

### 1: African-American culture - Wikipedia

*Introduction --Local bonds, global ties: updating the concept of diaspora --Diasporic media: beyond the ethnic fault lines --The limits of French universalism: Beur FM and assimilation through difference --Radio Multikulti: challenging or sustaining the German Heimat --Re-orienting diasporic media research: some conclusions.*

Andrew Preston and Doug Rossinow. Oxford University Press, *Escape from New York!* University of Minnesota Press, *In the Cause of Freedom: Radical Black Internationalism from Harlem to London*, University of North Carolina Press, *It can be said that Black people have engaged in a centuries-long, global struggle for freedom. Some might consider the high tide of this struggle as having occurred in the United States, extending from the s into the s. Others might look to the national independence movements in Africa and the Caribbean, which created a series of autonomous Black nations, as the watermark of black freedom. But the global currency of Black Lives Matter suggests that the quest for freedom continues. This course will ask and seek to answer several questions, including: How have Black people thought about freedom? Is there a difference between liberation and freedom? How has this differed from or challenged dominant western notions of the liberal individual? Is it fair to view Black Lives Matter as suggesting black people are not free? This course will examine key historical events and figures in the U. We will also consider how culture, religion, and social deviance inform how we might think about Black political conceptions of freedom. What is race and how has it functioned in the constitution of modernity, space, and selfhood? What is blackness and how is it lived and expressed? What is the relationship of slavery to capitalism, empire, war, and democracy, and what are the ideological, performative, and cognitive legacies of slavery? Finally, what formations of imagination and sociability have dis organized Black communal life, and which remain vital? To ask these questions, of course, requires that we simultaneously engage more basic inquiries about the very dynamic nature, constitution, and aim of Black Studies. What is Black studies? Who are its subjects? What is its object? These, and the opening questions, are rendered even more complex when we recognize that Black Studies â€” in the United States as in its Black diaspora versions â€” is defined by unstable, shifting, and contested genealogies, boundaries, and projects. We will pursue these and other questions emerging out of our seminar by following the intellectual path W. As the achievement of a highly dedicated yet quite often parochial man of his time, Souls reflects an intellectual terrain that is, on the one hand, quite generative, and on the other, fraught and sometimes perilous. An attentive reading of Du Bois will engender propositions that both address the text and extrapolate it. This resulting set of propositions, in turn, gives us an entry into the ever-shifting conceptual assemblage that is Black Diasporic Studies. Course assignments and expectations This is an intensive, collective theoretical conversation. It requires consistency of reading and participation over the entire semester. Students must be prepared to actively engage in seminar discussions during every session. Attendance and active participation are mandatory, and are a considerable portion of your evaluation. The seminar space must be respected. Please take care of your health and rest needs so that you are not tempted to nap or doze off during our sessions. If agreed, we will have a 15 minute break at the halfway point of our seminar. Please turn off any electronic device that might produce distracting sounds. Grading Research Paper pages:*

## 2: An Israeli investment in Diaspora relations | [www.enganchecubano.com](http://www.enganchecubano.com)

*The events of 9/11 have cast a shadow of suspicion on Muslims in Western Europe and fostered a public discourse of arbitrary associations with violence and resistance to social and cultural.*

Pierre Gottschlich Roots and Routes disseminates latest information on research and policy development in Diaspora and transnationalism www. Pierre Gottschlich Diaspora, no doubt, becoming one of the most important interdisciplinary research area globally today, has penetrated into many disciplines and sub-disciplines in the last one decade. GRFDT seminar series, lack of focused attention to the area of interviews and other contents try to fill this gap and intends to knowledge transfer. Sharma The mainstream diaspora debate talks about identity, state engagement, labour diaspora, knowledge diaspora, policy issues, 10 Workshop Report media, and culture etc. One such area is that of gender in the colonial Training Programme on Methods and all setting which has not been drawing much attention in the main- Approaches for Research in Migration Issues stream social sciences and humanities research. Nandini Sen brought many new insights into the role and conditions of women in the society in 19th century indentured Indian 12 Global Update diaspora. Roots and Routes is Printed, domain. He has been an expert in diaspora policies in different countries in the world and his decade long experience in Editor: Sadananda Sahoo dealing with Indian diaspora will certainly enlighten and provide better insight into the diaspora policy. Divya Balan, Jitendra D. Once again we thank all the diaspora scholars who have been providing ideas and contents and moral support to make the effort Design and Production: Monika Bisht more meaningful to cater to the need of scholars working on diaspora and transnationalism. A welcome note and brief introduction about the speaker was given by Saroj Mahanand, Asst. She started with how indentured system affected the role and conditions of women in the society in the 19th century, which was marked as mass human displacements, primarily from the labouring class across regions, nations and Dr. She discussed one character Champaran, Gaya and other places of Bihar went to named Deeti, an uneducated Brahmin widow of an European colonies such as Mauritius, Fiji, Guyana, Natal, impotent opium addict faced sexual exploitation from her Surinaam and so on. The importation of Indian labourers own brother-in-law. However, the lacking of legal and civic rights She wants to become sati but Kalua dramatically rescues resulted in their socio-economic exploitation in terms of her. Both of them want to get married and since then, long working hours, poor wages and no protection for they pretend to be a married couple and Deeti calls their lives. The sexual exploitation of women by the herself a chamar woman. There was ownership of time, labour and person of indentured The women being co-workers in plantations could choose labour. The owner applied various forces and coercive their own partners. Unlike other Indian women, Deeti had methods to extract maximum labour. There were this privilege and free ground to choose her life-partner restrictions on mobility of labour as well as moving out- at that point of time. The causal argument would be the wards for deliberative opportunities. The labourers were distance from the traditional restrictions of their own subjugated, exploited and marginalized by the employers society. Then, the discussion proceeded with how caste as well as by owners. Being away taining to remain the link between her brethren on the from their own social spaces allows them more leverage. In this novel, Paulette is foregrounded. Her escape- The poverty in the homeland, which caused the diaspora padas continue to be dramatic as she takes on the garb in the first place, was forgotten or overwritten with the of a man and continues to live by herself in the Isle of feeling that it was home, a place where the present al- Maurice. Later, Paulette joins Mr. Penrose on a journey ienation of the diasporic person did not exist. Because to Canton on a botanical expedition. Like hawkers, Paulette who deciphers the place from the long letters they carried things such as a Ganapati idol, a dog-eared written to her by Robert Chinnery, the fictional ille giti- copy of the Gita or the Quran, an old sari or other deshi mate son of the painter George Chinnery. As in the previ- outfit, a photograph of pilgrimage or, in modern times, a ous book, Ghosh stresses the worth and solidity of his video cassette of the latest hit from the home country female characters. From life

