


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Puspa Shrestha

Reading

Dediasporization: Homeland and Hostland***Before you read***

- What is the approximate number of Nepali people living in foreign countries?
- How long can people continue speaking their native language in foreign countries?
- Are people likely to permanently return to their homeland once they have settled down in the foreign countries? Give reasons.



Read the following text about the movement of human beings from homeland to hostland and vice versa and do the given tasks.

The literature on international migration usually identifies three aspects of the phenomenon: (1) forward motion, with a focus on its causes and consequences, (2) the migrants themselves (settlers, sojourners, refugees, and exiles) and their incorporation in a new social formation, with a focus on the establishment of diasporic communities, transnational spaces, and bipolar identities, and which also addresses the issue of the lack of fit between state and transnation, the expansion of dual citizenship rights, and the remittances that diasporans send to the homeland, and (3) backward motion, with a focus on the returnee population and their reincorporation in the sending country. However, little emphasis has been placed on the pluridimensionality of the dediasporization phenomenon. Such an emphasis could serve as a counterweight to broad literature on structural and cultural assimilation.

Of course, assimilation has been used as a frame of analysis more in the study of integration of migrants than in the reincorporation of returnees because researchers tend to assume that the latter is a passing problem unlikely to endure because these individuals are now in their homeland. Although it is important to study the

diasporization process to understand the unfolding of immigration, it is as important to understand the dediasporization process, because it too shapes both homeland and hostland policies and because it is an aspect of the globalization process. Because dediasporization can occur in both the sending and the receiving countries, it deserves some attention: it can clarify both homeland and hostland identities, the parameters of diasporic identity, and the making, unmaking, and remaking of returnee identities.

Dediasporization has been defined “as the regrouping or in-gathering of dispersed people . . . when a community returned to its place of origin.” This definition emphasizes only one aspect of the process and equates it with physical relocation to the homeland. By contrast, dediasporization is defined as the process by which a diasporic subject either reacquires homeland citizenship by returning to the sending country, effects generational assimilation in the host state, or reinscribes himself or herself in the transnational circuit of the transnation-state. This definition identifies three distinct locales where dediasporization can be effected: the homeland, the hostland, and the translocal arena of the transnation-state. For those who were not born in the homeland, as Nicholas Van Hear states, “return is somewhat of a misnomer.” It is not return per se to one’s former place of residence, but rather to an ancestral territory.

As we will see, dediasporization for individuals who never gave up their citizenship or acquired a new citizenship usually is a smooth process that requires only one’s return to one’s homeland as if one has never left it. For those who once held another citizenship, however, states have established formal procedures for dediasporization, which entail a residence period and the recovery of some citizenship rights. Dediasporization activates a process that entails the participation of three sets of actors to ensure a successful outcome and cannot be assumed to be the work of the diasporan alone. This is so because the individual, the state, and society have distinct roles to play in the deployment of the process, and none of them can assume or ignore the contributions of the others, in the various phases of dediasporization.

The individual must be willing to initiate the process, and there are multiple reasons for doing so: desire to return to the homeland, generational factors, or the subjective redefinition of oneself through assimilation in the hostland. However, in practice and objectively speaking, a diasporan cannot dediasporize himself or herself without going through formal state procedures to reacquire one’s nationality and citizenship. This is why the role of the state is so important in the process.

The state intervenes in the process to assure itself of the eligibility of such a person to reacquire state citizenship, with all of its privileges and obligations. Such mechanisms are often inserted in the constitution or special laws, which provide a frame of reference for this type of legal intervention. States that consider their diasporas still to be citizens have less elaborate procedures to validate one’s citizenship after one’s return to the homeland. In contrast, states that do not endorse the concept that “once a subject, always a subject” have established more complicated procedures to regain citizenship. Here

again, considerations for regaining citizenship vary greatly in relation to residency, the abdication of one's citizenship, and one's legal status upon return (whether it was a personal decision or a prisoner extradition).

