

An Analysis of Works by Jhumpa Lahiri and Kiran Desai Regarding Indian Diasporic Literature

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Abstract

For ten years, discussions of race and ethnicity in sociology, cultural studies, and literary studies have been influenced by Diaspora and Identity. Women are rarely the subject of diasporic studies; instead, community issues are the focus. Writers from the Indian Diaspora have recently portrayed this invisibility. Diasporas frequently experience loneliness and intolerance. In this field, racism, colorism, and social hierarchy are essential concerns. The Indian Diaspora has comparable difficulties. Indian customs and culture may cause more issues for women than for men. Women in the Indian diaspora must balance modern occupations with traditional responsibilities. The Indian Diaspora is dominated by women, who have contributed to the prosperity of their host countries. Despite their numerous accomplishments and contributions, the Indian women's Diaspora still faces many difficulties. They frequently have to juggle their jobs with their responsibilities as wives, mothers, and daughters. The quality of Indian English writing has grown after the two world wars and India's independence in 1947. A few Indian authors were writing in English before the transition to Indian Writing in English.

Introduction

As recent female writers, Kiran Desai and Jhumpa Lahiri have enhanced Indian English literature through their inventiveness that transcends gender boundaries. Indian culture is experiencing social suffering and cultural displacement both within and outside the country as a result of immigration and globalization. They discuss the loneliness, displacement, and lack of possibilities for independence faced by Indian immigrants in a foreign setting. The present similarities and distinctions between these two award-winning authors led to their selection. They differ and are similar in both obvious and obscure ways. Nonetheless, their literary creations are remarkable and effectively depict immigrants from all over the world. Greek Diaspora implies "to propagate." It is a compound word derived from spirit (meaning "to grow or to spread" like a seed) and DIA (meaning "from one terminal to the next"). Evidently, the disease was linked to the genuine Jewish experience and being a scattered individual who leaves a common yet meaningful and communal legacy. What has been constant over the many

years of Jewish migration and transformation has been the committed relationship between pariah and understanding of the outsider; this is the particular ordinary for Jewish history.

The Jewish people's experience is better captured by the Hebrew verb function and the object *gulat*, which denoted exclusion and removal. From the destruction of the Second Temple in 70 AD until the establishment of Israel, *Gulat* specifies the time period in great detail. The scientific community distinguishes between two types of Jewish migration: *gulat*, which refers to controlled advancement due to the prosperity of the home district, and *Diaspora*, which refers to free development and is most often associated with old Jews residing among Greeks. In a short section of the History of the Peloponnesian War, Thucydides introduced the term *Diaspora* to explain the Athenians' defeat at Aegina and their subsequent exile. In Greek, "diaspora" means "a destructive process" and not a place, a group of people, or a tranquil dispersal of an ethnic group.

The Brah's view of boundaries

Establishing arbitrary cognitive, interpersonal, and psychic boundaries for the purpose of observing strangers, aliens, etc. Management creates areas of infraction, self-esteem, and ownership claims ("my," "Yours"). These "rights" are vehemently upheld, then challenged.¹

These metrics of historical Jewish wonders lack a plausible explanation for the many changing consequences of the *Diaspora*. *Diaspora* helps pupils understand their interests. It crosses intellectual and ideological boundaries. "[d] *Diaspora* is a problem that begs for a significant amount of methodological fuzziness, a historical assertions, and even sentimental arrogance," Palmer said. Academic magazine *Diaspora* editor Kachig Tololyan has another story concerning the term's rising use. Over the past 30 years, "[t]he velocity of material and rhetorical change has increased both the direction of global 'Diaspora' inhabited." Jewish, Greek, and Armenian "classic *Diasporas*" were examined by social scientists. By 1998, 36 academic "*Diasporas*" had been covered in Tololyan's periodical. These numbers are minor compared to other "*Diaspora*" conversation venues. *Alta Vista* has 102,435 "*Diaspora*" WebPages. Irish, African, Chinese, Filipino, Indian, Arab, Tamil, Ukrainian, Iranian, Slovak, Baganda, Anasazi, and Tongan groups have websites, as do "traditional" Jewish, Greek, and Armenian *Diasporas*. Erica McClure detected 650 Assyrian *Diaspora* websites in 2000.

J.D. Cohen Shaye and Ernst S. Frerich study dispersion in the ancient and contemporary worlds.

