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A Study on Indian Women Writers from the Diaspora Portray in A Feminist Manner

[1]Amita Yadav and [2]Dr. Seema

[1]Research Scholar, Department of English, Maharaja Agrasen Himalayan Garhwal University, Uttarakhand, India
[2]Assistant Professor, Department of English, Maharaja Agrasen Himalayan Garhwal University, Uttarakhand, India

Corresponding Author: Amita Yadav

Abstract

Radical women have questioned how women are portrayed by male authors since the emergence of feminist philosophy in the 20th century. In her 1949 book The Second Sex, French existentialist Simone de Beauvoir outlines the myth of the woman that has been created over time by patriarchal society and used as a justification for explaining women rather than attempting to comprehend them. The attempt to depict "mysterious" women in literature and the media is unsuccessful; they can only be introduced as strange, enigmatic characters at the start of a book, but unless the plot is resolved, they ultimately reveal their secret and become ordinary, transparent people. Women have traditionally been portrayed in literature in binary roles. She is either the wayward virgin or the angelic maiden, the princess or the evil stepmother. In her groundbreaking essay The Laugh of the Medusa, published in 1975, Helene Cixous urged women to write with their bodies and to transcend the constraints that patriarchy and language imposed on them. Women can create their own stories and break out from the inflexible frameworks that the androcentric world has imposed on them through writing. According to Virginia Woolf's theory in A Room of One's Own, a woman can only fully express herself if she is free from patriarchy in every way imaginable. This allows her to provide truthful portrayals of herself rather than the romanticized, idealized ones that male authors present.

Keywords: Indian Women Writers, Diaspora Portray, Feminist Manner

Introduction

This study challenges the notion that women authors fail to provide realistic representations of male characters when they create them. Selected novels written by Indian women diaspora authors will be studied in order to investigate this. The result is a dialogue on how men are portrayed. It is crucial to have a thorough grasp of the two main topics of this thesis-representation and diaspora-before getting into the specifics of the study. It's interesting to note that the majority of Indian diaspora fiction authors are female, and as a result, they frequently depict the world from a feminist standpoint. Feminist protest narratives are presented in their novels. But doing so raises doubts about how men are portrayed in their works. Their male characters typically share similar personalities and characteristics, and representation as such deviates from reality. The women in the majority of these pieces are uprooted from India because their fathers or husbands want to live in the United States.

Research Problem and Significance

This study examines a few works by Indian diaspora authors, including Jhumpa Lahiri, Bharati Mukherjee, and Chitra Banerjee Divakaruni. These works all portray the Indian diaspora in the United States of America, offering a discussion on how women writers portray men.

Since the chosen authors, Jhumpa Lahiri, Bharati Mukherjee, and Chitra Banerjee Divakaruni, are well-known and read throughout the world, their books normalize the idea of a dominant patriarchal male personality. Deconstructing these myths and acknowledging that feminist authors may also fall short in capturing absolute reality are the goals of this study. A rising number of opponents believe that the feminist movement has oppressed men, leading to the emergence of the new field known as men's studies and the movement known as meninism. In the context of feminist diaspora literature, this study will force readers to consider if gender equality is indeed achievable.

Many scholars believe that the male identity is frequently misinterpreted under the pretense of feminism. The men's studies field's only recent development demonstrates the lack of a gendered male voice and critique. By advocating for gender equality and opposing special treatment for women, men's studies deviate from traditional patriarchy. Examining how males are portrayed in diaspora literature

offers a fascinating perspective on the creation and fight to uphold masculine dominance because the subject has already been removed from the domestic sphere. These male characters struggle to establish themselves in the new area, most likely at the expense of enslaving their women. Indian women diaspora writers' fiction tends to depict men attempting to reestablish a patriarchal system similar to that in India and controlling their wives in different ways. It is not surprising that women, who are primarily oppressed by patriarchy, have been rewriting masculinity from particularly revealing and innovative perspectives if we accept Frantz Fanon's theory that the oppressed have a privileged viewpoint over the mechanisms of oppression (Ribera 10).

