

## Identity, Literary Works, and Social Significance in the Indian Diaspora:

A Contemporary Perspective

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### Abstract

Writers may learn from the experiences of the Indian diaspora to better portray the complexities of diasporic life. It delves into topics including generational strife, homelessness, generational loss, and legacy. Variations in culture, disparities between generations, and the process of self-discovery after migration are common themes in diasporic literature. This research examines the ways in which writers from the Indian diaspora deal with issues of Identity, Hybridity, Diasporic awareness, and various cultural contexts through the lens of a postcolonial perspective. It delves into the ways these writers reclaim agency via writing by challenging stereotypes, flipping conventional narratives on their heads, and more. The impact of gender, diversity, perspective, and nationalism on the perspectives and issues of writers from the Indian diaspora is also explored in the research. The nuances of cross-border migration are extensively discussed in literary diaspora from India. These pieces explore the social and psychological struggles of identity via stories of migration and cultural blending. Reading this literature has societal significance because it breaks down barriers across cultures, questions fixed identities, and rethinks what it means to be "home" in today's interconnected globe.

**Keywords:** Indian Diaspora, Identity, Diasporic Literature, Migration, Hybridity, Postcolonialism, Cultural Displacement, Social Significance, Belongings, Nationalism, Diversity.

الهوية والتمثيل الأدبي والأهمية الاجتماعية في أدب الشتات الهندي: رؤية معاصرة

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### الخلاصة

قد يتعلم الكتاب من تجارب الشتات الهندي لتصوير تعقيدات حياة الشتات بشكل أفضل. يتعمق في مواضيع بما في ذلك الفتنة بين الأجيال والتشرد وفقدان الأجيال والإرث. الاختلافات في الثقافة، والتفاوتات بين الأجيال، وعملية اكتشاف الذات بعد الهجرة هي مواضيع مشتركة في أدب الشتات. يبحث هذا البحث في الطرق التي يتعامل بها الكتاب من الشتات الهندي مع قضايا الهوية، تهجين، وعي الشتات، والسياقات الثقافية المختلفة من منظور ما بعد الاستعمار. يتعمق في الطرق التي يستعيد بها هؤلاء الكتاب الوكالة من خلال الكتابة عن طريق تحدي الصور النمطية، قلب الروايات التقليدية على رؤوسهم، و أكثر. كما تم استكشاف تأثير الجنس والتنوع والمنظور والقومية على وجهات نظر وقضايا الكتاب من الشتات الهندي في البحث. تتم مناقشة الفروق الدقيقة للهجرة عبر الحدود على نطاق واسع في الشتات الأدبي من الهند. تستكشف هذه القطع

الصراعات الاجتماعية والنفسية للهوية من خلال قصص الهجرة والمزج الثقافي. قراءة هذا الأدب له أهمية مجتمعية لأنه يكسر الحواجز عبر الثقافات ، ويشكك في الهويات الثابتة ، ويعيد التفكير في معنى أن تكون "مواطناً" في عالم اليوم المترابط.  
**الكلمات المفتاحية:** الشتات الهندي، الهوية، أدب الشتات، الهجرة، التهجين الثقافي، ما بعد الاستعمار، الاغتراب الثقافي، الأهمية الاجتماعية، الانتماء، القومية، التنوع.

