

A STUDY OF GLOBAL DIASPORA

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Abstract:

Diaspora has always been a vast literature for study. It is the term which refers to migration from the home place to another place with altogether different culture, people, rituals, place, language, etc. In this modern era even, we can observe diaspora around us and in entire world. It has always been a study of research for all the writers and researchers not only in India but worldwide. Writers have drawn attention of the readers towards how diaspora was emerged, types of diasporas, effects of diaspora and many other studies related to diaspora. Indian diaspora has also widened throughout the universe in all the different countries. Here in this paper all the types of worldwide diaspora are mentioned.

Key Words: Diaspeiro, Typology, Influence, Expatriation, Personality

Introduction:

Diaspora

In recent years, a slew of authors writing about Indianness have arisen. It refers to writers who have relocated to another country. Their forefathers passed down their immigrant background, which some have first-hand knowledge of. The writings of these writers are often characterised by a sense of isolation and alienation from the motherland. These writers are known as expatriate writers or immigrant writers.

At best, they are known in English as Indian diaspora writers. Diaspora is a term derived from the Greek word 'diaspeiro,' which means "foreign land away from home." Previously, the word referred to the international dispersal of Jews outside of Palestine. It now applies to a variety of ethnic and racial groups residing overseas. The terms 'expatriate' and 'diaspora' are gaining use. The diasporic writings in English are unmistakably the product of someone of Indian descent who is now residing outside of India. Diasporic writers can be found in Fiji, Trinidad, and Guyana, as well as Malaysia, Mauritius, and East Africa, as well as Western countries like the United Kingdom, America, Canada, and Australia.

Words like immigrant, exile, and refugee are also used in this style of writing. The terms immigrant and exile relate to "a variety of connections with the mother-country-alienation, forced exile, self-imposed exile, seeking sanctuary in a foreign location for safety or self-fulfilment." Diasporic texts incorporate all of these elements. Diaspora people live nomadic, transitory, fluctuating, and evolving lives, regardless of specific community situations and reactions. They are decentralized because they have relocated nations, communities, and affiliations from their origins. The depiction of a ship by Paul Gilroy is an effective metaphor for diasporic existence.

Gilroy asserts that "The image of the ship - a living, breathing entity. Transnationality and intercultural dialogue, sharing of knowledge, and engagement are all captured by the micro cultural, micro political system in motion ". The most popular are travel metaphors. The coastline also functions as a margin, boundary, peripheral, and the final territory as an exit point from a nation. Homeland as well as the entry point to a new land Diasporas is affected by both their homeland and the new land they arrive at. Their writings bear witness to this in-betweenness or hybridity.

The Indian diaspora is the world's largest heritage that can be resorted to Indian culture, with a global presence and a diversified community. Indians have been migrants for thousands of years. The Indian diaspora is divided into three stages: ancient, mediaeval, and modern. The term ancient diaspora alludes to the migration of labourers, artisans, and traders to other territories in quest of job, prosperity, and excursion. In the Medieval Era, the movement of indentured servants was triggered by British imperialism.

This diaspora aesthetic arises as a result of several factors ranging from the individual to the global. At the same time, their bonding to their hometown ties them wherever they travel. They nostalgically recall their motherland, its traditional culture, language, and people, and artistically incorporate these elements into their compositions. It's also worth noting that the diasporic identity has been compared to an eternal traveller who has left their home paradise. Furthermore, the diasporic works provide compelling evidence that diasporic space is invading home country space.

The core has not changed; instead, the margins have widened, pushing the home cultures further into universe. The West has remained a location of display, recognition, and judgement. Diasporic writing has developed its own theoretical perspective that reinforces a dual viewpoint. These theoretical investigations, on the other hand, function in a diverse range of ways and raise issues that touch on both individual and social concerns, as well as political and cultural implications.

Moving from one culture to another may necessitate realigning the emigrant in regards to the core. Different critics take a glance at the writer's approach in distinct manners. While

Edward Said highlights the schizophrenic essence of expatriate's existent and the revolutionary experience of crossing over from one culture to another, Homi Bhabha is more concerned with the instability that defines the emigrant identity at some point. It is the vanishingly small hybrid moment that is crucial. The concept of diaspora is confronted, fundamentally changing the traditional link between centre and outskirts.

Diasporic literature has a global approach. It includes writers from both the old and new generations of Indian emigrants. They are currently dispersed all over the world. The dispersion of Indian writers across the world is shown below.