Review of Literature

One of the earliest and most influential critical works on masculinities in American literature was David Leverenz's 1989 book Manhood and the American Renaissance. Leverenz examines the portrayals of masculinity in the works of five American classic writers from the 1800s: Nathaniel Hawthorne, Ralph Waldo Emerson, Henry David Thoreau, Herman Melville, and Walt Whitman. He does this by drawing on a variety of theoretical and critical discourses, including feminism, new historicism, psychoanalysis, and, to a certain degree, deconstruction. Leverenz claims that these authors deliberately felt that they did not conform to the prevailing standards of masculinity in their era. Leverenz also examined how American women writers of the nineteenth century, like Sarah Hale, Susan Warner, Caroline Kirkland, and Harriet Beecher Stowe, portrayed masculinity in their works. According to him, these authors shed light on gender and class issues in American culture with remarkable clarity and even starkness (4). Race themes are added to gender and masculinity in Leverenz's examination of books like Uncle Tom's Cabin, written by Harriet Beecher Stowe in 1852. Regarding gender and class, he believes that "genteel women use class superiority to transcend gender conflict, while men use their gender superiority to transcend class conflict" (165).

In a 2009 study, Kristianstad University's Yingying Xu examined how language sexism was used to depict male and female characters in Jane Austen's 1813 novel Pride and Prejudice. According to Xu, Austen used 22 nouns to describe the male characters, while only 14 nouns were used to describe the female characters. This suggests that there are significantly more nouns describing the male characters than there are describing the female characters. Therefore, it may be argued that the novel's author focused more on illustrating the male characters' inner traits (12). But when it came to describing the outward appearance, the situation was the opposite. The female characters were described with more words (16).

In his 2011 doctoral dissertation, Women Writing Men: Female Victorial Authors and their Representations of Masculinity, Daniel Lewis examined the texts written by female Victorian authors to investigate how and why they contributed to the evolving definition of masculine identities at a time when people were starting to challenge socially prescribed gender roles. The thesis examined how masculinities were constructed across a range of Victorian literary genres. It also brought attention to the difficulties males encountered in expressing their gender identities as they were portrayed in these fictional works. As the title implies, Miranda Elkins-Livingston's 2009 master's thesis, The Depiction of Male Characters in Selected Short Fiction of Kate Chopin, sought to examine how men are portrayed. Chopkin's male characters are as whole, rich, and honest as her female characters, according to Elkin-Livingston. The male characters have made the deliberate decision to not be constrained by social norms. This concept encouraged reviewers to view Kate Chopin's works as depictions of the human spirit rather than finding any instances of gender bias in the portrayal of male characters.

The breakdown of inter-racial marriages in these novels-signaling the larger uneasy relationship between the immigrant and his country of adoption-is a familiar trope in the diasporic Indian novel. Rita Joshi's 2004 paper, Nations and Alienations: Diaspora in Recent Indian Fiction, focused on a few selected Indian novels that deal with the lives and trials of immigrant Indians. According to Joshi, diasporic experiences have been depicted in Indian fiction written in English in a variety of ways, including identity problems, failed relationships, unmet immigrant desires and dreams, and a philosophical dimension that the immigrant develops. Joshi created new terms to characterize the immigrant situation, emphasizing the word "nation" in some suitable terms by capitalizing the letter "N." For example, "destiNations" would refer to the act of migrating to and attempting to embrace a new nation, while "alieNation" would refer to the immigrant's alienation from the Old and New nations (92).

In her 2005 paper Second Generation Immigrants: Negotiating Contested Identities in Divakaruni's "Queen of Dreams," Vibha made an effort to comprehend the protagonist's many experiences as she came to terms with her changing identity as a diaspora woman. The book explores how the protagonists maintain their American identity even after the immigrants' notions of "belongingness" are challenged. The work uses a variety of male and female personas to highlight the complex issue of identification. Jespal, Belle, Sonny, Rakhi, the main character, and third-generation immigrant Jona all adjust to their surroundings and view America as their home. Rakhi and her pals must deal with dark new issues regarding their acculturation in the wake of 9/11. Since they are neither Indian nor American, the thesis focuses on how they have been doubly uprooted since 9/11.

In their 2016 study, "Portrayal of Indian Women in Jhumpa Lahiri's Unaccustomed Earth," D. Shanmugam and M. Thirunavukkarasu examine how women are portrayed in the anthology of short tales. The paper centers on characters such as Mrs. Bagchi, who, after becoming a widow, flees Indian culture and the country to the United States in order to defy the societal expectation that she must have a husband. However, she consents to marry Ruma's father on her own initiative after having an affair with the elderly widower. The short novel Hell-Heaven's Aparna criticizes Deborah's marriage to Pranab on the grounds that she is a foreigner, but her true motivation is her fondness for Pranab. According to the study, women experience double oppression: first, because of their gender, and then, because of their race.

