
UNIT 71 GENERATIONAL DIFFERENCES AND CHANGES

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71.1 LEARNING OBJECTIVES

After studying this Unit you will be able to:

- Learn how the Indian community has intermixed with the host country culture and still maintained its unique 'Indianness'
- Understand how culture evolves in Indian diaspora over time
- Study how various aspects of culture have been transformed through generations.

71.2 INTRODUCTION

Generational changes are natural to any society. Often broader societal changes occur within a generation's life cycle as a result of technological changes, new political and ideological formations, through intermarriage, schooling etc. It is very difficult to map out the entire spectrum of changes in the socio-cultural field. Many countries are experiencing unprecedented diversity as a result of immigration and hence there is greater generational gap in their socio-cultural and political life. Many western countries have increasing immigrant population, especially people from Asian, African and Latin American countries that resulted in political participation and gender empowerment in many areas. This unit will discuss about the generational difference with specific cases of the Indian diaspora in South Africa.

71.3 CULTURAL INTERACTION AND DIASPORA

It is tempting to think of diaspora peoples as migrant peoples, and indeed many living in diasporas certainly are. However, generational differences are important. Children born to migrant peoples in Britain may automatically qualify for a British passport, but their sense of identity borne from living in a diaspora community will be influenced by the 'past migration history' of their parents or grandparents. These generational differences are not absolute. Migrants can share both similarities and differences with their descendents, and the relationship between generations can be complex and overlapping,

rather than forming a neat contrast (Dar 2018: 383). In order to understand the nature of cultural interaction in diasporic contexts and the issues related to it, it is important to outline certain theoretical concepts. When two or more cultures come into contact with one another, the cultural interplay is often understood using four broad concepts – integration, assimilation, separation and marginalization. Professor John W. Berry, an eminent scholar in the field of culture and immigration studies, explains the concepts as follows:

Assimilation (meaning: to become similar) occurs when a minority culture does not wish to maintain their cultural identity while interacting with a majority culture. Immigrant communities often cease to differ culturally and socially from their host society as they melt into the country of settlement. Assimilation is thus a one-way process wherein the minority community suffers a loss of self-identity and culture as they become an indistinguishable part of the majority. Some critics view this process as an opportunity for a better life for minority groups; whereas others see it as an unwarranted loss of native culture (Berry, 1997: 9).

Integration is the process by which minority groups establish good relations with the host community and partake in diverse aspects of their culture, while simultaneously retaining their own national, cultural and individual integrity. Integration requires some assistance from the host culture and state – the state helps immigrants become a part of society, and the majority culture facilitates this inclusion. Many theorists consider integration as the most desirable mode of ‘entry’ into the host society as it helps retain at least some aspects of native culture (Berry, 1997: 9-10).

71.3.1 Multiculturalism

Integration is considered the hallmark of multicultural societies. In some multicultural societies, cultural differences are more pronounced – such as between Whites and aborigines in Australia. In others, like the Tamils and the Sinhalese in Sri Lanka, differences are less prominent. Certain minority communities are less open, whereas others interact and try to integrate aspects of the majority culture into their own. Some immigrant groups are territorially concentrated while others are dispersed; some are recent arrivals whereas others have lived in their host countries for centuries (as in the case of Indians in South Africa) (Parekh, 1999). Multiculturalism grew in the late 19th and early 20th century due to increased globalization. In today’s world, the most apt option for multicultural societies is thus to “manage and build on the creative potential of [their] diversity” (Parekh, 2000: 171).

