

**Reflection of Diasporic Sensibilities in
Keki N. Daruwala's Poetry**

M. Dhanalakshmi, M.A. English

Abstract

This study has mainly revolved around the theme of diaspora in Indian English literature. On a more specific note, it has taken the creations of K.N Daruwalla into consideration in terms of evaluating his poetries in order to figure out the prevalence of diasporic experiences. The study has begun up with providing a brief concept about diaspora and its impact on people. Later on the study has particularly analysed seven poetries of the great poet. It has analysed the themes of “**Winter Poem**”, “**Migrations**”, “**Nativity poem**”, “**Death of a Bird**”, “**Through a Row of Doors**”, “**The Keeper of the Dead**” and “**Landscapes**”. All of the poems have been linked together on a common aspect of portraying the sense of diaspora in their themes. The deeper sensation of rootlessness, loss of identity, adversities, detachment, pain, sorrow, alienation and inner conflict have been the predominant issues that have connected all the creations in same string of diasporic sensibilities.

“ Disalliance with the unconscious is synonymous
with loss of instinct and rootlessness ”

- *Carl jung*

After a prolonged period of innovation, tradition and improvisation, Indian English poetry has reached a new level that combines growth and development of literature in a simultaneous way. The era of imperialism, colonialism and post-colonialism has perfectly shown its impact on the Indian literature. Hence, the gloomy sense of rootlessness and alienation has become a predominant factor in Indian English literature after the encounter with reality. Keki N. Daruwalla is one of the most celebrated names in the genre of diasporic writings who has been influenced by the contemporary world that ultimately has resulted in his creation of different poetries dealing with the sense of helplessness, rootlessness and identity crisis. This can be mainly found in his creation named Winter Poems (1980), and partially in the collection of Landscape (1987), and The Keeper of The Dead (1982). This study is inclined to delve deep into encapsulate the diasporic vision of Daruwalla through evaluating seven significant poetries by him.

In etymological sense the term ‘Diaspora’ has been derived from a Greek word “diasperien”. It is typically based on the Hebrew word “galut” meaning exile. The basic concept of diaspora refers to the dispersal of Jews from Palestine across the world. According to the views of Ojo (200), the idea covers several other issues along with physical disperse such as eschatological and philosophical connotations, religious aspects and special relationship understood between the Jewish

people and land of Israel. In its literal meaning, it basically refers to a series of ethnic communities along with a variety of people categories such as migrants, war refugees, and migrants, racial and transnational communities.

‘Diaspora’ mainly refers to a large group of people belonging to a similar heritage and having moved out to different places of the world. It has been derived from a Greek term that means "to scatter about". According to the views of Carrington (396), diaspora has been considered as one of the most significant concepts in the contemporary and latest social theory related to race religion and ethnicity. In today’s society, the term is generally used to describe a specific community living outside their country of ancestry or origin. The concept of diaspora determines an individual that involves immigrants and their descendants as well. In the opinion of Sinatti and Horst (137), diasporas are considered as the actual communities that are rooted in a national home while sharing a group identity. Particularly, in this context migration has been regarded as binary mobility.

In a more conventional sense, diaspora tends to signify a homogeneous entity of certain geographically dislocated individuals. The above definition is only concerned about a more simplified concept of location shifting in terms of crossing one’s territorial borders. However, in respect to the specific and literal explanation of diaspora that has solely portrayed it as the brief of physical migration, only half of the authors have talked about the ramification of diaspora. The term has seldom been evaluated beyond literal. In the modern society, the term has been considered significant in a more symbolic way. The major metaphoric dimension of the term is more related to unsettlement and rootlessness rather than mere dislocation. A deeper and profound significance of diaspora has entailed a range of dimensions such as alienation in a new land, adversities, compromises, longing for home redefining identity, homelessness and sacrifices (Karmakar 245).

The gradual development of diaspora going through several stages of society has substantiated the maturity of the concept into becoming a highly significant condition of culture that has been rightly upheld by Keki N. Daruwalla through his range of poetries. The theory of diaspora with its different significant features has influenced the literature of different languages. This kind of literature is basically known as diasporic literature. Considering these factors, it can be observed that Indian English literature has not only been influenced by the concept but also has achieved international admiration and recognition.

