

Roots and Routes

Monthly Newsletter of the Global Research Forum on Diaspora and Transnationalism

Vol. 2, No. 12, December 2013



Roots and Routes disseminates the latest information on research and policy developments in Diaspora and transnationalism

www.grfdt.org

CONTENTS

03 GRFDT Activities

GRFDT Seminar
**Tracing the Indian Diaspora in
Cyberspace: Dr. Eric Leclerc**

04 Interview

**ICT is one of the main channels
through which migrants are able
to provide and receive emo-
tional and practical support to
and from their distant relatives:
Dr Laura Merla**

07 Book Review

**British Untouchables: A Study
of Dalit Identity and Education**

10 Institutes/ Associations/ Forums working on Diaspora & related areas

Editorial Information

©GRFDT. Roots and Routes is Printed,
designed & circulated by GRFDT

Editor: Sadananda Sahoo

**Editorial Board: Jitendra D. Soni, Kshipra
Uke, Mahalingam M, Monika Bisht,
Panchanan Dalai, Ravinder Singh, Rakesh
Ranjan, Saroj K. Mahananda, Smita
Tiwari, Vinod Kr. Choudhary, Vinod Sar-
tape.**

**Design and Production: Monika Bisht
and Rakesh Ranjan**

**Email: editor@grfdt.com
Website: www.grfdt.org**

Editor's Message



Diaspora is a state of belongingness to the homeland(s), either virtual or real. The powerful presence of diaspora on cyber space is a matter of great research interest today. The cyber space facilitates mobilising diaspora to an unprecedented manner as there is a greater accessibility to the Internet in recent years. The socio-cultural, political and economic impact of the diasporic cyber space is quite visible in various manner i.e political advocacy, mobilising philanthropy, investment, knowledge sharing, conflict generating etc.

Some of the pioneering research on the diaspora on cyber space has been carried out by a group of researchers at Fondation Maison des Sciences de l'Homme ICT Migrations program. GRFDT had a talk on "Cyber Hindutva" earlier.

Dr. Eric Leclerc is a researcher associated with the e-diaspora project explores how the identities in the Indian diaspora mobilised, align and realign in the cyber space. He also highlights how the diversities in various sub-nationalities, caste, and religion among Indian diaspora represent across various destination countries on cyber space.

The interview with Dr. Laura Merla gives interesting insights on the transnational movement influence the values in the family, especially in the family care giving. She also discusses on how the Information and Communication Technology works in the context of transnational family care.

In the book review, the author discusses on the marginalised section within the Indian diaspora in which there are hardly any research work. However, the book "British Untouchables" argues on how the marginality gets transplanted in the foreign soil.

The last section of the Newsletter is devoted to the Institutes/ Forums working on Diaspora and related issues. The main purpose of this is to promote interdisciplinary research by engaging variety of stakeholders and also to promote comparative studies across the globe. Institutions are hub of research and providing a comprehensive database will certainly help many researchers to connect meaningfully ■



Sadananda Sahoo

GRFDT Seminar

Tracing the Indian Diaspora in Cyberspace

GRFDT organised a talk on "Tracing the Indian Diaspora in Cyberspace" on 20 December 2013 at CSSSII, JNU chaired by Prof. R.K. Jain, a Renowned Social Anthropologist and also a scholar on diaspora. The

appearance in the global cyberspace. From the analysis of the corpus gathered (1089 sites), it is clear that a variety of *identity claims* are expressed on the Web. The structure of the Indian diaspora in cyberspace highlights



speaker Dr. Eric Leclerc, Associate Professor (HDR) in geography at the University of Rouen and a member of the ERIAC EA discussed about his research on the Indian diaspora in cyberspace.

His talk was organized around three axes: first a definition of the Indian diaspora itself, as expressed on the Web and not by the Indian government; secondly a geolocation of the Indian diaspora in cyberspace compared with its spatial distribution; thirdly a temporal approach to identify events that encourages its

subnational groups, which qualitative analyses have already identified, but unrelated to the websites of the Indian government. Indian diaspora expresses itself in terms of various regional identities such as Telugu, Tamil, Gujaratis etc.

He also mentioned that the Indian diaspora also exhibits other emerging identities, religious, professional and especially a supra-national South Asian identity also can be identified. He also find that there is discrepancy between global distribution of the diaspora and its

expression on the web, where the United States dominates and the Gulf States are absent. Beyond an explanation of the uneven access to ICTs, or by the digital divide, inequalities in cyberspace must identify the mediators of that presence. In the U.S., all the components of the Indian diaspora do not have the same visibility whereas access to ICT is similar. The third axis is still under construction, since processing temporal information is very difficult on the Web, the variability of cyberspace enter in conflict with longitudinal studies.