The level of citizenship that the state is willing to confer on an individual also varies: full citizenship (Israel), limited citizenship but barred from seeking the office of the presidency (Haiti), the acquisition of nationality but not citizenship (the dual nationality laws of Mexico). The individual may have different reasons for regaining his or her citizenship, but the state follows procedures fixed in law to make a decision on each case. One may assume that not all cases meet the state's test and that not all of the requests are granted or are granted with longer delay in comparison with other cases. This further underlines state importance in the dediasporization process.

The integration of citizens in society also depends on the state's bestowal of legal legitimacy. The consequent recognition of the diasporan by society through social practices glues the system together, and this is perhaps the most difficult test for the diasporan to pass. Chinese have been living in the Caribbean for more than a century, but they are still considered by the locals as foreigners. In many societies, returnees face the same dilemma. Their past experiences abroad as citizens of another country place them in a different category. They are seen as having a different social standing because of their transnational relations and sometimes because of their wealth.

In Haiti, the populace refers to returnees as diasporas, a distinct status that separates them from the rest of society. Likewise, Russian German returnees from Kazakhstan and Uzbekistan have confronted a similar dilemma after they have regained or acquired German citizenship and begun living in Germany. Regina Romhild notes that "in contrast to their official acknowledgement as German citizens with full rights from the day of their arrival onwards they are primarily perceived as Russians in everyday interactions with German and non-German residents." Social recognition may not be crucial once the legal procedure is achieved, but it still marks a distinction between the group and the rest of society. Either because of this unresolved issue or because of the unwillingness of returnees to integrate, dediasporized citizens tend to form their own group, keep in contact with each other, speak a foreign language when they meet, maintain manners they acquired abroad, and sometimes participate in a transnational circuit of parents and friends who live abroad. In Israel, for example, some returnees have gone so far as to form their own political party, as in the case of Israel Beiteiny, which caters to the interests of Israelis of Russian background, and to establish a separate organization, as in the case of the Association of Canadian and American Jews, which celebrates American holidays and serves as an ambassador of goodwill on behalf of these two countries.

In all this, the role of the state is central. Indeed, the identity of the state can be revealed through a focus on whether it allows or prevents dediasporization. Those states that prevent immigrants from being dediasporized tie their citizenship or naturalization

to that issue. Unable to become a citizen, the immigrant is forced to remain a diasporan because the conversion or transformation into a non-other is not legally possible. So laws against re-attainment of full citizenship are also laws of permanent exclusion and diasporization. Here the state intervenes through its legal system to establish a discriminatory system that actively prevents dediasporization. Such a state is inclusionary only at the internal exclusionary level, but is not exclusionary at the macro-inclusionary level. By such a practice a state eliminates the ambiguity of the diasporic identity, for the status is permanent and not transitory.

A preventive policy by the state leads to the establishment of a diaspora zone, and space for the flourishing of diasporic identity. Not only does such a policy reveal the identity of the state, but it also reveals the identity of the diaspora, because this is the result of negotiation between the two entities. Individuals placed in a distinct legal site are called to create their own consciousness from this space. It also places the diaspora in a structural position where it can entertain its relations with the sending state. In other words, the exclusionary policy of the state limits the domain of expansion of the diaspora and its eventual dediasporization through assimilation.

The capacity for dediasporization is not simply a state affair, but falls also under the domain of the individual who must act to pursue this option. The maintenance of a diaspora status depends on the ability of the individual or community to maintain “two types of autonomy”: vis-à-vis the hostland, to prevent full assimilation and a lack of cultural specificity, and vis-à-vis the homeland, in order to be able “to freely select its strategies of integration and its own criteria of identification and socialization.” Dediasporization implies that the individual or group has foresworn its ability to maintain its distance vis-à-vis these two entities and has lost its active diaspora status. Assimilation, however, does not ipso facto imply dediasporization, because such a status can be in a dormant phase and can be revived in a situation of persecution. The willingness of the individual to participate in such a scheme is essential for the process to be fully realized.

