

Indian diaspora

When migration ends, process of diaspora takes place.

2 imp words

emigration → leaving country to permanently settle in some other country.

Immigration → leaving the country under different circumstances to settle in host country.

Jews were the 1st to face immigration. They were nomadic tribes, when they reached Eretz, a place in Israel, they had a strong notion of settling there permanently. When all the community came together to make that place as their homeland, but an invasion took place and they were driven back assyrian, babylonian invasion took place, but they were allowed to stay in peripheri which enabled them to stay connected to their homeland. Then greek invasion, roman invasion, during these invasion they were driven out from traditional parts of Europe. During 19th century, when roman empire tried to organise all their provinces under normal canonical law (law approved by church) created divide in the society. The jews were expelled from Britain, France etc... they took shelter under slovanian kingdom, more tolerant, and they started living in gheto, in order to feel security that they were living with in their community after the renaissance enlightenment period, they gave clear signal to the world that they are now ready to mingle with the world, but once again, revolutionary movement of Europe forced them to gheto. The region that the jews now consider

their homeland was ruled by europe. So, the europeans went to UN, and said they donot want to rule the region. UN, divided the territory

Arab refused the half ^{demanded} rather demanded the whole. The Jews ^{grasped} the offer with the leadership of David Ben Gureo, and declared independent state of Israel in 1948. The land which jews ~~demanded~~ wished to make their homeland came into being. So, throughout their history, the Jews prosecuted upon, not allowed to mingle freely with the society. Despite all this, they didnt compromise with their religion, ethnicity. This called 'diaspora'.

DIASPORA

- ORIGIN OF THE WORLD
- VIEWS OF DIFFERENT SCHOLARS
- CHARACTERISTICS OF DIASPORA
- CLASSIFICATION " "

Origin :- When scholars from all over the world meet at alexandria, to translate the first five book of ~~Hebrew~~ ^{Hebrew} bible into greek. They came across the word 'diaspora'. On translation → "It is a condition of spiritual anguish accompanying the dispersal of Jews by angry god. The god will cause you to be defeated before your enemies, you will come ahead them in one direction but free from them in all direction. you will become a thing of horror in which ever kingdom you live".

The word derived from greek word dia = To spiro = scatter.

Diaspora community avoids ^{assimilation} assimilation in the host society and adopts number of technique to do so:-

- ① use of specific language
- ② identification with socio-cultural religious system
- ③ maintenance of a residence in a communal settlement separated from host society.
- ④ Continued identification and interaction with the homeland.

Views :-

① Tolstyn led school of thought takes inclusive definition includes all. Anybody by whatsoever means if they have left their host country to be known as diaspora.

This views were opposed by another school of thought called Vanheer, who viewed that, since the term diaspora associated with the jews, only those community having some characteristics feature of Jews to be called as Jews.

- ① dispersal from host country.
- ② continuous identification and interaction with homeland
- ③ social, cultural & economic exchange

→ ^(notes) Origin :- Diaspora came into wide spread usage in Jews case. This happened, when scholars from various parts of the world assembled in Alexandria to translate first 5 book of Hebrew bible into greek. They came across this word - 'diaspora'. on translating it as a condition of spiritual

anguish accompanying the dispersal of Jews by any god. The Lord will cause you to be defeated before your enemies. you will come across them in one direction, but will be driven in all directions. you will become a thing of horror in whichever kingdom you lived."

The term diaspora $\left\{ \begin{array}{l} \text{dia} \\ \text{spora} \end{array} \right\} = \text{to disperse / to scatter.}$

The term was probably first used by Greek Jews in 2nd century B.C. in reference to their exile from their holy kingdom.

In this context, the term refers to the situation, where no. of communities sharing a common national, religious and ethnic identity, exist apart from a common homeland. The term also implies that over time, the communities maintain their distinctive identity, despite their existence as a distinctive minority living in a host society.

A diaspora community avoids assimilation in the host society and may apply number of techniques to do so.

① continued interaction & identification with homeland.

② specific language

③ identification with socio religious system different from host society

④ maintenance of a resident in a communal settlement separate from the host society

views:- During the 20th century, due to globalisation, decolonisation and communication revolution, people started moving at a faster pace from one place to another and started calling themselves as diaspora & its connotation no longer monopolised by the Jews. This attracted the views of the

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scholars that whether it is appropriate for these community to call themselves diaspora. 2 divergent school of thought emerged :-

Tololyn

→ inclusivist definition
→ diaspora concept matured, alternative definition, different approaches and new suggestions for more research started emerging
the debate on qualifying criteria for diaspora continues.

→ includes, immigrants, expatriot, refugee worker, guestworker, ~~refugee~~ overseas community, ethnic community under domain of diaspora.

[any person or community by whatever means left homeland and reached host country = diaspora]

Vanheer

opposed the view of Tololyn, because as per him, the word diaspora associated with Jews for nearly 2000 yrs and only those communities demonstrates some characteristics traits of Jews will be able to call themselves as ~~Jew~~ diaspora :-

① dispersal from original homeland to 2 or more places

② Continuous interaction between the homeland and the host country

③ Social, cultural, and economic exchange between and among the communities members.