The term "*Diaspora*" is used too selectively to describe the Jewish people's exile to Babylon and subsequent appropriation throughout the Mediterranean region. Nonetheless, the history of some ancient ethnic groups might have been influenced by a *Diaspora*. Naturally, a large number of people, both young and elderly, have been impacted by dispersion and its numerous publications. Public unions are essential².

The biggest challenges for *Diasporas* are self-expression and adaptation. These questions about the ancient *Diaspora* are still pertinent. The postmodern nation state's administrative, discriminatory, and homogenizing duties include the *Diaspora*. The option plan encourages diversity, hybridity, and partnerships with other cultures, people, and causes. Dispersion is now frequently linked to it. Today's diasporic Identity, which reflects our discontent with national governments, welcomes diversity and migration³. *Diaspora* encompasses both voluntary migration and return. A transnational ethnic and cultural bond that fosters a sense of Identity and belonging can be formed by *Diasporas*. *Diaspora* individuals frequently experience physical and metaphorical suffering, home links and memories, and the

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conflict between remembering "there" and living "here." Diaspora is now used in several contexts related to research topics rather than the illness. Diaspora represents culture, social form, and social consciousness. This term describes people who live overseas yet nevertheless feel a connection to their native country. People who live in various orders and civilizations and emphasize their uniqueness, intelligence, and sense of inclusion or exclusion are referred to as Diasporas by social awareness.

Women manage to reconcile their everyday lives with their representation as diasporic in the media. Abu Hamid al-Ghazali referred to these women's cultural productions as tales on a daily basis. We examine how these ladies live and navigate societal trends amicably through the dihliz metaphor. Culture is created and negotiated by women in the dihliz. Through food, clothing, and performance, it portrays their cultural negotiations in the Diaspora. The dihliz, which means navigating many aspects of our existence, embodies life in the Arab American Diaspora. Dihliz, a non-totalitarian threshold location, helps us understand Diaspora as a spirit of coexistence. This geographical experience—politics, wealth, and power—does not endure the void. The Arab American experience causes delays in opening jobs and in material, political, social, and economic disputes. Damascus-born In the United States, Mohja Kahf is a first-generation Arab-American. She grew up in the US and Lebanon. Arab-American Diana Abu-Jaber is a Jordanian immigrant's daughter. The parents of Mason Zahid, who are Palestinian Arab Americans, moved to New Jersey⁴.

Regardless of Diaspora, they reject racial, gendered, and cultural stereotypes of Arabs and Muslims. Each discusses the contact of a distinct cultural creation with the Diaspora. By reclaiming Sheherazade's influence in Arabic culture, they dispel myths about both themselves and Arab and Muslim civilization. However, Sheherazade's story has been re-enacted by Diaspora women writers and artists before. The largest group of immigrants who are not German is Turkish. Conservative German legislators declared in 2000 that "Germany is not a country of immigration." In spite of itself, the Federal Republic became an immigrant nation after instituting "the policy of holding asylum seekers and the policy of recruiting foreign workers into the post-war economy," as Kolinsky accurately observes. German rural immigrants number 15.3 million, making it "a new Diaspora for an eclectic mass of displaced people." According to Yesemin Karakasoglu, Diaspora is the extent to which families adhere to "respect," or "honorable behavior," depending on their living arrangements—rural or urban, parents' socioeconomic status, level of education, and local conformist pressures. Standards and exemplars of today may not align with the traditional beliefs of Turkish homes in Germany and Turkey⁵.

1.a Indian Diaspora

1.a.1 Introduction

The movement shaped the course of humanity. Modern political, economic, and technological innovations have led to relocation due to the demand for talent, services, or labor, or to natural or artificial disasters. Technology, especially in the 20th century, has erased geographical boundaries and allowed nomadic groups to communicate with their country and each other. Transnational organizations have disrupted global financial and social coordination. Diasporas gained prominence due to their adaptability, vigor, and activity. Almost every Diaspora may help the host country develop. Some state labor Diasporas have seen excellent upward mobility. They hold top financial and political positions. Diasporas care about callings, traditions, activities, commerce, communication, and legislation. Jewish, Greek, Indian, and Polish Diaspora leaders have helped their countries gain independence and are deeply rooted in their homelands.