The acceptance of diasporic literature has been mashed. Some critics considered it to be a room of nonexistence, with the same ideologies repeated in almost all of literary work by every writer. It would be unfair to draw the previous mentioned conclusion because Indian diaspora fiction continues to be an unconventional restoration of third-world recognition as well as a rich tradition in and of itself. At the same time, it convinces us that Indian immigrants and expatriates have produced a bountiful seedling of writing in a variety of forms and genres, reflecting a variety of perspectives and backgrounds.

"Dislocation can eventuate as a physical movement from home into an alien territory forced by conflict and oppression," writes M.L.Raina in his article, Home, Homelessness, and the Artifice of Memory. Displacement and exile have been given special treatment in literature. "Diasporic intimacy does not promise a comforting recovery of identity through shared nostalgia for the lost home and the homeland. Just as one learns to live with alienation and reconciles oneself to the unmanliness of the surrounding world and to the strangeness of the human touch, there comes a surprise, a pang of intimate recognition, a hope that sneaks in through the back door in the midst of the habitual estrangement of everybody's life abroad". Gabriel Sheffer contends in his book, Modern Diasporas in International Politics, that it is a misjudgement to limit the concept of diaspora to Jews when many others, such as the Nabatheans, Phenicians, and Assyrians, existed before them. He distinguishes between stateless diasporas (migrants without a home country) and state-based diasporas (migrants who are with States of origin). He invented three criteria that could be used to define diasporas:

1. The diaspora individuals must retain and establish their own collective identity.
2. The involvement of an operational structure that is distinct from that of the country of origin or destination;
3. Genuine contacts with the homeland (travel remittances) or symbolic contacts (e.g., "the next year in Jerusalem" at the end of the Pessah (Easter) prayer)

Michel Bruneau proposed a typology of diasporic associations. He distinguished three types:

1. The entrepreneurial diaspora: individuals who travel to expand their businesses. Examples include Chinese, Japanese, and other cultures.
2. The religious diaspora: this diaspora is limited to religiously motivated migrants, such as Jews. This type of diaspora is characterised by mass relocation.

3. The political diaspora: As the term indicates, the immigrant's incentive, such as Palestinians, was political.

Steven Vertovec proposes three definitions of diaspora in his paper "Three meanings of diaspora, as demonstrated among South Asian religions."

1. Diaspora as a social form: immigrants' history and geography
2. Diaspora as a type of consciousness, state of mind, and feeling of identity, in other words, it deals with immigrants' psychology and
3. Diaspora as a method of cultural production: immigrants' assimilation and multiculturalism.

He quotes James Clifford, who discusses how diasporic language is displacing minority propaganda. He believes that the term diaspora has become a bait for "immigrants, guest workers, ethnic and racial minorities, refugees, expatriates, and visitors, adversely affecting the term's descriptive utility." He quotes Martin Baumann while explaining Cultural Form, who indicates three quite different referential points with respect to the historical Jewish experience in the diaspora: (a) the process of becoming scattered, (b) the community living in foreign regions, and (c) the place or geographic space in which the dispersed groups live.

He incorporates the criteria of Safran, Cohen, and Sheffer and proposes three: (a) social interactions, (b) political orientations, and (c) economic methods. He summarises social relationships while defining them to what William Safran's theory is concerned.

1. Exile is a significant base abroad, even if it is not always permanent and may include travel between home and host countries.
2. The ability to maintain identity despite the fact that exile is not always permanent due to transfers between origin and new home countries.
3. There is some type of social, economic, political, or cultural exchange occurring between or among the diaspora's geographically distant communities.

He also cited Massey, in his article, Diaspora Formation. Massey discusses the migration's initial stages. He believes that economic factors are critical in diaspora. He focuses on neoclassical economics and new economics, both of which act as migration catalysts.

According to him the first generation is exacerbated by people's income levels, whereas the second generation is caused by labour demand in industrialised economies. He goes on to say that such migrations occur during stressful times.

Nicholas continues to state that people migrate for the most part to seek safety in other aspects of their country, for a significant number to seek refuge in neighbouring countries, and for a smaller proportion to feel alienated elsewhere. If people migrate to nearby territories, it is referred to as adjacent diaspora; if they migrate much farther, it is referred to as wider diaspora. These approaches are created or designated after the reasons for their migration.

When discussing diaspora theories, William Safran should not be overlooked. Many other theorists have heavily cited him. In his article, *Diasporic Consciousness*, Satendra Nandan quotes Safran.