Over the past decades, Britain’s ethnic minorities have successfully established themselves in a multicultural society. In particular, Indian – Hindu communities generally improved their social and economic situation. In this context, the third generation of British Indians is now growing up. In contrast to the previous generation of the Indian diaspora, these children grow up in an established ethnic community, which learned to retain its religion, traditions and culture in a foreign environment. At the same time, these children are part of the multicultural British society. The second generation of immigrated ethnic community youth often suffered from cultural differences, racism and discrimination and therefore rejected aspects of their culture of origin. The loss of culture of origin further

increases in the third generation. It is believed that the preference of western culture influences the personal, ethnic and cultural identity of young people. This leads to the rejection of traditional bonds. Particularly, the link to India plays a decisive role; the subcontinent is referred to as an abstract homeland, especially by the first generation. While the grandparents strongly adhere to their Indian culture and Hindu religion, the second generation already generated cultural change. In this process various cultural values of the Indian ethnic community have been questioned and modified. Further, the second generation pushed for integration into British society by giving up the dependence on the ethnic network. Particularly, in the younger generation – though dependent on a number of social and structural factors - cultural change and mixture happen; in this process new ethnicities and identities evolve. Young people have great interest in their culture of origin and that they aim to maintain this culture in the diaspora. They identify as Indian and are proud of their cultural differences. In this, they differ from the second generation. In contrast to the generation of their grandparents, the Indian identity of the third generation is not based on nostalgic memories. They confirm and emphasize their post diasporic difference in a western multicultural society (Frübing 2010).

Check Your Progress 1

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

1. What is Assimilation and how does it impact the diaspora?

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2. What is Multiculturalism?

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71.4 INTER-GENERATIONAL CHANGES: THE CASE OF THE SOUTH AFRICAN INDIANS

With respect to the Indian diaspora in South Africa too, one can theorize that the first generation is directly related to the homeland and thus re-live the native culture in the host country in the best possible manner by means of the construction of what Salman Rushdie terms “imaginary homelands”. The second generation, on the other hand, forms an image of the native culture based on the transmission of information by the first generation, thereby possessing a weaker affinity towards native land than the first generation. The second generation spends more effort into assimilation into the host culture and society. Second-generation immigrants develop a number of ties with the host society that make their experience of their ethnic identity very different from that of their parents. Memory and sense of longing are acute in the first generation, thus their failure to belong to the host culture and the retention of their nativity. The second

generation personifies in their daily life the malleability and fusion of cultures; whereas the subsequent generations assimilate more and more into the host culture (Verma and Lhamo 2020).

The following sections discuss the changes and differences that characterize the different generations of SAIs. They analyze various cultural markers such as food, clothing, religion, language and , Bollywood/television to understand how, and to what extent, Indian culture has evolved (retained or changed) inter-generationally within the diaspora. This follows from the previous Unit which also discussed these dimensions of culture, traditions, practices and changes.

1. Food:

Indian cuisine was introduced to South Africa when the first Indians came to the country as slaves in 1684. Later, the indentured Indians also brought their native cuisine to the country. They preferred cooking in their traditional style despite the limited availability of many Indian ingredients, such as spices. However, they were creative in sourcing and growing Indian food staples, and alongside incorporated African ingredients into Indian cooking.

The Indian curry was one of the first dishes to achieve widespread acceptance and popularity in the local food culture. It was a cheap option that could be served with rice, bread or pap (maize porridge – a South African staple). Indian women also found it easy to prepare curry in large quantities and preserve over a period of time (Doctor, 2010a).

The iconic fusion dish ‘Bunny Chow’* – a hollowed out loaf of bread filled with curry in the centre – was invented during the Apartheid period. Africans were prohibited from eating at restaurants that also served the White populace. This prompted the Gujarati ‘Banias’ (traders or merchants) to introduce an affordable and filling takeaway dish which has now become a signature dish of South Africa (Chavan and Mahi, 2012). Indian samosas with various fillings are also a popular snack in South Africa – generally served as starters before braais (South African barbecue).

As mentioned in the previous Unit, local SA people have gradually developed a palette for Indian spices such as coriander, cumin, turmeric etc., which are used in South African dishes like Chakalaka (a spicy relish). Indian breads like naan, roti and poori (different types of flatbreads) are also widely consumed throughout the country. The Bombay Crush (an Indian drink originally known as Falooda) – is a popular street drink in the Cape (Chavan and Mahi, 2012: 10).