1.a.2 Diaspora in India

The Indian Diaspora is widespread and the second largest in the world. The Diaspora, which numbers 25 million people, is spread over more than 2000 nations, primarily in the US, Malaysia, South Africa, and the Middle East. The Indian Diaspora has grown and is renowned for its devotion to its homeland, whether it comprises highly educated and skilled Indian professionals or imaginative and semi-talented Gulf males. On important Indian issues, many members of the Indian Diaspora garner political support in their home countries. Divas (2013). Through the Ghummakar convention, teachers, winners, and intermediaries to Arabian Sea littoral commercial groups traveled from India to South-East Asia and Sri Lanka, as well as from the Middle East and Europe. The Indian Diaspora of today can be older. They looked more closely at "it was the neediness" at home. According to "The In-Between World of Vikram Lall" by M.G. Vassanji, the soul's excitement, restlessness, and solitary pulse inspire a singular voyage. The Indian Diaspora, according to Ranjana Khanna, is "both collective memory and the origin of memory"—a multifaceted social reality with an unparalleled past. According to Mishra (2007), there are 5,000 Indians in more than 53 countries. Fiji (49%), Guyana (53%), Mauritius (74%), Trinidad and Tobago (40%), and Surinam (37%) are the major ethnic groupings in India. In South Africa, East Africa, Malaysia, Singapore, Sri Lanka, and Hong Kong, they organize important minority communities. These are well-liked in the US, UK, Canada, and Australia. Political, economic, and socio-economic issues have influenced the Indian Diasporas.

Natural selection causes variation among Indians. Establish or uphold social paradigms that India can follow. These lessons and elements are referred to by some members of the Indian Diaspora as a "Renaissance" of Indian society. (Atal, 2010)

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1.a.3 History of the Indian Diaspora

"Migration abroad during the 19th and 20th centuries in industrialized countries" highlights two significant periods of relocation. Investigations might be conducted throughout the pilgrimage and post-border Indian Diaspora periods. Between stages, it might be able to identify covers: From the second quarter of the nineteenth century until the beginning of the twentieth century, Indians were resettled. Servitude, organization, provinciality, osmosis, mastery, subordination, minimization, safety, colonization, the Cold War, the fight against apartheid, and new dispersed consciousness all influenced the Diaspora⁶. In the days before migration, the human soul was kept alive by a deep, unearthly message despite all the incredible dangers. Indians often continue their migration journey by working as professionals, laborers, and intermediaries in various parts of the world⁷.

This "Old Diaspora" comprises 18 million PIOs, or 60% of our Indian Diaspora, and is primarily pre-World War II. The New Diaspora was formed by the large-scale migration of transients from India to the US, UK, Canada, Australia, and Western Europe starting in the mid-1960s. Around 1900, there were fewer than 1,000 Indians in the US and the UK. By World War II, there were about 6,000 in each country.

The majority of British specialists are underpaid and incompetent. In California, the majority of Sikh farmers lived in the US. India's first generation While second-generation Indo-Americans have a more nuanced perspective of India, Diaspora writers keep their connections to India strong by frequent travel. Indian culture appeals to them because it promotes strong family values and tranquility. Because more people know how distinctive Indian culture is, mainstream communities are increasingly proud of it. Second-generation Indians create vibrant Indian American Student Associations at America's best colleges to publicize and interpret Indian associations, present traditional themes, draw attention to contemporary challenges, and invite distinguished Indian speakers to talk to general audiences⁸. Rightfully, second-generation Indo-Americans are proud of their lineage, yet they contrast East Asian wealth with India's economic success. To fully experience the various educational systems at American University, they make an effort to blend in. Excellence in education is still being sought after⁹. The third generation will seek to restore its foreign heritage, while the second generation aims to conceal it.

The works of all Diaspora writers have characteristics of the Diaspora. Diaspora authors vary by theme, age, and generation. In their home and settled countries, the majority of first-generation Diaspora writers write. Based on the themes they write about, Diaspora writers can be divided into two groups. Authors who write about the settled country and those who concentrate on their home country. One type of writer utilizes their work to recall their

homeland or to critique or depict their homeland and culture to readers from other countries. The second group of authors places their works in wealthy nations to highlight developments, discrimination, or changes in multicultural societies¹⁰.

