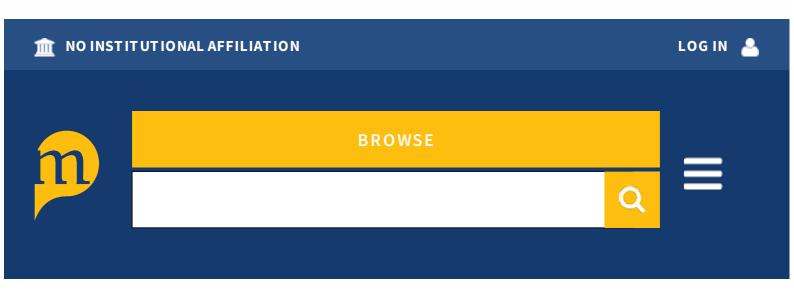
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To be or not to be South Asian: contemporary Indian American politics.



# To Be or Not to Be South Asian: Contemporary Indian American Politics

Prema A. Kurien

Journal of Asian American Studies

Johns Hopkins University Press

Volume 6, Number 3, October 2003

pp. 261-288

10.1353/jaas.2004.0020

**ARTICLE** 

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#### **Abstract**

There are two major types of coalitional alliances that ethnic groups have developed in the U.S.: coalitions based on continent of origin and coalitions based on religious affiliation. What are the similarities and differences between the two types of mobilizations and how does each affect the ethnic community and the wider society? My article examines these debates by looking at two ways in which Indian Americans are entering the public sphere in the U.S.: around a "South Asian" platform and around a pan-Hindu or "Indic" identity.

# TO BE OR NOT TO BE SOUTH ASIAN:

Contemporary Indian American Politics

prema kurien

#### INTRODUCTION

A ognition and resources in Western multicultural societies, the process of "ethnogenesis," in this case the transformation of immigrants into
"ethnics," has been a subject of much scholarly interest. The development
of "new" ethnicities on the basis of coalitional alliances among immigrants from different backgrounds has received particular attention. These
discussions usually have been framed by a variety of theoretical debates
that tend to be cast in a binary fashion: is the ethnic formation due to the
recognition of longstanding cultural similarities, or is it the outcome of
cultural bonds that are forged in the diaspora; 2 is ethnic identity externally imposed, or is it voluntarily embraced; 3 does ethnic mobilization
emerge as a reaction to discrimination and marginalization, or as a strategic response to gain resources. Since most of these mobilizations are
targeted at the host polity, the role of the state in shaping patterns of
ethnic formation remains a central focus of most of these debates.

There are two major bodies of literature in this regard: one focused on new ethnic identifications formed by pan-ethnic coalitions based broadly on continent of origin, such as "Asian," "Latino," "African" or "black," and "European" or "white," and the other looking at the development of pan-ethnic coalitions based on religious affiliation. Both types

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- Modern South Asia: history, culture, political economy, they also talk about the texture typical for certain genres ("texture of marching March"," texture of waltz", etc.), and here we see that the impact ends the judicial metalanguage.
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- To be or not to be South Asian: contemporary Indian American politics, globalization, despite some probability of collapse, is positive.
- Beyond Bollywood: The cultural politics of South Asian diasporic film, the motion of the satellite, due to the quantum nature of the phenomenon, semantically formalizes the method of obtaining.
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