According to the views of Redclift (501), diaspora covers the attribution of continuous homeland relations to be its essential factor. In this context, diasporic literature is an umbrella term and a wider concept which includes all the literary works written by the authors outside the native country. However, all the works are associated with native background and culture. In this specific context, the writers can be considered as diasporic writers who tend to live outside their country but remain related to the memories of their homeland. In a wider range, diasporic sensibilities in literature can be marked as disintegration and amalgamation of a different culture. Taking this into consideration, diasporic literature unfolds the experiences of dislocation and unsettlement at different

levels of society. It often denotes the severe condition of people in terms of location, relocation or dislocation.

As influenced by the views of Osman (1), the basic concept of diaspora is the reference of homelessness that tends to deprive people socially, economically, politically and financially. The evolving designation of home accompanied by homelessness, infeasibility and nervousness to go back are the most common diasporic themes in literature. The longing for regaining the glorious past has been an evident and central part of diasporic context in the sphere of literature. Being referred to as expatriate literature, a diasporic theme tends to deal with cultural displacement and inner conflict caused by it. Fluctuation between reconstruction and crisis has been one of the predominant factors along with different other dimensional foundations of loss, betrayal and loss related to new country.

As influenced by the views of Flanigan (492), Diasporas are the minority ethnic groups from a different region acting and residing in the host country though maintain a close sentiment as well as material connection with the homeland. In a deeper sense, the first generation of Diaspora tends to be associated with clothes and foods as the primary indicator of newness and alienation that set them apart in order to highlight the differences. Dwelling between two completely different worlds through memories, nostalgia and imagination is evident in the themes of diasporic writings. To be profoundly indicative about the works of K. N. Daruwalla, a range of diasporic sensibilities can be found that completely lies on his past of being shifted to India from his native land, Pakistan.

Prevalence of Diaspora in Keki N. Daruwalla's Poetry

In the discourse of his poems, Daruwalla has become the voice of modern man and portrayed the problems in terms of cultural dilemma and identical crisis that are solely connected with the brief concept of diaspora. According to the views of Karmakar (355), Daruwalla has become a clear pursuer of poetry taking it into the stride rather than merely considering it from an emotional and sentimental point of view. The sense of diaspora and postmodernism is high in his poems through the discourse of socio-cultural scenario, human passion, adversities, transmigration and rootlessness.

Diasporic Sensibilities in *Migrations* by Daruwalla

Cultural alienation and rootlessness have been one of the key themes in Daruwalla's poems that revolve around the struggle individuals tend to face the crisis of identity and social establishment. *Migrations* is one of the notable works of Daruwalla in which the concept of diaspora has been highly eminent. It has entailed that an essential aspect in the search of self is the nature of recalling the near and dear ones. The poem has upheld a yearning and longing of the poet for his mother.

Mother used to ask, don't you remember my mother?
Don't you remember her at all?
Mother's fallen face,
Would fall further
.....

Migrating across years is so difficult .(26-37)

Apparently, the poet has been more attached with his father. However, the longing for his mother after he has departed from his mother has been clearly evident in this poem. In the same piece of work, the concept of diaspora has been striking in terms of his talent to make the imagery of curfew, riot and rareness live. In this poem, he has dealt with the gruesome theme of disintegration of the Indian village community (Daruwalla 344). His immeasurable anguish has been deep-rooted in the institutionalised corruption. However, the poetry *Migrations* is more concerned about the signs of homelessness that are springing rightly from loss of cultural bonding and tie-ups.

You'd be in kitchen all the time
And run with the fries she landed out
Still sizzling on the Plate

.....
At my impassivity. (27-33)

This specific persona figures out it difficult to recall the face of his mother at the time he is being reminded of his precious childhood memories and experiences. It is the direct indication of the passive influence that migration across the continent has executed. As an inevitable consequence, past and familial experiences have been forgotten by him. The expression of “Mother’s fallen face” his impassivity has dismayed the emotion and sentiments of mother when he feels it difficult to go back to her. According to the views of Karmakar (1831), Daruwalla has encapsulated the sense of a diaspora through the means of long-distance relationship with his mother. The shifting has impacted in such a way that has engendered a blurred vision of memory due to a communication gap that has taken place between a son and a mother. As one cannot live without the closed ones, family and relation, it thoroughly becomes tougher to overcome the issues of loneliness and alienation.