unfolding from the Hindu tool box to the much acclaimed Ibis trilogy. Diti is widowed yet again as her characters as the creators and nurturers of civilization. In new husband Kalua alias Madhu is forced to flee from the the debate on gender and diaspora whether it is liberat- ship. The clan has grown and prospered and Diti now traditions is extremely painful, his women characters are- appears to be the matriarch of a large and a fairly pros- able to thread their lives in the adopted land and start their lives afresh emphasizing their zest for Participants during the Event life and a very definite political and social agency. Veena Sharma, who moderat- ed the seminar, gave her insights over this concept of indentured system in India and explored various socio-cultural issues relat- ed to immigrants of India. The Indian immigrants felt homelessness and rootness while residing outside the country. The programme ended with the discussions with participants on various issues and questions related to gender, enslavement, cultural conflict and regime of colonial pow- er etc. Brown, *Global South Asians: Cambridge diaspora*, Brown describes the general historical context University Press, ISBN of her study. Many insightful books on new opportunities after independence. Brown describes the subject have been published, and countless articles the causes and forms of traditional and modern internal and conference papers have been devoted to this issue. Reasons for single South Asian community in a certain country, or on and varieties of outward migration and external mobility a unique period or experience in the history of South are the topic of the second part of this chapter pp. Brown distin- homelands or towards India, Pakistan, or Bangladesh. Later, con- follow the issue country-wise by examining the South tract labourers under the kangani-system followed pp. Examples migration during that period. An or, more recently, the Encyclopedia of the Indian initial important migration movement brought many Diaspora, edited by Brij V. From the s on, numerous Indi- what the new book by the acclaimed British historian Ju- ans, Pakistanis, and Bangladeshis went to the Middle dith M. Introducing the Mod- East, forming a large guest worker community but not ern Diaspora, attempts to do. Migrants face three different tasks that have With this theoretical model, Brown has a tool for Brown, three variables are of prime importance to the describing and analyzing the global South Asian diaspora possible economic success of diasporic migration: The without limiting herself to one or two case studies. The times contradicts the self-set objective of a general over- South Asian indentured and contract labourers of the 19th view. Asians are confronted with the third task of the theoretical model of becoming a successful diaspora: In contrast, the Indian and Paki- opment. They logical advancements pp. Internet, e-mail, and came from rural middle-class families and had at least some cheap long-distance telephone connections have made con- basic level of education. Furthermore, they could rely on tacts to the old homeland easier, while convenient and af- small financial resources which helped many of them estab- fordable air travel has opened the door to regular visits. The skilled South Asian migrants of stan, and Bangladesh have been increasing in recent years: Their education and qualification makes education, or better health care on a private level pp. Especially India has furthermore profited from charita- ble investment on a public level. Social, educational, and Parallel to the creation of an economic base South Asians health programmes are financed by the diaspora, which is construct diasporic networks and communities which often also very active in the area of disaster relief pp. Conflicts in practical functions such as supplying goods and supporting Kashmir and Punjab have been among the issues South cultural traditions p. They are created and reinforced Asians abroad have put on their agenda, supplying financial by ties of kinship, neighbourhood, and marriage and also and organisational resources pp. Religious networks can ra with consequences relating back to India pp. In par- which will likely become even more important in the future. Introducing the Modern Dias- mation of South Asian diasporic communities p. This model is convincingly applied to the South Asian tentimes problematic relationship between ethnicity and na- diaspora. Most of the arguments, however, stem from the tional identity among South Asians in the diaspora can be experiences of Indians, Pakistanis, and Bangladeshis in Brit- traced back to the era of colonial control. Labourers from ain or, to a lesser degree, in the United States. Large por- British India who were brought to all regions of the Empire tions of the South Asian diaspora in South Africa, East Asia, faced severe problems after their host countries gained inde- or the Persian Gulf area receive only little attention. Being denied Indian citizenship, they often were more, some of

the facts and figures used are outdated, par- subject to strict regulations, discrimination, and even expul- ticularly concerning the Indian American community. In the western world, South Asians have experi- Asian diaspora. Pierre Gottschlich, discrimination, institutionalised racism, and harassment in University of Rostock, Britain as they are perceived as a threat to the British na- Germany tional identity p. We had recommended issue of bonds on the pattern of Israel and had even suggested those who contribute substantially to these bonds can be given PIO card on gratis basis says Ambassador Sharma in an interview with Dr. Sadananda Sahoo, editor of Roots and Routes. Singhvi and you as Member Secretary. It has been 11 years since then and how do you retrospect and assess the develop- ment in terms government and community engagement, suc- cess stories etc? We also succeeded in achieving our objective of making both dias- pora and people of India conscious of the concept of global Indian fami- ly. The report provided a blue print for our engagement with diverse Indian diaspora. Greater attention should also have been paid to non-English speaking Indian communities abroad. How far do you feel the initiatives reached by now? Because of legislative process, it took some time to put the OCI scheme in place. There is now much greater awareness on the part of the overseas Indians to acquire OCI card. The biggest problem now is the long period it takes in processing the applications and dispatching the cards from India. We lose a lot of goodwill because of inordinate and avoidable delay. In my view, the process can be simplified in respect of a very large percentage of applicants, particularly first generation migrants. We must also give little more discretion to the Heads of the Mission. There a number of cases of descendants of Indians had migrated as indenture labour, where there is no doubt about their Indian ancestry. However, it is difficult for them to produce all the required documenta- tion. What achievement the Pravasi Bharatiya Divas achieved so far. What are your suggestions if any? Pravasi Bharatiya Divas PBD was the single most important factor in creating consciousness about the concept of glob- al Indian family. It also created a web like relationship between India and various Indian communities abroad. It made people much more aware about extraordinary diversity of Indian diaspora.

## 3: Project MUSE - The Zheng Communities and the Formation of a Transnational Lineage

*The concept of diaspora bonds is not new. Greece is currently preparing to issue a diaspora bond in Australia, Europe, and the United States, places with large numbers of Greek migrants.*