Six characteristics of diaspora have been identified by Safran:

- 1) Dispersed immigrants from the central who were actually from at least one or two discrete locations.
- 2) They can recollect their childhood memories and visions of their hometown.
- 3) They are unable to associate completely into the host country.
- 4) They long to return to their ancestral home when the time is right.
- 5) They are committed to conserve or restore their ancestral land.
- 6) They have managed to keep strong connection to their homeland.

Diaspora in the world can be measured in the figure given below:

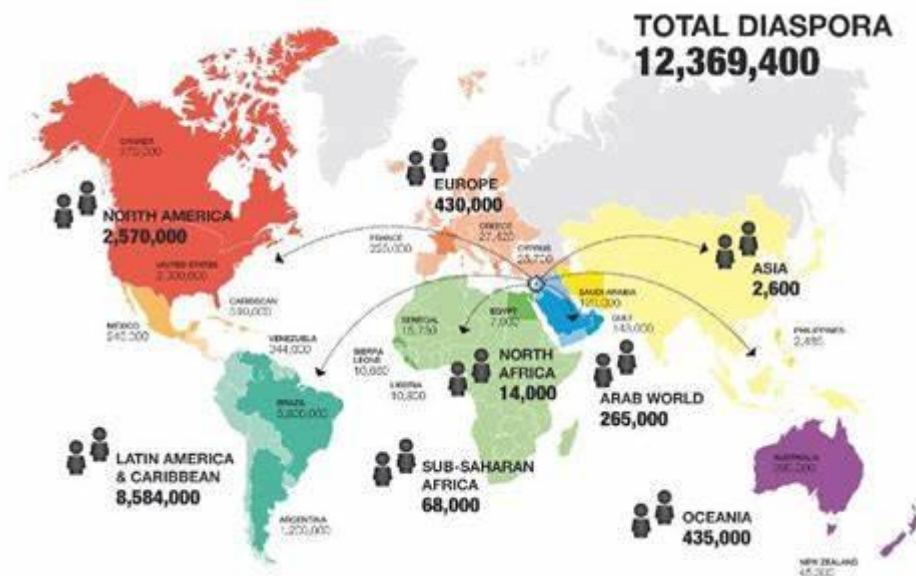


Figure-1 Diaspora in the world

Influences from Home, Host Country Pressures, and Critical Events

To what extent does the involvement of the home country influence the diaspora nature of an expatriate ethnic minority? There is little doubt that a minority's sense of uniqueness from the majority of the host community is bolstered by the home country's educational, cultural, or religious offerings. This is true, for example, of Israel's missionaries (shlihim) sent to specific towns in the United States to pique the interest of young Jews in their country, as well as of Algeria's Koranic teachers sent to France. In neither case, it appears that these initiatives are inspiring a large number of people to return home, though others believe they are. Some fear that Koranic lessons will instil in children Islamic

fundamentalist ideals incompatible with French republican traditions of diversity, gender equality, salacity, and civil law predominance.

Furthermore, the homeland can be a source of culture and pride, as well as a pathway for diaspora issues. This can be seen in Israel's struggle against global anti-Semitism, Turkey's role as a (potential) protector of its diaspora workers, and Russia's role as a defender of its Baltic compatriots. The Hungarian government's decision to grant special benefits to its diasporic compatriots, the emigrants Magyars living in Romania, is one of the most recent examples of homeland intervention in diasporas, a regime that could be perceived as either an example of cultural solidarity or a form of political pressure that deviates of secessionism. There are other examples of homeland compression on ethnic conflict descendants can be found. General Charles de Gaulle strived to inculcate diasporic sentiments among Quebec's Francophones in order to support an anti-Anglo-Saxon legislation; particularly in the United States in the mid-1960s. If homeland-diaspora traffic is not one-sided, there may be a reverse cultural interaction in the form of diasporic counterinfluences on the home nation. One of the most visible manifestations of this collective responsibility has been the diaspora's concern for the destiny of the homeland.

At the end of World War I, the Czech and Polish diasporas worked as midwives for the (re)establishment of their homelands' independence. The Jewish diaspora in the United States was a major force in the post war establishment of the State of Israel, and it continues to advocate for Israel's security and economic development. Various east-central European diasporas in the West petitioned their host-country governments to take aggressive stances in defending of their enslaved homelands and against any compromise with the Soviet Union during the Cold War.

