

# Writing and Thoughts of Indian Diaspora Writers

**Dr. Arshi Nabi<sup>1</sup> and Dr. Sarita Sharma<sup>2</sup>**

Assistant Professor, IPS Academy, Indore, MP, India<sup>1</sup>

Principal (Education), Arihant College, Indore, MP, India<sup>2</sup>

**Abstract:** *This study is an attempt to introduce the diasporic responsibility of India, which statistics in Indian literature in English. It is a generally accepted fact that the main subject of all literature is man, his actions, thoughts, feelings, beliefs and faith. The literature deals with a range of sociological concepts, aesthetic adaptations. Diaspora literature deals with immigrant sensibilities. It focuses on the lives of immigrants and their internal and external conflicts in a foreign country. Diaspora literature plays an important role in the field of literature, highlighting issues such as cultural problem, identity searches, multiculturalism, and universal aspects of human existence..*

**Keywords:** diasporic

## I. INTRODUCTION

The Indian diaspora was mostly a specific choice of individuals, especially for academic purposes or economic interests, either to the Middle East or to Western countries, especially the United States. The deportee faced a clash of opposing cultures, a feeling of alienation, followed by attempts to adapt, assimilate, accept, and finally form a separate identity as a racial group that is assailable and therefore cultureless. All this is placed under the umbrella term refugee literature or diaspora literature. The word "Diaspora" is derived from the Greek word "Dispersion" which means to divide, to throw. Initially, this term was associated with the chronological experience of the Jews, but today the term has acquired a wider meaning and refers to a common hereditary homeland, voluntary or involuntary migration, and a sense of the specialty of the country of residence. The term covers various subjects such as sociology, cultural studies and political science, etc. In the context of globalization, the term "diaspora" raises questions about acculturation, assimilation, loss of identity, etc.

Immigrants, regardless of whether the reasons for migration are economic, social, political move to trade as preachers, workers, prisoners, soldiers, foreigners or refugees, refugees or migrant workers seeking a life of recovery and opportunity and share commonalities and differences arising from the circumstances of their migration and stay in the host region. Most often, immigrants suffer from the pain of being far from home, memories of their homeland, the pain of leaving everything familiar torments the mind of the immigrant. Also in foreign literature internal strife is mostly discussed in the context of cultural marginalization. Immigrants estranged from their families oscillate between crisis and renewal. They are triple estranged from the homeland they left behind, from their new homeland, and from their children. Diaspora literature is in constant conversation with met codes. Longing for a lost home often culminates in the creation of a different home description.

Nostalgia, loss, betrayal and a sense of duty are the foundations of new homes as the diaspora protagonist adapts to new lands. When adapting to new countries, cultures and assimilation become a central theme as these immigrants explore the imbalance of their asserted identities. In general, the diaspora generation clings to food and clothing as the most obvious signs of Indianans, distinguishing them from each other and emphasizing their difference. Affirming this difference is often a conscious statement of belonging to another place. On the other hand, the second-generation diaspora weakens and removes such identity markers in order to adopt the dominant culture.

The terms "nation" and "identity" are important to study the way of life and human existence in the past and present. The problems of nation, identity, national identity, individual identity, etc. are needs that have appeared recently, which were humanity has never accepted it before. The life people lived in the past was mostly introverted with themselves and their families. It is not necessary to order that the problem of nationality and identity appear in a person's life only when he embraces migration and mobility. Because it is a psychological feeling; its experience is possible even in his home country.

**Diaspora Identity:**

Identity becomes a central question in all diaspora studies. Diaspora identity is based on the history or circumstances that led to migration and individual responses to those circumstances. Some factors such as language, clothing and socio-cultural environment aggravate the problem of ethnicity and identity after immigration. V.S. Naipaul's characters, such as Mohan Biswas in *The House of Mar. Biswas* or Ganesh Ramsumair in *The Mysterious Masseur*, are examples of people who are a generation removed from their original homeland of India, but whose heritage informs them of their past. They become examples of outsiders, homeless people for the world to see. Naipaul's characters are dominated not by actual transition but by the inherent memory of bitterness. For them, their homeland of India is not a geographical space but an imagination. Literature of the older generation of Diaspora Indians writers like Raja Rao, G. V. Dasani, Santa Rama Rau, Dhal Chandra Rajan, Nirad Chaudhari, Ved Mehta mostly look at India backwards and hardly ever record their experiences of India abroad. It is as if these writers found their Indianans while away from India. Obviously, they have the advantage of looking at their home country from the outside. Distance gives indifference, which is so necessary to get a clear view of the homeland. Gradually, the old working-class diaspora is being replaced by a new diaspora of international Indian English writers living in a market-driven world. By presenting immigrant characters in their fictional story, screenwriters explore the theme of exclusion, alienation, assimilation, acculturation, etc. The situational characters portrayed by diaspora Indian writers acquire tremendous significance when viewed against the geopolitical backdrop of the vast Indian subcontinent. That is why such works have an international circulation and are in constant demand.

