

---

## UNIT 24 SOUTH ASIAN DIASPORA

---

### Structure

- 24.1 Learning Objectives
- 24.2 Introduction
- 24.3 History of South Asian Diaspora
- 24.4 Old and New Diaspora
- 24.5 Diaspora and Identity
- 24.6 Challenges and Opportunities
- 24.7 Multiculturalism
- 24.8 Let Us Sum Up
- 24.9 Key Words
- 24.10 References / Selected Readings
- 24.11 Check Your Progress – Possible Answers

---

### 24.1 LEARNING OBJECTIVES

---

After reading this unit we will understand more about:

- The history of the South Asian diaspora
- Diaspora engagement with homeland
- Challenges and opportunities of South Asian Diaspora

---

### 24.2 INTRODUCTION

---

The diaspora of the seven South Asian countries is spread in more than hundred countries. The twenty-million-strong global population of South Asia gives a gratifying opportunity for cross-cultural missions in nations where they have settled. The dispersion is caused by a number of factors. First, there was large scale migration during colonisation. Second, owing to demographic, economic, social, and political reasons, the South Asian diaspora has expanded in recent decades. Third, population pressure (referred to as a "push factor" in demographic terminology) and other causes have pushed citizens to go out of their country. Fourth, there are many other factors such as study abroad, employment and family reunion also impacted the migration.

---

### 24.3 HISTORY OF SOUTH ASIAN DIASPORA

---

South Asian diasporas refer to people who have arrived from all countries that make up the Indian subcontinent at some point in the past but without the focus on forced expulsion that Jewish or black diasporas have expressed. Chronology and origins remain perplexingly vague for this topic, however they provide fertile analytical ground for studying South Asian subjectivity. South Asians move across the globe, bringing with them a repertory of images and experiences from

the past and present, which collides with alternative narrative creations in new settlement sites. South Asian diasporas are inextricably linked to and shaped by three structural narratives: postcolonialism, racial and ethnic formation, and globalization. With varying connotations in the United Kingdom, the United States, and the Caribbean, such as postcolonialism, racial-ethnic formation, and globalization, all of these words allude to the transnational networks into which South Asian migrants often get enmeshed.

Postcolonial theory, emphasizing India's link with the rest of the globe, has defined one crucial axis around which the development of South Asian subjectivities revolves. British colonialism had a tremendous impact on diasporic peoples and cultures. In theory and practice, colonialism has established a language for understanding the evolution of nationalism both at home and abroad.

Racial formation and ethnicity work together to create broad social contexts within which South Asian diasporas appear and develop. South Asian diasporas may be associated with key moments in capitalism's history and explanatory discourses of difference. South Asian racialization has its beginnings in the eastern and southern hemispheres' political and military domination and their integration into the European and North American labour systems. And the particulars are intriguing. South Asians maintain specific ethnic niches within hybrid and fiercely mixed societies in numerous Caribbean countries, including Trinidad and Guyana. In racially split national-social frameworks, South Asian communities in Fiji and South Africa alternatively accept and reject their racial dominance. South Asians have played a range of roles, both critical and peripheral, in many insurgent campaigns for racial identities and the public establishment of race as a weapon of social stratification in the United States and the United Kingdom. The persistence of distinct sorts of homeland-derived identities, such as Indianness, Hindu, or Pan-Islamism, inside widely articulated social formations abroad stands as a testament to the diasporic disengagement of the nation from the international, the local from the global.

Hybridity draws attention to the cultural fusions, ambivalences of peoplehood, and constructed-ness of race and ethnicity prevalent among South Asian diasporas globally and have a special resonance in the Caribbean's various social spaces. In Trinidad, for example, South Asian diaspora cultures have evolved concerning African customs stretching back to the slave system. Whether some aspects of those cultures retain their political or social integrity is an issue that recasts hybridity as a possible cultural combination composed of distinct and independent components. Classification of diasporic ethnicity has taken on diverse shapes among South Asian migrants working and residing in England. Moreover, contradictions between a homeland and settlement orientation have taken on distinct forms in the epistemic contexts of empire and postcolonial formation. Indians arrived in England as lascars, sailors who worked on British cargo ships, as ayahs, or nannies, and as valets and household employees. Indeed, these peoples' travels followed the British empire's material, financial, and reproductive paths. Those who remained in London became targets of racist social reform initiatives.