GRFDT Interview

ICT is one of the main channels through which migrants are able to provide and receive emotional and practical support to and from their distant relatives: [Dr Laura Merla](#)



We are living in a world that is rapidly on the move, thus the fluctuation created by the human movement is challenging the conventional institutions and their functions

in many ways. It is also equally challenging for the academician to grasp such a grand and complex dynamics of change at the global spheres impacting upon the humanity at the very micro level individual self, family and communities. The process of rapid mobility also provides new challenges as well as opportunities for many institutions to adapt and survive. Research done by **Dr. Laura Merla** on family care provides significant insights on how the institutions such as family have been evolving in the transnational context. In an interview with **Dr. Sadananda Sahoo**, Editor of *Roots and Routes*, Dr. Merla shares some of her insights on the subject of transnational family care.

Almost every known society/country today is affected by international movement of people. In some countries more than 50 % live outside their homeland. Families are scattered and often breaking away from the conventional functions. Do you think that the family as an institution is coping with this phenomenon or heading for an unavoidable crisis?

The sociology of family has shown that there is no such thing as 'the' family, and this is particularly visible in our contemporary societies where a wide range of different

family forms co-exist. What I argue in the book I recently co-edited with Prof. Loretta Baldassar from the University of Western Australia is that transnational families should be considered as a family form in its own right: transnational families are not anecdotal, but are an increasingly common phenomenon in an age where the social reproduction of households increasingly involves the movement of people. And transnational families are not automatically dysfunctional or, at least, not more or less dysfunctional than geographically proximate families. With the advent of communication technologies which are increasingly accessible, even if there remains disparities between the North and the South as well as between rural and urban areas; and with the rise of affordable travel, families that experience distance and separation can better than ever in history maintain sometimes very close connections over distance and time. Of course not all families, nor all members of a single family, are equal in their capacity to 'do' family transnationally, depending on their socio-economic situation, gender, age, etc. The inequalities and power relations that exist within geographically proximate families also exist within and across transnational families.

How does the transnational movement influence the values in the family?

The experience of migration, of living 'here and there' can have a wide range of effects on the family values of migrants and their kin, both in home and host societies. There are cases where migration can lead to women's increased autonomy, particularly when their capacity to send remittances give them increased decision power in the household. But there are also cases where migration can lead to increased control from men and wider communities over women, for instance when the group is trying to control the sexual behavior of women living apart from their husbands. Doing family from a distance can also have the positive effect of increasing men's participation in kin work, especially in situations where the use of communication technologies is crucial. In my fieldwork I found many examples of men (fathers, sons, cousins...) spending considerable time online, exchanging videos and news with their distant relatives. Another example of the influence of migration on family values concerns the norms and expectations around elder care. There can be important intergenerational tensions between migrants and their ageing parents. Migrants originating from societies where families are the main providers of elder care in the absence of state support, and who move to a society where the state plays a more important role and where children are not expected to be the main and sole providers of elder care, are confronted to 'new' values that can lead them to feel uncomfortable with the expectations of their ageing parents.

In one of your article "Situating transnational families' care-giving arrangements: the role of institutional contexts" you mentioned that state policies and international regulations influence the maintenance of transnational family solidarity. I find there is also a clash of interests between politics and economy, between cultures, resources, and nations etc that affect the care giving.

This is a very vast question. I will answer with two examples. The global care chains literature has revealed a key contradiction in Western societies where the externalisation of care work partly rests on the import of migrant female carers. But because of their irregular status and/or unstable working conditions, these women are themselves denied access to work-family balance measures. The employment of these women rests on the assumption – or fiction – that they have no family responsibilities beyond the sending of remittances. The economic system needs flexible workers who can devote themselves to their paid activity without the 'burden' of family responsibilities, but this is in total contradiction with the real situation of migrants. There is absolutely no recognition that they continue to play a key role in the education of their children, that they continue to care from a distance for their aging parents, and that they might need time and money to stay in contact with their relatives and visit them if an emergency arises. At the same time, family reunification is becoming increasingly difficult. This means that migrants are denied the right to reunite with their families in host societies, and so are often forced to live their family relations across distance. But policy makers do not offer them the policies and infrastructures that would facilitate their transnational family responsibilities. This is particularly problematic for migrants who come from societies where state support is extremely weak.

It is even more difficult for migrants to reunite with their aging parents in host societies. The main argument that is used by policy makers is that elders are a potential 'burden' for Western social security systems, but again, this view does not take into consideration the fact that elders are both receivers and providers of support, and that their presence in the host country could in many cases facilitate the combination of paid work and family responsibilities of migrant adult workers. 2012 was the European Year of Active Aging, which aimed at highlighting the contribution that elders make to their communities and wider societies. But during the same period, several European countries restricted the access of elderly parents to family reunification schemes, based on the argument that elderly migrants are a burden to society. This is very paradoxical.