Expatriate Afghans in the United States have expressed dignity upon seeing the new post-Taliban Afghan government's flag at the embassy; they have enabled Afghanistan build a modern democratic state (some by returning to their homeland); and they have illustrated their identification with their homeland by sustaining dual citizenship. The Armenian Assembly of America has been lobbying Congress for funds, making philanthropic contributions, combating Armenian community allegations, and initiating a tree-planting programme. Members of the Kosovo diaspora in Germany and Switzerland have been enthralled by the moral imperative of contributing a portion of their income to support Kosovar Albanians. Croatian diaspora residents in Germany lobbied their host country's government to support Croatia's independence from Yugoslavia, while Serbian diaspora members condemned NATO bombing of Yugoslav targets.

The Armenian diaspora was successful in persuading Western countries to recognise the Ottoman genocide, most recently France. Iranian exiles in the United States have fought for an independent Tamil homeland, criticising Islamic fundamentalism and advocating for

women's rights in their homeland. Tamils in India and the diaspora have helped their Sri Lankan ethnic brethren, while the Tamil diaspora in Canada has delivered food to the Tamil Tigers.

In many cases, the actions of the host country's government and society have an impact on the diaspora identity of a minority community. Policies in the host country may aim to de-diasporize a minority; on the other hand, burden from the host country's government may reincarnate an ethnic minority community's diaspora consciousness. There is a tendency (particularly among politicians and academics) to label certain diasporas as fifth columns used by home governments to advance the second generation's political agenda, which sensations diaspora political activity. This charge is frequently levelled against Israel, which is accused of using the Jewish lobby to encourage a favourable American attitude toward Israel.

Expatriation and Diaspora Situations

The Jewish and Armenian diasporas began with forcible dismissal. Several other diasporas had more complicated histories. As a result of the conditions created in the newly formed State of Israel or policies advocated by its administration, the Palestinian diaspora was shaped in part by expulsion and in section by departure of people. Irish emigration arose as a result of Ireland's deplorable economic conditions. To be sure, compelled relocation is not a prerequisite for developing a diasporic communal identity. It is legitimate to speak to Imperial diasporas, as Robin Cohen does, but it is critical to distinguish between imperialism's beneficiaries and unskilled people forced into colonial servitude divide and conquer justifies them.

What about multinational corporate executives, American soldiers, diplomatic personnel, and their families, all of whom have enough numbers to form organised communities? These groups exhibit the three fundamental characteristics of diaspora, "movement, belongingness, and communication in a globalized world." These organisations, however, exist in an extraterritorial institutional context that is simply physically located outside of the United States; their communities do not become independent establishments of cultural innovation; and their exile is only temporary.

Because they had been brought in as indentured workers, the Indian immigrants in South Africa, despite having a negligible social and political existence, had ample reason to consider themselves in diaspora. The English, Dutch, and Scottish settlers who dominated South African politics and society, on the other hand, do not fall into this category. It applies even less to the hundreds of British civil servants in India who were members of the British dominant elite on a temporary assignment as agents of the colonial empire, the majority of whom expected to return home. "If one speaks of dominating minorities, the allegations concerning the status of minority would not make sense," writes Gerard Chaliand.

One of the characteristics of diaspora is the existence of pan-ethnic solidarity, characterised by connections between co-ethnics across numerous host lands. Because "all Jews are accountable for one another," such bonds have been especially strong among Jews. Nonetheless, such interconnections are uneven; they are heavily influenced by the host country's social patterns and cultural norms. Between the 1880s and the 1920s, Jews from Eastern European Jewish communities who came to Germany were not warmly welcomed by their fellow Jews, who considered these Ostjuden as too unconventional and endangering the dignity of local Jews who were losing their diasporic self-image.

The Personality of Diaspora as an Embodiment of Ambiguity

Diasporans are distinct from typical immigrants in that they are not fleeing their original identities or what they consider to be their identities. They have a genuine or perceived connection to their motherland. This tie can take many different forms, from a mental relationship with an imagined country to regular journeys to it. In other words, diaspora people can be divided into the following groups:

- (1) People who, as in Chinatown, accurately imitate the physical surroundings of their birthplace;
- (2) People who use prayers, beneficent connections, and elements of the homeland language (e.g., a smattering of Chinese, Hindi, Spanish, or Yiddish) to try to recreate an old country approach to life in the host land;
- (3) Those that portray the shtetl or barrio without having lived in them; yet, this is merely an emotive identity because it is not linked to legitimate cultural activity.
- (4) Those who feel pleased to be descended from a particular caste in India or a certain guberniya in the Russian-Polish Pale. (In contrast to the new country, the old country is called a homeland)
- (5) Those who are proud of visiting singers or athletes from their former homeland—for example, Beurs who identify with French soccer hero Zinedine Zidane; Britons whose parents had immigrated from Pakistan cheering on visiting Pakistani cricket team as it defeated the British team; British Muslims who are passively aiding bin Laden and the Al Qaeda terrorists by purchasing Jihad movies.
- (6) Performers of "Old Country" songs

