

DIASPORA – ITS IMPACT ON INDIAN LITERATURE**MANOJ KUMAR DEWTWAL**

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Abstract:

The term 'diaspora' was primarily employed in association with the scattering and banishment of the Jews from their fatherland and also their yearning for his or her lost country and the cultural alienation practiced by them within the cultures of latest location. However, in seventeenth century, there was an increase in migration from Bharat. The term diaspora comes from the words "dia" that means "away" and "speirein" that means "scatter" or "sow." Connotatively, diaspora has been outlined variedly. Diasporic Literature may be a terribly Brobdignagian thought associate degreed an umbrella term that has in it all those literary works written by the authors outside their native country, however these works area unit related to native culture and background. In this wide context, all those writers will be considered diasporic writers, United Nations agency write outside their country however remained associated with their mother country through their works. Diasporic literature has its roots within the sense of loss and alienation, which emerged as a results of migration and expatriation. Generally, diasporic literature deals with alienation, displacement, existential rootlessness, nostalgia, quest of identity. It also addresses issues related to amalgamation or disintegration of cultures. The Indian diaspora that has its own spatio-temporal dimensions just like any other diaspora, refers to the people of Indian origin who have migrated to foreign lands from the territories that comprise the Indian republic. Diaspora Theory with its various features has influenced the literature of every language of the world. This literature is wide referred to as Expatriate or Diasporic Literature. The diasporic writers usually inter communicate their motherland for numerous reasons like perpetual explore for his/her roots or to immortalize its history or to re-energize ones aching and yearning soul or to live recent reminiscences etc. Their writings conjointly initiate the emergence of a brand new cultural synthesis having its own distinctive identity that would mirror each not solely the motherland however conjointly the host land. The psychological science of the writers of the Indian Diaspora is preponderantly saturated with the weather of yearning as they request to find themselves within the atmosphere of recent cultures. They write within the backcloth of the cultural traits of their land of origin and at constant time endeavor to suit themselves into the cultural area of the host land. And such literature acts as a bridge across varied cultures, paving means for higher understanding between completely different cultural regions, countries associated conjointly renders an impetus for economic process. There has been a great change in the concept of diaspora because of demographic changes and progress in communication technology during the last two decades. Fastest mode of communication, social networking sites have their impact on the experience of exile. Diasporic literature is a useful resource to study. both the challenges of diaspora as well as the strategies of negotiation, as it chiefly speaks of diasporic experience at various levels—place, language, customs, myths, beliefs, geographical displacement, the combat with the gap, changes adopted and constraints. Thus Indian diaspora is constantly involved in expanding and redefining India and Indian ness. Diasporic writing or expatriate literature as it is called, in its theory and practice, is the work of the exile who has experienced unsettlement at the existential, political and metaphysical levels.

Key words: Motherland, migration, nostalgia, identity, Diaspora

Introduction

"Over all the world Men move un-homing, and eternally concerned: a swarm of bees who have lost their queen." **Christopher Fry.**

Diaspora Theory has influenced the literature of every language of the world. This literature is widely known as Diasporic Literature. It would be correct to look at options and aspects of such literature during which Indian Writing in English not solely contributed greatly however conjointly received international recognition and admiration within the past few years.

Diasporic Literature – that means And Characteristics

Diasporic Literature may be a terribly broad conception and an umbrella term that features in it all those literary works written by the authors outside their native country and their works square measure related to native culture and background. In this wide context, all those writers may be considered diasporic writers, UN agency write outside their country however remained associated with their state through their works. Diasporic literature has the sense of loss and alienation. Generally, diasporic literature deals with alienation, displacement, existential rootless ness, nostalgia, quest of identity.

It conjointly addresses problems associated with integration or disintegration of cultures. It reflects the migrator expertise that comes out of the migrator settlement. The immigrants, no matter their reason for migration be, financial, social, political, regardless of whether or not they migrated for trade and commerce, as spiritual preachers, as laborers, convicts, soldiers, as expatriates or refugees, exiles , or as guest employees in search of higher life and opportunities have shared some common things also as variations that are supported their conditions of migration and amount of keep within the adopted land.