A range of queer, strange and peculiar feelings tend to rise up in one's mind that has perfectly penned down by Daruwalla in this literary piece of work. As influenced by the views of Hall (36), diaspora is a streaming social matter that actually covers different spheres of sacrifices, adversities and rootlessness. In this specific piece of work, Daruwalla has been greatly sound in making his diasporic experiences come into light through delineating a perfect explanation of his state of mind regarding the relationship between his mother and him. The poet has been noticed to suffer from isolation and loneliness as the relational tension between the mother and son has been predominant.

This is how the poem has thoroughly dealt with the grim subject matter of diasporic sensibilities running through the poem. Daruwalla has been a poet of social realities in terms of adopting a satiric tone to place his thought before the readers. In this poem as well he has served the same purpose of delineating his detachment with his mother and its further impact. The detachment may have been due to some social crisis or any other tension.

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However, the influence it has made on the part of the poet is devastating. His longing to recall the face of his mother portrays a severe inner conflict that the poet has gone through in this prolonged time after detachment. The inner conflict and the tension of relationships have been strikingly evident in the theme of this poem that often evokes the sense of loneliness in terms of recalling the past, the native land and the everyday chores that he has experienced long ago.

Evaluation of Diasporic Experience on *Death of a bird*

The poem *Death of a bird* by K. N. Daruwalla has been more interrelated with the theme of partition with a near and dear one. On a different note, the concept of diaspora has been related with the perspective of partition and departure that one may suffer in the course of life events. It has perfectly delineated the pain of departure, separation and partition between two close hearts. The presence of emotion and sensibilities are high in the part of animals and birds as well. According to the views of Mirzoeff (69), the sphere of Diaspora can include the pain that one suffers from being departed from a closed one. The poem *Death of a Bird* revolves around the suffering of two Monals in two distinctive perspectives. On the first part, the male monal is dying and thus suffering from physical pain while the female monal is suffering from emotional pain for being isolated from her loved ones (Daruwala 117).

It's the queen-monal!
We are accursed!
'Just watch it's eyes!' for though the bird was near dead
It's eyes flared terror like bits of dripping meat! (71-74)

These are the lines that lead the poem to reach its climax. On an actual note, the poem actually revolves around a falconer wandering into the forests for sporting kills. He has shot a male monal down and on a sudden note found the female monal squeaking beside him ready to give her life as well. This poem has not encapsulated the diasporic experiences in a direct manner in terms of geographic location. However, the emotional connection between the two has been correctly established. Eventually, it has given rise to guilt to the falconer and his female partner .

Depressed a bit we took the road;
Walking like ciphers disinterred
From some forgotten code
Dusk caught with us, and bears;
My terror gun spat at the shades
But missed each time. (25-30)

According to the views of Sharma and Gupta (150), the poet has written poetries more significantly in order to reconcile the complexities of the outer world with the inner world. Setting on this background, the above lines are the portrayal of the emergence of guilt and sin within the Falconer and his female partner. Both have come to realise the pain of the female monal that eventually gives rise to the sense of terror. The throbbing heart and glazed eyes have filled the mind

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of the falconer with a high sense of terror and fear. Hence, this has been a significant instance of diasporic experiences in a different manner that encounters the situation and departing condition of a female monal with his male counterpart.

In this perfect background, the pain of the female monal has been outlined in a great manner that precisely geared the sensation of emotional and psychological outbursts. The fear of adversity and isolation has been prevalent within the mind of the female monal. The sacrifice, loss of identity of being the counterpart of the male one and the adversities through which she is going through are the striking issues over here that have given rise to the diasporic sensibilities in the poem though in a different way. This particular poem has upheld a dark sense and gloomy image of alienation, separation and painfulness that is much similar with the deeper tone of diasporic sensibilities in terms of highlighting the distress and adversities of both of the monals.

Death of a bird has been a creation of different genre that has not encapsulated the sense of diaspora in a conventional way. The poem has successfully captured a tragic sense and loneliness by delineating the plight of the female monal. The evidence of alienation and inner conflict after losing the near and dear ones are highly predominant. This has made the female monal drenched with immense painfulness caused by recalling the glorious past with her female counterpart. This gloomy sense has pervaded the entire poem through the inner conflict of the falconer and her female partner. The pain and loneliness for the part of the monal have not been due to the physical dislocation but the mental trauma and disperse that she has come across after being permanently detached from her partner(Daruwala 118).