## Introduction

India has the world's biggest foreign population and the highest mortal coffers. In 2020, there were 18 million Indians living outside their home country, and since then, the number has been steadily increasing, leading the United Nations to proclaim India's diaspora the biggest in the world. Within the larger framework of global cultural dynamics, the study of Indian diaspora literature has become an important area of research. Those who do not feel at ease with their passport-recognized, non-hyphenated identities are called diasporas. People living in diasporas are likely to be curious in the hyphen's significance, but they may be hesitant to push it too far for fear of triggering widespread societal schizophrenia. Their internal demons inspire irredentist or separatist movements, and they are clinging clumsily to an episteme of actual or perceived displacements and self-imposed exile. Diasporas are praised and criticised equally. However, we should proceed with caution, being somewhat sceptical of any side. It is common to hear people praising diasporas as a model of late modernity, describing them as highly democratic societies whose "nationhood" does not need dominance or territoriality. According to the late-modern pro-diaspora thesis, diasporic societies are believed to live in a border zone where different nationalities and ethnicities coexist in harmony, allowing for the most dynamic forms of contact. Those who hold this view see diasporas as malleable, ideal social forms that are content to settle wherever there is an airport and represent a more admirable, enduring historical movement. Both the "old" and "new" Indian diasporas are products of distinct historical periods. When we consider that the 'new' emerges at the same time as the (post)modern ascendancy—along with globalisation, hypermobility, and contemporary interaction methods—the gap between the old and the new becomes more apparent. Since 2003, we have also had the gift of dual citizenship from India. The literary achievements of Indians in diaspora are substantial and diverse, providing a rich tapestry of stories. Everyone in the diaspora has their own unique background, set of circumstances, and goals in life. Despite their differences, they are united by a common direction and a shared feeling of melancholy. It is in the literature of the Indian diaspora that the causes of these expression differences are best elucidated. A person's sense of diasporic identity develops when their homeland and host country's cultures blend. Pluralism or differences form its foundation. Each individual's unique fingerprint of the absorption process is the



source of these variations. An individual's cultural background has a significant role in their diasporic identity. However, diasporic identity is more than simply a group identification; it is an ethnic component in and of itself.

In "Diaspora," the protagonist navigates both the emotional and physical distance from their birthplace. Originally used to describe the Jewish exodus from Babylon in the sixth century BC, the word "diaspora" came to mean any group of people who left their native nation for any number of reasons. Nowadays, people usually think of this deliberate decision when they hear the word. The emotional ties to the house, even when one is not physically there, are also a part of this. The worldwide diaspora is incomplete without the many Indian immigrants who have settled in different parts of the globe. The expanded employment opportunities brought about by globalisation have given Indians a greater platform to showcase their abilities. Intellectual and interpersonal relationships have also taken place. This is the setting in which diasporic literatures come into their own. People who claim Indian ancestry but now reside in a foreign country have created a corpus of literature known as the Indian diaspora literature. The people living in diaspora typically hold on to a shared image or myth of their ancestral country, including its geography, history, accomplishments, and tragedies. The dispersed group feels somewhat isolated and alienated from their host community since they do not feel completely welcomed there. These communities also have a high esteem for their ancestral homeland, seeing it as the one spot where they or their offspring would one day settle down.

The concept "identity" is complex and potentially open. There is no such thing as a finished, everlasting reality as identity; rather, identity is in a continual state of flux, taking on new forms as it moves through space and time. What we mean when we talk about a group's or an entity's "collective identity" is the degree to which its members are similar to one another in terms of their appearance, demeanour, values, and practices. Additionally, there seems to be a pattern to the way decisions and acts are carried out within a certain ethnic community. Members of a social group have a stronger feeling of belonging when they exhibit consistent patterns of behaviour and cultural practices. But, as Shoemaker points out, the link that is relevant to our discussion is also used to convey qualitative identification, in addition to quantitative identity. A feeling of belonging to a group is fostered by its members' shared qualities. In comparison to another group, the one being described here is quite similar. A people's social, cultural, and behavioural characteristics are considered while determining their identity in this context. The overwhelming tide of global marketing, opportunities for upward mobility, the widespread availability

of journeys, and the impact of mosaic America have all contributed to the ongoing transformation of the Indian diaspora's sense of self in the United States.<sup>1</sup>.

A feeling of self-aware individuality is suggested by the identity. During the process of identity development, an individual discovers where they fit into society. They internalise social difference by forming mental representations based on the most popular personality types in society at any particular moment. Cultural norms, social structures, and ritual practices all contribute to the unique identities that Indian culture has developed over time. Everyone who identifies as Indian is considered an integral part of the Indian identity. Indian diaspora has maintained their distinctiveness wherever they have settled. The Indian diaspora has encountered varied social and geographical milieus, and as a result, its distinctiveness has been sought to be assimilated. As a means of self-defence against the dominance and subjugation of other civilisations, Indians have attempted to unify by reducing the intricacies of their own culture to a minimum. As a result, Indians in the United States have adopted many American values and practices. Because of this change, they begin to take on their hybridised identity<sup>2</sup>.

