



## THE CONCEPT OF DIASPORA AND ITS IMPACT ON LITERATURE

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**Annotation:** *This article defines various interpretations of the concept of diaspora. Although many scholars have studied the concept of diaspora for a long time, there is still no complete information on this topic. The article provides the names of some writers who created diaspora literature and brief information about their work.*

**Keywords:** *classical diaspora, new diaspora, diaspora specification, ethnic community, migration, Afghan-American diaspora.*

**Annotatsiya.** *Ushbu maqolada diaspora tushunchasining turli talqinlari aniqlangan. Juda ko'p olimlar diaspora tushunchasini ko'p vaqtdan beri o'rganib kelishsadaa-da, —bu mavzu haqida to'liq ma'lumot hali mavjud emas. Maqolada diaspora adabiyotida ijod qilgan ba'zi adiblar nomlari va ular asarlari haqida qisqacha ma'lumot beriladi.*

**Kalit so'zlar:** *klassik diaspora, yangi diaspora, diaspora spetsifikasi, etnik jamoa, migratsiya, afg'on-amerika diasporasi.*

**Аннотация:** *В статье рассматриваются различные трактовки понятия диаспоры. Хотя многие ученые уже давно изучают концепцию диаспоры, «полной информации по этой теме до сих пор нет». В статье дается краткий обзор имен некоторых писателей, работавших в диаспорной литературе, и их произведений.*

**Ключевые слова:** *классическая диаспора, новая диаспора, концепция диаспоры, этническая община, миграция, афганоамериканская диаспора.*

**Introduction.** The concept of “diaspora” has existed since ancient times. It is a Greek word meaning “dispersion”, “escape”, “scattering” and diaspora literature



studies the works of writers who moved from their country of birth and upbringing to another country and created in that region. The term diaspora mainly refers to immigrants, emigrants, workers, and refugees who were forced to leave their country of birth and upbringing due to war, oppression, hunger, and poverty. Historically, the term “diaspora” was used in connection with the expulsion and settlement of the Jewish people. The Hebrew term “galut” is synonymous with the modern term “diaspora” and literally means “exile” [7]. Analysis of literature on the topic As a result of large-scale migration, a huge number of people moved to other countries and continents. Finding themselves outside their homeland, in a new, unfamiliar environment, they sought to join existing immigrant communities or create new ones. The process of diasporization was so rapid that it affected almost all spheres of the country's life. A great contribution to the theoretical understanding of the diaspora phenomenon was made by prominent Western researchers: J. Armstrong, R. Brubaker, M. Dabag, R. Cohen, U. Safran, G. Sheffer and others. The development of the concept of diaspora within the framework of classical (historical) concepts was based on the use of the model of the Jewish diaspora, which served as a basis for comparative studies. In the 60s-90s of the 20th century, the majority of studies were devoted to the Jewish, Armenian and Greek diasporas. A number of researchers have identified many similarities, and in addition to the Jewish and Armenian diasporas, several ethnic groups are also mentioned as being included in the “classical diaspora”. For example, G. Scheffer and H. Tololian believe that Greek settlement can be included in such diasporas; U. Safran speaks of the Roma, Palestinian and Cuban diasporas; M. Dabag and K. Platt also pay attention to the settlement of the Chinese diaspora, and finally, E. Skinner compares the Jewish, African, Indian, Chinese and Irish diasporas. The dictionary “Race, Ethnicity and Culture” mainly indicates the reasons for the emergence of diasporas as follows: “Diasporas can arise as a result of invasion, colonization, slavery, expulsion, discrimination and persecution, political conflicts or wars, as well as economically determined migrations [7]. One of the most influential researchers of this issue, V. Safran, defined the following criteria for the concept of diaspora:



- 1) Dispersion from the original historical center to different regions;
- 2) Feeling oneself as a stranger in the host society;
- 3) The desire to return to one's homeland;
- 4) Maintaining ties with the country of origin, providing assistance [3].