1.b. Contemporary Indian Diaphoric Authors

There are two categories of contemporary Indian diasporic essayists. Those who traveled to India and brought their belongings with them are in one group. Souls raised from adolescence outside of India fall into a different category. From a distance, they viewed their country as an intriguing genealogy sport. Those who leave may become rootless, but the creators of the previous gathering have a close connection to their new location. The English composition corpus is fortunate for both kinds of scholars. These scholars use itinerant characters in their literature to examine uprooting and self-making. The portrayal of disengaged individuals by diasporic Indian essayists is all the more important given the geopolitical setting of the vast Indian subcontinent. As a result, these works have a standing advance and a global readership. The majority of diasporic Indian writers employ references from their own community, while some have adopted and adapted Western characters. Anita Desai's "Bye-Bye Blackbird" and Kamala Markandaya's "The Nowhere Man" are two recent novels with distinct diasporic Indian characters. These novels describe how the protagonists were estranged and their uprooting was made worse by racial discrimination against Indians in the UK in the 1960s¹¹. Before globalization, outsiders were aware of Indians in the US, both legally and illegally, as depicted in Bharati Mukherjee's works such as *Wife and Jasmine*. Chitra Banerjee Divakaruni scares the vagrant in *The Mistress of Spices* by making Tilo, the destitute kid, appear insane. Ila is a character in Amitav Ghosh's *The Shadow Lines* whose father is a traveling negotiator and who grew up in the woods. Like everyone else in India, she feels alienated.

1.c. Immigration, Ethnic Identity, and Adaptation

Generally speaking, ethnic identity is understood to encompass various viewpoints, such as a strong sense of belonging and obligation to a group, a sense of inherited traits, and an inclination toward one's own specific ethnic group. Lahti, R. Liebkind (2006) Ethnic identification is frequently defined as the ethnic aspect of one's social Identity. According to a number of research, ethnic identity is fundamentally the pagan aspect of social role. Ethnic Identity is emphasized during adolescence. Ethnic minority pre-adults should contend with their minority Identity in the majority culture and comprehend how this socioeconomic function of their personality shapes who they are and who they are going to become, in addition to correcting their distinctive agreement change in social connections and occupation. Taylor, K.A. (2007) According to several studies, at least among adults, in-group identification is positively connected with in-group favoritism or out-group derogation. The results submitted were conflicting. Thus, positive or negative sentiments toward national out groups may be indicated by minority members' strong cultural identification. The conflicting outcomes of social identity and intergroup disposition may also be explained by age. In opposition to the cognitive development theory, social identity theory suggests that children's opinions about other groups are likely to develop into less neutral as they grow older, as ethnic or other social identities are integrated into the self-perception, even though it is not overtly developmental.

It is impossible to isolate the role that socio-cultural processes and personal interpretations play in ethnic Identity issues. Aboud, 1988 The double angle is commonly

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disregarded in approaches that emphasize individual choice and subjective translations as well as approaches that emphasize the role of social models, open images, and social representations that define and impose particular ethnic personality types. In social cooperation, these two viewpoints come together. Distinct types are reproduced and altered in the connections. Minority kids have a comparatively positive perception of their cultural identity, according to the larger segment of the ethnic character research. Although diverse groups value varying levels of social recognition, they all tend to have a relatively strong and favorable perception of ethnic personality. Youth should be viewed as independent because of their unique mental outcomes and the role that each personality plays in the adjustment process or as a worker. According to Anna Lievkind (2012), Nonetheless, Indian American femininity demands that women adhere to specific cultural norms. This second-era sub-guild honors two hetero-feminities. Although it fit the virgin dichotomy, many women found the sexually aggressive attitude more attractive than the hermaphrodite hip bounce look at remix parties¹².

1.d. Authors from the Diaspora

1.d..1 The name Kiran Desai

Critics praised Kiran Desai's "The Inheritance of Loss," published in 2006. For this masterpiece, she was awarded the National Book Critics Circle Award for Fiction and the Man Booker Prize. Desai's narrative, which features characters torn between tradition and modernity, examines migration, class relations, and the pursuit of goals in India's complex society. Through diasporic experiences, Desai explores the challenges of juggling multiple cultural identities in a rapidly changing world. Her writing demonstrates the power of storytelling to transcend national boundaries.

Kiran Desai, a writer from the South Asian Diaspora

"The Inheritance of Loss" has drawn criticism for its representation of the Diaspora and engagement in the global literary market. From the viewpoint of cosmopolitan elites, Desai's book examines migration and cultural Identity. By illustrating trans-temporal and cross-ethnic diasporas, her self-consciously diasporic work expands South Asian literature and reveals the interconnectedness of global capitalism. The novel's adaptable temporal and spatial framework highlights the fragmentation of diasporic migration. Desai's story challenges structures from her diasporic viewpoint: geopolitics and heritage. By contrasting diasporic narratives, Desai immerses readers in the complexities of global migration and dispossession¹³.

