
UNIT 22 DIASPORIC CONCERNS

Structure

- 22.1 Learning Objectives
- 22.2 Introduction
- 22.3 22.2Diaspora and nation states
- 22.4 Complexities in Indian Diaspora
- 22.5 Diaspora and Conflict
- 22.6 Indian Diaspora and Politics
- 22.7 Ethics of Home, Host and Citizenship
- 22.8 Let Us Sum up
- 22.9 References
- 22.10 Check your progress - possible answers

22.1 OBJECTIVES

After going through this Unit you will be able to

- Understand the relationship between diaspora and nation states
- Explain the complex relationship of the Indian diaspora with politics in the homeland
- To understand the areas of concerns while engaging diasporas

22.2 INTRODUCTION

People moving to new locations in large numbers have become prevalent in our world over the last few decades, and they will be critical to understanding where we are headed in the future. According to history, the first dispersion of Jews can be traced all the way back to ancient times. Others then followed the dispersion in rapid succession, one of which was called "the diaspora." Jews were also used as the model for all subsequent diasporas for a long time after that. As the word has risen in popularity, migration to other countries, and increased international communication, the terms "nation-state" and "international migration" have each seen an increase in use and today are often associated with each other. Following the Diaspora-focused development agenda, transnational migrants lead transnational lives and contribute to their countries' material well-being and their home countries by using circular migration. Promoting policies has created a new area of public policy bearing the term "diaspora strategies". Various approaches are referred to as Diaspora policies, with aggressive measures implemented by migrant-sending states to help stimulate the flow of capital from diaspora communities to the countries of origin.

In cases where the diaspora strategies conceptualize the diaspora-homeland relationship as one guided by pragmatic, instrumental, and utilitarian

considerations, it may lead to misaligned practices and beliefs. As with all diasporas, the multiple belongingness of the various diasporic populations impedes the development of the hegemonic paradigms and problematizes the traditional disciplines and conventional definitions. One of the ideas that diasporas have had an impact on is the idea of the nation-state, which at the same time is relevant in helping immigrants become part of their new countries while having a large impact on their new country's identity. In the past two decades, many sending states have paid a great deal of attention to helping migrant populations and assuaging their needs to serve their residents better. When migrant-sending states that actively harness Diaspora in the service of development work together, they build and plan their strategy based on their community of global citizens. People dispersed around the globe are referred to as the Diaspora. Diaspora strategies include policies implemented by a sending state to improve and strengthen ties with dispersed communities with a close affinity with the homeland.

22.3 DIASPORA AND NATION STATES

The relationship between “diasporas” and “nations” for a long time has been thought along the line with some particular diasporas’ historical experiences. Many, such as the Greek and the Jewish diasporas, claimed for the establishment of their own nation-state, especially during the nineteenth and twentieth centuries. Diaspora studies, however, have made clear that the relationship between “nations” and “diasporas” is more complex and more complicated, to the extent that social scientists such as R. Brubaker have suggested to think about “diasporas” in terms of an aspiration or a claim. Reconsidering the relationship between “diasporas” and “nations” in an early modern and modern perspective invites us to revise certain common assumptions. Indeed, in the early modern period, the “nation” was both a legal and institutional term (providing certain privileges and institutions for those belonging to a “nation abroad”) as much as a “cultural” term: a “nation” shared a common origin, language, history, a culture at large.

The argument about growing transnational activities and the role of diasporas often revolves around the dwindling position of states/nation-states and their territoriality as sources of identification and influence. The nation-state is reported to have faced limitations to its authority and challenges to its sovereignty and territoriality in the globalized contemporary world, one of which is the international presence of diasporas. Diasporic formations are seen as a phenomenon that superimposed or transcended national ideologies and questioned existing social, cultural, and political patterns in post-nationalist academic and analytical debate. It represented an epochal change in the current nation-state structure and foreign relations.