**Authors and Novels based on Diaspora themes:****Anita Desai and Kamala Mark Andaya:**

Two earlier novels that effectively portray diaspora Indian characters are *Bye Bye Blackbird* by Anita Desai and *Kamala Mark Andaya*. Nowhere Man. These novels reveal how racial prejudice against Indians in Britain in the 1960s isolates the character and deepens their sense of marginalization. Bahrain Mukherjee's novels like *Woman and Jasmine* depict American Indians in a land of legal and illegal immigrants before the rise of globalization. Salman Rushdie approaches the metaphor of immigration in his novel *The Satanic Verses* by adopting the technique of magical realism. In her novel *Mistress of Spices*, Chitra Banerjee Divakaruni portrays the protagonist Tile as an exotic character to reveal the plight of the immigrant. Amitav Ghosh's novel *Shadow Lines* shows a character born and raised in a foreign land facing rootlessness. Amit Chaudhari describes the life of Indian students in Oxford in his novel *Afternoon Raag*. These authors also describe the positive aspects of the transition. Living as an immigrant has its advantages, the opportunity to gain a double perspective on experiencing different cultural spaces. Often this advantage enables diaspora Indians, especially the second generation; are faced with a dual identity dilemma. Such ambivalence creates an existential fear in their psychology.

Markandaya was strongly committed to expose the cruel reality of life to bring about the dear change in society. Nationalism, secession Poverty, peasantry, subjugated women, rural-urban divide, East-West meeting, feudal practices, castes and communalism were some of the issues closest to their hearts. All of them are known for their practical depiction of Indian life. Unlike the first generation of Indian English writers, postmodern Indian English writers have focused on entirely new themes that are broad and inclusive, as life in the era of globalization plunges into the talent problems of globalization and subsequent multiculturalism. , feminism, queer theories, diaspora emotional response, glamour, consumerism, commercialisation, upward mobility, erosion of ethical values are some of the key themes raised by fashion writers and short story writers.

**Chitra Banerjee-Divakarun:**

The anti-racism problem hit South Asians in America terribly and especially in the Sikh diaspora after 9/11, captured by Chitra Banerjee-Divakarun in her novel *The Queen of Dreams* (2004), in which Jaspal, a second-generation Sikh youth, is brutally beaten by some American youths, even as he cries. Continue that he is an American like them. It is the uncertain state of diaspora identities that raises the question of what nationality the diaspora actually belongs to the diaspora identity theorist. A nation that their parents and grandparents once left to settle or adopted, that never acknowledged them wholeheartedly.

**Jhumpa Lahiri and Kavita Daswani:**

Some Indian diaspora writers, such as Jhumpa Lahiri in *The Namesake* and her short story *The Last and Final Continent*, and Kavita Daswani in *For the Purpose of Marriage* (2003), presented positive aspects of the diaspora experience that broaden the scope of perception. And bring about a change in the subjectivity of those characters. Through their protagonist, they described that cultural activities not only open new connections with the culture of their new place and homeland, but also make them mobile carriers of cultures and ways of thinking both to other countries and back, and form a good mix in creating these new third cultures and form a third history. The Indo-American diaspora is one of the most important Diasporas that has had a huge impact on the literary world and has produced literary genius of our time. The basic reality of most first-generation Indians is that they grew up bilingual. People educated in an English-medium school grew up with English as their second "mother tongue". Unlike the Chinese languages, language was not a barrier for the Indian immigrant. Their cultural characteristics, admirable knowledge and good work habits earned them the label of the "model minority". For a large part of the Indian immigrant community, ties to India are permanent. Their consciousness and sensibility includes a strong and very different regional consciousness related to language, food, religious devotion, dress, etc.

