DIASPORA CONSEQUENCES DYSTOPIA

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Abstract: Diaspora and Dystopia both are the words of Greek origin and have been derived from Greek verbs. Dystopia is a futuristic, imagined universe in which dominating and harsh societal control and illusion of a perfect society are maintained through corporate, bureaucratic, technological and totalitarian control. An imaginary bad place apparently coined by John Stuart Mill which is a clubbed form of *dys-* (bad) and *utopia*. Some common features of dystopian society such as half truth is used to control the citizens of society, often feel trapped and is struggling to escape, philosophical and religious control, citizens have fear of the outside world, citizens live in a dehumanized state, natural world is banished and disturbed etc. And Diaspora means dispersion or scattering that refers to movement of population from its original homeland. These dispersions are involuntary and imposed by nature such as expulsion of Jews from Judea, Irish after the Irish Famine, Jewish exodus from Muslim and Arab countries and some are due to trade and political issues like- Chinese and Hindus from South Asia during the coolie trade and partition of India-Pakistan in 1947.

Since it is a very common scene in third world countries and developing countries, Indian youth is also desperate to migrate to European countries and settle there as a diasporic community. Such diasporic existence consequences sandwich culture, immigrants' identity crisis, clashes and discrepancies between first and second generation immigrants, language problems, sense of exile, rootlessness, resentment of the country people towards settlers and pangs of reminiscences. And these diasporic realities fetch the society towards miserable condition and dysfunctional state. It doesn't matter if it is imposed or self diaspora, the displacement results in dystopia only.

Keywords: Diaspora, Dystopia, Rootlessness, Immigrants, Illusion, Partition.

Introduction: Diaspora is the word of Greek origin 'diasperio' means scattered or dispersed. The term diaspora deals with all kinds of cultural and ethnic dispersions. There are many critics and scholars who have derived the common causes and features of global diaspora such as diffusion from homeland for work, for monitory hike and better resources, in pursuit of trade or future colonial ambitions, a collective myth and memory about homeland, a troubled relationship with host country, a strong ethnic group consciousness etc. It is also not mandatory that every diaspora shows every trait. Immigrants may have different reasons for migration; forced or voluntary but the must be the one; unrest of heart and soul and social disorder.

Diaspora deals in number of ways - from historical Jewish diaspora to the general contemporary reality of diaspora. Cross- examination of the concept of diaspora as a whole with its illusions and consequences reveals the truth of anti-utopia. Immigrants know the half truth of foreign land and are fascinated by the daydream of exposure and twilight of wealth where bread winners are nothing but a machine of minting money and their wives and kids are sufferers of diasporic tumult. How forced and intended diaspora lead an individual to an imagery ideal society of 'silver pavements and golden roofs' and uproots him from his motherland and self, is the major concern of the study. Existence with such a psychological unrest and turmoil, the social order turns into a kakotopian world only.

Dystopia is the community that is undesirable or frightening. Dystopia is often characterised by dehumanisation, totalitarian government, environmental disasters associated with the cataclysmic decline of society; a society characterised by human misery, as squalor, oppression, disease and overcrowding. Dystopian society often draws attention to real world issues regarding society, environment, religion, politics, psychology, ethics, science and technology. As George Orwell rightly said in *1984*, "Your worst enemy [is] your nervous system. At any movement the tension inside you [goes] liable to translate itself into some visible symptom"(64). Dystopia has just opposite characteristics from utopia; an ideal state or condition of politics, custom, law and society. It is an embroidered and exaggerated scenario for criticizing the current form and trend, social standards and political situations.

Some common features of dystopian society such as half truth is used to control the citizens of society, independent thought and freedom are restricted, a figurehead or concept is worshiped by the society, citizens are perceived to be under the constant surveillance, citizens have fear of the outside world, citizens live in a dehumanised state, natural world is banished and disturbed, the society is a misapprehension of a perfect world, technological control over society, often feel trapped and is struggling to escape, philosophical and religious control, believes that something is terribly wrong with the society in which he or she lives.

Diaspora is the concept that transpires displacement and marginality. Diasporic community longs for their homeland with the recurrent sense of loss and reveals the geographical and psychological journey of generations. To reflect these situations, many Indian American writers settled on these issues for their writings in late nineteenth century and twentieth century. Diasporic existence of any individual not only changes his identity but everything such as food habits, life style, perception, parenting style, social behaviour etc. that leads to anti-utopia in the form of bewilderment and perplexity.

