



Empirical Diasporic Cultural Identities: An Exploration into Migrant Ideality

Dr. Ram Mohan Tiwari

Assistant Professor, Department of English, PMCOE, Govt. T. R. S. College, Rewa,
Madhya Pradesh, India

DOI: [10.33329/rjelal.14.1.281](https://doi.org/10.33329/rjelal.14.1.281)



Article info

Article Received: 11/02/2026
Article Accepted: 12/03/2026
Published online: 15/03/2026

Abstract

The scene of diasporic study presents a new image of a concerning cube, where the people migrate from one place to another across various regions, such as employment, education, business, and trade. This probe in building up a diasporic community has a common dialect of elementary passions and emotions, such as love and hate, joy and sorrow, fear and faith, pursuing the discipline of inculcating the remembrance of the past. It is fixed about people who decide in one place but who are passionate about another place in the fragrance of manner, climate, council and government. They are also in quest of their identity, being caught between the manifestation of two cultures of the homeland and the embraced land. To have an agony and emotions from their ancestral places and their adaptive homelands, the diasporic community must forgo a variety of cultural, ethnic and political identities even if the quest for setting up a horizon in a new land. They find their home is across the border and always have a hearty desire to come back. Indian diaspora literature has emerged as an important field of study is the experience of migrant communities and the complexity of navigating cultural and social differences. It also provides a stage for the voices of the marginalized community to be heard and for their story to be told. The term 'quest for identity', irrespective of creed and custom, is the first step in the lifelong process of individuals seeking to understand and define themselves in relation to the various aspects. It includes self-exploration, which involves reflection and examination of one's thoughts, emotions, value and virtues. It involves emerging and exposing the essence of self and forming a new progressive identity. The reverence of cultural inheritance, religion and social classes can save once identity by affection and affinity.

Key Words: affinity, embodiment, enlightenment, manifestation, reverie, fallacious reasoning.

Introduction

The emerging consciousness of writing about the manner, climate and council of beings who have been displaced or dispersed from their culture and tradition to other segments of the world. These writers often explore and conceive of identity, art and literature belonging to the displacement in their thought, word and deed. Diasporic writers often accept different traditions, cultures, languages, and dialects in their works, plays, and dreams in a unique new style. Many diasporic writers play with the experiences of displacement, exile, degradation and degeneration in their works. The questions of identity and belonging explore the complexities of cultural humanity and the search for a sense of self. They often draw attention to their cultural identity and memories of their native place from the perspective of their hearty joy of living. The thematic study of Salman Rushdie's novels that delineates the experiences of Indians in Britain and the complexities of life and cultural identity. He has been assigned literary triumphs and controversies. Rushdie's second novel, *Midnight's Children* (1981), won the Booker Prize and established him as an eminent literary delineator who writes what he sees. This novel emerges India's transition to freedom and shapes as a unique blend of history and fiction. *The Satanic Verses* (1988) displays enlightened humanity and widespread disparity by dint of a fatwa charging him with death due to its alleged blasphemy against Islam. It was the fragrance of new kinds of art that the religion has faith in the virtues of humanity. The philosophy of existence is away from the human mind and intuition in this discipline. The remembrance of the past with a span of time has suffused the realistic vision of the true cycle in the circumambient of the glory of the present memoir. This is a thread of unifying process for understanding once and relating to others. Racial discrimination refers to the unjust malady of individuals about the groups based on their caste, creed and culture, pursuing with

complexion. It involves the demand of 'where the mind is without fear' of the quest for equal rights, opportunities and resources to individuals solely because of their racial background. Racial disparities can manifest in various forms that involve predetermined opinions and beliefs towards individuals. They are the groups based on the race and ritual. The political structures leading to systematic or institutional biases are the discipline of self-conceiving. These biases are reflected in politics and practices that marginalize specific racial or ethnic groups. Systematic discrimination can perpetuate inequalities in education, employment, housing, criminal justice, health care and other societal domains. It involves the manifestations of employment and economic disparities, education and academic opportunity, housing and residential segregation.

