

Conceptual Study of International Migration and Diaspora

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Abstract

Discussions on the phenomenon of international migration seem to be the base for the diaspora researches. However, should these intertwined social processes, in terms of theoretical researches, be fed from a much broader conceptual framework? Can a phenomenon of diaspora, arising as a result of international migration, be studied without the concept of related terms such as globalization, migration, ghettoization, minorities, identity, nationalism and transnational social spaces? This study focuses to answer these questions and points out the necessity of including the other concepts in a broader context for a better understanding of the relationship between international migration and diaspora. These concepts and conceptual discussions that become more and more important in the literature, makes to interpret the relationship between international migration and diaspora in the light of current developments.

Keywords: International Migration, Diaspora, Identity, Transnationalism, Minority.

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INTRODUCTION

The importance of the concept of diaspora is increasing with the effect of political developments in the 20th century. The meaning of the word diaspora, which derives from the words Greek dia (for, due to) and sporos (seed) and which means dağı seeds scattered right and left için, continues to be debated. However, *it is essential to determine the boundaries of a term that is so loosely defined as to be synonymous with the "ethnic group" in its contemporary use.*"

This study will focus on a broader conceptual framework that indirectly but profoundly influences these discussions, rather than the discussions directly related to the concept of diaspora. As a matter of fact, world wars, economic crises, regional conflicts and civil wars directly influenced the phenomena directly related to the concept of diaspora (immigration, identity problems, status of minorities, etc.). The conceptual and theoretical debates, which have become more important in parallel with these political developments, have gained importance in the Western world. Issues such as ethnical, ethnic identity, ethnic group, nation, nationalism, minority, identity have been raised and the concept of human rights has been expanded to include these new developments.

However, it is necessary to examine these concepts in which the concept of diaspora interacts, especially in the context of international migration and

transnationalism, with a broad perspective, in order to understand the context in which the concept is based.

Migration

One of the most important concepts that are closely related to the concept of diaspora is migration. According to one hypothesis, the first origin of humans is Africa, from mankind to the earth (from the Near East to a hundred thousand years ago, to Southeast Asia and Australia to sixty thousand years ago, to the United States, thirty-five thousand years ago) [1].

McNeill mentions that there are four types of migration from the historical perspective [2]: (i) Displacement by the force of another population ((nomadic), (ii) Conquest of the inhabited place by others and then the fusion of the two communities (attempts at conquest), (iii) foreigners, landlords (the establishment of commercial activities), (iv) the removal of individuals or societies completely separated from their territory (slavery).

Oran divides immigration into compulsory and voluntary migration. Forced migration, political, religious, etc. for reasons that occur as a result of the expulsion of a community from its territory. Voluntary immigration may occur as a result of systematic colonization or immigration competition, for trade, working [3].

These types of historical migration are differentiated with globalization and nowadays; political concerns, education, marriage and family reunification have influenced migration. Wingens et al. stated that international migration is mostly based on economic reasons, but recently the reasons such as family reunification have come to the fore [4]. In fact, the Faist is a multi-dimensional economic, political, cultural and demographic that summarizes the two or more positions within a large number of national states, and the various ties between those who remain and what remains with those who move international migration beyond a permanent movement from one nation-state to another. Defines a process [5].

Cohen states that international migration has undergone a major transformation in the late modern period [6]: During the globalization period, a country that accepted mass migrations was almost absent. While the States are careful to be highly selective about migration, they try to prevent the settling of unqualified, elderly or dependent immigrants in their countries [7]. [Global companies, human resources policies (employees with very good financial resources to support abroad to comply with the migration expectations of the states.) Today's global migrants the number of migrants around the world has reached approximately 214 million - an increase of 23 million in the last 6 years [8].

It is believed that these developments in immigration and migrant cases will increase the structure and impact of 21st century diaspora societies. It would not be surprising that the better-educated, richer and more effective diaspora communities will be formed / increased than the motherland. Sheffer, in the context of the immigrant and the diaspora relationship and rightly so, says that immigrants cannot be seen directly as part of the diaspora, and that there is a difference between them. There is still no satisfactory answer to the question [9].

