CHAPTER II
THEORETICAL FRAMEWORK

In this chapter the researcher has focused on the concepts such as diaspora, multiculturalism and transnationalism.

2.1 DIASPORA

2.1.1 Definition and Meaning of Diaspora

Diaspora is a word borrowed from Greek and it appeared in the Old Testament. Diaspora means to disperse from one place to another. It also means division. It gives double meaning. The first meaning is dispersion at one level and the second meaning is sowing seed, suggesting new life and new existence.

Diasporic study is related with different issues of migration, exile, displacement, alienation, nostalgia, class, cultural conflicts, transnationalism, multiculturalism, language issues, nativism, conflict between host and homeland etc. Diaspora is a struggle between majority and minority, citizen and foreigner, nation and non-nation, original and hybrid, insider and outsider etc.. The different definition of diaspora should be considered.

The etymological meaning of the word ‘diaspora’ means “to scatter about, disperse” from. The term was used for the scattering of the Jews to countries outer of Palestine after the Babylonian captivity and it is also used for the people who live outside of their homeland.

*Columbia Encyclopaedia* refers that diaspora is used today to represent the Jewish communities living outside the Holy Land. It is the dispersal of the Jews at the time of the destruction of the First Temple and is the forced exile to Babylonia. The diaspora became a permanent feature of the Jewish life.

*Columbia Encyclopaedia* refers that diaspora is used today to represent the Jewish communities living outside the Holy Land. It is the dispersal of the Jews at the time of the destruction of the First Temple and is the forced exile to Babylonia. The diaspora became a permanent feature of the Jewish life.

The Oxford English Dictionary defines diaspora is the voluntary or forcible movement of people from their homelands into new regions. It concerns about various movements such as temporary or permanent movement of Europeans all over the world, leading to colonial settlements under colonialism. So there is need of large number of labourers and is not possible from the local people to fulfill the need of the hour. Because of this large amount of labour migrated from the third world countries to the first world countries.
There was demand for various types of workers. So the large numbers of workers from Third World countries such as India, China are migrated to the first world countries such as Canada, America, the West Indies, Australia, Africa, and Southeast Asia etc. People are migrated from their countries to other countries in search of job, for the purpose of education, in search of greener pasture etc. People migrate from third world countries to the first world countries to fulfill their dreams. They migrate to western countries in search of education, employment etc. From the last three centuries, the rate of migration is increasing day by day.

2.1.2 Development of the Term ‘Diaspora’

Diaspora is an inseparable part of the human history. People migrate across the globe for the fulfillment of their dreams. There are different words such as exile, refugee, immigrant expatriate, indentured labored are used to describe the mobility of population. Clifford defines ‘Diasporas’ as a new form of consciousness, collectivity and solidarity in a period that fragmentation and deterritorialization are praised as dominant paradigms.” (Clifford, 311) Diasporic groups try to overcome the cross border relationships. They build social, political, religious, cultural relations across the border.

The diaspora is the concept which plays the role of mediator between local and global. It maintains relation between two countries and two cultures. The dispersed people interact with each other to sustain diasporic society. Diaspora is often engaged in balancing the act in both countries that is the country of origin and country of adoption.

Diaspora is about the interaction of the communities across the border of the nation. Diaspora is useful for experiencing migration as well as useful for younger generations for their awareness. Diaspora involves that cultures should remain and transform from one generation to other. Diaspora is for minorities who migrated sometimes in a history and for the people who have a real connection with their homeland.

According to William Safran has suggested some of the characteristics for diasporic communities. They are as follows: 1) Diaspora means dispersal of people from original center to peripheral regions and it is a perpetuated myth of the homeland. 2) Diasporic people is having a sense of alienation of their home country and their commitment to return to their homeland.
The diaspora is the concept which plays the role of mediator between local and global. It maintains relation beyond the constraints of socio-historical and across the national culture. The dispersed people interact with each other in real or in imagination and keep alive a diasporic community. Diaspora is often engaged in balancing the act in both countries that is the country of origin and country of adoption.

Theoretically, Diaspora highlights the existence of transnational networks of people and their sense of belonging in communities beyond spatial boundaries. Diaspora is not only connected with experiencing migration but also it is useful for younger generations for migration proces. Diaspora involves that cultures should remain and transform from one generation to other. Diaspora is for minorities who migrated sometimes in a history and who have a deep connection with a distant homeland.

According to William Safran diaspora could be applied to expatriate minority community whose members share several of the following characteristics. Safran has stated some of the characteristics of diaspora. 1) Diaspora means dispersal of people from original center to peripheral regions and it is a perpetuated myth of the homeland. 2) Diasporic people is having a sense of alienation of their home country and their commitment to return to their homeland.

Diasporic community is dispersed from their original homeland and living in a host land and maintaining a real or imaginary connection with the homeland. Diaspora is a concept which describes the condition of existing, dislocated from the social historical constructs like nation, race, ethnicity, culture etc. and which define a different location having its own constructs and the resultant effects and features of the subject individual or community.

