

**THE TERM DIASPORA: ORIGIN & LITERATURE IN A NUTSHELL***Academic year - 2021-22***PROF.C.N.RATHOD**Head, Dept. of English
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Motala Dist.Buldana**ABSTRACT:**

One aspect of today's world is the mixture of creative elements of various worldly cultures. Diaspora literature includes an idea of a homeland, a place from where the displacement takes place and telling of the stories of unpleasant and harsh journey undertaken due to economic compulsions. Desire for the homeland, making of a new home, adapting to the power, relationship between the minority and majority are some of the common features.

Keyword: Geographic, Diaspora, Domination, Thrive, Homeland, Ancestral.

Etymologically, the term Diaspora has come to us from Greek translation of the Hebrew Bible. As a matter of fact, this translation was called the Septuagint and was the project of Greek speaking Jews living in the Egyptian diaspora. The entire Septuagint could be described literature because it was the work of Jews who were living outside their homeland. And their translation reflects that orientation. But specific books within it such as the books of Tobit and Judith which feature Jewish protagonists living outside the land or under foreign domination and which reflect on how the Jews might conduct themselves in this situation, could be described as especially diasporic because of their contents and concerns.

A distinction can also be drawn between exile and diaspora for defining further what diaspora literature is. This difference between exile and diaspora may lie in a book's attitude towards the homeland and towards the migration. An exile lays stress on the forced nature of the migration and the freshness of the experience of leaving the homeland. An exile is not neutral and exiled people normally possess a single minded desire to return to their homeland.

In contrast, living in diaspora may assume a certain accommodation to living away from the homeland and a sense that it is possible to survive and even thrive in the adopted country. Diaspora implies a more neutral or even a more positive view than exile does. Diasporic literature may be mindful to the ancestral native land, but the nostalgia for it has lessened, if not disappeared. And diasporic literature is, moreover engaged by the possibilities of the new location. Diasporic living stops short of assimilation because the community still maintains its distinctive identity and its status as a minority people.

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Diaspora, from the Greek word for scattering, describes the dispersion of a people from their homeland. Again a simple definition of diaspora literature, then would be that it the works written by the authors who live outside their native land. The term identifies a work's distinctive geographic origins. But diaspora literature may also be defined by its contents, not considering where it was written e.g. the story of Joseph is often called a diaspora story because although its final form was written within the land of Israel, it describes how Joseph learn to survive outside his homeland. The Book of Job also may be an example of diaspora literature.

REFERENCES

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