Tourists, migrants, guest workers, asylum-seekers and refugees are different from the diaspora members permanently settled in the host country, even if they have been living in the host country for many years. However, in many countries such as the USA and Germany, even the second, third and even fourth generation of citizens are considered as official and sometimes officially immigrants, and their nomenclature makes the difference unclear. This uncertainty, however, necessitates us to include the phenomenon of transnationalism in our discussion.

Nation Extremism [10]

In essence, the specific position of the subject of transnationalism related to the distinct activity and types of societies that explain transnational relations is getting stronger in social sciences research. The characteristic of transnationalism is separated from the

concept of „international character at this point; instead of sivil formal) relations between states and societies, it focuses on the non-state relationship (civil area) between people, peoples and groups. More precisely, transnationalism reveals a conceptual difference with the relationship established between social units and the fact that actors from different states / societies share some common characteristics [11].

The issue of the formation of transnational social areas, which began to take place more frequently in the literature in the context of this difference, *not only brought new agenda topics to migration research, but also changed the way in which international migration was approached and analyzed in terms of conceptual and methodological aspects* [12]. The most important point in the relation of the concept of transnationalism with the concept of diaspora is the reflection of the socialization processes of immigrants in the migratory countries on the transnational social areas and their impact on the diaspora identity. As a matter of fact, the migration of the individuals who will form the diaspora does not mean that they will leave behind the identity elements that are formed in the relative state [13].

It should not be ignored that the members of the diaspora, born and raised in the host state, will be affected by this transnational social sphere. Another important point to be emphasized at this point is that the transnational social space was formed both in the host state and in the relative state. Therefore, it is possible to talk about a transnational social sphere that is influenced by relations with two countries and which includes communication with two countries.

Identity

Identity is one of the most important concepts to be addressed in terms of integrity. Although identity is a social psychology-related concept, it is used in many social sciences such as sociology, social anthropology and international relations [14]. These disciplines deal with different aspects of the concept of identity, which defines the characteristics and characteristics of phenomena such as individuals, groups or nations and how they are separated from the other. Indeed, the sources of identity can be gender, occupation, social class, nation, language, religion or state [15].

Another important point about the concept of identity is that individuals can have multiple identities in different contexts. Like the nesting Matryoshka dolls, ethnicity can be in the national identity, and national identity can be in the supra-national identity. In this context [16], it is possible to define identity, which identifies who they are and how they are related to others [17]. Identities can be divided into two as objective and subjective.

The objective elements, which include the material and spiritual characteristics shared by the individuals who assimilate, may be religion, language, history, country and traditions. The fact that individuals with the same identity are aware of these common points of exchange is the subjective element [18]. Personal identity is based on personal characteristics and family bond; social identity defining belonging to social groups such as race, gender, class; it can be based on three basic categories, namely political identity that defines a belonging to a political group or structure [19].

Oran stated that each individual has a social identity; this identity can be categorized in three different forms: (i) Personal identity group identity, (ii) sub-identity-upper identity, (iii) objective identity-subjective identity. In the context of the concept of identity and its close relationship with the concept of diaspora, it is useful to examine these sub-headings.

Objective identity is the historical and anthropological identity of the individual. *Subjective identity* (subjective identity) is the identity that an individual subsequently acquires by his own preference. In this context, it should be noted that *[o]bjektif subjective identity means nothing to the free individual; because it is a non-voluntary phenomenon. Essential is s [u] subjective identity; it is the identity that an individual adopts with free will* [20]. Sub-identity corresponds to the objective identity; is the identity of the group in which the individual is born. The upper identity is the identity that the state assigns to the citizen in order to ensure integrity [21]. In determining this identity, it is important that the state is based on the soil basis (*jus soli*) or the blood bond (*jus sanguinis*) [22]. Because determining the upper identity on the basis of the soil provides integration within the country.

