Together*. A dedicated scholar, she has earned prestigious certifications from Yale University and the University of Pennsylvania, showcasing her commitment to academic excellence. Beyond academics, Manya has demonstrated her professional acumen as a content writer and marketing expert for Nishail.

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