



ROLE OF GLOBAL DIASPORA IN THE MODERN DAY

DR. V. SIVA PRASANNA KUMAR

Assistant Professor in English
Sri Sarvodaya Degree & PG College,
Nellore -524003. (AP) INDIA

ABSTRACT

Global Diaspora aims that many educated became citizens of the countries into which they have migrated .There are twenty million people of Indians spread over one hundred and thirty six countries into which they have migrated .eminent scholars are under the impression that Indian Diaspora is the oldest Diaspora as far as the statistical history is concerned.

INTRODUCTION

It is to be observed that man is the most widely scattered social animal on the earth and therefore migration is a geographical phenomenon that seems to be an unavoidable part of human history. .The shifting of people from their native culture through physical dislocation as refugees cement as the most determining experience of the century. Multi – cultureless is an Multi-nationalism are common to the modern man because of globalization...

Indian migration is the most peaceful and effective migration which set it apart from any other migration .The first wave of migration started 5000 years ago by saints moving in various directions to spread knowledge. The second wave of migration was from Indian silk traders and laborer spent to cultivate Rubber sugarcane and tea. The last wave of educated became le of Indian origin spread over one hundred and thirty six countries across the world .Through one can say that the Indian Diaspora is perhaps the oldest Diaspora as far the history is concerned.

DR. V. SIVA PRASANNA KUMAR

1Page



Suddenly Diaspora experiences have drawn attention all over the world. The word of Diaspora refers to the displaced communities of the people who have been migrated from their native place to the other world which cannot be termed as their own. The movements in Diaspora are not always involuntary. Most of the times people wish to lead a costly life without giving importance to their nativity or origin. And with this intention most of the Indians have settled permanently in other nations like America.

Recently the contribution of Indian Diaspora writers has been praiseworthy. Diaspora became a global issue for which most of the credit goes to the Indian Diaspora writers. The Diaspora characters undergo certain traumatic experiences such as nostalgia, identity crisis. Most of these writers are either born in the U.S.A. They are brought up in different cultures, different languages and different faiths. This results in a total multicultural lifestyle and this of life style makes a central theme in many of the second generation writers.

If it is being observed the derivation of the word 'Diaspora' it takes its origin from the Greek word "Diaspora" and "SEPIRO" which literally means scattering or dispersion. The term was first used in the context of the experiences and the predicament of themes who were rendered homeless that includes words like immigrant, expatriate, refugee, guest worker, exile, community and ethnic community. Diaspora refers to the dislocation forced voluntarily of people from one or more nations, state to another. Robert Cohen describes Diaspora as the communities of people living together in one country who:

Acknowledged that the old country—a nation often buried deep in language. The immigrant diasporas and their descendant obviously experience displacement of its origin. In the absence of the homeland diaspora community is instinctively in quest of some point in space to which it may emotionally belong. Thus the country longs for a space for it to be attached and enjoy the psychological advantage.

The term Diaspora has been differently defined by scholars of various schools of thought. Since times immemorial human races have travelled in search of their desired goals, sometimes that they are free community.

Systematic study of Diaspora communities are often known as Diasporology. It focuses on identification and evolution of cultural traits of a particular community or society. In addition to that such study reveals the strengths and weakness of a particular community by way of studying in comparison with the insiders and outsiders of a particular community on the basis of their achievements and failures.

As already mentioned, diaspora persons are hunted by nostalgia for their original home and feel alienated and dislocated in the homeland. In their adopted countries Diaspora mainly face



the crisis of identity, alienation and dislocation. For instance the homeland existed in the mind of the jews scattered over several countries before the establishment of Israel.

It is not possible to express the Diaspora experiences in a simple place and called homeand, but also with the psychology of the dislocated person; so it becomes a very complex phenomenon. To understand and analyze their experiences, one has to be aware of the the culture language and idea of nation plays.

The Diaspora writings have different types of experiences to share with the world. One can observe a peculiar variedness in the expression of the experiences in the diaspora writings location from their native land. The bond with one another is mainly on the basis of their similar status.