Over the past century and a half, Indian cuisine has adapted itself well to South African flavours. For example, maize flour (mielie-meal in South Africa) was used as a substitute for rice by the first-generation SAIs since rice was not cultivated in SA and was thus not easily available. Rice is still not cultivated at full capacity in SA due to lack of adequate climate conditions. It is the second largest imported commodity in the country after wheat – with an estimated 1,053,717 tonnes imported every year (FAOSTAT, 2017). The new generation SAIs have developed a taste for mielie-rice, having grown up with the African

* The word ‘Bunny’ is a corruption of the Gujarati word ‘bania’- the original inventors of the fusion dish.

staple. They have even created new fusion dishes like mealie with dahi, mealie biryani etc. The Gujarati community that cooks with grains such as jowar and bajra (millets), now make mealie-rotlis (Indian flatbread). The South Indian group prepares mealie pancakes as a substitute for dosas (rice flour pancake) (Doctor, 2010b).

In recent years, due to modernization, there has been a shift from the traditional home cooked diet to a more convenient fast food culture. The new generation of SAIs are also influenced by this transition and prefer the South African street food staples like 'kota' (a meaty sandwich) and 'chips and vetkoek' (fried bread filled with mincemeat), over traditional Indian meals. Traditional Indian meals are reserved for weekends, festivals or cultural get-togethers (Pradeilles et al., 2016).



'Kota' (a corruption of the word 'quarter')

Photo courtesy: Local Guides Connect (2019)

2. Clothing

Dressing style is a strong cultural marker firmly rooted in religious and ethnic beliefs. It is indicative of a community's understanding of modesty, beauty and creativity. Changes in these notions due to interactions with new cultures often result in modified clothing patterns and fusion fashion (Lewis, 2003: 173).

The SAI community has managed to preserve their traditional clothing styles even after 160 years. The first generation of Indian immigrants wore their traditional clothing as a symbol of their native identity. However, over successive generations, the Indian has adapted and modified their clothing choices to better integrate into their host culture, while at the same keeping their roots intact. Exposure to western media has also affected the dressing sense of the new generation SAIs, who now have three major fashion influences – Indian, African and Western. They blend these styles together to create unique fusion outfits. Today, Western clothing (like jeans and shirts) and Indian kurtis (a long, knee-length top) are commonly worn at work or as daily wear (Reddy,

2009). Traditional Indian dresses such as heavy embroidered sarees, lehengas and sherwanis are usually worn on special occasions like religious festivals, weddings, or cultural events as a symbolic expression of 'Indianness' and conformity to Indian values (Collison, 2017).

Traditional African clothing like head wraps, long skirts with geometrical patterns, and the 'Madiba shirt'* are also worn by the Indian community for African festivals and national days. They signify solidarity and cultural integration into the host society (Grant and Gaontebale, 2009: 362). Thus, the hyphenated identities of young SAIs are uniquely expressed through their hybrid fashion choices whether at work, at home or in public. Their sartorial sensibilities are the natural outcome of the long standing contact between two distinctive cultures (Reddy, 2009: 18).

3. Language

Culture is manifested through the behaviours of individuals, one of which is the use of the language. This cultural dimension is often thought of as a conflictual site, where the primary way of individuals' expression, which was learnt almost subconsciously, is questioned to make way for a new language, whose learning is instead the result of an intentional and more difficult process, involving motivation, access, skills and costs issues. This process is presented and encouraged as inevitable by the integration policies of the receiving country. Nevertheless, migrants still use the language(s) of their country of origin in daily life, in particular at home within family interactions. Other languages are mostly used in public interactions, the country of origin language is often associated with the domestic sphere of existence. This can also be the case for second or third generation migrants, for whom using the language of the country where their parents or grandparents were born, becomes a way to affirm one of their multiple belongings. Without being an obstacle to integration, mastering this language (in addition to that of the country where they live) lets young second generation migrants dispose of a plurality of repertoires of shared practices that can be mobilized when useful for interpersonal exchanges. Furthermore, cultures can be multiple in the very same country of origin, where belongings can be defined at the national level but also at the regional one. For example in Morocco, the official languages are both Arabic and Tamazigh, corresponding to cultures that take various shapes in different regional contexts (Gsir and Mescoli 2015: 15).