---

## **24.4 OLD AND NEW DIASPORA**

---

Regardless of the transnational reach of South Asian diasporas, the nation, in some way, remains a vital building block. The nation is the screenplay for the

cultures that have been established and the presence of South Asians in countries outside of South Asia. In a postwar era in which various "multicultural" societies are viewed as the integrated ideal of western countries, belonging to another nation offers a sense of identity and provides a pathway to membership in a broader set of social arrangements.

By separating tiny groups from their homelands and apparently segregating them in the host nation, indenture produced "Diasporas of exclusivism," requiring the self-contained rebuilding of Indian social life. The manufactured sense of cultural continuity produced by imported Indian symbols and rituals made life in the 'old' Diaspora bearable despite its fragile, transient nature. While localized, unavoidably hybridized, symbols exceeded the motherland's, spatial dislocation and the "potential for re-spatialization" did not result in India's elimination. Rather than that, it produced an impasse, a scenario in which "everything had to be re-imaged through the prism of pure ideas." Myths of purity and exclusivity and an ardent rejection of "contamination and hybridity" were used to conceal the reality of severe creolization and cultural change in the sugar colonies over centuries.

For Indians throughout their respective diasporas, nationality has been inextricably linked to and established inside colonialism's ideology and actual power structures. This was true both before and after 1947, and one may argue for underlying continuity in national sentiment notwithstanding numerous social and political developments. But, of course, the substance and strength of the national force fluctuate, revealing the fundamental precariousness of the unities. As colonial subjects were assigned to the British administrative category of India, their Indian subjectivity was shaped by an anticolonial nationalism capable of successfully suppressing even the diversity acknowledged and controlled by the colonial enterprise. And this nationalism's strength was in its potential to spread transnationally via Indian migrant populations. The Ghadar Party, a revolutionary anticolonial organization founded in the United States but with influence and connections in other countries with a large concentration of Indian migrants, was in many ways a model diasporic creation. Indian independence became a conceptual lens for examining broader issues of power relations between nations and social groups formed as a result of injustice and western domination. This resulted in the development of third-world sensibilities and the unification of postwar nationalisms in the non-aligned movement.

The nation has vast and frequently contradictory connotations as a fundamental structuring rationale for diasporic societies. Following independence in 1947, country and state remained inextricably intertwined, even while the concept of a new India, a new Pakistan, independent Sri Lanka, and Bangladesh filled each of those categories in turn. In particular, in India, a tremendous anticolonial nationalist sentiment underpinned the establishment of the state's institutional infrastructure and the forms of consent generated among predominantly Hindu but also Muslim and Christian people. In this regard, it is beneficial to avoid the all-too-familiar distinction between the imagined country and the materially built state in favour of a more abstract portrayal of both entities as they took shape at home and abroad. The mobility between the nation-state notion and the Indian state's possibilities is a basic and distinguishing feature of the "Indianness" generated in the diaspora. We can also find fresh (and old) translations of difference from "home" into social divergence abroad due to

the intimate connection between nation and state. After 1947, region, language, caste, and religion became fertile grounds for subjectification, both within and outside nation-state ambitions, and arguably less suppressed in the post-independence period.

Nonetheless, the created memory of colonialism has been a significant component of nationalist societies and their articulation of alternative self- and group-formation possibilities, such as incorporation outside of India. India's (and Pakistan's) historical, contemporary, and future location in a world of states has imparted unique oppositional identities articulated in anticolonial, nonaligned, and, eventually, neoliberal political agendas. Being an Indian, Pakistani, or Bangladeshi subject became linked with different political organizations that presented criticisms of western authority in a global system at various periods. Guyana's former Prime Minister, Cheddi Jagan, is an intriguing case because of his South Asian ethnicity. In addition, his Indian heritage represents both his status as a racial minority in Guyana, and a link to the third world informed by development and economic histories that forced his ancestors to labor as slaves (Spencer, 2014). Subsequent battles over the status of Indian citizens in developing nationalist arrangements, not just in Guyana but also, most notably, in Trinidad and Fiji throughout the 1960s and into the present, amplified India's historical struggles with colonialism and nationalism.