Diaspora is used today to describe about any population which is considered ‘deterrioralised’ or ‘transnational’. It means that it has originated in a land other than which it currently inhabit, and whose social, economic and political networks across the borders of nation-states or, indeed, span the globe.

Diaspora is about the people who migrated from their original homeland for different reasons. People migrate and live in the host country and show their respect to their homeland. Diasporic people faces the problems such language, stranger, marginalized etc. The immigrants are treated marginalized in the host country. Diasporic people often
keep their relationship to their homeland through different ways. These people often think about their past or bygone days. People migrate to other country for the purpose of education, work, job and some are forced to migrate from their home country.

2.1.3 DIASPORA IN LITERATURE
The literature of diaspora is an offshoot of the immigrants who have access to education and literacy. The diasporic literature normally focuses on discrimination, nostalgia, transnationalism, multiculturalism, identity and a sense of belonging. Later readings of diaspora have begun to discuss new issues of diasporic existence. This trend setting growth of diasporic literature has also led to a number of writings from critical perspective.

The concept of space and time is the common feature of diasporic writing. Diasporic communities move from the land of origin to the land of settlement. The diasporic writers differ not only in theme but also in generations/ages. The writing of first generation diasporic writer is different from the second and third generations. The first generation diasporic writer work is located in their home country as well as in the settled country. They did this because they are familiar with the culture and location of their country. Through their writing, they inform about their earlier life patterns. Second generation writers accept their settled land as their their homeland. They are not happy about the previous generation who lived unhappy life. There are various misunderstanding between first and second generations. According to Webner, the second generation diasporic writer portrays the outdated and reactionary customs and beliefs of the old country. Diasporic writers from east to the west started expressing their discontentment against the hegemonic aesthetics they have learnt all through their lives. The people from Asia, Africa and Europe have migrated to west due to the political and economic reasons.

2.1.4 Features of Diaspora
There are different features of Diaspora. The terms exile, migration, immigration, identity crisis, displacement, multiculturalism, transnationalism, gender discrimination, nostalgia, discrimination, survival etc. are the features of diaspora. In this thesis, the researcher has focused on multiculturalism and transnationalism.
2.2 MULTICULTURALISM

2.2.1 Definition and Meaning of Culture

*Cambridge English Dictionary* defines culture is, "the way of life, especially the general customs and beliefs, of a particular group of people at a particular time.” According to this definition culture is everything. It means life, custom, belief and thinking of the people and society. Culture includes knowledge, law, custom, morals, art, and discipline. It also includes the habit of the men and behavior of the men in the society.

2.2.2 Multiculturalism Definition and Meaning

*The Columbia Encyclopaedia, Sixth Edition* defines multiculturalism or cultural pluralism as “a term describing the agreement, coexistence and negotiation of many cultures in a locality, without any one culture dominating the region”.

Julian Wolfreys, Ruth Robbins and Kenneth Womack in *Key Concepts in Literary Theory* explain:

Multiculturalism refers to the social and political movement and/or position that views difference between individuals and groups to be a potential venue of cultural strength and renewal; multiculturalism celebrates and explores different varieties of experience stemming from racial, ethnic, gender, sexual and/or class difference.

(Julian Wolfreys, Ruth Robbins and Kenneth Womack, 57)

Multiculturalism tries to overcome all the illegal practices. It tries to remove the discrimination based on colour, race, ethnicity, gender etc. It promotes cultural, ethnic, linguistic, and religious differences through legal and political means. Multiculturalism means equal rights and opportunities to all the different cultural or racial groups in a society and it does not regard any cultural or racial group unimportant. Multiculturalism means a mixture of diverse cultures and it includes religious, cultural or racial groups, behaviours, cultural conventions and values, beliefs, lifestyle, patterns of thinking and communicative styles.

According to the *Oxford Advanced Learners Dictionary*, ‘multiculturalism gives importance to all cultures in a society and it includes people from different races, religions, languages and traditions. It gives equal treatment to all community and castes.'
2.2.3 Origin and development of Multiculturalism

Multiculturalism is an opposite term of biculturalism and it was first introduced in 1960 in Canada by the Royal Commission on Bilingualism and Biculturalism. The term Cultural pluralism is used in Quebec. Now this term is replaced by the new term multiculturalism. The term multiculturalism is now spread up from Canada to all over the world. In fact multiculturalism is a most controversial term. It is used in three ways: first it refers to a society which is based on race or culture; second, it refers about equality and mutual respect among populations; and third, it refers to policies Federal Government of 1971 and of other territories.

It has become a new buzz word of this century, not only profusely used by the sociologists and political scientists but also by the literary critics as literature is after all, a reflection of social reality. Although multiculturalism as a phenomenon has already existed in all societies since hardly any community can boast of being entirely mono-cultural, mono-religious or mono-racial, no matter how secluded it is. In the last few decades this term has gained unique significance as a consequence of the unparalleled social globalization that has taken place. Global society has been transformed by the innumerable border-crossings as people migrated continually all over the world in search of a new life, either by choice or by force as exile. The developed countries like America, Australia, Canada and some European countries have stood in the past century, as an icon of ‘better life’ and freedom and have consequently been the final destination for many immigrants; even some immigrating from the colonizing countries. The flow has been mainly from the East to the West, from the Second and the Third World countries to the First World countries. The process gave rise to the cross-cultural inter/intra-actions and hence the quest for identity.