Countries of origin may be multicultural due to the existence of ethnic minorities; these countries are sites where internal migration occurs and they also constitute the destinations of international flows. Keeping in mind these dynamics, it is important to state here that the use of one of the languages of the country of origin by migrants or their descendants, is not neutral in interactions; i.e. when it occurs it reaffirms closeness (even if not exclusively) to a given culture. Mostly in the case of first generation migrants, these exchanges can also appear outside the domestic walls: at the workplace (in particular when migrants work in the import/export domain or in diplomatic missions); in other kinds of public places, such as shops, leisure places, religious institutions, or in schools (particularly in areas or neighbourhoods with an important concentration of co-

* A loose-fitting silk shirt, also known as a 'Madelia shirt' because it was popularized by the founding president of South Africa – Nelson Mandela.

ethnics (Gsir and Mescoli 2015: 15).

The Indian community in South Africa speaks at least five different Indian languages – Tamil, Telugu, Gujarati, Hindi and Urdu. However, there has been a dilution of these traditional languages over successive generations as they mix with English and other South African dialects like Zulu, Xhosa and Afrikaans.

History of language development in South Africa: English and Dutch were the official languages of the state in 1909 (Reagan, 1988: pp.10-11). In 1925, the Official Languages of the Union Act, included Afrikaans as a variety of the Dutch language and made it one of the official languages of the Union (Rose et al., 1936: 682). Indigenous and Indian languages received little or no official support from the colonial and Union governments (Mesthrie, 2002: 164). The new constitution of democratic South Africa (1996) recognized 11 official languages * and called for the advancement of historically neglected indigenous languages (The Constitution of the Republic of South Africa, 1996: 4).

Inter-generational differences in language use: Children of the earlier generations of the Indian diaspora spoke in their mother tongue at home. In the domestic sphere, certain types of communication – especially humour, anger, affection, and gossip – were primarily expressed through the mother tongue, as a way of maintaining their identity. The new generations of SAIs, however, are bi-lingual or tri-lingual. They speak their mother tongue, English, and other South African languages like Zulu, Xhosa or Afrikaans. Code-switching and code-mixing—i.e., switching between two or more languages while speaking—are common in everyday conversations amongst Indians and native South Africans (McCormick, 2002: pp.218-219). Traditional Indian languages are mainly spoken at home with parents and elders and used for prayers or religious festivals.

English has been gradually replacing Indian languages as the lingua franca of the younger generations. In fact, most young SAIs now use English at school/work and at home. As a result of westernization, new generations of the diaspora have lost touch with their mother tongues (Alexander, 2018). Linguistic and cultural organizations like the Hindi Shiksha Sangh (HSS) (estb. 1948) and the Swami Vivekananda Cultural Centre (SVCC) (estb. 1993) help promote Indian languages in South Africa. The HSS propagates Indian culture through music, dance, drama, arts etc. and holds regular Hindi classes in South African schools (HSS, 2017). The SVCC is a cultural centre at the Indian Council for Cultural Relations of India (ICCR). It promotes bilateral cultural linkages between India and South Africa by organizing cultural programmes, seminars, workshops, Yoga trainings, and Sanskrit/Hindi/Tamil language classes with the help of local community teachers. It also celebrates the Hindi Diwas on the 14th of September every year (ICCR, 2020).

4 Religion

Religion forms a very important part of diasporic identity. The Indian community in South Africa is a heterogeneous mix of several religious groups; Hindu, Muslim, Christian, Zoroastrian, Jain, agnostic and atheists (for details

* These are Sepedi, Sesotho, Setswana, siSwati, Tshivenda, Xitsonga, Afrikaans, English, isiNdebele, isiXhosa and isiZulu

see section 3.3, module no.71).

As of 2016, Christians constitute 78% of the total population in South Africa. The Traditional African religion forms the second largest group in the country with 4.5% of the population following it. Islam (2%) and Hinduism (1%) form the third and fourth largest religions in South Africa, respectively. Other religions like Buddhism, Bahaism, Judaism, Atheism and Agnosticism makeup smaller minorities (Lehohla, 2016: 42).

