



# INTERNATIONAL JOURNAL OF CREATIVE RESEARCH THOUGHTS (IJCRT)

An International Open Access, Peer-reviewed, Refereed Journal

## Indian Diaspora – Cradle Of The Human Race, Speech And Tradition

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Indian diaspora plays an important role for accelerate social and cultural development. If we look at the world culture, one thing is can be noticed is the Indian Diaspora that incorporates unique force in some veneration. The incorporation of the British Empire in India can be linked to the continuation of modern Indian Diaspora all over the world. If we look back to nineteenth century, India concurred labour was taken over to the British colonies in different parts of the world.

Countries like Fiji, Mauritius, Guyana, Trinidad, Surinam, Malaysia, South Africa, Sri Lanka and so on leave the foot prints of Indian immigration in a peculiar way. Over two million Indian people fought on behalf of the empire in various wars fought abroad. Moreover in Boer War and the two World Wars and some remained behind to claim the land on which they had fought as their own. In the early part of 20<sup>th</sup> century many traders from Gujarat left for East Africa in large numbers s if it's an emulation of the ancestors.

In this paper an attempt will be undertaken to reveal the social development and the relation of Indian Diaspora from colonial period to post independence period.

Key word : Diaspora, India and development.

According to American travelogue, “India is the cradle of the human race, the birth place of human speech, the mother of history, the grandmother of legend and great grandmother of tradition.” India is a country noted for its unity in diversity. The rich cultural heritage, tradition, rites, rituals, customs, languages, dress and food stands us apart. Further, all this is made accessible to the world at large through the medium of literature. To justify the same, it is best to quote the example of Buddhism and the spread of the same. It was not through conquests or forceful means but through peace and peaceful means that Buddhism spread all through South East Asia and other parts of Asia and rest of the world. The noble ideals and ideologies of the

Vedas which were enriched by Buddhism have helped in enhancing the culture and civilization of many countries and today they are sharing the same great Indian thoughts to the rest of the world. Albert Einstein said, "We owe a lot to the Indians, who taught us how to count without which No Worthwhile scientific discovery could have been made."

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Diasporas - transnational communities created by emigration, very often forced emigration - have a long history on Tripartite Alliance Earth as on the other worlds of the ITA. Jews, Armenians, Greeks, Africans, Chinese, Lebanese, Romani - all of these communities, and more besides, constitute transnational communities in their own rights. The largest diaspora, though, counting more than 20 million members worldwide, is the Indian diaspora.

In the study of Indian Diaspora, it is customary to distinguish between two main phases of emigration: "Overseas emigration in the nineteenth century" and "Twentieth century migration to industrially developed countries". For analytical convenience, these could be termed the colonial and the post-colonial phases of Indian Diaspora. It is possible to identify overlaps between these two phases: The emigration of Indians that began in the second quarter of the 19<sup>th</sup> century continued into the early decades of the 20<sup>th</sup> century. The trickle of emigration of Indians to the industrially developed countries, which assumed phenomenal proportions in the post-colonial phase, could be noticed in the nineteenth century itself. It is also important to recognize the distinctive nature of these two phases of migration, for their causes, courses and consequences. Studies on Indian Diaspora have largely focused on one of the above mentioned phases. This is easy to understand considering the magnitude of the populations involved, and the variegated nature of their economic status and political predicament in different diasporic situations. Further, some of these diasporic communities have been topical or their members themselves have begun manifesting an acute sense of community self-awareness. Moreover, in many of these cases, archival records and other secondary data can be found with greater ease, and the thus conventional techniques of historical, anthropological and sociological research can be easily adopted.

Writers of the Indian Diaspora have been at the centre stage in the last decade chiefly because of the theoretical formulation being generated by their works. Language and cultures are transformed when they come in contact with the others. These writers are often pre-occupied with the elements of nostalgia as they seek to locate themselves in new cultures. They write in relation with the culture of their homeland and at the same time adopt and negotiate with the cultural space of the host land. However, looking at the diasporic literature in a broader perspective, it is seen that such literature helps in understanding various cultures, breaking the barriers between different countries, glocalizing the global and even spreading universal peace. Diasporic or expatriate writing occupies a place of great significance between countries and cultures. Theories are generated and positions defined in order to construct new identities which further negotiate boundaries and confines that relate to different temporary and spatial metaphors. This movement causes the dislocation and locations of cultures and individuals harp upon memories. Diasporic writers live on the margins of two countries and create cultural theories.

Indian Diaspora helps in many ways and is a powerful network connecting the entire globe. In this way, Diasporic literature helps in the circulation of information and in solving many problems too. It helps to re-discover the commonality and inclusiveness of India. So, Diasporic opinion helps to break through the past alienation and isolation which caused much injustice and abuse of human rights also. It also serves as a channel to the pent up zeal, emotions and feelings, providing a ventilator to grievances and grudges. In other words, diasporic literature helps as a valuable indignation. Indian diasporic writings have also helped in casting a new impression around global India and have also contributed in building a novel image of India abroad. All this helps in strengthening bonds between various countries and they begin to relate through historical, cultural and other straps.

India which has always been the store house of knowledge and information can take pride in the greatness and contributions made in the spheres of science, mathematics, medicine, technology, physics, astronomy and much more. Prof. Amartya Sen, Noble Laureate for Welfare Economics, 1998; was asked why one should be proud of India he said it is because of its tradition, culture, civilization of openness, its inclusiveness, its dynamic interactive civilization, its Sanskrit heritage and much more. Asking the Indians not to adopt a 'frog-in-the-well' attitude, he invited them to open up and interact with the other countries in different fields. The truth is we are not only open but also interactive to others. This intellectual give and take policy has gone on to enrich us and also others because of us. It would not be wrong to say that various countries all around the world have been economically and intellectually enhanced because of us. While the economic benefit has come about due to work force – both physical labour and intellectual work; the intellectual enhancement has come about through and intellectual exercise, much of which is the contributions made by the diasporic literature. Even the Western Countries are greatly pleased and truly indebted to India for all the knowledge and intellectual wealth, so easily accessible.

Diaspora- India and World may be understood when Former Prime Minister of India Shri Atal Bihari Vajpayee speaks about his expectations from the Pravasi Bharatis i.e. N.R.I's. There he said, "What we seek is a broader relationship, in fact a partnership among all children of Mother India, so that our country can emerge as a major global player. We value the role of people of Indian origin as unofficial ambassadors providing a link between India and the rest of the world".

**References/Sources: [www.nriol.com](http://www.nriol.com)**