Diasporas highlight new ways of belonging and unity between land, history, and citizenship beyond fixed conceptions of national blindness. And the paradigmatic Jewish model did not discount the concept of regions and nations. It asserted its roots from a sovereign state and maintained its attachment to it while surviving in the countries of settlement. Diasporic groups have, since the outset, not only participated in the democratic process but have also asserted their interests as residents in their adopted countries as well as their home countries, reinforcing the concept of state and citizenship. Be it the Indian

Indenture diaspora in different countries who struggled for citizenship and civil treatment in the host countries or the historically settled Chinese diaspora in Southeast Asian countries that continued to be overseas Chinese citizens and aided in advancing Chinese interests in the country.

Modern modes of travel and networking promote transnational connections and a sense of belonging to one's ancestral homeland and co-ethnics in other countries. The descending interconnectedness and interdependence enabled by technology and cyberspace have increased the effectiveness of transnational spaces (social, economic, or political) so that distance and territoriality do not seem to play a role in identity-forming and nationalistic orientation. This increasing embedding of transnational social, technological, and political activities seems to have re-inscribed nations' translations. According to Laguerre, 'State and Territory, which were once contained within the same territorial borders, have been decoupled as a result of international migration and the growth of Diasporic communities.' Although the state appears to operate within its legal and jurisdictional boundaries, the country has grown to cover extraterritorially located areas that have been transformed to transnational locations. Additionally, connectivity pervades the territorial and maternal levels, fostering a more localized and customized sense of unity and connection.

The diasporas reject not the country, state, or territoriality, but the principle of exclusive, homogeneous cultural, political, and economic composition, as well as nation-state imperialistic imaginaries. Additionally, they call into question the rhetoric of 'loyalty' and 'purity' concerning nation-states. They oppose assimilation and homogenisation strategies focused on exclusive and predetermined territorial, cultural, citizenship, and bounded assertions in both the host and homeland contexts. Nonetheless, diasporic dynamics are not stagnant and do not come without risks. Multiple belongingness generates 'unsettled circumstances' and imprints them with a sense of 'otherness' in both the host and homelands. In essence, they must build the controversy about the persistence of nation and nationalism in the face of transnational diasporas on the premise that, rather than dismantling the presence of states/nation-states, diasporas necessitate new readings and understandings. Although states appear to be the dominant structural agents of the global order, their normative homogeneity is threatened by transnational flows of citizens, money, values, and diverse types of cultural activity.

22.4 COMPLEXITIES IN INDIAN DIASPORA

The Indian diaspora is a model of diaspora development because it demonstrates a sense of multiple belongingness that stems from disparate Indian ancestors but has formed unique hyphenated, hybrid identities. To a large extent, India and its diaspora have reinforced one another. Except for the Khalistan movement, during which a segment of the Sikh diaspora battled for a separate state within India, and perhaps some similar actions by the Kashmiri diaspora, Indians living abroad have consistently supported the Indian government. For a long time, India ignored its diaspora, but most of the diaspora's communities stayed linked to India and contributed in different ways to the motherland.

The Indian diaspora is made up of a diverse group of citizens who have emigrated from India over time. The diversity of the Indian diaspora is due to a variety

of reasons, including the diversity of the Indian social structure (in terms of location, faith, language, caste, and creed), the variability of migration phases and trends, disparities in skill/educational/economic status, and host country variations. The Government of India (GOI) classifies Indian diasporas into three categories: non-resident Indians (NRIs), persons of Indian descent (PIOs), and overseas Indian nationals (OICs). The Indian diaspora can be classified into two broad groups, based primarily on background and migration patterns. The first group is often referred to as the 'old diaspora,' which arose from colonial migrations. The second group is referred to as the 'modern diaspora,' which occurred as a result of postcolonial migrations. The 'traditional diaspora' may be further subdivided into two groups: the first group consists of 'indentured' labourers and refugees subject to similar regimes, as well as convicts; and the second group consists of 'free migrants' such as merchants, technicians, and British government employees.

Similarly, the 'modern diaspora' may be narrowly classified into distinct demographic groups. The first group includes highly skilled/skilled individuals and entrepreneurs who initially settled in Western countries but have since expanded across Asia, Africa, and Oceania. The second group includes semi-skilled/unskilled labourers, small-time merchants, and retailers who originally migrated mostly to West Asia, South East Asia, and Africa but are now relocating elsewhere. Additionally, there are political diasporas. Apart from these, several subgroups within the Indian diaspora converge and are common to all of them, such as mixed races and Indian women.