It is difficult to exaggerate the significance of the development of the Indian nation-state in the postwar and post independence eras for South Asian diasporas. Indeed, diaspora provides a window into nationalism, which is linked to changes in technology, communication, and community as a result of globalization. This has undoubtedly shown itself via the conceptual correspondences established between religion and country. Hindutva movements have been able to manage diasporic people's connection with their homeland via nationalist-religious tales of dominance and preservation that have taken form in global organizations such as the Vishwa Hindu Parishad and the Rashtriya Swayamsevak Sangh. However, these broader classifications have differential effects, and the ability of diasporic fables to encompass issues of marginalization in England and the United States exemplifies their supple awareness of local-global complexities and acknowledgement of the contradictory nationalist movements that immigrant groups inhabit. In broader terms, given the complexity inherent in recognized contradictory times, it seems critical to situate the growth of traditionalism in religion and culture within open narratives of globalization. Even the non-resident Indian, who developed as a result of the Indian nation-investment state's promotion initiatives and serves as a template for transnational capitalist classes, works freely inside a space established by cultural history and radical modernity, a behavior dubbed flexible citizenship.

---

## 24.5 DIASPORA AND IDENTITY

---

The establishment and negotiation of ethnic and cultural identities is a complex process. It is not just a matter of balancing the many cultures to which an individual is exposed at home, school, and work; it also involves making sense of the impressions acquired through different forms of media. Adolescents are currently negotiating their identity development across a number of overlapping discourses, including media discourse, gender discourse, religion discourse, fashion discourse, and parental speech. The extra component for diasporic teenagers is often diametrically opposing expectations from the people they



interact with in various private and public contexts. This indicates that the cultural and geographic settings in which ethnic identity is created are varied and changeable. Dissonant acculturation refers to the process by which various family members—typically different generations within the family—adjust to the dominant culture of their place of residency at varying rates and degrees. The most frequent trend is for parents to cling to their native nations' cultures in their mentalities, dress, and cuisine, while their children experience a period of "culture shedding" and end up practicing either a mixed culture or very distinct cultural identities with family and friends. Youth who experience various cultural realities develop expertise in "frame flipping"; bicultural individuals may "switch between distinct interpretive lenses based on their dual cultural origins."

The origins of the Indian (South Asian) diaspora, a rapidly growing influential force in global culture, date all the way back to the subcontinent's incorporation into the British Empire in the nineteenth century, and the subsequent dispersal of many of its inhabitants as indentured laborers to the Empire's possessions in the Indian Ocean, South Sea islands, the Caribbean Sea, and elsewhere. So After World War II and independence, the dispersal of Indian labour and professionals has been a nearly global phenomenon. Indians and other South Asians provided labour for the reconstruction of war-torn Europe, particularly in the United Kingdom and the Netherlands; in recent years, South Asian unskilled labour has been the driving force behind the change of much of the Middle East's physical environment. Residents of the South Asian diaspora adhered to their ancestral traditions, which they were forced to modify, reinterpret, and negotiate in order to deal with their host country's cultural dominance. Nonetheless, this adversarial discourse does not degenerate into cultural war, but rather into a viable, though sometimes precarious, compromise.

Around 30 million people from India, Pakistan, Bangladesh, Nepal, Sri Lanka, Bhutan, and the Maldives reside outside their homelands as part of the South Asian diaspora. They are diverse in terms of language, religion, and social structure, but they have formed transnational communities via deft use of collective mobilization and communication technology, making significant contributions to their host nations' politics, economy, and culture. Contemporary diasporas, which are large groups of people who share ethnic identity markers, may maintain political allegiance to their homeland while living in their host nation. As a result, their subjectivity is unclear, as they participate in "a politics of identification" rather than ethnicity and identity politics.

New global forces such as multinational companies market cultural products such as clothing, art, music, films, books, and cosmetics by appealing to the fundamental identities of South Asian target groups. Despite their anti-Western and celebratory cultural rhetoric, the diasporic Muslims of Britain have recently come under suspicion and accusations that they were responsible for the country's failed multiculturalism, following suicide bombings on the London Underground in 2005 and revelations of aborted conspiracies. Multiculturalism's rhetoric is not "really about 'culture,'" but about their neologism. Thus, diversity became inextricably linked to religion after the publication of *The Satanic Verses*.