The researcher was unable to locate any studies on the

analysis of male characters in the novels of Indian women diaspora writers, despite the abundance of study on identity and gender issues.

Research Methodology

The six chosen books will serve as the primary texts in this study, which employs a descriptive analytical methodology. In light of the cross-examination and analysis in relation to the secondary texts, the researcher focuses on characterizations, setting, language, themes, motifs, narration, and symbols in order to provide a definitive response to the research questions. The secondary texts will include Edward Said's Orientalism, the idea of the subaltern by Gramsci, Ranajit Guha, Gayatri Spivak, and other postcolonial theorists, as well as a variety of postcolonial theories including identity, ambivalence, mimicry, hybridity, and cultural hegemony, as well as the Lacanian concept of gaze. The representation of male characters in the selected novels will be examined using gender theories such as Helene Cixous' The Laugh of the Medusa and Simone de Beauvoir's The Second Sex.

Out of the six chapters that make up the thesis, the first two chapters provide the theoretical framework and describe the mode, scope, and direction of the study. The second chapter tries to comprehend the works of Indian women diaspora novelists in the context of diaspora fiction by focusing on how gender is represented in literature. The final chapter offers the thesis's conclusion, while the following three chapters examine the chosen novels in the context of the ideas.

Diaspora

These passages from The Namesake, Jhumpa Lahiri's debut novel, are potent enough to arouse intense feelings of nostalgia and longing. It creates a complex picture of what life might be like for someone who has been uprooted, highlighting the conflict between clinging to the past and attempting to make sense of the present while acknowledging that the past will always be lost. These are the main components of an expatriate's experience: longing for a bygone era while attempting to recreate it in the present. Exiles, according to Dascl'lu, are people who reside in a foreign nation, a culture that is different from their own, or anything else (7).

To comprehend the human population, the expansion and evolution of culture, and the manner in which displacement impacts many aspects of life, it is essential to examine diverse diasporas. Studying the diaspora is crucial for a number of reasons. The first is the increasing number of entities inside the diaspora. These displaced tribes are fascinating to examine because of their capacity to withstand extreme adversity while attempting to strike a balance between their new country and their birthplace. The ways in which diaspora has influenced world history and life as it exists today are highlighted by the historical and contemporary cultural, social, political, and economic significance and contributions of these entities to their home countries, host countries, and the international system. More understanding of the presence of the "Other" can be gained by researching diaspora entities (Sheffer xv).

Etymological Origins of 'Diaspora'

The word "diaspora" has Greek roots, according to the Oxford Dictionary. The word "diaspora" is derived from the Greek verb "diaspeirein," which may be broken down to its root words, "dia," which means "across," and "speirein," which means "to scatter." The Greek feminine noun "diaspora," which meaning "dispersion," originated from this. Diaspora was more often associated with negative connotations in the Greek context. Kenny notes that Epicurus, the Greek philosopher, "used the term to refer to the decomposition of matter and its dissolution into smaller parts" (2). Dispersion denoted destruction since it implied separating from something complete and shattering into smaller pieces.

Jewish exiles and the growing Armenian diaspora in the fifth century CE helped to further introduce the word into the lexicon of everyday speech. These days, the phrase is used broadly to refer to all types of migration (9). According to Ashcroft et al. (68), diaspora refers to the "voluntary or forcible movements of the people from their homelands into new regions."

In contrast to transnational groups, diaspora individuals visit their "homeland" on a regular basis and invest a portion of their earnings there. Compared to their counterparts in the diaspora, where the rift is more profound, they are by nature closer to the "homeland."

Diaspora: The Historical Context

Studying the evolution of diaspora communities worldwide and charting their history are essential to comprehending the phenomena.