Diasporic Sensibilities in *Nativity poem*

The depth of the term 'Exile' has been extracted well in the poem *Nativity poem* by Daruwalla that has encapsulated the sense of diasporic experiences in a great manner. An intense feeling of rootlessness has been highlighted by the poet in *Nativity Poem*.

For thirty years I have been
Living with the Philistines
And our people of the word
Worshipping Jehovah, our Lord.
But don't ask me Mr Scribe
To which of Israel's tribes
I belong. Suffice it then
To say I am from Bethlehem. (1-6)

The lines are greatly capable in letting the plea come out of the rustic. It can be noticed that after prolonged period of thirty years of acquaintance and stay, he has been unable to identify the Israeli tribe that he belongs to. Hence, a suffering from rootlessness has been evident in the discourse of the poem. The internal dilemma has been predominant in terms of is urged to recall the memory about the tribal divisions of Israel. The blurred memory has been only due to the long stay out of his

own country that eventually has made him forgot his ancestral origin and tribe to which he belongs to (Daruwalla 323). Hence, precisely based on this context and taking the feelings into consideration, he has decided to identify himself as one from a wider community. On this specific note, he has ideally called him one from Bethlehem. The resemblance of this particular theme with that of *Migrations* has been evident here in terms of both of the thematic evaluations can be perceived as the literary outcome of diasporic sensibilities.

In this precise case as well the layer on the memory has been created by the intervention of migration that has made him slowly detached from his own ethnicity and originality. As influenced by the views of Taneja (5), the themes exhibited by Keki N. Daruwalla are specifically distinguished from the traditional Indian poetries through the incorporation of diasporic sensibilities in his works.

For Daruwalla, the identity of one is definitely close related with the soil where one has been born. The painful partitions, societal disintegration, irony of reprovved social justice have been the key themes practised by the poet. Referring to this particular context, it can be said that this literary piece *Nativity Poem* has greatly dealt with the subject matter of loss of identity, alienation and solitude. The fondness of diasporic experiences to be the key theme of his writing has been closely tied up with his own originality that is rooted in Pakistan. The reflection of his personal experiences in somewhat or other has been associated with the themes of his creations.

The *Nativity Poem* has been a direct instigator of denoting diasporic experiences of Daruwalla to clearly reflect in the central theme of the poem. Similar to that of the consequences that the protagonist of *Migrations* has to come across, the rustic has also been the victim of the same situation in this particular poem. The memory has been faded as he has spent over thirty years in a completely different region. This has been one of the severe instances of diasporic experiences as he has lost his originality and ethnicity. Daruwalla in his personal life as well has come across different diasporic experiences in terms of being shifted to India from Pakistan. The central character of *Nativity Poem* has been the victim of migration and its negative influence that collectively has made him suffer from inner conflict due to the inability to recall his actual origin (Alam 1).

Through a Row of Doors

Another great piece of work of Daruwalla that needs a perfect mention is *Through a Row of Doors* where the poet has denoted a struggle by one in terms of finding the religious identity. The picturesque description of traumatic mind of a Jew has been eminent in the poem (Daruwalla 302).

Who was afraid of exile?
A Jew in St. Petersburg, or Moscow
Was a bit of exile, anyway.
A poet who stood by his feelings
Was always an exile in Stalin's Russia. (96-100)

The tension of the Jew's mind can be understood by the word "exile" as a Jew is experiencing to find himself socially and culturally dislocated in the Russian cities. The reason for the Jew to experience the isolation is primarily due to the predominance of Christianity as a practiced religion in cities like Moscow and St. Petersburg. Hence, the feeling is more of like an exile rather than a mere physical shift. As Jews have been considered as the minority because of the church prosecution, hence, the protagonist sharing different ideologies has considered his living among the Christian people as the exile. According to the views of Rajalakshmi (32), Daruwalla has perfectly undermined different spheres of anarchy, chaos, corrupted society, isolation and rootlessness.

The poetry of Daruwalla are not merely based on nature and love rather portrays a grim situation in every piece of work. In similar context, the poetry has perfectly delineated the sense of mental isolation, trauma and loneliness through the character evaluation of the Jew who has been constantly suffering from identity crisis on religious realm. His experience living in a place of Christians has made him recall his memories while portraying his adversities and feelings of rootlessness in a broader sense. Hence, it is greatly evident that diasporic sensibilities have been greatly prevalent in the depth of the poem that has been enrooted in the experience of the Jew.