Mostly the migrants suffer from the pain of being remote from their homes, the reminiscences of their fatherland, the anguish of relinquishing everything acquainted agonizes the minds of migrants. The Diasporic Indians don't break their relationship with the ancestral land. there's a probe for continuity and 'ancestral impulse', an endeavor to seem for his or her roots. Settlement in alien land makes them expertise dislocation.

Dislocation are often thought-about as a chance with the recent identity. They expertise the sense of loneliness in associate alien land feel as they face non-acceptance by the host society and additionally expertise ethnic discrimination. The Immigrants arrange to assimilate, adapt and amalgamate with the society of their host country. Their tries of adaptation and adjustment aren't while not their concern to take care of their original culture and identity. The marginal teams try and save themselves against the dominant host cluster. the foremost vital means that used for insulation is that the continuation of the cultural practices and social traditions.

The first generation immigrants are continually involved with keeping the social, cultural baggage that consists of among alternative things their faith, language, music, art, dress, etc. acutely aware tries are created by the diasporic communities to pass their traditions to the longer term generation. The experiences of those cultural parts are varied in



several diasporic things. Some of these parts have non-existent, some have persisted or survived, others have experienced assimilation; The diasporic literature arises beneath these circumstances. The broken psyche of the immigrants sheds off its psychopathic into writing. So, the migrant author feels a forceful got to write and with their school of thought attribute and a profound understanding of socio-cultural and economic realities around them, they need been palmy in reworking their experiences into writings.

Another vital reason for writing by the artistic talent within the diasporic community is to form their existence recognized. The terribly act of creation may be a purposeful effort to make a cultural identity. Diasporic writing unfolds these experiences of unsettlement and dislocation, at some or the opposite level. A diasporic text are often investigated in terms of location, dislocation and relocation. The ever-changing designation of home and incidental to nervousness regarding status and impracticability of going back square measure repeated themes in diasporic literature. The immigrants faraway from the families fluctuate between crisis and reconstruction.

They are thrice alienated from the place of origin they left behind, from their new host country and their kids. Diaspora literature is in constant spoken language with the metahome. The desire to regain lost home usually culminates within the creation of a unique version of home.

As Salman Rushdie observers

“--- one physical alienation from Republic of India at nearly inevitably implies that we are going to not be capable of redeeming exactly the factor that was lost, in short, produce fictions not actual cities or villages, however invisible ones, imagined homelands, Indians of mind.” Nostalgia, loss, betrayal and duty at the foundations of recent homes as diasporic protagonist fits new countries.

In adjusting to new countries, problems with acculturation and assimilation become the central purpose as these immigrants negotiate the unbalance of their combined identities. Usually, the primary generation diaspora clings to food and garments because the most blatant markers of Indianness that sets them apart and highlights their distinction. The insistence on this distinction is commonly a aware declaration of happiness to a different place. On the opposite hand, second generation diaspora declines and removes such identity markers to assimilate the dominant culture.

Writer's diasporic condition and Diasporic Sensibility

In today's literary field, it's accepted by all that diasporic or expatriate writers are those writers WHO have most popular to settle in countries aside from home country, identifying them from “Desi” or “rooted” counterparts. It ought to be noted that early expatriate writing was usually those of a holidaymaker on a brief amount removed from home. Many of this days expatriate have chosen to settle abroad. However, this days writing by expatriate writers, the backcloth and inspiration is usually derived from

