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DIASPORA

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Abstract:

In most discussions of ethnic communities immigrants and aliens as well as in most treatments of relationships between minorities and majorities, much attention has been paid to diasporas. Etymologically, the term 'diaspora' is derived from Greek word dia(through) and speiro (to scatter). In the most widely read books on nationalism and ethnonationalism, the phenomenon is not considered worthy of discussion.

KEY WORDS:

Attitude, Grammar, Techniques, Researcher, comprehensive knowledge.

INTRODUCTION:

The famous eleventh edition of the 'Encyclopaedia Britannica'(1910-11) has no entry for the word 'diaspora', The 1958 edition of the Encyclopaedia identifies 'diaspora as a crystalline aluminium oxide,' which when heated scatters flakes from its surface. This it takes of the name from the Greek verb 'dispersion' to 'scatter' the new Encyclopaedia Britannica of 1979 has however, and entry for the term, finally, the 1968 Encyclopaedia of social sciences also fails to find 'diaspora', In the category useful of social 'sciences and does not list it. It takes to the Tololyan- connor debate explaining the notion of diaspora. To begin, with khaching tololyn writes.-'

The cunning of history arranged matters so that just as the Encyclopaedia of social sciences was dropping the term 'diaspora' in 1968 the use of this and related expressions such of as 'transnation' began to increase".

To begin with, in popular use, the word 'diaspora' relates to the history of jews. In jewish history it represents a concept which has meaning for different periods in the millennial existence of the Jewish people. It has been used to describe the status of jews during the Babylonian captivity in 6th century B.C. Diaspora has also been utilized to characterize the flourishing jewish community that lived in Alexandria shortly before the rise of Christianity.

"In jewish Encyclopaedia(1916) the entry 'diapora' deals only with the dispersed Jewish communities before and during the rise of christianity "

Thus the first diaspora experience of the jewish people came well before the rise of Christianity. It is notable that the pre-christian Diaspora did not subject Jewish to the pervasive discrimination and suffering although there is evidence of considerable cultural clashes well before the period Christian domination. The more recent use of the term has to do with the position of the jews that resulted from the abortive revolt against the Roman occupation of Palestine in the 1st Century. The transformation from a majority to minority population undoubtedly puts enormons hardship on the psyche of the diasponic

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people. One most important and immediate effect of diaspora existence is a clearly marked tendency towards syncretism, an unconscious mingling of diaspora people's practices and beliefs with those of the host nation. The nature of diaspora reveals both positive and negative aspects. The first major change in connection of the term has been done by Walter Connor the American social scientist. Connor defines diaspora as –

“That segment of people living outside homeland”

Connor's spacious definition accommodates all the multiplying dispersions that have been renamed as diasporas since 1968. The diasporist projects in today's world aim not only to enhance articulation between the past and the present, but it also relates and articulates a bond between people in homeland and host land. The marginality of Indian diaspora refers to the persons of Indian origin living abroad, which in earlier times often was result of induced emigration or indenture. Vijay Mishra, one of the exponents of Indian diaspora studies, urges that the Indian diaspora studies by implications, can be divided into specific stages. He names any Indian diaspora of indentured labour 'a diaspora of exclusion' that created relatively self-contained "Little Indians" in the colonies and transplanted Indian icons of spirituality in the new land. There has been a great convergence between the two disciplines involved in dealing with the subject of migration history and sociology. Historians typically address migration as a symptom of economic change while sociologists largely revolve round the changing identity of migrants.

Since the later half of the 20th century the term 'diaspora' is being applied of dispersal of any ethnic group of community outside country of their origin. Diaspora today is used to describe practically any population that is considered 'deterritorialized' or 'transnational,' that is, which it currently resides and whose social, economic and political networks cross the borders of nation states or indeed span the globe in numbers and they play significant roles in the lives and societies of the countries of their adoption as well as countries of their origin.

Bill Ashcroft, Griffiths, and Helen Tiffin define 'diaspora' as –

“The Voluntary or forcible movement of peoples from their homelands into new regions.”

Diasporas thus lives in one country as community but look across time and space to another. The migrant diasporas and their descendants experience displacement fragmentation, marginalization, and discontinuity in the cultural discourse of the subject countries.

Avtar Brah says –

“All diasporas are differentiated, heterogeneous, contested spaces, even as they are implicated in the construction of a common we.”

Due to the 'generational differences' the migrants and their children occupy different space in the 'representative' culture but their experiences of feeling rootless and displaced can also be of similar nature. Though the children boom to the migrant peoples enjoy between settlement and place in that country.

