

# ROOTS & ROUTES

Vol 10, No. 5, May, 2021

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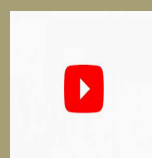
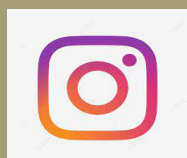
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Photo Credit: <https://www.amazon.com/Minari-Steven-Yeun/dp/B08WLY2G31>

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# Editor's Note



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Abhishek Yadav

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Dear Readers,  
Greetings!

The role of diaspora is increasingly getting recognition across countries because of the immense strength of diasporic communities. The long-held belief against the diaspora that they have betrayed the home country by utilising its resources and providing their services to the host country, commonly understood as 'brain drain' in the home country, is no longer the case. Diasporic contribution in terms of remittances, innovative ideas, entrepreneurship, skill transfer, technology transfer and so on for the home country is getting due recognition in several parts of the world. It is being observed that the 'brain circulation' has become the defining feature of the diaspora over time. Discussing various aspects associated with diasporic identity, Global Research Forum on Diaspora and Transnationalism brings to you its organisational newsletter- 'Roots and Routes' for May 2021.

This issue mainly focuses on exploring diasporic identity, interests, strength and challenges. All these write-ups have been published in "[The Migration News: People on the Move](#)", GRFDT's Media Outreach Portal. The first article, "Transborder Ethiopian Diasporic Nationalism in the Making of Nationhood", written by Mastewal Bitew, discusses various issues associated with diasporic identity and ethnic nationalism. In addition to it, Felix Tombindo has authored the article "Diaspora-led Reconstruction and Development: The Zimbabwean Case and its Challenges", exploring Zimbabwean diaspora and its associated dimensions. The movie review of "Minari", written by me, describes how a Korean-American family face challenges in the US (host country) and how these family members overcome obstacles. Finally, there are two brief conference reports at the end of the newsletter.

Please feel free to circulate the newsletter in your circle and let us know your response on the issue. Constructive feedback is highly appreciated. You may get in touch with us by mailing at [editorinchief@grfdt.com](mailto:editorinchief@grfdt.com).

Happy Reading!

Abhishek Yadav

## **Transborder Ethiopian Diasporic Nationalism in the Making of Nationhood**

### **Introduction**

According to Anderson (2006, p 6), “a nation is imagined when each member does not know most of their fellow community members, meet them, or even hear of them, yet in the minds of each lives the image of their communion”. This also seems to have happened among the Ethiopian diaspora communities and their constituencies. The Ethiopian diaspora has been relentlessly involved in Ethiopian political activities in the last two decades. While the majority of diasporas (predominantly Amhara, Southern Nationalities, and transethnic heritage) used to be organized in civil political parties, some others have been organizing in their ethnic lines (e.g., Oromo and Tigray political elites).

The introduction of ethnic-based federalism in 1991 (following the overthrow of the Marxist regime) coupled with the presence of symbolic (regional flags and regional anthems) and regional constitutional legitimacy seems to proliferate several diaspora groups to prefer and organize along with their ethnic identity than focusing on the bigger national issues. With time, some Amhara diasporas have unprecedentedly awakened the ethnic consciousness of their people using conventional and mainstream media channels. There are a couple of reasons why the Amhara diaspora political elites started to establish ethnic-based political, economic, and civic associations. First, they have claimed that the political, constitutional, and regional arrangement of the country seems to organize against the interest of the Amhara people. Second, ethnic Amhara political elites insist that the people of Amhara continued to be targeted by different politically driven forces throughout the country. This piece discusses the influence of ethnicized transborder nationalism in shaping the so-

cial discourses and the imagination of the ‘nation’.

### **The Genesis of Ethiopian transborder nationalism**

The genealogy of the Ethiopian diasporic transnational political movement gets social and political leverage on the eve of the 2005 Ethiopian national election. This time was marked by the opposition parties being unprecedentedly supported and financed by the diaspora communities living in the western world. As a result, they won a number of parliamentary seats. Yet, the outcome was a complete fiasco because many who had won seats in parliament decided not to take their seats due to the failure of the government to acknowledge defeat in a democratic election (Kebede, 2012).