the motherland. it's not that Diaspora writing is that the 20th-century trend. As there have forever been migrants or expatriates within the author community. T. S. Eliot captive eastward, across the Atlantic; W. H. Auden captive west within the other way. Sylvia Path, Ezra Pound, Seamus Heaney, all of them relocates themselves even before the term like 'diasporic sensibility' had get regular use within the literary field. The expatriate author forever tackles variety of buzz words like diaspora, immigration, position quality, spatial relation, hybridity. William Safran applies the terms 'diaspora' to...expatriate minority communities that have distributed from an imaginative centre to 2 or a lot of peripheral or foreign regions, to folks because the expatriate author experiences cultural, geographical and emotional displacement, there emerges a diasporic sensibility that mirrors the plural identity of the author. Their writing is characterised by a ism vision. There is a continuing shifting between 2 worlds, voyaging back and forth between 2 locales. the author few times visualizes his or her home country as an area of violence, poverty, corruption and generally it's romanticized. we tend to additionally see that within the floating world, aggressive forces pushing him or her from all sides yearning to hold on to previous tradition, customs and ways in which however caught within the world he ultimately calls his own manner not be the one he desired for, nor the one he left behind, however associate degree unsure land that he should merge currently. This apparatus movement is found in most expatriate writing with the author caught between the past and also the gift.

Main Contributors of Indian Diasporic literature in English

It's attention-grabbing to notice that the history of Indian Diasporic writing is as previous because the diaspora itself. the primary Indian writing in English is attributed to Dean Mohamed, UN agency was born in Patna, India. His book *The Travels of Dean Mahomed* was revealed in 1794. It predates by about forty years the first English text written in India. The first Indian English novel, Bankim Chandra Chatterjee's *Rajmohan's Wife*, was to be published much later in 1864. It proves that the contribution of the Indian Diaspora to Indian English writing is not new. It is also interesting to note that, the descendants of the Indian indentured employees in the so-called 'girit colonies' have mostly favoured writing in English. Writers like V. S. Naipaul, Cyril Dabydeen, David Dabydeen, Sam Selvon, M.G. Vassanji, Subramanian, K.S. Maniam, Shani Muthoo and Marina Budos are important contributors in this field.

V. S. Naipaul's characters like Mohun Biswas from *A House for Mr. Biswas* or Ganesh Ramsumair from *The Mystic Masseur*, are instances of persons who are generations away from their original homeland, India, but their inheritance gives them a realization of their past.

Naipaul's characters are not governed by actual displacement but by an inherited memory of dislocation. For them, their place of birth India isn't a geographical area however a creation of the creativeness. Their quandary may be defined in Rushdie's words as he feedback; "--

the past is a country, from which we have all emigrated, that its loss is part of our not unusual humanity.”

Literature of old generation of Diasporic Indian writers like Raja Rao, G. V. Desani, Santha Rama Rau, Dhalchandra Rajan, Nirad Chaudhari, Ved Metha., mainly look back at India and hardly ever record their experiences away from India as expatriates. Evidently, they have the benefit of looking at their homeland from the outside. The distance offers detachment that is so required to have a clear insight of their native land. Gradually, the old diaspora of indentured workers is replaced by the new diaspora of International Indian English Writers live in the market driven world. These writers register their far from Republic of India experiences and notwithstanding they give the impression of being back at their homeland it's usually in an exceedingly melancholic tone instead of yearning. These trendy diasporic Indian writers is classified into 2 completely different categories. One category includes those that have spent a locality of their life in Republic of India and have carried the luggage of their fatherland offshore. The second category includes those that are raised since childhood outside Republic of India. They need had a vision of their country solely from the surface as Associate in Nursing alien place of their origin. The writers of the previous cluster have a factual displacement whereas those happiness to the latter cluster realize themselves unsettled. Both teams of writers have created Associate in Nursing desirable corpus of English literature. These writers whereas representational process migrant characters in their fiction investigate the theme of displacement, alienation, assimilation, acculturation, etc. The diasporic Indian writers' portrayal of injured characters gains large significance if seen against the political science background of the immense Indian landmass.