Easthope claims that the word "hybridity" may be understood in three ways: biologically, ethnically, and culturally. Changing one's identity based on factors including one's genetics, cultural history, and ethnicity is an inherent part of the identity-formation process. Therefore, it is challenging to indicate the absolute or solid creative identity of any particular person or group. The study of Indian diaspora ethnic identity is grounded on socio-cultural ties, religious ideals and practices, social practice, and way of life. Consequently, as Indian Americans were more integrated into mainstream American culture, their ethnic identities and cultural traditions became more entwined. As Indians grew more integrated into American culture, they adopted many characteristics of contemporary America while preserving ties to their ancestral homeland, a phenomenon known as Indo-American identity<sup>3</sup>.

### Importance of Diaspora and Age

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<sup>1</sup> Zorzi, V. (2022). Collective identities in the online self-representation of conspiracy theorists. *Conspiracy Theory Discourses*, 98, 365.

<sup>2</sup> McLeod, A. L. (Ed.). (2000). *The Literature of the Indian Diaspora: Essays in Criticism*. Sterling Publishers Private Limited.

<sup>3</sup> Easthope, A. (1998). Bhabha, hybridity and identity. *Textual practice*, 12(2), 341-348.

Considering the lived experiences of Indian communities overseas, diasporic Indian literature delves into important topics such as exile, alienation, and the search for one's identity. It is a varied and powerful genre. The show explores themes of nostalgia and the need for a new home while examining the conflict between maintaining cultural traditions and adjusting to modern life. The rich cultural diversity and long history of India have served as literary inspiration for authors all across the globe. Writers from the motherland and those living abroad each bring unique perspectives to the table when discussing the many facets of their own nation. Many works of diasporic literature reflect the emotional toll of leaving one's native country by examining what it means to be "other" and the difficulties of integrating into a new culture. The perspectives of Indian authors, both native and diasporic, are analysed in this article. Research by Kadam (2022) on diasporic awareness in works written by Indian women in the modern period<sup>4</sup> and The discussion on Diasporic identity and literary representation is advanced by Kumar and Sushil's (2022) analysis of hybridity in "The Lowland" by Jhumpa Lahiri<sup>5</sup>.

The fields of anthropology, history, literature, culture, and sociology have made significant contributions to the study of Indian diaspora. The number, variety, and location of the Indian diaspora make it an intriguing topic. There is a bounty of diaspora Indian literature. There is a wide range of backgrounds, goals, and experiences represented among the diaspora members. Indian migration dates back hundreds of years. Various works by V.S. Naipaul from the 17th century, such as "The Mystic Masseur" and "The Mimic Men," portray the longing for home that enslaved labourers felt. During the 18th and 19th centuries, Indians from all over the globe were recruited by the British Empire. As a sign of their political autonomy, refugees want to return to their countries. Disparities arise as a result of institutional biases, cultural norms, and economic position. Diaspora outcomes are impacted by intricate webs of relationships. Follow the journeys of various characters as they seek refuge in this captivating story. It is clear from the accounts that this achievement is not commonplace<sup>6</sup>.

## Analysing Diaspora

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<sup>4</sup> Kadam, D. M. (2022). Diasporic consciousness in contemporary Indian women's fiction in English: at a glance. *RUDN Journal of Studies in Literature and Journalism*, 27(3), 532-540.

<sup>5</sup> Kumar, Y., & Sushil, G. (2022). Diasporic Hybridity and Liminality in Jhumpa Lahiri's the Lowland. *The Creative Launcher*, 7(5), 144-150.

<sup>6</sup> Rahman, M. M., & Islam, K. D. (2024). Transformation of Traditional Values and Diaspora Issues: A Critical Analysis on Jhumpa Lahiri's Selective Short Stories.



