

**Certificate in Diaspora Studies
CDS-02
Global Diasporic Communities: An Overview**



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Prof. (Dr.) Ami Upadhyay
Vice-Chancellor
Dr. Babasaheb Ambedkar Open University
Ahmedabad

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Editor

Prof. (Dr.) Ami Upadhyay
Vice-Chancellor, Dr. Babasaheb Ambedkar Open University, Ahmedabad

Programme Advisory Committee

Prof. (Dr.) Ami Upadhyay, Vice-Chancellor, Dr. Babasaheb Ambedkar Open University, Ahmedabad
Prof. Balvant Jani, Hon'ble Chancellor, Dr. Harisingh Gour Vishwavidyalaya, Sagar (M.P.)
Dr. Neerja Arun Gupta, Vice-Chancellor, Sanchi University of Buddhist Indic Studies
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Central University of Gujarat.
Dr. Dushyant Nimavat, Associate Professor, English Department, Gujarat University, Ahmedabad

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Prof. Balvant Jani, Hon'ble Chancellor, Dr. Harisingh Gour Vishwavidyalaya, Sagar (M.P.)
Dr. Atanu kumar Mohapatra, Associate Professor and Chairperson for Diaspora Studies,
Central University of Gujarat.
Dr. Dushyant Nimavat. Professor, English Department, Gujarat University, Ahmedabad

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Dr. Dushyant Nimavat, Professor, English Department, Gujarat University, Ahmedabad

Content Writers

Dr. Dushyant Nimavat	Dr. Rajneesh Kumar Gupta
Dr. Siba Sankar Mohanty	Dr. Mahalingum M.
Dr. Lopamudra Vajpayee	Dr. Sanjay Pradhan
Dr. Virendrasingh Chundavat	Dr. Nikita Gadani

Programme Co-ordinator

Dr. Reena Vaishnav, Assistant Professor, Department of English, Dr. Babasaheb Ambedkar Open University, Ahmedabad
Dr. Divya Shah, Assistant Professor, Department of English, Dr. Babasaheb Ambedkar Open University, Ahmedabad

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Dr. Babasaheb Ambedkar Open University
(Established by Government of Gujarat)

Certificate in Diaspora Studies

CDS : 02

Global Diasporic Communities: An Overview

Paper

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UNIT:1

JEWISH DIASPORA (ORIGIN, HISTORY, PROFILE)

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1.0 OBJECTIVES

The objective of the following work is to-

- Look into the origin, history, and present times, as well as some aspects of the socio-cultural and religious life of the Jewish community- which is also part of their diaspora the world over.
- By the end of this Unit- you will have an understanding of the history of the first dispersal of the Jewish community from their homeland, which dates back to ancient times and gave rise to the idea of a 'diaspora'- i.e. living outside homeland and in another country. You will also understand, how across more than two thousand years, the Jewish community has spread to many countries and the diaspora continues to be a part of the society and culture of these host countries, including India.

1.1 INTRODUCTION

Introduction- (Explains the origin of the word diaspora in relation to the Jewish community and their history)

The word 'diaspora' has an interesting association with the very essence of Jewish culture and identity in as much that formerly and down the course of history, it was mainly associated with the Jewish community all over the world. The entry about the term 'diaspora' in the book- *Encyclopaedia of the Social Sciences* in 1937 by Simon Dubnow also spoke about the same reference- associating the word 'diaspora' with the Jewish community. Over the years, however, the word 'diaspora' and

especially across the last century, has further evolved to include various transnational communities (e.g. "Muslim", "African", "Latino", and "Arab")- which include more heterogeneous entities from the ethnonational perspective. This method of studies was more popular during the 1980s and 90s as against the more recent studies that concern a more homogeneous and ethnonational study of diasporas from the point of view of their basic identity. This study especially developed from the 21st century onwards and is also referred to as a 'trans-border' or 'trans-state' perspective.

As far as the history of the origin of the word is concerned, the word 'diaspora' can be traced to a Greek origin, meaning '*to sow over or to scatter*'. The first usage of the term is possibly by the Greek historian Thucydides- describing the dispersal of the Greeks. The term further came into limelight after it appeared in the Greek translation of *The Book of Deuteronomy* of the Hebrew Bible and it is with this context that the term 'diaspora' connects with the very essence of Jewish culture. *The Book of Deuteronomy* refers to the word diaspora in context with the Jewish dispersal in Babylon. Down the course of history, the word came to be familiar in context with Jewish culture worldwide as well as Greek culture. Till very recently, especially till the 1960s, the word diaspora meant an association with both of these ancient cultures- Greek and Jewish. It was only after the 1960s and through the 1970s that various scholars went onto apply the term 'diaspora' to the African dispersal as well- caused due to mainly slavery.

Along with an understanding of Jewish diaspora, it is also significant to understand the concept of Judaism (monotheistic religion of the Jews), which is the religious belief of the Jews and has played a significant role in binding the Jewish diaspora worldwide. The origin of the word 'Judaism' is originally from the Hebrew word- '*Yehudah*'. This is an ethnic religion, comprising of the collective religious, cultural, and legal traditions and civilizations of the Jewish people. Judaism is also considered to be a covenant or agreement which God established with the Children of Israel. This belief includes a wide body of texts, practices, theological positions, and forms of organization. The *Torah* is part of a larger text, known as the *Tanakh* or the *Hebrew Bible*. Supplemental oral traditions are represented in later texts like the *Midrash* and the *Talmud*. In 2015, the world Jewish population and followers were believed to be at 14.5 and 17.4 million people worldwide according to Sergio Della Pergola, (2015) in his World Jewish Population, 2015 report, which was published in the Berman Jewish Databank.

Topic- (This section highlights the background and history of the topic, followed by their present significance as well as some aspects of Jewish culture and religion)-

HISTORY

With reference to the Jewish identity, the association of the word 'diaspora' holds special meaning due to an extraordinary historical persistence and high visibility worldwide of the Jewish community. The very first association of the word came to denote the group of thousands of Jewish people who were dispersed to Babylon from Palestine (or present-day Israel). These were the Jewish community that were scattered 'in exile' outside Palestine. As the history goes, these Jewish people were exiled out of Palestine to Babylon in 586 BCE, after the Babylonians conquered the Kingdom of Judah. Part of the Jewish population was deported into slavery. Many years later, when the mighty Persian ruler-Cyrus The Great conquered Babylon, the Jews were permitted to return to their homeland in 538 BCE, but part of the Jewish community voluntarily remained behind in Babylon. Thus scattered, the Jewish community spread and survived in various parts of the world and by the 1st century BCE, the largest and most significant as well as culturally most creative Jewish diaspora flourished in the north Egyptian city of ancient Alexandria, where forty percent of the population was Jewish. By the 1st century CE, around 5000,000 Jews lived outside of Palestine and four-fifths of them were within the Roman Empire. Nevertheless, all Jews looked at Palestine as the center of their religious and cultural life.

Thus, grew the number of Jews in the diaspora, outside Palestine and the former far outnumbered the number of Jews within Palestine even before the destruction of Jerusalem in 70 CE. Thereafter, the center of Judaism shifted many places and countries, including Babylon, Persia, Spain, France, Germany, Poland, Russia, and the United States of America. Though the word 'Jewish diaspora'- initially meant a physical dispersal of the Jewish community throughout the world, it also carries a deeper meaning which needs to be understood. Along with the population, there are other intangible elements which are also carried forth to the various new settlements and countries in which the Jewish communities settled in. These are the religious, philosophical, political and eschatological (relating to death, judgment, and the final destiny of the soul and of humankind) meanings and the Jews continue to perceive a special bond and relationship with their root and country of origin- the land of Israel. The basis of the community is also various thoughts and beliefs which bind the community together worldwide. These are thoughts which

portray a strong belief within the Jewish community worldwide about an eventual 'return of the exiles' (a belief which is referred to as the Zionist thought) in the future with hope for reforming Judaism and also a belief that God helped the Jewish community to disperse worldwide to foster beliefs of monotheism.

Synagogue of the Jewish community and diaspora-

In Jewish culture, a synagogue occupies an important space and so it does amidst Jewish diaspora the world over. The term 'synagogue' is Greek in origin- meaning 'to bring together' and also an 'a place of assembly'. The Yiddish word- 'shul', which is derived from the German word- 'Schule' (meaning- 'school') is also used for referring to a synagogue. Sometimes, a synagogue is also referred to as simply a temple of the Jews. It is a community house of worship that not only serves as a space for worship but is also the place for study. In Hebrew, the traditional functions of a synagogue are referred to as- *bet ha-tefilla* ('house of prayer'), *bet ha-kneset* ('house of assembly'), and *bet ha-midrash* ('house of study)' and thus, a synagogue also corresponds roughly to elementary and secondary or advanced levels of education.

The origin of a synagogue is unknown, but scholars believe that it began as a place to assemble and pray. The oldest dated evidence of a synagogue is from the 3rd century BCE. Some literature of 1st century CE refers to many synagogues not only in Palestine but also in Rome, Greece, Egypt, Babylonia, and Asia Minor. Towards the middle of 1st century CE, all Jewish communities had a synagogue and these were places where regular morning, afternoon, and evening services were held, along with special liturgies on the *Sabbath* and religious festivals.

The beginning of the use of a synagogue is unknown to date and scholars differ and debate on this. According to many scholars, in 586 BCE, after the destruction of Solomon's Temple in Jerusalem- private homes were temporarily used for public worship and religious instructions and thus rose the concept of a synagogue later on. There are other scholars, who believe that synagogues rose as a result of diaspora Jews as they assembled to pray especially during the two weeks when priestly representatives of their community attended ritual sacrifices in the Temple of Jerusalem. Thus, the synagogue became an important space for assembly to pray and learn.

Though scholars are yet to determine the exact reason for the rise and gradual growth of a synagogue as the focal point of worship and assembly in a Jewish community and diaspora, they nevertheless agree

that synagogues survived along with Temple cult and existed long before Jewish sacrifice and the established priesthood were terminated with the destruction of the Second Temple by the Roman emperor Titus in 70 CE. After this, synagogues took a significantly important space in the lives of Jews.

The architecture of a synagogue is considerably simple and there are no set patterns of architecture. Inside, a typical synagogue contains an ark (where the scrolls of the Law are kept), and an 'eternal light' burns before the ark. There are two candelabra, pews, and a raised platform (*bimah*), from which scriptural passages are read and from which, often, services are conducted. Within the synagogue, there is sometimes segregation of men and women- which is a traditional practice and is still observed by orthodox communities, however, more Reformist and Conservative Congregations often dismiss this practice. A ritual bath (*mikvah*) is sometimes located on the premises.

In recent times, modern synagogues perform the same functions as they were meant to be in ancient times and also carry forth additional social, recreational, and philanthropic programs as and when the times demand. It encourages us to seek God through prayers and studies. Since there are no sacrifices, there is no officiating priest for public worship. Each synagogue is autonomous and its creation, maintenance, its rabbi and officials reflect the desires of the local community.

PROFILE-

Today, as the Jewish community has a strong presence worldwide, it is important to mention their wide experiences the world over. With their gradual dispersion, the Jewish community also gradually adopted various languages, rites, rituals, and cultures of varied countries- where they were settled in. The history of this resettlement is also chequered with various phases of conflicts as some of the Jewish communities found a peaceful welcome, while others found violent opposition and became victims of violent anti-Semitism. Nevertheless, Jews from all over the world are bound by a strong community-feeling. A great majority of Orthodox Jews support the Zionist movement, while some other Orthodox Jews oppose the view of Israel as a Godless and secular state. Many others believe that the life of the Jews is doomed in diaspora as they are often affected by the local cultures, rites, and rituals and also due to acculturation and assimilation and those Jews who have migrated back to Israel are the real Jews. Nevertheless, it should also be mentioned that the fulfillment of the Biblical prophecy did not mention that the return to Israel is to be

regarded as the coming of the ‘messianic era’ (a belief that shortly- God will reign and bring universal peace and brotherhood and unite all Jews in their homeland). Regarding this acceptance as well as a strong opposition in regards to their country of residence, an interesting example can be seen in America and the Jewish community there. In America, in 1937, the Central Conference of American Rabbis officially abrogated the Pittsburgh Platform of 1885 (which declared that Jews should no longer look forward to a return to Israel). This new policy actively encouraged Jews to support the establishment of a Jewish homeland. On the other hand, in 1943 the American Council for Judaism (now moribund), declared that Jews should consider themselves as a community only through the religious sense, and any sentiment that supports a Jewish homeland in Palestine is unethical and shows disloyalty to their country of residence. Incidentally, there was worldwide support towards a national Jewish state after a massive annihilation of Jews during World War II. Today, out of 4 million Jews reside in Israel, about 4.5 million in the United States, and about 2.2 million in Russia, Ukraine, and other republics formerly of the Soviet Union.

The Jewish community in India-

In India, the history of the Jewish community is an interesting one and speaks of an important chapter in Indian history. The introduction of the Jews into India can be traced back to ancient times and Judaism is one of the first foreign religions to arrive in India. The Indian Jews remained a religious minority and have survived without facing any opposition from the main and majority population and religion of India or any anti-Semitism (anti-Jewish) sentiments or actions. Historically speaking, many Jews in India, speak of tracing back their ancestry to the time of the Kingdom of Judah, while others identify themselves as descendants of Israel’s Ten Lost Tribes. During the 1940s, the Indian Jewish population is estimated to have peaked to reach around 20,000, however, it gradually began to decline due to their emigration to Israel after its creation in 1948. In India, along with Jewish expatriates and recent immigrants, there are seven Jewish groups and each one is an important part of Indian history. These are notably-

- The Malabar component of the Cochin Jews, who claim to have arrived in India together with the Hebrew King Solomon's merchants.
- The Chennai Jews- which include the Spanish, Portuguese Jews, Paradesi Jews, and British Jews, who arrived in Madras (now Chennai) during the 16th century.