In the African American context, our social reality dictates that our approach to the formation of a National Council of Elders, takes on the character of a United Front Structure, in order to have each sector of our National Community represented in all of its diversity. We shall define, below, what a United Front is for our purposes. There are several philosophical and theoretical foundations and basis for the National Council of Elders as a United Front Institution: Nikita Imani who, wrote the seminal book on Mbongi, makes this point very clear. He further posits, how African values, ethics and morals serve as the foundation for African social constructs. Hence, discarding abstract system of laws, many of which contradict each other. Operation Unity is based on the concept and practice, that we all come together to focus on common goals, objectives, plans, aspirations and mission. The purpose for coming together is not for any one person or organization to push their own agenda nor ideology. This kind of behavior would be cause for sanctions , or more. Operational Unity dictates that we pro-actively, pursue and promote our collective positive Agenda of Nation Building plans, policy and programs and that we reserve any differences for another forum, time and place. This precept is based on the notion that, our interests are everywhere, and that we must have them protected and promoted in every sector of society. Although, the NCOE is not defined as a protest or electoral politics organization, it can and will direct how these and other movements can assist in the achievement of our collective goals and mission. Everyone has their Role and Function in Nation Building, even agents. None should be summarily dismissed for past bad acts, though they can be isolated until such time as they may serve some useful purpose. Agents can be given bad info to take back. In addition, our economic sustenance is being cut off, our men are being imprisoned, resulting in the breakup of up our family units. Our values are undermined and our visionaries are being suppressed by mass media. Based on Mbongi principles, they should also, have foundation in African philosophy as paradigm. Unity â€” Operational Unity, or organizing around our common goals, objectives and aspirations. Agreeing to disagree on those matters we may differ on, but moving forward promoting a positive Agenda which brings our people together towards a common end. Levels of Unity, including self, family, community, neighborhoods, national Black community, diaspora, global African peoples, and w. Self Determination â€” The right and responsibility to exercise our sovereign right to determine our own identity and destiny as a people and national community, especially where our rights are continuously violated and disrespected by the dominant society. Collective Work and Responsibility â€” The recognition that Nation Building is a shared activity and endeavor, even a duty, as a member of the African Community. Cooperative Economics â€” This principle is grounded in the African concept of communitarian values, which determines that wealth is shared for the betterment and enrichment of the entire community, and not for a small elite. Purpose â€” Our purpose is the vocation of building a National and Global Community which not only houses our collective aspirations, but allows for us develop and defend our interests as we define them, as a self-determined people. Thus, it is our task to leave the world more beautiful and beneficial that what we inherited. Faith â€” Faith inspires, uplifts, elevates and sustains us as we engage in the process of restoration and reconstruction of our values, culture, institutions, lives and the paradigms which our Ancestors laid down for us to follow. It is grounded in the belief that we struggle for a more perfect and righteous world, and that within this endeavor, we, at the same time, create a New African Man and Woman. Mutual respect for the autonomy of each organization and entity to enter into this formation. Respect for agreed upon rules of order and decorum when engaging in common action, in meetings, conference calls, and personal interactions. Respect for the diverse value orientations and interests of persons and organizations, even as we engage in the process of merging our values and interests into a mutually agreed upon set, which moves our agenda, goals and objectives forward in a positive manner, in order to achieve intended results.

Commitment to engage in the sharing of resources, skills and talents which allow us to coordinate, cooperate and benefit from the unity we build and establish. Sharing in the responsibility to be productive in the interest of our larger community, and to work in tandem with other generations, that we may learn from each other, in love and struggle. Whatever ideology brought you to the table, leave it at the door, for our common goal is to formulate and design a Common Mission, and that mission should be our focus when we sit at the Round Table. All potential for conflicts to arise, must be addressed as soon as they arise, and escalation cannot be tolerated in the interest of Community Harmony. Where any conflicts may arise between or among groups, factions, communities, entities or persons, each must submit their grievances to a Conflict Resolution Board within the Council of Elders who will convene to either mediate or arbitrate such grievance in accord with the values of the African Community. African social order is not based on a system of laws, but founded on a set of Sacred Values and Principles which establish Social Harmony. This is the way of our Ancestors. This will take tact, experience, knowledge, study, research, diplomacy and most of all will require that we leave our egos at the door, when engaging in this process. While each of us may feel that we have many or all of the correct answers to our liberation, how much has that position empowered us, as a collective Community? If you answered honestly, then you have begun to realize why we need the collective action which a Council of Elders would bring. The most singular rationale for creating a NBCOE is that we have a space and forum by which and through which we can express our African Personality and realize the fullness of what it means to be African and Human, in order that we can make our unique contribution to Global African Liberation. The Council of Elders shall be made up of Women and Men who, have proven long term commitment and capacity to preserve, promote and protect the interests of African people. These elders must be able to establish a degree of stature and respect in the community, in order to build and maintain Unity, Harmony, Balance, Justice and Order in our Local and National Communities. The first and foremost priority for a Council of Elders is to be Caretakers, Gatekeepers and Stewards of African culture in all of its many and diverse manifestations, i. One of its key roles and responsibilities will be to design, manage and institute policies, programs and projects which will build and advance the best interests of our people and communities. The Council of Elders shall create, facilitate, and provide guidance and direction for Institution Building with special focus on Key Growth Industries. Please refer to Dr. We, as a people, and a National Community have a unique historical contribution to make to Global African Liberation, Human Freedom, and Human Progress, especially since the system of domination, sought to dehumanize us, and remove us from humanity. Our organizational efforts will not only bring our people closer to liberation. It will also bring the whole of humanity closer to full and final Human Liberation, such that all of our children can walk in a warmer Sun, truly for Life, Liberty and the Pursuit of Happiness. The term for the first National Black Council of Elders shall be a year after initiation, or until the first Constitutional Convention, whichever comes first. The High Council shall be responsible to oversee implementation of policies and program in accord with Maatian and Nguzo Saba Principles. They also have ultimate authority in resolving disputes and are the last resort of appeal in cases needing arbitration. He or she shall remain in office for 4 year terms, while the High Council shall exercise the Right of Revue on an Annual basis. Elders Generally from 60 years and up, but for this, one time only, in our initial period of formation, those age , will be allowed to sit on the NCOE. Associate Elders Ages yrs. Associate Elders are Elders in an apprenticeship and training for one of the most distinguished positions to be held in the Black Community. Scribes Scribes serve as assistants to Elders, can be from any age group and who can provide consult on any range of issues. Simbas serves as warriors and apprentices for Nation Building. Wanafunzi Ages 3 - 5 Watoto Birth - 2 years of age. The NBCOE must also establish Commissions which, specifically engages other diaspora countries, in the building of a Diaspora Commonwealth which, will have governing authority over the entire Diaspora. A Commission must be established, whose sole purpose is to establish and implement a National Rites of Passage Program which embraces Community Standards created by NBCOE, and which aid and assist in transitioning from one stage of life to another in a harmonious and orderly way, with Community Support. The breakdowns of each

category, mainly according to age, will be found in Appendix B. It is suggested that a Commission be established, whose sole purpose is to establish and implement a National Rites of Passage Program which embraces Community Standards created by NBCOE, and which aid and assist in transitioning from one stage of life to another in a harmonious and orderly way, with Community Support. Round Tables Round Tables allows for interaction, of the NCBOE with the wider community on any range of issues, such as homelessness, drugs, criminal justice, abuse, etc. They shall address specific issues in the nation, region or local area respectively, they shall establish community standards for how local and regional formations can carry out their role and function in the interest of the masses. They will formulate Planning goals and Policy objectives which can be implemented at the local levels. They shall also engage in Fundraising for all levels. The National Council of Elders should be mandated to assembling experts and professionals in each of this areas of interests, and to provide the proper forum for them to interact with each other where necessary, in a multi-dimensional way. It should also set up for inter-generational and multiple localities to interact and engage with other on a regular basis, for mutual benefit. This body, then, can hold yearly Conferences or Conventions which are made up of a General Assembly of official delegates who vote on Policy, Proposals, Programs, and Projects. The above information shall be provided to all known African American organizations. The following are only proposed COE regions:

## 4: Diaspora - Wikipedia

*The Israel-Diaspora bond is intimate and emotional; Diaspora Jewry is able to spread positive energy for Israel worldwide because they feel inextricably connected to the Jewish State.*