The term is intertwined with questions of racialized differences in Canada, the United States and the United Kingdom. It means different things in different contexts. Australia has adopted the guiding principle of multiculturalism from 1970 and it has faced both approval and rejection on one hand and new challenges on the other. Nations has developed multiculturalism as a concept and other aspirants who try to represent themselves as uniform in spite of their heterogeneity. The politics of representation, the
specificities of legislation, public policies and their arbitrary implementation are major concerns encircling issues of assimilation and integration.

The understanding and study of multiculturalism should be contextual and it should not be understood within the structure of the other. The majority of societies and nations draw the experiences of multiculturalism and its challenges. Multiculturalism is not only celebrating diversity but it also faces the challenges of national politics and state management. It deals with minorities and also makes a relation with majority. It is highly controversial and also multifarious by differences in expression between advanced capitalist countries and the so called Third World.

The term multiculturalism is introduced first time in Canada and Australia. It is introduced by the government to help them in their management. The term is emerged because of the rapid increase of immigration. In 1965, the Canadian Royal Commission tells that multiculturalism is supported and it is both a progressive political imperative and an official article of faith. Multiculturalism is associated with the equality and tolerance towards the people of different culture. Because of multiculturalism migrants can keep their own identities, they can feel pride of their culture and home country. It distinguishes positive alternative for policies of assimilation and homogenization and it predicts about the citizenship rights, value for culture and identities for minorities.

Stuart Hall, the godfather of multiculturalism says the term 'multicultural': It is the social features and problems of authority stood by any community in which different cultural communities live together and try to build a common life while holding some of their 'original' identity. It is the policies and procedures accepted to administer and accomplish the problems of multiplicity and variety which multicultural societies throw up.

There are many kinds of multicultural societies. All the countries such as USA, Sri Lanka, Britain, Canada Malaysia, New Zealand, France, Malasiya, Indonesia, Nigeria and Southe Africa are ‘multicultural’ in different ways. However, they all share one common characteristic. They are by definition culturally heterogeneous. The two terms are now so interdependent that it is virtually impossible to disentangle them. However, multiculturalism presents specific difficulties. It stands for a wide range of social articulation, ideals and practices.
It also describes about the differences in the societies. These differences are managed where there is interest and importance and also the question are governed of immigration procedures and controls, education, justice, employment and opportunities.
Sudhir Chandra writes in his essay *Self and Multiculturalism*, “Multiculturalism is the other name of culture, an essential condition of civilized existence in today’s world. And it is faced with an uncertain prospect. Fast becoming a global village following the ever accelerating shrinkage of space and time, objectively the world has never been more propitious for multiculturalism.” (Chandra, 1) He tells in the age of globalization world becomes a global village. We blur the boundaries of space and time.
Ali Rattansi in his book *Multiculturalism: A Very short Introduction* writes:

> Multicultural questions are also to do with a celebration of cultural diversity and pluralism and redressing the inequalities between minorities and majorities. And these are questions of majority and minority ethnic groups within modern nation states. (Rattansi,12)

He explains that multiculturalism means to promote cultural diversity and remove the barrier between majority and minority. Multiculturalism celebrates the cultural diversity and pluralism. It redresses the inequalities between minority and majority.

### 2.2.4 Multiculturalism in Canada

Canada is the first nation to adopt multiculturalism in 1971. Prime Minister Pierre Trudeau formed a multicultural policy to protect and promote cultural diversity, to understand the rights of Aboriginal peoples, and to support for two official languages.
Brian Mulroney, the progressive Conservative government, passed the Canadian Multiculturalism Act in 1988. It follows the rules and regulations of this act. The government decided for their full commitment for the equal participation of individuals and communities in the development of Canadian society. Government established law to protect ethnic, religious, racial, linguistic and cultural diversity in Canadian society. It gives scope for multiculturalism. Many writers and critics write various research papers and published in books, journals etc. Multiculturalism becomes a new topic for research in all over the world. It supports for cultural diversity.
Many programmes were developed to address on multiculturalism. Multiculturalism is a new topic which attracted the people for discussion. These multiculturalism programmes
understood the importance of cultural groups by the educational institute. Its aim is to educate young Canadians about the history of Black people. The 1970’s Multicultural Policies did not accomplish the needs of European minorities and ethnic groups. The term multicultural movement has drawn the attention towards government policies about the diversity of Canadian Society.

2.2.5 General Argument on Multiculturalism

Multicultural societies are seen in every country and people migrate for employment, political security, fulfillment of their dreams etc. to different places. It is necessary to maintain coordination among the settled communities. There should not be aroused any conflict and misconduct among the groups because of cultural differences. They should live as a society. The cross cultural activities should be organized within the society. Therefore it is necessary that all cultural people should live together.