- Michel S. Laguerre

Working with words

A. Find the words from the text that have the following meanings. The first letter of the word has been given.

- a. s..... a person who resides temporarily in a place
- b. t..... existing in or involving different countries
- c. r..... a sum of money sent in payment or as a gift
- d. a..... the process of allowing somebody to become a part of a country or community

- e. m..... a name or a word that is not appropriate or accurate
- f. c..... to give somebody an award or a particular honour or right
- g. d..... not active or growing now but able to become active
- h. p..... the act of treating somebody in a cruel and unfair way

B. Consonant sounds

a. A consonant sound is one in which the air flow is cut off, either partially or completely, when the sound is produced. There are twenty-four consonants in English. They are given in the table below. The representing letters are underlined below.

Sound	Examples	Sound	Examples
/p/	pair, cup	/ʃ/	<u>sh</u> ape, pu <u>sh</u>
/b/	<u>b</u> ad, cr <u>ab</u>	/ʒ/	plea <u>su</u> re, be <u>ig</u> e
/t/	<u>t</u> all, hi <u>t</u>	/h/	<u>h</u> ear, a <u>h</u> ead
/d/	<u>d</u> ark, hea <u>d</u>	/tʃ/	<u>ch</u> erry, ma <u>ch</u>
/k/	<u>c</u> ab, lac <u>k</u>	/dʒ/	<u>j</u> udge, ra <u>j</u>
/g/	g <u>o</u> od, ta <u>g</u>	/m/	<u>m</u> an, tea <u>m</u>
/f/	<u>f</u> ine, wi <u>f</u> e	/n/	<u>n</u> ail, ta <u>n</u>
/v/	<u>v</u> ery, ab <u>o</u> ve	/ŋ/	ri <u>ng</u> , si <u>ng</u> er
/θ/	<u>th</u> ing, bo <u>th</u>	/l/	le <u>t</u> , ta <u>ll</u>
/ð/	<u>th</u> is, fa <u>th</u> er	/r/	<u>r</u> ight, sca <u>r</u> y
/s/	<u>s</u> aw, hou <u>s</u> e	/w/	<u>w</u> et, a <u>w</u> ay
/z/	<u>z</u> ap, go <u>es</u>	/j/	<u>y</u> ou, <u>y</u> oung

b. Pronounce the following words. What sounds do the underlined letter(s) represent?

ribbon, filled, phone, often, ghost, who, back, edge, jellyfish, Christmas, acclaim, spell, summer, sink, tongue, happy, wrong, sun, batter, five, why, yellow, treasure, chease, shark, thief, feather.

c. The vocal cords vibrate while producing voiced sounds. The initial sound /dʒ/ in jam is a voiced sound. The vocal cords do not vibrate while producing voiceless sounds. The initial sound /p/ is a voiceless sound. Pronounce the sounds in the above chart. While pronouncing notice whether the vocal cords vibrate or not and categorize them into voiced and voiceless sounds.

C. Write the number of syllables and mark the stressed syllable of the following words.

certificate, holiday, zoology, photographic, geography, curiosity, mechanically, characteristics, examination, negotiation, paraphrase, paradoxically, territoriality,

Comprehension

A. Match the first halves of the sentences (a-g) with their second halves (i-vii). Write the numbers in the box. One has been done as an example.

a.	The term assimilation has been used	iii
b.	It is essential to study the process of diasporization	
c.	The definition of dediasporization	
d.	The dediasporization process for migrants who have not given up their native citizenship	
e.	Some countries grant full citizenship to the returnees	
f.	It is surprising that	
g.	The role of a state in dediasporization	

i.	in some countries the returnees are referred as diaspora.
ii.	reveals its identity.
iii.	as an analytical tool in the study of integration of the migrants.
iv.	while some countries bar them from certain rights.
v.	in order to understand the description of immigration.
vi.	requires them only to return to their homeland.
vii.	focuses only on the aspect of relocating migrants to their homelands.