For members of the South Asian diaspora, ethnic, religious, and cultural identity may serve as a conduit between them and their ancestors and family members "back home." Others believe that downplaying these facets of their

South Asian identity is a betrayal of their ancestors. This helps to explain why non-Indians such ardent supporters of the Indian cricket team are. Others believe that individuals should have a stronger connection to their homeland, particularly if they are citizens. As a result, they feel that, although they may integrate elements of their 'home' culture into their everyday life, their ultimate allegiance should be to the nation in which they reside. Members of the second and third generations of the diaspora are more aware than earlier generations of the need of finding the appropriate balance. While many individuals are proud of their cultural history, others have never visited the ancestral houses of their forefathers and mothers. Additionally, in increasingly secular countries, striking a balance between traditional beliefs and values and modern living may be challenging.

**Check your progress 1**

Note: Check your answer with possible answers given at the end of the unit

- 1. How did South Asian racialization start?

.....  
.....  
.....  
.....

- 2. What is the effect of Globalization on the intensity of nationalism?

.....  
.....  
.....  
.....

- 3. What is Dissonant acculturation?

.....  
.....  
.....  
.....

- 4. What are the characteristics of the South Asian Diaspora?

.....  
.....  
.....  
.....

---

**24.6 CHALLENGES AND OPPORTUNITIES**

---

South Asia was traditionally one of the world's most developed and civilized regions, according to history. This area is credited with the origins of two of the world's largest religions, Hinduism and Buddhism. Additionally, the Harappa and Mohenjo Daro civilizations flourished in this region. Even now,

South Asians laud the magnificence of their forefathers and extol their common historical achievements. In many respects, the areas and peoples who constitute what is now known as South Asia were intimately linked. These connections were linguistic, cultural, religious, and military in character. These links, relationships, and similarities have endured and expanded throughout time. While some wars have erupted between these countries at various times in time, these nations and their peoples have been intimately connected throughout history and continue to be. In striking contrast to this shared past, there are many places where South Asian countries are divided, mutual suspicion is high, and political rhetoric is diverse.

The global diaspora's main challenge is reintegration into indigenous communities. South Asian diasporas maintain their social and religious traditions and adhere to them religiously in their new environments to retain their cultural and social identity. For example, parents in the South Asian diaspora arrange weddings for their children and members of their own caste. They often look for a husband or wife for their son or daughter in their country. On the other hand, clinging to their traditions at the expense of being open to the host culture may obstruct their assimilation into the host community. This is often compounded by the lack of transparency, much alone friendliness, on the host community, which may hold prejudices about immigrants. As a consequence, ethnic ghettos divide, and animosity between host and diaspora groups develop.

Second-generation diaspora members who were born and raised in the host culture have a unique identity crisis. Each person from the diaspora's second-generation must decide if they are Asian, African, American, British, or European. Within the South Asian diaspora community, the growing cultural gap between older and younger generations brought up in the host culture leads to conflict over the preservation of traditions and cultural practices. Another political problem emerges when a host government becomes more nationalistic and, in some instances, antagonistic to the interests of the diaspora. With political power, such a government may enforce punitive measures against the economic interests of the migrant population. In extreme cases, this may include expelling the expatriate community from the host nation. In addition, hostilities between ethnic groups or within societies may result in violence aimed towards the diaspora by a local population. Uncertainty about their personal and commercial security has been a significant problem for diaspora members seeking citizenship in politically unstable nations or countries hostile to their economic interests. As a result, people may apply for dual citizenship in their home and host countries. Alternatively, the extended family may be divided into two or more halves, with one segment remaining in the host country and the remaining members going home for safety. These circumstances have strengthened the diaspora's disdain for the homeland and, more generally, for the motherland's economic interests.

Today, South Asian diasporas thrive in a variety of parts of the world. There are about 70 million individuals of South Asian origin worldwide. Each year, 10 million new members join the Diaspora, expanding their financial resources. They are increasing their political influence in their adopted countries. South Asians are gaining popularity in their host countries and are also sending remittances home. India, followed by Bangladesh, gets the most remittances from its Diaspora. Sri Lankan, Pakistani, and Nepalese diasporas also contribute

to the national treasuries of their respective nations. In times of need, these Diaspora may assist their countries in developing human capital via a reverse brain drain.

