

Informationsmaterial zum Thema // Topic related literature

Im Folgenden finden Sie eine kleine Auswahl von Texten, die sich mit dem Thema

On the move: Diaspora- Tansanier*innen in Deutschland befassen.

Wir möchten Ihnen hiermit einen Einstieg in die Thematik unseres Seminars ermöglichen.

Attached you will find a small selection of texts dealing with the topic **On the move: Diaspora- Tanzanians in Germany**.

The literature is meant to offer you an introduction to the topic.

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Article about the significance of social media for the African diaspora

Weiterführende Artikel und Medien: // further readings:

- **Boell-Stiftung: Sammlung von 6 kurzen Artikeln zu Themen Diaspora, Literatur Schwarzer Frauen, race, gender, black feminism und Kolonialgeschichte**
<https://heimatkunde.boell.de/2009/02/18/afrikanische-diaspora-und-literatur-schwarzer-frauen-deutschland>

- **Artikel zu dem Einfluss von Diaspora-Gruppen auf die Kulturen ihrer Herkunftsländer oder der Länder ihrer Vorfahren. // Article on the influence of a diaspora on Their Cultures of Origin.**
<https://www.management-aims.com/fichiers/publications/21Kilduff.pdf>

- **Einleitung zu einem Artikel (zum Download auf der Seite) über die wirtschaftlichen Einflüsse, die von einer Diaspora ausgeübt werden können. // Economic influences of the diaspora** <https://www.migrationpolicy.org/research/what-we-know-about-diasporas-and-economic-development>

Diasporas

from [Migration Data Portal | 09. April 2019](#)

Diasporas, sometimes referred to as expatriates or transnational communities, play an important role in leveraging migration's benefits for development. Measuring issues relating to diaspora groups is challenging, as there is no agreed-upon definition of "diasporas". Data on migrant stocks can act as a proxy for diaspora populations, and remittance data are also closely linked to the study of diasporas. Since the 1990s, many states have established wide-ranging programmes aimed at promoting relations with diasporas. However, differences in definitions and a lack of robust monitoring and evaluation mean that comparative analysis of these policies is difficult.

Definition

The term "diasporas" has no set definition, and its meaning has changed significantly over time, which makes it very difficult to measure. IOM defines diasporas as "migrants or descendants of migrants, whose identity and sense of belonging have been shaped by their migration experience and background." ([IOM World Migration Report, 2018](#): 305) While the term was originally used to describe the [forced displacement](#) of certain peoples, "diasporas" is now generally used to describe those who identify with a "homeland", but live outside of it. Definitions of "diasporas" also include not only first-generation emigrants, but also foreign-born children of these individuals, as long as they maintain some link to their parent's home country. These links – whether cultural, linguistic, historical, religious or affective – are what distinguish diaspora groups from other communities.

Normally, diasporas are characterized by most, if not all, of the following features:

- Migration, which may be forced or voluntary, from a country of origin in search of work, trade, or to escape conflict or persecution;

- An idealized, collective memory and/or myth about the ancestral home;
- A continuing connection to a country of origin;
- A strong group consciousness sustained over time; and'
- A sense of kinship with diaspora members in other countries. (Adapted from Cohen, 2008).

The terms "brain drain", "brain gain", "brain bank" and "brain circulation" are often mentioned in the context of understanding and studying diasporas. [IOM](#) defines "brain drain" as the "emigration of trained and talented individuals from the country of origin to another country resulting in a depletion of skills/resources in the former." "Brain gain", also called "reverse brain drain" refers to the benefits gained from the immigration of [skilled individuals](#) into a country. It has long been understood that when highly skilled or educated individuals emigrate en masse, it can pose problems for their country of origin.