B. Answer the following questions.

- a. According to the author, what are the three aspects of migration?
- b. Which aspect of migration is neglected by the researchers?
- c. What is 'dediasporization'?
- d. Why is the role of the state important in dediasporization?
- e. How is Chinese diaspora in the Caribbean different from others?
- f. Why is it difficult to regain citizenship after returning to the homeland?

- g. What do the German feel towards the returnees from Russia, Kazakhstan and Uzbekistan?
- h. How are the returnees' activities in Israel different from that of other countries?
- i. What is the role of the individual in dediasporization?

Critical thinking

- a. Many Nepali people are living in foreign countries now and they are known as Non-Residential Nepalis (NRNs). The NRNs are asking for dual citizenship rights. Do you think the Government of Nepal should address their demands?
- b. The NRNs celebrate festivals like Teej, Dashain, Lhosar, Id and Holi in foreign countries. What do these celebrations signify?

Writing

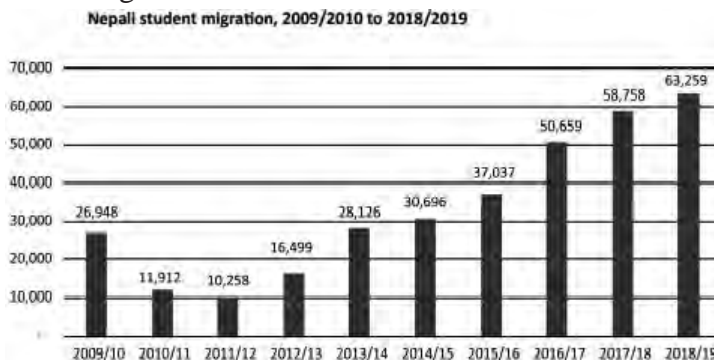
- A. The following words and phrases are used in interpreting data of different types of charts and diagrams. Study the words/phrases and put them in the right column.**

stay constant, decline, collapse, grow, go up to, boom, peak, fall, drop, dip, go down, reduce, level up, decrease, remain stable, rise, no change, remain steady, stay, maintain the same level, crash, plunge, climb, increase, plummet

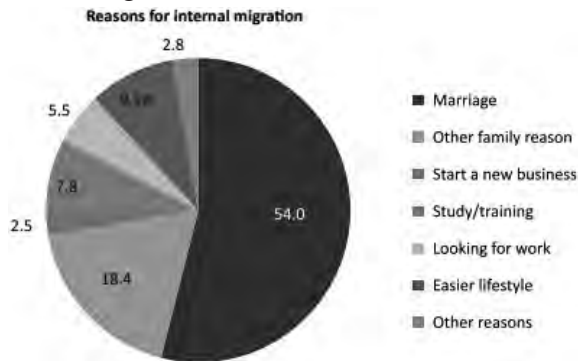
Upward Trend	Downward Trend	Stable Trend

- B. Interpret data in the following charts and graphs using appropriate words and phrases. Make comparisons when required.**