The first generation of the Indian diaspora in South Africa brought their sacred idols, scriptures and beliefs with them. Religious sentiments were strong among this community because faith was their strongest link to a lost homeland. Religion and festivals also brought the fragmented Indian community together. This fostered a sense of 'Indianness' and built an 'Indian identity' that has lasted over 160 years in South Africa. However, successive generations have lost their connections to religion. As a result of education and western influences, the younger generations of South African Indians are more scientific and rational. They are less keen to blindly follow ancient religious customs and have only a symbolic connection to their religion and homeland (Dickinson, 2015).

The 'Born Free' Generation: The young generation in South Africa is known as the 'Born Free' generation. They have grown up in the climate of equality in the 'rainbow nation'. Where the preceding generation was often seen as the 'lost generation' (having experienced firsthand the trauma of Apartheid); the 'Born Frees' live relatively peaceful lives. Their experience of the legacy of Apartheid is limited through second hand narratives from elders or through education (Mattes, 2011). This democratic political and social climate has influenced their religious beliefs and ideas of marriage and community. Young SAIs are more modernized and struggle to maintain a balance between traditional religious customs and modern cultural practices within their diasporic contexts (Brittian et al., 2013). Inter-racial and inter-religious marriages, even if very few, are acceptable to the 'Born Frees' as they expand their choices for marriage outside ethnic and religious groupings. However, at times, they do face a backlash from their parents and elders who continue to be much more conservative (for details see subsection 2.2, module no. 71).

5 Television and Cinema

Today, Indian TV and Bollywood are considered a part of mainstream media in South Africa. However, this has not always been the case. From the 1950s-1970s, cinema halls in Durban's Central Business District played a number of Indian films for diverse South African and Indian audiences. Cinema outings were family/community events. Indians from all religious and ethnic backgrounds dressed up in their finest outfits to watch on celluloid, stars like Dilip Kumar, Dev Anand and Meena Kumari (Looch, 2020).

This vibrant cultural life was affected when Apartheid legislations prohibited mixed public gatherings and placed restrictions on the film industry. The Avalon Group's cinema empire – the oldest and largest Indian-owned cinema chain in South Africa – was reduced to just one cinema hall in Durban in the 1980s. However, post 1994, relations between India and South Africa improved. Restrictions on the film industry were gradually lifted as a result of the dismantlement of Apartheid and the democratization of South Africa (Stead,

2010). However, the effects of Apartheid were long lasting and many cinemas were hesitant to screen Bollywood movies for several years after Apartheid. It was not until 1998 when *Kuch Kuch Hota Hai* – a romantic comedy drama featuring Shah Rukh Khan – was the first post-Apartheid film to be screened in SA. This was followed by the hugely successful Oscar nominated film *Lagaan* (2002). Both films were well received by South African and Indian audiences. Local broadcasters took the opportunity to capitalise on this Bollywood boom and introduced Indian TV channels in South Africa in the early 2000s (Ebrahim, 2008: 67).

The Indian television network Star TV launched four major channels in South Africa in 2010 – Star Plus (a Hindi general entertainment channel), Star Gold (a Bollywood movie channel), Vijay (a Tamil general entertainment channel) and Channel V (a music channel) (Casbaa, 2010). In the past decade, leading television providers like DStv and StarSat have launched dedicated Indian TV packages which include channels like Zee TV, SET Asia, B4U Movies, SunTV, SET Max Asia, Colors, NDTV and Zee Cinema. Two Indian channels, Zee World and Glow (Hindi dubbed into English), were launched in 2015; whereas Star Life (an English-language Indian channel) was launched in 2018 (Chunikhah, 2016).

The relationship between Bollywood and South Africa is two way. South Africa has become a popular locale for shooting Bollywood films. Thus, Bollywood has now become mainstream and integrated well with South African culture. It is screened on national television; in cinema halls, at major shopping malls and through live Bollywood concerts/performances. Popular culture – cinema and television – has been a major medium of familiarizing the young SAIs with Indian political, cultural and social and tourist places of the country. The government of India has also taken several policy initiatives to draw its ‘old diaspora’ to their homeland.