There is difference between refugee and permanent settlers in the transnational context. Refugees are have more vulnerable as compared to the diasporas who are more stable and in some cases enjoy benefits like native citizens. Do you find any difference in transnational family care among these two groups?

Yes, I do find differences between these two groups. Refugees are indeed more vulnerable, especially if they enter the territory of host societies as irregular migrants and have no choice but to work in the informal sectors of the economy. The demands that refugees living in transit camps place on their migrant relatives who live in the 'North' can also be particularly high and stressful. There are cases where these migrants from the 'North' decide to cease contact with their families precisely because they cannot cope with these tensions, and eventually re-connect with them when their own situation improves.

How do you think the role of Information and Communication Technology in the context of transnational family care?

As I said earlier, ICT play a key role in the maintenance of family solidarity in a transnational context. It is one of the main channels through which migrants are able to provide and receive emotional and practical support to and from their distant relatives. But people are not equal in their capacity to use communication technologies: these require time (you must find the time to communicate), education (you must be able to use these technologies), and money. The young generation plays a key role in assisting adults who are not familiar with these technologies, so there are very interesting cases where grandchildren, young cousins, etc. play a very active role in the circulation of information within transnational family networks. Mirca Madianou and Daniel Miller published a very interesting book entitled 'Migration and new media' where they show how transnational family relations are shaped by, and in turn shape, communication technologies, and I warmly recommend it to anyone interested in this topic.

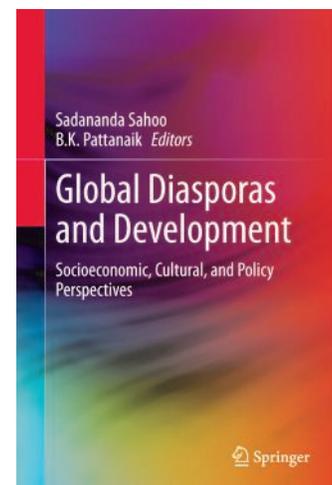
The power relations between "host" and "home" vary in two way process and multi directional (transnational) context. Do you find any significant differences in providing care in the context of one single host county as compared by multiple host country/ culture ?

In my view, the specificity of caring in a transnational context is that families have to deal with at least two sometimes very different institutional contexts. Each context may facilitate transnational family solidarity in some ways but also hinder it in other ways. For instance, a migrant may be occupied in a poorly paid job that does not provide him with sufficient funds to travel or send remittances, but which also grants him access to paid leave which he can use when his relatives visit him. In my study of Salvadoran transnational families I found that it was very difficult for migrants living in Belgium to visit their relatives in El Salvador, mainly because of their irregular status. But it was much more common for their own parents to visit them in Belgium in order to provide and receive care because they could easily enter the Belgian territory, provided they stayed for less than 90 days. The very fact that various types of support circulate within transnational family networks can actually increase the agency of migrants and their kin, both in home and host societies, making them more able to navigate the system and get access to the resources they need to survive.