Both Will Kymlicka and Charles Taylor are Canadian thinkers on Multiculturalism. Kymlicka in *Multicultural Citizenship* writes on national minorities and ethnic groups. He writes in his book as follows:

National minorities wish to maintain themselves as distinct societies alongside the majority culture, and demand various forms of autonomy or self government to ensure their survival as distinct societies and ethnic groups wish to integrate into the larger society and to be accepted as full members of it. (Kymlica, 10)

He speaks about minority rights, which comprises self-government rights, special representation rights, and polytechnic rights. He says that these special rights depends on three central arguments i.e. first the straightforward value of cultural diversity, second equality argument and third the role of historical agreements. Further he says:

The basic premise of multiculturalism is that membership in a cultural community is essential to our personal identity and provides individuals with the necessary framework to exercise their true liberty.

(kymlicka, 82-83)

He writes that culture is itself a nation which is a historical community and they are occupying a territory and sharing a distinct language and culture.
In his essay, Taylor *The politics of Recognition* discusses about “difference-blind liberalism that it can offer a neutral ground on which people of all cultures can meet and co-exist.”(Taylor, 62) However he declines to address the obstacles often faced by immigrants and only makes passing reference to Aboriginal peoples. Charles Taylor tells the discourse of recognition is familiar to us on two levels:

First, in the intimate sphere, where we understand the formation of identity and the self as taking place in continuing dialogue and struggle with significant others. And second is in the public sphere, where a politics of equal recognition has come to play a bigger and bigger role.

(Taylor, 37)

He has concentrated on public sphere and tries to define the politics of equal recognition. All citizens should be given equal rights and entitlements. The society is divided into first class and second class citizens. Multiculturalism is often debated; it has lot of imposition of some cultures on others and the superiorit of power on others.

Susan Wolf comments on the Taylor’s primary concern is about 1) “a failure literally to recognize that the members of one or another minority or underprivileged group have a cultural identity with a distinctive set of traditions and practices and a distinctive intellectual and aesthetic history.2) a failure to recognize that this cultural identity is of deep importance and value”. (Wolf, 75) Multicultural is failed due to these reasons: a person migrates with set of his own traditions and practices of his own culture.

Multiculturalism and minority rights are high on the political agenda of most states today. Multiculturalism promises a deeper understanding of the demands by marginalized communities, thereby ensuring equality and justice for them. It does so by demanding special consideration for these groups, advocating politics of difference in contrast to the liberal politics of indifference. However multiculturalists stress on granting cultural rights and also it opens up possibility for conservative interpretation of a scriptive identities and identitarian politics. The multiculturalists pay special concern to inequalities between groups and they fail to address inequalities within the groups.

Multiculturalism has received considerable criticism as a policy and philosophy since 1970s. There are many criticisms on recent reformulations. C.W. Watson writes in his
book Multiculturalism that it is a term used for identifying and analyzing the characteristics of plural societies. He writes:

Multiculturalism is used as a term for identifying and analyzing the characteristics of plural societies, is a heuristic concept to be tested against the reality of situations in different countries with an appropriate openness to the contrasting accounts of individuals and groups on what they seek from government and society. (Watson, 26)

Of course, there is a considerable body of literature on the subject of multiculturalism, especially in political philosophy. Multiculturalism represents an assimilationist tactics and policies surrounding the national integration of immigrants.

Kushal Deb described multiculturalism in his article *Multiculturalism and Self* that the multiculturalism is descriptive and normative. He writes:

As a descriptive category, it is usually no value and it only points out the different culturally defined groups in a nation state and in normative sense the provisions are made for the reproduction of their respective cultures and social diversity is celebrated as a value. (Deb, 10)

Ralph Grillo has differentiated multiculturalism between weak multiculturalism and strong multiculturalism. Weak multiculturalism means cultural diversity in the private sphere in which a high degree of integration is foreseeable of immigrants and ethnic minorities in the public sphere of law and government, the market, education and employment where as strong multiculturalism is marked with institutional recognition of cultural difference in the public sphere comprising political representation.

In this regard, culture is a kind of package of collective behavioural-moral-aesthetic traits and customs which are transmitted between generations and suited to particular geographical locations. This is unaffected by history of a change of context, a discrete quality into the feelings, values, practices, social relationships, predilections and intrinsic nature of all. The culture has been observed in multicultural programmes and agendas in areas such as educational syllabi, media images, public funding mechanisms, racial community leadership and forums of ‘professional training courses and handbooks.

Alibhai-Brown outlines the ‘troubles with multiculturalism’ with the main analysis of essentialism; it is only about ‘ethnic minorities’; it has created a sense of white
segregation; its model of illustration only deals with elites; it freezes change and can establish inequalities; it creates group barriers; it is seen as ‘woolly liberalism’; it has not engaged with globalization. It’s another feature of much multicultural treatise and policy relates a limited nation-building project.

2.2.7 The Parekh Report

The Commission on the Future of Multi-Ethnic Britain has produced 400-page document entitled The Future of Multi-Ethnic Britain also known as The Parekh Report under the chairmanship of Lord Parekh in 2000. The Report is the complete outline of race and ethnic relations in Britain. It includes policy recommendations across the fields of education, health and welfare, employment, criminal justice, arts, media and sports. It is broad and innovative, articulation and recommendations.