Rushdie in his novel *The Satanic Verses* approaches the figure of speech of migration by adopting the technique of genre. Chitra Banerjee Divakaruni in her novel *The Mistress of Spices* depicts Tilo, the protagonist, as Associate in Nursing exotic character to reveal the migrant's anguish. Amitav Ghosh's novel *The Shadow Lines* shows the extent of rootlessness encountered by character born and noted on a distant land. Amit Chaudhari, in his novel *Afternoon Raag*, portrays the lives of Indian students in Oxford. These writers also depicted the positive aspect of displacement. There are benefits of living as a migrant, the opportunity of having a double perspective of being able to Experience Diverse Cultural modes. It is often this advantage that enables Diasporic Indians, especially of the second generation; face the dilemma of dual identities.

The ranks of second generation diasporic Indian writers like Meera Syal, Shashi Tharoor, Hari Kunzru, Sunetra Gupta, Jhumpa Lahiri, etc. have faithfully demonstrated the lives of both first and 2nd era immigrants inside the US. That is possible due to the act big troubles like religious discrimination and racial intolerance are no longer the primary difficulty of those writers. What topics now within the present international are the small things? Little unappreciated things gain enormous significance in changed conditions.

It is here that the different reactions by Indian, westerns and diasporic characters towards similar situations are bound to differ only apparently. It reveals that the inner needs of all human beings are the same. The great writers of Indian English fiction like Raja Rao, Mulkraj Anand, R. K. Narayan, Kamala Markandaya, had a strong dedication to expose cruel realities of life to effect the desired change in society. Nationalism, Partition Poverty, Peasantry, Subjugated Women, Rural-Urban Divide, East-West encounter, Feudal Practices, Casteism, and Communalism were some of the themes quite closer to their hearts. All of them are well known for realistic portrayal of contemporary Indian life.

Literary Profile of Indo- American Literature

Indian American literature is among the very 'young' literature in the United States, hardly forty years old.

Memoirs: Writing by immigrants from the Indian sub-continent is associated with personal and communal identity, memories of the homeland, and the active response to this 'new' world. Writers express their personal, familial identities and socio-political contexts, explaining how and why they come to be where they are and to write what they do. Ved Mehta's autobiographical inquiry in *The Ledge between the Streams* deals with his personal and familial detailed in an old fashioned way.

Bharati Mukherjee widens the autobiographical tradition of Ved Mehta in quite different ways. Society is the subject matter of her memoir, *Days and Nights in Calcutta*, co-authored with her husband. It is a work in which Mukherjee reveals her nostalgia for her home city.

Meena Alexander turned to writing for strength, catharsis, and alternate possibilities. The title of her memoir *Fault Lines* gives insight into one of the main preoccupations, self-creation, and identity formation in the context of migration. There is some major contribution by the Indian diaspora in Indo-American Literature.

Jhumpa Lahiri: - Jhumpa Lahiri has never lived anywhere but America, India continues to form a part of her fictional landscapes. As most of the characters have an Indian historical past. India maintains cropping up as a placing. From time to time extra figuratively, the reminiscence of the characters. In her *Interpreter of Maladies*, the tale stays connected to India. all of the crucial characters inside the name story be afflicted by the feeling of alienation.

Salman Rushdie: - British novelist of Indian Descent

His notable works:

- 1 *The Satanic Verses* 1998
- 2 *The Ground beneath Her Feet* 1999
- 3 *Grimus* 1947
- 4 *Midnight's Children* 1981
- 5 *and Shames* 1983
- 6 *The Jaguar Smile* 1987

K. Ramanujan occupies an important place among Indo- American poets with a wish for connectedness and the absence of connection are the two facts of Ramanujan's poetic world. Meena Alexander's *Migrant Music* deals with belonging and home which are created by the excavation and re- composition of the past.

Agha Shahid Ali is a Kashmiri exile. The themes of homeland, loss and exile are central to Ali's work. *The Half-Inch Himalayas*, a collection of poems depict in four sections; the very spaces opened up in exile. *A Nostalgist's map of America* is a volume that reveals alien spaces of hyphenated identity.