"I told you the truth," I say yet again, "Memory's truth, because memory has its own special kind. It selects, eliminates, alters, exaggerates, minimises, glorifies, and vilifies also, but in the end it creates its own reality, its heterogeneous but usually coherent versions of events; and no sane human being ever trusts someone else's version more than his own."¹

The manifestations of intellectual achievement:

The vision of a new perspective of enlightenment perceives how to live in the murmuring midst and din of life. The concerning influence of Indian diaspora literature has focused on the changing modes of nature, art and literature. The supreme novelty of the magnificent derives from the alternative wires of enlightenment of progressive learning. This perspective of derivation in suffering humanity is the discipline of diaspora awakening. When we conceive from the perspective of human ideals, with the regret of the loss of faith in the alluring appeal of science, is the derivation of new horizons of culture. The

manifestation of long-term suppressed humanity is not only ritual and tradition but hypocrisy and heresy. Whereas Matthew Arnold says in 'Dover Beach';

"The Sea of Faith

Was once, too, at the full, and round
earth's shore

Lay like the folds of a bright girdle furled.

But now I only hear

Its melancholy, long, withdrawing roar,

Retreating to the breath"

The manifestations of artistic consideration in the writing of Amitav Ghosh explore the life-like characters of Indians in different segments of the world, including India, Britain, and Southeast Asia. Exploring the themes of identity, migration, colonialism, and climate change, Amitav Ghosh focuses on the complexity of life and fallacious reasoning. It is the faithful mirror of circular journey in the sphere of life and time. He is known for notable works like *The Shadow Lines*, the *Ibis Trilogy*, *The Glass Palace*, and his non-fiction on climate change, making him obsession of learning contemporary human literature. The disparity of the language is a sign of consciousness of the family's proficiency in how we immigrate. The search for family words, transmission of dialects from the perspective of an amiable manner, is the way of connecting elementary passions and emotions. The supreme instincts pervade in the appearance of virtues in the thoughts of conveying faith and continence. The language denotes the figure of touching passions.

"You see, in our family we don't know whether we're coming or going - it's all my grandmother's fault. But, of course, the fault wasn't hers at all: it lay in language. Every language assumes a centrality, a fixed and settled point to go away from and come back to, and what my grandmother was looking for was a word for a journey which was not a

coming or a going at all; a journey that was a search for precisely that fixed point which permits the proper use of verbs of movement." ²

In the Indian immigrant experience in America, we trace the mental disposition of a man who is dispossessed and defeated, humble and disinherited, with the pangs of separation. It is the psychological insight of attachment and dispassion. The eminent creative writing of Jhumpa Lahiri delineates the sad music of humanity and maladies, cultural conflict in her novel 'The Namesake.' The discipline of emerging moral degradation and social concerning is the derivation of passions and emotions, attachment and dispassion. The reverence of humanity is the centre of love and marriage, ideals and virtues in the perspective of writing. The study of adverse circumstances in human relationships and loss of faith in ancestors is the cause of separation in a fruitful family. Irrespective of caste, creed and culture, the innate and inherent grappling with love, loss and identity survives. The simplicity of her writing delves into the elegies of immigration, cultural stress and strain, pangs of separation, alienation, and the search for identity, shifted for Bengali immigrants in the U.S.

"In so many ways, his family's life feels like a string of accidents, unforeseen, unintended, one incident begetting another...They were things for which it was impossible to prepare but which one spent a lifetime looking back at, trying to accept, interpret, comprehend. Things that should never have happened, that seemed out of place and wrong, these were what prevailed, what endured, in the end." ³

Salman Rushdie, Jhumpa Lahiri, V.S. Naipaul, and Anita Desai, delineate the message of heart-rending story of exile, image and identity, throbs and nostalgia, stream of empathy and hybridity, thin partition between India and adopted homes. Their word often

portrays the impossibility to accept new cross-cultural plight of immigrants navigating belonging, racial inculcating prejudice, and the trauma between traditional heritage and oriental life.