Jewish Diaspora

The term "Diaspora," which has the capital "D," specifically refers to the Jewish diaspora, which began as early as the fifth century BCE during the Babylonian Exile. The forced imprisonment of Jews in Babylonia after the latter conquered the kingdom of Judah in 598–597 and 586 BCE is also referred to as the Babylonian Captivity. The main driving reason behind the creation of the Jewish diasporas would be the desire to flee persecution and settle as lost communities. Cyrus II1 offered the Jews the choice to return to Palestine following the Persian conquest of Babylonia in 538 BCE. Nonetheless, some Jews made the decision to stay in Babylonia on their own volition, making them the first of many Jewish communities to live permanently in the Diaspora (Evans 2). An estimated 5,000,000 Jews lived outside of Palestine in the first century AD, with around four out of five of them residing in the Roman Empire. Their religious and cultural life was still centered in Palestine, which they still regarded as their homeland.

Armenian Diaspora

Similar to the Jewish diaspora, the Armenian diaspora was created as a result of numerous invasions and conquests by the Ottoman and Russian empires in the modern era, the Byzantine in the medieval era, and the Persian, Greek, and Roman empires in antiquity (Kenny 6). People moved to other countries as a result of these invasions. Naturally, some Armenians opted to migrate voluntarily, such as those

who settled in Armenian plantations spread over the Balkans as early as the fifth century CE (7). The Armenian diaspora reached several European nations by the eleventh century, and by the seventeenth century, they had also reached Persia.

African Diaspora

Perhaps the most well-represented diaspora in the globe today is the African one. Scholars believe that African diaspora studies have their intellectual roots in Africa. Many traditional academic concepts are reconfigured by research inquiries that focus on Africa, whether as a real or imagined motherland (Olaniyan, Sweet 4). The slave trade, which started in 47 BCE when the Roman Empire imported men and women from North Africa, is largely responsible for the existence of the African diaspora. By the 18th century, Nilotic2 slaves were being exported by other nations, including as the Ethiopian Empire. Thousands of Africans were sent to the Americas as indentured servants when the Atlantic Slave Trade was established (16th to 18th century CE). Slaves were purchased by the Portuguese, British, Spanish, and Dutch empires that had established outposts on the coastlines of Africa. An estimated 12 million Africans were transported over the Atlantic to serve as slaves in a variety of enterprises and plantations (Palmer 28).

The classification of these deported communities as racially inferior is what created the African diaspora. In addition to being viewed as labor units, children born to slaves were also classified as slaves, and their masters had complete control over them. In their new nations, they were considered subalterns. In an attempt to "civilize" and rid them of their barbaric habits, many of the slaves were converted to Christianity and given Anglican names; the Church regarded this as justification for slavery. Although the "Africa" from which these slaves originated was a concept that had been frozen in time, to them, Africa was their "homeland." The African diaspora, like the Jewish and Armenian diasporas, adapted to their new life and adopted a variety of cultures, creating a hybrid cultural identity. Only in 1808 did the US Congress formally outlaw the African slave trade; other nations soon followed.

The diaspora's voluntary movement was motivated by their desire to improve their lot in life and their determination to go past the restrictions the center had put on them because of their race and ethnicity.

South Asian Diaspora

The South Asian diaspora is a collection of diverse cultures, languages, and experiences, much like the African diaspora. Together, they comprise a number of ethnic groups that were uprooted from different Asian countries and relocated to Western nations or other Asian countries. Around 210 BCE, Qin Shi Huang, the first emperor of a united China, dispatched some 3000 "virgin" men and women in pursuit of elixirs of immortality, escorted by his court magician Xu Fu. This is the oldest known account of the Asian diaspora (Wright 49). Later, this expedition made its home in Japan's Honshu. Newer Asian diaspora communities emerged as a result of increased displacement brought on by European colonization of Asian nations by the 18th century. Around 1842–1847, immigrants from Pakistan arrived in the British Isles as workers for the East India Company, which marked the beginning of the Pakistani diaspora in Britain. In British port cities, they worked as lascars and sailors. With more immigrants arriving to establish commerce and find work in Britain after 1857, the Pakistani diaspora expanded more quickly. The political, social, and economic aspects of their "homeland" have a significant impact on the Pakistani diaspora.

Indian Diaspora

According to a study published by India's Ministry of External Affairs in December 2017, there are an estimated 312,33,234 Indians living abroad. This doesn't include the Indians living overseas without documentation. With an approximate count of 44,60,0005, the United States has the largest number of abroad Indians. Determining the origin of the Indian diaspora is an enormous undertaking. The Pompeii Lakshmi6 statuette found in the ruins of Pompeii suggests that trade existed between the ancient Indian civilization and the city of Pompeii in the first century. Additionally documented were trade links with nations like Borneo, Sumatra, and Indonesia.