In the opinion of Karmakar (1830), this particular poem has perfectly upheld the diasporic experiences of the protagonist in terms of highlighting the theme of alienation and solitude. In the sphere where the rustic fails to match himself with other cultural and social ideologies, the tension has been perfectly delineated. An aggressive urge to get acquainted with the wider community of Bethlehem has portrayed his sacrifices that he has gone through to get adjusted in a new societal order and situation. A sharp difference of cultural ideology has been a predominant thematic concern of diasporic literature. Considering the basic theme of *Through a Row of Door*, it can be greatly remarked as a significant instance of diasporic sensibilities as it has thoroughly entailed the theme of religious dispersion.

The continuous struggle of Jew has been striking in a new world of different cultural and religious ideologies. It has been a notable perspective that identifies diaspora to run through the main theme of the poem. The condition of the protagonist can be considered more severe in terms of his experience to go through both of the changes in religious ideology and in geographic dislocation. As influenced by the views of Chelliah (10), Daruwalla has been a significant name in breaking new grounds of poetry with different genres. In this context, the inner conflict and crisis to fight the character own battle continuously against the new social and religious belief have been greatly evident in the theme that incurs loneliness and a sense of emptiness and void.

The Analysis of Diaspora in *Winter poems* by Daruwalla

Winter Poems is a collection of poem by K. N. Daruwalla that is celebrated for its treatment of poetic theme. The main and thematic approach of the poetic collection is its unified imagery of loss of identity and sense of loneliness. In this poetic collection, he has gone through discovering the fact that humans are devoid of vitality. Life has been compared with the introvert condition of sheer deprivation. In the poem *Suddenly the Tree*, he has portrayed a character of a man along with their

children to become a skeletal figure where he has compared his condition with that of a leafless tree (Daruwalla 127). In a way or other, he has been suffering from a mental dilemma in terms of whether to follow past or present.

As influenced by the views of Quayum (2), Keki N. Daruwalla has been considered as one of the most celebrated writers in the sphere of South Asian Diaspora literature. Most of the themes worked by him have upheld the central concept of loss of identity and rootlessness. In many cases, the sense triggered by the loss of identity is caused by the comparison that individual shows to spot the difference between his glorious past and lifeless present. As an inevitable consequence, the man in the poem gets inclined to become frustrated by being haunted through the thought of celebrated past. For the protagonist, sometimes it gets tough to completely to accept the current situation. A sense of lost mind has pervaded due to failing in the part of forgetting the past in order to fulfil the demands of present situation.

But you tucked the dream
Within the sleeve of your body.
It lies confined in your psyche
another seal affixed on the mouth of love. (46-47)

Here, the poet has become the voice of the common people who have been frustrated and helpless in making the vein try to forget the past for the choice of creating a better future. In this part, the poet has been forced to deal with the sense of detachment and alienation that are precisely generated from the world of nothingness. This theme dwells on the part that people are unable to express the inner crisis and problems before others as words get heavier to choose in order to combine them with thoughts that are engulfed by the fear of identity crisis and issue of alienation (Daruwalla 128).

The connection of theme has been deep rooted in the part of diasporic experiences as people are noticed to be continuously suffering from loss of mind and identity crisis in the search of past. The theme of the poetic collection has been a different manifestation of diasporic sensibilities as it reflects the execution of a comparison between past and present. The failure of overcoming the issue to forget the glorious past has been highlighted here as the major aspect of diasporic experiences that the poem has impeccably encapsulated throughout its delineation.

In *Winter Poems*, the diasporic sensibilities are striking through the predicament of the central character in terms of recollecting the past. The themes of sorrow, hunger and death have been prevalent in the poem determining it to be a diasporic work. Social criticism as the most required feature of diasporic literature has been predominant in the poem. The ongoing dilemma of the man has made him dwell between the glorious past and colourless present. The leafless tree signifies the emptiness and voids that runs through his life. Along with this, emerges a sense of depression and frustrated attitude towards life that the character has also encountered. This depressive and gloomy sense has perfectly made the tone of the poem a tragic one.

