

DIASPORIC CULTURE AND INTERNATIONAL RELATIONS-A HISTORICAL STUDY

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Abstract

Ethnic or national groups that have dispersed to other nations are called diasporas. Since ancient times, they have influenced world politics, and they still do so today. Diasporas are non-state actors that engage in interactions with states, particularly their host state—the nation they currently call home—and their homeland. They play a special role in international relations because they live between two countries, share two cultures, care deeply about two countries, and uphold social ties between two societies. Diasporas can influence both domestic and global politics as organised groups with a strong sense of identity. Regarding domestic politics, they have the ability to have an impact on both the politics of their home countries and the politics of the countries they are visiting. They have the power to affect both international organisation and national foreign policy decisions in the area of international relations.

Keywords: Diaspora, homeland, relationship, host land, culture

INTRODUCTION

Numerous communities and subcultures are represented among the world's population, and their members have made significant contributions to the local culture wherever they have settled. Visitors from other states and foreign nationals often interact with residents of the state in which they are temporarily stationed. They maintain relationships with family and friends back in their country of origin. They play a special role in international relations because they are caught between two countries with which they identify culturally and emotionally and with which they continue to maintain social ties. When people from two countries learn to appreciate and adapt to one another's cultural norms—whether those norms pertain to food, clothing, religion, etc.—an international relationship is born. Connections between two nations can be strengthened through diasporic culture. The two countries' ambassadors can lay the groundwork for solid political and cultural ties. As special interest groups in national foreign policy and transnational civic society networks, they can have a significant impact on international issues. In addition, they have transnational interests and activities that are at the heart of today's globalised and complicated world. It is imperative that future policies and international activities that aim and vision at promoting international peace and development reflect the diaspora community's past contributions to international relations and their present potential as agents of positive and new change in international politics.

The term "Indian Diaspora" refers to the people who live outside of India, most of whom are Indian immigrants who have given up their Indian citizenship. The term refers to the shards of the Indian population living outside of India who have obtained citizenship in the country to which they emigrated and who now call that country home, despite having

roots in India. The history of Indian migration to various parts of the globe is extensive. Many Indians visited England and other European countries for brief periods of time while the British ruled India. Since the latter half of the 20th century, the term "global Diaspora" has stood in for "deterritorialized" or "transnational" to describe a population that has its origins in a place other than where it currently resides, has social, economic, and political networks that span national boundaries, and has a significant impact on both the adopted country and the country of origin. Literature of the Diaspora is created when a group of people leave their home country and settle in another. The new country becomes their host land, and while they adjust to life there, they inevitably miss their original home. Despite the persistent absence of home and its trappings in the work, many readers continue to be drawn to diasporic literature, which has made famous authors out of many authors.

DIASPORAS AND HOMELANDS

Oftentimes, diasporas rally in support of the policies of their home country on foreign policy issues that have an impact on their country of origin. American Jews and the Israeli government have worked together to ensure Israel's safety as an example of diaspora cooperation with the homeland. However, compared to their co-ethnics living in the homeland, diasporas tend to have more maximalist ethno-national visions and greater territorial claims, as well as stronger sentiments of hostility towards the historical enemies of their ethnic homeland. As a result, they advocate for causes that are important to them rather than those supported by the political establishment in their home country. This is the root of the problem that separates the diaspora and its homeland. Some examples of foreign policy disputes between homelands and diasporas include disagreements over Northern Ireland between the Irish government and Irish-Americans and the Turkish government and Armenian-Americans over Turkey's recognition of the Armenian genocide as a condition for normalising relations with Armenia.

They had found strength in their traditions and religions back home and had held on to them throughout their migration. They'd been through hell and back, but they'd emerged with their social and cultural identities still largely undamaged. The task facing this population in the twenty-first century was to preserve their cultural heritage in its original form for future generations. They attempted it, and they succeeded, by rigidly upholding norms like those of the family and the marriage cult. The people took their religious and linguistic practises very seriously because they formed the basis of their identities. People of the first and second generations of indentured labourers tended to keep to themselves. It was understood that dealing with people of different ethnicities would be best left to professionals. Despite the fact that the tide was turning and Indians were beginning to take charge, the pace of assimilation was painfully slow. Many shifts and developments in Indian culture have been noted since 1920, and this time period has been called the renaissance of Indian culture.