71.5 GOVERNMENT OF INDIA’S INITIATIVES TO ATTRACT DIASPORA

In general, countries of origin are keen to promote their culture abroad. They organize national or religious celebrations, cultural events or encounters including exhibitions, various artistic performances, seminars and discussions. For example, in 2013, the Germany China Tibetan Culture Week was a cultural event co-organized by Germany and China in Berlin and Munich. Such cultural actions can directly target the diaspora and can thus be seen as part of cultural diaspora policies. They can also be oriented to a wider audience and consist of external cultural policy, also called ‘cultural diplomacy’ (Gsir and Mescoli 2015: 19).

The Government of India’s (GoI’s) dynamic policies for leveraging its diaspora began in the mid-1970s. These included the the setting up of the High level Committee on the Indian Diaspora (HLCID) in January 2002; the People of Indian Origin (PIO) card scheme and the Overseas Citizenship of India (OCI) card schemes introduced to reconnect with the Indian diaspora. Furthermore, the PravasiBharatiya Divas (PBD; trans. ‘Overseas Indian’s Day’) was launched in 2003 to acknowledge the contribution made by Overseas Indians and to strengthen the bond between diasporas and their homeland. It is celebrated on

the 9th of January every year – to commemorate the day Mahatma Gandhi returned from South Africa to India in 1915 (MEAA, n.d.). The Ministry of External Affairs (MEA), GoI, also organizes regional ‘mini PBDs’ to engage the vast majority of the diaspora who are unable to travel to attend the main event in India.

The United Progressive Alliance (UPA) government that came to power in 2004, set up a dedicated Ministry of Overseas Indian Affairs (MOIA). However, almost 12 years after it was set up, the MOIA was merged with the MEA in 2016, keeping in line with the GoI’s overall objective of ‘minimising government and maximising governance’ (PTI, 2016). The MEA is now the apex body on diaspora affairs and seeks to connect the widespread Indian diaspora with its native land through specific initiatives such as:

The ‘Know India Programme’ (KIP) – It is a flagship initiative started by the GoI in 2004. It aims to familiarize Indian-origin youth (aged 18-30 years) with their native heritage through a three-week orientation programme in India. Six KIPs are organised every year with a maximum of 40 participants. They are provided complete hospitality in India and 90% of the total cost of international airfare is also paid by the Ministry. The programme includes, inter alia – presentations about India’s political processes and developments, interaction with faculty/students at Indian universities, meetings with NGOs, yoga sessions, visit to an Indian village, and visits to two Indian states. As of 2020, over 2000 OCI youths have participated in the KIP programme, of which about 5 percent were South African (KIP, n.d.).

‘Tracing the Roots’ programme: This scheme has been devised to help OCIs, mainly the ‘old diasporas’, to trace their roots in India. An application can be filled through the Indian Mission/Post in the respective country of residence along with a fee of Rs.30,000 and any relevant information/documents. The application is forwarded to the MEA, who in turn tries to trace their historical linkages and provide details of the applicants roots in India – i.e. name of close surviving relative(s), details of forefathers’ origins (paternal and maternal) and a possible family tree (MEAb, n.d.).

Such government sponsored initiatives act as excellent outreach methods to enable the new generation of OCIs to connect with and discover their motherland – an opportunity that was not available to the earlier generations of the PIOs.



Photo courtesy: Know India Programme (KIP) official website <<https://kip.gov.in/home/photoGallery/61>>

Furthering Indian culture through diplomatic missions: The younger generation of the SAI have also gained exposure to their Indian traditions and culture such as Yoga and religious festivals and Indian languages, through the High Commission of India (HCI) in their respective countries. In 1994, the HCI and the Consulate General of India (CGI) were established in Pretoria and Durban, respectively. In the same year, South Africa established its High Commission in Delhi and a Consulate General in Mumbai (HCI Pretoria, 2019). These missions support the Indian community and help facilitate stronger ties between India and South Africa. They provide consular services and also celebrate Indian National Days, Hindi Diwas and Gandhi Jayanti, on a regular basis. One of the most successful cultural events celebrated every year by the Indian missions in South Africa is the International Day of Yoga. Since its inception in 2015, Yoga Day has been celebrated annually around the world on the 21st of June (CGI Durban, 2019).



