

Diasporic heritage communities

A case of Kashmiri Migrants (Jammu and Kashmir), India.

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Abstract

Migration implies dislocation irrespective of its nature: forced or natural. India before being democratic has been ruled by various dominant races, one being Muslims and setting up of Muslim Empire in India. Jammu and Kashmir as a state has always been in continuous flux from the time of Muslim Invasion. The authoritative powers that Muslim ruler dominated, forcing residents of Kashmir to convert their religion to Islam in return of their stay in Kashmir was the origin of Kashmiri Migration. Since then Kashmiris have been a diasporic community till now when urban territories are in flux for nuclear powers.

The deterministic school of thought states that the physical environment governs nature and culture of society. Modernization (opportunities in core than urban periphery) and lack of security (Line of control between India and Pakistan and partition of two states) have forced people of Kashmir to migrate. This migration has social and political consequences creating further conditions of internal migration, ethnic identification and cohesion. Diasporic Institutions, National conflicts and affiliations have lead Kashmiri's to be in flux of cultural and national identity. Kashmiri Migrants in every Indian state have been recognized as a minority and allotted reservation criteria by Indian government. The Ethnic heritage of Kashmiri's is under stance posing a national threat to built and unbuilt heritage that Kashmir offers.

Two-third of recognized Muslims in Britain are migrants from Kashmir following Islam as religion, who migrated to Britain post partition of India and Pakistan. These people are in flux of economic and social identity where political territory over rules the migration process. These migrant communities have evolved themselves in the due course of migration questioning their origin and social backgrounds. Shifting of homeland has also shifted their identities- culturally and nationally.