Ethnic, Ethnic Group and Ethnic Problem

According to the definition of Cordell, ethnic, ethnicity is a group of people, a common personality and a sense of commitment, which are special to them and distinguishes themselves from others, a common history, language, religion, culture and a country like the desire to sovereignty over the country [23]. The Narrol ethnic group is biologically active; clearly having some common cultural values (cultural); creating a space for interaction and communication (interaction); he classifies himself as a social category of people identified by himself and other ethnic groups as belonging to an ethnic group [24].

Young describes ethnic elements as language, land, political unity, or cultural values / symbols [25]. But it should not be forgotten that ethnic groups are not always homogeneous structures; they may differ linguistically or culturally.

Another important concept to be defined on the basis of the concept of ethnic group is the concept of tanımlan ethnic problem. According to Kurubaş:

“Socio-political conflicts and conflicts between groups that define themselves and others by ethnic origins such as common origins, history, language and culture. These problems can be between the ethnic groups in the country, or between the state and an ethnic group. Ethnic problems, in a sense, are based on legal, cultural or economic discrimination or national identity's attempt to base the ethnic group on the lineage / culture of the dominant ethnic group, on the other, to protect the physical presence of the ethnic group, to express its cultural identity, to develop or to establish an autonomous government on a certain territory can be born as an extension. In this case, ethnic problems are a function of the problems related to the recognition of ethnic identity, the legal status of the rights related to this identity, the sharing of power of the ethnic group in a way and the improvement of their socioeconomic conditions” [26].

Nation, Nationalism and Nation-State

In terms of the content of our study, national and nationalism concepts are of great importance. Yıldız states that the word nation, which is the basis of nationalism, has a very strong religious origin and that it means a community of people gathering around a word / belief, and that today it is wrong to use the concept of nation instead of nation [27]. A community of people who are committed to a human community on the basis of their bonds; and nationalism (nationalism) is defined as a political doctrine that sees the nation as a focus of fundamental devotion and proposes a cultural, social, political and moral perspective in which the nation is located at its center [28].

Oran analyzes the concept of nationalism through the notion of supreme loyalty - which is also related to the concept of diaspora. Supreme Loyalty is the supreme concept in which individuals in a particular society decide to unite around to form a whole. The starting point of the process of determining the Supreme Loyalty Focus is the Concept of Production, which is the basis of a certain socio-economic order. When the mode of production is renewed / developed, the economic marketplace (ie the homeland) expands. Each new mode of production reveals its cohesion ideology. The ideology of conservation is the main ideology that the dominant group or the ruling class of the society formulates to keep the society strongly together within its own values and interests. When a new conception of ideology emerges, a new Supreme Loyalty Focus is put forward to enable society to be organized according to the data of this ideology. Towards the end of the 16th century, the process, which began with the transformation of the mode of production from feudalism to mercantilism, resulted in the transformation of the Supreme Loyalty Focus from God

to the nation, and the ideology of holdings from religion to nationalism [29]. The subject of “loyalty”, which has an important place in the relations of the diaspora with the motherland and the homeland, should be evaluated in the context of the Supreme Loyalty Focus described above.

While explaining the difference between the ethics and the nation, Cordell states that the concept of nation based on (*jus soli*) emphasizes the concept of citizenship by not having any interest in the origins of individuals and who they are, and therefore, according to this approach, nationality means citizens. However, because of the emphasis on cultural elements, the concept of nation based on blood (*jus sanguinis*) is largely similar to etn [30].

Another concept related to the integrity and seriousness of the study is the nation-state centered in the chambers of the current debates. It is possible to define the concept of nation state as a reference to the 1789 French Revolution [31]:

In the historical process [,] as a sociological phenomenon, the nation-state represented a transition from a political system of feudal character to a political order that dominates the centralist characteristics, the same language, the same lineage, the same religion, the same culture, share the same historical past, the common It is perceived as a politically organized form of the nation as a community of people with enemies or enemies. The concept of nation-state represents a sociological / historical phenomenon that breaks away from a feudal form of structuring and develops on a centralized basis after this break. In this context, the nation state; it can be perceived as a political order in which the nations living together in a political framework gathered around common values and shaped by national policies.