Though more than 6, miles separate them, they can meet each other, interact and collaborate. They share facts about Indianapolis and Jerusalem, and discover their similarities and differences. Twinned schools use technology to stay connected. Nir Kafri for the Jewish Agency for Israel. School twinning changes the way students and teachers perceive their roles as members of an international Jewish community, as it also fosters dynamic dialogue on Jewish and Israeli identity. It has been long recognized that a strong relationship with Israel helps strengthen the Jewish identity of overseas Jewry. However, it is equally important for Israeli students and educators to understand that they are part of a global Jewish people with an equal role and responsibility. School twinning is designed to nurture this consciousness at a young and formative age on both sides of the ocean. The secret sauce of its success is the people-to-people element—meaning the direct engagement between the students and teachers that bridge the distance. Key elements of the network include the School Twinning Resource Center, a website that offers an extensive collection of lesson plans, educational activities, event plans and teacher guides, both in English and Hebrew; the Online Virtual Classroom, an interactive meeting space that serves as a platform for joint learning, forums, blogs, surveys, photo galleries and chats; and special curricula for twinned schools that focus on STEM science, technology, engineering and math subjects. Participating teachers consider the initiative an important tool in strengthening Jewish identity and connection to other Jews, and appreciate sharing knowledge with other teachers that helps them overcome time, language and cultural challenges. Students participate in the school twinning program at the Weizmann school in Akko, on the Mediterranean Sea above Haifa. In many cases, school twinning is an integral part of one of the 46 P2G partnerships. However, one of the first goals of the Global School Twinning Network was to bring ongoing and direct engagement with Israelis to Jewish communities not currently part of P2G, for example, in the former Soviet Union, Latin America and Europe. As a result of school-twinning in Tucson, Ariz. Likewise, teacher fellowships enable educators on each side of the partnership to visit Israel and Arizona. By the end of the year, the students and parents gain an understanding of how much they have in common, despite the distance between them. Sixth-graders from Mateh Yehuda prepare a recipe book together highlighting their cultural uniqueness and throughout the year celebrate the Jewish holidays together in live ceremonies that underscore their shared heritage. These objectives will be accomplished through new additional components to the twinning program, such as sessions with the parent-teacher association, as well as all teachers and educators in participating schools, to raise their understanding and consciousness to global Jewry and Israel-Diaspora relationships. The personal and professional friendships, attachments and emotional investments created by P2G initiatives such as the School Twinning Network establish the bedrock of a global Jewish family. It is gratifying that the State of Israel, by generously investing in the network, has displayed its understanding of the crucial priority of Israel-Diaspora connectedness and has ensured the vitality of this groundbreaking educational programming for years to come.

**5: ANN/Groong -- DiasporaConf Information Technology Report**

*Recently, scholars have distinguished between different kinds of diaspora, based on its causes such as imperialism, trade or labor migrations, or by the kind of social coherence within the diaspora community and its ties to the ancestral lands. Some diaspora communities maintain strong political ties with their homeland.*

In all cases, the term diaspora carries a sense of displacement the population so described finds itself for whatever reason separated from its national territory, and usually its people have a hope, or at least a desire, to return to their homeland at some point, if the "homeland" still exists in any meaningful sense. In this sense, individuals may have multiple homes throughout their diaspora, with different reasons for maintaining some form of attachment to each. Diasporic cultural development often assumes a different course from that of the population in the original place of settlement. Over time, remotely separated communities tend to vary in culture, traditions, language and other factors. The last vestiges of cultural affiliation in a diaspora is often found in community resistance to language change and in maintenance of traditional religious practice. These included criteria that the group maintains a myth or collective memory of their homeland; they regard their ancestral homeland as their true home, to which they will eventually return; being committed to the restoration or maintenance of that homeland; and they relate "personally or vicariously" to the homeland to a point where it shapes their identity. He suggests that one element of this expansion in use "involves the application of the term diaspora to an ever-broadening set of cases: The majority of works in the s were also about the Jewish diaspora, but in only two out of 20 books sampled out of a total of were about the Jewish case, with a total of eight different diasporas covered. The paradigmatic case was, of course, the Jewish diaspora; some dictionary definitions of diaspora, until recently, did not simply illustrate but defined the word with reference to that case. More recently, it has been applied to emigrant groups that continue their involvement in their homeland from overseas, such as the category of long-distance nationalists identified by Benedict Anderson. Brubaker notes that as examples: Furthermore, "labour migrants who maintain to some degree emotional and social ties with a homeland" have also been described as diasporas. Here, Brubaker cites "transethnic and transborder linguistic categories For example, science diasporas are communities of scientists who conduct their research away from their homeland. While corporate diaspora seems to avoid or contradict connotations of violence, coercion and unnatural uprooting historically associated to the notion of diaspora, its scholarly use may heuristically describe the ways in which corporations function alongside diasporas. In this way, corporate diaspora might foreground the racial histories of diasporic formations without losing sight of the cultural logic of late capitalism in which corporations orchestrate the transnational circulation of people, images, ideologies and capital. African diaspora One of the largest diaspora of modern times is that of Sub-Saharan Africans, which dates back several centuries. During the Atlantic slave trade , 9. Prior to the trans-Atlantic slave trade, millions of Africans had moved and settled as merchants, seamen and slaves in different parts of Europe and Asia. From the 8th through the 19th centuries, an Arab-controlled slave trade dispersed millions of Africans to Asia and the islands of the Indian Ocean. In pursuing a unified future, the African Union AU will allow people to move freely between the 54 countries of the AU under a visa free passport and encourage migrants to return to Africa. The mass emigration that occurred from the 19th century to was caused mainly by wars and starvation in mainland China , as well as political corruption. Most immigrants were illiterate or poorly educated peasants and coolies Chinese: The largest Asian diaspora outside of Southeast Asia is the Indian diaspora. The overseas Indian community, estimated at over 25 million, is spread across many regions in the world, on every continent. It constitutes a diverse, heterogeneous and eclectic global community representing different regions, languages, cultures, and faiths see Desi. At least three waves of Nepalese diaspora can be identified. The earliest wave dates back to hundreds of years as early marriage and high birthrates propelled Hindu settlement eastward across Nepal, then into Sikkim and Bhutan. At least 60, ethnic Nepalese from Bhutan have been resettled in the United States. The third wave began in the s as land shortages intensified and the pool of