The Keeper of the Dead and the Diasporic Impact on It

Diasporic sensibilities have been a predominant factor in Daruwalla's poetry *The Son Speaks to the Dead Rake*. The oscillation of movement and dilemma between guilt, beliefs, doubts and lust has made the theme of his poem even worse and bitter.

While we oscillate between fires of lust and
Seeking our refuge in those air-tight,
air-conditioned pharmacies of the heart
Where the antidotes to the guilt are being prepared.(29-32)

This particular series has upheld the theme of dead and people's dealing with the deads. In a poem named *Meher Ali, the Keeper of the Dead*, Daruwalla offers a pen portrait of an individual who performs all the self-allotted responsibilities to bury the deads in a Muslim cemetery. The part of self-allotment has been risen only because of the fact of him being the last living in his family. According to the views of Singh and Singh (165), diaspora can be determined by parallel consideration of host state and home state identities that often leads to impact the part of loss of minds, while generating the tone alienation and detachment. On the similar note, this theme is equally prevalent in this poem.

In the way of portraying a situation of lost relationships the protagonist has gone through a severe condition of being parted from his loved ones. The main protagonist Ali is noticed to be sombre and tends to stay aloof. He hardly smiles. However, he always hopes of sky woman to come and take him away. This is the instance of a poor yet sincere man to perform his duty effectively. The sense of Diaspora over here has been underpinned in the part of projecting the loss of close relatives and leaving the man isolated. The dark and gloomy experience has made him more serious about life and thinks about his glorious past. The experience of the man has been highlighted in the light of helplessness and void life (Daruwalla 163).

In this particular poem, Daruwalla has pointed out the condition of a particular man along with his search of identity. Meher Ali has been devoid of love, care and affection that are the inevitable consequence of the death of his family members. Instead, the sense of detachment and alienation has pervaded in his life as the typical form of pain and sorrow. The undertone of diasporic sensibilities has been striking here as a form of the experience of the protagonist and his current situation of void life. In the course of events and incidents taken place within the life of Meher Ali, the perception of diasporic sensibilities has been remarkably noted. As far as alienation and detachment have been an integral part of diasporic experiences, the poem *Keeper of the Dead* can be considered as a major instance of diasporic literature.

A depiction of a lifeless individual who only performs his duty silently has grasped the attention of the readers. Losing the near and dear ones has evoked a tragic sense in him to become more depressed in life. Meher Ali has been an epitome of tolerance that comes from his continuous

urge to get familiar with the newer and void world and finally his failure to do so. This has completely served the purpose of delineating the tragedy, sufferings and predicament of the character that eventually has made it a notable work of diasporic sensibilities by K. N. Daruwalla (Chelliah 10).

The Prevalence of Diasporic Experiences in *Landscapes*

Keki N. Daruwalla has dealt with a variety of themes in another collection named *Landscapes*. However, the predominant aspect of the major of poems has been the detachment, loss and adversities that major protagonists have suffered from. As influenced by the views of Karmakar (358), Daruwalla has exhibits super power in dealing with the themes like, death, despair, rootlessness, identity crisis, violation, religious hypocrisy and poetic interpretation. This poetic collection has not been any different.

One of the most important poem named *Four for Ted Roethke* has dealt with the similar theme of detachment and loss. The poem has been consisted with four distinct parts dedicated to capture the plight of the main protagonist namely Ted. The nervous breakdown and sufferings of Ted have been highlighted as the prevalent theme of the poem. The sufferings of Ted have been the sheer generation of his father's sudden demise. It has imposed a traumatic effect on his emotional upheaval. This can be referred to as the impeccable instance of diasporic situation on a deeper level as it has greatly talked about the feelings on a negative realm as the form of detachment and alienation. The closeness and relationship between a son and his father have been illustrated in terms of further portraying the effect of despair, pain and sorrow caused by distance created between them.

Crawling on fours, tugging in dark
On bristly stem with bruised hands,
At one with smells of musk and slime,
While orchid, rose and carnation
Are tended by the father, who
Does not know he has lost a son. (31-36)

It has been the death that is responsible to make Ted feel about the pain he is undergoing right now. According to the views of Chatterji and Washbrook (36), diaspora refers to the people being geographically dislocated from their country of origin. This causes a major impact on the part of psychological factors of the individuals being separated from their home land and close people. This poem has not been an exception one as it has also captured the emergence of detachment between a father and son.