The Commission keep distance itself from the bounded, crucial notions of ‘community’ conveyed in earlier approaches to multiculturalism. The Report gives emphasis on the understanding of community and cultural belonging which is associated within multiculturalism. Britain is a country of different ethnic groups, interests and identities such as Geordies and Mancunians to Liverpudlians, Home Counties English to Gaels, African-Caribbeans to Indians, Irish to Pakistanis. Among these identity groups some are large, long-settled and dominant and some are small, new and comparatively weak. Some are international links and some are restricted to Britain; the boundaries of some are clear, some are unclear.

Many communities overlap and are affected by others. Many people have numerous identities such as Welsh Europeans, Pakistani Yorkshire women, Glaswegian Muslims, English Jews and black British. People attached towards their nation, race, culture, region, religion, city, town, neighborhood and the world. They belong to different nationalities and different communities. Identities are more situational.

The different communities such as black community, the Bangladeshi Community and the Irish Community are not separate enclaves. They are not locked in this unchanging tradition forever. They interact with social life at each level, adjusting, adapting and differentiating their beliefs and values in their experience of migration. Communities are neither secure nor steady. It is impossible to involve in communities as the lone bearers of the legal right to difference. Many individuals have sense of belonging and loyalty
about their communities but they do not expect their personal freedom to be bound in eternity by communal norms.

Parekh, in his insightful book *Rethinking Multiculturalism* argues that for a multicultural society, a monocultural or transcultural political perspective would be ill-suited; it would lead either to alienating peoples or to inflicting of the injustice and violence of cultural assimilation or homogenization on them. He brings out the fact that non-liberal cultural traditions are present not only in the non-western countries but also in the contemporary western societies. He does acknowledge that political thinkers like Raz, Rawls and Kymlicka have, in their different ways, revised liberal political theory to make it accommodative of the cultural and moral pluralism of the contemporary western society. The basic moral issues are similar in most of the democracies that face the challenge of multiculturalism and the politics of recognition. It means people from different cultural identities are based on race, ethnicity, gender, colour or religion are to be recognized as equals. What is much more important is the attitude of the centre or the majority or the mass towards them, entailed from whether it is that of just ‘tolerance’ or ‘respect’.

*The Report* mostly focuses on measures and policies designed to alleviate or redress discrimination. The Commission proposes general principles for equal treatment on the differences of experience, background and perception. Some of the recommendations are given areas of public policy: there must be systematic representation of ethnic communities on public bodies; ethnic monitoring should run throughout the media, criminal justice, health and education systems; police, probation and prison officers should have training in issues of race and diversity; all school inspection reports should include a section on ‘Race Equality and Cultural Diversity’; organizations funded by public bodies should lose their funding if they do not make their staff and activities more inclusive. And the government should announce formally that the United Kingdom is a multicultural society and should issue a declaration for consultation.

*The Parekh Report* focuses on planned effort to monitor public institutions and teach them about an appreciation of cultural diversity and realize about the discrimination against minorities.

The equal dignity is totally based on the awareness of humans are equally worthy of respect. Taylor focused on Hegel in his essay called “The Politics of Recognition” which
offers an original, philosophical and historically informed perspective on these problems. He writes:

The importance of recognition is now universally acknowledged in one form or another, on an intimate plane, we are all aware of how identity can be formed or malformed through the course of our contact with significant others. On the social plane, we have continuing politics of equal recognition. (Taylor, 36)

He proposes that, human identity is created “dialogically” in response to our relationships comprising our real discourse with others. He points out that identity and self-worth are dialogic notions. Rich empirical work in Sociology demonstrated that well-delineated identities as well as well-demarcated communities, to which these identities are linked, are formed through dialogic interaction and struggle. The dichotomy of some political theorists about atomistic and socially constructed individuals is false one.

By considering Taylor’s dialogically constituted multicultural society, Parekh’s study focuses on the features and characteristics of the individuals of such society. Dialogue is one of the three important insights of the multicultural perspective by Parekh as already stated. A good society, from a multicultural perspective, is not a victim of any political doctrine because they might not be acceptable to some of its communities. Such a society with singular vision or doctrine might foreclose its future progress. So, it should accept the reality and prestige of cultural diversity and construct its political principles accordingly. Such a society is dialogically constituted and its constant concern should be to create an environment to keep such dialogue going by generating “collectively acceptable principles, policies and institutions. The dialogue can be nurtured and carried on with certain prime requisites like freedom of expression, public spaces for common participation and certain ethical norms like mutual respect, concern and love for diversity; tolerance, self-respect and willingness to know new ideas and others’ needs. To persuade and resolve the differences with healthy spirit is a vital quality expected in such multicultural society.

The dialogical multicultural society retains liberalism and multiculturalism. It looks society as a community of citizens and a community of communities. It has a strong conception of good for common, maintenance of justice, a vibrant culture and all
pervasive sagacity of community. It esteems dynamic and interactive, not ghettoized multiculturalism. The development for a sense of common belonging among its citizens is the first requirement for a stable and long-lasting multicultural society. Viewing at the reciprocal nature of commitment/belonging, Parekh states that one gets recognition by recognizing the other. The citizens cannot belong to the political community unless it accepts them as belonging to it; and the same is the case about commitment. Equal citizenship, though essential for status and rights, is not enough as it might fail in fostering the common sense of belonging and generating a feeling of being accepted and welcome.