- Nagercoil Jews- who comprise of Syrian Jews, Musta'arabi Jews- who were Arab Jews and arrived in Nagercoil and Kanyakumari district in 52 AD, along with the arrival of St. Thomas.
- Jews of Goa- they were Portuguese Jews, who fled from Goa after the commencement of the Inquisition in Portugal. This community consisted mainly of 'New Christians'- who were Jews by blood and had converted to Judaism under the pressure of the Inquisition.
- The Bene Israeli community, who resided in Karachi until the Partition of India in 1947, when they fled to India (mainly Mumbai). Later on many moved back to Israel. The Jews from Sindh, Punjab, and Pathan areas are often wrongly referred to as Bani Israeli Jews.
- The Baghdadi Jews arrived in Surat (Gujarat) from Iraq (and other Arab states), Iran, and Afghanistan around 250 years ago.
- The Bnei Menashe (meaning- 'Sons of Manassah' in Hebrew) is in north-east India and are the Mizo and Kuki tribesmen in Manipur and Mizoram, who are recent converts to Judaism, but trace their ancestry to the Ten Lost Tribes of Israel- especially one of the sons of Joseph.
- The Bene Ephraim is a small Telugu speaking community (meaning- 'Sons of Ephraim' in Hebrew) and is also called the Telugu Jews. They also claim their ancestry from Ephraim- one of the sons of Joseph and is one of the Ten Lost Tribes of Israel. Their observance of modern Judaism dates to 1981.

Apart from these primary divisions amidst the Jewish community in India, there are Jews in Delhi, which primarily is focussed on expatriate community, who work in Delhi as well as Israeli diplomats and a very small local community. In the Paharganj area in Delhi, Chabad has set up a synagogue and a religious center, which is regularly visited by Israeli tourists.

The majority of the Indian Jews 'made Aliyah'(migrated) to Israel ever since the creation of Israel in 1948. Over 70,000 Indian Jews are living in Israel- comprising of one percent of Israel's population. About the remaining 5000 Jews in India, a large section resides in Mumbai- where 3500 have stayed back from the over 30,000 Jews registered during the 1940s- divided between the Bene Israeli and Baghdadi Jews, though the latter refuses to acknowledge the acceptance of Bene Israeli as Jews. Besides Mumbai, Kolkata had a large section of the Jewish community, but many of them have migrated to Israel over the last six decades.

The Indian Jews have contributed immensely towards Indian culture and society across the last several decades, including film and theatre production to arts and sculpture, performing arts, literature and poetry,

medicine, business, amidst many others. Some of the important names of contributions in Indian of people from the Jewish diaspora are- Nissim Ezekiel (poet, playwright, editor, and art critic), Eli Ben-Menachem (Israeli politician), Jacqueline Bhabha (lecturer at Harvard Law School and Harvard Kennedy School of Government), Dr. Abraham Erulkar (personal physician to Mahatma Gandhi and father of Lila Erulkar), David Sassoon (philanthropist and benefactor of the greater Indian Jewish community), Sheila Singh Paul (pediatrician and founder and director of Kalawati Saran Children's Hospital, New Delhi and also a pioneer in polio vaccination in India), the three brothers- Aditya Roy Kapur (actor), Kunaal Roy Kapur, (actor and director) and Siddharth Roy Kapur, (film producer), amidst many others. The Jewish diaspora in India thus is regarded as an important part of the Indian culture and society though it forms part of the minority community in India.

Conclusion-

The Jewish diaspora is the oldest diaspora in the world and they lacked a 'homeland' for two millennia and thought of it constantly, along with an idea of returning to it. In the legend of the Wandering Jew, it is mentioned that the Jewish aspiration to regain their homeland is unacceptable. Though academics in diaspora studies have explored various other diasporas from around the world, yet the Jewish diaspora continues to hold significance as a prototype due to its features like, ethnicity, religion, minority status, the consciousness of peoplehood, a long history of migration, expulsions, adaptation to a variety of host lands whose welcome were conditional and often unreliable, and a continuing orientation to a homeland and a narrative and ethnosymbols associated with it.

1.2 LET US SUM UP

In this Unit, we have learned-

- The meaning of the word 'diaspora' and how it evolved being associated with the Jewish community and culture
- How the Jewish diaspora spread into various parts of the world
- What are some of the significant features of Jewish culture and religion and its beliefs which is also present within the diaspora
- Some significant features of the Jewish diaspora in India and their important contributions.

1.3 KEY WORDS

Hebrew	These were members of an ancient people living in what is now Israel and Palestine and, according to biblical tradition, descended from the patriarch Jacob, grandson of Abraham. After the Exodus (1300 BCE) they established the kingdoms of Israel and Judah, and their scriptures and traditions form the basis of the Jewish religion.
Babylon	– The word has come from the Greek language. This was a very famous city from the ancient civilization of Mesopotamia, whose ruins lie in the modern country of Iraq- 59 miles (94 kilometers) southwest of Baghdad. The name is thought to have been derived from <i>bav-il</i> or <i>bav-ilim</i> which, in the Akkadian language of ancient times, meant ‘Gate of God’ or ‘Gate of the Gods’.
Children of Israel	Refers to Jews here or Israelites. They are called Children of Israel as they consider Israel to be their homeland. This is a very common term used in both the Old and New Testament of the Bible and refers to Israelites as the descendants of a common ancestor-Jacob.
Palestine	This was an ancient country in Southwest Asia, on the eastern coast of the Mediterranean- the region between the river Jordan and the Mediterranean Sea.
Kingdom of Judah	This is mentioned in the Bible as the kingdom of the Hebrews in south Palestine, including the tribes of Judah and Benjamin.
Zionist thought	A branch of belief within the Jewish community worldwide about an eventual ‘return of the exiles’- or return of all Jewish communities from all over the world to Israel.
Israel’s Ten Lost Tribes	These are mentioned as ten (from amongst 12) tribes who were deported from the Kingdom of Israel after it was conquered by the Neo-Assyrian Empire in 722 BCE. These tribes are Reuben, Simeon, Dan, Naphtali, Gad, Asher, Issachar, Zebulun, Manasseh, and Ephraim. Many Jewish communities from various parts of the world claim that they are descendants from one or the other tribe. There is also a strong belief amongst the Jews that these tribes will one day return to their homeland and their roots.
Chabad	is an Orthodox Jewish Hasidic movement and Chabad is one of the world’s most famous and best-known Hasidic movements, particularly for its outreach activities with reference to Jewish religious organizations.

1.4 CHECK YOUR PROGRESS

Answer all the questions below. Check your answers at the end.

Answer the following descriptive questions-

1. What do you mean by the word 'diaspora'?

2. How did the meaning change after the 1960s?

3. Summarise in brief- how did the Jews disperse out of Palestine thousands of years ago?

4. What is the significance of a synagogue in Jewish culture?

5. Write in brief about what official decisions the Jewish diaspora had adopted in America towards the concept of recognizing their homeland.

6. Write in brief about the seven groups within the Jewish diaspora in India.

Write in brief about-

1. Hebrew

2. Children of Israel

3. Zionist thought

4. Palestine

5. Israel's Ten Lost Tribes

6. Chabad

1.5 BOOKS SUGGESTED

- DellaPergola, Sergio 2015. *World Jewish Population, 2015* (Report). Berman Jewish DataBank.
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- Cohen, R. 1997. *Global Diasporas*. London: UCL Press.

:: STRUCTURE ::**2.0 OBJECTIVE****2.1 ORIGIN****2.2 HISTORY OF DIOSPORA****2.3 PHASES OF DIASPORIC MIGRATION****2.4 DIASPORA INTERTWINED WITH PAN AFRICANISM****2.5 PROFILE OF AFRICAN DIASPORA****2.5.1 ASIA****2.5.2 EUROPE****2.5.4 ATLANTIC****2.5.5 INTRA-AFRICAN DIASPORA****2.6. THE NEW AFRICAN DIASPORAS****2.7 LET US SUM UP****2.8 KEY WORDS****2.9 BOOKS SUGGESTED**

2.0 OBJECTIVE

In this unit we shall

- analyse the history of migration of African people;
- discuss the constitution of African diaspora; and
- focus on various profiles of African diaspora.

On completing the unit you should be able to

- find out the historical patterns of migration of the African people;
- understand how the African diaspora evolved; and
- analyse African diaspora with its profile.

The African diaspora constitutes communities of people of African descent dispersed throughout the world as a result of migrations in different phases of history and requirements.

2.1 ORIGIN

The origin of the African diaspora or Black Diaspora is a process that involves movement of people from their country of birth to the new countries, within and outside the continent, for resettlement. African Diaspora is dispersion of African peoples from their ancestral land to the host lands. In most of the cases, it is transatlantic slave trade, colonialism and its legacies, Pan-Africanism and solidarity of African people all over the world. The modern European artists like Pablo Picasso, Kenyan artist Wangechi Mutu, German Expressionist Die Brücke have well explained the origin and constitutions of African diasporas in different parts of the world. The African Union has defined the Diaspora as “people of African origin living outside the continent, irrespective of their citizenship and nationality”. The African diaspora has a tremendous reach both in size and in scope that is from the millions of Africans in the Americas to the diaspora populations in France, India and countries from different parts of the world. Most appropriately, the African diaspora is used to include any person or community of migrated people of African origin- within and outside the African continent. However, the dominant rhetoric of Africa speaks of African people living outside the African continent.

The term “African Diaspora” first appeared in the literatures in the 1950s and has been broadly defined to include all global communities descended from the historic migrations of peoples from Africa particularly from the 15th century. The narrower definition of African diaspora include trans-Atlantic slave trade only which has been the largest pattern of immigration of Africans. This has been in congruence to the fact that the pattern of triangular trade involved in the process: firstly, ships and cargos from Europe carrying goods of iron, brandy, weapons, and gunpowder that were traded for slaves in Africa. The second trade involved “Middle Passage” that constituted shipment of 12mn.-114mn enslaved Africans across the Atlantic Ocean to the Americas. The third trade included transportation of goods such as sugar, cotton, tobacco, rum, and molasses from the Americas to Europe. Apart from the various trans-continental migrations, there are also intra-Africa migration and thus the constitution of African diaspora within the continent as well. This intra-Africa diaspora sometimes has been interpreted without using the term diaspora except for the trading diasporas and the slave diasporas.

- **Check your Progress-1**

- i. Define African diaspora.

- ii. How the African diaspora evolved?

2.2 HISTORY OF DIOSPORA

Colin Palmer has identified six phases of migration that constituted African diaspora: three in prehistoric and ancient times that began about 100,000 years ago and three in modern times, including those associated with the Indian Ocean trade to Asia, the Atlantic slave trade to the Americas, and the contemporary movement of Africans and peoples of African descent to various parts of the globe. Further, the African diaspora can be divided into four categories in terms of their places of dispersal: the intra-Africa, and to the Indian Ocean region, Mediterranean, and Atlantic. While the three prehistoric and ancient times indicated regional distributions the latter indicated trans-regional migrations only.

- **Check your Progress-2**

- i. Describe six phases of African migration.

- ii. Classify African diaspora on the basis of places of dispersal?

2.3. PHASES OF DIASPORIC MIGRATION

There are five major African diasporic streams that occurred at different times and for different reasons. The first stream was a consequence of the great movement within and outside of Africa that begun about 100,000 years ago. This early African migration and diaspora much differs in character from subsequent movements and settlements. However, this stream is generally excluded in the making of African diaspora population.

The second diasporic stream began in 3000 B.C.E. with the movement of the Bantu-speaking people from Nigeria and Cameroon to other parts of Africa, and to the Indian Ocean.

The third stream started with the beginning of fifth century B.C.E. that included movement of traders, merchants, slaves, soldiers, and other people, to Asia, West Asia and Europe.

The fourth African diasporic stream is associated with the Atlantic slave trade that begun in 15th century AD and supplied 200,000 Africans to European societies and 11- 12mn to the Americas in due course of time.

The fifth stream started in 19th century particularly after the abolition of slavery and continues till date. It is characterized by the movement of Africans and people of African descent and their resettlement in different countries, parts or societies in the world.

- **Check your progress-3**

- i. Elucidate different streams of migration that constituted African diaspora.

2.4. DIASPORA INTERTWINED WITH PAN AFRICANISM.

For the Africans, decolonization involved reclaiming of their African identity that was stolen from the days of forced migration and slave trade to colonialism. This reality led to origin of Pan-Africanism – an intellectual and activists movement spread across the world. Pan-Africanism is a movement and political campaign for unifying and uplifting African nations, formation of African diaspora and universal African identity. In essence, Pan-Africanism holds, “diaspora is not only a shared history, but also a common identity for dignified destiny. While

Pan-Africanism is a “unified African nationhood” and diaspora is a “great deal in common”.

The idea of Pan-Africanism was first begun in the mid-nineteenth century that was led by the Africans-Alexander Crummel and Martin Delany in the United States. The early voices for Pan-Africanism gave importance to the existing commonness of Africans and black people in the US. W.E.B. Du Bois, the “father of modern Pan-Africanism”, was a consistent advocate for the study of African history and culture, and for him, “the problem of the twentieth century is the problem of colour lines”. Marcus Garvey strongly advocated for the cause of African independence, emphasized the positive attributes of Africans and black people and established Universal Negro Improvement Association. The first meeting to bring peoples of African origin for the purpose of discussion and debate of Pan-Africanism had taken place in London in 1900, under the initiatives of Henry Sylvester Williams of Trinidad. The meeting was attended by several prominent blacks from Africa, Caribbean, Latin America, Europe, the US. Between the 1920s-1940s, and afterwards, the most-prominent black intellectuals who advocated diaspora through Pan-Africanist ideas included C.L.R. James (Trinidad), Kwame Nkrumah (Ghana), George Padmore (Trinidad), Jomo Kenyatta (Kenya), Aimé Césaire (Martinique) and Léopold Senghor (Senegal). In addition to other initiatives, the proponents of Pan-Africanism in twentieth century aimed at institutionalizing their ideas through Pan-African Congress so as to spread of African diaspora.

The first formal Pan-African Congress had taken place in 1919 in Paris under the initiatives and leaderships of W.E.B. Du Bois, and the subsequent congresses also guided the Africans for their own diasporic identity. In the mid-1940s Padmore, Kenyatta, Du Bois, Nkrumah played the most-prominent roles for diasporic formation. During the struggle for independence N. Nkrumah (Ghana), M. Keita (Mali), A. Toure (Guinea), and J. Nyerere (Tanzania) played a significant role for African identity, independence and solidarity. Nowadays, authors such as Dr. Molefi Kete Asante of US is trying to make African people, both inside and outside the continent, more aware of their heritage and glorious past by citing the ancient Egyptian civilisations and Nubian cultures. More to mention, South Africa’s urge for “Africa’s revival” and “African Renaissance” well attempts to combine both pan-Africanism and diaspora.