South Asians are compelled to rethink their own culture and religion as a result of their exposure to a new culture. Standards such as liberty, justice, and equality, which are held in high esteem in modern societies yet are essentially Christian, contradict their own historic and religious standards. The churches have a chance to show to the diaspora community the Christian principles of love, compassion, and dignity, which are often overshadowed by cultural traditions unique to certain diaspora communities. For instance, the Hindu caste system facilitates and perpetuates inequality within Hindu society. The manifestation of compassion for those considered inferior by other Hindus opens the way for them to experience and understand the freedom and equality inherent in God's love as shown in Christ (**Chandran, 2004**).

---

## 24.7 MULTICULTURALISM

---

In an era when globalization has unleashed disruptive economic, political, and social forces, questions of race, religion, and nationality are once again unravelling in yet another revivalist cycle. As a result of the massive influx of different ethnic groups from former colonies or adjacent countries, more governments are adopting multiculturalism policies. Others have given sanctuary and refugee status to residents of countries experiencing political and social unrest. These tendencies have been worsened by the regular cross-border migration of individuals in pursuit of better living conditions. As a result, it seems critical for the global community to take care and create more effective international norms regulating intercultural practices.

At a minimum, most Southeast Asian countries are indisputably multinational and multiethnic governments, not nation-states. Indonesian multiculturalism, for example, has faced the prospect of irreconcilable splits arising from East Timor and perhaps Aceh but has so far avoided dealing with other separatist and fissiparous tendencies within its large archipelago. On the other hand, Malaysia has addressed the uniqueness of its ethnic groups only via political negotiation, legal and constitutional safeguards, and protections for cultural rights, all of which adhere to an authoritarian government paradigm. Today, no country in Southeast Asia has an official policy or practice of multiculturalism. Three countries, though — Indonesia, Malaysia, and Singapore — have established multicultural national policy. Thus, it's predictable that the region has been afflicted by different kinds of intra-ethnic conflict in recent years, considering that no national formation can claim to have a homogenous culture.

Migration enables the re-creation of memorable or famous pasts by providing open places and possibilities. The significance of religion, rituals, traditions, and popular culture, which migrants utilize in novel ways to assert their rights, move from the margins to the centre, form families, preserve 'authenticity,' remember the past, and combat betrayal and loss feelings. While certain social situations need a clear definition of identity, others, such as fishermen trapped in the Indian Ocean or internal migrants, permit ambiguity. If one diasporic setting demonstrates the malleability of religious and cultural idioms, another reflects the need of persistence and purity. Religious rites are one context in which



Indo-Trinidadians assert their knowledge to guard against future deceit. These rituals allow Indo-Trinidadians to establish their public presence and demand rights in a postcolonial racial formation in which historically determined cultural expressions and identities have become critical components of political representation.

Multiculturalism is a condition of things in which all groups, even dominant ones, tolerate other groups' cultures, meanings, and value systems. To put it another way, differences are tolerated as expressions of cultural diversity. Overseas Indians are a diverse, multicultural, and eclectic global community. They are varied in terms of geography, language, culture, and religion. The idea of India and its intrinsic value serves as the uniting thread that binds them. Exiles interact with the host community in an effort to adapt to their new surroundings and minimize the impacts of new expectations, needs, culture, language, education system, values, way of life, and tradition.

The phrases "Indian Diaspora" and "multiculturalism" are critical in the evolution of Indian society. There is a strong connection between immigrants and their country of origin. Numerous indentured, plantation, and passage workers moved from India throughout the history of the Indian Diaspora. During the colonial era, a similar scenario prevailed, but the post-colonial period saw an enormous shift in the kind of migration. Many educated people, researchers, competent physicians, engineers, information technology managers, and scientists are moving from India in the era of globalization and free economy for a variety of reasons. It is for economic possibilities or scientific research facilities. It has a detrimental impact on India since it results in 'brain drain'. The government has recognized this reality and has since 2003 launched several programs, like the Pravasi Bharatiya Divas, to encourage NIRs and PIOs to contribute to India's socio economic growth. They have already begun networking via the establishment of numerous volunteer groups.