Review of Literature

Dr. Hasanthi (2021). *The Inheritance of Loss* by Kiran Desai examines the diversity and hybridity of Indian culture across nations, continents, and civilizations. Examination includes India's Identity in globalization, glocalization, and East-West exchanges. The authoritarian dynamics of cultural imperialism following India's freedom are shown in postcolonial literature, such as the novel. The imitation, hybridity, and ambivalence theories of Homi K. Bhabha are used in this study's analysis of the work. It highlights Judge Jemubhai Patel in literature and examines how the interplay between colonized and colonizer cultures during and after colonization leads to cultural hybridization and the formation of reformed hybrids who struggle with their Identity, language, and culture¹⁴.

Mapping hybridity and imitation to native ethics, values, and culture. It promotes cultural fusion and westernization within the original Indian culture and ethos to improve life and society in India. The Arab Diaspora is compared by Azra Ghandehari (2020). The writings of Susan Abulhawa and Inaam Kachachi were examined using Diaspora theory and American comparative literature. This study examines the close connection between these two authors and their shared loss of home. Abulhawa and Kachachi have not been compared in any Diaspora-related research. To fill research gaps, this essay incorporates Diaspora theory into historical and political contexts. This will be accomplished through the application of Jost's (1974) four American educational standards, exile, and the three stages of Diaspora. The representations of Abulhawa and Kachachi's country will be compared in this study¹⁵.

To redefine the world, Desai's *Inheritance of Loss* examines migrant experiences and diasporic identities. The researcher recommends using diasporic expertise to comprehend, evaluate, and analyze the unpredictable socio-political, economic, religious, and cultural circumstances in this era of globalization. It will also help identify global problems. It will also lead to international discussions about national and international literature in cultural studies and the social sciences. From a diasporic standpoint, it could be helpful in anthropology, sociology, international relations, political science, and more. This study will contribute to the development of other academic disciplines and offer a distinctive viewpoint on diasporic studies.

1.d.2 Lahiri Jhumpa

Jhumpa Lahiri, who was shortlisted for the Man Booker Prize for her new novel "The Lowland" and won the Pulitzer Prize for her 1999 story collection "Interpreter of Maladies," excels at many things: Her lack of irony, realism, and accuracy set her apart from literary gymnastics. She does not evaluate the country, bend genre, or create slum dystopias. Following in the footsteps of Mavis Gallant, Alice Munro, and Thomas Hardy, she writes about assimilation, estrangement, and middle-class South Asian families. Jhumpa investigates relocation, Identity, belonging, and Diaspora. This study explores how Lahiri portrays diasporic sensibility and its impact on characters through a theme analysis of "The Namesake" and "Interpreter of Maladies." She was born to Bengali parents and is a second-generation Indian American diasporic writer. Her parents come from three different countries. Lahiri is Indian, born in London and raised in Rhode Island. Jhumpa claims that she felt as though she did not belong when she moved between Boston and Calcutta.

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Lahiri focuses on Indian expats or immigrants who have left India for the US and the UK, or who are returning home, and who experience stark, even confusing, cultural differences. In the stories, Lahiri becomes accustomed to both cultures through her extended stay overseas and summer trips to India. Western culture has an emotional impact on Lahiri. She incorporates traditional Indian names, cuisine, flavors, and attire into her writings. Lahiri draws on indigenous experiences and Indian voices in three of her novels set in India. She focuses on people coming together, parting ways, or going through little conflicts and silent happiness or pain.

Lahiri portrays displaced Indians living abroad who maintain their culture, strive to fit in with their new homeland, and grapple with moral and emotional challenges. Although Jhumpa Lahiri's protagonists are free to move from one country to another, they are bound by psychological ties to their family and culture. Her tales are steeped in history and the experience of Indian expatriates. The epigraph in Lahiri's collection, which emphasizes her American literary background, might be influenced by her heritage. Lahiri is deeply anchored in American literature while embracing her many identities. This represents the difficulty her characters have assimilating into American society while embracing their blended identities.

Born in London in 1967, Jhumpa Lahiri (Nilanjana Sudeshna) grew up in Rhode Island. The names on her birth certificate and passport are different. The Barnard College alumna obtained a Ph.D. in Renaissance Studies and an M.A. from Boston University. Her novel *Interpreter of Maladies* (1999) earned her the 2000 Pulitzer Prize for Fiction. A national bestseller, *The Namesake* (2003), was chosen as the book of the year by *New York* magazine. Her most recent collection of short stories is *Unaccustomed Earth* (2008). Jhumpa Lahiri focuses on the lives of Indians living in the United States. She looks at the "human situation" and the "mindscape of characters" in general. Lahiri delves deeply to explore the psychological intricacies and complexities of human interactions, particularly those of a class of Westerners with Indian ancestry, as well as the mazes of her characters. What are they? - Americans or Indians? They seemed to be a close-knit ethnic minority that had not yet been integrated into society, and they had not changed their behavior. The distance between them and the Indian current was equal.

