

**CHARACTERISTICS OF ASIAN-AMERICAN AND ASIAN-EUROPEAN DIASPORA
LITERATURES**

Ollaberganova Dilnoz Qodirberganovna

Senior Lecturer, Doctor of Philological Sciences (PhD)

Uzbekistan State World Languages University

dilnozollaberganova@uzswlu.uz

Abstract: in this article, diaspora literature, especially the characteristics of Asian-American and Asian-European diaspora literature, is detailed. In particular, the works of Khaled Hosseini and Malala Yousafzai were analyzed and it was thought that they skillfully expressed the emotional and psychological experiences of the representatives of the diaspora between two different cultures and environments through the destinies of the heroes.

Keywords: diaspora, literature, diaspora literature, Motherland, culture .

Introduction. In the 20th and 21st centuries, various political, social, economic and cultural factors play a major role in the rapid expansion of the scale of people's migration from one country to another. The most significant feature of world globalization is also determined by the acceleration of migration processes. Globalization leads to a further blurring of national borders, an increase in the number of people of different ethnic origins, cultures, races and religions in societies. This, in turn, serves as the basis for the emergence of diasporas and literature specific to these diasporas.

Literature Review and Methodology. The history of Asian American diaspora literature dates back to the mid-19th century, three centuries after the first wave of Asian immigrants to America. Asian American literature is defined as literature written by “*people whose origins lie within the geographic triangle of Japan, Indonesia, and Pakistan,*” and therefore includes only literature about Asians in America, not about non-Asians. By the 1850s, when the number of Asian immigrants to the United States had reached one million, the Asian diaspora in American literature is considered to have been established.

It is appropriate to study the literature of Asian-American and Asian-European diaspora writers by dividing them into the following three generational categories based on historical, social, and political foundations:

1. their homeland (Asia) and left their homeland in middle age .
2. Immigrant writers who left Asia as children .
3. Writers who were born to immigrant families in America and Europe, not in their native country (Asia) .

In modern literary studies, belonging to two countries and two places is described by terms such as diaspora, expatriate, immigrant, and immigrant literature. The term diaspora refers to immigrants, migrants, workers, and refugees who were forced to leave their country of birth and upbringing mainly due to war, political, economic pressures, hunger, and helplessness. In her scientific work, the scholar D. Ruzmatova, who studied the literature of the Afghan-American diaspora using the works of Khalid Hosseini as an example, emphasizes that in some sources, writers working in this direction are called expatriate (*expatriate* - immigrant, refugee) writers, but that expatriate writers do not have a positive attitude towards their country of birth and upbringing. In her opinion, the concept of diaspora is broader than expatriate, and in diaspora works, the perspective of both geographical areas, that is, the other place where the writer was born and where he works and is, occupies a leading place. The author misses his homeland, wants it to progress in every field, and is also infinitely grateful to the country that gave him

refuge.¹ The authors of the works that became the objects of our study, Khalid Hosseini and Malala Yousafzai, also follow the path of depicting diaspora society in their works. In their works and social activities, they wish peace, prosperity, and prosperity to their homelands, and express their loyalty to the place where they live today. In Hosseini's novels, he captures the journey of Afghan immigrants to understand their identity through the factors of getting acquainted with new people, new religions, cultures, and ethnic groups. However, the feeling of longing for their own culture sometimes prevents them from adapting to a new environment and rebuilding their identity. As an immigrant, Hosseini gives perspective to social, political, and cultural realities through art in his works. The novels "A Thousand Splendid Suns", "And The Mountains Echoed", and "The Kite Runner" highlight the life, difficulties, and problems of the Afghan diaspora in America and other foreign countries. In her autobiographical works "I am Malala" and "We are Displaced", Malala highlights the bitter fate of women, including herself, who were forced to flee to Europe from Pakistan, Syria, Sudan, Somalia, and other countries of the world plagued by unrest and political turmoil. In her dissertation, D. Ruzmatova emphasizes that diaspora literature, which arose on the basis of commonality in the cultures of America and other peoples, and harmony in the traditions of different nations, has been scientifically and theoretically studied by a number of Western literary scholars, including M. Ilyas and Blumenthal. As a result of scientific research conducted to assess the status of writers from Africa, China, Korea, Japan, Afghanistan, and South Asia in American literature, she recognizes that European thinking and American lifestyle prevail in the works of representatives of diaspora literature.