Consequently, the ruling party, the Ethiopian People Democratic Revolutionary Front (EPDRF) incarcerated key political leaders and shut down more than 10 magazines and newspapers. More than 28 journalists were forced into exile in Kenya. The remaining activists, bloggers, and journalists were threatened and tortured on the eve of the 2010 national election. Then, motivated by the vacuum of free media and strong contending parties, the ruling party won 99% in 2010 (Tronvoll, 2010) and 100% seats of the parliament in 2015 (Leonardo, Terrence, and Simegnish, 2016) national election respectively.

With time, exiled journalists, civil rights actors, and key political figures started to set up socio-political spaces abroad. In particular, the Ethiopian Sports Federation in North America (ESFNA) and religious ceremonies and gatherings (especially, the Ethiopian Orthodox Church in the USA) played a key role in uniting Ethiopian diasporas dispersed in different US counties. The USA-

based Vision Ethiopia think tank and civic association initiated by Professor Getachew Begashaw has been consistently organizing scholarly, social, ideological, and political debates among the diasporic communities and invited opposition party leaders, human rights activists, scholars, and political leaders from Ethiopia. Using this and other transnational interactions, opinion leaders started to export political and social discourses back home using conventional and social media channels.

Of the other media channels, the Ethiopian Satellite Television (ESAT)-a western-based TV channel has been exclusively organizing and broadcasting political debates and present different political analysts. It seems to have been designed to alienate the then-ruling regime from society. The media used to bring together different contending political groups, intellectuals, leaders of the armed groups (Arbegnoch Ginbot 7), civil rights activists, journalists, and other stakeholders. Due to strong censorship and strict control by the regime, such events have not yet been broadcasting among domestic-based media. As a result, citizens used to regularly watch and take for granted programs streaming on ESAT over domestic-based TV channels.

Domestic-based TV channels were mistrusted by the larger social groups because they were perceived as the mouthpiece of the ruling party. To this effect, the then regime used to consistently jam ESAT TV and used to accuse those who were caught watching the programs premiered by the media. In fact, the regime alleged ESAT TV a terrorist media, under the FDRE constitution anti-terrorism proclamation NO. 652/2009. As such, any individual who appeared on ESAT TV used to be incarcerated upon they returned to Ethiopia. Some political figures who appeared on the media used to be incarcerated in the presumption of transgressing the constitution and constitutional system of the country.

### **The proliferation of transborder Ethnic Nationalism**

Ethnic-based political organizations have taken political leverage over civil political organizations and parties due to several factors. First, given the Ethiopian political arrangement is organized across ethnic lines, those who preferred ethnic politics seem to have strong solidarity over civil political parties. Second, ethnic-based political organizations also have been given strong social trust and acceptance over civil political parties. Once such compartmented sorts of thinking have prevailed among the diasporas and their respective polity, political and social actors relentlessly exported their opinion using conventional and social media channels. In relation to this, a prominent political activist who preferred ethnic politics shared his argument as follows.

... In 2018, we used to plan different peaceful struggles such as homestay strikes, blocking roads, fearless demonstrations, school and driving strikes using different media platforms.

Abèlès (2006, p. 487) argues that the proliferation of de-territorialized diasporic solidarity has the effect of creating new, translocal solidarities. Such identity constructions emerging go beyond the national framework. The same strategy was also implemented by Ethiopian diasporic groups on the eve of the Ethiopian political reform. For instance, some social disobediences used to be implemented in different major cities of the country as soon as ethnic political activists announced on social media in 2017/18. Despite this strategy found to be threatened and weakened the political leverage of the state, it recurrently erupted inter-ethnic conflicts as well. Appadurai (1990, p. 302) also indicated that the de-territorialized groups which constitute the media can often become sufficiently fantastic and one-sided that they provide the material for the new idio-scape in which ethnic conflicts can begin to erupt.