These disparate groups of citizens who left Indian boundaries at various points in time and under varying conditions encountered a range of interactions based on the nature of the host community and their patterns of participation. They formed distinct identities due to their varied Indian ancestors and as a result of their exposure to a multitude of locations and cultures. These hyphenated, composite identities are more resilient than the Indian identity and come with a number of advantages and disadvantages. The indenture diaspora, which grew out of a dehumanizing slavery-like scheme, was initiated by the British in order to meet the labour deficit developed in the plantation colonies after the abolition of slavery. The long British rule in India has already produced strong 'push forces' that resulted in large-scale recruiting for a five-year period that could be extended for another five years. After the contract, the labourers were free to live in their respective colonies or return to India. Following the conclusion of their terms, the bulk chose to remain in their colonies, acquiring land and establishing agriculture and small businesses. Indians were choosing to settle down for a variety of factors, including a shortage of funds and the British's failure to pay for repatriation, the lengthy and arduous path back to India, the high demand for labour in certain areas, and difficulties assimilating into the Indian social order. However, it resulted in the formation of the Indian diaspora for the first time in India's existence, despite centuries of overseas migration from the Indian subcontinent.

Apart from government-sponsored migrations, there were often self-sponsored migrants referred to as 'free-passage Indians.' The bulk of them were members of India's trading societies and qualified and semi-skilled practitioners. Across Asia and Africa, Indian merchants and entrepreneurs developed highly competitive companies. These migrations, mainly of *kangani*, or *maistry*

labourers, were rotational, but permanent settlements occurred following World War II, especially in indentured colonies. Apart from these, migration of the highly qualified individuals to Western countries began during the colonial era and increased in frequency after India's independence. This method, dubbed the 'brain drain,' came under fire because this elite, highly prosperous diaspora received their education in public institutions and left India. Another component of the modern diaspora is educated, semi-skilled, and unskilled labour to Gulf and South-East Asian countries. The 1980s oil boom in West Asia and ensuing economic activity drew a vast number of Indian labourers. Although such migrations did not result in permanent settlements, they constitute a sizable portion of the NRI population and account for the majority of remittances to India.

Other than this, student migration has also become one of the major doorways for permanent or long-term settlement, leading to diaspora formation. India is the second-largest student sending country globally with a four-fold increase in their numbers. Indian women, who have been part of almost all the sections and streams of people moving beyond Indian borders, are an essential section of the Indian diaspora. Initially, Indian women mainly migrated as part of family migrations, but they also migrated independently as semi-skilled, skilled and highly skilled professionals. Thus, 'what we understand under the generalised rubrics of the Indian diaspora is about diversities and diversities within diversities and the cross-sectionality of various factors that are at interplay.'

Check Your progress 1

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

1. Explain the transnational activities and the role of diasporas

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2. What are the classifications of Indian Diaspora?

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22.5 DIASPORA AND CONFLICT

Migrant groups are rapidly seen as essential players in their home and destination nations, capable of shaping foreign policy and playing a critical position in the dynamics of war, conflict settlement, and post-conflict restoration. The academic literature on migrant political engagement is often organized around four overlapping social science concepts. Those are diaspora, transnationalism, cosmopolitanism, and translocalism. These terms are being used to explain population movement and settlement processes and the implications for collective and individual identity, community-building, and, to a lesser extent,

politics.

After a time of apathy and misunderstanding, the era of a symbiotic and long-lasting friendship has started with India's interaction with the diaspora. However, before this policy change, the Indian diaspora was actively involved in their families, villages, territories, and even India. Throughout the four phases listed above, remittances were sent by overseas Indians via customized networks, and soft power dynamics were at work. Even during the time of 'passive participation,' Indians abroad were powerful agents of 'soft force,' disseminating Indian culture and spirituality across the world. Additionally, the Indian diaspora has served as an indirect transporter of India's soft capital such as Bollywood films, food, music, meditation, democracy, the information technology sector, the concept of solidarity in diversity, and cricket.