Students get a better understanding of the complex processes of identity via diaspora studies. Identity formation and the complicated reshaping of disparities are brought to light by this method. The many factors that impact our identities and the interconnectedness of these impacts may be better understood if we investigate Diaspora identity concerns. Over the ages, people have travelled great distances in search of shelter and sustenance. Our forefathers were nomads in search of sustenance in the beginning. They couldn't stay still since their survival depended on always seeking out new resources. diverse eras saw diverse ways of life. Societal sophistication and the quality of life both rose. People were granted nationality and subjected to restrictions by governments and boundaries. People migrated to new areas as civilisations evolved. This is known as Diaspora. Migrants living abroad are known as diasporas. Immigration on a national and international scale makes travelling the world a breeze. Over time, the word "diaspora" has developed to shed light on many aspects of this multi-faceted phenomenon.

This term "diaspora" is first used in the Septuagint, which is the Greek version of the Hebrew Bible or the Christian Old Testament. 'ese diaspora en pasais basileias tes ges' translates to 'thou shall be a dispersion in all kingdoms of the Earth' in the Septuagint. Its meaning changed as its usage progressed. The Greek roots "dia" and "speirein" (meaning "to propagate, scattered, or disperse") give rise to the English term "diaspora." Based on its etymology, the term seems to be about dispersed individuals all over the world. Diaspora was a word with Jewish and Christian roots until the 1960s. In his 1966 study titled "The African Abroad or the African Diaspora," George Shepperson coined the term "African Diaspora." We use the term "diaspora" to evaluate migration on a global scale. The term "diaspora" in the modern period evokes new individual stories, cross-cultural encounters, and the constant movement of people in an interdependent globe. As time goes on, the human narrative evolves. Diasporic situations and persons have been vividly depicted in English literature, prose, novels, and theatre. Travel is influenced by politics, economy, culture, and religion. People may be driven to leave by political factors, or they may be enticed by the economics of host nations. Planning or spontaneity of community movement is determined by conditions. Any diaspora wherever in the world may feel the effects of refugee, immigration, and exile crises. People from India who have moved to developed countries like the United States, Canada, Australia, and others are now known as "Non-Resident Indians" (NRIs). On "Indian Diaspora: Geographic Locations, Historical Perspectives, and Bargaining Innovative Strategies," Ruchi and Sandhya Saxena



differentiate between a 'D' for historically Jewish displacement and a 'd' for all other present displacements.

Fusion of cultures as a result of migration is what makes up Indian diaspora culture. Culture is an intangible aspect of one's identity. Questions about the origins and location of diaspora are crucial. Folks, where do you come from? Where do they unwind and call home? What paths have they traversed? Since everyone's reality, especially that of migrants, is complex and even contradictory, there is no simple solution to these controversial questions. English literature as an academic field recognises and values works from the Indian diaspora. The collection includes works by Indian diasporic writers such as Bhara Mukharjee, Jhumpa Lahiri, Anita Desai, Aravind Adiga, Salman Rushdie, V.S. Naipaul, Amitav Ghosh, Rohinton Mistry, Shyam Selvadurai, Kiran Desai, and others, demonstrating their recognition via the creation of diasporic literature from India. Isolation, multiple identities, racial discrimination, ethnic diversity, and characters' assimilation into their new environments are all themes explored in these stories. Immigrants who were born into the country struggled with feelings of alienation and a lack of belonging. They endured constant unease and terror. Because of homesickness, some people were unable to abandon their cultural practices. Immigrant children from subsequent generations saw less societal and cultural upheaval. They assimilated both their old and new nations. Isolation is a common experience for immigrants' third generation. It takes time and effort to integrate into society in a new place. Modern diaspora literature is shaped by both traditional and modern diaspora experiences. Resilience in the face of cultural assimilation is seen in these stories of diasporic individuals. Complexity abounds in diasporas and worldwide relocation. In literature, the approximately 25 million Indians who live across the world are lauded. It also shows the social standards of the foreigners and their desire to return due to nostalgia. When authors come upon diasporic practices in other places, they always want for home and write regarding them.