2.3 TRANSNATIONALISM

2.3.1 Definition and Meaning of Transnationalism

Transnationalism is a part of a large group of people that lives outside their home country. Because of the invention of modern technology, it has now become very easy for communication and travel and has trusted the era of globalization and influenced the ways migrants live. It is easy for the migrants to travel to their home country, communicate frequently with people back home, or involve in cultural and business enterprise, while at the same time integrate into the host society. It is possible to live across two or more countries, languages and cultures which change the way new migrant’s position themselves in relation to their home and settled country, and also the way they understand the concepts of home, language, family and identity. If the migration is intentional, it also makes to complicate the relationships these migrants have with their country of origin and settlement. The experience alters extremely the way immigrants think about themselves, their family and their country.

Randolph S. Bourne in his 1916 article “Transnational America,” used the term transnationalism and also emphasized the importance of the American immigrants to maintain their culture. In the 1990s, the term began to be used frequently and particularly to describe new trends in immigration patterns. Gustavo Cano indicated that almost two-thirds of the articles that mention “transnationalism” or “transnational” were published between 1998 and 2003. The increase in use of transnationalism means an increase in the phenomenon of globalization. Globalization brings all the countries near to each other. It increases integration between the countries and peoples of the world. It also reduced
transportation and communication costs and broke artificial barriers between countries for good flow of services, education, knowledge, and people across borders.

Linda Basch et al explained the difference between immigrant and migrants. They write: Immigrant is one of people who have come to stay, having uprooted themselves from their old society in order to make themselves a new home and adopt a new country to which they will pledge allegiance. Migrants on the other hand are conceived of as transients who have come only to work; their stay is temporary and eventually they will return home or move on. (Basch et al. 3)

Levitt says that a transnational community may become a diaspora. It becomes out of real or imagined connections between migrants from a particular homeland who are scattered throughout the world. If a fiction of congregation takes hold, then a diaspora emerges”. (Levitt, 203)

Nina Glick Schiller and her colleagues write in their book the concept of transnationalism which is a valid contribution for the study of immigration. Robin Cohen in his book Global Diaspora: An Introduction explains, ‘In the globalization age, unexpected people moves to unexpected places and their geographical spread creates a global basis for the progress of diasporic systems.”(Cohen, 162) He explains that the migrants bring the tremendous changes in the history of the country and the diasporic system gets progressed.

Glick Schiller, Basch and Blanc in their book From Immigrant to Transmigrant: Theorizing Transnational Migration challenges the traditional understanding of migration as permanent relocation from one country to another. According to them to understand migration in the context of globalization needs to juxtapose it as transnational migration. Transnational migrants keep multi-stranded relations between two countries. Transnational migrants are active participants in the social and cultural lives of the settled country, “They are not a traveller because they settle and involve in the economy and political institutions, localities, and patterns of daily life of the country in which they reside.(Schillar et al., 48)

These migrants maintain their connections, build institutions, conduct transactions from their settled countries and also influence in local and national events of their respective home countries
According to Portes transnationalism means “occupations and activities that require regular and sustained social contact over time across national borders for their implementation”. (Wimmer and Glick Schiller, 181) The passion and regularity of contact with the home country differentiates this from other types of impermanent migration. Due to the advancement of technology in communication and travel contribute too much for the maintenance of transnational ties. “The cheap telephone call rates have impacted immensely and enormously on many kinds of transnational communities. One of the most significant modes of transnational practice affecting migrant’s lives is the enhanced ability to call family members.” (Schillar et al. 55) There is always some sort of communication between the settled and the home country, whether it is through written correspondence or via other fellow citizens who were travelling. Some of the critics argue that modern technology plays a minor part in today’s transnational connections: “earlier, a simple letter knitted together transoceanic migration networks with remarkable effectiveness”. It is also true that in the past there was no communication between the immigrants and their families back home.

Portes says, “Transnational activities could never have acquired the density, real-time character, and flexibility made possible by today’s technologies”. (Vertovec, 188) Today’s communication technologies allows for individuals to maintain meaningful relationships with their home countries. It is also true that the technology never replace the face to face contact.

Portes explains the history of migration in his book: “The history of the growth of immigrant organizations and their interactions with home communities, local authorities and national government is complex and varies greatly across particular communities and countries. (Portes, 3)

These migrants keep their relations with their home communities and local authorities and national government. It is one of the difficult tasks to keep the relations across the border.

Transnationalism goes beyond the family and household and it includes institutions which connects home country with another country where all these migrants settled. Transnationalism is opposed to diaspora, as diaspora is often used synonymously with transnational community, and much like transnationalism, is somewhat overused or used
inadequately. Several authors explained the issue of mislabeling the transnational communities as diaspora.