Diaspora politics have been implicated in the onset and persistence of civil war and internal strife. According to certain reports, countries with sizable diaspora communities are more prone to undergo civil war recurrences than fundraising and financial assistance networks. Other reports, however, have shown that diaspora politics can either radicalize or moderate secessionist disputes. The degree to which diaspora politics influence civil wars can be contingent on specific processes, such as brokers that serve as intermediaries between networks of political mobilization and networks of violence. Through establishing links between conflict, forced displacement, transnational participation, and conflict support, diaspora politics can contribute to ongoing cycles of political violence. However, diaspora affairs have been implicated in the resolution of wars, post-conflict reconciliation, and peacebuilding. For example, studies of diaspora politics and security have been applied to the phenomenon of terrorism, with one study claiming that 84% of those participating in Al Qaeda-inspired terrorism were recruited in a diasporic sense, with the bulk of recruitment occurring in Western Europe. Additionally, an increasing body of academic research on specific disputes has explored the degree to which diaspora politics has influenced trends of "homeland" political violence.

When there is unrest and war in the homeland, diasporas will even consciously participate in undermining the nation. Diasporic communities have played a significant role in fomenting and sustaining unrest in a variety of locations, including Ethiopia, Kosovo, Nagorno-Karabakh, Kashmir, Israel, and Palestine. Financial assistance can be channeled through different segments of a diaspora to insurrectionist movements or the attempts of a given government to suppress them. When an interethnic rivalry occurs, two or more diasporas may be put against one another, as was the case with Bosnia's disintegration. Diasporas will contribute to dispute resolution and post-conflict restoration, as seen in Eritrea and Sri Lanka. However, sending money home will raise the likelihood of increased conflict in the years directly after an upheaval.

Indeed, interaction with the diaspora has been a vital component of contemporary Indian foreign policy. Regrettably, recent diaspora commitment is yet to yield the required outcomes in the context of significant contributions and economic activity by the diaspora in India's financial flagship initiatives such as 'Make in India.' Additionally, the agenda is potentially slanted toward a higher-profile approach, focusing on engaging the diaspora in the West, especially the United States. The policy task still persists in enhancing interaction with the Indian

diaspora, which is diverse in terms of social, economic, and demographic characteristics. Particular difficulties are anticipated in the Middle East, where a sizable portion of the Indian diaspora is often subjected to demanding and challenging working conditions. The treatment of these overseas Indian employees must be carefully incorporated into a broader diaspora approach, especially in addressing issues such as abrupt layoffs and job retrenchment. Additionally, it is clear that the diaspora is pursuing such political goals, including the mobilization of financial capital and increased involvement in Indian political and economic affairs. However, it is worth noting that the Indian diaspora is significantly different from the Chinese diaspora in terms of economic diversity, cultural diversity, and a desire to keep a low profile in host country relations. It is difficult to tell if India's interaction with the diaspora would support India's long-term political and economic goals and strengthen its global image.

22. 6 INDIAN DIASPORA AND POLITICS

Political affiliations and movements within diasporas are not novel. Historical surveys of migrant populations suggest that a high level of civic participation has existed at least since the turn of the twentieth century. At present, we can observe various mechanisms by which geographically scattered social movements organize and engage in a variety of electoral and non-election political practices. Diverse diaspora-based organizations can lobby host countries to influence policies favourable to a homeland or question the homeland's government. Through their help or resistance to regimes, the diaspora may exert influence in their homelands. They provide financial and other assistance to political groups, social movements, civil society groups, sponsor insurgency, and the continuation of armed violence in the homeland. Global networks of diaspora associations occasionally organize public protests and raise awareness regarding homeland problems. Following the arrest of Kurdish leader Abdullah Ocalan in 1999, concerted mass protests by Kurds took place in hundreds of cities worldwide, taking Kurdish problems to the international spotlight. Homeland nation-states can reach out to engage diaspora populations' political interests. Making dual citizenship or residency arrangements is one way for countries to reach out to migrants. Globally, the incidence of dual citizenship/nationality is increasing, both in terms of individuals that own it and states that permit it.