Sharat Chandra's *April Nanjangud* views and remembers India through an expatriate's sensitive awareness. *Once or Twice* also contains some of his earliest passionate reflection of America's attitude towards its immigrants. *The family of Mirrors* is an extension of earlier immigrant themes. His *Immigrants of Loss* deals with universality of dislocation and sharply divisive nature of American social hierarchies. **Vikram Seth**, a well-known Indian expatriate novelist has also contributed to his collections of poems like *the Golden Gate* and *All You Who Sleep Tonight*. Poets like **Vijay Seshadri**, **Ravi Shankar**, **Maua Khosala**, **Prageeta Sharma** have also contributed their literary talent.

Meena Alexander's writing shares her experiences of exile. Self-creation is a familiar theme of Meena Alexander's work. In *Manhattan Music* she portrays how *New World Hybrid Draupati*, a personification of the old world mythic Draupati, saves Sandhya from an attempted suicide, as if to say that the challenge of exile is in survival and not in death.

Vikram Seth shot to fame with *A Suitable Boy*, followed by the novel *Equal Music* and the non-fiction funnily memoir *two lives* written at the suggestion of his mother.

Chitra Banerjee- Divakaruni's writing has come late in life and is directly linked with her migrant condition. Her *Mistress of Spices* is a novel that threads magic, memory, and immigrant life into a story of love and survival. Most of her fiction and poetry deals with the theme of gender and migration. Writers like **Indira Ganesan**, **Amulya Maladi**, **Sanjay Kumar Nigam**, **Hema Nair**, **Vijay Lakshmi**, etc. have also dealt with various aspects, dimensions of expatriate sensibility.

The Indian Diaspora and India

In order to contribute to European countries and India, the role of the Indian Diaspora can be very important in shaping the future policy. In the cases of Germany and the Netherlands, it is evident that Indians want to help India. There are two ways to facilitate this process.

1. Firstly, the Indian Mission of the Government of India should have regular meetings not only with the businessmen but also with countrywide Associations. It should include both PIOs and NRIs. In meetings priority areas can be discussed and areas of potential economic and cultural engagement can be identified. There are people who would like to do business



with India and they can be selected. There should be bilateral treaties and exchange of experts between India and the European countries.

2. The second alternative would be that like, China, India should send delegations of experts regularly to their host country. On many issues there can be face to face dialogues in meetings with the Indian diaspora youth. The young generation has to be given more Opportunity. They are leaders of future European politics. This would give new ideas for new projects. India should focus on the younger generation. One initiative would be to increase scholarships. When the youth stay in India and learn various professions, automatically, they will develop an emotional attachment to India. It would help them to feel "Indian" and develop a sense of belonging to India. In this way the Indian Mission could serve as a bridge to both Indian communities. The NRI and PIO divide can be cemented under the banner of the Indian Diaspora. In business dealings, bureaucracy becomes a hurdle in getting permits from the government. There is confidence that in future India would be a reality in doing business. Since the Indian diaspora is created on the force of quality and also the Indian diasporic identity, an equivalent pattern are often accustomed have emotional-cum- sensible renewal of relations with India. As European voters, the Indian Diaspora is strengthening the force of quality in tightened recognition of their feelings towards India. They're to not be seen because the forgotten youngsters of {India| India| Republic of India| Bharat| Asian country| Asian nation} however as Associate in Nursing objective lobby that needs to examine the prosperity of India and of their several countries.