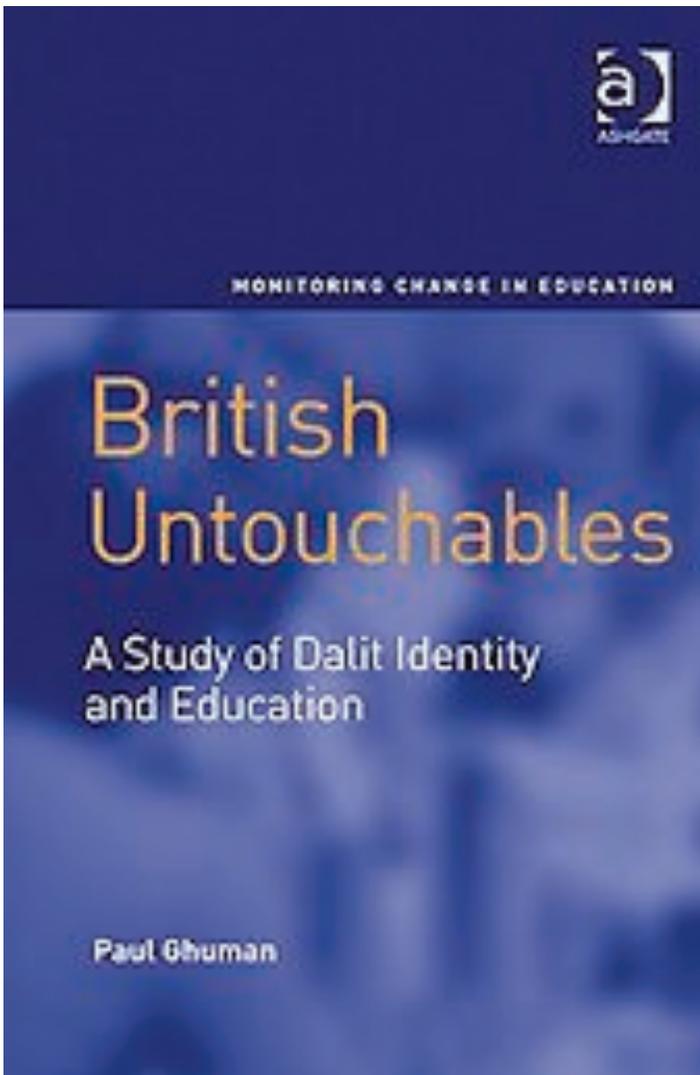
Thank you

Dr Laura Merla is a sociologist and political scientist. Her main research areas are the sociology of the family, migration, ageing, gender and work-family balance. She has published 13 peer-reviewed journal papers in English, French, Spanish and Japanese, 9 book chapters, and edited two volumes, as well as numerous conference proceedings. Her most recent publication is a co-edited book entitled 'Transnational families, migration and the circulation of care: understanding mobility and absence in family life', published by Routledge (with Loretta Baldassar). She is currently a Postdoctoral Fellow (Chargée de recherches FNRS) at the Center of Development Studies, and the co-director of the Interdisciplinary Research Centre on Families and Sexualities (Cirfase), Catholic University of Louvain (UCL, Belgium).

New Arrival



British Untouchables: A Study of Dalit Identity and Education



Ghuman, Paul (2009) "British Untouchables: A Study of Dalit Identity and Education", Asghate Publishing Limited, England p. xviii+142, ISBN 9780754648772

Based on the qualitative research methodology, the book "British Untouchables: A Study of Dalit Identity and Education" gives a large picture of the issues of caste and its implication in the host society. Since the area has scarcely been explored by a few, the book however is one of the few pioneering studies which covered the several dimensions of caste in the context of Indian Diaspora. The range of narratives collected in the study itself construct and de-construct the existing theoretical approaches which is the central theme of the book. In other

words, the book has underlined the ontological and epistemological investigations. The study has been conducted at two different places; Birmingham and West Midlands in England along with a small scale caste study conducted in Punjab in order to comprehend the stand-point of migration. Moreover, the book represents the life of dalits; the problems and challenges they face with their upper caste counterparts who have migrated to UK in the late sixties and seventies in the twentieth century.

The book has been divided into seven chapters and began with 'a note on terminology' which briefly unfolds the meaning of several historical terms such as Dalits, untouchables and *valmikis*. The first chapter begins with the introduction, stating the plight of Dalits, the erstwhile untouchables who have been a subject of series of caste violations for over millennia. The emigration, however, as author argues, has somehow broken the shackles of caste hierarchy and let the untouchables cross not only their social and physical boundaries but also geographical ones which have been denied by the Hindu scriptures. The caste practices, nonetheless, remained as a whole in the lives of Indian emigrants wherever they flourished. The book, moreover, represents three interrelated themes: 'the reproduction of caste and its awareness among Indian immigrants in the UK; the role of religious institutions and other agencies in perpetuating caste consciousness; and the role of education and Dalit-led initiatives in counteracting the negative effects of caste prejudice and discrimination (p. 06)'.

In the second chapter, 'Origin and Theories of the Caste System', author Ghuman, described the religious interpretation of caste in which he explained forms and practices of caste system derived from the Hindu sacred texts. Despite of its variations based on regional and geographical boundaries, caste practices accelerated in its myriad forms. It, says author, further circumscribes the life of people despite of their different religious affiliations. The doctrines of Sikhism and Islam, for instance, perished by the over-influence of caste hierarchies rooted in the graded *chaturvarna* system of Hinduism. Moreover, the author sharply analyzes the fundamental difference between caste and class: 'between different classes', he argues, 'there is a social mobility, however limited it may be in practice'. Whereas, referring Deliege (1999) and Weber (1958), Ghuman further pointed out that 'the origin of caste system was originally akin to class system but became rigid and ossified due to the exploitation by the upper classes of the lower orders' (p. 09).

Book Review

The notion of 'purity and impurity' described by Dumont (2004) is also observed by the author who interpreted Hindu caste system. Referring Dumont, he argues that 'in the Hindu scriptures such as Vedas and *Manusmriti*, the bipolar dimension of purity and impurity, Brahmins are at one end of the spectrum and untouchables at the other'. Moreover putting forward the views of Srinivas (2004), author observed that 'at a village level the way the caste system works through several sub-castes known as *jatis*, the term explored by Srinivas. However, *jati* hierarchy is same as that of the caste: Brahmins at the top and Untouchable at the bottom (p. 11). Stating the basic features and functions of caste system, author further moves on describing the roles and challenges of Buddhism.