Examine and contrast the writings of Desai and Lahiri.

Kiran Desai writes novels, while Jhumpa Lahiri writes both novels and short stories. While Kiran Desai's characterizations are vibrant and serious, Jhumpa claims that diasporic components are serious. Both of these writers are experts in their fields. The writings of Kiran Desai are vivid and narrative, in contrast to Jhumpa's simple language, extended and condensed paragraphs, and descriptive approach. In terms of the generational divide, Lahiri and Desai are immigrants who represent the immigrant experience in the twenty-first century. Both female writers have excellent storytelling skills. Lahiri, who has received numerous international honors, has been granted the Pulitzer Prize for American literature. Lahiri was on the Man Booker Prize shortlist for *The Lowland*. After winning the Betty Award to launch her career, Kiran Desai went on to win the Man Booker Prize for *Inheritance of Loss*. Lahiri and Desai

are both modern female writers from the Diaspora who write about similar subjects. These two female writers have connections to post-colonial India. While Lahiri was born in London and later immigrated to the US, Desai was born in America. Both are closely associated with India. Both writers have empathy for their fictional characters. The story should resonate with readers. Diasporas Kiran Desai and Jhumpa Lahiri have both had difficulty navigating their identities in two different countries. In their stories, the two writers examine racism, minority discourse, cultural encounters, Diaspora, and other humanist subjects. psychoanalytic examination of the tormented psyche of their characters. Both explore the cross-cultural experiences of displaced women and the potential for experiential and psychological belonging in cultural variety. The books of both female authors focus on Identity and cultural conflicts, which they have explored in great detail. Lahiri and Desai emphasize cross-cultural interaction. Although it is organic, her approach to gender identities is grounded in feminist literary theory.

A comparison of the Diaspora themes, characteristics, and techniques found in the literary works of Kiran Desai and Jhumpa Lahiri. The term "Diaspora" has become practically a trendy topic and genre in the academic world due to the constant migration of people from one country, region, or continent to another for economic, political, social, and cultural reasons. As a result of nation-state convergence, immigrants are mingling with people of interracial and intercultural backgrounds. Most nations are seeing the emergence of diverse, ethnically diverse, multilingual, and ethnically diverse societies.

The impact of illegal immigration on neighboring countries is a recurring theme in Kiran Desai's work. The topic of illegal immigration is hotly contested. It illustrates not only how Eastern and Western cultures influence one another, but also how Easterners view both cultures very differently. The judge is most affected and clings to his old habits and startling brutality in an attempt to adopt a new Identity. He despises being Indian after experiencing the Western way of life: cultural Issues and Identity Loss in Kiran Desai's Writings. Internationally Indexed and Referenced Jhumpa Indian society and culture are portrayed throughout Lahiri's novels. According to reports, Lahiri is documenting a broad society during a period of turmoil. Similar to India, a new culture was embraced and shaped by Indians who were exposed to it. This also occurs in other nations. Lahiri's best-known book explores conflict in friendships, families, and marriages. Since names give people Identity, they are the central focus of the book. She explores cultural and individual identities and isolations through her characters. The story portrays the rootlessness of migrants. Identity and multiculturalism are significant issues.

Conclusion

Addressing such challenges requires helping Indian women living abroad juggle their caregiving obligations with work and other commitments. Consider offering dependable, reasonably priced daycare, as well as assistance with senior caregiving and other duties. Indian women must be encouraged to hold leadership roles in their communities and organizations if the gender gap is to be closed. In their captivating novels, Jhumpa Lahiri and Kiran Desai provide valuable insights into the immigrant experience, cultural Identity, and generational conflict. Lahiri's description of immigrant families' Identity issues and Desai's socio-political investigation of displacement and the legacy of colonialism combine to provide a thorough knowledge of the diasporic experience. Their writings address the physiological and psychological challenges immigrants face, as well as the cultural and historical factors that shape these experiences. Lahiri and Desai's contributions to modern literature enrich

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discussions of displacement, sense of belonging, and culture, making their works crucial for studying postcolonial and diasporic narratives.

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