It is also possible to argue that the Ethiopian diasporic involvement in Ethiopian politics seems to have been triggered by the 2012 Arab spring revolution (Mohamed Bouazizi revolution) that started in Tunisia and stretched out to Saharan Africa and



Arabian countries. Some also supported this claim that the deterritorialized Arab spring signified the political consciousness of most Ethiopian citizens. The interviewee who has been an important figure in Ethiopian political activism corroborated his argument as follows:

The social media platform helped to effectively report the fearless and triumphant Arab Spring to Ethiopia. For example, when I write short and succinct eruptive information, quite a significant number of Facebook followers shared it in minutes. Some applications like hashtags showed me that thousands of individuals used to read a single blog, especially between 2016 up to 2018. Consequently, the civil disobedience turned to fearless resistance which again galvanizes the transformation of the social discourses

### **The Emergence of Amhara Ethnic Nationalism**

One of the special features of Ethiopian transnational political activism is the emergence of Amhara ethnic consciousness. For so long, it was quite difficult to imagine that the Amhara people would identify their ethnic identity over their Ethiopian identity. The Amhara people have a long and fascinating history about Ethiopia and Ethiopianism (Meckonen, 2008). However, because of different factors, there are changes now and many more people are identifying themselves as an Amhara. In relation, the interviewee forwarded the following reason how the Amhara ethnic consciousness is being elevated.

It is quite natural for human beings to stick to and magnify the identity that is the source of their oppression. He quoted the saying, “when you are targeted as a Jew, you have to respond as a Jew and

as a human being, as a world citizen”. It is also no wonder that the people are targeted as an Amhara and started to respond as an Amhara. There is nothing wrong with that and we have seen it in many communities as well.

Amhara nationalism became a norm and a dominant social discourse in Ethiopia even influencing the narratives of other ethnic groups. Downplaying the national identity over their ethnic identity seems to be a strategic move. Because, for so long, the Amhara have been accused of masking their Amhara identity under Ethiopian identity. So, they are sending the message that we are no longer caring about Ethiopia. Many more Amhara is unprecedentedly elevating their Amhara ethnic identity alongside with the Ethiopian identity—there are even some categories of social organizations on the social media who seems to work Amhara nationhood though they are insignificant in number and influence.

**Mastewal Bitew** is currently studying Joint Master program in ‘Transnational Migration’ in the Erasmus Mundus scholarship program in three European Universities since September 2019. He studied ‘migration and cultural diversity’ at Free Brussels University from the beginning of September 2019 to the end of January 2020. Given also that it is a joint master’s degree, He moved to the University of Wroclaw, Poland to specialize in ‘intercultural communication and mediation’ from mid of February 2020 to the end of June 2020. He also studied ‘International relations’ at the University of Szeged, Hungary beginning of September 2020 to the 20th January 2021. He is currently back in the University of Brussels to finish his internship obligation and writing thesis work. Twitter ID: @mastiman1abawa

# Diaspora-led Reconstruction and Development: The Zimbabwean Case and its Challenges

## Introduction

... but who are the real development heroes? Is it OXFAM or the bus driver from Somalia who generally works three jobs a month so that maybe he can send £400 back to a family in Mogadishu? I know that it is a rhetorical point to make but I think it is still a valid one.

The epigraph above is an excerpt from an interview I had with the Engagement and Policy Manager for the African Foundation for Development (AFFORD) in 2018. It sums up the invaluable contribution of diaspora to non-migrant families in the face of livelihood precarity in the home country. Just like the imaginary Somali bus driver, many global diaspora members contribute to development in diverse ways that include remitting at the household level, investing in businesses, engaging in charity work, and ensuring a transfer of skills. The following discussion focuses on diaspora-led development with special reference to the Zimbabwean case.

For the past two decades, Zimbabwe has faced unprecedented economic, social, and political challenges, which culminated in mass emigration by Zimbabweans to different countries within and outside Africa. The Zimbabwean government has grappled with reconstruction and development questions for a long time with very little if any success. It previously tried to 'developmentalise' ([McGregor and Pasura, 2010](#)) the diaspora by incorporating them in the reconstruction process but these efforts failed mainly due to political factors, especially Mugabe's<sup>[1]</sup> refusal to relinquish power.