He describes the basic tenets of Buddhism briefly and argues that the Buddha's path is to alleviate suffering through the practice of eight-fold path which lead to attain the state of *nirvana*, the salvation. Citing Keer's (2005), view author argues that 'the Buddha rejuvenated and reorganized the social and religious systems of the Hindus by denouncing the ritual sacrifices and priesthood of Brahmins and laid stress on the individual's own effort to achieve nirvana' (p.13). However, the decline of Buddhism in later years caused serious damage in socio-cultural and political lives of many. Quoting Klostermaier (1999), Ghuman says that the "Buddhism flourished for about thousand years after its inception but under the patronage of the Gupta dynasty (circa 500 ACE). Brahmins launched a counterattack and eventually Hinduism concurs with this assessment: 'at the birth of Christ for seven hundred years or more, the predominant faith of India was Buddhism'. It was not until the twelfth century that saints and reformers belonging to the Bhakti movement mounted another substantial challenge to caste organization" (p.13).

The *Bhakti* movement, Ghuman observed since its initial foundation right from Ramanujan's era (circa 1016- 1137) to Guru Nanak Dev's (1469- 1539) contribution to establish an egalitarian society by removing the atrocious nature of caste discrimination. The fundamentals of Bhakti movement built upon professing equality to all and there was no scope for discrimination based on caste and gender. Guru Ravidas, for example, observes author, 'challenged Brahmins to demonstrate their purity vis-à-vis' the impurity of the lower castes' being born in an untouchable caste (p.14). Guru Nanak Dev, the founder of Sikh religion also advocated equal rights for women. His famous saying, "Women who give us birth, nurture and sustain us should be honoured and not exploited. It is the

ignorant who treat them badly" (p.14). But nonetheless, the *Bhakti* movements, due to its limitation could not sustain for a long and Hinduism overtakes again and continues to exploit lower classes even after post-independence.

The author furthermore describes the British Raj and the forms and practices of caste system. Gandhi, for example, argues author, who was one of the key figures who said to be fought to eliminate the untouchability. However, he remained a staunch believer and supporter of *chaturvarna* (The four fold *varna* system which is the foundation of caste system) and strongly denied the fact that untouchability is part of the Hindu *varna*. But notwithstanding this fact, Ghuman quotes Zelliott (1972) who referred Gandhi's own writing: 'the law of *varna* prescribes that a person should, for his living, follow the lawful occupation of his forefathers, but with the understanding that all occupations are equally honourable: a scavenger has the same status as a Brahmin' (p.17) in which she found that the claim made by Gandhi was ambiguous. Author also mentioned of the other liberal thinkers during British Raj namely Swami Dayanad Sarsawati and Rabindranath Tagore. Like Gandhi, they made some efforts to reform Hinduism, but within its own boundaries- having not questioned about the 'graded inequalities' which is the foundation of Hinduism. The former, who established Arya Samaj and become strong supporter of caste divisions (p. 20).

Ghuman also discussed the contribution of Ambedkar, and his legacy further carried by Mangoo Ram, Kanshi Ram and presently by Mayawati. Ambedkar's conversion along with the huge masses in Buddhism in 1956 was a hallmark of Dalit victory over Hinduism as they found a new ideological and philosophical doctrine which is based on equality for all.

The author also discussed about the contemporary movements who are fighting for the right and assertion of Dalits within and outside of India. Bahujan Samaj Party (BSP) whose aim is to unite all the Untouchables, low castes, Muslims and other dispossessed people to challenge the hegemony of Congress government which as treated them as 'vote bank' since independence. BSP was successful in its mission when Mayawati became a Chief Minister of Uttar Pradesh. This was a historic occasion which inspired Dalits throughout India (p.25).

In the following chapter, Ghuman described a relationship between upper caste Jats and Dalits (Valmikis and Chamars) of Punjab through the several case studies he carried out to investigate the socio-economic situation over a half century, since independence. Through the narratives of Dalit women author reflects upon the plight of Dalit

women as they have been a subject of multiple oppressions in the caste inclined patriarchal society. However, he could observe some sea changes in the lives of Dalits through their struggle of dissociating themselves from oppressive Hindu culture and embracing their own faith and belief system by adopting the doctrines of Guru Ravidas. There are several events that Jats and Dalits shared equal platform such as social gathering, etc in which author noticed the decline of caste hatred among them. But nonetheless, Putting Jodhaka's (2004) observation, author argues that 'caste continues to be an important marker of social, economic and political life in contemporary Punjab. Caste based segregation is easily evident in the social life in rural Punjab (p.33).

