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**Continuities, Discontinuities and Ruptures in the Greek World (1204-2014):
Economy, Society, History, Literature**

**The continuous discontinuity of the Greek diaspora in literature or the outsiders of
the contemporary Greek literature**

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Abstract

Greece is traditionally being considered a country of immigrants and this fact has an impact in all aspects of modern life, even in literature. To speak about the continuous discontinuity of something could seem just an oxymoron, but when it is about the Modern Greek Diaspora, it comes with a lot of meaning.

Obviously, for everyone, diaspora means discontinuity, in the sense of leaving the original country, so it is synonymous of rupture, of a kind of break with origins and roots.

In Greek, nevertheless, diaspora means more than that, just like states Jasiotis (1993: 19), who defines it like «το τμήμα εκείνο του ελληνικού λαού, το οποίο, παρ'όλο που εκπατρίστηκε για διαφόρους λόγους και εγκαταστάθηκε, έστω και με σχετική μόνο μονιμότητα, σε χώρες ή περιοχές εκτός του εθνικού χώρου, εξακολούθησε να συντηρεί με ποικίλους τρόπους τους υλικούς, τους πολιτιστικούς ή έστω τους συναισθηματικούς του δεσμούς με τη γενέτειρα και τη χώρα της άμεσης ή παλαιότερης καταγωγής του» [the part of the Greek people who, despite the fact that, for different reasons, left the home country and settle in other countries or regions outside the national borders, even if it is only temporarily, kept on maintaining, through different means, the material, cultural or even sentimental bonds with the native land and the country of their recent or ancient origins].

Therefore, in what is understood as Greek diaspora, there is a big component of continuity, of an unbreakable link with the home country. In that sense, Greek diaspora also means continuity in the distance.

Because of this strong bond that immigrants kept and keep with Greece and, specially, with Greek culture and language, Greek diaspora was considered to be part of a cultural periphery, whose existence complimented Greece beyond its natural borders and helped, among others, to the formation and the understanding of the concept of “nation” during the whole 19th century.

Nowadays, the numbers and distribution of Greek diaspora have changed, as well as its importance, but its existence and reality is something that one needs to take into account when we speak about Greek Literature. Otherwise, we would be either forgetting writers like C.P. Cavafy or Stratis Tsirkas —to mention just two authors—, or ignoring the fact that they belonged to the Greek diaspora in Egypt, one of the most important in the whole world, but certainly not the only one.

Speaking about contemporary Greek literature and Greek writers, one cannot forget about names like Theodor Callifatides in Sweden, Vassilis Alexakis in France, Olga Broumas or Jeffrey Eugenides in the United States, Panos Karnezis in England or Dadi Sideri in Germany, some of the authors that might not write (only) in Greek, but who convey Greece in their narrative.

I shall speak in my paper about how the works of the Greek writers of the modern diaspora are the reflection of this *xenitia* that exile and migration often cause to them and the importance of writing to get over this feeling.