However, many Indians still remain in encapsulated in their own community and are not well integrated with their host society. Kipling's expresses these sentiments in following lines:

**"The Stranger within my gate.
He may be true or kind
But he does not talk my talk
I cannot feel his mind
I see the face and the eyes and the mouth,
But not the soul behind
The men of my own stock
They may do ill or well,
But they tell me lies I wanted to,
They are used to the lies I tell;
And we do not need interpreters
When we go to buy or sell".**

Country	Total population in 2000	Indian population in 2000	Percentage of total national population in 2000
Arabia	1,400,000	61	
East African Community	380 000	1	
England	2 850 000	7	
Fiji	470 000	63	
Kwazulu	850 000	19	
Mauritius	700 000	52	
Reunion	240 000	47	
Surinam	950 000	58	
Trinidad	270 000	43	
Rest of European Confederation	3 450 000	0.5	

Some Challenges of Diaspora Literature:

Outside India

Rising incidence of hate speech and crimes against Indian Diaspora by the locals due to racism, communalism emboldened by coming of nationalist and ultra nationalist governments to power in many countries.

Increasing anti-globalization: Fear of losing jobs and educational opportunities to outsiders has resulted in stricter visa rules in many countries including USA, Australia etc.

Sectarian crisis, increasing terrorist activities and war in the Middle East countries (Yemen, Oman, Libya, Syria etc.) leave our diaspora vulnerable to attacks.

Adverse local laws to encourage more employment from locals such as Nitaqat Law of Saudi Arabia (mandates one local to be hired in place of 10 migrants) has adversely affected prospects of the Indian working class in Saudi Arabia.

In India

Out Migration results in substantial drop in the supply of professionals for running institutions and organizations in India.

Remittances aren't continually used for beneficial purposes. For example, India confronted problems because of overseas funding for extremist movements like the Khalistan motion.

The NRIs are not allowed to set up their companies at once in India because of which India is not able to take the advantage in their entrepreneurial abilities.

E-Migrate machine and the minimal Referral Wages policy have been destructive to India as companies now find it simpler to lease labour from international locations like Bangladesh and Pakistan.

Terrible schemes coupled with ineffectual implementation avoid the Diasporas' contribution in the direction of the boom of India.

Conclusion

Thinking about the Indian Diaspora, positive records turn out to be clear. There are putting parallels among the agreement patterns and the diasporic identification formations. The Indian ethnic community has been a base to apply ethnicity in forming an Indian Diaspora. The concept of lifestyle as a luggage of cultural background is used to unite the community. Once the network is united, it is extended to the measurement of inter-diaspora relations. The problems arise when youths born and brought up within European surroundings cannot imagine India. On the basis of oral traditions, observation of festivals and rituals and cultural forms the parents of the first generation tell the second and third generations that they are Indians. India and the Indian community become an imagination to them. They become confused and cannot place their identity. Their cultural heritage as told by parents remains imaginative. The reality is the place where they are born and has European friends.

They do know through the media that like China, India is rising economically. Since Europe's economic crisis have created many problems, India is alternative to them. They try to research their Indian ness. In the European universities, India and her cultures are taught. Many Indian students go to India for studies. Indirectly, they are proud of the country of their forefathers and its modern, rising economy. They are also given extra information about India through internet, cyber technology and media. India provides them with professional opportunities as well. Their own respective European governments also have an interest in developing business relations with India. The imagined Indian Diaspora and India have thus become a living reality.

Indian Diasporic community can be understood as a component in any one of the above kinds of contemporary societies. However, a multicultural society should find "ways of developing a strong sense of mutual commitment and common belonging without insisting upon a shared



comprehensive national culture and the concomitant uniformity of values, ideals and ways of organizing significant social relations".

Overall we see great transformations in the cultures of the migrating populations. Though their physical or geographical position is de-localized, their social and cultural position is still attached to the old memories of the culture from which their living patterns have emerged. We thus observe that the Indian Diaspora, as a large and distinctive group which has its origin in the British colonial subjugation of the rural Indian population. It not only disturbed the traditional social structure but also created the indenture and kangani forms of labour that led to large-scale migration of the Indian laborer's to the plantations in the British colonies, starting from early eighteenth to the early twentieth century. The phenomenon of the migration took a new turn with the migration of the professionals to the developed nations, one such is the migration to the United States in the post 1960s period.

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