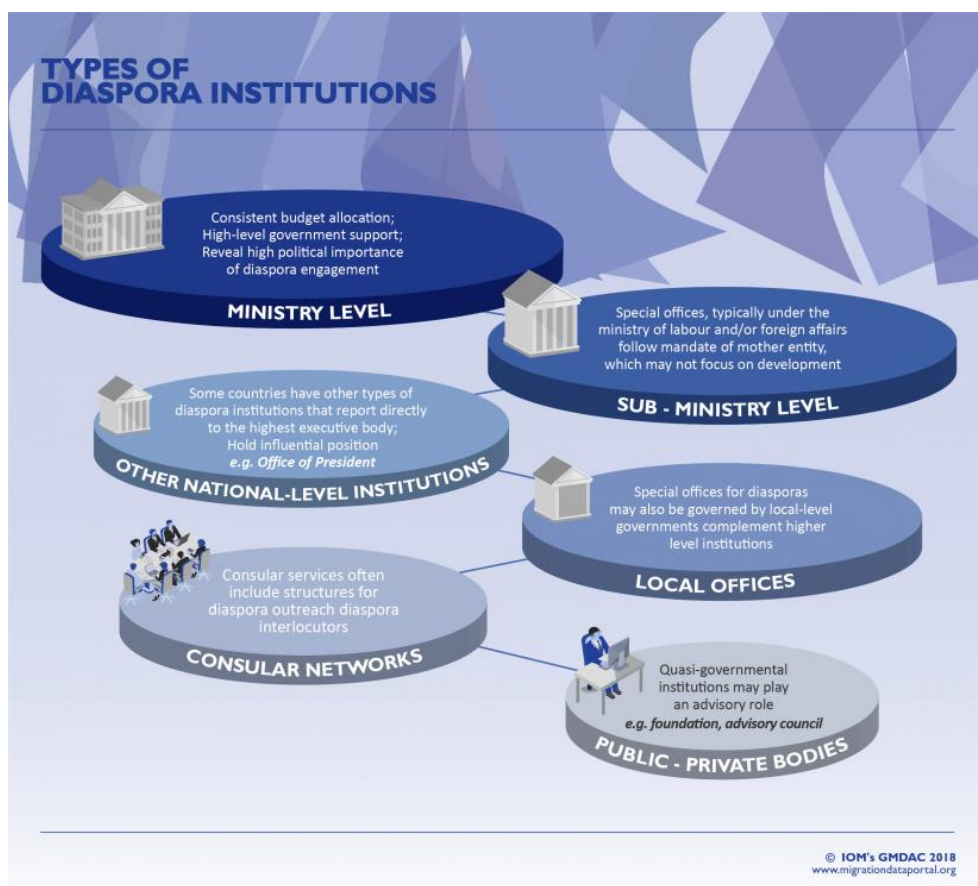
However, in most circumstances the continued involvement of diaspora groups in their countries of origin can provide a solution to brain drain. Since the late 1990s, the positive effects of emigration have given rise to new terms such as "brain circulation" and "brain bank". "Brain circulation" refers to those emigrants who transfer new skills and knowledge invaluable for development to their home country. Even when skilled emigrants do not return to their countries of origin, they often provide the skilled professionals that remained behind with access to the valuable knowledge learned abroad, referred to as "brain bank." (Kapur, 2001).

Members of diasporas may engage in development in their home countries directly or indirectly. [Tinajero](#) (2013) identifies five different levels of diasporas involvement in development, ranked here from lowest participation to highest:

- Receiving information: Members of diasporas passively receive information on development- related initiatives in their home countries.
- Passive information gathering: Members of diasporas provide information to interested parties, often governments in their home countries.

- Consultation: Development actors, including governments, consult members of diasporas to inform policy or practice.
- Collaboration: Members of diasporas share responsibilities, either by delegating tasks to other actors, or by jointly designing and/or implementing development interventions.
- Self-mobilization: Members of diasporas retain full ownership and responsibility for development initiatives.

[Agunias and Newland](#) (2013) provide a helpful overview of countries which have different types of governmental and quasi-governmental diasporas institutions, as well as those which maintain consular networks (see pages 72-90). IOM classifies diasporas institutions based on their position within the government hierarchy, as this often reflects their level of influence within and outside of the government:



[click [here](#) for reading the entire article]

Historical Evolution of African Diaspora in the World

[Experience Africa | 9. April 2019](#)

Three main periods can be identified, when it comes to giving an overview of the history of African Diasporas. Historically, the first wave of forced African migrations began during the Transatlantic Slave Trade (16th-19th century). Europeans captured or bought African slaves, mostly from West Africa, and brought them to Europe, and later on to South and North America. The number of Africans who were shipped across the Atlantic is estimated to be around 12 million[vi].

This population movement can be considered as the [forced] migration that paved the way for the constitution of the first African community outside of Africa. In point of fact, slave trade can be considered as the “founding myth” of the African Diaspora in Europe and in America. Many Africans were deported out of Africa during this period, but the feeling of belonging to a community, the African community, did not disappear. In a way, this feeling became even stronger.

The transatlantic slave trade contributed mostly to creating a large community of African origins in the American continent, especially in the US and in Brazil. This diaspora belongs to the first wave of migration, and is often referred to as the historical diaspora. It is to be differentiated, from later movements of population of the 1960s, in the sense that these migrants blended more into local populations, partly losing the connection with their land of origin. The members of this diaspora tend to be more attached to Africa as a continent of origin, rather than linked to a specific country in Africa. They are still considered as part of the diaspora. In fact, if the concrete connection to their land of origin was often lost throughout generations, symbolic ties were kept, which will be assessed later on in this paper.