In his study Indian Emigrants: Numbers, Characteristics, and Economic Impact, M. C. Madhavan (1985) points out that emigration from India increased significantly from the 1830s as a result of the abolition of slavery in British possessions. The majority of Indian workers were transferred to British territories as indentured laborers7 to fill the void created by the emancipated slaves, although others voluntarily migrated to nations like Ceylon, Malaya, Burma, and East Africa. Many plantations in Fiji, the West Indies, and Mauritius relied heavily on indentured laborers (460). These laborers provided a variety of raw materials for the European industries while working under appalling conditions. Their social standing and financial situation, however, never improved. These indentured workers who opted to remain in their adoptive nations after their contracts had ended are the ancestors of the majority of the Indian diaspora groups in Trinidad & Tobago, Fiji, the Caribbean Islands, and Jamaica.

Commercial migration from India to other nations increased over the 20th century. These immigrants were actively supporting the economies of these nations by working as salespeople, small business owners, traders, shopkeepers, and street vendors (461). The poor status of Indian emigrants abroad was explained by a number of factors. First of all, the majority of the emigrants were indentured servants who had been drawn from the social classes who were economically disadvantaged. Because they were accustomed to manual labor, these laborers were favored. Being illiterate also meant that they lacked the capacity to resist the mistreatment they endured. They had no choice but to stay and keep working since they were caught in a debt cycle. Most significantly, because they were foreign-born, they were inevitably viewed as outsiders in their new countries and so held the subaltern position.

The East India Company started allocating funds for English language instruction in India when the Council of India established the English Education Act in 1835. As a result, a generation of Indians benefited from knowing a language that was widely spoken in Europe. For work and study in a variety of organizations, Indians moved to nations like the United Kingdom, the United States, and Canada. Migration

was no longer limited to the poorer classes of society. Education in India was creating experts who were able to pursue higher-paying positions abroad, a phenomenon sometimes known as the "brain drain." It was considered a sign of distinction in India for people to migrate abroad for work and study. As educators, scientists, entrepreneurs, dealers, physicians, and engineers, Indian immigrants made substantial contributions to the advancement of their new nations. The Indian diaspora now included a large number of women. The second generation diaspora is made up of children born to Indian immigrants, who are frequently confused about what their "homeland" is.

The Indian diaspora is still thriving and expanding today. Nearly 3 million individuals in South East Africa are of Indian descent, with the majority being from Gujarat and Punjab. In Madagascar, many people speak Gujarati. The majority of people in Mauritius are Indian, making up over 65% of the population. It's interesting to note that Mauritius celebrates a number of Hindu religious holidays with much fanfare. Indian immigrants in the UK have come a long way since they began working as manual laborers in the 19th century. Many of them have made significant contributions to the fields of academia, research, technology, and medicine. Punjabi is the second most spoken language in the United Kingdom after English. The statute was changed in the 1930s to offer American citizenship to eligible applicants, even though early Indian emigrants were refused citizenship rights in the US. Numerous emigrants who arrived in the US after the 1940s have made significant contributions to the nation's economy and a variety of other sectors, particularly the IT industry. The majority of Indian diaspora members in the US are members of the "working class," hence they are concentrated in urban regions (Wikipedia). In an ad focusing on the Indian community, Donald Trump mimicked Indian Prime Minister Narendra Modi's campaign slogan, "Ab Ki Baar, Trump Sarkar," while speaking in Hindi. This was done because the number of Americans of Indian descent makes up such a large portion of the electorate. Many decide to relocate overseas, but others decide to return to India after retiring or completing their degree.

The discourse of diaspora is a complex paradigm with interwoven dimensions in which an individual is faced with a whirlwind of choices: creating an image of one's "homeland" while simultaneously claiming allegiance to a specific past; interacting with and responding to the new land and culture one is exposed to. The idea of a distinct, ideal country called "Khalistan" was spread among Sikhs in India following the partition, which led to the creation of the Sikh diaspora. Many Sikhs of Indian descent worldwide were compelled to create a new identity and swear allegiance to the ideal "homeland," Khalistan, as a result of the violence against Sikhs and the disrespect shown to Sikhism during Operation Bluestar3 and the assassination of Indira Gandhi, the Indian prime minister at the time.