Engaging the Indian diaspora and reclaiming them as transnational elements of the country needed a re-articulation of 'belonging' and entitlements and a re-examination of once-dominant discourses on nation and citizenship. According to the nationalist debate, which was largely dominated by the Nehruvian view, citizenship in India entailed the freedom to engage in the democratic process. This right was vigorously protected and incorporated into the territorial markers specified in the 1955 Citizenship Act. Nonetheless, when the government re-engaged its diaspora, calls for diasporic Indians to be separated from other foreigners gained traction. The only way to achieve this differentiation was to acknowledge their 'origin' and redefine the parameters and marks of belonging and give citizenship or 'citizen-like rights and privileges in India, thus enabling the diaspora to maintain citizenship in the countries where they reside or were born.

Though the Indian diaspora had always served as India's goodwill envoy and

advocated for improved ties between India and the host nation, its capacity for public diplomacy was still underpinned. Not for nothing has the current Indian government decided to meet them at major events or big public receptions while they travel abroad. The objective is straightforward: to use India's solid political mandate at home to galvanize Indian populations abroad in support of India's economic and geostrategic interests.

These interactions and gatherings have a variety of purposes:

1. They revitalize ties with India and encourage the diaspora, especially the Korean and Chinese diaspora, to invest in India's growth story.
2. It establishes the diaspora's political presence in the host nation.
3. It increases India's soft power and, by combining it with the diaspora's growing political presence, creates a coherent diplomatic leverage.
4. It mitigates the aggressive countries and their lobbyists' control over India.
5. It contributes to strengthening the system of economic networks that spans the globe and can exert considerable back-door leverage when necessary.

Apart from hard economic and political influence, the diaspora promotes India's culture, awareness, and soft power by shaping the local community and governance favourably. The Dalit diaspora's involvement in establishing chairs in Dr Ambedkar's name or in installing his statues in universities throughout the world, as well as the United Nations' celebration of Ambedkar Jayanti, is notable and serves as a vehicle for the dissemination of Indian political ideas to other countries, exerting a long-lasting and profound impact.

Though responding to domestic politics, several diasporic organizations were victims of communalism in India, which eventually extended to second and third-generation Indian Americans. This trickle-down of conflict from the homeland to the community in the host land may have its origins in the community's decades-long cultural and social isolation in the host land. The inability of the less educated immigrants, especially those admitted under the family reunification provisions of the 1965 immigration reforms, had successfully integrated into the local social fabric. From the beginning of their exodus, many Indians who had not abandoned their religious practices sought ways to emulate their worship in the United States, and religious spaces quickly became political organizing grounds. Sikhs, Hindus, Muslims, and, to a lesser degree, Christians began gathering around religious identity and fundraising for the construction of religious structures..

A concrete long-term benefit of nurturing relations with a vibrant diaspora is accelerating technological growth and expanded socioeconomic development. Bengaluru, Gurugram, and Hyderabad are three booming information technology hubs that are home to multinational corporations (MNCs) such as Amazon, Google, Facebook, and Uber, as well as numerous Indian start-ups such as Amazon Flipkart, Ola, Swiggy, and Zoho. The government can leverage this transnational entrepreneurship much further by providing help to entrepreneurs and small businesses in India through technological information transfers and financial contributions from the diaspora. The authorities have done a commendable job of relaxing Foreign Direct Investment (FDI) and remittance regulations. Perhaps the most mutually advantageous reform is the

government's 2015 decision to classify expenditure by NRI/OCI holders as a domestic investment rather than FDI. This makes it possible for the diaspora to spend in India, which helps the nation because the capital received cannot easily be repatriated. Additionally, the measure is expected to result in increased investment and remittance inflows, both of which will contribute to the economy's growth.