## Diaspora-led Development: An Overview

Though we intuitively seem to know what

development is, the term remains elusive conceptually ([Skeldon, 2014:1](#)). Its meanings are subjective, multiple, and often subject to contradictory interpretations. [Todaro and Smith \(2020\)](#) define it as an 'improvement in the quality of all human lives.' This seems to suggest an all-encompassing definition – positive social change for everyone – but it evades the specificity that enables one to meet everyone's standards of a good life. To this end, and taking after [Orozco and Garcia-Zanello \(2009:3\)](#), I loosely define diaspora-led development as the 'activities, projects, investments or otherwise, that lead to a better living standard for people in the country of origin. These can be in different areas including health, education, and material asset accumulation-oriented projects ([Orozco and Garcia-Zanello, 2009:3](#)).

Scholarship on diaspora-led development began by focusing on diasporas as a source of social welfare for families and communities at a time when states stopped their welfare duties towards poor local communities ([Burman, 2002](#)). This holds true for Zimbabwe, where the Zimbabwean diaspora has created an internationalized, informal system of social welfare based on personalized migrant remittances ([Bracking and Sachikonye, 2006:40](#)). The initial focus on support for families by migration scholarship is quite understandable because the desire for diaspora members to help their homeland starts with their transnational, familial, and friendship connections ([Joseph, Irazabal and, Desir, 2017:176](#)).

Diasporas can contribute to their country of origin's socio-economic and political development either as individuals or as organizations. For countries like India, Ghana, Lesotho, China, and Mexico, financial remittances are a major source of Foreign Direct Investment (FDI), commercial

contacts, technology transfer, and political connections ([Higazi, 2005:4-7](#)). In Mexico, remittances have become the main source of foreign income and public works that would be the responsibility of the government ([Muzondidya, 2011:114](#)). The reconstruction and development processes for Ethiopia and Eritrea were also driven by their diaspora organizations ([Muzondidya, 2011:125](#)). Skilled diaspora members have potential access to bring 'lucrative business, knowledge and capital networks and their desire to direct them towards socially transformative ends' to the country of origin ([Mullings, 2012:406](#)) and thus are potential development partners for developing countries.

Regardless of country of origin, the contributions of the diaspora can be summarised into five key resources, which can be used to help their countries and communities of origin. These resources are categorizable into economic, social (social status based on social roles or on complying with social valued criteria), political (the ability to influence and exercise authority) moral (perceived legitimacy of actions), and informational ([Uphoff, 2005](#)). These capitals are mainly present when the country of origin is democratic and economically productive. Democracy and economic productivity are usually rare in developing countries and they constitute the push factors for migrating in the first place ([Brinkerhoff, 2012](#)) thus perhaps partly explaining why remittances in most African countries have not had a significant development impact. However, not all diasporas are prevented from contributing by the absence of characteristics related to development and democracy ([Brinkerhoff, 2012:79](#)) though the potential of the democracy deficit to curtail efforts of the diaspora cannot be ignored.

### **The Zimbabwean Context and Challenges Militating against Diaspora-led Development**

As a source of poverty alleviation, the Zimbabwean diaspora has been a major player, leading [Mbiba \(2012\)](#) to describe them as a source of emergency

development aid to Zimbabwe. However, although remittances play an important poverty-alleviating role, policymakers advocate that some of them must be channeled towards productive investment for economic development ([Bussolo and Medvedev, 2007](#)). Productive investment from remittances has not been very successful for Zimbabwe, partly because of the preference by remitters to use informal remitting channels ([Magunha et al, 2009](#)). Most remittances in cases where they have driven successful productive investment, for instance in the Philippines, Mexico, China, and Israel are through formal channels ([Muzondidya, 2011:145](#)). In these countries, respective governments have also implemented clearly outlined supportive policies to entice the diaspora to participate in national development initiatives.