- **Check your progress-4**

i. Define Pan-Africanism.

ii. Explain growth of Pan-Africanism.

iii. How Pan-Africanism contributed for the constitution of African Diaspora?

2.5. PROFILE OF AFRICAN DIASPORA

According to Global Migrant Origin Database, 2007, African Diaspora in different parts of the world includes: Europe-7,337, 542 that constitutes 29.4 percent of African diaspora population, North America-1,239, 722 (5.0 percent), Australasia-223, 095 (0.9 percent), West Asia 2595856 (10.4 percent), Asia-339, 014 (1.3 percent), Latin America-58273 (0.2 percent), and Africa-13, 181, 759 (52.8 percent). The origin, spread and constitution of African diasporic profile can be illustrated further through the analysis of different regions of the world.

Check your progress-5

i. Analyse spread of African diaspora at the global level.

2.5.1. ASIA

The studies reveal that the African diaspora has its old roots in Asia, to which Africans travelled as traders, sailors, soldiers, bodyguards, bureaucrats, clerics, concubine, slaves and servants. Therefore, unlike the Atlantic African diasporas, the Indian Ocean or Asian diaspora had consisted of both forced and free migrants. In India, there were numerous African diasporic rulers or dynasties or families found during thirteenth and eighteenth centuries such as Habshi (*Habash*), Kaffir (*Kafir*) and Sidi (*Saiyid*). The Africans had been inhabitants in the Indian sub-continent throughout the north (Delhi) and western parts (Gujarat and Gulf of Khambhat) to the northeast (Bengal) and south (Deccan). Besides these, significant African communities also existed in the Persian Gulf-stretching from Iran and Iraq to Oman and Saudi Arabia. In the context of West Asia the Arabs had swept through northern Africa following the rise of Islam in the seventh century, which was a case point for large scale migration, particularly from the northern parts of Africa. Even the people from other parts of Africa traversed northern Africa so as to reach West Asia, while enduring the Egyptian diaspora in the Gulf.

Check your Progress-6

- i. Discuss African diaspora in India.

- ii. Explain Africa's diasporic connectivity with West Asia.

2.5.2. EUROPE

Before the Atlantic slave trade, the most significant African presence in southern Europe was the Moors from north western Africa, who had occupied and ruled much of Spain between eighth and fifteenth century. The Moors made significant contributions for Spanish culture and society, and thus modernization of Europe, although the community is rarely praised and little considered for African diaspora. The African Diasporas in the Mediterranean world, which is also less focussed, tend to highlight "blacks", that is Negritude. In ancient Rome or in the Mediterranean Europe, African diasporas were absorbed into the host communities under integrative principles, and Islamic conversions.

Beyond Spain and Mediterranean Europe, there have been ancient African communities in Russia to United Kingdom—stretching the northern parts of Europe. The scattered African communities on the Black Sea coast or the Caucasus region were brought to the place during sixteenth-nineteenth centuries as slaves for the Turkish and Abkhazian rulers. However, for some scholars, their origin has been centuries old which is well exemplified by the Egyptian invasion of these regions. Although these explanations are not essentially contradictory yet there were different waves of migration and constitution of African diaspora in these parts of the world.

The erstwhile Soviet Union or present day Russia had not develop a significant practice of African slavery, but some Africans came as slaves; and others as servants for the wealthy nobility or immigrants, basically seamen. One of these Africans was Abram Hannibal from Ethiopia, who reached there in 1700 and grown as a favorite of Peter-The Great, who turned as army general and an engineer, and finally adorned the status of great-grandfather of Alexander Pushkin (1799–1837), the renowned Russian poet. In the United Kingdom (UK), the history of African diaspora could be traced back to two thousand years. However, the African presence has become more evident following the spread of Atlantic slave trade. Many of the Africans in UK have been worked as domestic servants, soldiers, tradesmen and sailors. In later parts, a stream of Africans started coming to UK for education—a tradition that begun in the eighteenth century. Nineteenth century onwards, prominent intellectuals and nationalists constituted a significant portion the African diaspora in the UK.

Check your Progress-7

- i. What is the significance of Moors community?

- ii. How the Africans formed a diasporic community in Europe?

- iii. Explain the nature and extent of African diaspora in Russia (Soviet Union).

2.5.4. ATLANTIC

The African dispersal resulted from Arab and Atlantic slave trades is the largest forced migrations in the history of African diaspora. An estimated 11 million Africans were dispersed through the Atlantic slave trade largely from Western Africa (such as Nigeria and Ghana) and Central Africa (such as Cameroon and Congo) which constituted 10mn to 80mn of the Arabic slave trade. In the Atlantic slave trade, United States had received 5 percent of African slaves while the remaining 95 percent went to Central America, the Caribbean and South America. The most populated countries in the African diaspora in South America and Central America include Brazil, Colombia, Dominican Republic, and Haiti. The fact that Brazil has the largest African diaspora in the Americas, indeed in the world, and so is the fact that in the Caribbean region the African diaspora is the majority, rather than a minority as in the United States, which is 3-5 percent of the total American population. The Africans and their descendants in the US constituted "African Americans". This African American identity is not genetically homogeneous; rather, a cross-connection of multiple ancestries with lineages from Asia, Africa, Europe and Americas, which have been largely accrued through slavery and European colonialism.

In the countries which have tried to "whiten" themselves like Argentina, attempts have been made to demystify and deconstruct Africa's "absence" in the histories of Americas and the Caribbeans. In Bolivia, Paraguay, Uruguay, and Venezuela, and in the histories of Mexico and Canada, the contributions of African diasporas proves beyond picturesque folklore. Brazil demonstrates a remarkable survival and transformation of the Africans and their cultures while explaining brutal realities of race mixture and cultural syncretism. With their large African populations, the Caribbean reflect demographic and cultural visibility of the African identity. The African diaspora in the Caribbean, in fact, embodies all the complex connections, crisscrossing, and cultural compositions that spread through Atlantic slave trade and indentured labourer. Significantly, Caribbean activists and intellectuals played a crucial role in the transatlantic Pan-African ideologies and movements that constituted Garveyism to Negritude to socialism.

Check your progress-8

- i. Analyse African diaspora in the United States.

- ii. Discuss African diaspora in South America and Central America.

- iii. Describe African diaspora in the Caribbean.

2.5.5. INTRA-AFRICAN DIASPORA

Apart from inter-continental diaspora, a deeper understanding of intra-continental African diaspora needs a specific attention. Five important patterns of diaspora included the trading diasporas of Hausa and Doula in western Africa; the slave diasporas of West Africans in North Africa; the East African slaves in the Indian Ocean islands; the conquest diasporas of Nguni in southern Africa; the refugee diasporas from the Yoruba wars; and the pastoral diasporas of Fulani in western Africa and Somali in the Sahelian region of eastern Africa. Further, the African populations are highly subdivided on the basis of geographic and linguistic considerations: Khoisan (Sotho and Zulu people) in southern Africa; Pygmies in Central African; Hadza in East Africa (Tanzania); Mende in Western African that includes sections of populations in Sierra Leone; Jola, Mandinka, and Wolof from Gambia; Bantu and non-Bantu peoples in West-Central Africa; Bantu in the areas stretching from Congo (Kongo) to Ghana to Cameroon (Bamum and M'fang); Ga-Adangbe in Ghana; Esan, Igbo, and Yoruba peoples in Nigeria; Berber, Cushitic, Omotic, Nilo-Saharan and Southern Bantu speaking that constitutes Encestries; Baganda, Barundi, and Banyarwanda from Uganda; Luhya and Kikuyu peoples from Kenya in Eastern Africa; and Sotho and Zulu from Southern Africa.

Check your Progress-9

- i. What are the important patterns of intra-African diaspora.

- ii. Classify intra-African diaspora based on geographic and linguistic criteria.

2.6 THE NEW AFRICAN DIASPORAS

In the twentieth century and till date there were several new dispersals from decolonised Africa. Unlike their predecessors, whose communities of identity, either as imagined by themselves or as imposed by others, were either ethnic, racial or religious, the new African diasporas is contended with the added imperative of the modern nation-state, which often frames the political and cultural itineraries of their travel and transnational networks. The "new" or "contemporary" African diasporas, as sometimes called, can be divided into three main waves: the diasporas of colonization; decolonization; and structural adjustment that emerged out of disruptions of colonial conquest, struggles for independence, and the hardships of structural adjustment programmes of International Monetary Fund (IMF) and World Bank during 1970s and 1980s and other economic challenges in the continent.

Check your progress-10

- i. What is the nature of contemporary African diaspora?

- ii. How the contemporary African diaspora differs from the past?

2.7 LET US SUM UP

The history of the African Diaspora is complex, continuous and dynamic. The African diaspora has been developed with multifaceted religious, cultural, and socio-political characteristics to adapt and streamline itself under the changing dynamics. Although the Atlantic migration constituted the largest chunk of African migration yet the African diaspora spreads to most parts of the world. In the host societies, the African cultural, religious, artistic, socio-economic and political impressions have produced exciting outcomes-both the ancestral land and host country.

2.8 KEY WORDS

Migration	Peoples of Africa have been migrating from the ancient past to the present- both within and outside the continent
Diaspora	African people migrated from their ancestral land and settled in their host countries
Atlantic slave trade	A well known criss-crossing migration pattern of African slaves across Europe and Americas and Caribbean and, to an extent, Asia.

2.9 BOOKS SUGGESTED

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- Manning, Patrick, 2010, *The African Diaspora: A History through Culture*, Columbia: Columbia University Press.
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Encyclopaedias For Reference

- Carole Boyce Davies (ed.), 2008, *Encyclopedia of the African Diaspora* [3 volumes]: Origins, Experiences, and Culture, Santa Barbara: ABC-CLIO.
- Diagram Group, 2000, *Encyclopedia of African Peoples*, New York: Facts on File.

- Ember, Melvin, Carol R. Ember and Ian Skoggard (eds.), 2005, *Encyclopedia of Diasporas: Immigrant and Refugee Cultures Around the World*, Boston: Springer.

ANSWERS

Check your Progress-1

- African diaspora includes movement of people from their country of birth to the country of settlement. While the narrow definition speaks of trans-Atlantic slave trade and consequent formation of African diaspora, the broader definitions include all the Africans who have international as well intra-continental migrations and consequent settlement. However, the African Union has defined diaspora as “people of African origin living outside the continent, irrespective of their citizenship and nationality”. African diaspora today seeks to achieve a great deal in common that certifies the attributes of ancestral identity.
- African diaspora has become a much discussed discourse since the 1950s, although migrations had taken place 15th century ago. The writings Pablo Picasso, Die Brücke and Wangechi Mutu have well explained the origin and spread of African diaspora in different parts of the world. The transatlantic slave trade, colonialism and its legacies, Pan-Africanism and solidarity of African people all over the world practically united the African for the diasporic identity.

Check your Progress-2

- The six phases of African migration can be broadly divided into three prehistoric and ancient times that had started 100,000 years ago and three in modern times, including those associated with the Indian Ocean trade to Asia, the Atlantic slave trade to the Americas, and the contemporary movement of Africans and peoples of African descent to various parts of the world.
- The African diaspora can be divided into four categories in terms of their places of dispersal: the intra-Africa, and migration to the Indian Ocean, Mediterranean, and Atlantic regions. While the three prehistoric and ancient times indicated regional distributions the latter indicated trans-regional migrations only.

Check your progress-3

- The first stream had happened about 1,00,000 years back-within and outside Africa; the second, 3000 BCE that witnessed migration of Bantu people; the third, fifth century BCE- towards Asia, Europe and West Asia; the fourth, fifteenth century AD- towards Europe and

America; and the fifth, 19 century AD- Africans and people of African descent all over the world.

Check your progress-4

- i. Pan-Africanism is an intellectual movement that tried to identify and glorify African past with their call for present day unity and diasporic identity. Pan-Africanism is an urge for a unified African nationhood.
- ii. The idea and acts of Pan-Africanism begun in nineteenth century. Initially the urge for pan-African unity begun in America under the initiatives and leadership of W.E.B. Du Bois, which subsequently spread to other parts of the world- Caribbean (Marcus Garvey, C.L.R. James and George Padmore), Africa (N. Nkrumah, Ahmed Sekou Toure, , J. Nyerere and Modibo Keita). Nowadays, authors such as Dr. Molefi Kete Asante (African-American Professor) is working to unite African people, both in the continent and outside, for their glorious past and heritage by citing the ancient Egyptian civilisations and Nubian cultures.
- iii. Pan-Africanism interprets that diaspora is not only a shared history, but also a common identity for a better dignified destiny. While Pan-Africanism is a “unified African nationhood”, the diaspora is a “great deal in common”. Apart from prominent scholars, leaders, activists and institutional arrangements of pan-African Congress, the South African government has called for Africa’s “revival” and “Renaissance” which have well attempted to combine both pan-Africanism and diaspora.

Check your progress-5

- i. African diaspora has spread across various parts of the world. Europe has the largest population of 7,337, 542, followed by west Asia 2, 595, 856, North America 1,239, 722, Asia 3, 39, 014, Australasia-2, 23, 095, and Latin America-58, 273. If intra-African diaspora counted, the number exceeds the total settled diasporic African population outside the African continent.

Check your Progress-6

- i. In India, there were numerous African diasporan rulers or dynasties or families between the thirteenth and eighteenth centuries such as Habshi (*Habash*), Sidi (*Saiyid*), and Kaffir (*Kafir*). Further, the Africans had been inhabitants in the Indian sub-continent throughout the north (Delhi) and western parts (Gujarat and the Gulf of Khambhat), northeast (Bengal) and southern (Deccan) regions.

- ii. African communities have been in existence in the Persian Gulf stretching from Iran and Iraq to Oman and Saudi Arabia. The Arabs connecting North Africa had swept across northern Africa following the rise of Islam in the seventh century. Even the people from other parts of Africa traversed northern Africa so as to reach West Asia, while enduring Egyptian diaspora in West Asia or Gulf region.