If an Indian moves to any country, he will learn about the culture there. When interacting and settling among locals, he adopts characteristics of the local culture in an effort to blend in. As a result, he is better able to meet the needs and expectations of his Indian peers. He can either adopt the norms and customs of the host culture, or he can

choose to assimilate. When he is alone or with a small group of close friends, he often adopts the norms of the host culture without question. Despite his best efforts, he is still only partially integrated into the cultural fabric of the country. In order to fit in with locals, he studies the language and customs of the country. Assimilation is the process by which one group becomes fully integrated into another; during this process, the immigrant population becomes increasingly unremarkable as its members absorb and adopt the norms and practises of the host society. It's possible to characterise this phenomenon as a form of cultural assimilation. Assimilation was first considered by European colonisers in the Americas, specifically in British, Dutch, and French plantation colonies. The goal of integration is to safeguard the continued existence of a diverse minority's distinctive customs, beliefs, and language. In addition, members of the group must assimilate into the host country's culture and take pride in their national heritage. In a variety of ways, it forges fresh ties between the sending and receiving nations.

DIASPORAS AND INTERNATIONAL RELATIONS THEORY

Although Diaspora organisations have a significant voice and can have a significant impact on international politics, their role in international relations is often overlooked or understudied. Diasporas are not considered to be major political actors in the state-dominated international system of classical realism and neorealism. Some realist theorists have tried to incorporate Diaspora into a realist analytic framework by viewing it as an outpost of the home country with the responsibility of advancing the interests of its parent country. When diaspora policy goals are in line with, or do not threaten, the national interests of the host state, as noted by Papasotiriou, the diaspora can exert influence on the foreign policies of the host state. With liberal theory, non-state actors are given a place at the table of international politics. Diasporas can influence foreign policy outcomes through the use of political pressure groups, potentially favouring a liberal worldview. In addition, the Diaspora's institutions and activities are reflected in the neoliberal concept of transnational networks and the multiple channels of global interaction that complex interdependence identifies.

RELATION OF LANGUAGE AND CULTURE

Language and cultures are transformed as they come into contact with other languages and cultures. When people of a community or society migrate from one country to another it comes in contact with the other community, i.e. either the host community or the other communities who have already settled in that country earlier. People of each community carries with it a socio-cultural baggage which consists among other things a predefined social identity, a framework of norms, a set of religious beliefs and practices, values governing family and kinship organization, food habits and language. The community that migrates to a foreign land faces the problem of adjustment with the foreign ways of living and that of foreign language. We can understand that in this adjustment there may emerge new values of cultures. It brings about a shift in the morals and value system of the traditions that exists with each other, resulting in the progression of acculturation and enculturation.

Language operates as a social factor in individual thinking, social control and in persuasion. Language interests the social psychologists, educators and reformers. The most people want to know the beliefs and attitude people hold, as also how to develop the beliefs and attitudes that they do not have and how to change the belief and attitude that they have. Environment plays an important role in developing specific belief and attitude of individuals and framing their personality. Cultural influences shape the thinking of individuals. A few studies relating to the relation between language, cultural pattern obtaining among the members of a given society and the medium of their education are available. They reveal the relation of language, race and culture. The language used as medium of instruction for imparting education plays an important role in the upbringing of individuals.