Over the years, remittances to Zimbabwe have steadily increased. For instance, international remittances received in Zimbabwe in 2020 (January to December) totaled [US\\$1.7 billion in 2020, an increase of 43% from US\\$1.2 billion recorded during the same period in 2019](#). The Zimbabwean diaspora also contributes to community development through contributions to charity, the building of schools, churches, and hospitals ([Mbiba, 2012](#)). As such, there is a need for the Zimbabwean diaspora to be given an opportunity to contribute to the country's development and reconstruction in terms of skills, education, health, commerce, investment, and international trade ([Mbiba, 2012:81](#)). However, Zimbabwe has not been able to harness the benefits of its diaspora ([Makina et al 2010:18](#)). Instead, it is traditional aid donors whose work continues to be overvalued despite the existence of many diaspora-led networks, businesses, and groups that have emerged to address Zimbabweans' challenges abroad and in Zimbabwe ([Mbiba, 2012:81](#)). Like [Mbiba's \(2012\)](#) argument, [Libercier and Schneider \(1996\)](#) argue that migrants' role in the development of their home countries is not highly valued and this limits their role to that of completing small local projects. Thus, in practice, they are usually not at the forefront of designing

and carrying out cooperation projects in their communities

In Zimbabwe, the government has implicitly and explicitly discouraged diaspora-led development through several of its policies and initiatives. For instance, some politically regressive policies such as [Operation Murambatsvina in 2005](#) resulted in some members of the diaspora losing their investments as their properties were demolished by the government ([Magunha et al, 2009:3](#)) under the guise of cleaning up the city of Harare. It displaced thousands of Zimbabweans from Harare under the guise of cleaning up the city but, it was a politically motivated move ([Potts, 2010](#)) that sought to displace perceived members of the main opposition party from urban to the rural areas. Such a history generates distrust which stifles future diaspora willingness to invest in the country of origin. Other schemes such as the Homelink facility that sought to entice the diaspora to invest in properties in Zimbabwe also resulted in some members of the diaspora losing their money. Additionally, the [Homelink](#) facility was good on paper but it did not appeal to most members of the diaspora because of a lack of political trust ([Muzondidya, 2011](#)). The high risk of investing in Zimbabwe and the lack of trust between authorities and the diaspora has meant that the contribution of the diaspora has remained constrained ([Muzondidya, 2011:130](#)).

Zimbabwe has instituted policies that discourage diasporas from investing back ([Muzondidya, 2011:129](#)). In particular, the Zimbabwean diaspora has historically been perceived as supporters of the opposition ([Muzondidya, 2011:129](#)) and by extension 'enemies' of the state. In addition to a lack of a coherent migration and development policy, the Zimbabwean government under Mugabe put in place many

'institutional bottlenecks' ([Muzondidya, 2011:143](#)) – particularly economic and financial legislation policies – that stifle remittance flows and the involvement of diasporas in the reconstruction process. The country has stringent laws regarding remitting money and establishing businesses whether by foreigners or by Zimbabweans abroad. For instance, in 2011 and the period before that year, the time required to get a business licensed ranged between six to twelve months ([Muzondidya, 2011:143](#)) which in turn frustrated diaspora entrepreneurs who would have wished to invest in the country. [Muzondidya \(2011:1143-4\)](#) has noted that some entrepreneurs have ended up investing in other countries with flexible policies. It is not clear whether these policies have been revised.

In sum, the Zimbabwean diaspora is an important safety net for their non-migrant Zimbabwean family relations but there is a need for concerted trust-building efforts between the Zimbabwean government and its diaspora to entice the latter to participate in the country's reconstruction and development significantly beyond household-level financial remittances.

[1] Zimbabwe's former president who was deposed through a coup in 2017.

**Felix Tombindo** is a doctoral student in African Studies and Anthropology at the University of Birmingham, UK. He has ongoing research interests in migration and development, particularly the potential role of diasporas towards the reconstruction and development of their home countries. Here is his latest publication on migration and development: <http://dx.doi.org/10.4324/9781003026327-15>. You can connect with him here: [Felix Tombindo | LinkedIn](#)



## ‘Minari’ Wonderfully Reveals the Migratory Experience

‘Minari’ is a movie directed by Lee Isaac Chung featuring Jacob (Steven Yeun) and Monica Yi (Yeri Han) as a couple having two children David (Alan S. Kim) and Anne (Noel Cho). The movie unfolds the life of a Korean-American family who moved to rural Arkansas town to fulfill their long-awaited aspired dream. It describes how Korean immigrants are constantly searching for their cultural identity while living in the US.