Obviously, the first group is the most diasporic, yet because to the hostland context, it has not been able to imitate every characteristic of the motherland. Failures that make a true, tangible restoration difficult and unlikely include the caste system, gender inequality, cultural integration, the role of elders, and arranged marriages. For the remaining four groups, diaspora consciousness is hardly more than a symbolic identity. This relationship has been altered by computer technology, which has narrowed the gap between these two extremes.

There is a risk that narratives may substitute experience or historical memory in defining diaspora, making it correspond to otherness related with various types of cultural alienation, emotional disorders, losses, and peculiar experiences, rather than just a contradiction

between hostland and homeland. "I think it's extremely impossible to be a human being without having lost something really vital, and we live partly to compensate for that loss," says Andre Aciman, an expatriate writer, it does, however, define who we are. Some of us have lost our homelands. Some of us have lost loved ones. The majority of us are exiles from who we are and who we wish to be." However, not everyone who has lost something, or who feels alienated or different, is ipso facto in diaspora.

Ian Buruma warns against using diaspora or exile as a metaphor for alienation, dislocation, or intellectual or moral loss of identity, and he disagrees with Edward Said's claim that "exile is the distinctive state of the modern intellectual." He emphasises the difference between the first generation who lived in comfortable conditions in his homeland and the exile who has fled oppression; second sleeps on a cold bench in the railroad station in his hostland refuge city, whereas the second generation, having lost nothing, emigrates of his own consent to another place of comfort, and does so in order to gain an additional dimension of education, advance his career, and add lustre to his resume. Exile transforms into something alluring, elegant, and exciting in this situation.

Many analysts believe that diaspora identity has less to do with a community's status outside of its homeland and more to do with its general integration into its new home. They associate the diasporic condition with individualistic, detraditionalization, cultural marginalisation, and the precariousness of a community's existence. Others have gone even further, stating that migration is synonymous with complete isolation. Because these are manifestations of hegemonic culture, that term has been characteristic of the postmodern approach, according to which "complex transformations, questions, and problems deemed to be constitutive of the present are not adequately articulated in prevailing forms of theory and research".

Diaspora, like all social phenomena, is not an established fact; rather, it is a figment of the imagination, similar to Benedict Anderson's national community. In short, the postmodern approach to diaspora is based on individual narratives and discourses, here narratives of diaspora, rather than empirical elements understood cross-nationally, cross-culturally, and inter subjectively (as required by modern social science). If a postmodern understanding of diaspora—as well as other realities—is based on subjective readings of one's situation, the concept loses much of its significance for socio-political research. To recapture that benefit, agreement on the objective features that distinguish diaspora from other consequences of population movements must be obtained.

Floya Anthias takes a comprehensive approach to accurately assessing the relevance of the concept of diaspora. For her, diaspora might be a heuristic concept, a descriptive thematic mechanism, or a social process. "It could also refer to a social condition involving a mental state that is particularly compatible with post modernity and globalisation.

However, as a concept, it was insufficient since it did not address the cultural crisis or a variety of situations and consciousnesses such as race, religion, minority status, discrimination, social alienation, hatred, and so on. However, no single concept, no matter how popular, can address all potential aspirations.

We can only conjecture on the future of diaspora, despite the fact that it is a growing phenomenon today. We can restate what appears obvious based on our current understanding: the diaspora phenomenon has prompted a rethinking of traditional conceptions of nation, political community, and sovereignty, as well as a reconsideration of the meaning of globalisation and the relationship between political and cultural frontiers. The World Trade Centre bombing has brought the subject of diaspora to the forefront. Some diasporas have reidentified with their homeland's ethnic conflicts, while others have been perceived as unsolicited as a result of racial discrimination and increased monitoring. Others, on the other hand, have insisted on being fully integrated into the host society and have stated their dedication to it in order to distinguish themselves from the behaviour of their homeland co-ethnics. The September 11th events have also presented host-country governments with a quandary: they can use the diaspora as scapegoats or as useful intermediaries between themselves and homelands whose problems need to be handled more effectively.

Major Diasporas around the World

(1) Jewish Diaspora

The land of Judah is the consequence of Jewish diaspora from their native homeland. Israel is well-known for its subsequent migration from populated areas to other parts of the world.