Check your Progress-7

- i. In the initial phases the most significant African presence in southern Europe was the Moors community which had been migrated from north western Africa and who had occupied and ruled much of Spain between eighth and fifteenth century. The Moors have made significant contributions for Spanish culture and society, and thus modernization of Europe.
- ii. Apart from Moors in Spain, the African people were seen in UK. In UK, the history of African diaspora could be traced back to two thousand years. However, the African presence has become more evident following the spread of Atlantic slave trade. Many of the Africans in UK have been working as domestic servants, tradesmen, soldiers, and sailors; and in the later part, a stream of Africans started coming to UK for education, profession and consequent settlement. In the Mediterranean, as seen in ancient Rome or in the Mediterranean lands of Islam, the African diaspora had absorbed into the host communities under integrative principles, and in some cases Islamic conversions. Further, centuries old or during sixteenth century to nineteenth century, the scattered African communities from the Black Sea coast and the Caucasus mountainous region were brought as slaves for the Turkish and Abkhazian rulers.
- iii. Erstwhile Soviet Union (USSR) or present day Russia did not develop a significant practice of African slavery, but some Africans came as slaves; others as servants for the wealthy nobility or immigrants, usually sailors. The history of Abram Hannibal from Africa well captures the African diaspora that how he turned as the great-grandfather of Alexander Pushkin, the famous Russian poet.

Check your progress-8

- i. In the Atlantic slave trade of the Americas, the United States received 5 percent of African slaves. The Africans and their descendants in the US, till date, have constituted “African American” identity. This African American identity is not genetically homogeneous; rather, a cross-connection of multiple ancestries with lineages from Africa, Europe, Asia, and Americas, which have been largely accrued through slavery and European colonialism.

- ii. The African diaspora is largely visible in South America and central America which includes Brazil, Colombia, America, Dominican Republic, and Haiti. Brazil has the largest African diaspora in the all Americas, indeed in the world, and it has demonstrated a great place of transformation of the Africans and survival of their cultures while explaining brutal realities of race mixture and cultural syncretism. The African diaspora in Argentina has attempted at "whitening" themselves like the indigenous people of Argentina, and attempted at demystifying and deconstructing Africa's "absence" in the country. The African diaspora in Bolivia, Paraguay, Uruguay, Venezuela and Mexico proves beyond picturesque folklore.
- iii. With the larger African populations, the Caribbean region well reflects demographic and cultural visibility of the African identity. The African diaspora in the Caribbean in fact embodies all the complex connections, crisscrossing, and cultural compositions of the African diaspora. Significantly, Caribbean activists and intellectuals have played a crucial role in the transatlantic Pan-African identities and movements that is from Garveyism to Negritude to socialism. Significantly and unlike America, in most of the Caribbean countries the African diaspora constitute majority of the total population of their host countries.

Check your Progress-9

- i. Important intra-Africa diaspora includes trading diasporas of Hausa and Doula in western Africa; the slave diasporas of West Africa; East African slave diaspora in North Africa and Indian Ocean islands; the conquest diaspora of Nguni in southern Africa; the refugee diaspora from the Yoruba wars; and the pastoral diasporas of Fulani in western Africa and Somali in the Sahelian parts of eastern Africa.
- ii. The intra-African diaspora can be subdivided to Khoisan (Sotho and Zulu people) in southern Africa; Pygmies in Central African; Hadza in Tanzania; Mende in Western African that includes sections of populations in Sierra Leone; Jola, Mandinka and Wolof people from Gambia; Bantu and non-Bantu peoples in West-Central Africa; Bantu in the areas stretching from Congo (Kongo) to Ghana to Cameroon (Bamum and M'fang) and Ga-Adangbe in Ghana; Esan, Igbo, and Yoruba peoples in Nigeria; Berber, Cushitic, Eastern Bantu, Omotic, Nilo-Saharan, and Southern Bantu Encestries; Baganda, Barundi, and Banyarwanda peoples from Uganda, and Luhya and Kikuyu peoples from Kenya in Eastern Africa; and Sotho and Zulu from Southern Africa.

Check your progress-10

- i. The contemporary Africa diaspora constitutes of Africans migrating overseas for education, professions and business. This is largely happening since the end of World War-II and decolonisation of African colonies.
- ii. While the past migration was largely forceful and slavery in nature so as to meet the requirements of feudalism, capitalism and colonialism, the contemporary migration is voluntary and different in nature and thus the African diaspora has taken a new shape.

UNIT : 3

CHINESE DIASPORA: ORIGIN, HISTORY & CURRENT PROFILE

:: STRUCTURE ::

- 3.0 OBJECTIVES**
- 3.1 INTRODUCTION**
- 3.2 AN OVERVIEW**
- 3.3 ORIGIN**
- 3.4 HISTORY**
- 3.5 CURRENT PROFILE**
- 3.6 LET US SUM UP**
- 3.7 KEYWORDS**
- 3.8 SUGGESTED READINGS**
 - **ANSWERS**

3.0 OBJECTIVES

In this unit we shall

- Discuss the migration and settlement pattern of Chinese people in different parts of World.
- State you about evolution of overseas Chinese as largest Diasporic community of the world.

On completion the unit you should be able to

- Recall different phases of migration from China.
- Explain origin, history and current profile of Chinese Diaspora.

3.1 INTRODUCTION

China is the world's most populous country of the world. In recent decades, it has attracted considerable attraction due to impressive economic growth and now it is the second largest economy of the world. Chinese civilization stretches backs to nearly 4000 years and many foundations of the modern world originated here. However, modern Chinese political setup began in 1949 after communist revolution. Currently, China exercises jurisdiction over 22 provinces, five

autonomous regions, four direct-controlled municipalities (Beijing, Tianjin, Shanghai, and Chongqing), and the special administrative regions of Hong Kong and Macau. Moreover, China controls many other territories those are claimed by other sovereign states. Furthermore, even since 1940s there has been two nations competing to each other as real China- the People's Republic of China (PRC) and the Republic of China (Taiwan). In current world order the People's Republic of China is widely recognized as China and other part is known as Taiwan. However, both countries have claim over their Diaspora with the data's overlapping to each other. Nevertheless, China is homeland of world's largest Diasporic community and estimates indicates that currently about 40-50 million people of Chinese descent are living abroad. Those have been a major force in economic modernization and growth of China. In this unit you will study about Chinese Diaspora.

3.2 AN OVERVIEW

The term Chinese Diaspora has been popularly used, to refer to the Chinese living outside mainland China, Hong Kong, Macau, Taiwan and other territories generally described as the Chinese lands by government of China. China was among first countries in Asia to recognize potentials of its Diaspora and established the Committee of Overseas Chinese Affairs in 1949 which was converted into Overseas Chinese Affairs Office in 1978. Official records of Chinese government use term *huaqiao* for Chinese citizens living abroad, while people of Chinese ancestry are referred as *haiwai huaren*. To describe all Chinese living abroad the popular term is- *huaqiao/huaren*. There are various estimates about population of Chinese Diaspora ranging from 40 to 50 million. Data of Overseas Compatriot Affairs Commission, Taiwan reveals that in 2009 total population of Chinese Diaspora was 39.5 million distributed throughout the world in about 130 countries. Routledge Handbook of the Chinese Diaspora (2013) provides detailed account of current population Chinese Diaspora and its projection for 2040 with its spread in different regions of the world (Table-1 and Table-2).

Table-1
Chinese Diaspora by Region (Actual and Projected- 1955–2040)

Year	Number					
	Asia	America	Europe	Oceania	Africa	Total
Actual						
1955	1,10,74,000	2,66,000	14,000	69,000	33,000	1,14,56,000
1960	1,09,04,000	3,01,000	14,000	74,000	40,000	1,13,33,000
1970	1,41,47,000	7,11,000	1,12,000	69,000	59,000	1,50,98,000
1980	1,71,00,000	15,58,000	5,25,000	1,05,000	75,000	1,93,63,000
1990	2,15,88,000	26,63,000	5,89,000	3,56,000	99,000	2,52,95,000
2000	2,73,63,000	59,59,000	9,55,000	6,31,000	1,37,000	3,50,45,000
2009	2,97,47,000	72,87,000	12,59,000	9,32,000	2,38,000	3,94,63,000
Projected						
2020	3,35,61,919	97,44,454	18,76,684	16,37,137	5,28,489	4,56,26,036
2030	3,68,26,230	1,21,85,439	25,51,228	25,25,179	9,76,209	5,20,60,227
2040	4,04,08,036	1,52,37,891	34,68,225	38,94,927	18,03,223	5,94,01,767

Source: Li Peter S. and Li Eva Xiaoling, 'The Chinese Overseas Population' in Chee-Beng T. (ed.), *Routledge Handbook of the Chinese Diaspora* (New York: Routledge, 2013). P. 20.

Table-2
Percentage Distribution of Chinese Diaspora by Region (Actual and Projected- 1955–2040)

Year	Percentage					
	Asia	America	Europe	Oceania	Africa	Total
Actual						
1955	96.7	2.3	0.1	0.6	0.3	100.0
1960	96.2	2.7	0.1	0.7	0.4	100.0
1970	93.7	4.7	0.7	0.5	0.4	100.0
1980	88.3	8.0	2.7	0.5	0.4	100.0
1990	85.3	10.5	2.3	1.4	0.4	100.0
2000	78.1	17.0	2.7	1.8	0.4	100.0
2009	75.4	18.5	3.2	2.4	0.6	100.0
Projected						
2020	73.6	21.4	4.1	3.6	1.2	100.0
2030	70.7	23.4	4.9	4.9	1.9	100.0
2040	68.0	25.7	5.8	6.6	3.0	100.0

Source: Li Peter S. and Li Eva Xiaoling, 'The Chinese Overseas Population' in Chee-Beng T. (ed.), *Routledge Handbook of the Chinese Diaspora* (New York: Routledge, 2013). P. 21.

Check your progress-1

Fill in the blanks

China is homeland of world's largest-----.

Official records of Chinese government use term----- for Chinese citizens living abroad

There have been two nations competing to each other as real China- the People's Republic of China (PRC) and-----.

In 2009, total population of Chinese Diaspora was-----.

Modern Chinese political setup began in 1949 after-----
 -.

3.3 ORIGIN

Like Indians, Chinese also maintained a historical taboo against overseas travel which combined with the lower status of merchants. Early migration from China was mostly trade related through famous- *silk route*. Chinese traders begun to migrate and settle in the countries of Southeast Asia since twelfth century as they found adequate opportunities of livelihood compare to overpopulated regions of China. For centuries China was a major consumer market of opium. British began cultivation of opium in their colonies specially in India to generate huge income by exporting it to China. French were also engaged in this business. This profitable trade resulted in two *opium wars*- both were won by Europeans making huge loss to Qing dynasty of China and forcing them to provide

various land rights to victorious powers. Therefore, Qing dynasty was forced to open five treaty ports-Guangzhou, Xiamen, Fuzhou, Ningpo and Shanghai- for free trade and colonial merchants obtained privileges to acquire laboures from China. This was the time when people of China were facing extremely difficult living conditions clubbed with many natural calamities. This prompted recruitment of Chinese laboures to transport other parts of the world and number of *coolie agency* came into existence for this purpose working through *ketou* to overcome linguistic barriers. Between mid-1840s and 1870s in almost three-decade period, 44 major *coolie agencies* existed and majority of them were British owned, some of them were controlled by French, Spanish, German, American and Portuguese. Notably six of them were owned by Chinese. These *coolie agencies* transported Chinese laboures to West Indies, British Guiana, Cuba and Peru, Australia, Singapore and Sumatra.

The Xiamen (Amoy) port emerged as first center of coolie trade. The first shipment of coolies from Amoy to foreign lands was made in 1845, in French vessels to the French islands of Bourbon. In 1847, a Spanish company sent 800 coolies from Amoy to Cuba. In the period between 1847 and March 1853, an estimated 8,281 coolies were exported from this center. Similarly, the first consignment of 120 coolies were exported from Amoy to Australia in October 1848; between 1848 and 1852, an estimated 2,666 coolies were shipped there. Due to strong local resentment transportation of coolies stopped from Amoy in mid-1850s and thereafter Macau appeared and about 15,000 to 20,000 coolies were sent annually from this port from 1856 to 1874. This entire coolie system was illegal and inhuman, these coolies were deprived of their basic human rights and dignity, and they were ruthlessly exploited and treated like cattle. This practice received strong criticism in China and abroad and finally coolie system was suspended in 1874. However, this was a phase of human history which has resulted in presence of a huge number of people of Chinese descent in different corners of the world shaping modern Chinese Diaspora.

Check your progress-2

Choose Correct Answer

Early migration from China was mostly trade related through famous-

- a) Coolie trade b) Slavery system
- c) Silk route d) Girmitya system

For centuries China was a major consumer market of-

- a) Opium b) Gold
- c) Spices d) Copper

Majority of Coolie Agencies were owned by-

- a) French b) Chinese
- c) British d) Portuguese

a) Guangzhou **b) Xiamen**
c) Fuzhou **d) Shanghai**
 The first shipment of coolies from China was sent to-
a) Cuba **b) Malaya**
c) Zanzibar **d) Bourbon**

The history of Chinese emigration and settlements has been demarcated in several ways as there has been different phases and different burst of their dispersal in last two thousand years or so. We can study history of Chinese dispersal in following four broad phases-

Medieval Period: As an outcome of superiority in paddy cultivation in the central and southern China through intensive use of land in the Yangtse valley and further south Chinese community became economically prosperous. At the same time, trading activities with other parts of the world were becoming increasingly difficult due to difficult geographical terrains, language barriers, security risks, danger of diseases and so on. Thus, prevailing conditions discouraged migration and taboo of crossing boundaries evolved. under the Sung dynasty (960-1279) China's population doubled and Chinese skills surged far ahead of all other parts of the civilized world. Epilogues of Marco Polo and Ibn Battuta provides detail accounts of Chinese prosperity in that period. Reopening of *silk route* in mid-seventh century once again connected China directly to the West for land-based trade providing opportunity to people of China to sell their products without crossing territorial boundaries. However, migration existed even in medieval period though at lower pace in the parts of Southeast Asia-Champa, Cambodia, Java, and Sumatra and even Arabian region and parts of Africa.