A new aspect of the Trinidadian writer of Indian descent, V.S. Naipaul, is also known for his pessimistic outlook on the life of developing countries. The revelations and lively descent of his writing to what the Swedish Academy called "suppressed histories," he won the Nobel Prize for Literature in 2001. Descended from the instinct and impulse of Hindu Indians who had immigrated to Trinidad as indentured servants, *A House for Mr Biswas* (1961), also set in Trinidad, was a much more eminent dream and won him major recognition. It justifies the main character's alluring his self-identity of caste, creed and religion to establish his liberty. Naipaul's gratified novels used other national characters but sought to enlighten the alienation experienced in new states that were struggling to integrate their native and Western-colonial heritages. The self-gratification of lively images gives a futuristic vision reminiscent of the true minds. The humanistic study of instinct and intellect is a screen of ideals and virtues of alienation's effect on the human mind. It portrays the faith of the past rather than an alluring appeal to the present. The discipline of humble and disinherited focuses the vision of a new emerging consciousness. It explores the root cause of degradation and the degradation of dispossessed and defeated reminiscence of suffering humanity. The progressive attitude towards life and time is already in the grip of the false art of life and affectation in the alluring perspective of scientific technology. To the dialect of integral humanity is occurring over a span of time, to what we conceive.

"I think when you see so many Hindu temples of the 10th century or earlier disfigured, defaced, you realise that something terrible happened. I feel the civilisation of that closed world was mortally wounded by those invasions the

old world is destroyed. That has to be understood. Ancient Hindu India was destroyed."⁴

The psychological insight in the novel of Anita Desai's *Bye-Bye Blackbird* (1971) is a study of experience in the perspective of attachment and dispassion in London. It is the progressive attitude towards understanding the reverence in living loneliness, cultural conflict and loss of faith of ancestors. The art of living in the life of ignorance is very hard to handle with the reverie of success and prosperity. It is the intuition of the human mind to perceive nature, art and literature in pursuing new life and time. The insight of psychological challenges on living between two worlds focus nature, art, literature, religion and culture from the perspective of tradition and culture, faith and ideals, passions and emotions.

Loneliness and Alienation are the study of the sad music of humanity in the novel, "Blackbird", symbolising the immigrants whom London society tells to leave due to their unknown appearance. The new insight on the perspective of love and hate, joy and sorrow in the relationship of homeland and the adopted culture and country portrays the embodiment of unseen divinity and imagery of viewless wings of words. The sequence of arrival, discovery, recognition and departure is the structure of emotional degradation in the novel of Anita Desai's *Bye-Bye Blackbird*. The novel concludes with Adit and Sarah's decision to go to India, an ardent decision, often alter to alteration, inherent human nature of the immigrant experience and the longing for homeland. Consequently, the novel focuses on extreme emotional isolation and the breakdown of decency in a human relationship.

The psychological insight of feministic perspective in the writing of *Jasmine* by Bharati Mukherjee is a novel concerning the story of a young Indian woman named Jyoti, who clutches multiple identity like as becoming Jasmine, Jase, and Jane, to live a better life as an immigrant in

the US. After her husband's murder, she doesn't live in adverse circumstances and flees to America, escaping traditional constraints to alter a new life, expecting trauma, cultural alteration, and empowerment. It focuses on the unwanted experience, the aspect of patriarchal constraints, cultural transformation, and the pursuit of a self-identity and self-gratification. The descent of the story concludes with the character Jasmine settling limited life with her partner Bud in Iowa, by dint to embrace a predestined future with her lover Taylor.

Indian diaspora writing brings forth the same cultural efficiency, Mukherjee dressed the alienation of each of her characters, rather than the kinds of all immigrant experiences. Existing the basic phenomenon of accepting postcolonial mode of changing tradition, her discipline in writing was not only to derive that an achiever can be defended by the perspective of past experiences, rituals, and beliefs, but also to delineate the present cultural experiences, and play an integral part in who one will become in the future. To show the idealistic track of ideas about immigration, Bharati Mukherjee focused on the role of players from a range of immigration experiences who desire as postcolonials and immigrants—holding onto their pasts with elevation—as well as characters who wear a new life proportionate to their race, creed and culture. She focuses on the introduction of new delights that have proposed to her home country for successive years. Miss New India represents the concept of a "new India" through the character, a young woman named Anjali, who abandons the backwater town of Bihar for promising opportunities in the up-and-coming town of Bangalore.