Researchers note that each diaspora has its own identity, a variety of combinations of classical and a number of specific and even individual features. It is clear that modern migration processes, the formation and unification of new dispersed ethnic communities do not always correspond to an ideal type with a new quality, which leads to a conditional division into "classical" (or historical) and "new diasporas". Professor G. Scheffer of the University of Jerusalem studied diasporas as various connections and connections established by social groups, political structures and economic institutions - as networks of cross-border communication. R. Hettlage, U. Hannertz, T. Faist, R. Cohen, R. Cohen, J. Nye note that one of the most important functional features of ethnic diasporas is the desire to form and strengthen transnational communication networks. These networks are not limited to domestic or foreign policy, it should be noted that the cross-border networks created by diasporas also serve to satisfy their cultural, linguistic and educational needs [2]. In Western literature, the concept of "diaspora" is generally interpreted as "a population living outside the homeland". According to V. I. Dyatlov, "diasporas are a specific part, a continuation of the ethnic homeland, embodying all its main features".

The concept of "diaspora" is currently a controversial topic, but this does not prevent it from being actively used in relation to any ethnic groups, including those designated as "foreigners". It is clear that not every ethnic group can fulfill the function of a diaspora, since diaspora is a certain stage of social development, which is characterized by the following qualitative indicators:

- 1) High level of group cohesion;
- 2) The presence of institutional forms;
- 3) A tendency to compact settlement in cities;
- 4) Social protection of compatriots;
- 5) Active self-organization and management;





- 6) Full integration into the system of interethnic relations;
- 7) The gradual formation of ethno-elites.

**Analysis and results.** In the current global era, many people migrate in search of work, business and trade. All diasporic communities established outside their territory of birth always remember their homeland with their loyalty and feelings.

This happens through language, religion and customs. Diasporic people often manage cultural identities. The way diasporic people manage their identity is determined by political, social, professional and class factors. Diasporic communities can choose a place of residence, culture and the process of assimilation. If a person moves from one territory to another, an identity crisis arises. They simultaneously try to find their identity. This compromise between these multiple and changing identities can be resolved by the formation of a transcultural identity.

In the present period, a certain group of diasporas has its roots mainly in America, one of which is the Afghan-American diaspora, which is the focus of our study. The Afghan diaspora emerged in the wake of the famine and economic crisis of the early 1970s, and the settlement of Afghan immigrants in Europe and America, mainly through Iran and Pakistan, can be traced in five main periods:

- 1) the influx of workers into Iran and the Middle East in 1971-73;
- 2) the influx of Afghan nobles and their supporters into Pakistan and Iran in 1978-79;
- 3) the influx of farmers and shepherds from Afghanistan into Pakistan in the 1980s;
- 4) The immigration of intellectuals, high-ranking officials and workers in the 1990s, and the arrival of skilled technicians and specialists in Pakistan in 1996;
- 5) The last migration in 1999-2001 occurred in all segments of the population due to the famine in Afghanistan.

Diaspora literature is mainly seen in the work of writers who came from colonial territories to America and Europe seeking refuge, equality and freedom. When a foreign writer experiences the trauma of rejection in a foreign culture, he becomes associated with ethnic identity. The immigrant author, living far from his



homeland, mainly addresses his homeland and past in his works. The writer's foreign sensibility can choose any topic related to his country, historical background, political and social life, or personal experience. The search for identity and the clash of cultures are popular themes in contemporary fiction. Diaspora and its impact on literature evoke a corresponding attitude. Most immigrant writers look back on their homeland with nostalgia and make creative writing an important tool.

Afghan-American literature, on the other hand, was formed in the 1990s. Although the influence of American culture is noticeable in the examples of Afghan-American literature created so far, the main theme of the works is the comparative depiction of the pre-war, war, and post-war periods of Afghanistan.