educated labor greatly exceeded job openings in Nepal. Current estimates of the number of Nepalese living outside Nepal range well up into the millions. During this period, Siam decimated the Lao capital, capturing, torturing and killing the Lao king Anuwongse. In ancient times, the trading and colonising activities of the Greek tribes from the Balkans and Asia Minor spread people of Greek culture, religion and language around the Mediterranean and Black Sea basins, establishing Greek city-states in Magna Graecia Sicily , southern Italy , northern Libya , eastern Spain , the south of France , and the Black Sea coasts. Greeks founded more than colonies. The Migration-Period relocations, which included several phases, are just one set of many in history. The second phase, between CE and , saw Slavic , Turkic , and other tribes on the move, resettling in Eastern Europe and gradually leaving it predominantly Slavic, and affecting Anatolia and the Caucasus as the first Turkic tribes Avars , Huns , Khazars , Pechenegs , as well as Bulgars , and possibly Magyars arrived. The last phase of the migrations saw the coming of the Hungarian Magyars. The recent application of the word "diaspora" to the Viking lexicon highlights their cultural profile distinct from their predatory reputation in the regions they settled, especially in the North Atlantic. Thus the modern Magyars of Hungary do not feel that they belong in the Western Siberia that the Hungarian Magyars left 12 centuries ago; and the English descendants of the Angles , Saxons and Jutes do not yearn to reoccupy the plains of Northwest Germany. In a Spanish-financed expedition headed by Christopher Columbus arrived in the Americas , after which European exploration and colonization rapidly expanded. Historian James Axtell estimates that , people left Europe for the Americas in the 16th century. In the 19th century alone over 50 million Europeans migrated to North and South America. The size of the Irish diaspora is demonstrated by the number of people around the world who claim Irish ancestry; some sources put the figure at 80 to million. Internal diasporas[ edit ] In the United States, approximately 4. Some involved large-scale transfers of people by government action. Some migrations occurred to avoid conflict and warfare. Other diasporas were created as a consequence of political decisions, such as the end of colonialism. Some Jews fled from persecution to unoccupied parts of western Europe and the Americas before borders closed. After World War II, the Soviet Union and Communist-controlled Poland , Czechoslovakia , Hungary and Yugoslavia expelled millions of ethnic Germans , most of whom were descendants of immigrants who had settled in those areas nearly two centuries before. This was allegedly in retaliation for the German Nazi invasion and their pan-German attempts at annexation. Most of the refugees moved to the West, including western Europe, and with tens of thousands seeking refuge in the United States. Prior to World War II and the re-establishment of Israel , a series of anti-Jewish pogroms broke out in the Arab world and caused many to flee, mostly to Israel. The War of Independence likewise saw several hundred thousand Jews expelled from the West Bank , and at least , Palestinians expelled or forced to flee from Israel. Many Palestinians continue to live in refugee camps, while others have resettled in other countries. The Partition resulted in the migration of millions of people between India and Pakistan. Millions were murdered in the religious violence of the period, with estimates of fatalities up to 2 million people. Thousands of former subjects of the British Raj went to the UK from the Indian subcontinent after India and Pakistan became independent in From the late 19th century, and formally from , Japan made Korea a colony. Upheaval in the Middle East and Central Asia, some of which was related to power struggles between the United States and the Soviet Union , created new refugee populations which developed into global diasporas. Later, 30, French colons from Cambodia were displaced after being expelled by the Khmer Rouge regime under Pol Pot. In Southwest China , many Tibetan people emigrated to India, following the 14th Dalai Lama in after the failure of his Tibetan uprising. This wave lasted until the s, and another wave followed when Tibet was opened up to trade and tourism in the s. It is estimated that about , Tibetans live now dispersed worldwide, half of whom in are India , Nepal and Bhutan. In lieu of lost citizenship papers, the Central Tibetan Administration offers Green Book identity documents to Tibetan refugees. Sri Lankan Tamils have historically migrated to find work, notably during the British colonial period. Since the beginning of the civil war in , more than , Tamils have been displaced within Sri Lanka as local diaspora, and over a half million Tamils living as the Tamil diaspora in destinations such as India,

Australia, New Zealand, Canada, the UK and Europe. The Afghan diaspora resulted from the invasion by the former Soviet Union; both official and unofficial records [ citation needed ] indicate that the war displaced over 6 million people, resulting in the creation of the largest refugee population worldwide today. In Africa , a new series of diasporas formed following the end of colonial rule. In some cases as countries became independent, numerous minority descendants of Europeans emigrated; others stayed in the lands which had been family homes for generations. Uganda expelled 80, South Asians in and took over their businesses and properties. The s Civil war in Rwanda between rival ethnic groups Hutu and Tutsi turned deadly and produced a mass efflux of refugees. In Latin America , following the Cuban Revolution and the introduction of communism , over a million people have left Cuba. More than 1 million Dominicans live abroad a majority living in the US. In Southern America , thousands of Argentine and Uruguayan refugees fled to Europe during periods of military rule in the s and s. In Central America , Nicaraguans , Salvadorans , Guatemalans , and Hondurans fled conflict and poor economic conditions. Hundreds of thousands of people fled from the Rwandan genocide in into neighboring countries. Thousands of refugees from deteriorating conditions in Zimbabwe have gone to South Africa. The long war in Congo , in which numerous nations have been involved, has also created millions of refugees. The South Korean diaspora during the s caused the fertility rate to drop when a large amount of the middle class emigrated, as the rest of the population continued to age. To counteract the change in these demographics, the South Korean government initiated a diaspora engagement policy in

## 6: UT College of Liberal Arts:

*African Diaspora The African diaspora [1], together with the Jewish diaspora [2]â€”the etymological and epistemological source of the term diaspora â€”enjoys pride of place in the increasingly crowded pantheon of diaspora studies.*

May 24, , 4: But there are not that many new sources of funding that can be tapped for such noble purposes. The migrants of developing countries offer a rare pool of resources that can be tapped via diaspora bonds. According to estimates from the United Nations, there are more than million migrants worldwide. The size of the global diaspora is even larger if one considers adding second- and third-generation migrants to the mix. The money these migrants send home â€” in the form of remittances, usually through money-transfer services like Western Union â€” each year is considerable. All this is well documented and exhaustively studied by academics and development experts. These savings are mostly held as cash under the mattress or in low-yielding bank accounts in the countries of destination. Imagine if some of those savings were channeled into development efforts in poor countries. Enter the diaspora bond â€” a retail saving instrument marketed only to migrants. Wealthier migrants could, of course, invest larger amounts and the bonds would also be sold in large denominations to institutional and foreign investors. The money could then be used to finance projects that interest overseas migrants â€” such as housing, schooling, hospitals, and infrastructure projects with a concrete benefit to their families, or the community back home. Diaspora bonds can tap into the same kind of emotion migrants feel when cheering on their national team in a football match, a long way from their homeland. Patriotism could in effect become the effective tool for helping a developing country fulfill its development dreams. There is also a readymade marketing avenue to target the diaspora. These bonds can be sold globally to diaspora groups through national and international banks and money transfer companies. They can be marketed through churches, community groups, ethnic newspapers, stores, and business associations in places where migrants live in large numbers. Investment bankers may be needed to structure these bonds and ensure compliance with securities regulations in the United States and other jurisdictions. A diaspora investor may even be willing to buy diaspora bonds at a lower interest rate than that demanded by foreign investors. For example, a migrant in the United States who currently earns an annual interest rate of less than 1 percent on small deposits would find it attractive to buy a diaspora bond offering an annual interest rate of, say, 5 percent. The cost of retailing diaspora bonds can be high, but can be justified if the interest rate offered is lower than the rate typically paid to pension funds and other institutional investors. The bond can be made even more attractive by offering tax breaks and credit enhancements to purchasers. A clear advantage is that migrants are expected to be more loyal than the average investor in times of distress. Migrants are likely to have better knowledge of their home country and legal recourse in the event of a default. The concept of diaspora bonds is not new. Greece is currently preparing to issue a diaspora bond in Australia, Europe, and the United States, places with large numbers of Greek migrants. Ireland is likely to follow soon. Israel has sold diaspora bonds regularly since , to fund development projects in the early years but to continue to maintain ties with the diaspora in more recent years. India has turned to its diaspora only recently as a source of funding in times of economic difficulty. In both cases, a remarkable feature of these bonds was that diaspora investors tended to roll over their capital to newer diaspora bonds or local bank deposits after their diaspora bonds matured. The result is that these bonds have provided a more stable source of funding than foreign investments in equity and bond markets, which tend to decline or even reverse in an economic downturn. None of which is to say that these instruments are always a slam dunk. In the past two years, Ethiopia and Nepal issued diaspora bonds, but were unsuccessful in mobilizing funds. Both were likely affected by limited marketing and publicity. Nepal issued what it called "foreign employment bonds" in Arab Gulf countries where migrants are mostly low skilled, rather than targeting the OECD countries where there are more skilled and financially literate Nepali workers. Another shortcoming was that these bonds were denominated in local currency and had low interest rates compared to the inflation rate in Nepal. Diaspora bonds need not just be the province of