### **Estagement and Immigration in the Indian Diaspora: An Anthology**

This study by Dr. M.S. Veena examines the works of Salman Rushdie's *Midnight's Children*, Arundhati Roy's "The God of Small Things," Kiran Desai's "The Inheritance of Loss," and Aravind Adiga's "The White Tiger" in relation to the topic of "migrant writers and question of authenticity: a study of Booker Prize-winning novels from India." Some have said that these authors are trying to please



Western readers by painting an unrealistic and exotic picture of India. In her thesis titled "Disaporic Concerns of Identity in "The Namesake," Md. Sabirunnisa Gouse analyses the immigrant characters' struggles with their names and their fight for belonging in the story. Because her parents emigrated from India to the United States, Jumpa Lahiri might be considered a migrant and Diaspora writer. The stories she tells about the Indian diaspora highlight the tension between individuality and multiethnicity. Paper by Professor D. Amalraj on "The Vine of Desire" by Chitra Banerjee Divakaruni and "Immigrant" by Manju Kapur. In writing about Indian women in Diaspora or as immigrants, these ladies speak for all Indian women throughout the world. The fight for independence from patriarchal norms has been brought to light by these women, who are Indian immigrants and Diasporic Indians. Local traditional women writers' fictional realm is very different from theirs. The stories have focused on the actual challenges faced by Indian immigrant and Diasporic women in their personal and marital relationships, as well as their impromptu efforts to stand up for themselves against patriarchal norms. Professor D. Amalraj selected two seminal works written by women in India's diaspora. "The Vine of Desire" by Chitra Banerjee Divakaruni and "Immigrant" by Manju Kapur. Contrary to popular belief, the author's critical research demonstrates that patriarchal control is the real cause, and not the intentional target, of Indian women's efforts to affirm their distinctiveness in the face of gender and cultural constraints<sup>7</sup>.

The first ever complete study of Indian Diaspora literature up to 1989 was carried out by Ravindra K. Jain for the Third Survey of Literature on Sociology and Social Anthropology, which was performed by the Indian Council of Social Science Research (ICSSR). Independent monograph by Jain, 1993. The term's uniqueness and practicality might be compromised by the practice of "diaspora exploration" of distant nations. According to Toloyan, the term might end up being used in a "disproportionately expansive category" (1996). According to recent research, diaspora is more of a state of mind than a physical location. In order to foster a sense of individuality, creative geographers and historians use comparative analysis of nearby and faraway places to highlight their differences (1978). In these situations, diaspora communities are living, breathing groups who prioritise things related to their home. In the wake of seminal diaspora studies, Brubaker (2005) lays forth the requirements for diasporic community makeup.

1. Distribution in space. Although this is the most fundamental idea,

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<sup>7</sup> Giri, Dipak. *Immigration and Estrangement in Indian Diaspora Literature: A Critical Study*. AABS Publishing House, Kolkata, India, 2019.

dispersion also include movements within nations as well as voluntary travel, which may be driven by social or economic growth.

2. Patriotism. Diasporic communities nowadays could be best described by this. For diasporic communities, the homeland is more of a shared memory or myth than a physical location, and they fight to keep it alive and grow it.