Furthermore, Ghuman noticed a considerable change in the school educational patterns in a rural Punjab as he found more Dalits are inclined towards education as their prime motivation as they follow the struggle and legacy of Ambedkar through his message, 'educate, agitate and organize'. The author has also noticed the multiple perspectives on the 'affirmative action' from both Dalit and non-Dalit community which has caused a great tussles in the village as well as national level when the Central Government announced fifty percent reservation for the socially deprived (SC, ST and OBCs). Through different narratives from both upper and lower castes, author realized that the village power structure has been changing gradually as most of the Dalits taking part in village administration, and most importantly they are no more rely upon dominant castes for their earning as they were in the couple of decades ago. In this way, 'Dalits have developed self-confidence and belief in their own abilities to undertake major responsibilities in village affairs' (p. 47).

Ghuman further points out that family, kinship and *biraderi* play a major role in Indian Diaspora in order to retain and reproduce the caste traditions in UK. He described the nature of several families through his series of intervention and dialogue with them who settled in UK. He found the practice of caste discrimination is quite common in the religious places, schools, work sites, etc among Indians, especially among first generation migrants. The second generation, he observed, are less exposed to caste issues and they have altogether different experience to pursue caste. Moreover, one of his unequivocal arguments is that, 'most Dalits expect to have a dialogue and social interchange with their fellow Indians but on equal footing. And it seems that many Jats and other higher caste Indians are changing their traditional held caste attitudes positively, but the process is slow and appears condescending to Dalits' (p.71).

The issue of identity and education is also a core of Ghuman's book. He collected scores of narratives from young people of varied social background from different schools in UK. As far as their identity is concerned all children want themselves to identified as either Asian or British or Indian-

British etc., no one, as author recorded, want themselves to be identified with their castes. 'In other words', author noticed 'that they do not think primarily as belonging to a caste' (p.80). However, their responses, author received on certain questions are varied as their upbringing differ. The girls from Chamar caste, for instance, as author noticed, believe that everyone is equal as she follows the teachings of Guru Ravidas. Whereas, girls from Jat community also told that Sikhism is about equality, but they tend to tease their lower caste friends in class on caste lines and they say it is 'joke intended'. However, the author takes serious note of this and quoting Allport (1954), he argues 'that racial jokes tend to reinforce stereotypes of ethnic minority groups and provide rationale for negative prejudice and discrimination' (p.77).

In the following discussion author has undertaken teachers' and parents' views on caste and educational aspects. Most of the responses author received from upper caste Jat people, they neglected the relevance of caste in UK's context as they think caste is only prevalent at their native place, India. On the contrary, Dalit teachers and parents altogether have a different experience of caste humiliation in the host society too. In consequence, most of the Dalit parents and teacher believe that education is the only way out to fight for all the odds in the society, especially caste system, and so they are giving a prime importance to education by preferably investing in their children's education in UK and other countries as well. Moreover, one more crucial observation of author is the growing educational status of Dalits, especially Dalit-girls who are performing as equally well as in their studies with their counterparts from upper caste Indians and also the peers of native country as well.

Last but not the least, the book, provides scholarship on the changing scenario of caste and its reproduction in the host society. However, the study would have been more appealing if the historical trends of caste had been discussed in the Indian Diaspora as caste is prevalent in Indian emigration since its inception, albeit in a sporadic manner. Also, the growing waves of Indian emigration in UK and USA leads to formulate the safeguards for Dalits against caste discrimination which is an historical aspect as far as Indian Diaspora is concerned which is missing in the book. But nevertheless, this work is significant attempt to make a way to generate further theoretical and practical approaches vis'-a-vis' the caste discrimination in UK. The book, thus acquires a paramount importance not only in the field of Social Sciences in general but also in the areas of Sociology in particular ■

Reviewed by **Vinod Sartape**, Research Scholar, CSSS II, Jawaharlal Nehru University, New Delhi,
Email: vinodtiss@gmail.com

The Afrasian Centre for Peace and Development Studies (ACPDS)

ACPDS at Ryukoku University has acted as main research organization for a five-year joint research project from 2005 to 2009, funded by the Ministry of Education, Culture, Sports, Science and Technology (MEXT) under its Promotional Project for Advancement of Academic Research at Private Universities. In 2011, the Afrasian Research Centre has been awarded another MEXT grant under its Project for Strategic Research Base Formation Support at Private Universities.