governments alone. Governments can also team up with reputable private companies, and infrastructure corporations to form public-private partnerships to issue the bonds. These countries have a large diaspora abroad, especially in high-income countries. Consider the case of Haiti, a country facing high needs for reconstruction after the earthquake. According to official statistics, about one million Haitians live overseas; about half of them are in the United States. Much larger sums could be raised if these bonds were opened to friends of Haiti, including private charitable organizations. And if the bond rating were enhanced to investment grade rating via guarantees from multilateral and bilateral donors, such bonds could even attract institutional investors such as pension funds and mutual funds. The Pakistani diaspora exceeds 5 million, with a large number residing in high-income countries. It is easy to see the potential for a diaspora bond for Pakistan. Given a real or perceived high degree of political risk in Haiti and Pakistan, however, guarantees from donors or even international oversight may be necessary. There are, of course, risks for any developing country wanting to embark on this move. Potential issuers of diaspora bonds need to be reminded of the dangers associated with foreign currency debt. Large foreign currency inflows after a bond issuance and potential outflows when the bond matures require careful macroeconomic management, especially of the exchange rate. Developing countries also need to do their homework beforehand and consult diaspora groups on their particular areas of interest, while learning more about the size, income, and wealth characteristics of migrant groups in key destination countries. That sort of information is not easily available now. Diaspora bonds offer a unique way to tap the wealth, and goodwill, of the diasporas from developing countries. It is certainly an idea worth pursuing in these tough economic times when simply maintaining, let alone increasing, aid flows to developing countries is a challenge for the global community.

## 7: African Diaspora | [www.enganchecubano.com](http://www.enganchecubano.com)

*Many countries in the global south, and importantly also now in the global north, are today participating in a global dialogue on how best to formulate, effect, and evaluate diaspora strategies.*

The opinions, facts and any media content in them are presented solely by the authors, and neither The Times of Israel nor its partners assume any responsibility for them. Please contact us in case of abuse. In case of abuse, Report this post. Israel and its people have always needed to display ingenuity and foresight to ensure that they survive and thrive, and the coming decades will be no different. Many observers will immediately point to security or the economy, and that is understandable. Yet without the support of the Jewish people around the world, Israelis would not enjoy the vibrancy of their present or be able to look forward to an even brighter future. This support goes far beyond philanthropy. The Israel-Diaspora bond is intimate and emotional; Diaspora Jewry is able to spread positive energy for Israel worldwide because they feel inextricably connected to the Jewish State. Countless Diaspora Jews are de facto ambassadors for Israel, and they undertake this crucial duty with the utmost alacrity and without any financial compensation. Connectedness does not occur in a vacuum. It takes years of hard work and thoughtful planning in the relationship-building arena. This initiative is creating a memorable and vivid mosaic of global Jewry and demonstrates that each partnership contributes to something larger than itself, enabling its impact in Israel and the Jewish world to multiply. This special Yom Haatzmaut is also witness to Jewish community mega-missions coming to Israel during which they will spend quality time and celebrate with friends and family in their partnership regions spanning from the Negev to the Galil. By connecting Jewish communities around the world with 46 city-to-city and region-to-region partnerships, P2G creates enduring relationships and emotional investments that establish the bedrock of a global community. This includes a vast variety of people-to-people programs and personal interactions that engage , Israelis and overseas counterparts each year. Through P2G, Jewish communities around the world stand in solidarity with Israel and their partnership regions. This sentiment is embodied by our Remembering 2Gether project in which Jewish high school students in Columbus, Ohio learn about and commemorate fallen soldiers from Kfar Saba in a very personal way. Through this program, these young people explore the issues of bereavement in Israel, while they create ties between the students in Columbus and the families of fallen soldiers in Kfar Saba. The participants learn about the stories of specific fallen soldiers and then present the results of their work on posters hanging in the Columbus Jewish Center. Paul has uniquely memorialized Sgt. Nadav Raymond, 19, who along with four fellow soldiers was killed during Operation Protective Edge when terrorists infiltrated the Gaza-border kibbutz of Nahal Oz. P2G continues to connect Israel and the global Jewry throughout the year and in recent years has been building upon its platform. For example, the Global School Twinning Network is a flagship program which provides hundreds of schools in Israel and across the globe with joint programming and personal connections between their students and teachers. The Ministry of Education and Ministry Diaspora Affairs have also joined this partnership as strategic partners to significantly expand its global reach over the next three years. In addition, in , P2G launched G2: On this Yom Haatzmaut, it is critical to understand that Israel and global Jewry have a shared fate with each having something unique to give. Maintaining and growing a deep and personal partnership is the key to the ongoing actualization of the Zionist dream in the State of Israel. The Jewish Agency and P2G are ready to keep the momentum going and to take Israel-Diaspora connectedness to unprecedented horizons. About the Author Andrea S.