3. Set boundaries. As a result, you'll need to establish an identity apart from assimilationist host space society.

The Indian Diaspora: A Devotion to the Preservation of Culture Abroad Striking a balance between heredity and host country integration, more than 30 million Indians negotiate "imaginary homelands" and cultural hybridity. In addition to influencing both their home and host countries, this diaspora keeps transnational systems running, protects cultural artefacts, and facilitates the flow of capital and specialist knowledge. The Indian diaspora views identity as the most fluid and multifaceted of these four concepts. There is more to identity than just race and nationality. Assimilation and tradition coexist in the Indian diaspora, creating a flexible identity. The process of assimilating into a new culture involves fusing aspects of "Indianness" (such as language, religion, and family values) with those of the host country. This allows for the development of hybrid identities. An Indian diaspora is defined by migration, cultural preservation, and incorporation. The religion, ethnicity, and nation of a community shape its many identities. Because of the wide range of faiths practiced by diasporic Europeans, including Islam, Jainism, Sikhism, Hinduism, and Zoroastrianism, their sense of identity is both diverse and complex. Their identities are shaped by their interactions with host communities and their international contacts. While some groups completely adopt local norms, others maintain strong cultural connections. Recognising diasporic identity as multifaceted becomes even more important in light of this movement. Research on Indian American racial and ethnic identity, according to Koshy (1998) and Visweswaran (1997), has to look at the contradictions, complexities, and conflicts between rational beliefs and actions that establish a position and place people in a stable racial identity.

## Literature Review

Many members of the Indian diaspora have made important literary contributions to the English language. The literary environment has been greatly enhanced by the

fresh viewpoints, ideas, and styles brought forth by Indian authors. By writing about India, they have helped dispel myths and increase tolerance for the country's diverse population. Atul Indrani Borgohain (2022) states that the essay delves into literature on Indian identity negotiation from both local and global perspectives. *The White Tiger* (2008) by Aravind Adiga, *Water* (2006) by Bapsi Sidwa, *The Inheritance of Loss* (2006) by Kiran Desai, and *Jasmine* (1989) by Bharathi Mukherjee are all works that center on American Bengalis, Indian Brahmins, the poverty of privileged Indians, and the hegemonic ideals of the middle class that control politics and sociocultural inequality. Migrants face identity restrictions due to India's intricate caste structure. Money and identity might be affected. Ignoring the fact that both native-born and immigrant populations contribute to the development of society and the economy. All of these works provide a home for characters that are isolated, displaced, or otherwise rootless. Regardless of social, political, and cultural obstacles both domestically and internationally<sup>8</sup>.

According to Ajaya Kumar Sahoo (2006), the diasporic populations of India include the country's many languages, landscapes, faiths, sects, social classes, cuisine, and fashion. Diasporas based on language include the Punjabis, Gujaratis, Sindhis, Tamils, Malayalees, and Telugus. By uniting India and its diaspora, the World Punjabi Organization (WPO), Global Organization of People of Indian Origin (GOPIO), and World Telugu Federation (WTF) safeguarded and advanced Indian identities and customs. Diasporic groups have seen rapid growth in the last decade, because to advancements in travel, transportation, and communications. Diasporic people were able to stay linked both at home and abroad because to these advancements. There is a large Gujarati diaspora in India that shares this tendency. Gujaratis from central and western India were the first to leave for a variety of reasons. One of the largest Indian diasporas, Gujaratis are very successful in many fields, including commerce—their first love—technology, the fields of science, medicine, and company management<sup>9</sup>.

According to T. Raja Sekhar (2025), research into "Diaspora Space" has provided valuable insights into the process of identity creation. The highlights and challenges are brought to light. A person's physical, mental, and social environments all have an impact on their sense of self. Beyond individual stories, it requires substantial changes. Recent decades' worth of diplomatic ties between

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<sup>8</sup> Borgohain, Indrani Atul. "Between the homeland and diaspora: Identity Dilemma in Indian literature." *World Journal of English Language* (2022).

<sup>9</sup> Sahoo, Ajaya Kumar. "Issues of identity in the Indian diaspora: A transnational perspective." *Perspectives on global development and technology* 5.1-2 (2006): 81-98.



adopted and native countries. Interaction that was once unwavering shifted. Immigrants, as global citizens, negotiate the tangled web of links between their house countries and their new homes. This study looks at a number of identity variables. It demonstrates the intricate interplay between cultural heritage, host beliefs, and individual experiences in shaping human identity. one's identity. Here, we look at active vs. passive identity. Character development and maturity are influenced by societal, emotional, and environmental factors. The idea that one's identity is fluid and subject to change is central to this theory<sup>10</sup>.