The entire story of the movie has been weaved deftly. Learning from his occupational experience, Jacob gives life advice to his child David that “male chicks don’t taste good. They can’t lay eggs and have no use. So, you and I should try to be useful”. It shows how immigrants are compelled by circumstances to see themselves through a narrower perspective of utility. It might be due to the uncertain fear of survival and recognition in ‘foreign’ land. It also shows how parents often impose their own lived experience (considering it as wisdom) on their children.

### Nostalgia and Stereotypes

The arrival of David’s maternal grandmother (Yuh-Jung Youn) in the family makes the movie more interesting with her impeccable performance. Her arrival evokes mixed responses from the family members. Monica is filled with nostalgic emotions when she finds that her mother has brought Korean spices for her. For David, Grandmother does not fit into the category of ‘typical grandmother’ as she does not cook and cannot bake cookies for

him! However, over time, grandma is the one who inspires David to believe in himself and his potential to overcome his heart complication.



Photo Credit: <https://www.imdb.com/title/tt10633456/>

The grandma provides a powerful message to David while she grows Minari (Korean Herb) in the wild:

**“Minari is truly the best! It grows anywhere, like weeds. So, anyone can pick and eat it. Rich or poor, anyone can enjoy it and be healthy. Minari can be put in kimchi, put in stew, put in soup. It can be medicine if you are sick. Minari is wonderful! Wonderful!”**

This analogy of ‘Minari’ provides a perspective that substantiates the importance of assimilation, resilience and adaptability as crucial traits for survival in the hostland, specifically for immigrants.

### Vulnerability and Uncertainty

The movie is full of intense emotions and shows how immigrants often lead a life under constant pressure to balance their career ambition and maintain their family responsibility in the host land. The movie becomes realistic as it displays many moments of confrontation between the couple due to Jacob’s and Monica’s different vision of the future and lack of faith in each other’s capability. There is a class dimension also as Monica belongs to a comparatively affluent family vis-à-vis Jacob and feels disappointed to live in a tin house, which has been set up on wheels. The movie shows how much struggle one has to do in the host coun-

try to fulfill one's dream. The movie brings forth various occasions where it is seen that both Jacob and Monica fails in understanding the emotional need of their children because of their own vulnerabilities.

Monica's religiosity and inclination towards the Church provide the religious dimension to the viewers about immigrants' lives, who sometimes find solace from the religious activities away from their homeland. The conversation of an American child with David hints minutely at the issue of racism while also providing a critical lesson that communication is the key to understand the distinct identity of each other as, later on, both become good friends. Many scenes provide a lively depiction of childhood experiences.



Photo Credit: <https://www.amazon.com/Minari-Steven-Yeun/dp/B08WLY2G31>

of Jacob's health due to the intake of natural herb and constant motivation of grandmother, and a good harvest of Korean vegetables on the farm provide moments of hope, which is the key to keep going irrespective of complex challenges.

The movie is highly recommended to everyone to understand the vulnerabilities usually faced by immigrants in the host country. The story is simple yet extraordinary with scenic beauty, and all characters have done justice with their roles making it worth watching. Minari not only entertains the watchers but also shows the incredible resilience of immigrants even during odd circumstances. It provides profound messages and depicts how love between the family members can turn an imperfect house into a loving home!

On a positive note, the movie conveys that with sheer belief in oneself, one can achieve desired success despite facing numerous obstacles on the uncertain path in the host country. Improvement

**Abhishek Yadav** is a PhD Candidate at the Centre for South Asian Studies, Jawaharlal Nehru University, New Delhi.

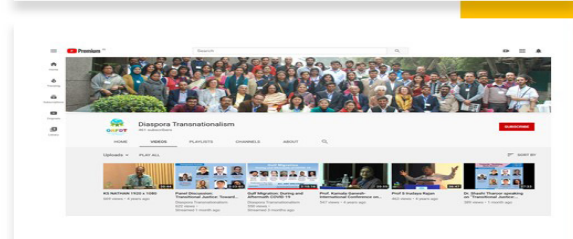
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## Building trust