1-5 Yokotani, Seta Oe-cho, Otsu, Shiga 520-2194, Afrasian Research Centre, Ryukoku University, TEL +81(77)544-7173 :Extension 7173 / FAX +81(77)544-7173, soken@ad.ryukoku.ac.jp

Africa Governance Institute (AGI)

The initiative for the creation of the Africa Governance Institute (AGI) emerged in 2003 from discussions between the Chairman of the Commission of the African Union (AU) and the Regional Director for Africa of the United Nations Development Programme (UNDP). The main idea was to create an AU-recognized center of excellence, responsible for conducting cutting-edge research on all forms of governance, and contributing to the advancement of developmental governance in Africa.

Sotrac Mermoz Sipres no. 32, Dakar, Senegal, Tel: + 221 301 029 488, Fax: + 221 338 246 706

African & African Diaspora Studies (Tulane University)

ADST offers a broad course of interdisciplinary study relating to Africans, people of African descent, and the context of the African Diaspora. Drawing on diverse methodologies and disciplinary formations, ADST teaches students to think analytically and critically about global Black experiences across space and time. ADST also trains students to make intellectual connections among global, national, and local contexts. Building on the university's strengths in the social sciences, behavioral sciences, and humanities, ADST provides an intellectual center for teaching, research, and public service that prepares students to function effectively in a multicultural society and diverse international environments

Contact Address: Tulane University African & African Diaspora Studies 119 Norman Mayer Hall New Orleans, LA 70118, Web-Site: <http://tulane.edu/liberal-arts/african-and-african-diaspora-studies/>

E-mail id: adst@tulane.edu

African and African Diaspora Department Studies

University of Texas, Austin

AADS is committed to interdisciplinary scholarship and creative production that explores questions of social justice for Black people around the globe. Our scholarship, cultural creativity, and pedagogical practices reflect our investment in comparative and transnational approaches, intersectional analyses, and critical theoretical frameworks. They also reflect our collective commitment as scholars, artists, teachers, and students to bridging the perceived gap between scholarly and artistic work, and political engagement. We promote the activist academic careers of our faculty members, we coordinate with Black staff on University issues of relevance to our communities, and we collaborate with local, national, and international organizations in the investigation and enhancement of the lives of Black people.

Contact Address: 2109 San Jacinto Blvd , Mailcode E3400, Austin, TX 78712 • 512-471-4362

WebSite:

E-mail id: princekwame@mail.utexas.edu

African and African-American Studies (AFAS)

Affiliation: Washington University in St. Louis

Brief Profile: The Washington University in St. Louis Program in African & African-American Studies (AFAS) seeks to be the Nation's premier program in the study of people of African descent in the United States, Africa, and the rest of the latter's Diaspora. The interdisciplinary AFAS program at Washington University is home to leading scholars in disciplines across the humanities, the social and behavioral sciences, and the performing arts. AFAS scholars and artists persuasively illustrate the development of various black cultural traditions around the world that may have their roots Africa but are forged under globally diverse local conditions. Moreover, our work is translational and clearly demonstrates why such scholarship is relevant not only to people of African descent but also to people of diverse cultures and backgrounds, in the United States and around the world. The AFAS program continues to build on more than four decades of intellectually rigorous, culturally responsive, and socially

Contact Address: African and African-American Studies McMillan Hall, Room 226 Phone: 314-935-5631 Fax: 314-935-9390

WebSite: <http://afas.wustl.edu/>

E-mail id: afas@artsci.wustl.edu

African Center for Migration and Society

Affiliation: African Center for Migration and Society

Brief Profile: The ACMS is an independent, interdisciplinary and internationally engaged Africa-based centre of excellence for research and teaching that shapes global discourse on human mobility, development and social transformation. The ACMS is one of the continent's leading institutions for research, teaching and outreach on migration.

Contact Address: African Centre for Migration & Society Room 6, South West Engineering Building, East Campus School of Social Sciences University of the Witwatersrand P. O. Box 76, Wits 2050 Johannesburg South Africa Tel: +27 (11) 717 4033 Fax: +27 (11) 717 4040 Email: info@migration.org.za

WebSite: <http://www.migration.org.za/>

E-mail id: info@migration.org.za

African Diaspora Policy Centre (ADPC)

Affiliation: African Diaspora Policy Centre (ADPC)

Brief Profile: The African Diaspora Policy Centre (ADPC) enables African Diaspora in Europe to connect more closely with the continent as a collective force. The thematic areas are Peacebuilding, Better Governance, Migration & Development and Brain Gain

Contact Address: African Diaspora Policy Centre (ADPC) Zeestraat 100 2518 AD The Hague The Netherlands Telephone: +31 (0)70 753 77 31

WebSite: <http://www.diaspora-centre.org/>

E-mail id: info@diaspora-centre.org

African Scientific Institute

Affiliation: African Scientific Institute

Brief Profile: The African Scientific Institute (ASI) was founded in 1967. It is a non-profit organization representing a network of scientists, engineers, technologists, and health professionals, as well as young people aspiring to enter the world of science and technology. ASI is striving to get more minorities to pursue careers in science and technology. ASI believes its network of resources, which includes informed professionals, has a particular obligation to interact with the youth in the community. Through various programs sponsored by ASI, young people have an opportunity to learn of the possibilities and rewards of a technical profession.