"The Indian Diaspora and Reading Desai, Mukherjee, Gupta, and Lahiri" by Amit Shankar Saha (2012) states that authoritative figures and foreigners are brought together by displacement. While residing in hostile host societies, (im)migrants from India safeguard their identity via reactionary self-fashioning, as pointed out by Saha in literature from the Indian diaspora. Even in a hospitable host community, integration becomes more challenging when (im)migrants are cut off from their native countries. Immigrants may lead double lives via adaptation. Transnationals face more resistance from ethnic groups than hostility from cultures when they define themselves by where they came from and where they are going. Phase three offers the opportunity to comprehend cultural improvement and embrace hybridity<sup>11</sup>.

This establishes that literature produced by Indians living outside of India is not a recent phenomenon, since it predates the arrival of English literature on Indian land. In her book *Diasporas Old and New: Women in the Transnational World*, Gayatri Chakravorty Spivak refers to the mass exodus of Indians to other countries after independence as a "brain-drain" due to their pursuit of higher education and careers abroad. A feeling of alienation and loneliness is a common sensation for migrants regardless of their motivations for moving. In their memories, they will always feel the spectre of relocation and a lack of belonging. They construct "imaginary homelands," or what Bhabha calls a "mythic place of desire in Diaspora imagination," to protect themselves from the emotional pain of remembering their home. In her article titled "Diasporic Concerns of Identity in "The Namesake," Md. Sabirunnisa Gouse examines the immigrant characters' struggles with their names, sense of identity, and belonging in the film. Jhumpa Lahiri is a migrant and a Diaspora writer due to the fact that she is born to Indian immigrants and that she herself crosses boundaries when she moves from England

<sup>10</sup> Sekhar, T. Raja.(2025) "Navigating Diaspora Space: Understanding Identity Formation in a Globalized World."

<sup>11</sup> Shankar Saha, Amit. "The Indian Diaspora and Reading Desai, Mukherjee, Gupta, and Lahiri." *CLCWeb: Comparative Literature and Culture* 14.2 (2012): 11.



to America. In her writings on the Indian diaspora, she tells examples that show how cultural differences and the idea of identity are at odds in the diaspora area. "Immigrant and Estrangement in Indian Diasporic Novel What the Body Remembers by Shauna Singh Baldwin" is the title of S. Tamarasi's critical analysis of Baldwin's "What the Body Remembers." The author contends that Baldwin is an immigrant and estranged character in the novel, going through similar experiences as the powerful Sikh women Roop and Sathya.

### **Indian Diaspora Identity and Social Significance**

During the colonial period, the Indian diaspora began interacting with works written in English. Indians were able to interact with Western literature and construct their own literary traditions when English education was introduced and English-language institutions were established. Indian authors kept writing in English after independence, often delving into questions of cultural interchange, belonging, and identity. With a present population of more than 35 million, India's diaspora has transformed from a mostly economic workforce into a diversified, influential worldwide network that serves as a "strategic asset" for India as it negotiates intricate issues of identity. The social importance of this diaspora is being reinterpreted in the modern context of 2026 because to high-skill migration, "digital diaspora" networks, and substantial geopolitical lobbying, and its members' identities are becoming more hybrid as a result. India has the world's biggest foreign population and the highest mortal coffers. In 2020, there were 18 million Indians living outside their home country, and since then, the number has been steadily increasing, leading the United Nations to proclaim India's diaspora the biggest in the world. As long as there have been people on our planet, there has been migration. Agreement sprung from the spark of husbandry. However, they were forced to relocate due to unforeseen natural disasters or other motivating circumstances. The term "migration" is often linked to "Identity" in the minds of some. Everyone knows that when individuals leave their home country, they take their knowledge and the pain they endured with them. When they finally get to their new home, they make an effort to blend in with the locals.