As a consequence, expatriates are compelled to modify certain aspects of their culture. This does not indicate a superior culture but rather a civilization that has been adapted. Multiculturalism is a word that refers to a community that embraces a diverse range of religions, castes, places, and languages while also embracing and respecting the ideas and customs of others. As a matter of responsibility, diaspora communities believe in their culture and make a point of preserving and transmitting it to the next generation.

As a consequence, they are always yearning for a deep connection with their homeland. The Indian Council of World Affairs and the Indian government offer many services to non-resident Indians and permanent residents. The celebration of Pravasi Bhartiya Divas has set a precedent in this area. The promotion of Indian films and musical acts shows the country's growing popularity. A multicultural community must discover ways to foster a strong sense of mutual commitment and common belonging without imposing a shared comprehensive national culture with its accompanying uniformity of values, beliefs, and ways of organizing key social interactions.

Today, no country in Southeast Asia has an official policy or practice of multiculturalism. Three countries, though — Indonesia, Malaysia, and Singapore — have established multicultural national policy. It's predictable that

the region has been afflicted by different kinds of intra-ethnic conflict in recent years, considering that no national formation can claim to have a homogenous culture. Notably, the majority of countries have little or no intentional strategies or national policies for effectively dealing with minority populations. Under circumstances of advanced capital, the second wave of dispersion occurred between the mid-to late-twentieth centuries, with destinations in "the Empire's urban centres, the New World, and the old settler colonies." Since this stage is not the result of a single system, it is seen as more complicated and diffuse than the 'old.' Late capital's operations, on the other hand, are seen as systematic, generating and regulating the sense of hypermobility that is fundamental to the 'cultural logic' of the 'new' Indian Diaspora. Others have used concepts such as 'flexible citizenship' and 'permanent transit' to connect multinational companies' discourses with the identity constructs of multiple-passport holders. The new fruits of modernity are especially significant in understanding the historical difference between the two Diasporas because they enable members of the 'new' Diaspora to maintain a stronger connection to their homeland than members of the 'old' Diaspora.

**Check your progress 2**

5. Note: Check your answer with possible answers given at the end of the unit

.....  
 .....  
 .....  
 .....

6. What are the opportunities of the South Asian diaspora in host countries?

.....  
 .....  
 .....  
 .....

7. How has multiculturalism caused brain drain in India?

.....  
 .....  
 .....  
 .....

---

**24.8 LET US SUM UP**

---

South Asian diasporas are at a critical juncture. They are no longer made up of low-skilled labourers required in wealthy nations where natives are unwilling to do physically demanding jobs. Even the earlier diasporas established by blue-collar workers are increasingly attracting individuals with developed skills from South Asia's vast population pool. Some of South Asia's most recent diasporas were established by economists, engineers, accountants, information technology experts, and health sciences professionals. These folks earn much

more per capita than indigenous people. For example, consider the following: In the United States, the South Asian diaspora is estimated to number 4 million people with an average yearly income of US\$60,000. This would generate total revenue of US\$240 billion, of which a substantial portion – possibly as much as 30% – would be saved. As is evident from the life cycles of previous diasporas, the majority of these savings is first invested in economic development in the adopted nations. With about US\$70 billion available for investment each year, the South Asian diasporas should have assets in the US economy totaling more than US\$1.3 trillion. This asset base was built over time and is likely to provide more than US\$100 billion in annual revenue for the South Asian-American community. A part of this may become available for investment in what were formerly known as home countries. To do this, both the region's governments, the nations interested in bringing peace and prosperity to South Asia, and the expatriate communities must find viable options. The US may be able to help by insuring cross-border investments.

---

## 24.9 KEY WORDS

---

**Neoliberalism:** Neoliberalism is contemporarily used to refer to market-oriented reform policies such as "eliminating price controls, deregulating capital markets, lowering trade barriers" and reducing, especially through privatization and austerity, state influence in the economy.

**Ethnic ghettos:** a group of people of the same ethnicity living together in the same area of a city. generally smaller areas are usually crowded and in poor conditions.

**Politics of identification:** Identity politics is a political strategy in which individuals of a certain gender, religion, race, socioeconomic origin, class, or other identifying characteristic create political agendas based on one or more of these categories.