There have been various stages of exile in the Jewish Diaspora. The Judahites were banished from the Kingdom of Judah in the sixth century BCE. These exiled Jews were known as Judahites. Before the sixth century BCE, Jews experienced discrimination. Between 733 and 722 BCE, the Assyrians were exiled. These were triumphs. There is an Assyrian kingdom in Israel.

The Babylonian Exile of 586 BC resulted in the most significant Jewish Diaspora in Jewish history. After the Babylonians defeated the Kingdom of Judah, many Jews were kidnapped into slavery. In 538 BC, Cyrus the Great, the Babylonian victor, allowed Jews to return to their homeland, but many decided to stay. Furthermore, the Jewish community endured multiple migration movements between the first century BC and the first century AD for a number of reasons, including invasion by conquerors and religion. From the Middle Ages to the Modern Era, Jews were compelled to seek refuge in many countries, including Babylonia, Spain, Poland, Persia, the United States, Germany, Russia, France, and certain Asian countries.

While some Jews became victims of anti-Semitism in diaspora, they quickly embraced local culture and customs and absorbed themselves in new civilizations to live in peace (hostility against Jews).

(2) African Diaspora

The indigenous people of Africa, notably those of West and Central Africa, were enslaved and transported to British territories outside of Africa by the British. The Atlantic Slave Trade brought millions of Africans to the United States, Brazil, Haiti, Columbia, France, and other European countries between the 16th and 19th centuries.

(3) Irish Diaspora

The term Irish diaspora refers to the broad movement of Irish people from Ireland to countries such as the United States, Canada, New Zealand, Australia, the United Kingdom, South Africa, and others as a result of famines and political turmoil. Tremendous migrant transitions from Ireland to other countries began from the 18th century.

(4) Acadian Exodus (Great Expulsion) (1755-1764)

It was a British military expedition in North America against the New France colony of Acadia. The British evacuated Acadians to British colonies, England, and France.

According to Plank, out of a total population of 14,100; 11,500 Acadians were exiled from the territory.

(5) Australian diaspora

The Diaspora refers to Australians who live outside of Australia. The vast majority are based in Europe and Asia.

The major causes behind Australians leaving their country are said to be colonisation, unemployment, and child abduction legislation.

(6) Palestinian Diaspora

Palestinian Arabs were compelled to abandon the country during the 1948 Palestine conflict between Palestine and Arab governments (Egypt, Syria, Iraq, and Transjordan). Many Palestinians were compelled into exile and dispersed over the world.

(7) Diaspora Cubana

The term Cuban exile or Cuban diaspora refers to the island's flight of around two million Cubans. Cubans fled the country as communist government ended in the 1950s and 1970s for fear of severe retaliation. The greatest number of them fled to the United States.

(8) Chinese Diaspora

The term alludes to the presence of Chinese people in other countries. Despite the fact that Chinese people began migrating as early as the 14th century, huge populations of Chinese people began to migrate to the United States, Malaysia, Indonesia, Singapore, Canada, Australia, the United Kingdom, Russia, the United Arab Emirates, and other nations around 1850. Chinese individuals were enticed to the United States by the California Gold Rush and American affluence.

During China's political turbulence from 1911 to 1949, as well as the Chinese civil war in 1949, many Chinese nationalists fled to Singapore, Taiwan, Indonesia, Malaysia, and other South East Asian nations.

Over the last two or three decades, China's economic and political entanglements with Europe and Africa have made it possible for millions of Chinese citizens to seek refuge and work in these countries. China's population is expanding in Germany, Austria, and Russia. Remittances sent by overseas Chinese to their Chinese relatives not only help them financially, but they are also considered as an asset for China on the other side of the border.

(9) South Asian Diaspora

Individuals who have migrated from India, Pakistan, Bangladesh, Sri Lanka, and other South Asian countries to other regions of the globe are referred to as members of the South Asian diaspora.

In the late nineteenth and early twentieth centuries, South Asians, notably Indians, were relocated to a number of British colonies, including South Africa, Trinidad and Tobago, Jamaica, Fiji, Guyana, Singapore, and Malaysia.

In the twentieth century, South Asians began migrating to the United States, the United Kingdom, the United Arab Emirates, Canada, Australia, and New Zealand for higher education, jobs, and, in some cases, to reunite with relatives who had already relocated abroad. South Asian diaspora includes Indian diaspora, Pakistani diaspora, Sri Lankan diaspora, and so on.

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