According to Faist, the term ‘diaspora’ is applicable only if the diasporic group has suffered a traumatic experience. It can become a transnational community only if they develop an attachment to the host country. Otherwise it is the group in exile.

Guarnizo and Smith have discussed on transnationalism from above and transnationalism from below (Guarnizo and Smith, 1998) to narrow down the definition of transnationalism. Transnationalism from above refers to cross-border activities conducted by governments and corporations and transnationalism from below refers the activities of immigrants and grassroots entrepreneurs. Transnationalism from below is liberating force and it is opposed the corrupt unfair transnationalism from above. All the activities beyong the country are not transnational. Some of them, such as diplomatic activities, cultural exchanges among institutions or global corporation activities are simply international or multinational in nature.

According to Luis Roniger “The concept of transnationalism addresses the interconnectivity between societies that is often triggered by, and in turn conditions, those special processes, political movements and cultural networks extending beyond nation-state borders. Such interconnectivity can develop-although does not necessarily unfold-along institutional lines. Yet, it becomes similarly noticeable in cultural ties, historical reminiscences, cross-border systems and shapeless immigration flows.” (Roniger 315)

Transnational communities are the communities whose identity is not based on the attachment to their country of origin. The concept of a transnational community emphasizes on human being such as individuals, families and local groups keep cross border activities.

2.3.2 Development of the concept Transnationalism:

Transnationalism means to keep relationship between the country of origin and country of settlement. Migrants actively involve in the activities of both countries. Linda Basch, Nina Glick Schillar and Cristina Blanc have written a book on transnational migration. They focused on the four premises of transnational migrants. These four premises focuses on capital and labour, social relations across the border, transnational phenomenon and involvement in the development of two countries.
Bansh says: “Transmigrants simultaneously are affected by, incorporate and participate in hegemonic contentions back home as they learn new meaning and forms of representation in their new setting” (Basch et al., 10)

Transnational begins in Canadian literature in past years. It is based on integration or multicultural agendas. These are the models of immigrant suppression within national borders. In the Vancouver region, the recent study has examined transnational ties notably among members of the Chinese diaspora who have been the leading single immigrant group over the past twenty years. The critics have demonstrated the diverse linkages between Greater Vancouver and the Punjab, and also the transnational fields of much smaller groups such as the Burmese. One of the few Canadian studies with a larger sample considered the overseas linkages of more than 400 immigrants to Quebec, including the scale of home country travel, remittances and property ownership, ten years after landing. Several of the questions in the Quebec study are repeated in our Vancouver survey, and comparative results will be noted later.

Vertovec argues that as the literature has flourished, several attempts have been made to take stock of the field and to shape its often unruly growth. A transnational activity not only transcends the nation but it is also where they begin as people live in nation-states. However, a nation-state is not only a starting point for migratory movements, it can also function as a source of identity. Steven Vertovec in his book “Migrant Transnationalism” which he describes transnationalism is a broad category which refers ranges of practices and institutions. It keeps the social, political and economic relations across borders. He writes:

Although some early literature on migrant transnationalism in the early 1990s might have seemed to suggest such, it is not assumed that all migrants today engage in sustained social, economic and political engagements across borders. (Vertovec, 13)

Peggy Levitt and Mary Waters in their book, The Changing Face of Home: The Transnational Lives of the Second Generation take a broad view of transnationalism:

How social actors construct their identities and imagine themselves and the social groups they belong to when they live within transnational social
fields and when they can use resources and discursive elements from multiple settings. (Levitt and Waters, 9)

Portes has challenged the ethnographic work, particularly in a series of papers, where he argued that the ethnographic approach of anthropologists is likely to exaggerate the incidence of transnational behaviour because it has sampled on the dependent variable. Rather than examining only those cases where transnationalism may be discerned, there should be broader coverage of an entire community that would include observations where such activity is lacking. There is growing recognition that earlier work tended to overlook the considerable variation both within and between immigrant groups of a common nationality in terms of their migration strategies on the spectrum from assimilation through multiculturalism to transnationalism.

Transnational entrepreneurs are, in general, more satisfied with life in the United States and of longer residential duration than the immigrant means. Moreover immigrants engaged in political transactions with their home countries fit a similar socio-economic profile. In this research transnationalism, defined by economic and political transactions, emerges as a means of successful economic integration in the United States.

Steven Vertovec talks about religious transnationalism in his book. He quotes:

> Religious communities are among the oldest of the transnationals: Sufi orders, Catholic missionaries, and Buddhist monk carried work and praxis across vast spaces before those places become nation states or even states. (Vertovec, 145)

New technology such as computer-mediated communication is having a great impact on transnational religious organizations. Contemporary migrants give rise to religious transformations. Migrant transnationalism is based on social networks i.e. religious networks, transnational networks. Transnational networks function to develop individual religiosity. Vertovec writes:

> Migration and minority status, diaspora and transnationalism each relate to different, but overlapping, grounds upon which religious transformation take place. (Vertovec, 147)

The religious saints or spiritual leaders visit to the diasporic communities and give them blessings and advice.
2.3.3 Transnationalism and Identity

Transnationalism is alive in literature of today and it is introducing new way and language in immigration studies. It requires a broad understanding of host country or the country of settlement. The immigrants are in search of job to live a better life and expatriate is a foreigner who is like an adventurer.