Colonial Period: The colonial period witnessed huge migration of Chinese population in the form of *coolie laboures* the far-flung areas of Asia, Africa, Oceania, America and Caribbean and as traders mostly in Southeast Asian countries. Even though migration existed in ancient and medieval period, settlers of those period have gradually lost their identities and hence they don't qualify to be termed as Diaspora. However, people migrated in colonial period still retains their identities at certain level and those can be clubbed as Diaspora. Thus, colonial period is considered genesis point of Chinese Diaspora. The *Treaty of Nanjing* paved the way to begin transportation of human to other parts of the world as *coolie*. You have studied about this pattern of migration in previous section of the unit. Several other factors- decline of Chinese empire, population burden, scarcity of resources, natural calamities etc. also propelled voluntary human migration and settlement in search of better opportunities especially neighbouring Southeast Asia and to some extent South Asia, Oceania and other parts of the world. Discoveries of gold in the mountains of the Western United States from 1848, in Southern Australia from 1851, and in Western Canada from 1858 were also a major supportive factor in the flow of people from China. Hence, large and fairly stable overseas communities were established before the outbreak of the Second World War with between 8.5 and 9 million Chinese outsidies of China, the vast majority of whom were in Southeast Asia.

Contemporary Period: The end of the Second World War, witnessed the evolution of the communist regime and subsequent changes in political-economic and social setup of China, the formation of nation states in former colonies in Southeast Asia, and the gaining of civil rights in many countries in Australasia, North America and Europe. These changes eventually opened the option of multiculturalism in many countries, under which the Chinese minority gained equal rights, became upwardly mobile, and developed various forms of identity that bore different degrees of proximity to Chinese culture, without necessarily maintaining an affinity towards the political regime of China. Initially communist regime of China discouraged overseas movement and if there was any migration it was government induced and restricted to few socialist bloc countries, for example, more than 11,000 Chinese students and scholars being sent to the Soviet Union to study in the 1950s and over 13,000 engineers, technicians and support staff being sent to Tanzania to assist with railway construction in the early 1970s. With the decision to opening up of Chinese economy in December 1978 the contacts with other parts of the world began increasing leading to fundamental growth in human migration and adequate attention to trap the potentials of Chinese Diaspora in the economic growth of motherland. In the last four decades there has been phenomenal growth of Chinese expatriate in different parts of the world. In the 54 year period, the population of overseas Chinese has expanded 3.4 times, from 11 million in 1955 to 39 million in 2009. During 1955-1960, the population declined

slightly from 11.5 million to 11.3 million probably due to do the establishment of the People's Republic of China and restrictions imposed on migration. In the two decades period between 1960 and 1980, the Chinese overseas population grew steadily, from 11.3 million to 19.4 million, or 1.7 times. After 1980, the Chinese overseas population continued to expand, from 19.4 million in 1980 to 25.3 million in 1990, and then to 39.5 million in 2009. However, in last 29 year, (1980 to 2009), the Chinese overseas population almost doubled. It is also notable that Chinese Diaspora have diversified into different regions over the years. While in 1955, 96.7 percent Chinese Diaspora was concentrated in Asian countries in 2009 it declined to 75.4 percent. On the other hand, in America they were only 2.3 percent in 1955 but in 2009 percentage of Chinese Diaspora grown to 18.5 percent. Similarly, percentage share of Europe, Oceania and Africa has also increased significantly (See Table-1 and Table-2).

Check your progress-3

Identify True or False Statement

During 1955-1960, the population of overseas Chinese declined slightly from 11.5 million to 11.3 million.

Communist regime of China sent some 10,000 professionals to assist construction work in Uganda in 1960s.

The Treaty of Nanjing paved the way to begin transportation of human to other parts of the world as coolie.

Discoveries of gold in the mountains in USA, Australia and Canada in mid-nineteenth century was a major supportive factor in the flow of people from China.

Implementation of New Economic Policy of China in 1978 discouraged international migration from China.

3.5 CURRENT PROFILE

Currently, Chinese makes largest Diasporic community of the world with the trend of increasing numbers and geographical spread. Although the Committee of Overseas Chinese Affairs was established in 1949, the concrete efforts to engage Diaspora with motherland were began with the establishment of the Overseas Chinese Affairs Office in 1978. Since September 1985 the People's Congress of China started issuing of identity cards to all residents of China which facilitated movement of people around the world. Further, in November 1985 the Emigration and Immigration Law was adopted which guaranteed the rights of China's citizens to travel outside China and allowed those who wished to leave the country for private reasons to do so. Chinese government made substantial efforts to bring investment of overseas population and subsequently China emerged as a major remittance receiving country in

the world. Today, China is widely regarded as a successful example of Diaspora engagement policies and overseas Chinese are a major stakeholder of Chinese growth story. In this section of the unit we will discuss about profile of Chinese population in different parts of the world.

Majority of the ethnic Chinese are settled in Southeast Asia. Those make majority in the total population of Singapore and a sizeable segment in the population of Malaysia, Thailand and Brunei. Traditionally, Chinese merchants and laborers were engaged in the commodity export sectors of Southeast Asia, as middlemen, traders, bankers and today they hold a major chunk in the economy of Southeast Asian countries. Those have introduced their socio-cultural norms, religious practices and education system. Most of the people follow Buddhism or Taoism and Guanyin and Tianhou are popular deities worshipped by the Chinese in Southeast Asia. Many Chinese reached to South Asia through Malay Archipelago and today there are about 50,000 ethnic Chinese living in different parts of South Asia with the major concentration in Kolkata, Mumbai, Karachi and Colombo. The tomb of Atchew in Achipur (near Kolkata) is believed to be graveyard of ancestors of Chinese settlers in India.

Although, Chinese people have been migrating to the American continent since nineteenth century, but their settlement has grown significantly in last has fifty years. According to Chinese sources total 72,87,000 ethnic Chinese were living in American continent in 2009. USA has largest concentration of ethnic-Chinese and about 3.35 million overseas Chinses are settled there. Those are mostly engaged in businesses, some of them are professionals and a good number of them are students. They usually live in *Chinatown*. The oldest *Chinatown* in USA is in San Francisco and largest one is in New York City. About 1.5 million overseas Chinese are settled in Canada with the major concentration in Toronto and Vancouver. In the Central and Southern America Peru has highest population of Chinese Diaspora. The oldest Chinese settlement in Peru-*Peruvian Chinatown* was established in 1850s in Lima and about 85 percent of ethnic Chinese in Peru are concentrated here. Chinese people are also in substantial number in Panama, Cuba, Nicaragua, Costa Rica, Brazil and Venezuela.

Even since colonial period Chinese people interacted with Britain, France and the Netherlands and small *Chinatown* emerged in port areas of Liverpool, London, Cardiff, Rotterdam, Amsterdam and Hamburg between late-nineteenth century to early-twentieth century. However, Europe emerged a favourate destination of Chinese migrants only in later part of twentieth century. Total number of Chinese Diaspora in Europe was 14,000 in 1955 which significantly grown in subsequent decades and in 2009 total population was about 1.26 million. Significant population of ethnic Chinese is in UK, France, Russia and Italy. There are major

Chinatown in London, Birmingham; Manchester, Liverpool, Paris, Milan, Rome, Prato and Moscow.

In the Oceania, Chinese are in good number in Australia and New Zealand. Chinese began to settle in both countries since 1850s following the discovery of goldmines and soon those were emerged as economy affluent to counterpart segments of society. However, towards later part of nineteenth century colonial powers-imposed restriction on settlement of Chinese and Indian communities to maintain dominance and racial superiority in the region. With the ease of those restrictions and gradual emergence of multiculturalism in 1960s fresh flow of migration began which is clearly reflected in the outstanding growth of Chinese population in the region. Whereas in 1955 total number of Chinese Diaspora in Oceania was 69,000 it expanded to 9,32,000 in 2009.

China's interaction with Africa is stated to be at least six centuries old and historical records suggests small settlement of Chinese community in South Africa in seventeenth century. Later they migrated to work on goldmines and its subsidiaries since the second half of nineteenth century. In the twentieth century, Chinese migration to different regions of Africa was mostly government induced- initially in the socialist bloc countries to propagate Chinese influence and later to almost every part of Africa to expand Chinese economic interests. Estimates on Chinese population varies. Handbook on Chinese Diaspora noted presence of 2,38,000 overseas Chinese in Africa in 2009. However, according to Migration Policy Institute their number is about one million. Most of the Chinese are working in oil and infrastructure companies and other projects funded by Chinese government. Some of them are entrepreneur and engaged in commodity trade. The largest concentration of ethnic Chinese in South Africa and they are in substantial number in Tanzania, Zambia, Ghana, Nigeria, Angola, Mauritius, Madagascar and Algeria. Major *Chinatown* in African continent are- Johannesburg, Pretoria and Port Elizabeth (South Africa); Luanda (Angola); Lagos and Kano (Nigeria); and, Dar Es Salaam (Tanzania).

In nutshell, ethnic Chinese have made their remarkable presence in various parts of the world. Present Chinese Diaspora evolved in last three centuries or so and there has been phenomenal growth in overseas Chinese population in last four decades. However, unlike Indian Diaspora, Chinese have focused largely on economic activities. Mostly their socio-cultural activities are confined in *Chinatowns* where they live. Chinese language and food have been binding factors for them and attachment with motherland. There are hardly any noticeable monuments, significant religious structures or philanthropic activities in their land of destiny.

Check your progress-1

Answer to following questions

In which year Overseas Chinese Affairs Office was established?

Which place has 'The tomb of Atchew'?

Which city of Peru has largest concentration of Chinese Diaspora?

In African continent which country host largest number of Chinese Diaspora?

What is the popular name of localities with Chinese concentration outside China?

3.6 LET US SUM UP

China is the most populous country of the world and its civilization goes back to 4000 years. It holds substantial territorial jurisdiction with many disputed areas. It holds distinction of having largest diasporic population in the world. Modern waves of migration from China evolved after end of *opium war* and Chinese were sent as *coolie* to different parts of the world. This also accelerated voluntary migration as traders and manual workers. After establishment of the communist regime in 1949 initially international migration was discouraged but since 1978 Chinese government opened up the economy and recognized protentional of overseas Chinese in the economic growth which generated a fresh wave of Chinese migration. In recent decades there has been substantial growth in number of Chinese living abroad and it has been also diversified in terms of geographical spread. Traditionally, Southeast Asia was a favourite destination of migration for Chinese but since the later part of twentieth century they began migrating in North America, Europe and Oceania in huge numbers. There has been also huge migration of Chinese to African continent. Most of the Chinese across the world lives in dedicated- *Chinatowns* where Chinese language and food culture are the major binding factors of identity retention and linkages with motherland.

3.7 KEYWORDS

Chinatown	An area of a city outside China where many Chinese people live and there are a lot of Chinese restaurants and shops.
Coolie Agency	Recruitment agency to get workers for foreign countries.
Elixir	A liquid used for medical purposes in ancient China.
Haiwai Huaren	People of Chinese ancestry living outside China.

Huaqiao	Chines term to describe citizens of China living abroad.
Huaqiao-Huaren	Popular term in China to describe Chinese Diaspora incorporating both Chinese citizen abroad and people of Chinese ancestry living outside China.
Ketou	Brokers helping coolie agencies to get laboures in China.
Opium Wars	Armed conflicts in China in the mid-19th century between colonial powers- Britain and France with Qing dynasty of China.
Silk Route	A network of land roads connecting Asia, southern Europe and parts of Africa since ancient period.
Treaty of Nanjing	A peace treaty between Great Britain and China signed on 29 August 1842. This treaty provided. The treaty provided British access to certain Chinese port for trade and rights to recruit local people.

3.8 SUGGESTED READINGS

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- McNeill W. H., 'Human Migration in Historical Perspective' *Population and Development Review*, Vol. 10, No. 1 (March 1984), Pp. 1-18.
- Mohan G., Lampert B., Tan-Mullins M. and Chang D. (eds.), *Chinese Migrants and Africa's Development- New Imperialist or Agents of Change?* (London: Zed Books, 2014).
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Zhenhe Z. and Lo K., 'Migrations in Chinese History and their Legacy on Chinese Dialects' *Journal of Chinese Linguistics Monograph Series* 1991, No. 3, Pp. 29-49.
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Answers

Check your progress-1

1. Diasporic community
2. Huaqiao
3. The Republic of China (Taiwan)
4. 39.5 million
5. Communist revolution

Check your progress-2

1. c) Silk route
2. a) Opium
3. c) British
4. b) Xiamen
5. d) Bourbon

Check your progress-3

1. True
2. False
3. True
4. True
5. False

Check your progress-4

1. 1978
2. Achipur (near Kolkata)
3. Lima
4. South Africa
5. Chinatown

UNIT : 4

GREEK AND ARMENIAN DIASPORA (ORIGIN, HISTORY, PROFILE)

:: STRUCTURE ::

4.0 OBJECTIVE

4.1 INTRODUCTION

4.2 HISTORY GREEK DIASPORA

4.3 HISTORY ARMENIAN DIASPORA

4.4 LET US SUM UP

4.5 KEY WORDS

4.6 BOOKS SUGGESTED

- **Answers**

4.0 OBJECTIVE

The objective of the following work is to-

- Look into the origin, history, and present times, as well as some aspects of the socio-cultural and religious life of the Greek and Armenian communities- which is also part of their diasporas the world over.
- By the end of this Unit- you will have an understanding of the history of both Greek and Armenian diasporas. How are they connected through history and what is the present profile of the diaspora all over the world.?

4.1 INTRODUCTION

Introduction- (Explains the origin of the word diaspora in relation to Greek and Armenian community and their history)

Greek and Armenian-

As mentioned in the earlier Unit of the Jewish diaspora, the history of the origin of the word is concerned, the word 'diaspora' can be traced to a Greek origin, meaning '*to sow over or to scatter*'. The first usage of the term is possibly by the Greek historian Thucydides- describing the dispersal of the Greeks. The term further came into limelight after it appeared in the Greek translation of *The Book of Deuteronomy* of the Hebrew Bible.

There is an interesting story about the origin of the Greeks in their mythology. According to this mythology, God once distributed soil through a sieve and used the stones which remained back, to build Greece. The Greeks (like the Jews in the previous Unit) and the Armenians have traditionally been the people of the diaspora. Today, several million people live across the globe and their nostalgia for their homeland is a central element in the historical experience of the Greeks.