Results. The main characteristics common to diaspora literature in all spaces are consistent with the Asian-American and Asian-European diaspora literature we are studying, and we have defined these **characteristics** in our study as:

1. *Research on the path to understanding cultural identity*. When it comes to diaspora literature, concepts such as homeland, cultural values, and cultural identity cannot be ignored. As migrants attempt to understand their identity against the backdrop of a new culture, diaspora literature increasingly reflects issues of identity and questioning belonging to the homeland. In the analysis of works related to diaspora literature, their manifestation is mainly in the form of biography and the writer's search for understanding his true identity. Identity is a cultural device that is presented to us from the moment of our birth, has its own values, and is flexible. It is constantly undergoing a process of development and growth, which is why literary critics and cultural theorists interpret it differently. Cultural identity, on the other hand, expresses a person's sense of belonging to one or another culture. It encompasses the traditions, heritage, language, religion, ancestral memory, way of thinking, and social relations specific to that culture.

2. *The themes of distance from the homeland, longing, and the difficulties of emigration are raised.* The difficulties, losses, and hardships of leaving one's homeland and building a new life in a new country are among the most frequently addressed themes in Asian-American and Asian-European diaspora literature. In the introduction to "We Are Leaving Our Homeland," Malala Yousafzai seems to have translated the pain and anguish of the characters' forced departure from their homeland into the following poem by the British-Somali diaspora poet Warsan Sheer, "Homeland":

no one leaves home unless home is the mouth of a shark.

you only run for the border when you see the whole city running as well .

¹ Ruzmatova D.R. Holid Xusayniy asarlarining badiiy o'ziga xosligi: F.f.f.d. diss. –Toshkent, 2020. – 146 b.

3. *Cultural-ideological boarding house concept of reflection Diaspora* writers cultural of values conflict and language with related issues in his works lighting during unintentionally hybrid in a way creativity do They start . Husseini's in novels heroes In America living standing, Afghanistan with their connections not broken people as first new life and to culture relatively themselves like a stranger , there belonging Malala Yousafzai also feels that she is not and other girls in new in the environment his life images so , this of the matter complexity denial does not suffice .

4. *The primacy of a sense of concern for the fate of the homeland and the people* . Most representatives of Asian-American and Asian-European diaspora literature express through their works that they are not indifferent to the fate of their homeland, that they constantly care about it, and that they hope that the difficult times and hardships befalling the people will someday end.

Discussion. The above-mentioned features of the literature of the Asian-American and Asian-European diasporas also determine the themes raised in the works of writers belonging to these groups. Accordingly, we have decided that, ²adding to the list of priority themes in the works of D. Ruzmatova's works of writers from the Afghan diaspora, the scope of the themes in the works is not limited to Asia, but also covers topical issues such as adaptation to the lifestyle, conditions and culture of the host country. Thus, six themes are of priority in the work of representatives of the Asian-American and Asian-European diasporas:

- 1) Always longing and remembering the homeland (Asia);
- 2) Concern about unrest and conflicts in the homeland (Asia);
- 3) Leaving the homeland (Asia) voluntarily or by force;
- 4) Hope for stability and return to the homeland (Asia);
- 5) Problems related to social, economic, ideological, and religious differences;
- 6) Remaining faithful to national culture and traditions or deviating from them to adapt to the environment.

Conclusion. From the perspective of diaspora literature, the works of Hosseini and Malala are important because both writers have experienced complex periods of "transition" and "adaptation" related to feelings of separation from their homeland, identity, and belonging, and by embodying these in the fate of their characters, they skillfully depict the emotional and psychological experiences of diaspora representatives caught between two different cultures and environments.

References:

1. Husayniy X. "Ming quyosh shu'lası". Toshkent: Yangi asr avlodi, 2016. 288-b.
2. Husayniy X. "Shamol ortidan yugurib" Toshkent: Yangi asr avlodi, 2016. 208-b.
3. Husayniy X. "Tog'lar ham sado berdi" Toshkent: Yangi asr avlodi, 2016. 240-b.
4. Ruzmatova D.R. Holid Xusayniy asarlarining badiiy o'ziga xosligi: F.f.f.d. diss. – Toshkent, 2020. – 146 b.
5. Sodiqova T. "Yashash tilsimi". Toshkent: G'ofur G'ulom nashriyot matbaa ijodiy uyi, 2009. 19-b.
6. Yousafzai M. "We are displaced", London, Weidenfeld & Nicolson., 2021.– 5 p.
7. Yusufzoy M. "Men Malalaman", Toshkent: Yangi asr avlodi, 2021. 384-b.

²Ruzmatova D.R. Holid Xusayniy asarlarining badiiy o'ziga xosligi: F.f. f.d. diss.–Toshkent, 2020. –B.53.