“Their sense of identify born from living in a diaspora community influenced by the past migrant history of their parents or grandparents”

Expatriate writing occupies a significant position between cultures and countries. The diasporic community is varied and complex and hence all attempts at homogenisation are likely to lead to over simplifications. Bhiku Parekh has observed that the Indian diaspora is one of the most varied, representing, “Half a dozen religion, seven different regions of India..... nearly a dozen castes”

It has shown a great mobility and adjustability as it has often been involved in a double act of migration from India to West Indies and from there to metropolitan centres; from India to Africa and then to Europe or America on account of social and political reasons. The diasporic India is;

“Like the banyan tree, the traditional symbol of the Indian way of life, he spreads out his roots in several soils, drawing nourishment from one when the rest dry up for from being homeless, he has several homes, and that is the only way he has increasingly come to feel at home in the world.”

This multiplicity of 'home' does not bridge the gap between 'home' does not bridge the gap between 'home' the cultural of origin; and 'world' the culture of adoption. The boundaries have and uncanny habit of persisting in thousand different ways and very often conflictual. Homi Bhabha shifts this conflict to a theoretical gain, he transforms the diasporic scattering to a gathering,

“Gathering of exiles and émigrés and refugees, gathering of on edge of 'foreign' cultures, gathering of at the frontiers, gathering in the ghettos or cafes of city centres.”

Thus, he shifts the focus from nationhood to culture, from historicity to temporality, a hybridity which can not be contained either in hierarchical or binary structures. Other like Rushdie turn to. India, to a mythologizing of history. Naipaul transforms his sensibility to a perpetual homelessness. The special issue of “The New Yorker” (June 23-30, 1997) is a clear indication of the manner in which they stay at home

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writers are affected non Expatriate Indian or Resident Indian as opposed to Non Resident Indian, of the Docen or so writers represented, Salman Rushdie, Rohinton Mistry, Amit chaudhri, G.V. Desani, Kiran Desai, Amitav Ghosh, Vikram Chandra, Jhabvala, A.K. Ramanujan; all live or lived abroad. Bill Buford ask the question;

“What does it mean to be an Indian to be citizen of a country that for thousands of years was no country, that has not one language but at least eighteen, and no single race or religion or culture but many race, many religion, many cultures”

Nirat Chaudhari, Ved Mehta, Amit Chaudhuri, Suketu Mehta and V.S. Naipaul works like these provide sample evidence of the fact that diasporic space is pressing on the space of the home country. It is not that on the centre has shifted, only the margins have expanded to push the home cultures further to outer space. The west continues to be the place of exhibition, recognition and judgements. There is need to realize the significance of the cultural encounter which takes place in diasporic writing, the bicultural pulls and the creation of a new culture which finally emerges. Diasporic writing exists and it can not be wished away. Given the fact of its existence and its occupation of the intervening space, it is perhaps necessary to create another centre another subjectivity. Diasporic writing has developed its own theoretical position privileging a double vision. But these theoretical explorations work in different ways and throw up questions which affect both personal and social concern and have political and cultural implications. Nostalgia as the only substance can become quite toxic, vitiating the living stream into a stagnant cesspool. Diaspora experience can be defined-

“Diaspora identifies are those which are constantly producing and reproducing themselves through trans- formation and difference.”

Therefore expatriation as a literary phenomenon assumes intense importance in 21th century owing to large scale emigration. Indians, Pakistanis, Bangladeshis and Srilankans, settled abroas have made a substantial contribution. South Asian diasporic writing or the diasporic literature of the Indian subcontinent share as a common diasporic consciousness and a structural and thematic framework. Majority of south Asian writers is ‘Indian’ in the sense that they could trace their routes to the India of the pre-partition 1947 when Pakistan and Balgaladesh were much its part. The South Asian diaspora currently exceeds million people. It is widely spreads across the world and is varied in character. This diaspora contributed to different walks of life in those centuries. South Asian diasporic writers have received international recognition. These writers are known for introduction new themes and diverse technique in their works. Diasporic writers in the recents have created a unique form of literature which indulges in nostalgia, yet at the same time forgoing identity with new place and people. Diaspora is thus no more painful experience in alienation or marginalization. In this respect, diaspora achieves the unintended purpose of celebrating marginality and embracing virtually multiculturalism and diversity. Some of the significant writers are V.S. Naipaul, Salman Rushdie, Faroukh Dhondy, suniti Nam Joshi, Leela Dhingra, Rohintion Mistrty, B. Rajan, Uma parameswarm, Himani Banerjee, Rahul verma, Rana Bose, Bharati Mukherjee, Jhumpa Lahiri, Meena Alexander, Shashi Tharoor, Chitra Banerjee, Mena Abdullah, Bemple hunte and chirtra Fernando and so on.

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