



A Concise Study of Literature of Indian Diaspora

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Abstract

The word, 'Diaspora' is deals with the meaning of migration. We can say the source of any diaspora is migration. They migrate to places where resources are more easily available. In earlier periods people migrated from one place to another in search of food, shelter, safely from persecutions. Recently, scholars have distinguished different kind of Diasporas based on it causes. The term, Indian Diaspora is generally to describe the people who migrated from their own land. It is currently within the borders of their public of Indian. Literature of the diaspora is constitution a major study of the literature and other culture text of the Indian diaspora. It is also an importation contribution to diaspora theory in general. Today the themes of diasporic literature in India are many and varied.

Key words: literature, Indian, diaspora, alienation, migration.

The word, 'Diaspora' is deals with the meaning of migration. We can say the source of any diaspora is migration. So let us consider the act of migration for a moment migration is phenomenon that has taken place for thousands of years and continues all over the worlds. It happens when people can no longer sustain themselves within their own background. They migrate to places where resources are more easily available. In earlier periods people migrated from one place to another in search of food, shelter, safely from persecutions. Today, people tend to migrate in search of better quality of life. Migrants not only take them their skills and expertise to new locals, but also their culture, living style collective memories. Over the ages, this has been can man thread irrespective of nationality or ethnicity, whether it is Irish, Japanese, Italian, German, Chinese, Canadian, Jewish or Indian.

The phenomenon that is human migration is best captured by the term we have all came to

know as" diaspora" the term, diaspora can be taken from the Greek words 'dia". It means "thought" and "kepeivo" which means, "to scatter". Literary diaspora means scattering or dispersion. It was originally used for the dispersions of Jews after their exite from Babylon in the 6th Century B.C and later to refer to all the Jewis people scattered in exile outside palestive. Today, it has come to describe any group of people who are describe or scattered away from their home country with a distinct collective memory and a myth of return definition.

Recently, scholars have distinguished different kind of Diasporas based on it causes. These type of diaspora; Firstly, Victim Diasporas, the victim Diaspora is a group of people which have been banished from their origin place. So, they have taken safety to another land. Secondly trading Diaspora, the trading Diaspora is a community, which is often, becomes the part of family. A group of people from this trading Diaspora are gone abroad to conduct trade in the host society. They

also have the permission from the host government about learning the local languages and costumes but there have not assimilated. Thirdly, "Imperial diaspora", it is a kind of Diaspora which is goes to another land. It has been conquered by own nation. The ethnic ties to the ruling power of not adapt to customs and the costume adapted by locals. We can say for example, the Spanis, the Indians and Mexico's caste system are with their homeland. Other qualities that can be typical or many Diasporas are thoughts of return, relationship with other communities in the diaspora and lack of full assimilation into the host country.

The term, Indian Diaspora is generally to describe the people who migrated from their own land. It is currently within the borders of their public of Indian. It can be also referring to their descendants. Right now, the diaspora is covered up twenty million in number. It is also covered over practically every part of the world. It can be more than a million each in eleven countries that have numbered of hundred thousand ethnic Indians.

Indian diaspora should be a source of pride to all Indians, inside and outside of India. In spite of the fact of that Indians migrants have lived in condition of poverty in many location of the world. Indian diaspora has also contributed to Indians ascendancy in the worlds, by its achievements in a variety of fields of entrepreneurship, business, academia, science, arts and culture. We have migrated to all the countries. So experts predict that India will overtake to china in 2050 as the most population country in the world. Our population will be young and thus highly mobile.

Literature of the diaspora is constitution a major study of the literature and other culture text of the Indian diaspora. It is also an importation contribution to diaspora theory in general. Indian writers of diaspora have tried to record their experiences of new environment. They have experience about identity crisis. So, it can be the alienation from their old and new homelands and it is very strongly affected in the form of bonding of culture, religion, literature and language etc. But when it provides ethnic identity and a sense of self, it can also alienate from the host culture. As such

displacement are gives decorous writing to its peculiar qualities of loss and nostalgia.

Diaspora writing is concerned with the individuals or communities' attachment to the centrifuge homeland. This attachment is with traditions, customs, and languages of the ancestral home. Diaspora can referred to scattered tribes whose identity to can only be secured in relation to same sacred and it also about the caste returned all.

The conflicts between tradition a list and assimilation on a list in diaspora communities is a recurrent them in despotic writers. In which we observe the Hindu adaption to western life. There is the use of Indian language and allusions and literature in despotic writing in Indian. Most of the immigrant writers have born and grew up in the Britain. It sees them as belong to the minorities' communities. They do not consider themselves exiles. The diasporic writing raises the question its relationships to such counter parts as immigrants writing or exile and expatriate writing, diasporic writing has activities with both but it stands apart from both. It diverges from immigrant writing in its preoccupation with the attachment to the homeland. Immigrant writing does not ignore this but focuses more on the current expatriate in the adapted have. Exile and expatriate writing is more immersed in the situation at home and the circumstances that prolong the individual exile. Disporic writing is about or by people who are linked by common histories of uprooting and dispersal, cannon homeland and cannon culture heritage. But it develops different culture and historical, identities depending on the political and culture particulates of the dominant society.