The colonial period, from the mid XIX^o century up until the 1960s, contributed to creating strong, although very unequal, ties between Africa and Europe. The exchanges between the two continents were strengthened, and the colonization process contributed to the

exploitation of the African Continent, thereby creating cultural and economic bonds which later on facilitated migrations and the creation of an African Diaspora in Europe. As a result, an important part of the African Diaspora can be found in European countries that had colonial history (France, United-Kingdom, Portugal, the Netherlands, Belgium, Italy, Germany and Spain).

The second African diaspora generation is the result of the difficult process of decolonization. During the late-colonial period, early post-independence, starting from the 1950s, there was a great increase of migrations coming from Africa to Europe in terms of numbers, creating the conditions for the settlement of a longstanding and active African Diaspora. Despite gains of independence, economic and cultural ties remained strong between the two regions, especially with the old colonist countries. Many people willingly left the African continent, in the search for better working or educational opportunities, mostly for Europe and North America. This period marked a rather important increase in emigration aimed at acquiring better quality of life and education. This diaspora is mainly the product of “voluntary migrations”. Among the members of this generation of migrants, the subsistence of ties with the country of origin and their nature is rather fluctuating. The reasons for why migrants left their homeland differed, the factors that contributed to migration were not only political persecution but also issues relating to their cultural and socio-economic background.

Starting from the 1980s, the most common grounds on which Africans left their countries changed in its nature. Fleeing from broken and breakable states, wars, hopeless poverty or political persecution became a major cause of emigration, up until today[vii]. This wave of African emigration influences all parts of societies, and the sociological profiles of the migrants are very diverse, as Africans of all hierarchies, occupations and age groups can be found. If the cultural ties are, for the most part, very vivid, there is in general no plan of returning to the motherland, mostly because of the existing deplorable conditions.

The two ladder waves of migration are often referred to as contemporary diaspora. The members of this diaspora tend in general to keep more connections to their country of origin, with various ways of relating.

As of today, the African Diaspora is one of the most active communities of citizens outside of their countries. Different institutions and African nations are calling them on more and

more, particularly in the attempt of gathering forces in order to foster human development in Africa.

Impact of the Diaspora on the African continent

Early studies on immigration policy assumed that migrants leave their countries, settle in a new country, start integrating in their new society, and abandon their ties with their country of origin. Today, however, it is possible for immigrants to remain connected with and give back to their native countries while residing abroad, thus diminishing their loss of identity and separation from their countries of origin.

African governments are reaching out to diasporas. Ghana, Nigeria, Senegal, and South Africa have launched several plans to incorporate their diaspora communities as partners in development projects. Several African countries (among them Ethiopia, Ghana, Mali, Nigeria, Rwanda, Senegal, Tanzania, and Uganda) have established institutions (at the agency or ministerial level) to interact with the Diaspora.

“Reinforcing the Contributions of African Diasporas to Development” by Chukwu-Emeka Chikezie, offers some guidance to African governments seeking to make productive use of the resources of “their” diasporas for developmental gain. The guidance is drawn from the first 10 years of operation of the African Foundation for Development.

Economic Development

There has been a shift in the discussion from seeing the emigration of skilled people as a loss, to seeing skilled migration as an opportunity to get remittances, trade, investment projects and new knowledge. China; India; Israel; Japan; the Republic of Korea: and Taiwan, China are examples of economies that have tapped into their diasporas as a source of knowledge.

In addition, there has been a new emphasis on including both skilled and unskilled migrants as contributors to host and develop their home country. Some African countries are pursuing policies to develop links with Africans abroad, either to encourage them to return or to use their skills, knowledge or financial capital to foster African development. There is also a

benefit for the country of origin when they allow dual citizenship. They can benefit because their migrants are then more willing to adopt the host country's citizenship, which can improve their earnings and thus their ability to send remittances and invest in the origin country. Chiswick (1978) was the first to show a positive impact of naturalization on earnings.

The Economic Community of West African states has proposed establishing a dedicated financial instrument at a regional level to facilitate business contributions of the diaspora to the region. Even though these proposals are focused on the diaspora outside of Africa, there are also some initiatives for establishing an integrate approach to cross-border payment systems, including the transfer of remittances in the Economic Community of West African states and in the Economic Monetary Community of Central Africa. In some countries, encouraging growth of private sector networks may be more effective than direct government involvement in establishing links to the diasporas.

Some African governments are providing incentives to attract investment from the diasporas. For example, as mentioned, Ethiopia grants a yellow card to diaspora members, profiting from the same benefits and rights as domestic investors. Additional investment incentives for both foreign investors and the diaspora include income tax exemptions for two to seven years, 100 percent duty exemption on the import of machinery and equipment for investment projects, and 100 percent customs exemption on spare parts whose values does not exceed 15 percent of the total value of capital goods imported[xv].