22.7 ETHICS OF HOME, HOST AND CITIZENSHIP

India has the world's highest transnational community. It has the highest number of refugees — 18 million, which is a sizable number. Another fascinating aspect of the Indian migrant community is their global distribution. Until the late 1960s, the United Kingdom was the primary beneficiary of Indian refugees — both trained and unskilled. This was primarily due to the two countries' colonial relations and the advantages of English as a medium of education in India, especially at the higher, vocational, and technological levels. Later in the 1970s, the United Kingdom was surpassed by Canada and then by the United States of America. The latter became the primary destination country for professional workers from India and several other emerging countries for the remainder of the twentieth century. An exciting aspect of the course change has been the increased inclusion of Indian women in the American labour force, which usually goes overlooked. Perhaps a significant proportion of them — professional or unskilled — would not have entered the Indian labour force had they remained at home. The shift can undoubtedly be attributable to the diaspora alternative, as representatives of each Indian network in the United States remain related, exchange knowledge, and encourage one another to work for the greater good.

Indian expatriates have been engaging with the nation since 1947, seeking their origins and exploring new paths and industries for mutual gain — spanning from investment to talent transfer and technology transfer to overt philanthropy and charitable works. This pattern has been more pronounced over the last decade as the Indian economy has been liberalized, creating a new variety of joint venture possibilities for resident and non-resident Indians. However, except for a few high-profile individuals in the IT, industry, and entertainment sectors abroad, the Indian Diaspora has primarily remained invisible and unnoticed. The Indian government established a High-Level Committee (HLC) on Indian Diaspora to systematically tap the possible source of mutual growth. The committee was tasked with developing policy recommendations, operational structures, policies, and initiatives to engage Non-Resident Indians (NRIs) and foreign People of Indian Origin (PIOs) in accelerating India's social, fiscal, and technical growth.

Integration measures in most destination countries fall into two distinct categories: multiculturalism and assimilation. While policies within the multiculturalism approach encourage migrants to retain their own cultural identity, assimilation policies promote the absorption of minority cultures into the majority culture (Borooah and Mangan, 2009).

For several migrant groups, the primary objective is to guarantee that their 'legal

privileges' in their home countries are protected to safeguard their personal and property rights. Additionally, they see this to promote travel and investment in both the home and host countries. Globalisation, it is widely believed, has pushed for dual nationality, as it recognises that dual nationality enables fast migration of citizens in an economically interdependent society. Empirical findings indicate that former dual citizenship recipients are more likely to naturalise and achieve relative jobs and earnings benefits. Thus, dual citizenship privileges "not only raise the likelihood of naturalisation but also can facilitate economic assimilation." On the other hand, they can include concurrent military service or double taxation. Treaties on the Avoidance of Double Taxation aid in the elimination of those inconsistencies. Dual nationality "has both domestic and foreign ramifications" from the viewpoint of the origin (home) region. Domestically, this entails promoting savings and remittances. From a foreign viewpoint, this is analogous to Diaspora acting as a pressure force, as the Indian Diaspora did in 2008 when it campaigned for the India-USA Civil Nuclear Agreement in the United States.

Migrants' negotiations in the weaving of transnational networks are no longer for cultural healing; they instead include such vital economic practices such as remittances, spending on resources such as connectivity and transport, infrastructure investment, and philanthropy for sending countries. Taking this shifting environment into account, nation-states, like India, are making considerable efforts to engage with the Indian diaspora by redefining formerly 'national' processes such as economic growth and planning and establishing a room for this transnational community in these realms. Portes makes a profound analytical argument for the reorientation of national governments.

Check Your Progress 2

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

3. Explain the role of diaspora in situations of conflict
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4. What was the objective of uniting Indian Diaspora?
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5. Explain how granting of "legal privileges" play an important role for Indian Diaspora
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22.8 LETUS SUM UP

Over time, diasporic minorities have risen to prominence as a force in foreign relations. The Jewish, Chinese and British diasporas have also achieved prosperity in their adopted homelands. For its part, the Indian diaspora possesses many success factors — it is a "model minority," it is prosperous, and it is increasing in size. Many of them can exercise political power, are involved with multinational corporations, and are therefore highly noticeable. This creates a suitable time for India to pursue their ability actively.