A large group of creators came to America with their families, mainly as political refugees from Afghanistan, in their teens, and, combining their diaspora experience with their own culture, artistically depicted their social lifestyle in their works.

The representatives of the Afghan-American diaspora literature are united by the contrasting but commonalities of Eastern and Western traditions. They have glorified religious and secular ideas in their works, without denying the cultures and values of both countries.

**Discussion.** Afghan-American writers describe the current political situation in their works and address internal problems related to the ethnic and linguistic unity of society. Afghan-American writers include such writers as Khalid Hosseini, Mir Tamim Ansari, and Faruka Gawhari. Khalid Hosseini was born in 1965 in Kabul, Afghanistan. His mother taught Persian and history at a girls' school, and his father worked as a diplomat in the Afghan Ministry of Foreign Affairs. The family environment influenced Hosseini's development as a writer and his concern for the plight of his country. The Hosseinis lived for a while in Tehran and then in Paris due to his father's diplomatic mission. Due to political instability and constant subversive activities in Afghanistan, with the help of American friends, they moved from France to California and joined the immigrant community there. San Jose is the city where Hosseini grew up and was educated, where he acquired both practical and theoretical



knowledge and skills, first in biology and then in medicine [6]. In his works, Khaled Hosseini depicts human relationships using unique literary techniques and reveals the global problems of today through his literary population. Hosseini made a significant contribution to the development of diaspora literature with his novels "The Kite Runner", "A Thousand Splendid Suns", and "And the Mountains Echoed". Mir Tamim Ansari was born on November 4, 1948, in Kabul, Afghanistan. In modern Afghan-American literature, no writer has managed to weave the recent history of Afghanistan into a literary text like Mir Tamim Ansari. Ansari, as an author of fiction and an experienced teacher, teaches young writers how to write. He is also a renowned speaker, speaking on topics related to history, politics, and culture. The creation of his works is associated with oratory lectures, that is, sometimes the topic of a lecture leads to the topic of a work of fiction, and vice versa, the topic of a book leads to the topic of another lecture. His literary memoir, *West of Kabul, East of New York*, was published in 2002 and brought the author great success. [10]

The writer came to the United States in 1964 and studied at a high school and college. Later, he traveled to North Africa and Turkey in search of true Islam, where he encountered Islamism. The writer loved various adventures since his adolescence.

Due to his travel memoirs and diverse life experiences, he attracted the attention of listeners with lively lectures on various topics.

Ansari's work "Games without Rules: The Often Interrupted History of Afghanistan" is a tragedy that speaks of the history of modern Afghanistan, and the historical realities related to Afghanistan, which has witnessed invasions over the past two centuries, are transformed into artistic reality.

Faruka Gavhari is a former professor at Kabul University in Afghanistan, a research fellow in the biology department at the University of Nebraska at Omaha, and a member of the editorial board of a book on the history of the Pashtuns in Afghanistan. Writer and scholar Faruka Gavhari was born in Kabul, Afghanistan, in 1947 to a civil servant family. The family moved frequently as her father was posted to various parts of Afghanistan to improve the quality of education. Gavhari's "Searching for Saleem: An Afghan Woman's Odyssey," based on a fully biographical





method, was published in 1996 and is based on historical data. In the novel, the writer recalls the prosperous times of his family and homeland before the 1978 revolution in Afghanistan, and tries to artistically depict how happy the representatives of the country, who are now in poverty, used to be.

**Conclusion.** When studying Afghan-American literature, one can witness the leading diasporic feature of this literature. In the works of the diaspora, both geographical regions, that is, the perspective of the other place where the writer was born and the perspective of the other place where he is creating, occupy a leading position. A clearly visible phenomenon in diaspora literature is the mixing of the culture of one nation and country with the culture of another nation and country. In the works of writers working in the Afghan-American diaspora, the values and stereotypes of the host country were skillfully incorporated into their works, which is reflected in the fact that the destruction of cultural boundaries on an international scale is a factor in the conditions of globalization.

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