A former activist for domestic abuse victim writer named Chitra Banerjee Divakaruni, known for exploring the immigrant experience and women's perspectives, is a professor of Creative Writing at the University of Houston. It is a heart-rending perspective that often blends with magic realism and realistic delineations of immigrant lives,

particularly focusing on the challenges faced by South Asian women. The psychological insight of feminist perspective is the dreams and deeds of awakening human consciousness. The stream of changing modes of manner and climate is the social and cultural affinity of relations. Her writings are an abundance of new delight of expressing humble and disinherited humanity. The experience of alienation, pain and pleasure, attachment and dispassion with a humanistic perspective is the discipline of social and cultural study. Her notable works of novels include *The Mistress of Spices*, *Sister of My Heart*, *The Palace of Illusions*, *The Forest of Enchantments*, and *The Last Queen*. Short Stories: *Arranged Marriage* (winner of the 1995 American Book Award).

The new dimension of man-made culture focuses on thoughts and emotions concerning a woman's descent. The adverse circumstances of early married life have a common resource to understand that the two hearts are one. The progressive attitude concerning human existence is the theory of relativity from a humanistic perspective. The emotional experience of writing is already derived in her works about art, creed and culture. It is the feminist theory concerning a new horizon of literature who preserve superiority of beings in the perspective of emotional supplication. The works of Chitra Banerjee Divakaruni delineate the futuristic vision of the status and authority of women in the manifestation and enlightenment of divinity. The psychological insight in the writing of *'The Palace of Illusion'* evaluates the perspective of women's ideals in the streams of frailty in which living in a patriarchal society. The characters play a concerning role in the enlightenment of socio-cultural society. It is the consciousness of new thought and the reality of human nature.

"Or perhaps it is just that desire lies at the heart of human existence. When we turn away from one desire, we must find another to cleave to with all our strength- or else we die." ⁵

The nature of the personal experience of the loss of identity, irrespective of creed and culture, particularly of the people of India and Southeast Asia, Amitav Ghosh proclaims the core of justice and prudence. He received the Jnanpith Award in 2018. His first novel, *The Circle of Reason* (1986), reflects the perception of an Indian who, fearing being a terrorist, leaves India for a new place. The elements of fable and picaresque journey, it deliberately exists in its marginalisation of Europe. A derivative history of two families (one Indian and the other English), *The Shadow Lines*, that are deeply shaped by events following the departure of the British from India in 1947. The psychological insight of alienation has focused on the surface of reminiscence in a new track of narrow domestic walls. The psychological insight of diaspora writing is the significance of attachment and dispassion, hurting elementary passions and emotions, ideals and virtues in the intuition of a new span of successive generations.

Conclusion

The horizon of alienation with the train of imagery circulates a new concern about manifestations of cultural beliefs with the passage of time. It saturates the community-based established settlements and maintains connections across multiple geographic locations on the surface of elements. The empirical experience belonging to multiples with feelings of displacement and longing for their homeland is the discipline of diasporic writing. The quest for identity is a complex and lifelong journey that settles the individuals in the sense of self-identity in the world of gratification. It is delighted by the personal experience, social interactions, cultural context, and ongoing self-determination. The diasporic Ideality exposes the various dimensions of this alienation and its impact on the lives of diasporic individuals. The exploration of alienation highlights the challenges of cultural adaptation and the consequences that arise in cultural values tradition and expectations

placed with those of the host society. This perspective exposes the emotional and psychological elevation of thought, word, and deed.

References

- [1]. Rushdie, S. (1991). *Midnight's children* (p. 253). Penguin Books.
- [2]. Ghosh, A. (2005). *The shadow lines* (p. 153). Mariner Books.
- [3]. Lahiri, J. (2003). *The namesake* (p. 286). Mariner Books.
- [4]. Naipaul, V. S. (2003). *India: A wounded civilization* (p. 8). Vintage Books.
- [5]. Divakaruni, C. B. (2000). *Sister of my heart* (p. 165). Anchor Books.