India has historically benefited from its diaspora. Two notable examples are their lobbying for the 2008 US-India Civilian Nuclear Agreement Bill and their remittance inflow. While the diaspora has a greater opportunity to add to India's development story today, their progress will still be determined by the Indian government's programs, strategies, and outreach efforts towards them. Ineffective schemes combined with ineffective execution would impede the diaspora's contribution to India's progress. Historically, approaches against the diaspora have been contradictory and often met with inadequate enforcement. Today, the government's foreign policy approach is characterized by a broad outreach to the Indian diaspora.

Given that a large portion of India's foreign policy is focused on converting alliances into gains for crucial initiatives such as Swachh Bharat, Clean Ganga, Make In India, Digital India, and Skill India, the diaspora has enough opportunities to participate. The Ministry of External Affairs' agenda has put a premium on projecting India's reforms. The diaspora should come up to serve as 'ambassadors' for India. . The diaspora will have the necessary strategic impetus, making it all the more critical to maximize their capacity.

The Indian government's policy efforts to involve the diaspora in growth have reshaped the normative forms in which the neoliberal post-colonial state articulates and negotiates ties between the country, people, and diaspora. A critical examination of the striking parallels between the Indian state's neoliberal reform proposals and international financial organizations such as the International Monetary Fund and the World Bank demonstrates an unmistakable impact of those neoliberal directives.

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22.10 CHECK YOUR PROGRESS - POSSIBLE ANSWERS

Check Your Progress 1

1. The argument about growing transnational activities and the role of diasporas often revolves around the dwindling position of states/nation-states and their territoriality as sources of identification and influence. The nation-state is reported to have faced limitations to its authority and challenges to its sovereignty and territoriality in the globalized contemporary world, one of which is the international presence of diasporas. Diasporic formations are seen as a phenomenon that superimposed or transcended national ideologies and questioned existing social, cultural, and political patterns in post-nationalist academic and analytical debate. It represented an epochal change in the current nation-state structure and foreign relations.
2. The Government of India (GOI) classifies Indian diasporas into three categories: non-resident Indians (NRIs), persons of Indian descent (PIOs), and overseas Indian nationals (OICs). The Indian diaspora can be classified into two broad groups, based primarily on background and migration patterns. The first group is often referred to as the 'old diaspora,' which arose from colonial migrations. The second group is referred to as the 'modern diaspora,' which occurred as a result of postcolonial migrations. The 'traditional diaspora' may be further subdivided into two groups: the first group consists of 'indentured' labourers and refugees subject to similar regimes, as well as convicts; and the second group consists of 'free migrants' such as merchants, technicians, and British government employees.

Check Your Progress 2

3. Diaspora politics have been implicated in the onset and persistence of civil war and internal strife. Some reports have shown that diaspora politics can either radicalize or moderate secessionist disputes. The degree to which diaspora politics influence civil wars can be contingent on specific processes, such as brokers that serve as intermediaries between networks of political mobilization and networks of violence. Through establishing links between conflict, forced displacement, transnational participation, and conflict support, diaspora politics can contribute to ongoing cycles of political violence.

4. The objective is straightforward: to use India's solid political mandate at home to galvanize Indian populations abroad in support of India's economic and geostrategic interests.

These interactions and gatherings have a variety of purposes:

- a. They revitalize ties with India and encourage the diaspora, especially the Korean and Chinese diaspora, to invest in India's growth story.
 - b. It establishes the diaspora's political presence in the host nation.
 - c. It increases India's soft power and, by combining it with the diaspora's growing political presence, creates a coherent diplomatic leverage.
 - d. It mitigates the aggressive countries' and their lobbyists' control over India.
 - e. It contributes to strengthening the system of economic networks that spans the globe and can exert considerable back-door leverage when necessary.
5. For several migrant groups, the primary objective is to guarantee that their 'legal privileges' in their home countries are protected to safeguard their personal and property rights. Additionally, they see this to promote travel and investment in both the home and host countries. Globalisation, it is widely believed, has pushed for dual nationality, as it recognises that dual nationality enables fast migration of citizens in an economically interdependent society. Empirical findings indicate that former dual citizenship recipients are more likely to naturalise and achieve relative jobs and earnings benefits. Thus, dual citizenship privileges "not only raise the likelihood of naturalisation but also can facilitate economic assimilation."