Today the themes of diasporic literature in India are many and varied. It deals with that thematic preoccupations are portrayed thematic poverty, hungers and disease. It also portrayed of widespread social evil and tension. It explores them of examination of the survivals of the past and of the hybrid culture of the education Indian middle classes. It analysed the innumerable dislocation and conflict in the tradition as society under the impact of an anticipant halfhearted industrialization. Some other themes of diasporic literature in India these

are inter-racial relations, the Indian national movement and the struggle for freedom.

An immigrant writer is a writer came as a settler into another country. A migrant writer is writer who emigrated one place to another for short term to live them and an expatriate writer is a writer who leave one's own country renounces one's citizenship to live abroad permanently. They are Growing as international visibility of the diaspora writers has gone hand in hand with the theory in post-colonial criticism and theory in academe.

V.S Naipaul is a British writer who is born and grew in Trinidad. Naipaul's grandfather had emigrated from India as indentured servants. He is known for his novel of Trinidad the himself is in self-imposed exile from his Trinidad birth place living in England but claiming never to feel at home anywhere his consciousness of homelessness is at the root of his whole over and he is always one of the first writers mentioned in any general discussion of the Indian diaspora.

Jhumpa Lahiri is another diasporic writer. She is in leading role for her exceptional life about her short thirty-two years. She was born in London and belongs to Benagaly family. She came to Rhode Island at very young age and later moved another place. Right now she settled at Greenwich Village in New York. So, the feeling of displacement is presented within her short story collection, *Interpreter of Maladies*.

Baharti Mukerji is well known Canadian writer of the Indian diaspora. She stays in America and has renounced her Indian heritage. The middleman and other stories Jasmine, "The Holder of the world". The Tiger's daughter and wife are her fictational work. She has protagonists of varied ethnic backgrounds. She delineates the insularity of Indians in Canada. She is unpopular among Indian readers and critics. Her novel is set in India her shorts stories and Jasmine were published after her immigration to the United State in 1980. As a writer of Indian diaspora, she has an ability to transcend her Indian past.

Balchandra Rajan is an Indian base Canadian writer. His novels *The Dark Dance* and *Too*

long in the West are problematic. Sunti Namjoshi, Uma Parmeshwarn, Michael Dndoa te are the writer of Indian diaspora in Canada. Gita Mehta, Meena Alexander are the expatriate novelist in India English fiction. Gita Mehta's *A River Sutra* is set on the bank of the Narmada, India's holiest river. Meena Alexanders *Nampally Road* is set entirely in India. It depicts the political unrest, the terrible economic conditions, the depressing social conditions and the position of woman in Indian Society.

Amitav Ghosh was born at Calcutta. He was existed in East Pakistan, Shrilanka, and Indian. He has move across four countries. He has an interest in diaspora; his subjects are emigration exile and culture displacement. Tracing across continents is major subject of his "The Circle of Reason". Although his "She Shawano Lines" is not directly be a novel of the contemporary Indian diaspora. It shows his interest in the diaspora consciousness.

Salman Rushdie is a cosmopolitan an international writer. He is at home in the East and the West. The two cultures have conditioned from UK about the Indian reality and his detached viewpoints, throw into relief, the historical the social. The political problems of his countries as *Midnight's Children*, *Shane and Static Verses* are his famous novels.

Anita Desai is sensitive in portraying the diaspora sensibilities in the characters in her fiction "Bye – Bye Blackbird", "Banngarthers Bombay" through her novel rapidly represent emigrating of different issues related to diaspora. It significantly contributes to diverse interpretation that are characteristic of the post modern milieu.

Kiran Desai, daughter of Anita Desai has carved a niche among a new crop of women's writers of the diaspora. She never one to be obvious to reigning to strains of alienation and disquiet enveloping the inherent exile state in all dislocated live of Indian diaspora her novels, *The Inheritance of Loss* is essentially captures the dichotomy and duality in the lives caught in the contraries interaction between East and West.

Rohinton Mistry is well known emigrant Canadian writer in literature of the Indian Diaspora.

He is belonging to a Parsi community. He was born at Mumbai in 1952. He is emigrated to Canada in 1975. He is a significant novelist of the Indian diaspora his work of fiction are including; *Tales from Firozsha Baag, Such a Long Journey, A Fine Balance, and Family Matters*. Rohinton Mistry shows an Indian's knowledge about corruption. It is being an ingrained part of life at all levels in India.

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