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Treatment of diaspora in Edward Said's 'Reflection on exile'

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Abstract

Diaspora is a term that is usually used for Jews Diaspora in the past but now we have other examples of it as Mexican, and Chinese Diaspora. The term Diaspora can be used as a synonym of Exile. Exile can be symbolized as cruelty of man to man, where a man or group can create false assumptions towards other ethnic groups/races, as Hitler always said that Jews didn't have their own culture and country, he exceeded his all the boundaries and created a history of cruelty by extermination thousands of Jews. In all the sense Diaspora created annoyance, suffering and depression in humans, but Edward Said in his Reflection on Exile has suggested the right way to deal with exile. He remarks, instead of being weak one should be strong in exile. Sometimes, exile has power to impart the virtues in a righteous way. He advises, we should not relay or attach our identity only with the nation and its land. He set the example of various writers as Conrad, Hemingway and Fitzgerald were not forced to live in another country but they resided willingly in another country. Even few have produced their masterpiece on exile. He counts many benefits of exile as learning more than one language and culture. So Said is not in favor of any forced Diaspora, but relay to deal Diaspora in the right attitude.

Keywords: diaspora, jews, dispersion, nation

Introduction

Diaspora can be used as the synonym of exile or vice versa. Diaspora most of the time is forced, not according to the exiled people. We have a vivid and numerous Diaspora that can show the inhumanity of man to man. As Jews, Mexican, Chinese are among the world known Diaspora. Diaspora writing is as about "assaulted by multiple historical, cultural, and political forces, the migrant usually appropriates several identities. Diaspora literature explores identities forged in the crucible of multiple cultures, cities, and races rather than just 'home' and alien 'land'". In general, Diaspora "was used to refer to the mass dispersion of a population from its indigenous territories, specifically the dispersion of Jews." Originally, Diaspora belongs to same dynasty of traumatic event such as imperialistic conquest, slavery, wars, and these can be as natural disasters. In the past years basically, Diaspora belonged to Jewish dispersion but at the modern time there is no set definition and belongingness of the term, because it has changed over the time. According to Oxford English Dictionary Online, 'the first known recorded usage of the word Diaspora in English language was in 1876'.

Since Edward Said's Reflection on Exile has been published, scholars and writers have changed their view about exile, the work has also shown exile can be beneficial for the people, they have ample of paths to use their exile in the right attitude. However, exile can cross the boundaries of cruelty and deliver a huge amount of suffering and alienation to the people. He never advocates the exile but he favors the correct use and positive frame of mind in exile. Said observes 'the exiles knows, that ... homes are always provisional. Borders and barriers, which also became prison, and are often defended beyond reasons and necessity. Exile crosses the border, breaks barriers of thought and experience'. We can understand the intensity of his essays from the above few lines. In essays of 'Reflection on Exile' he affirms the experience of exile can permit people to see the exile world in a new horizon. He utters to the exile people to be strong instead of making themselves weak. Palestine theory has revealed many facts and figures in front of us which are drawn by the writer with great authority to speak on the theme. He is adamant in his views that one should not romanticize exile. He also admits, exile has torn millions of people from the nourishment of traditions, families and geographies.

Ethicality and Humanism both are the ardent enemy of exile. Exile people have experienced life in death situations, cruelty without mercy produced by the fellow human. Edward Said takes the words of critic George Steiner that the whole genre of twentieth century western literature is 'extraterritorial' literature by and about exile. He records the changes in Diaspora, earlier the degree of miseries, suffering and grief as same today. "But the difference between earlier and those of our own times is, it bears stressing, scale: our age-with its modern warfare, imperialism, and the quasi-theological of totalitarian rulers- is indeed the age of refugee, the displaced person, mass immigration." (Reflection on Exile, 180) One of the recent and live examples of Diaspora is Rohingya Muslims, Bangladesh transported them into Bhasan Char island, there are no proper facilities of food and accommodation, it can be considered pure inhumanity towards humanity. It like as Edward Said writes "People bundled out of their homes and prodded, bussed or walked to enclaves in the other regions; what do these experiences and up to?" (Reflection on Exile, 182)

