**THE DIASPORA IN INDIAN CULTURE (2PCM)**

**ABOUT THE AUTHOR**

Amitav Ghosh is an Indian-American author best known for his work in English fiction. He was born on July 11, 1956 in Calcutta to a Hindu Bengali family. Ghosh is the author of famous novels like “The circle of Reason”, “The shadow lines”, “The Calcutta Chromosome”, “The glass palace and Sea of poppies”. Most of his works deal with historical settings, especially in the Indian Ocean periphery.

Ghosh’s notable non-fiction writings are “Dancing in Cambodia and at large in Burma. In an antique land, Egyptian culture”. His writings appear in newspapers and magazines in Indian and abroad. His recent non-fiction book “The Great derangement: Climate change and the unthinkable” explains the failure of modern literature in addressing the issue of climate change and how radical transformation due to nature has become ‘unthinkable”. His novel “The Glass Palace” was awarded the best novel in Eurasian section, citing his objections to term commonwealth and the unfairness of the English-language requirement specified in the rules.

Ghosh received the lifetime achievement award at Tata literature Live, the Mumbai literature Fest on November 20, 2016.

**INTRODUCTION**

The Indian Diaspora today constitutes an important, and in some respects unique, force in world culture. The origins of the modern Indian Diaspora lie mainly in the subjugation of India by the British and its incorporation into the British Empire. Who and what is an Indian? How we are to characterize the Indian diasporas community as 'Indian' given that it is constituted of such diverse elements as South Asian Hong Kong Muslims, Canadian Sikhs (or shall we say Sikh Canadians?), Punjabi Mexican Californians, Gujarati East Africans now settled in the U.S. by way of England, South African Hindus, and so forth? In the United States, at least, the Indian community has occupied a place of considerable privilege, and many Indians could deflect the moment of recognition that 'Indianness' and being 'American' do not always happily coincide. However unlike Indian communities across the world might be, they all maintain some sort of tenuous link with the motherland. The essay is great insight to the culture of the diaspora which has imparted ways with the Indians. Despite that, the author ends with the realization that modern India seeks to identify the world from its Diaspora.

**SUMMARY**

“The Diaspora in Indian Culture by Amitav Ghosh focuses on the modern Indian diaspora which now represents one of the important forces in the world culture. He presents it as a huge migration from the subcontinent that began in the mid-nineteenth century due to the complex ideas and responses with which we all are united in expressing our strong disapproval which is referred to as the “Colonial Mentality”. She talks on the historical relations between diasporic populations and their motherland which are maintained through the political and social institutions. In contrast, our relationship is neither an institutional nor a mediated one. It is a direct one, even though its history faced an intervening act for bringing about a settlement in a most chronological manner. The diasporic population proved their adaptability, especially linguistically, in ways that the French, British could not.

She further explains the real bond between India and its Diaspora which lies in the’ immemorial realities’ of caste and kinship. In contrast, we see most of them having marital relations with the migrant community. Further examining the lesson, we could see no economic relations among the diasporic Indians and India. The business instincts followed by the diaspora population in investing the money only led them away from the India.

This all factors lead the author to conclude that India has become a picture and geometric dimension for her migrants. Yet, India does not subject any kind of national culture to its Diaspora. India has extended its periphery which now includes its Diaspora which serves as a mirror by which modern India seeks to know itself.

**CRITICAL ANALYSIS**

Amitav Ghosh, in his essay, traces out the relations and notion of the diasporic Indians. He focuses mainly on the diasporic writers who have invariably challenged and raised questions relating disturbing subjects. He criticizes the State’s act of repression against their books as “bans…reprehensible and senseless”. He jokes around the fact that Indians are much more sensitive towards the writings which come from London referring to the colonization. He ponders and raises questions on the relationship of India with her diaspora which tends to be an entirely different one culturally and linguistically. He praises the diasporic Indians of its linguistic adaptation unlike any other nation with references to the Indian migrants in Mauritius, Trinidad etc. Despite the say that the real bond between India and her Diaspora lies in the immemorial realities of caste and kinship, the author points out to the fact that there is a majority of Indians who marry within the migrant community rather than going back to India to marry. He looks upon all such facts and concludes that India has laid no setback for its Diaspora unlike other nations. Even the diasporic Indians have distant connection with their motherland as quoted from the essay “Eventually the place and the realities that accompany it vanish from memory and only the words and geometric diagram remain”. He gives a slight reference to the negligence of the English people towards diasporic Indian writers when they write about their country. He appreciates India for being rationalistic and logical in its part towards the Diaspora despite the formation of a national culture. Yet, He concludes from his view point that the notion of periphery and centre has come to include the Diaspora which as he says “is the mirror in which….seeks to know itself”.