Transnationalism creates a greater degree of connections between the land of origin and land of settlement. People cross the border of the country and they connect with each other individually and socially. Migrants keep contact with his family, friends, organizations, society of his home country as well as host country.

Most of today’s expatriates are economic migrants, i.e. people who live outside their home country because they or the company they work for are interested in “expanding business opportunities,” or making more money. According to Madison, “Moving to a foreign place and international travel are for freedom and independence of an individual.” (Madison, 247) It means they are not to move for economic purpose. People travel or live abroad for reasons other than money. In the age of globalization and invention of new technology, it is possible to connect our home country with increasing speed and efficiency.

Identity in relation with transnationalism is towards national or ethnic identity. Due to the globalization, people are crossing the border of their nation. The geographical locations are getting blurred due to the development in technology and it is not remained for the professional and personal lives of the people. Because of transnational migration the importance of national boundaries are dissolving slowly. So the people are adopting cross-national and multicultural identities. Kuti writes in his essay:

Transnationalism challenges the international immigration that a unknown people move from the country of their origin to the country of reception and keep all the social relationships with individual, groups and organizations of his own country. (Kuti, 35)

Faist Thomas writes in his article The Transnational Social Spaces of Migration:

Transnational issues are the network between person and organization where there is exchange of information and services are rendered to achieve the common goal. (Thomas, 4)
He explained three networks that are advocacy networks, business networks and scientists network and all these networks engages in human rights and protection of environment.

The complexity of conceptualizing transnational identity, according to Vertovec, comes from the fact that people normally form their identity on their place of origin and culture—i.e. a particular space, as in home country. Transnationalism includes more than one place. Both transnationalism and identity are juxtaposed with each other. Trans-migrant creates a transnational place out of their social relations. This network of social relations serves as a basis for creating personal social fields that stretch across boundaries. Migrants live in a two country and they have multiple identities. Now it is a trend of dual citizenships or nationality. Faist writes:

The transnational identities, border crossings and mixed political orders suggested by dual citizenship or nationality can be posed either as contributing to, or hindering, the integration of new comers.

( qtd. Vertovec,91)

Dual citizenship is dangerous according to these arguments. It produces competitions, threat, impedes integration, instability and violates equality. Later on Vertovec speaks of Homeland politics. Migrants are in touch with their homeland or the land of origin in many ways before the advancement of technology. Now there is lots of invention in technology, transport and cheap communication rates make them to contact their country of origin. Now they are interested in the politics of their country. Because of this migrants are thinking to return or making groups for homeland politics etc. Luis Guarnizo, Alejandro Portes and William Haller writes have outlined the modes of transnational political participation:

Transnational electoral participation includes membership in a political party in the country of origin, monetary contribution to these parties, and active involvement in political campaigns in the polity of origin.

(qtd Vertovec, 94)

The literature talks about the number of trips home, the amount of remittance sent to the families, or immigration status. The voluntary immigrated people face difficulties in adjusting themselves in foreign country.
2.3.4 Challenges to Transnationalism in Migration

The past ten years we have been observing of an approach towards migration. The migrants keep attachment with people, family, friend’s, traditions and movements located outside the boundaries of the nation-state where they migrated. The connection of the today’s migrants to their homeland is different from the migrants of earlier period.

Steven Vertovec writes in his essay Migrant Transnationalism, about the migrants who formed contact with the family and communities of his homelands.

It is fairly new and currently en vogue sociologists of migration have long recognized migrants maintain some form of contact with family and others in their homelands, especially through correspondence and the sending of remittances.(Vertovec, 13)

From 1920s migration studies focused upon the ways in which migrants adjust them in new environment and how they look back to their country of origin. Because of the technology, it is easy for the migrants to keep relationship and communication with their home country. Transnational patterns among migrants take many forms in socio-cultural, economic and political areas.

The economic, social and cultural impacts are extensive among the migrants. Migrant communities maintain their relations through correspondence and also involving in marriages and religious activity etc.

Steven vertovec has identified four primary challenges in transnational migration. First, he says instead of developing this new concept transnationalism or observing transnational relations in any corner. The simplest transnational societal unit of analysis could be a ‘transnational social relation’, like the communication and interchange between a migrant and his or her family abroad.

A second is empirical transnationalism which measures the real empirical extent of transnational social phenomena and especially of durable and dense transnational societal units. The development of transnational social space is through innovative and cheap international communication technologies, such as the telephone, fax-machine, internet and airplane transportation.

The next challenge is transnationalism studies should evaluate the internal structures and processes of transnational societal units.
As a fourth challenge, there is need of developing an adequate methodology and satisfactory methods for transnational research. This is definitely an important step towards adequate methods, but these rules do not resolve the problem of identifying transnational societal units and distinguishing them from simple transnational relations.

At a social level, migrants bring their own ideas and imagination of their own country. They are not able to give up their culture and they adopt it in host land. At that time, immigrants are not able to adjust themselves in new transnational world.