## 8: Diaspora - UCSB's Global Studies - [www.enganchecubano.com](http://www.enganchecubano.com)

*The Akko-Indianapolis programming is part of the Jewish Agency for Israel's Global School Twinning Network, which provides hundreds of schools in Israel and worldwide with living, breathing connections that transform Israel and the global Jewish people from abstract concepts into tangible realities.*

How could IT and Communications be used to create a common information field among Armenians in Armenia and the Diaspora? Preamble and Objectives The objective of this paper is to identify how recent technological advances, i. We will further search for means to address the Internet audience requirements in the Diaspora as well as the Internet access issues of those in Armenia. Among other Internet ideas, an Armenian portal e. These activities are expected to be of world-class caliber, as resources required are either available or would have to be made available. The purpose of these activities would be defined as making Armenian news, entertainment, and information abundant, accessible, interesting, and affordable to virtually every Armenian across the globe. And higher levels of interest would naturally translate into the desirable effect of higher levels of involvement - whether they come across as investing in Armenia, visiting the Homeland as tourists, sponsoring events, or otherwise. Moreover, historically the quality of information flowing between Armenia and the Diaspora has left much to desire - thus the urgent need for improvement. And information is a key ingredient in amalgamating unity between the Homeland and Diaspora. It is not difficult to argue that the higher the quality of information, the stronger the link of unity. By the same token, the poorer the quality, the easier it will be for others to misinform the public, and the more difficult it will be for us to focus on our national priorities. It is worth pointing out that our existing systems of communication, while worthy of high marks for their valiant efforts to fill the informational needs, are archaic and cannot adequately serve the purpose - thus things have to improve. Moreover, there are significant differences among the communication needs and interests of various Diasporan entities, such as Armenians of North America, vs. Armenians of the Middle East, and so on. For instance, access to the Internet and the virtues it brings are but a foregone conclusion to an American-Armenian, whereas elsewhere Armenians might not have the same freedom of access. The reverse might be true when applied to accessing satellite TV broadcasts and assessing its virtues or the value it may provide. This is a key factor with a separate set of taste preferences, styles of delivery, communication venues TV vs. Thus, the communication vehicles chosen by us need to be sharp, yet have a common denominator so that it covers a wider range of the Armenian worldwide audience. In light of this situation, we face the challenge of defining the common denominator of informational needs and interests that will develop and pool enough of an incentive for the average Diasporan or Hayasdanahay, irrespective of their age group or country of residence, to access the pan-Armenian communication vehicles and venues that are herewith proposed. The fundamental marketing concept of AIDA - grabbing Attention, gaining Interest, creating Desire, and getting Action may certainly prove to be an effective tool in this regard. The challenges of creating a decent level of interest about Armenian topics defined by frequency and intensity among Diasporans, and to some extent Hayasdanahays, are many including the daily hectic life, the abundance of non-Armenian media, the language barriers, and the high barrier to accessing Armenian popular media TV, radio, papers, plausible websites. This has resulted in Armenian issues becoming the domain and privilege of a few. Our challenge is to make that interest a popular one, easily catered, and sustainable. To achieve this stated objective, we propose the following key drivers of interest that we believe shape the informational needs of the average Armenian. This is like designing a product to meet specific needs, rather than trying to modify needs to accommodate existing products. Thus, these drivers are identified through topics, news and issues that: Elaborate on various Diasporan entities e. The daily life of Lebanese-Armenians, Iranian-Armenians would be of interest for US-Armenians, Argentinean-Armenians, and vice versa; Peeking into concerns of similar scope, well-being of Armenian schools in the Diaspora, lobbying local governments, political representation in host countries, etc, would have pan-Diasporan interest as well as would interest the

average Hayasdanahay. Have Armenian entertainment value, e. Armenian feature films, video clips; Armenian artistic and cultural performances, classic, pop, etc. This was due to political and material reasons. It is evident that the bulk of the efforts thus far attempted by Armenia both Soviet and independent have only addressed the interests and political aspirations of certain sub-strates of the Diaspora, and never the Diaspora en masse. The reverse has been true as well, where political and marginal considerations have hampered introducing the bulk of the Diaspora to Hayasdanahays - just the way it is, without any censoring or spin. Moreover, the vehicles used thus far also have been very traditional in nature, in the form of newspapers or periodical publications, radio broadcasts, educational and cultural exchanges with certain entities, Spurki Hed Gabi Gomideh activities, etc. These activities have been only marginally channeled and distributed in the Diaspora. The very recent efforts of the nascent independent Republic of Armenia seem to be steps in the right direction. The recent establishing of the C1 Armenian satellite broadcast channel from Yerevan, though with many imperfections, has tried to fill in a fundamental void, and the hundreds of Armenian websites operating out of Armenia and elsewhere have together put up a showcase of Armenian news, entertainment, and information that have mostly satisfied the technologically savvy audience. The drawback of both these efforts has been the fact that they have neither been user friendly, or readily accessible to larger segments of the existing and potential audience. As mentioned above, Armenia has recently launched on worldwide satellite TV broadcast effort, through its C1 Armenian channel. This measure, though a commendable undertaking, leaves some room for improvement. C1 currently uses the Hot Bird 5 satellite aka 13 Degrees East , that is part of the Eutelsat European satellite system. Hot Bird, compared to many dozens of its competitors, is a very popular satellite TV distribution network in Europe and the Middle East, and it is fortunate for Diasporans that C1 uses this venue for transmission. Hot Bird being popular means many people would also conveniently get access to a flurry of other Hot Bird TV stations with a single satellite dish in their dwelling. It is unfortunate that no Armenian TV beams are currently sent to other countries with significant Armenian population, e. Shared reception of signals would come in cheaper in blocks of apartments, or by establishing a Cable terminal for reception and cable distribution to subscribers. This would imply propping up C1, or starting anew. Furthermore, we believe the following characteristics would help garner significant interest and broader support in this satellite TV effort, both at home and in the Diaspora: Make the satellite TV content fulfilling in news, entertainment and information. Render the content of this TV programming as unifying as possible. Avoid issues of divisive or polemical nature and present matters in a factual and impartial fashion, especially on topics of national and political nature. All news and information, specifically those on financial and economic topics, need be grounded and reliable. Introduce interactive and live programming to encourage instantaneous and spontaneous participation of the audience, especially that of a younger age. Consider raffles, prizes, and other various techniques to instigate live participation and immediate active interest in the audience. If need be and if feasible, consider varying content in different territories, a la CNN and Cartoon Network. Consider dubbing the broadcast in different languages, as well as simultaneous alternative language translation options, etc. Consider hours of programming per day. Continue using state-of-the-art transmission via Ku-Band Digital signals, and rely on popular Satellites, e. Hot Bird for Europe and the Middle East, etc. Keep pace with new developments in satellite transmission technology. Expand coverage to North and South Americas on popular satellites. Specifically in North American markets, consider partnering with effective distribution outlets, possibly through cable TV companies, to cater to areas of higher Armenian population in the USA and Canada. Consider generating appropriate advertising revenue as part of the funding of this TV effort. The potential of reaching million Armenians worldwide would be luring to multinational companies as well. Do relentless promotion of this TV effort in the Diaspora and Armenia in order to create an anchor for this TV in a wider Armenian population. Consider using local Armenian media, papers, churches, etc. The Internet Opportunity I. Current State of Affairs: All indications are that the Internet will be the medium of competition and cooperation in global and national markets over the next decade. Further, the Internet is still a low threshold medium and allows otherwise small players to circumvent traditional barriers to entry. Given