Tuesday, April 27 2021, 16:00 - 18:00 CEST

Opening and Closing Remarks

Simultaneous interpretation in French, Spanish and English

### Moderators



Monica Goracci  
DMM Director, IOM



Prof. Binod Khadria  
GRFDT, SGTU and JNU



Dr. Niloufar Rahim  
KEIHAN Foundation



Dr. Andrés Solimano  
CIGLOB

### Speakers



Prof. Alexandra Déano  
The New School



Mr. Mackendie  
Toupuissant  
FORIM



Dr. Hodan Osman Abdi  
Center for East African  
Studies



Hon. Paul Raymund P.  
Cortes  
Consul General of the  
Philippines to Dubai  
and the Northern  
Emirates



H.E. Nahida Sobhan  
Ambassador of  
Bangladesh to Jordan

The 1st Global Exchange 2021: Maximizing diaspora engagement with the theme “Building Trust” was held on Tuesday 27 April 2021. The Webinar Series on “Maximizing Diaspora Engagement” was jointly organised by iDiaspora, IOM, GRFDT, CISAN, ADEPT, to bring together a diverse range of experts from different sectors, disciplines to engage in providing concrete strategies on how to build trustworthy relationships, find resources and funding and develop long-term strategies, stakeholders to be able to boost their transnational initiatives.

The Webinar was simultaneously translated into three languages: Spanish, French and English. The following experts participated in the discussion. **Speakers** were Prof. Alexandra Delano – The New School (Mexico/US), Mr Mackendie

Toupuissant – Le Forum des Organisations de Solidarité Internationale issues des Migrations (FORIM), Dr. Hodan Osman Abdi – Center for East African Studies (Somalia/China). **Respondents** were H.E. Nahida Sobhan – Ambassador of Bangladesh to Jordan, Hon. Paul Raymund Cortes – Consul General of the Philippines, Dubai and Northern Emirates, United Arab Emirates. **Moderators** included Dr. Niloufar Rahim – CD4D Ambassador – KEIHAN (Knowledge, Education, Integration, Assistance (for) Afghans in the Netherlands and Afghanistan and Prof. Andrés Solimano – International Center for Globalization and Development (CIGLOB), Chile.



# 2nd Global Exchange on Maximizing Diaspora Engagement and Mobilizing Resources

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## Mobilizing resources

Thursday, May 27 2021, 16:00 - 18:00 CEST

Simultaneous interpretation in French, Spanish and English

### Opening and Closing Remarks



**Manfred Profazi**  
Senior Regional Adviser for Europe and Central Asia, IOM



**Dr. Raj Bardouille**  
GRFDT



**Eric Guichard**  
CEO of Homestrings

### Moderator

### Speakers



**Mbemba Jabbi**  
Africa Centre



**Jorge Zavala**  
Global Network of Mexican Talents



**Liza Gashi**  
Executive Leader, Innovator, and Entrepreneur



**Odile Robert**  
Deputy Head of the Global Programme Migration and Development, SDC



**Everlyn Anyal**  
Program Manager CADFP

The COVID-19 pandemic has united the world in its battle against the virus and its adverse socio-economic impacts. With the intent of providing a platform for mobilization and empowerment of diasporas, identifying common challenges, and sharing best practices, the iDiaspora, GRFDT, CIS-AN, ADEPT, and the IOM came together to hold an online webinar on the theme “Building Trust” on 27 May 2021.

Discussions were centered on overcoming challenges around fundraising campaigns, strategies for crowd funding, and the use of technology as well as financing diaspora organizations. The

eminent speakers of the webinar were **Mbemba Jabbi**, the Executive Director of the Africa Solidarity Centre (“Africa Centre Ireland”), **Jorge Zavala**, Global Network of Mexican Talents, **Liza Gashi**, Executive Leader, Innovator, and Entrepreneur, **Odile Robert**, Deputy Head of Global Programme Migration and Development, SDC, and **Everlyn Anyal Musa – Oito**, Program Manager, Carnegie African Diaspora Fellowship Program; with **Manfred Profazi**, Senior Regional Adviser for Europe and Central Asia Office of the Director-General, IOM, presented the opening remarks, and **Eric Guichard**, Founder & CEO of Movement Capital Ltd, moderated the session.