The Greek and Armenian diaspora is historically connected and it is important to understand this connection. The Greek diaspora is also referred to as the Hellenic diaspora or the Omogenia and the diaspora is spread far and wide across countries like and outside the traditional Greek homelands. These countries include- Albania, North Macedonia, some parts of Balkan, southern Russia, Ukraine, Asia Minor, the region of Pontus, Eastern Anatolia, Georgia, the Southern Caucasus, Egypt, southern Italy and Corsica (in Corsica). The diaspora spread across these regions right from the time of Antiquity (a term especially used for Greece and the Roman world and their most important time between 8th century BC till 6th century AD on the Mediterranean Sea), the Medieval Ages till the modern times during the 20th and 21st centuries. This spread of the Greek diaspora can be seen through trade and various establishment of colonies across the Mediterranean basin since 800 BC and included spaces like Sicily, Libya, Spain, and France to the Black Sea to Asia and Africa. There were more than 400 Greek colonies and thus the spread of Greek culture, which took a great leap under the leadership of Alexander the Great. However, with the fall of the Byzantine Empire under the Ottoman Turks, there was an exodus of the Greeks, including intellectuals and artists, who sought refuge in Italy in cities like, Venice, Florence, and Rome and brought their Greek culture with them to these place and it contributes immensely towards the Medieval Renaissance period in Europe.

The Armenian diaspora has its presence throughout the world and has been around for more than 1700 years. The diaspora has been existing through Antiquity, as well as the Medieval Ages and also in the Modern era.

Topic- (This section highlights the background and history of the topic, followed by their present significance as well as some aspects of Jewish culture and religion)-

4.2 HISTORY GREEK DIASPORA

The presence of the Greeks in the Asia Minor region has been from the very ancient times. Under the great Greek king- Alexander the Great (between 334 BCE to – 1st century BC), Greek culture, religion, and language had spread across most of Asia Minor, including the interiors. Thus, by the late 15th centuriescentury, when the Turkish people began to invade various parts of Asia Minor, The Byzantine Greeks were the largest group in the Asia Minor region. Nevertheless, after the 15th century, several Greeks were forced to undergo religious-changes and adopt Islam and assimilate within the new Turkish order and many Greeks fled to various other parts of Europe, including Italy. The situation for the diaspora Greeks in the Turkish empire became grave, especially in the 20th century. This is the episode of the Greek genocide, also called as the Pontic genocide, which took place in the aftermath (between 1914-22) of World War 1. This genocide was by the Ottoman Empire and the Turkish national movement against the Greeks within their empire and included killing as well as forced-deportation and destruction of Eastern Orthodox cultural, historical, and religious monuments. Though many Greeks fled to Greece, many others took refuge in the Russian Empire. By end of 1922, most Greeks have fled or been killed and those who remained were transferred to Greece under the terms of an agreement between Greece and Turkey which barred the return of these refugees. Another big immigration spike of Greeks also took place during and after the World War II, the Greek Civil War (1946-49), and the Turkish Invasion of Cyprus (1974).

4.3 HISTORY ARMENIAN DIASPORA

During Antiquity and during the 4th century CE, Armenian communities existed outside of Greater Armenia and the diaspora communities emerged in the Sassanid and Persian empires. They were also to defend

the northern and eastern borders of the Byzantine Empire. Several Armenians were relocated to the less populated regions within the Byzantine. Some Armenians converted to Greek Orthodoxy, however they retained the Armenian language. Nevertheless, many Armenians preferred to remain with the Armenian Church, in spite of all pressures from the Officials. During the Middle Ages or Medieval Times, a large number of Armenians migrated to and many were forced to flee to Cilicia (was the south coastal region of Asia Minor and existed as a political entity from the Hittite era until the Armenian Kingdom of Cilicia, during the late Byzantine Empire. Extending inland from the southeastern coast of modern Turkey, Cilicia is due north and northeast of the island of Cyprus and corresponds to the modern region of Çukurova in Turkey.), which is part of the modern country of Turkey at present, the Balkans and also Italy. Finally, the size of the Armenian diaspora grew during the modern times as a result of emigration from the Ottoman Empire, Iran, Russia, and the Caucasus. This is the Armenian genocide, especially during World War 1. This Armenian genocide is also known as Armenian Holocaust and resulted in mass- killing and expulsion of 1.5 million Armenians from Turkey and adjoining areas by the ten Ottoman Government between 1914-23 and it began precisely on April 24, 1915, when the Ottoman authorities arrested and deported from Constantinople to the region of Ankara- around 235 to 270 Armenian intellectuals and community leaders. They were reportedly later killed. However, many Armenians managed to escape at this time to various parts of the world. Thus, the Armenian diaspora grew further in the modern era.

Check Your Progress- 1

Answer all the questions below. Check your answers at the end.

Answer the following descriptive questions- (The 1st paragraph in the Greek History section. The 1st paragraph in the Armenian history section)

Q1) Give a brief review of the growth of Greek diaspora across Asia Minor till until the Greek genocide during World War 1.

Q2) Give a brief review of the spread of Armenian diaspora across Antiquity, Medieval Times, and Modern times.

Write in brief about-

Q1) Pontic genocide

Q2) Armenian holocaust

Profile- Greek-

The extensive Greek diaspora is spread across the whole world in present times, especially concentrated in various parts of the USA, including

New York, Boston, Chicago, Los Angeles, London, in various parts of Australia, including Sydney, in New Zealand in Auckland, in different parts of Canada, including, Montreal, Toronto and Vancouver and in various parts of South America, including, Rio de Janeiro, Sao Paulo, and Buenos Aires. There is also a study compiled about diaspora Greeks by the SAE or the World Council of Hellenes Abroad and available census figures portray about seven million Greeks live outside their homeland of Greece and Cyprus across the world, A report by the bank of Greece in 2016, estimated that since 2008, more than 350,000 Greeks had left the country. For a country with an estimated population of only 11 million people, this figure is alarming.

Greek Diaspora In India-

The Greek diaspora in India can trace its origin to the very ancient times when the Greeks started to come to India along with various Greek rulers. For the Ancient Greeks, “India” meant only a section of the modern geographical region- and was mostly limited to the section of the upper-Indus river region. This concept continued till the time of the invasion by the great Greek Emperor- Alexander the Great- after which- the concept of “India” expanded further to include most of the northern half of the present Indian subcontinent. The Greeks referred to the Indians as “Indoi”- meaning “the people of the Indus River” and Indians called the Greeks- “Yonas” or “Yavanas”- from the word Ionians.

By the modern era, the contact of Greeks with India had expanded considerably, especially through trade-routes via the port of Kolkata. Various Greek merchants started to come in by the port of Bengal as early as the beginning of the 17th century. An important Greek, settled in India and who was well-versed in Sanskrit was- Dimitrios Galanos. He was the earliest earliest-recorded Greek Indologist from the diaspora from India and lived between 1760-1833. His Greek translations of many Sanskrit texts are often an important source of reference to many European countries. A “Dimitrios Galanos” Chair for Hellenic Studies was established at the Jawaharlal Nehru University in New Delhi in 2000. Thus, over the years and in recent times, there have been many significant contacts between Greece and Indian governments- which has all encouraged the Greek diaspora in India. Modern relations between Greece and India started in May 1950. India opened its Resident Embassy in Athens in March 1978 and the new Greek Embassy building in New Delhi in India was inaugurated on in February, 2006. Various business associations were also established between the two countries in recent

years. At present, the Greek diaspora in India consists of many people who have travelled to India and work in significant cities, including Mumbai and Delhi.

Profile- Armenian

The Armenian diaspora is divided into two communities- one is the section who considers themselves to come from the Ottoman Armenia or Western Armenia and the other is the section who considers themselves to be from the former Soviet Union, the independent Armenia, and Iran or Eastern Armenia. However, the Armenians in the modern Republic of Turkey do not consider themselves to be a diaspora as they consider themselves to be residing within their historical homeland. Today, many Armenians live across the world and this population is estimated as- 11,000,000. The many countries in which they can be found include Russia, the United States, France, Argentina, Lebanon, Syria, Iran, Turkey, Canada, Ukraine, Greece, and Australia and also India. The Armenian diaspora is also well-documented through various folktales and stories and oral histories across the globe. Much part of this documentation is about the struggles of the Armenian diaspora- inside the Ottoman Empire that was even before the Armenian genocide took place. The University of Southern California has the Institute of Armenian Studies, which holds many books in its archives and all of these books cover the history between the late 1800s and early 1900s. There are also several accounts about the genocide. Over time, many accounts have been written in both Armenian and English. These have been contributed by the survivors as well as various family members. These stories are individual experiences, but on a whole, act as important sources to build up the diasporic history of the Armenians. Thus, the Armenian diaspora benefits immensely from these oral histories.

Armenian Diaspora In India-

The arrival of Armenians in India dates back to the ancient times. Over the years, the Armenian diaspora in India has grown extensively and it was initially spread across many cities as well, including Agra, Surat, Mumbai, Kanpur, Chinsurah, Chandannagore, Kolkata, Saidabad (near Murshidabad), Chennai, Gwalior, Lucknow, amidst others. However, after the independence of Armenia from the former USSR, many diaspora Armenians from India chose to return back to their homeland. Now, a couple of hundred Armenians reside within India- especially in Kolkata. They still celebrate Christmas on 6 Jan, as well as other festivals,

including Easter and also the Armenian Genocide Remembrance Day at the Armenian Church in Kolkata. Thus the church, constructed in 1734, the second oldest church in Kolkata. Apart from this, there is also the Armenian College and Philanthropic Academy- also known as the Armenian College in Kolkata and also the Armenian Sports Club. Both institutions are more than 150 years old. Since the presence of Armenians in India dates back to ancient times, there are many Armenians who are well-known through history, including- Marie Catchatoor (an Armenian lady- who was the first woman of India to be appointed as Presidency Surgeon of West Bengal. She retired in the early 1980s as the superintendent of Lady Dufferin Hospital, Kolkata), Arthur Zorab (an eye-specialist who perfected an operating style for glaucoma. This treatment later came to be known as the "Zorab operation".), M. P. Gasper (a leading barrister of the Calcutta High Court, was the first Armenian who passed the Indian Civil Service Examination in 1869.), amidst others.

- **Check Your Progress- 2**

Answer all the questions below. Check your answers at the end.

Answer the following descriptive questions-

Q1) Write a brief review of the Armenian diaspora in India.

Q2) Mention briefly about where is the Greek diaspora found in present times.

Write in brief about-

Q1) Dimitrios Galanos

Q2) Marie Catchatoor

Conclusion-

The Greek diaspora is one of the oldest in the world and it is very widespread. Even in modern times, the Greek diaspora has little trouble in reaching out to each other and maintain their intrinsic cultural, social, and religious identities. The integration of Greek diaspora in Australia and the USA has been greatly successful and this goes to a large extent to preserve many cultural identities. The Armenian diaspora on the other hand has seen a rise in national sentiments ever since the formation of their Republic, but historians often argue that it is difficult to assimilate diasporic Armenians as there are various communities all over the world and each has its own and unique feature.

4.4 LET US SUM UP

In this Unit, we have learned-

- The wide spread through ancient, medieval and modern times of both the Greek and Armenian diaspora
- Some of the significant historical instances in modern times, which caused this diaspora of the Greeks and Armenians to suffer greatly.
- Both Greek and Armenian diaspora people are significant in many countries around the globe.

4.5 KEY WORDS

Pontic Genocide	The situation for the diaspora Greeks in the Turkish empire became grave, especially in the 20th century. This is the episode of the Greek genocide, also called as the Pontic genocide, which took place in the aftermath (between 1914-22) of World War 1. This genocide was by the Ottoman Empire and the Turkish national movement against the Greeks within their empire and included killing as well as forced-deportation and destruction of Eastern Orthodox cultural, historical, and religious monuments.
Armenian Holocaust	Finally, the size of the Armenian diaspora grew during the modern times as a result of emigration from the Ottoman Empire, Iran, Russia, and the Caucasus. This is the Armenian genocide, especially during World War 1. This Armenian genocide is also known as Armenian Holocaust and resulted in mass- killing and expulsion of 1.5 million Armenians from Turkey and adjoining areas by the ten Ottoman Government between 1914-23 and it began precisely on April 24, 1915, when the Ottoman authorities arrested and deported from Constantinople to the region of Ankara- around 235 to 270 Armenian intellectuals and community leaders.

Books Suggested

- (Article) OHANESIAN, LIZ *English translations of Armenian memoirs share diaspora stories with a new generation*. The Los Angeles Times: USA. APRIL 19, 2019
- <https://www.latimes.com/books/la-ca-jc-armenian-diaspora-memoirs-20190418-story.html>

- Tufankjian, Scout *There Is Only the Earth: Images from the Armenian Diaspora Project*. Melcher Media Inc.: USA. 2015.
- Tziovas, Dimitris *Greek diaspora and migration since 1700*. Routledge: USA. 2009

Answers-

Check Your Progress- 1

- Descriptive questions- (Answer in the 1st paragraph in 'Greek History' section and in the 1st paragraph in 'Armenian history' section)
- Q1) Give a brief review of the growth of Greek diaspora across Asia Minor till until the Greek genocide during World War 1.
- Q2) Give a brief review of the spread of Armenian diaspora across Antiquity, Medieval Times, and Modern times.
- Brief Answers (provided within key words)
- Q1) Pontic genocide
- Q 2) Armenian holocaust

Check Your Progress- 2

Answer all the questions below. Check your answers at the end.

Descriptive questions- (Answer in the 'Armenian diaspora in India' section and in the 'Profile' section of Greeks diaspora)-

- Q1) Write a brief review of the Armenian diaspora in India.
- Q2) Mention briefly about where is the Greek diaspora found in present times.

- Brief Answers-

Q1) Dimitrios Galanos

Answer 1) As early as the beginning of the 17th century. An important Greek, settled in India and who was well-versed in Sanskrit was- Dimitrios Galanos. He was the earliest earliest-recorded Greek Indologist from the diaspora from India and lived between 1760-1833. His Greek translations of many Sanskrit texts are often an important source of reference to many European countries. A "Dimitrios Galanos" Chair for Hellenic Studies was established at the Jawaharlal Nehru University in New Delhi in 2000.