Such policies have encouraged many in the Ethiopian diaspora to invest in small businesses in Ethiopia. Investments at this level include those in cafes, restaurants, retail shops, and transport services in big cities and small towns that were otherwise restricted to Ethiopian nationals living in the country[xvi]. Some countries are considering having one window at a government institution for the Diaspora in which all the paperwork in the different administrative levels can be handled. This could facilitate the Diaspora access to investment opportunities at home.

[click [here](#) for reading the entire article]

How the African diaspora is using social media to influence development

TMS Ruge

[The Guardian | 6 February 2013](#)

Something transformational has been happening online: African voices have begun populating social media, quickly becoming the undisputed champions of development punditry. No longer are we faced with what the Nigerian writer Chimamanda Adichie called "the danger of a single story". Twitter, Facebook and other forms of social media are bringing African voices and new, varied narratives to the forefront. And, what's even more remarkable, is that these online platforms are not being used for simple pontification and acerbic commentary (although there's a fair bit of that as well). These tools are also being used to replace staid development paradigms, by organising and developing African-driven institutions.

One form of social media in particular has had a noticeable effect. Twitter's short messaging network has revolutionised political discourse and rewritten the rules of international development dialogue. Controversial development projects such as the #1millionshirts campaign (pdf – see page 11) and Invisible Children's Kony 2012 video came under heavy diaspora scrutiny online. Invisible Children's video campaign to capture the notorious Ugandan rebel Joseph Kony became a victim of its own success and was dismissed as "oversimplified" and "misleading" by many prominent voices in the diaspora. Likewise, the negative feedback against the #1millionshirts campaign – a project to dump 1 million T-shirts into the African marketplace – was so powerful that founder Jason Sadler pulled the plug on it.

With social media bringing African voices to the fore, gone are days when do-gooders can launch misguided development projects with impunity. This, in turn, has encouraged more collaboration and shared learning. After killing his project, Sandler took the initiative of engaging with African diaspora, including myself, to understand better how he could put his talent to good use.

New institutions for economic development

Not only are we, the African diaspora, challenging the underpinnings of international development – it's no longer the west helping the rest – but through Facebook and Twitter, informal gatherings and discussions have grown into permanent, transformational institutions. Let me illustrate: in 2009, I gave my first talk at Africa Gathering in London after hearing about this new initiative during a Twitter debate. Today, Africa Gathering events are held annually in Africa, Europe and America. The TED-style talks provide a platform for the diaspora and anyone with an interest in Africa to share their projects and solutions for the continent.

It was at one of these gatherings that I met Ida Horner, a Ugandan businesswoman in the UK. In 2010, we teamed up to launch Villages in Action, a development conference live-streamed from a Ugandan village. It was a collaborative response to celebrity-heavy events in New York and Washington DC, celebrating the 10th anniversary of the millennium development goals. With the poor taking the role of nameless statistics, charts and figures, we decided to give them a face by bringing the microphone to them. Social media injected their voice into the global goals discussion. To my knowledge, Villages in Action was the first diaspora-led development project fully crowd-funded and executed through online engagement.

The African diaspora is also using social media to raise funding for projects on the continent. Last year, Africans in Diaspora, an organisation on whose board I sit, raised \$40,000 from 234 contributors to fund community development programs on the continent. This crowdfunding strategy for community development is a new and welcome second act, realising \$60bn annually. Where we were previously sending money home to support one-to-one solutions, we are now crowd-sourcing assistance to strengthen service delivery mechanisms in our communities for all to benefit.

Where do we go from here?

The full impact of Africa's diaspora engaging intellectually and materially in the continent's development needs more time to mature fully. Although we contribute more in remittances

than foreign direct investment and are fast becoming the voice of the continent, we don't have a solid role in the continent's governance – yet. Changing the political landscape is going to take much longer than organising a fundraiser from afar. To really have an effect on the political process, we will need to go beyond sideline commentary. We need to engage in the political process, both at the international and local levels. This, however, will take time to accomplish. As much as we bicker about corruption, intransigent dictatorships, and lack of civil services, our most effective role – for now – may be limited to economic development and advocacy. So long as our collective voice and our money continue to engage the continent, our political influence won't be far behind. Thanks to social media, this is a task we are beginning to take on – and one we must take on collaboratively.

As the #1millionshirts story suggests, social media can also be a great tool for cross-border collaboration. As we begin to leverage the power of social media and uncensored, international discourse, we should be careful not to alienate those with experience and expertise. There's a famous African proverb: "If you want to go quickly, go alone. If you want to go far, go together." While it's clear that "Africa, for Africa, by Africa" is the new mantra on social media, our collective intelligence and financial muscle are not nearly enough for the journey ahead. We will need all the help we can get.

[click [here](#) for reading the original article]