Actually, their creative persona often takes on a new form. As a rule, migration may be described as the act of moving from one location to another, whether it's a nation, area, or home. As the settlers get acclimated to their new home, they likewise strive to assimilate; in fact, they often find that their creative identities change completely. Literature from the modern Indian diaspora brings together the disenfranchised, questions prejudice, and reimagines the concept of "home" in a global context. From the advent of indentured labour in the 1800s to

the current phenomenon of professional migration, this body of work explores migration through the lenses of nostalgia, cultural hybridity, and the "sandwich culture" of many identities. "India is the central part of mankind, the genesis of spoken talk, the mother of history, the grandmother of mythological and great grandmother of art and culture," says a well-known American travelogue. By bridging the gap between India and the rest of the globe, diasporic literature spreads the ideals of kindness, mutual respect, tolerance, and harmony. Poems written by Indians living abroad often deal with themes of isolation, migration, and self-discovery. Themes of migration, self-discovery, and hybrid identities are prevalent in diasporic literature. Having "many different pasts, different traditions, and a fundamental feeling of being"<sup>12</sup>, One of the biggest population displacements in modern times is the Indian diaspora. Among the phases of Diaspora growth are aroma, hybridity, and identity. That is why contemporary authors from India and throughout the world provide a wide range of perspectives.

For these expanding fields of study in globalisation, the Indian diaspora is an essential platform. Uma Parameswaran defined it in steps.

At the top of the list is the fear and homesickness that comes with being abroad. Second, one's imagination takes a nosedive when they're preoccupied with adjusting to their new environment. Lastly, diasporas are influenced by ethnocultural issues in shaping their identity. After they've "arrived", the fourth stage is for them to get involved in national politics and issues<sup>13</sup>.

As a result of their emotional, cultural, and physical displacement, expatriate writers often exhibit a diasporic sensibility in their writing. Their work is inclusive of all faiths. The journey between dimensions never ends. Dangerous social and intellectual upheaval is the root cause of the expat writers. When people feel secure in their communities, they often feel at home and protected from the outside world. By categorising individuals into "others" and "outsiders," they undermine the inclusive tenets of western discourse and place an emphasis on differences.

## Conclusion

<sup>12</sup> Gzásó, Dániel. "An Endnote Definition for Diaspora Studies." *Minority Research* 18 (2015): 161-182.

<sup>13</sup> Parameswaran, Uma. *Writing the Diaspora: Essays on Cul [t] ure and Identity*. Rawat Publications, 2007.



In a diaspora, people work to forge new identities, discover and test boundaries, resolve conflicts, and create a hybrid or multiple culture. Concurrent rather than coherent ideas form the basis of diasporic writing. The authors' horrific experiences as a result of cultural clashes and racial persecution are given expression in diasporic works. Indian authors in diaspora have made important literary contributions by sharing complex narratives of migration, cultural mobility, and identity. The literary landscape has been enhanced by their works, which provide fresh viewpoints, subjects, and styles. They have done important work in dispelling prejudice and increasing tolerance for other cultures and ways of life via their writings. They delved into new methods of depicting mixed identities and the intricacies of diaspora, which aided in the development of English literature. It follows that authors from the Indian diaspora have greatly contributed to the English literature and have become world-renowned for their influential works. In Young India, Mahatma Gandhi said, "I would not be happy if my home were surrounded by walls in and my openings filled in." My house is a welcoming place for people of many backgrounds. I refuse to let anybody sweep me off my feet. More and more artefacts from the Indian diaspora are seen as opportunities for countries to gain, rather than a cause for regret as they formerly were. Instead of seeing diasporas as a problem or danger, nation-states will be able to shift their unfavourable perceptions of them and appreciate them for what they are: cultural translators and global economic beneficiaries. Although returning to one's home country as a diaspora is not a novel idea, it has taken on new significance in the wake of globalisation and the proliferation of international business ventures. It has helped strengthen cultural and economic ties to the nations where they have settled. Proactive diasporic engagement policies, strong governance, favourable socio-cultural attitudes, and a high level of diaspora entrepreneurship bode well for India's economic development prospects. For these reasons, India will remain deeply attached to her diaspora, and a great deal of potential exists for the free flow of capital, labour, ideas, technology, and products between the two countries.



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