The 4th International day of Yoga celebrated by CGI Durban, in association with the Sivananda World Peace Foundation

Photo courtesy: Consulate General of India (CGI) Durban Facebook page (2018). Available at <<https://www.facebook.com/photo?fbid=1742652899123502&set=pcb.1742653415790117>>

Check Your Progress 2

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

- 1. What is Know India Programme (KIP) how does it connect the new generation of Indian diaspora?

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- 2. How does the Bollywood impact the culture in Diaspora?

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71.6 LET US SUM UP

This Unit discussed how inter-generational changes in the cultural practices, observances and value systems are observed in diasporic communities. To understand these processes better, the example of the Indian diaspora in South Africa was taken up for discussion. Indian culture has integrated well into the socio-political landscape of South Africa over a period of 160 years. Although there has been a significant loss of traditional Indian culture over the past 5-6 generations of the SAI diaspora, the unique ‘Indianness’ is still alive in major areas like Durban, which has a high concentration of Indians. The first few generations of Indians struggled to practice and retain their culture in South Africa due to the indentured system and the Apartheid regime. Their cultural development was affected as they struggled for survival under oppressive practices and legislations.

Post 1994, the concept of the ‘Rainbow nation’ in a democratic South Africa brought about significant change to the social and political fabric of the country. The post 1994, ‘Born Free’ generation, had the freedom to practice their traditional cultures and could interact with other cultures as well. However, the new generation of SAIs is losing touch with their traditional Indian culture as a result of western influences and rapid modernization. Increased interaction and marital affiliations among diverse ethnic and religious groups have engendered a hyphenated identity – as South African Indians (SAIs)

The Republic of South Africa and its democratic constitutional provisions aim to preserve the heterogeneity of the country. It has provided space for the integration of the Indian community into South African culture. Various

governmental and Indian cultural organizations strive to promote Indian culture through the propagation of traditional Indian food, language, clothing, festivals and popular culture such as Bollywood and television broadcasts. These help the SAI youth to keep in touch with their traditional culture. Thus Indian culture is retained and transferred across successive generations of the 'Born Free' Indian diaspora who bear hyphenated identities as both 'South African' and 'Indian'.

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71.8 CHECK YOUR PROGRESS - POSSIBLE ANSWERS

1. Assimilation is one-way process wherein the minority community lose self-identity and culture as they adopt to the new majority culture in the host country. Some critics view this process as an opportunity for a better life for minority groups; whereas others see it as an unwarranted loss of native culture. Through assimilation the diaspora often loses its identity and integrate with the host society culture.
2. Multiculturalism grew in the late 19th and early 20th century due to increased globalization. In today's world, the most apt option for multicultural societies is thus to "manage and build on the creative potential of [their] diversity". In this scenario different culture co-exist without losing one's culture. One can find many countries such as Australia where several distinct cultural groups live in a society in a peaceful manner. Many countries having immigration population have the multicultural traits.

Check Your Progress 2

1. It is a flagship initiative started by the GoI in 2004. It aims to familiarize Indian-origin youth (aged 18-30 years) with their native heritage through a three-week orientation programme in India. Six KIPs are organised every year with a maximum of 40 participants. The programme includes, inter alia – presentations about India's political processes and developments, interaction with faculty/students at Indian universities, meetings with NGOs, yoga sessions, visit to an Indian village, and visits to two Indian states. As of 2020, over 2000 OCI youths have participated in the KIP programme, of which about 5 percent were South African.
2. Bollywood is considered a part of mainstream media in many diaspora

countries. It helps connecting the new and old generation with the Indian culture through movie. Cinema outings were family/community events. Indians from all religious and ethnic backgrounds dressed up in their finest outfits to watch on celluloid. Therefore, it influences the life of Indians living in other countries in many ways such as dress, culinary and other rituals etc.



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