On the other hand, Oran asserted that the definition of the national state, starting from the 17th century, is not the nation-state but the definition of the national state which started with the Centralist Kingdom in the seventeenth century. He assumes that the nation-state of the 19th century is composed of a single ethnic-religious unit and sometimes he assumes that the assimilation is sometimes ethno-religious [32].

Minority

The position of individuals / groups who are outside the homogeneous social structure revealed by the nation-state structure has given a special importance to the concept of minority [33], which, in short, means a group of non-dominant groups within a certain group.

As a result of this political process, the definition of the first minority in international law was made by the International Continuous Court of Justice (USAD) after World War I to interpret the relevant

treaties. According to this, the concept of minority refers to social groups that are settled in a state and whose population is composed of a separate race, language or religion [34].

A clear definition of the concept of minority has not been achieved in international legal texts. Indeed, the United Nations (UN) does not include any definition of minorities in the Declaration on the Rights of Persons Committed to National or Ethnic, Religious and Linguistic Minorities 1992 [35]. Again in the Framework Convention for the Protection of National Minorities of the Council of Europe (EC) dated 01.02.1995 minority definition could not be made [36]. Therefore, in international law, there is no definition of minority outside the definition made by the USAD in a specific period and for the purpose of interpreting certain agreements [37].

In terms of international law, there is no general definition, but in order for the minority regime to be valid, it is necessary to adopt a general regulation that also grasps a special arrangement or special arrangement of the concrete situation. Therefore, in order for a group to be considered a minority, it must be a special legal act that gives minority status to that group. However, in the literature, the concept of minority is defined as bu a group that is non-dominant, has different qualities than the majority and tries to protect these qualities, regardless of this legal requirement [38].

The most important definition of the concept of minorities so far has been included in the review of Special Rapporteur on the Elimination of Discrimination and the Protection of Minorities special reporter [39] F. Capatorti in 1977 in the context of article 27 of the International Covenant [40] on Civil and Political Rights (on the protection of minorities) [41]. Definition: to protect their culture, traditions, and language, if not explicitly, in a non-dominant situation, differing from the rest of the population in terms of ethnic, religious and linguistic attributes, whose members are less than the population of a state, which is numerically less than the rest of a state is a group that carries a sense of solidarity.

This definition, which is one of the most comprehensive and important minority definitions, is based on 5 main elements [41]:

- Being different: Minority differs from the majority in terms of language, religion, tradition and tradition.
- Less in number: Minority, in some parts of the country is dense and, even in the majority, is few in the country. But this minority is far more than a handful of traditions and traditions enthusiasts.
- Non-dominant: A small number is not dominant in the country in which he lives.

(Apartheid period in South Africa, Whites were few in number, although they were dominant.)

- Citizenship: In the country where the minority is legally citizens (It is not foreign)
- Having minority consciousness: Minority is willing to protect its special qualities and differences. This consciousness will increase even more in the case of pressure.

In this context, it is possible to say that the concept of diaspora has a very similar meaning to the concept of minority and sometimes it is used synonymously. The concept of minority has progressed faster than the word - diaspora, a much older and deeper word; it has become the subject of legal and social debates, regulations, and academic research. In the context of this close relationship between the two words, it can be foreseen that in the near future, the concept of diaspora will be a strong subject of legal debates, social and political arrangements, and academic research.

Ghetto

The word "ghetto", which has existed in North Africa since the 13th century, has been used for Jewish neighborhoods in Venice in the 17th century, and later used for poor neighborhoods where Blacks live [42].