Common Traits of Diaspora

One thing has become evident from the overview of different diasporas and their histories: despite the fact that the migrant populations may not share any other characteristics, they do share some characteristics. The diaspora person or community first and primarily leaves their "homeland." This might be voluntary (students, professionals) or involuntary (slavery, indentured labor, refugees). The migration will last for a long time. The immigrants make up the subaltern classes and are marginalized in society, more so than they were in the past. The majority of immigrants are motivated by economic considerations. They create intercultural hotspots by making significant contributions to the host nations' economies and cultures. Both out of nostalgia and a desire to maintain their national identity, the diaspora groups observe and adhere to the cultural customs of their "homeland." To be accepted, they must, however, also imitate the mainstream culture of the host nation. The diaspora develops a hybrid identity as a result of this back and forth, balancing these two identities. The "homeland" is a concept that has been preserved throughout time and is highly valued by the diaspora of the first generation. The diaspora population tends to imbibe the host nation and their "homeland" from the second generation onward.

Diaspora: The Conceptual Structure

Many academic fields and schools of thought handle diaspora, which entails migration. The phenomenon of diaspora has been examined as a driving force behind changes in cultural, social, and linguistic patterns since the postcolonial era.

The field of political science is interested in how diaspora communities participate in their new countries. While some governments (like those of China and Myanmar) downplay the role of diaspora groups in national governance, others (like those of Mauritius and Fiji) involve them in decision-making and provide them political and judicial authority. As seen in the 2008 US Presidential Elections, where Barrack Obama received 95% of African American votes11, ethnic lobbying by members of a diaspora community also tends to campaign and can affect election results. Furthermore, compared to other ethnic groups, the number of African Americans (the term "Black" is used in the report) who cast ballots during this election was the highest, according to The New York Times (Roberts).

Diaspora formations can be studied using an adaptation of the Harris-Todaro Model. This economic model, which was created in 1970 by John R. Harris and Michael Todaro10, explains why people move from rural to urban areas. It builds the justification for voluntary migrations, such as those of Indians to Uganda, Fiji, and Surinam during the colonial era and to America, England, and Australia during the post-colonial era, even though it is not specifically focused on analyzing inter-country migrations. According to the concept, when the projected income in urban areas exceeds the average income in rural areas, people migrate from rural to urban areas. Despite the already-existing problem of unemployment in urban areas, many are migrating here in the hopes of obtaining better-paying jobs there. It implies that if there is a greater chance of finding employment in the new area, there is a greater risk of migration. The voluntary migrations from emerging and underdeveloped nations to industrialized nations are then better understood thanks to this concept. Finding a higher-paying job is one of the main reasons working-class people leave one country for another. According to Ravenstein's Laws of Migration, such diaspora societies are centered on

economic advancement.

Although the term "diaspora" itself is not a result of colonialism, postcolonial critique is the driving force behind literary criticism about such migrations and displacements. Because colonialism forced people to work as slaves and indentured laborers, it sped up the development of diaspora groups. Migration from the East is viewed as a matter of prestige, even respectable, due to the reprehensible hegemonic mentality of a superior West that colonialism left behind. The displaced community assumes the role of the marginalized after they arrive in the adoptive nation; because they are viewed as "foreign," they are not granted any political, social, or economic authority. Examining Lacan's notion of the "Other" helps us better understand this idea. The idea of the other has ramifications for politics, culture, race, and other areas.

This idea of the "Other" is defined in the postcolonial context in terms of the colonizers' posture toward the colonized. The "Other" was the colonized; they were seen as weak, inferior, uncivilized, and in need of rescue. By taking on the responsibility of reforming the "Other," often known as the "White Man's burden," the colonizer "Self" forced the "Other," their culture, history, and language to the periphery. In accordance with the Lacanian notion of the "Other," the colonized in this instance "accepted" the identity that the colonizer "self" had given them. The colonized formed the "Other" when they were brought to Europe and the Americas to work as slaves and indentured servants, and then as professionals and students. If racist attacks in the US and the UK are to be looked at, they still do.