Q2) Marie Catchatoor

Answer 2) She was an Armenian lady- who was the first woman of India to be appointed as Presidency Surgeon of West Bengal. She retired in the early 1980s as the superintendent of Lady Dufferin Hospital, Kolkata

UNIT : 5

INCIPIENT DIASPORA GROUPS (TIBETAN, MEXICAN, PILIPINO & RUMA)

:: STRUCTURE ::

5.1 Objectives

5.1 Introduction

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5.0 OBJECTIVES

In this unit, we shall

- learn about the incipient diasporas namely Tibetan, Mexican, Filipino and Ruma,
- analyze the migration and settlement of Tibetan, Mexican, Filipino and Ruma,
- know about the socio-economic and issue of identity of incipient diasporas such as Tibetan, Mexican, Filipino and Ruma.

On completing the unit, you shall be able to

- familiarize yourself with the incipient diasporas namely Tibetan, Mexican, Filipino and Ruma,
- gain knowledge about the incipient diasporas namely Tibetan, Mexican, Filipino and Ruma.

5.1 INTRODUCTION

The pull or push factors or the combination of both are the reasons for migration of people from their homeland to the different locale of the world. Sometimes, it is forced or voluntary migration too. So, the situations or reasons for migration is multiple and complicated. The settlement of migrants in host lands will subsequently lead to the formation of diaspora communities. Diasporas can simply be defined as forcefully or voluntarily dispersed, displaced and deterritorialized national communities (See for details Sheffer 1986; Safran1991; Basch et al 1994). Diasporas identification with its real or putative homeland entails a new type of consciousness (Vertovec1997) and the formation 'ethnic identity'. An immigrant community can be called as diaspora if it has the affinity, nostalgia and longing for home that expressed through literally, culturally and metaphorically. Diasporas are thus transnational imagined communities.

As diasporas are on the rise in the recent decades, therefore there has been a need to understand some of these Diasporas formations. Scholar Cohen identifies five different categories of global diasporas based on the underlying reasons for dispersion: as victim (for example African-American, Jewish and Armenian), imperial (British), Labour (Indian), trade (Chinese) and cultural (Caribbean). Scholar Gabriel Shaffer broadly classifies the global diasporas in terms of the relative age or period; namely as historical or classical diasporas (Jews, Greeks, Armenians, Indians and Chinese), modern (or recent) diasporas (Italian, Polish, Japanese and Kurdish) and incipient diasporas (Tibetan, Pilipino or Filipino, Mexican and Ruma). Incipient diasporas simply means diasporas in the making or groups of migrants who are in the beginning stages of forming organized diasporas. In this unit, let us discuss briefly about the Incipient Diaspora Groups namely Tibetan, Mexican, Pilipino or Filipino, and Ruma or Roma.

5.2 TIBETAN DIASPORA

As result of the Chinese occupation and subsequent political unrest in Tibet, the first batch of Tibetan refugees, numbering around 85,000 entered into India on 31 March 1959 led by the political and spiritual head of Tibetan people-The Dalai Lama (cited in Mishra 2014:13). According to the UNHCR 2016 report, around 1,10,095 Tibetan refugees were estimated to be in India (UNHCR report 2016). From the early 1990s till 2007, an estimated 2,500 are said to be fleeing every year from Tibet into India (ibid).

Today, the Tibetan refugees are one of the largest refugee groups in South Asia. The Dalai Lama heads a Government-in-Exile in Dharamsala of Himachal Pradesh but it has never gained an official recognition as the government of Tibet in exile. Tibetan live in the different parts of India-- 37 different settlements and 70 scattered communities in Himachal Pradesh, Ladakh, Arunachal Pradesh, Karnataka, Uttar Pradesh, Madhya Pradesh, South Sikkim, West Bengal, Maharashtra and Odisha (HRLN Report2007). The Government of India is providing assistance and recognition to Tibetans, because of India's socio-cultural and religious relations with Tibet and foreign policy considerations (Raj 1999 and Norbu 2001; Mishra 2014).

Ever since the arrival of Tibetans to India, the Tibetan refugees have been accorded with special treatment by the government of India; not available to several other refugee groups in the country. They have been permitted to engage in 'gainful employment' and freedom of movement (Mishra 2014). Tibetan refugees were provided with the rehabilitation package such as medical, educational and infrastructure developments like water supply, roads and assisted in establishing cottage industries, etc. Some state governments have issued ration cards too. Further, they have also received some agricultural lands. Therefore, it seems from the government statistics that an amount of Rs161.6 million was spent on Tibetan refugees (Saha1999:72). Given the special treatment by the host government, it has led to socio-economic adaptation and maintenance of 'Tibetaness' or 'Tibet identity.'

The agricultural settlements were set up by the state governments of Arunachal Pradesh, Karnataka, Maharashtra, West-Bengal, Sikkim, Jammu and Kashmir, Himachal Pradesh, Madhya Pradesh and Uttar Pradesh. These settlements facilitated the recreation of Tibetan society 'with its core values intact in keeping with the popular desire and determination of the refugees which was endorsed by the Government of India as a matter of policy'(Norbu2001:205).

At present, there are 52 Tibetan settlements in South Asia; 35 in India, there are 24 agricultural settlements, 16 agro-industrial settlements, 10

handicrafts- based settlements along with individual settlers all over the country (Mishra 2014). The refugee communities ‘in these settlements have built monasteries and other community institutions’. They have given ‘Tibetan names and styles to their settlements, localities and institutions and organizations’ which reflects upon their strong nostalgic memories and demonstrates their patriotic spirit’ (Saklani 1984:232).

In order to facilitate the socio-economic adaptation of Tibetan refugees, with the aid of government of India, production and training industrial and handicraft centres suited to the aptitudes of Tibetans like Woollen mill, tea plantation, carpet weaving, painting scrolls, etc., were set up in Sikkim, Darjeeling, Dharamsala, Shimla, Dalhousie, Dehradun and other places. A substantial number of men and women also took to ‘independent trade and hawking business showing enterprise and even monopolizing the trade in woollen garments in various parts of the country’ (Saklani 1984:236).

Studies also reveal that the major important occupations of Tibetan refugees in India are agriculture, carpet-weaving/ handicrafts, sweater selling and other trades (Kumar 1995). Despite some problems, the Tibetan refugees seem to have become largely self-reliant with the help of the Indian government, foreign aid and community initiatives. Much has also been attributed to the role of ‘Tibetan entrepreneurship’, work ethics and organizational skills in the Tibetan economic success (Norbu2001; Michael 1986). Though a great majority of Tibetans are Buddhists, there are followers of other faiths also amongst them, for example, the Tibetan Muslims.

Life in exile has brought about far-reaching changes in the spheres of religion, gender, region, sect, class and traditional occupation (Mishra2014). These vast changes seem to have eroded the traditional bases of social stratification of refugees. Despite these changes, however, the Tibetan exile community also seems to have adapted to its alien surroundings. Hence, the Tibetan refugees are being regarded as one of the most successful refugee communities in the world (Norbu 2001: 206).

Check Your Progress 1

Choose the Best Answer from the given options

1. Tibet was occupied by-----
A. China B. Japan C. South Korea D. North Korea
2. ----- heads the Government in Exile .
A. The Lamas B. The Dalai Lama C. Norbu D. Loreng
3. The Government in Exile of Tibetans is located in -----
A. Dharamsala B. Mysuru C. New Delhi D. Jaipur

4. The first batch of Tibetan refugees entered into India in the year-----
A. 1965 B. 1957 C.1959 D. 1960
5. The major important occupations of Tibetan refugees in India are-----.
A. Handicrafts B. Hunting C. Logging D. Selling handicrafts

Check Your Progress: 2

Answer the following questions in 30 words each

1. Write a brief note on the Tibetan settlements in India?

2. What are the policy initiatives taken by the government of India as part of rehabilitative measures for the Tibetan refugees?

5.3 MEXICAN DIASPORA: A CASE STUDY OF U.S.A

Around 98.5 percent of Mexican diaspora live in the United States (Cited in Gutiérrez1999). It is the top destination for Mexican emigrants given its proximity, porous borders and economic opportunities. The explosive growth of Mexican emigration since the beginning of the seventies has led to the formation of the Mexican diaspora in the United States.

According to the United States Census Bureau, approximately 19 million people in the United States identify themselves as of Mexican origin in the year 1996 (Gutiérrez 1999:545). In the year 2012, the United States of America had approximately 23.2 million first and second generation of Mexican immigrants and their children (RAD report 2015). The population of Mexican immigrants in the United States has increased over the years. It constituted around 16 percent of the total immigrant population in the year 2012 and it rose upto 28 percent since then (ibid). There are two broad types of Mexican immigrants in the United States such as immigrants born in Mexico and US-born individuals with at least one Mexico born parent.

The Mexican diaspora is scattered across the United States, although the greatest numbers live in the States of California and Texas. Most of the Mexican immigrants did not acquire the citizenship because of a long history of circular migration of them between Mexico and the United States. According to the Rockefeller-Aspen Institute Diaspora programme (RAD) analysis, among the 44 percent of all US immigrants, only 25 percent of Mexican immigrants have attained naturalization. Hence, majority of them reside without any legal status in the United States. It seems that unauthorized Mexican immigrants comprised 59 percent of the unauthorised population in the United States in 2011 (RAD report 2015:3). Programme like Deferred Action for Childhood Arrivals (DACA) offers a temporary relief from deportation and work authorisation of illegal immigrant children. It was found that ‘Nearly 2,00,000 unauthorised Mexico-born young adults who came to the United States as children were granted work authorisation and temporary reprieve from deportation under the DACA programme’ (cited in RAD Report 2015:3).

The lack of legal status poses many challenges to the integration and advancement of Mexican diaspora in the United States such as legal and financial barriers to higher education and professional advancement, including, ineligibility for public benefits, difficulty in accessing health care and credit; and limited ability to acquire significant assets due to low incomes. Subsequently, the Mexican diaspora has the lowest levels of educational attainment and household income and the second lowest rate of employment. For instance, the median annual household income for Mexican diaspora households is \$ 36,000, or \$14,000 below the median for all US households (RAD report 2015:2). They are far less likely to be in professional or managerial occupations (11 percent versus 31 percent) (ibid). According to the RAD analysis, the Mexican diaspora is arguably the most socio-economically disadvantaged group among the 15 immigrant populations studied in the United States (See for details RAD report 2015).

The Mexican diaspora has established numerous, diverse kinds of diaspora organizations in various locations in the United States for various interests and purposes, including federations of hometown associations, mutual aid societies, labour and migrant-rights advocacy groups, political action committees and socio-cultural institutions. For instance, the Chicano Federation, the US-Mexico Foundation, and Chicanos Por La Causa are among the most prominent Mexican diaspora organizations in the United States.

It seems that the U.S based Mexican diaspora is Mexico's primary source of remittances. The Mexican diaspora in the United States sent \$22.8 billion in remittances to Mexico in 2012 which is more than U.S residents remitted to any other country (RAD report 2015:2).The relationship between Mexico and the Mexican diaspora in the US has been inconsistent and ambivalent because of various reasons. It was argued that Mexico's conflicting relationships with Mexican Americans in the United States have been closely linked to the general state of relations between the United States and Mexico (Shain 2000).

The Mexican government and Mexicans generally have viewed Mexican Americans as deserters who have "forsaken their impoverished homeland for capitalistic U.S. comforts" (cited in Shain 2000:633). At the same time, 'many Mexican Americans have looked to their mother country for emotional and cultural solace while at the same time harbouring great animosity toward the Mexican state that failed them'(ibid). In contrast, the Mexican diaspora has maintained its ties with family members what so ever political circumstances have prevailed. Since the 1970s, the Mexican state has taken efforts to cultivate and expand ties with the Mexican diaspora in the United States. The position of estrangement with the diaspora turning into 'the new Mexican posture of rapprochement (acercamiento) intensified under President Salinas de Gortari (1988-1994), who negotiated the North American Free Trade Agreement (NAFTA) with the United States and Canada'(Shain2000). In order to institutionalize its relations with the U.S.-Mexican based diaspora, Mexico's Foreign Affairs Ministry set up the Directorate General of Mexican Communities Abroad (DGMCA) and the Program for Mexican Communities Abroad (PCME) in 1990 (Cited in Shain 2000).

To promote 'Mexicanness' (Mexican-idad) among the Mexican Diaspora, the Mexican government has taken various initiatives through its Consulates.The assimilation process of the Mexican diaspora with the mainstream US society is segmented. The second generation Mexican - Americans are more integrated with the American society than the first-generation Mexican Americans. The Mexican identity is identified with the larger or pan-ethnic identities such as "Hispanic" or "Latino" in the United States because of Spanish speaking.

Check Your Progress: 3

Answer the following questions in 30 words each

1. Write a short note on the Mexican diaspora in the U.S?

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2. Given an account of relationship between the Mexican government and the Mexican diaspora?
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5.4 PILIPINO OR FILIPINO DIASPORA

Pilipino or Filipinos have become the newest diasporic community in the world. Given political, military, and educational ties between the U.S and Philippines, including a long period of U.S. colonization, the United States has the largest number of Filipinos abroad. Migration from the Philippines to the United States started in the late 19th century. Later, there have been several waves of immigration, but the pace of emigration increased towards the end of the 20th century. In 2018, ‘just over 2 million Filipinos lived in the United States, accounting for 4.5 percent of the country’s 44.7 million immigrants’ (Gallardo and Jeanne Batalova 2020).

Following the annexation of the Philippines by the U.S in 1899, the arrival of first wave of Filipino immigrants took place. Though some came to the United States to obtain education, a large number of them came to work in agriculture, ‘primarily on fruit and vegetable farms along the West Coast and sugarcane plantations in Hawaii’ (Gallardo and Jeanne Batalova, 2020) Filipino labourers were recruited for the Hawaii plantations in 1907 and continued until 1935. Nearly half a million workers eventually settled in the U.S mainland. The 1934 Tydings - McDuffie Act imposed a limit of 50 Filipino immigrants per year. Further, along with this act and the advent of great depression discouraged the emigration from Philippines to the U.S.