The word from Italian is a concept with negative connotations, used to describe the places where a particular ethnic group lives together in a city. There is a very strong link between the terms diaspora and ghetto, and this connection is also closely related to the Jewish experience. The diaspora and ghetto, seen as the forerunner of Zionism, are stated in many respects as the founding feature of the Jewish Enlightenment, which is closely involved in the freedom and integration of the Jews [43].

The ghetto, which goes beyond the Jewish experience and increases its use, is a refuge for minorities and is abandoned only after a promotion to another social class. Leaving the ghetto expressing social discrimination and geographical isolation does not lead directly to assimilation; leaving the ghetto is to move to a new relationship with the place [44].

Historical Trauma

Historical traumas are closely related to diasporas, not as words but as a phenomenon and even as fiction. Cohen emphasizes the impact of the historical traumas experienced by Jewish, Palestinian, Irish, African and Armenian diasporas on the diaspora identity of the "oppressed diasporas".

For the Jews, exile from Israel kept the common consciousness alive, and then the genocide they experienced in Germany made a great contribution to the development of the diaspora identity. For

Armenians, the events of 1915, and for Africans, the period of slavery took place in the memories as historical trauma [45]. Oran also states that there are two basic methods in the process of nation-building: (i) Great victories, (ii) Great disasters. Great disasters are frequently emphasized in this process and especially for the formation of social identity [46].

This social memory based on exasperation contains many disadvantages, such as hatred, extreme nationalism and the danger of preventing integration. Without *the trauma of departure* from the homeland, it is even claimed that there will be no diaspora [47].

Volkan, in intergenerational communication, states that historical traumatic events can turn into the chosen trauma and that this trauma has become one of the important factors determining the group identity. Selected trauma can become a political tool for social transformation by social leaders [48].

In this study, it is accepted that historical traumas affect the formation of diasporas in the classical sense. But in today's so-called diaspora, there is no such a situation (*a historical traumatic event*), as the present-day meaning of diaspora is not directly related to historical trauma [49].

Host State - Relative State (Motherland)

The two concepts closely related to the concept of diaspora are the relative state (homeland-state) and the host state (homeland-host state).

Diaspora itself is ethnic, etc. (i) The idea of return, (ii) Lobbying, (iii) Economic support. The host state, the state in which the diaspora lives, may exhibit five different attitudes towards the diaspora / minority: (i) Assimilation, (ii) Integration, (iii) Discrimination (segregation), (iv) Ethnodevelopment, (v) Genocide.

These attitudes, especially the first two are more important in terms of our subject [50].

Assimilation is that the host state dissolves the minority within the majority culture. In absolute terms, assimilation means the elimination of minority identity and the resettlement of social memory. In terms of majority, it is divided into natural assimilation "and forced assimilation Natural assimilation is that the minority adopts the culture of the majority over time. Forcible assimilation is the forced elimination of the culture and attributes of the minority. In terms of minority, assimilation can be divided into two as forced assimilation and voluntary assimilation. Voluntary assimilation is that the minority or minority member accepts the culture and characteristics of the majority for various reasons and voluntarily. Integration, ethnic, cultural, etc. the unification of the society by removing restrictions and granting the same rights to all citizens [51].

Globalization

It is possible to define globalization as soon as possible with the Western infrastructure (international capitalism) and its superstructure (culture) [52].

Globalization has spread over three waves, including the 1490s, 1890s and 1990s. The first wave began with mercantilism and resulted in colonialism. The second wave began with the Industrial Revolution and resulted in imperialism. The third wave is that (i) the emergence of Multinational Companies in the 1970s, (ii) the Communication Revolution in the 1980s, (iii) Globalization of the USSR.

It is possible to define globalization as soon as possible with the Western infrastructure (international capitalism) and its superstructure (culture) [53].

Cohen states that globalization is linked to diaspora in five ways [54]:

(i) World economy: With the influence of developments such as better communication and cheaper transportation, the world economy is in a more efficient and intense commercial activity with local sectors. This effect of globalization on the world economy has created an important opportunity for diasporas. Being a member of a diaspora linked to each other by a strong and close tie ensures that family / kinship-based economic activities are faster and more secure. In addition, social rules within the diaspora regulate commercial life in a way that is much more effective and cheaper than legal regulations.