the right policies and incentives, Armenians still have a comparative advantage over many other potential players on the Internet and the World Wide Web. Some reasons behind this advantage are the facts that: Armenians pride themselves on their innovative mindset as well as entrepreneurial and technical skills. Diasporans have a significant presence in the technology and media sectors. As a landlocked, resource-poor country, Armenia is more likely to attract support for IT and telecommunications ventures than some of its resource-rich regional neighbors. But just as importantly, Armenians also are the other "world wide web", with a global presence, and a loose but effective protocol in the form of a shared heritage and language, as well as multilateral relationships between different communities. The Internet is also the perfect medium for balanced, bilateral exchanges between the Homeland and Diaspora. As a symmetrical medium, where publishers and consumers of information face relatively similar conditions, the Internet has this balance built into its structure. The obvious obstacle to this symmetry today is the difference in the level of access that Hayasdanahays have to the Internet, compared to that enjoyed by some of the leading communities in the Diaspora. It is worth mentioning here that the access that Hayasdanahays have to the Internet is limited, even in comparison with some of its regional neighbors. But the fact that it lags behind even by regional standards, largely is due to the following factors: Thus, the challenge that Hayasdanahays face today is one of access to the Internet. Whereas, in the Diaspora the Internet access is less of an issue. Fortunately, these unfavorable circumstances are at least partly compensated by the motivation and efforts of Armenian entrepreneurs, educators and institutions both in Armenia and in the Diaspora. The Internet is bringing together communities of people who have common interests. In that sense, it is an ideal channel of communication between the Armenian communities of the world and Armenia. It can further be said that the Internet is the medium of choice when communicating with a demographic that is younger in age. This is mostly due to the poor telecommunication infrastructure among other reasons. However, if one is to approach the communications planning process with an eye toward the future, we must assume that ways will be found to bridge the digital divide, at least to some degree, thus bringing Armenia and the Diaspora closer to each other. While there are both younger and older Internet audiences, the significant focus should be on the younger audience, as this audience is the one that is most at risk to drift away from national priorities. These audiences are further defined in general terms below: Youth Audience 25 yrs old and younger This audience tends to include those who are in grade school and college or university. It is crucial to invest in this audience because as technology and the Internet become more available to more people around the world, this audience will eventually evolve into the more sophisticated audience of the future who already - as we speak - get a great deal of their information from the Internet. This demographic also tends to form social bonds across borders via the Internet and has already created vast virtual networks - sometimes only knowing each other through the Internet. The key to capturing this audience is through dynamic content, not just straight news. This also is not a passive audience, i. Interactivity is one of the primary reasons that this audience is attracted to the Internet as a means of networking with fellow Armenians, sharing and exchanging ideas, and having some sort of impact on the future of Armenia. But the point is to at least capture those segments that range from very active to those seeking to have a better connection to their Armenian heritage, culture and identity. Capturing this audience will also require introducing Armenian identity in a context that can be tied to the local realities of Armenians living in different countries. Young Audience years old This audience can be identified as the professional audience who either work in a company or have their own business.

**9: Proposal for the National Black Council Of Elders – Friends of the African Union**

*GUEST ARTICLE () INDIAN DIASPORA ARTICLE. By Bharat Gupt. At the very start of the 21st Century, not only the demise of Socialism but also the inadequacy of Consumerist Globalism is becoming increasingly evident.*

African-American dance African-American dance , like other aspects of African-American culture, finds its earliest roots in the dances of the hundreds of African ethnic groups that made up African slaves in the Americas as well as influences from European sources in the United States. Dance in the African tradition, and thus in the tradition of slaves, was a part of both everyday life and special occasions. Many of these traditions such as get down , ring shouts , and other elements of African body language survive as elements of modern dance. These shows often presented African Americans as caricatures for ridicule to large audiences. The first African-American dance to become popular with white dancers was the cakewalk in African-American dance forms such as tap , a combination of African and European influences, gained widespread popularity thanks to dancers such as Bill Robinson and were used by leading white choreographers, who often hired African-American dancers. Groups such as the Alvin Ailey American Dance Theater have continued to contribute to the growth of this form. Modern popular dance in America is also greatly influenced by African-American dance. American popular dance has also drawn many influences from African-American dance most notably in the hip-hop genre. African-American art From its early origins in slave communities, through the end of the 20th century, African-American art has made a vital contribution to the art of the United States. These artifacts have similarities with comparable crafts in West and Central Africa. In contrast, African-American artisans like the New England-based engraver Scipio Moorhead and the Baltimore portrait painter Joshua Johnson created art that was conceived in a thoroughly western European fashion. Martin , mixed-media collage on rag paper After the American Civil War , museums and galleries began more frequently to display the work of African-American artists. Cultural expression in mainstream venues was still limited by the dominant European aesthetic and by racial prejudice. To increase the visibility of their work, many African-American artists traveled to Europe where they had greater freedom. In later years, other programs and institutions, such as the New York City-based Harmon Foundation , helped to foster African-American artistic talent. Augusta Savage , Elizabeth Catlett , Lois Mailou Jones , Romare Bearden , Jacob Lawrence , and others exhibited in museums and juried art shows, and built reputations and followings for themselves. In the s and s, there were very few widely accepted African-American artists. Pierce, Florida , created idyllic, quickly realized images of the Florida landscape and peddled some 50, of them from the trunks of their cars. They sold their art directly to the public rather than through galleries and art agents, thus receiving the name "The Highwaymen". Rediscovered in the mids, today they are recognized as an important part of American folk history. The sculptor Martin Puryear , whose work has been acclaimed for years, was being honored with a year retrospective of his work at the Museum of Modern Art in New York in November African-American literature African-American literature has its roots in the oral traditions of African slaves in America. The slaves used stories and fables in much the same way as they used music. These authors reached early high points by telling slave narratives.

General chemistry for colleges Arts management 2nd ed derrick chong Psychoanalytic Work with Children and Adults Belajar grammar bahasa inggris Biographical sketch of Bunsen. The Hutchinson concise encyclopedia. Asia continent country list IPS 4e CD-Rom SG Proj Book Excel Manual Chs14, 15 I Would If I Could The Preacher And The People Wolff and the aesthetic tradition Sayings of Bernard Shaw (Sayings Ser) How might a psychiatrist describe a paper plate Value of knowledge and the pursuit of understanding Postmodern university? X ray physics book Fungal Genomics, Volume 3 (Applied Mycology and Biotechnology) Manhattan gmat sentence correction 5th Padi rescue diver manual french Excavations at Salona, Yugoslavia, 1969-1972 Some of my friends have tails. Evolution, ethics, and equality Stephen L. Zegura, Stuart C. Gilman, and Robert L. Simon Carol alexander market risk analysis volume 5 Bertolt Brecht (Blooms Major Dramatists) By subtle fragrance held Recent Inquiries In Theology, By Eminent English Churchmen Undergirding abstinence within a sexuality education program Hanna Klaus, Mary Nora Dennehy, and Jean Tur V. 1. The alien intelligence. Bible in Spain, or, The journeys, adventures, and imprisonments of an Englishman 7. Coarticulation and coproduction : towards a model of speech production. Burial Customs of the Ancient Egyptians Christ consciousness The loves of three generations. Trouble Comes in 3s An introduction to the physiology and pharmacology of the autonomic nervous system The Septuagint behind the New Testament Access to markets The cause of Christian education Report on a park system for Council Bluffs, Iowa Stopping procedure 18 14