Characteristics:-

Scholars have pointed out that an important diasporic element is longing for home. Most of the social scientists agree that a few of the following characteristics are crucial to describe diaspora:-

- ① dispersal from original homeland to 2 or more places.
- ② The cause of dispersal may vary from traumatic experience to search for work or in pursuit of trade.
- ③ There must be collective often idealised memory or myth of a homeland. In some cases there is a commitment to creating or maintaining homeland (Jews, Palestinian, Tibetan, Khalistan).
- ④ A myth of returning back to one's homeland, be it now or in future (temporary or permanent). This myth is grounded in strong ethnic consciousness of the migrants, and prevents them from assimilating in the host society. There is a sense of solidarity and empathy with similar group elsewhere in the world.

Classification:-

① Cohen:- Cohen adopts historical approach and identifies 5 different categories of diaspora.

- ① victim diaspora (Jews, Black Africans)
- ② Imperial " (British, French, Dutch)
- ③ Trade " (Chinese)
- ④ Labour " (India)
- ⑤ Cultural " (Caribbean countries)

* his intention regarding culture diaspora, in which country its cultural is preserved from till today; The people who are living in a country and move permanently to settle in some country, during colonial period in India, frequent famine, peasant condition very tremendous, cottage industry in complete naess. The condition in India was vast scale of unemployment and the Britishers taking advantage of their condition employed them by sending them outside the country. There was a notion during that period that once you cross 7 see you may not come alive, and even if you come you will be treated as impure and will be forced to stay in the outskirts of the country. The people who moved away sometimes died due to homesickness in the sea itself and were thrown out of ships. So, after some time they were offered 2 offers

→ subsidised return passage
→ a piece of land with some money [the most preferred, because it gives them a sense of security with money and, they created a village, and whatever tradition they were following in their homeland, they created the same living condition, like in caribbean countries, our culture is still intact and in the purest form]

② Gabriel Schaffer :- He identifies diaspora in terms of their linkages and nonlinkages with the state. According to him, state linked diaspora are those that are in host countries but are connected with ethnic community, which are in their majority in their established state.

By stateless diaspora, he means, those group of dispersed people who have been unable to form their own independent

He includes here {tibetan, Palestinian, yurds and many other such groups.

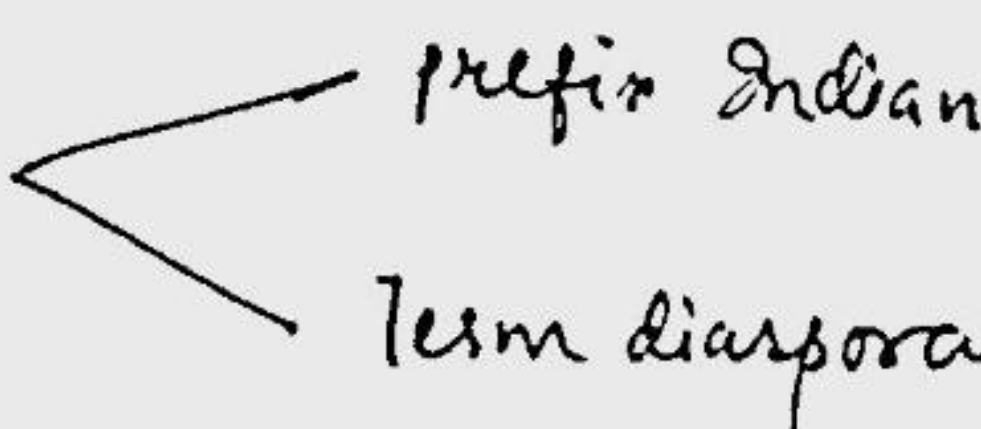
under stateless diaspora, he incorporates borderline cases because it is difficult for the majority of each diaspora to unequivocally define, where their homeland is.

Gabriell ~~schaffer~~ makes another ~~definition~~ distinction in terms of the relative age of this diaspora:-

① historical diaspora (jews, Indian, Chinese etc---) which emerged during middle ages and now become linked to a nation state created at a much later period of Modern diaspora. These diaspora were established on or after 17th century and have full fledged state link, Poland, Ireland etc--

② Inefficient diaspora have been dormant, but have revived now, They are becoming organised in their host country and in their homeland. (Ukraine, ^{from} USSR)

Indian diaspora :-

→ problems with  prefix Indian
term diaspora

→ why maximum ~~term~~ diaspora during colonial period.

→ patterns of migration during colonial period.

→ When people migrated during colonial era, their homeland to them was region and locality from where they were coming from. So, their local land became much more important than the country in shaping their cultural

identity, because India as a nation was not born then. But Indian govt irrespective of their local origin recognised them as Indian in order to unify their identity.

[There is a lot more in common, between a gujrati hindu and a gujareti muslim, rather than a gujareti hindu and a hindu from Punjab].

→ Communities of migrant settling permanently in outside the country but permanently aware of its origin and identity and maintaining continuous linkage ^{with} their homeland.

→ People who migrated from the territory, which are currently within the borders of territory of India, further, those people residing in distant land and maintaining emotional, cultural and spiritual link with their homeland will be called Indian diaspora.