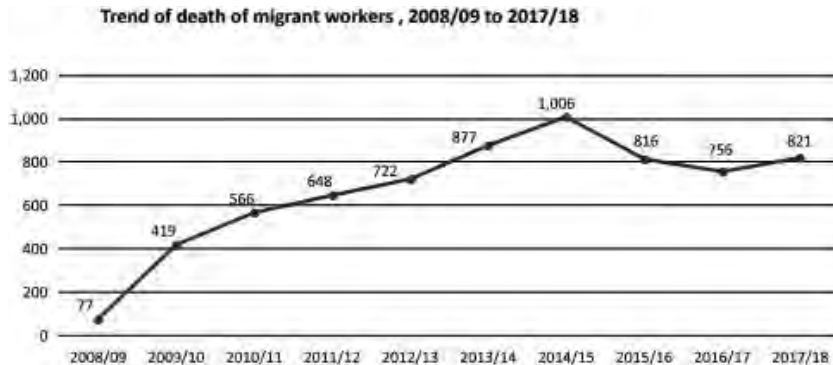
- a. Nepali student migration



b. Reasons for internal migration



c. Trend of death of migrant workers



Grammar

Would/Used to

A. Make sentences from the table below using *used to* / *didn't use to* as shown in the example.

Example: *She used to travel a lot but now she rarely leaves her town.*

Ten Years Ago	Now
She traveled a lot.	She drinks coffee.
She was lazy.	She works hard.
She didn't like junk food.	She has limited friends.
She'd got a pet.	She is a professor.
She was a school teacher.	She does not attend parties.
She had got many friends.	Her pet died last year.
She did not read many books.	She reads a lot of books.
She did not take coffee.	She eats momo and noodles these days.
She went to parties a lot.	She rarely leaves her town.

B. Study the following sentences and find the differences between them.

- a. My grandfather used to smoke but he doesn't smoke now.
- b. I would always talk to my grandfather whenever I had a problem.

Now, complete the sentences with *used to* or *would*.

- a. My sisterhave short hair when she was young.
- b. We have lunch in the same school café when I was in middle school.
- c. My fatherplay badminton before he had backbone problem.
- d. When I was very young, I(not) like milk.
- e. Shecall me after class for a chat.
- f. My mother (not) wear glasses when she was at the university.
- g. When I was a child, welive in a village.
- h. On Sundays, My motherwake up and go to the temple.
- i. How many friendshave in class ten?
- j. My fatheralways read me bedtime stories before bed.

Listening

A. Answer the following questions.

- a. Do you know about DV Lottery?
- b. Why does the USA open EDV every year?



B. Listen to the audio and match the years and the immigration policies executed by the USA.

- | Years | Immigration Policies |
|--------------|-------------------------------------|
| a. 1882 | i. H-1B Visa Program |
| b. 1924 | ii. Immigration and Nationality Act |
| c. 1939 | iii. Cuban Adjustment Act |
| d. 1942 | iv. Johnson Reed Act |
| e. 1965 | v. US Turned Away |
| f. 1966 | vi. Chinese Exclusion Act |
| g. 1990 | vii. Bracero Program |

- C. Listen to the audio again and write whether the following statements are True or False.**
- The immigration policy makers set three important goals.
 - The Chinese labor force was very expensive.
 - The Mexican workers stimulated the American economy in the 1940s.
 - H-1B Visa was targeted to the skilled workers.
 - The US gave visa to Cubans in 1960 to make policy against Fidel Castro.
 - The US ended nation-based quotas in 1960.
 - According to the speaker, people seek immigration for better life.
- D. Do you support anti or pro-immigration policy? Give reasons for your support.**

Speaking

Narrating past events

- A. Read the narration of a past event and present it as your own event.**

One afternoon in late June, as the sun streamed into the ground, I sat gazing at my teachers. It was the Farewell Programme for the students who had just completed SEE. I was also a member of that batch. The teachers seemed so happy and excited. Our head teacher delivered a short speech and extended congratulation to us from side of the school family. It was a surprise for me! I was invited to speak something on behalf of our batch. I don't know what I did speak there. It was a memorable day for me. I feel vibration in the body, as I remember it.

- B. Make a presentation in the class narrating the following past events.**
- | | |
|------------------------------------|--------------------------|
| a. Welcome programme for new-comer | b. The Children's Day |
| c. Birthday party | d. Marriage ceremony |
| e. The first air travel | f. Educational excursion |
| g. Holiday trip | h. Road accident |

Project work

Interview a returnee from abroad who has decided to spend the rest of his/her life in Nepal doing something meaningful. Ask him/her why he/she returned to Nepal and what he/she has planned to do in the future.