Contact Address: P.O. Box 12153 Oakland, CA 94604, USA

WebSite: <http://asi-org.net/about/>

E-mail id: AfricanScientificInstitute@gmail.com

Asian American and Asian Diaspora Studies

The Asian American and Asian Diaspora Studies Program, one of the programs under the Department of Ethnic Studies, is dedicated to the interdisciplinary study of historical and contemporary experiences of Asian-ancestry groups in local, national, and global contexts. Asian American is a pan-ethnic term designating a racialized population made up of various groups of Asian ancestry, and encompassing both the foreign-born and the U.S.-born. As initially constituted as a component of the emergent field of ethnic studies in the late 1960s and early 1970s, the Asian American Studies program centered on domestic U.S. concerns. It continues to be part of a national activist effort to increase the political, economic and cultural representation of people of color in American life, more specifically, to improve the educational relevance and ethnic diversity of institutions of higher learning.

Contact Address: Asian American and Asian Diaspora Studies Department of Ethnic Studies 506 Barrows Hall #2570 Berkeley, CA 94720-2570 (510) 643-0796 (510) 642-6456 fax

WebSite: <http://aaads.berkeley.edu/>

E-mail id: ethnicst@berkeley.edu

Brain Gain Network

Brain Gain (BGN) is an exclusive network of highly skilled professionals interested in developing the Philippines. BGN seeks to create the largest and most comprehensive database of top tier professionals and institutions from the Philippine global diaspora. While BGN's initial focus was centered on S&T, entrepreneurship, and education, its scope is wide enough to welcome individuals from any sector of the Philippines. Our platform facilitates networking among our members, to help them initiate new ventures that will help the Philippines in one way or another. BGN helps those seeking to start companies in the Philippines, provide consultancy services for Filipino organisations, or form foreign based companies for business in the Philippines. By promoting entrepreneurial initiative, BGN seeks to counter the "brain drain" and brings into the loop the acquired expertise, market knowledge and network of business relations of expatriate Filipino professionals.

Contact Address: <http://www.bgn.org/about>

WebSite: <http://www.bgn.org/about>

E-mail id: info@bgn.org

Center for African American Studies (CAAS)

The Center for African American Studies (CAAS) at Princeton University provides an exciting and innovative model for teaching and research about African-descended people, with a central focus on their experiences in the United States. We embody this vision in a curriculum that reflects the complex interplay between the political, economic, and cultural forces that shape our understanding of the historic achievements and struggles of African-descended people in this country and around the world. Launched in the fall of 2006, the Center for African American Studies expands upon the initiatives begun by the Program in African American Studies at Princeton University. Since its founding in 1969, the program has offered an interdisciplinary certificate that allows students to draw on the insights and techniques of various disciplines in an effort to understand the experiences, history and culture of African-descended people. The center builds upon that earlier vision and extends its reach

Contact Address: Center for African American Studies Princeton University Stanhope Hall Princeton, NJ 08544 Phone: 609-258-4270 Fax: 609-258-5095 Media Contact: Jennifer Loessy jloessy@princeton.edu 609-258-3216

WebSite: <http://www.princeton.edu/africanamericanstudies/about/>

E-mail id: jloessy@princeton.edu

Center for Black Diaspora

The Center for Black Diaspora was established to promote and support the production of scholarly, cultural and creative work related to the experiences of Black people in the Diaspora. The Center encourages and supports the study of Black Diaspora in all its complexities as shaped by the historical experiences of Africa and the West, and actively promotes comparative perspectives to illuminate the particular experiences of African people both on the continent and in the Diaspora. As a unit of the university, the Center seeks to strengthen the university's commitment by: providing and nurturing an intellectual and supportive environment in the production and dissemination of historical and cultural knowledge about people of African descent generating knowledge through support of conferences, seminars and colloquia; serving the university's external community with programming of interest and relevance to the diverse population of Chicago collaborating with other academic units, cen

Contact Address: Center for Black Diaspora 2320 N Kenmore Avenue, Suite 551 Chicago, IL 60614 Phone: 773.325.7512 Fax: 773.325.7514 Sandra Jackson Director E-mail: sjackson@depaul.edu Juelle Daley Assistant Director E-mail: jdaley1@depaul.edu

To be Continued...