DYNAMICS OF LANGUAGE IN INDIAN DIASPORA

It is surprising that the dynamics of language have hardly attracted the attention of anthropologists and sociologists working on Indian Diaspora. Recent approach to the south Asian Diaspora focuses its attention on relation between language and culture. Language has been considered as one of the transplanted cultural elements whose persistence may yield clues about the production of diasporic identity. Though the dynamics of language have been neglected area in the field of Indian Diaspora, the role of ancestral language in the retention of original cultures has been analyzed, with the focus centered on problems of adjustment, retention of culture and identity, assimilation, adaptation. However the deviation in ancestral traditions owing to exposure to a different cultural environment and the effect of learning through a language different from that which is neither the ancestral language nor spoken in the immediate surrounding have not been studied hitherto. Indian communities in Diaspora vary considerably in respect of their regional, religious socio-economic and educational backgrounds.

DIASPORA AND FOREIGN POLICY IMPLICATIONS

Because it arises from a situation in which people move and belong to multiple places at once, the concept of diaspora can help us better understand relationships and community formations. Diasporic groups are made up of people who have emigrated and settled in different parts of the world. They also share commonalities across state borders, such as ethnicity, nationality, religion, language, territory, locality, region, or culture. Diasporic communities around the world serve as a form of soft power by fostering, shaping, and bolstering ties between their home countries and the countries where they currently reside. Diaspora is rooted in the individual's experience of the effects of globalisation and transnational migration, but it is also intertwined with colonial and imperial pasts. Instead of emerging from abstract sociohistorical and disciplinary ideas, diaspora develops out of the intense subjective operations of racial memory, grief over unspoken losses, and possibility-based desires. It follows a pattern based on loss and the enticing mystery of the unknown found in interpersonal relationships. Not only does the traversing of domestic boundaries significantly define the subjectivity of the diaspora, but being a diaspora is to be a representation of loss, so the two concepts must be kept apart.

Transnationalism is a social domain that connects migrant communities through the exchange of communication technology, goods, finance, and people across international boundaries between two or more nation-states. The influence of the diaspora on foreign policy can be significant. There has been a rise in the diaspora's profile in political and academic spheres, as well as among the diaspora's own members. The diaspora community organisations and members play an important role in promoting stronger, deeper, and more effective bilateral collaboration with their countries of origin, showing that foreign policy is no longer the sole domain of the diplomatic corps. Foreign policy should prioritise partnerships that take advantage of diaspora communities' expertise, innovation, resources, and networks while strengthening ties to home countries. There are positive and negative ways in which the diaspora community affects domestic conflict in the homeland. They can aid whichever side needs it to keep fighting. They are also able to act as peacemakers in tense situations. In addition, diaspora communities have been a source of innovation in their home countries. The diaspora has provided the home country with resources to use in the host country's economy and government. Important players from the diaspora are emerging in the volatile politics of their home country. The international diaspora can demonstrate its ability to exert substantial influence on domestic and foreign policy through the discussion of its role as an actor in international relation dynamics. Their socioeconomic, political, and cultural ties to their home countries are extremely strong because of globalisation and liberalisation of the global economic system and the rapid advancement of transport and communication technologies that have reduced time and space. We take a look at globalisation as the ever-changing process of realisation, back-and-forth transferences, mutual influences, and new contestations, negotiations, and transformations brought about by the worldwide circulation of cultural objects, images, and meanings. This means that diasporas are no longer marginal players in international politics or economies; they play a more central role than ever before in the domestic affairs of their home countries. Over time, they've become a "inevitable link" between their home and host countries, with significant political and economic consequences on both sides.

CONCLUSION

It is safe to say that Indians have successfully integrated into the social structure of a wide variety of host societies through a combination of migration, settlement, and the formation of organised associations aimed at protecting and preserving Indian culture. Visitors from other states and foreign nationals often interact with residents of the state in which they are temporarily stationed. They maintain relationships with family and friends back in their country of origin. They play a special role in international relations because they are caught between two countries with which they identify culturally and emotionally and with which they continue to maintain social ties. When people from two countries learn to appreciate and adapt to one another's cultural norms—whether those norms pertain to food, clothing, religion, etc.—an international relationship is born. Connections between two nations can be strengthened through diasporic culture. The two countries' ambassadors can lay the groundwork for solid political and cultural ties. As special interest groups in national foreign policy and transnational civic society networks, they can have a significant

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