These dispersions are deliberate and imposed by nature such as victim diaspora of Jews and Africans, labour diaspora of indentured Indians, fleeing of Greeks after the fall of Constantinople, trade diaspora of Lebanese and Chinese, Imperial diaspora of British, Irish after the Irish Famine, Jewish exodus from Muslim and Arab countries, Chinese and Hindus from South Asia during the coolie trade, diaspora after the partition of India-Pakistan in 1947 and diaspora of Caribbean people, Sindhis and Parsis. The results of all these displacements are the same i.e. distrust and unrest amongst the sufferers and becomes the root cause of the birth of dystopian society.

Indian diaspora is a generic term to describe the people who migrated from territories within the borders of Republic of India. It also refers to the descendants. This expatriate community suffers with existentialism, alienation, amalgamation and disintegration of cultures. Different facets which immigrants encounter with are elaborated by Uma Parmeshwaran as, "...first is nostalgia....The second is adjusting to a new environment...third is the shaping of diaspora existence by involving themselves to ethno cultural issues. The fourth is ... start participating in the larger world of politics and national issues."(Parmeshwaran,165)

Despite Indian American diaspora, miserable conditions of Indians in Arab countries are also the matter of concern in the present work. Indians have been scattered everywhere in the world; not because they all are of experimental and exploring vision in their life but for their livelihood. Indian communities have been living in Gulf emirate of Dubai also for more than eighty years. South Asian community has a huge role in making Dubai's great construction boom. Though many families are second, third, and fourth generation residents there but still they are classified as temporary guest workers. They cannot become legal citizens of the United Arab Emirate.

In *Impossible Citizens*, Neha Vora draws on her ethnographic research in Dubai's Indian diasporic society to discover the pangs of this 'permanent temporariness' in the lives of Indians. While their legal status defines them as perpetual outsiders, they are significant to that economy. Simultaneously, Indians disavow any interest and sense of belongingness to the host country and consider India their home. Neha Vora depicts these conflicts of citizenship and belongingness with new understandings of contemporary citizenship, migration, and national identity. Such émigré souls differ from liberal democratic models that highlight how Indians are the quintessential, 'impossible citizens' of Dubai and manifold confused immigrants rather than Emiratis.

The partition of India-Pakistan in 1947 and the dispersion of millions of Hindu-Muslims were quite distressing. Nearly twelve million people were scattered and displaced from their homelands. It created an overwhelming refugee crisis in newly constituted territories at that time. The displacement witnessed large scale violence and an atmosphere of hostility and suspicion between two countries. The seeds of hatred and distrust were ploughed up then and terrorism, recurrent bomb blasts and Kashmir issues are the impossible crop of it. These very issues make us contemplate over the initiation of dystopia. Without partition, India would have less terrorism, more peace and brotherhood and fast economic development.

Contemporary societies have their problems and there's no question about it. But few would go so far as to say that we live in a global dystopia. Yet many of the changes that have unfolded over the years in front of existing general public and social order such as the idea of interracial marriages, single parenting, live-in relationship, sex before marriage and homosexuality can be considered as the outcome of global diaspora. Many of us would consider such transition to be good; however such things would horrify our lives and would appear completely dystopian. Relatively, another term that is to be referred is miscegenation which is another consequence of diaspora, something that most of us are absolutely cool with. In fact, many of us don't even give it a second thought but it wasn't always that way.

Speaking of religion, it was not too long when nearly all communities used to go and devote time in worshiping in their local temples, churches and mosques. These institutions served as backbones of communities- a place where people get gathered and greet. But now they gather in mall or on social networking sites. Moreover, religion used to serve as the alpha and omega of morals and spirituality. Earlier people had great faith in religion but dystopian society withers it away. Due to global dystopia, attendance is all time low in religious places. This would most certainly be considered a social and spiritual disaster. The steady

encroachment of godlessness can only result in the decay of society and the evaporation of moral values.

It seems that "In the year 2025, the best men don't run for president, they run for their lives" (Stephen, np) since negativity spreads frustration all around. Diasporic community seems happy but not contented on the alien land though plays a great role in world economy. As hundreds of people flock together to a movie theatre every weekend in the quest to be entertained, in the same fashion millions of Indians sojourn in the quest of power; in terms of money and material comforts and create a diasporic society on the distant unfamiliar land. With this powerful illusion of being rich and modern, they give birth to a dystopian society. Lust of modernism and materialism is heading the age towards hollowness. These diasporic souls become influential and potent fanatically and technically however go weaken by mind and moral code. Consequently this dispersed community turns into a disturbed society. The present research paper has been a serious effort to lay emphasis upon this particular aspect of how diaspora consequences dystopia and to put things bare before the researchers for elucidation and remedies.

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