If, nation and exile can understand together into the context of each other, they can better be understood. Said connects nationalism with belonging and belonging to exile people. A nation provides basic surroundings to the natives to grow but in the case of exile people they deprive from all the cares which a nation can do for its natives. Nationalism is only belonging to a particular nation and its culture, where the people nourish with language, tradition, moreover, emotional connectivity to the place and community (people). These factors prevent them from escaping from their past memories. In fact people associate their identity with their nation. At any coast they want to return from their native home. Exile is full depression, past memories of the home land, feeling stringent, and full of sufferings. "Exile, unlike, is fundamentally a discontinuous state of being. Exiles are cut off from their roots, their land, and their past. They generally do not have armies or states, although they are often in search of them. Exile feels, therefore, an urgent need to reconstitute their broken lives, usually by choosing to see themselves as a part of triumphant ideology or a restored people." (Reflection on Exile, 183).

Said records show nothing is reliable and exile is a jealous state, in fact humans are jealous in their basic nature whatever they achieve they are not ready to share with others. In exile one fact occurs that people come closer on the name of nationality even, at the same time they can also go closer to that person who is cheating them on the name of help. He set an example of Palestine exile that has reconstructed the experience of Jewish exile. 'Palestinians felt that they have been turned into exile by the proverbial people of exile, the Jews'. Even though Jews were also bearing the same pain which they gave to Palestinians. Jews denied entering Palestinians in the country by Jews.

Many people who are on exile, are equipped with intelligence and skilled in their profession but they have to confront hostile, stringent and weird behavior. The feeling of belonging has lost, contrary they felt orphan on another's land. Exile created expatriation from native place. Against the weapon of difference exiled have only weapons of tranquility and doldrums. They have to behave in a righteous manner while they are not pleased by their conditions. Exiles looks at the bundle of suffering with resentment as the theme of Joseph Conrad's Amy Foster,

Said considers this creation one of the best among exile writing. Edward Said also has shown different sides of exile, where exile is there without the frightful conditions of exile with bitterness. Expatriates live willfully in other states for any political issue for their own country. Hemingway and Fitzgerald were not forced to live in France. Theodor Adorno, German philosopher observed that a good, honest life is no longer possible, because we live in a cruel and ruthless society. According to him 'exile is an intellectual mission'; he wrote his masterpiece when he was in exile. So there are many writers who were/are living in exile willingly.

We can also count the benefit of Diaspora that a numerous historian and writer have transformed their thought to observe exile moreover ready to accept as a challenge for survival. No doubt, the circumstances are not favorable in exile, but to be strong is a good weapon for bottlenecks of exile. Commonly, people know one culture but exiled have the knowledge of two at least. "Soyinka's work expresses a continuing and deeply embedded consciousness of a land given meaning by Yoruba culture, its myth, belief and associations. In the settler countries such as Australia, New Zealand and the West Indies, many writers express a sense of alienation from or ambivalence towards a landscape and natural world which differ from that of their ancestral homeland and are at odds with the natural imagery implanted in the literary traditions which have accompanied them." Edward Said writes that Exile is never the state of being satisfied, imperturbable, or secure and exile is life outside habitual order. The agony of displacement is related to fear of loss of belonging and people personify the land as the only identity of them, specifically exiled. They want to return to their homeland, which is an inevitable question for them.

Said has a strong notion about exile and after effects of it, in-fact, he presents them very well in consequently with splendor views of other critics, and writers. Said clearly remarks, exile is full of depression, atrocities and suffering of exile people. Said also emphasizes learning new things as more than one language, culture and can elevate their skills in exile. It is not necessary that the entire virtues can flourish in exile but it is the right attitude to deal with exile to learn new things. He confirms that loneliness, and loss of identity in exile and it is also not easy to erase the memories of the past. He also mentions the various examples of writers who are living in exile without forcing anyone. In general views, exile or Diaspora cannot work with humanity; it always ruins and destroys the desired life of the people.

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