During and after the World War-II, the emigration from Philippines to the U.S for family and work-related purposes revived through various migration channels. Later, It seems that ‘the removal of national-origin quotas in U.S. immigration law in 1965, on the one hand, and Filipino

policies that encouraged labour emigration, on the other, contributed to even higher levels of migration from the Philippines to the United States' (Gallardo and Jeanne Batalova, 2020). Besides, after the passage of the 1965 Immigration Act, the number of Filipinos, particularly women, immigrating to the United States significantly increased. The Filipino immigrant population increased 'fivefold from 105,000 to 501,000 between 1960 and 1980. From there, it nearly tripled to almost 1.4 million by 2000' (Gallardo and Jeanne Batalova 2020).

It seems that the largest share of Filipinos, approximately 56 percent, arrived prior to 2000, followed by 24 percent coming between 2000 and 2009, and 20 percent in 2010 or later' (ibid). According to the tabulations from the U.S. Census Bureau 2018, 'The Filipino diaspora in the United States was comprised of more than 4.3 million individuals who were either born in the Philippines or reported Filipino ancestry or race (ibid). Not surprisingly, the United States has become a home for the largest number of Filipinos abroad. In the 2014-18 period, 'immigrants from the Philippines were highly concentrated in California (43 percent), followed distantly by Hawaii (6 percent). The next four most populous states—Texas, Illinois, New York, and Nevada—were home to 18 percent of the Filipino population collectively' (ibid). Okamura argues that 'Filipinos should be conceived not as an ethnic minority in the United States but as a diaspora, because overseas Filipino communities have "significant transnational relations" or linkages to their home- land' (Cited in San Juan 2001:257)

Apart from the United States of America, the Filipino diaspora can be found in large numbers in the following countries. According to mid-2019 United Nations Population Division estimates that 'other top destinations of Filipino diaspora include Saudi Arabia (629,000), Canada (627,000), the United Arab Emirates (556,000), Australia (281,000), and Japan (256,000)' (Gallardo and Jeanne Batalova, 2020). It seems that the Philippines is one of the world's most prominent exporters of labour power, facilitated by a holistic migration policy infrastructure unparalleled among other sending countries (Hosoda 2016).

A substantial number of semi-skilled and low or unskilled Filipino immigrants can be found in the Middle-east and East Asian countries. According to an estimate of Philippine Overseas employment Administration, Domestic workers, cleaner, nursing and other technical jobs were the most popular occupation among registered Overseas Filipino workers. Nursing is one of the most popular occupations among

Overseas Filipino workers around the world. It is the most common occupation in the professional and technical field (Philippine Overseas Employment Administration, 2011).

A study estimated that 85% of Filipino nurses were hired abroad (Lorenzo et al 2007:1409). Among the countries that nurse's emigration to Saudi Arabia was the most popular country, followed by the United Arab Emirates and other Gulf states (Philippine Overseas Employment Administration, 2011). Other major destinations include East and Southeast Asia (i.e. Singapore, Taiwan) and Europe (i.e., Ireland, UK) and the United States. According to the World Bank estimate, Filipinos living abroad sent more than \$35 billion in remittances to the Philippines via formal channels in 2019. In the past decade, remittances doubled and represented about 10 percent of the country's gross domestic product (GDP) in 2019 (ibid).

Check Your Progress: 4

Answer the following questions in 30 words each

1. Write a short note on the migration of Filipinos to the United States?

2. Given an account of the Filipino diaspora in the Gulf countries?

5.5 RUMA OR ROMA DIASPORA

Ruma also known as Roma diaspora is a marginal, persecuted and dispersed transnational ethnic minority mostly found in the European Union (EU) countries. The term 'Roma' collectively refers to a motley of nomadic tribes having diverse historical origins and self-identifications, mixed racial, ethnic, religious beliefs and language attributes living across the Europe at present. They are generally or popularly known as 'Gypsies' throughout the Europe. The Roma refer to India as their

historical homeland (Hancock, 2002 and Kenrick, 1993). Scholar Ian Hancock claims that the Roma are the descendants of warriors known as Rajputs, who fought against the Muslim invaders of India and whose language was Romani (or Romanes). According to Ian Hancock:

“Because Islam was not only making inroads into India to the east, but was also being spread westwards into Europe, this conflict carried the Indian troops—the early Roma—further and further in that direction, until they eventually crossed over into southeastern Europe about the year 1300.”(cited in Stauber and Vago 2007:123).

As gypsies or Roma (as popularly known in Europe) speak the dialects of Romani or Romanes language which can be traced back to Indo-Aryan language family. All dialects of Romani share a consistent pattern of derivation from late Middle Indo-Aryan/early New Indo-Aryan, dating from the Early Medieval period (Margalit and Matras 2007:107). Further, it seems that the largest sub-groups among the gypsies namely Sinti and Roma who are now dispersed across the Europe had emigrated from India.

Romani activist and writer Vania Kochanowski claims that the Sintis are the descendants of Kshatriyas (a warrior caste) from the province of Sindh who left for Mesopotamia in the 8th century due to climate changes and later moved on to Greece and finally across the Europe (ibid). According to Kochanowski, Romos were Rajputs (a warrior caste) from Rajasthan who fled after they were defeated in a battle in Afghanistan during 12th century (ibid). ‘As a sub-division of the European Romani population, the Sinti are fairly closely related, both culturally and linguistically, to the Romani populations of Britain and Scandinavia (Finland)’ (Margalit and Matras 2007:105). According to Kenrick and Hancock suggested that ‘the European Romani population derives from a mixture of Indian populations who merged outside of India, prior to their immigration to Europe’ cited in (Cited in Margalit and Matras 2007:107).

Through various historical periods, gypsies were perceived ‘as a distinct ethnic group and as a mob of mixed ethnic origins’ throughout the Europe (Stauber and Vago 2007: xiv). Because, their appearance was ‘strikingly different, and whose way of life resembled that of vagrants’ and were widely perceived as an integral part of the vagrant criminal underworld and classified as a ‘rabble’ because of their unacceptable way of life’ (Shahar 2007:9). The European society in general exhibited

‘prejudice, hostile attitude, gypsy’ (Roma) stereotypes, mistrust and deep dislike of the Gypsies (See for details Zimmermann, Turner and Sobotka 2007).

In the light of the above, they faced racism, brutality, repression, oppression, discrimination, exclusion, evacuation, extermination, deportation, annihilation, genocide and persecution across the Europe for many centuries (ibid). To cite few examples, the Roma were slaves in Eastern Europe for 500 years and when they emigrated to Western Europe, they were expelled wherever they went and even persecuted to death. For instance, during the Nazi rule, on the basis of a racial theory led to a policy of repression and extermination, ‘Gypsies were sterilized—like the mentally retarded, the mentally ill and ‘asocial’ cases’. They were confined in concentration camps and eventually transported from Germany and Nazi occupied countries to the death camps’ (Shahar 2007:13).

During World War II, ‘thousands of Gypsies living in Romania were deported by the Antonescu government to the Soviet territories between the Dniester and the Bug rivers where many of them were killed or died of hunger, cold or disease’ (Cited in Achim 2007:89). This situation persisted until the end of the 19th century and their persecution assumed a more modern way, but did not cease altogether. The sufferings of Roma can be characterised like the Jews, but their sufferings were not recognised or acknowledged. The Roma continue to suffer hardship and prejudice and still subjected to bigotry and even violent attacks.

Given the long history of persecution and hostile attitude of the surrounding European societies, Roma are excluded group in European society today. The ethnic identity of Roma is a fluid and complex because of diverse historical and racial origins and the scatteredness of gypsies. Hence, the members of the Romani intelligentsia were trying to construct the ethnic identity of the Roma based on the cultural features such as ‘language, daily customs and rituals, kinship and clan ties, values, symbols and myths, and the ethos of wandering (Stauber and Vago 2007:118). Moreover, Romani nationalism began to crystallize during the late 1960 in Western Europe particularly in Britain and in other European state to work towards a collective consciousness and identity.

Unlike Jews, ‘Romani nationalism had no territorial vision and did not seek to return all the world’s Gypsies to India. Gypsy nationalists wish to

stay in their present—mostly European—countries as equal citizens and to be recognized collectively as a unique cultural community’ (Margalit and Matras 2007:111). Romani nationalism seeks to transform the tribal consciousness and identity of the various Romani groups into a unified Romani national consciousness and national identity. To build collective consciousness and identity among the diverse gypsies, Romani nationalists emphasize the Indian origin of gypsies and the Romani language. The national flag of Romani resembles the Indian flag with the Ashok Chakra (the Indian Wheel of destiny) at the centre and the gypsy national anthem is ‘Gelem Gelem’ (ibid). These developments have led the emergence of a Romani national consciousness and identity to a larger extent among the diverse gypsies or Roma in the recent years.

Check Your Progress: 5

Answer the following questions in 30 words each

1. Write a short note on the origin of Romo?

2. Give an account of the issues and challenges of Romo?

5.6 LET US SUM UP

The above discussed immigrant communities such as Tibetans, Mexicans, Filipino and Roma can aptly be called as incipient diasporas because they are in the beginning stages of forming organized diasporas. The various diaspora organizations or diaspora activists or individuals are working towards to build the collective consciousness or collective identity based on race, religion, ethnicity or culture and nation state by mobilizing their respective globally scattered communities. Globalization accompanied by the advancement of transport, communication and information technologies has facilitated to revive or establish the ethnic ties of Tibetans, Mexicans, Filipino and Roma immigrant communities in the

various locations of the world. These immigrant communities have engaged in transnational practices in the various host lands to bring ethnic awareness and solidarity among themselves in the recent years.

5.7. KEY WORDS

<i>Classical or historical Diasporas</i>	These diasporas emerged in antiquity or during the various stages of world history. Its dispersal can be traced back to many centuries ago.
<i>Modern Diasporas</i>	According to Gabriel Shaffer, these diasporas emerged in the 17 th century. They have maintained an intensified homeland connections.
<i>Incipient or emerging Diasporas</i>	Group of immigrants who are in the initial stages of forming organized diaspora. In other words, they are in the process of becoming a diaspora by establishing linkages or connections with imagined or real homeland.

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ANSWER

Check Your Progress 1

- 1) A 2) B 3) A 4) C 5) D

Check your Progress 2

1. Tibetan live in the different parts of India-- with 37 different settlements and 70 scattered communities in Himachal Pradesh, Ladakh, Arunachal Pradesh, Karnataka, Uttar Pradesh, Madhya Pradesh, South Sikkim, West Bengal, Maharashtra and Odisha.
2. Tibetan refugees were provided with the rehabilitation package such as medical, educational and infrastructure developments like water supply, roads and assisted in establishing cottage industries, etc., Some state governments have issued ration cards too.

Check your Progress: 3

1. The Mexican diaspora constituted around 16 percent of the total immigrant population in the year. There are two broad types of Mexican immigrants in the United States such as immigrants born in Mexico and US-born individuals with at least one Mexico born parent. The Mexican diaspora is scattered across the United States, although the greatest numbers live in the States of California and Texas. Most of the Mexican immigrants did not acquire the citizenship because of a long history of circular migration of them between Mexico and the United States.
2. The relationship between Mexico and the Mexican diaspora in the US has been inconsistent and ambivalent because of various reasons.The position of estrangement with the diaspora turning into ‘the new Mexican posture of rapprochement (acercamiento) intensified under President Salinas de Gortari. To promote ‘Mexicanness’ (Mexican-idad) among the Mexican Diaspora, the Mexican government has taken various initiatives through its Consulates in the recent years.

Check Your Progress 4

1. Migration from the Philippines to the United States started in the late 19th century. Later, there have been several waves of immigration, but the pace of emigration increased towards the end of the 20th century. Immigrants from the Philippines were highly concentrated in California, Hawaii, Texas, Illinois, New York, and Nevada.
2. A substantial number of semi-skilled and low or unskilled Filipino immigrants can be found in the Gulf countries. Filipino nurses are largely employed in the Gulf countries. The unskilled or low skilled face human rights abuses and violations in those countries.

Check your progress 5

1. The Roma are the descendants of warriors known as Rajputs, who fought against the Muslim invaders of India and whose language was Romani. The dialects of Romani or Romanes language can be traced back to Indo-Aryan language family. The largest sub-groups among the gypsies namely Sinti and Roma who are now dispersed across the Europe had emigrated from India.
2. The Roma faced racism, brutality, repression, oppression, discrimination, exclusion, evacuation, extermination, deportation, annihilation, genocide and persecution across the Europe for many centuries because of their status as gypsies in Europe.

યુનિવર્સિટી ગીત

સ્વાધ્યાય: પરમં તપ:

સ્વાધ્યાય: પરમં તપ:

સ્વાધ્યાય: પરમં તપ:

શિક્ષણ, સંસ્કૃતિ, સદ્ભાવ, દિવ્યબોધનું ધામ
ડૉ. બાબાસાહેબ આંબેડકર ઓપન યુનિવર્સિટી નામ;
સૌને સૌની પાંખ મળે, ને સૌને સૌનું આત્મ,
દશે દિશામાં સ્મિત વહે હો દશે દિશે શુભ-લાભ.

અભણ રહી અજ્ઞાનના શાને, અંધકારને પીવો ?
કહે બુદ્ધ આંબેડકર કહે, તું થા તારો દીવો;
શારદીય અજવાળા પહોંચ્યાં ગુર્જર ગામે ગામ
ધ્રુવ તારકની જેમ ઝળહળે એકલવ્યની શાન.

સરસ્વતીના મયૂર તમારે ફળિયે આવી ગહેકે
અંધકારને હડસેલીને ઉજાસના ફૂલ મહેંકે;
બંધન નહીં કો સ્થાન સમયના જવું ન ઘરથી દૂર
ઘર આવી મા હરે શારદા દૈન્ય તિમિરના પૂર.

સંસ્કારોની સુગંધ મહેંકે, મન મંદિરને ધામે
સુખની ટપાલ પહોંચે સૌને પોતાને સરનામે;
સમાજ કેરે દરિયે હાંકી શિક્ષણ કેરું વહાણ,
આવો કરીયે આપણ સૌ
ભવ્ય રાષ્ટ્ર નિર્માણ...
દિવ્ય રાષ્ટ્ર નિર્માણ...
ભવ્ય રાષ્ટ્ર નિર્માણ



DR. BABASAHEB AMBEDKAR OPEN UNIVERSITY

(Established by Government of Gujarat)

'Jyotirmay' Parisar,

Sarkhej-Gandhinagar Highway, Chharodi, Ahmedabad-382 481

Website : www.baou.edu.in | Email : office.scs@baou.edu.in



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