Native American literature is among the very "young" literatures of the United States, barely forty years old. Immigrant writing from the Indian subcontinent is about personal and communal individuality, memories of homeland and an active response to this "new" world. Writers express their personal, ancestral identities, and socio-political contexts by explaining how and why they got where they are and write what they do. Ved Mehta's autobiographical research in *The Ledge between the Streams* deals with his personal and family life in an old-fashioned way. Bharati Mukherjee extends Ved Mehta's autobiographical convention in a rather different way. Society is the subject of her memoir *Days and Nights in Calcutta*, which she wrote with her husband. It is a piece where Mukherjee expresses his longing for his hometown. Abraham Varghese's *Oma Maani* is a moving memoir of how human contribution and community interaction make any place a home. This autobiography of an infectious disease doctor treating AIDS patients in a small Tennessee town reveals the satisfaction many Native Americans had with their professional work. Poetry is not as popular as a novel or short story

**A. K. Ramanujan:**

But still the Indian diaspora contributes significantly to Indo-American literature. A. K. Ramanujan occupies an important position among Indo-American poets, and his desire for connection and lack of connection are two facts of Ramanujan's poetic world. Meena Alexander's nomadic music deals with belonging and home, born through the excavation and decomposition of the past. Agha Shahid Ali was expelled from Kashmir. The *Mirrors* family is an extension of earlier immigrant themes. His *Immigrants of Loss* deals with the universality and acutely problematic nature of the collapse of American social hierarchies. Poets like Vijay Seshadri, Ravi Shankar, Maua Khosala, and Prageeta Sharma also contributed their literary talent.

**Bharati Mukherjee:**

Bharati Mukherjee is one of the eminent refugee writers who rejects the traditional Eastern society in pursuit of the more powerful and distinctive Western society. Her novel *The Tiger's Daughter* describes the confusing return home to Calcutta of young women after a year abroad. A woman talks about the despair of a middle-class immigrant of Bengali origin without her support meeting in a foreign society. *Darkness* describes the despair that Canada's encounter with racism produced. His intermediary and second story ironically reveal the immigrant experience in the United States and Canada. Mukherjee's later novel *Jasmine* shows the possibilities of reinventing oneself in a new world. American Born Confused Desi (ABCD) is a term that refers to people of Desi descent living in the United States. "Confused" refers to their confusion over the fact that their identities were born in America or lived there since childhood and were more closed to American culture than their home culture. Their parents determine their connection in India. This second generation is more aware of the struggles of people of colour in America and tries to look at the inequalities of race and class. It should also be noted that second-generation women often feel that they are subject to lighter requirements and restrictions than their male counterparts. Dating becomes a common question in the life of teenage daughters. The conflicts faced by Indian women at home are the subject of Sushama Bedi's novel *Fire Sacrifice* and are a powerful

theme of fiction and poetry in recent anthologies. What is unique about Indian diaspora writings is that the Indian diaspora is different from other Diasporas. Unlike other Asian Diasporas, Indians, although they are "Indians", reluctantly do not share a common religion, language, food, clothing, etc. Therefore, the diversity that prevails in India is repeated in the literature of writers from different backgrounds. Usually based on regions and sometimes on castes and religions. Rohinton Mistry writes unlike Jhumpa Lahiri or other Indian writers living and writing abroad. Writers write about customs, traditions, clothing and cuisine that are unusual for their region of origin. In a sense, they bring to their writings the same rich confusion as we have in India, presenting microscopic details of their rituals, dress, cuisine, etc., in the literature they create. The holistic treatment of fish or the depiction of vermilion in Jhumpa Lahiri creates 'Bengalism' or Rohinton Mistry may represent Parsi customs and traditions. These regional subgroups make English literature of the Indian diaspora somewhat unique and different.

#### **Bharati Mukherjee Vs Chitra Banerjee:**

Unlike Bharati Mukherjee, Chitra Banerjee - Divakaruni and Sunetra Gupta, Jhumpa Lahiri is a class in that her second-generation diaspora location does not connect her to Calcutta (Kolkata) since birth. He was born in London, grew up in Rhode Island, Connecticut and currently lives in New York. He faithfully deals with the displacement and frustrations of immigrants, showing a Bengali strain in them as well. In his literary debut *The Prophet of Maadi*, set in America and India, all nine stories are linked by alienation, loneliness and the search for fulfilment. They are not limited to the experiences of migrants and displaced persons. Although she speaks of universal appeal, most of Lahiri's Indian characters are of Bengali origin, and her prose has details of conservative Bengali names, food, cooking and wardrobe that give character and flavour to her stories. Also, being Bengali, the idea of marriage is big in her life. Lahiri initially drew heavily on his experience in Calcutta because it gave him a break from his heritage. Through this perspective, he credibly portrays the universal nature of human existence that transcends boundaries of region, religion, nation, etc. Before analysing his literary works, it is important to note the specific and literary profile of Jhumpa Lahiri. The research tried to examine the references of diaspora theory and its aspects in literature, dealing with foreign or diasporic literature. It analyses Indian contributions to diasporic English literature to trace the diasporic and emerging Bengali subgroup in Indo-American writing.

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