The diaspora, or the "Other," is hence a subaltern. It is essential to grasp Gramsci's idea of the subaltern in order to appreciate how the "Other" is constructed in this situation. Antonio Gramsci, a Marxist, created the Marxist model during the Italian fascist era, incorporating numerous new ideas and concepts into the preexisting theory. Although Gramsci is best recognized for his idea of cultural hegemony, he also made theories about how to create a Marxist vanguard that would collaborate with the working class. Gramsci came up with the term "subaltern" as a result of this theoretical investigation. According to Gramsci, the word encompassed any individual or organization with a lower social, economic, or political status. Social norms were established by the dominant classes, and the subalterns were expected to abide by them without questioning their importance.

Therefore, the ruling class determines how the history of the subaltern groups are written and how they are portrayed. He promoted examining these disenfranchised individuals inside the confines of their own social and cultural prisons. As a result, subaltern studies look at history from the perspective of the colonized rather than the colonizer (Gyan 1475). Resistance to oppressive systems was the central idea of India's subaltern school. The definitions and implications of the Subaltern studies have been continuously updated, drawing from the theories of Marxists such as Gramsci and Foucault regarding the power dynamics in a society. In a conversation with Leon de Kock, Gayatri Spivak describes the subaltern. According to postcolonial theory, whatever that has prevented or restricted access to cultural imperialism is a subaltern-a realm of difference (45). Similar to the diaspora identity, the subaltern identity is situational (46). The diaspora is either abased or exoticized due to its subaltern position.

An Examination of Diaspora Fiction

The daily struggle to reconcile their own culture with that of the new nation and the sense of longing for their native country have a profound impact on diaspora populations. Diaspora literature and thought have emerged as a result of these experiences (McLeod 207). The lives and experiences of people who have been uprooted from their homelands for a variety of reasons are chronicled in diaspora literature. Identity crisis, alienation and displacement, sexual violence, nostalgia, mimicry, cultural hegemony, and cultural hybridity are among the topics that are frequently discussed. Racism, sexual assault, white supremacy, cultural hegemony, and mimicry are the topics that African-American diaspora authors most frequently tackle in their books. They draw attention to the problems that the African American population in the United States of America faces, and they typically offer a critique of society and its standards. In her 1969 book I Know Why the Caged Bird Sings, Maya Angelou recounts her childhood experiences of racial and sexual abuse while growing up in Arkansas, Missouri, and California. A fictional eleven-year-old black girl named Pecola is raped and impregnated by her father in Toni Morrison's 1970 book The Bluest Eye. In addition to criticizing 1940s American Midwest society, the book goes into detail about how popular culture contributed to the indoctrination of black people into the idea of white supremacy. African-American women's lives in the 1930s are the main subject of Alice Walker's 1982 book The Colour Purple, which is set in rural Georgia. It draws attention to a number of problems that African diaspora women confront, including as racism, marginalization, and sexual abuse.

Conclusion

The common desire to recreate an India in the new country while preserving a balance between Indian ideals and foreign customs is what drives Indian diaspora fiction. The double oppression of female characters from the Indian diaspora is depicted by female writers. One of the most well-known authors from the Indian diaspora is V. S. Naipaul, who was awarded the 2001 Nobel Prize in Literature. His 1961 book A House for Mr. Biswas chronicles the life of Mohun Biswas, who is born into a rural Trinidad and Tobago Hindu Brahmin household. He struggles to define himself after a pundit's prediction that he will bring ruin to his family comes true. He believes that this may be remedied if he owns a home of his own. Ralph Singh, a fictional East Indian-West Indian politician living in exile in London and writing his memoirs, is the subject of his 1967 book The Mimic Men. The story's recurring subject is one of rootlessness and nostalgia.

A writer of Indian descent living in the United States, Bharati Mukherjee has authored eight novels, four collections of short stories, and three non-fiction volumes in addition to several other works. Mukherjee described herself as an American writer who captures the emotions and sentiments of Americans of Indian descent in an interview with Ameena Meer of Bomb Magazine (1989). The Tiger's

Daughter, her 1971 debut novel, tells the story of an Indian woman married to an American and the cultural shock she experiences upon returning to India.

In 2000, Jhumpa Lahiri's collection of short stories, Interpretation of Maladies, won her the Pulitzer Prize for Fiction. Her 2003 novel The Namesake was widely praised and adapted into a film by Mira Nair of the same name. In her writing, Lahiri, an American writer of Indian descent, captures the essence of life in the India diaspora. Six of the stories in her 2008 collection of short stories, Unaccustomed Earth, are about the Indian diaspora in the United States. She highlights the challenges faced by women from the diaspora as a feminist writer.

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