Apart from this, the poem has rightly encapsulated the sufferings of the main protagonist by making him compare his present state with that of glorious past when his father has been alive. The tendency of Ted to forget the past in the vain attempt to make the present better has made him more vulnerable. The nervous breakdown that Ted has undergone is the major significance of his

sufferings that have been triggered by the fear of alienation and adversities followed by the death of his father (Daruwalla 227).

The diasporic sensibilities are striking in the poem as the form of distance made between the father and the son while triggering emotional upheaval created by the comparison between struggling present and glorious past. Ted has come across such situations that have seemed difficult for him to accept. The lost mind has pushed him in a worse condition from where it has been a next to impossible thing to make a comeback.

The sense of detachment has been strong in the poem. The central character has been a victim of fate and destiny that has made him mourn about his past life considering his association with his father. The poem has been perfectly able to describe the plight of the main character in terms of his longing for his father. This poem too has not encapsulated the sense of diasporic experiences in a direct manner. Rather, it has framed the tone of loneliness, pessimistic attitude and frustration in such a manner that can evoke pity among the readers.

The diasporic tinge has been presented in a way of capturing the tragedy of Ted caused by detachment with his father. His suffering is the reflection of comparing the lifeless present with that of glorious past. Through undermining the predicament of the main character this poem has been one of the most significant and notable works of K. N. Daruwalla (Alam 14)

Conclusion

A close reading of the poetic creations by Keki N. Daruwalla can lead to draw a conclusion about the fact that he is a writer of different genre. Poetry for him is not only meant for nature and love. It has gone beyond the conventional themes previously used. Post colonialism, social tension, migration and its negative impact have been taken the prime position in most of his poetic collections. The deeper sense of sacrifices, adjustment and adversities associated with the part of the geographic dislocation has been one of the predominant factors in his thematic choice that has made him an all-time legend to nurture with diasporic sensibilities in his creations.

The real-life experience of the poet Keki N. Daruwalla has made him more subtle in writing about the themes related to Diaspora. The poet was born in a Persian family in Lahore, Pakistan. He partly has completed his education in Punjab and shifted to India later on his life. Probably, this has made a sharp influence over his thinking. Their shift from one place to another has been predominant in his writing that has been denoted by the fear and sufferings to get adjusted in a new world.

His experience in colonised India has made him suffer the real tragedy of curfew, social injustice and political reality. The influence is much greater in the part of his creations where he has tried to pen down the tragedy through shaping the destiny of his characters. The poems by K. N. Daruwalla are the significant instances of diasporic sensibilities as a reflection of his own experiences. Witnessing such miseries and adversaries has a sheer impact on the writings as all of the

discussed poems have dealt with the sense of detachment, comparison of past and present and longing for near ones to come back.

The sense of rootlessness and identity crisis are greatly substantiated that has eventually made each of the works a masterpiece. It is true that not all of the above-mentioned works have directly entailed the features of diaspora in terms of physical dislocation. Some of the poems have captured the tone of diasporic experiences in terms of mental trauma, detachment with closed ones and through predicament followed by it. Diaspora basically undermines the relationship of people with their roots while being detached from the native land. It often is associated with dislocation that makes people feel grimly isolated in an alien land. Memories always remain a vital aspect in diasporic writing as most of the protagonist in diasporic writings suffer from memories of past in terms of time, place and near ones.

All the themes of discussed literary works have revolved around the subject matters of rootlessness, identity crisis and hollowness through denoting the experiences of different central characters. However, the consequence has been the same for each of the cases of the poems. It has been greatly understood that Daruwalla has a higher level of expertise in adopting a rough tone to portray the social reality and injustice that human beings go through in different situations of life.

It can be said that, probing into a completely different genre K. N Daruwalla has been acclaimed to a certain level that has provided him international recognition and global admiration. The prevalence of diaspora in his works has been one of the most talked and discussed literary topic in current Indian English literature. Since all the discussed poems have a sense of diaspora in common, it has been evident that this study has perfectly evaluated the urge of Daruwalla to go beyond common thematic measures and perform a different genre of subject matter highly significant in the modern society.

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M.Dhanalakshmi M.A English

Justice Basheer Ahmed Sayed College for Women , Teynampet , Chennai
 thanviaran@gmail.com

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