The Diaspora writings are basically rooted in the native culture writings. such Diaspora experiences enrich their writings with emotional feelings .These writings are the creations outcome of conflict and instability that the writers must have experience being migrants. This type of anxiousness of dislocation is the characteristic of the expatriate writers. The works of Diaspora writers are the results of their human conditions sufferings, complexity of their vision and their ability to look forward without being able to forget the past.

Geoffrey Khan in his popular work ,the IDEAS OF home presents the meaning of home as important immigrant son exiles that come from a distant land to America , with the hope of freedom. Actually they want to fill their American Dream Americans opens a door of hope for people from all over the world. Another words, Americans reformed like a college with the multicultural aspects from the immigrant wave America is like a Kaleidoscope which is equipped with small mirrored.

Like their journey to a new land, there is a long process for immigrants and cultural differences in the procedure of home making calling a place home in forming a contact to a new place, and it ends with a vagrant life for immigrants or exiles; Home for the migrants not only a temporary place to occupy the, but also a permanent position to stay in a new land.

One more interesting word is Displacement which means movement of people from their native land to the adapted land carrying a bundle beliefs, customs and traditions. Displacement is of two types, physical and physiological. Physical displacement means people who have left their home to settle in countries or cultural communities, which are basically quite s t range to them .Moreover physiological displacement means diversion of land.

Displacement is not the feeling of being at home, or not being at home either. And it is living parted. Likewise exile results in displacement, Displacement whether forced or self- imposed



in many ways it is a disaster and it is identified and finds itself separated from its national territory. And usually its people have a hope or at least a desire, to return to their home land at some point, if the home Land still exists in any meaningful sense.

Exile may be termed as the state of being barred from a one's native country and exile is the foremost aspect of getting nostalgic. Exile generally is a painful banishment from one's homeland. Though it can be voluntary or involuntary, internal or external, "exile" generally implies a sort of trauma, an imminent danger, usually political, that makes the home no longer safely habitable. The word exile includes a range of displaced existence.

The Indian Diaspora Writing is a part of exile literature. Here is a natural exile state in all dislocated lives whether it is intentional or regular migration. Over time remotely separated communities tend to vary in culture, traditions, language and other factors. These writings in displaced circumstances are often termed as Exile Literature. World literature has an abundance of writer whose writings have prospered while they are in Exile. Edward Said aptly reflecting to the condition of Exile and said,

“ I think that if one is an intellectual one has to exile oneself from what has been given to you, what is customary, and to see it as if it were something that is provisional and foreign to one self. That it allows for independence –commitment –but independence and a certain kind of detachment. (Said, Edward P.13)

The world in existentialist terms appears absurd and indifferent towards needs. In such a situation one cannot help but feel like an outsider. Hence it is an admitted fact that to survive as independent people in the adopted lands they need to grow with their heritage, not just merely cling to it “

It is Rushdie who gives us a clear idea of the experience of the immigrant:

All migrants leave their past behind although some try to pack it into bundles and boxes –but on the journey something out of the treasured mementos and old photographs, until their owners fail to recognize them, because it is the fate of the migrants to be stripped of history continuity and the eyebrows of belonging. (S., Rushdie 63)

Conclusion: The Global Diaspora plays a very important role in the Modern day. One more interesting word is Displacement which means movement of people from their native land to the adapted land carrying a bundle of beliefs, customs and traditions. Displacement is of two types, physical and physiological. Physical displacement means people who have left their home to settle in countries or cultural communities, which are basically quite strange to them. Moreover physiological displacement means diversion of land.



REFERENCE:-

Durham PetersJohn, “Exile, Nomadism and Diaspora “the stakes of Mobility in the Western Canon”1.

Home,Exile ,Home land :Film, Media and the Politics of Place.Ed.Hamid S Naficy
.London:Routledge1999 ;23 Print.

2.Cohen -Robert.GlobalDiasporas an Introduction (UCI press, 1997)P.9.

3.Said, Edward W. Reflection on the condition of Exile .ed-Arvind N. Das N 1998)p.75.

5.India Diaspora [http://www.indolink ,com](http://www.indolink.com).

6. S.RushdieShame ,London Picodor,1984,pp63-64.