Moreover, commercial success for the diaspora not only provides financial gain, but also social acceptance and prestige. Global trade based on mutual trust as a member of the diaspora (such as the Chinese diaspora in the United States and the Chinese diaspora living in Russia as the most prominent actors of trade between the US and Russia) also affect the global economy. As a result of these factors, the role of diasporas in the global economy becomes even more important.

(ii) International migration: Migration from a colony to the metropolis, followed by a narrower and more predictable route, such as migration based on immigration or bilateral agreements within the geography of the same language, and migration routes (East to West, South to North). Changes due to globalization; The oil-rich Gulf countries or the economic greenhouses of East Asia are increasingly receiving international migration. Unlike former immigrants, diaspora members, who are richer and more talented, can continue to migrate to another country or a few countries instead of settling in the country they migrate in accordance with their expectations, interests or opportunities. *In the age of globalization, unexpected people emerge in the most unexpected places.*

(iii) The development of global cities: In recent years, many new cities have been added to *global cities*, such as Tokyo in Asia, New York in West Europe, and New York, which are heavily internationalized and thus enriched by the city texture: Osaka, Seoul, Hong Kong, Paris, Madrid, Frankfurt, Atlanta, Toronto, etc. Diaspora members become important figures in the cultural, social, economic life of global cities due to their dominance of foreign language (s), their adaptability to other cultures and their connections in many countries.

(iv) The formation of local and global (cosmopolitan) cultures: Anti-globalization tendencies simultaneously with the process of globalization (and can also be considered as a reaction to this process), closing away from global realities; it causes gaps in the global system for reasons such as the expectations of the expanding market and the inability to respond to new moral and cultural demands arising from globalization. It is only possible to fill this gap with multidimensional and flexible organizations, which have both local identity and global opportunities. Diasporas are the most important structures that can fill these gaps and evaluate opportunities.

(v) The elimination of the limits of social identity: The process of globalization is to create a new system that is shaped by mutual interaction in areas such as common beliefs and ideas, ethics and religion (even kitchen culture, drug consumption, lifestyle, fashion, music) regardless of geographical boundaries. It will be more accurate to read this situation as a complex and complex fusion of many cultures, not as the birth of a single and homogeneous global culture. Fixed relations with the motherland have disappeared; that the host state can now be seen as a place to live temporarily; This new process, in which national and social identity is not necessarily the same, ensures that diaspora life and relationships are more open and more acceptable.

RESULT

Discussions on the issue of International Migration and Diaspora are taking place in the literature more and more intensively. It is possible to say that this is due to the nature of the direct relationship between these two concepts. However, while the issue of international migration continues to evolve over the relationship between the concepts discussed in this study, it is considered that these debates are not sufficiently included in diaspora research.

It is seen that global political, social, economic and cultural developments and globalization phenomenon, especially after the Cold War, directly affect the international migration and the debates on international migration. In this context, new concepts such as minority, ethnics, identity, immigration,

immigrants, as well as historical and legally-powerful rooted concepts, as well as new concepts such as transnationalism and transnational social space, which have become more and more widespread in the last decade, make an extremely valuable contribution to the literature. As a result of these conceptual discussions, the issue of international migration is investigated in a more detailed and healthy way. In this study, it is claimed that the exclusion of diaspora research from the context described above would harm the phenomenon of diaspora, which still continues its conceptual and theoretical development and which cannot be made to a generally accepted recognition.

Consequently, the conceptual expansion of diaspora studies, in addition to sociological research; it is considered that it needs to be fed from the broad conceptual framework that constitutes international migration research. Rather than limiting the diaspora debate to the concept of international migration, deploying it within the broader context of international migration research will facilitate our understanding and discussion of the concept of diaspora.

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