---

## 24.10 REFERENCES / SELECTED READINGS

---

Anderson, B. (1991). *Imagined Communities: Reflections on the Origin and Spread of Nationalism*. London: Verso.

Ashcroft, B. (2001). *Post-colonial Transformation*. London: Routledge.

Balakrishnan, G. (1996). *The National Imagination. Mapping the Nation*.

Bannerji, H. (1996). "On the Dark side of the Nation: Politics of Multiculturalism and the State of 'Canada'" *Journal of Canadian Studies*, 31(3), 103-28.

Bhabha, H. (1994). *The Location of Culture*. London: Routledge. Bissondath, N. (1994). *Selling Illusions*. Toronto: Penguin Books. Chambers, I. (1994). *Migrancy, Culture, Identity*. London: Routledge.

**Chandran, P. (1st October 2004). *South Asia Diaspora: Challenges and Opportunities*, Retrieved from <https://missionexus.org/south-asian-diaspora-challenges-and-opportunities/>**

Spencer, S. (2014). *Race and ethnicity: Culture, identity and representation*.

---

## 24.11 CHECK YOUR PROGRESS – POSSIBLE ANSWERS

---

### Check your progress 1

1. South Asian racialization has its beginnings in the eastern and southern hemispheres' political and military domination and their integration into the European and North American labour systems. South Asians maintain specific ethnic niches within hybrid and fiercely mixed societies in numerous Caribbean countries, including Trinidad and Guyana. South Asian groups in Fiji and South Africa alternately embrace and reject their racial supremacy under racially divided national-social frameworks. South Asians have played various roles, both critical and peripheral, in multiple insurgent movements for racial identities and the public establishment of ethnicity as a tool of social stratification in the United States and the United Kingdom.
2. Globalization has had no effect on the intensity of nationalism; in fact, there is a compelling case to be made that nationalism has increased as a result of very current negotiations between global and local realms of culture, politics, and economics. It is difficult to exaggerate the significance of the development of the Indian nation-state in the postwar and post independence eras for South Asian diasporas. Indeed, diaspora provides a window into nationalism, which is linked to changes in technology, communication, and community as a result of globalization. This has undoubtedly shown itself via the conceptual correspondences established between religion and country.
3. Dissonant acculturation refers to the process by which various family members—typically different generations within the family—adjust to the dominant culture of their place of residency at varying rates and degrees. The most frequent trend is for parents to cling to their native nations' cultures in their mentalities, dress, and cuisine, while their children experience a period of "culture shedding" and end up practicing either a mixed culture or very distinct cultural identities with family and friends. Youth who experience various cultural realities develop expertise in "frame flipping"; bicultural individuals may "switch between distinct interpretive lenses based on their dual cultural origins."
4. Around 30 million people from India, Pakistan, Bangladesh, Nepal, Sri Lanka, Bhutan, and the Maldives reside outside their homelands as part of the South Asian diaspora. They are diverse in terms of language, religion, and social structure, but they have formed transnational communities via deft use of collective mobilization and communication technology, making significant contributions to their host nations' politics, economy, and culture. Contemporary diasporas, which are large groups of people who share ethnic identity markers, may maintain political allegiance to their homeland while living in their host nation.

### Check your progress 2

5. Within the South Asian diaspora community, the growing cultural gap

between older and younger generations raised in the host culture causes conflict over tradition and cultural practice maintenance problems. Another political problem emerges when a host government becomes more nationalistic and, in some instances, antagonistic to the interests of the diaspora. With political power, such a government may enforce punitive measures against the economic interests of the migrant population. In extreme cases, this may include expelling the expatriate community from the host nation. In addition, hostilities between ethnic groups or within societies may result in violence aimed towards the diaspora by a local population.

6. The phrases "Indian Diaspora" and "multiculturalism" are critical in the evolution of Indian society. There is a strong connection between immigrants and their country of origin. Numerous indentured, plantation, and passage workers moved from India throughout the history of the Indian Diaspora. During the colonial era, a similar scenario prevailed, but the post-colonial period saw an enormous shift in the kind of migration. Many educated people, researchers, competent physicians, engineers, information technology managers, and scientists are moving from India in the era of globalization and free economy for a variety of reasons. It is for economic possibilities or scientific research facilities. It has a detrimental impact on India since it results in 'brain drain'.

