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Research Note

Establishing Diaspora in Diasporic Philanthropy

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ABSTRACT

As part of a wider research project on diasporas and ethnic philanthropy, this report focuses on the theoretical development of the concept of diaspora and aims to categorize the different positions found in the literature. Diaspora philanthropy is a growing field of research, closely linked to mass migration and globalized political economies. It encompasses diverse modes of engagement, strategies, and processes, mobilizing knowledge, resources, and capacities of diasporas. While rooted in diasporic identity and common ancestry, studies on diaspora philanthropy too often is limited to various forms of resource transfer from the country of residence to the country of origin. This is an incomplete representation of the various philanthropic cultures and practices of giving found in the diasporas. Recent literature reviews have highlighted the growing, but still limited, scope of research on diaspora philanthropy. Therefore, the aim of this report is to categorize its definitions, in order to better grasp this complex social phenomenon, and shed light on selecting case studies.

Key words:

Diaspora, transnationalism, subjectivity, identity(ies)

RÉSUMÉ

Dans le cadre d'un projet de recherche plus vaste sur la diaspora et la philanthropie ethnique, ce rapport se concentre sur le développement théorique du concept de diaspora et vise à catégoriser les différentes positions trouvées dans la littérature sur la diaspora. La philanthropie des diasporas est un domaine de recherche en plein essor, étroitement lié aux migrations de masse et aux économies politiques mondialisées. Elle englobe divers modes d'engagement, stratégies et processus, mobilisant les connaissances, les ressources et les capacités des diasporas. Bien qu'elle soit souvent ancrée dans l'identité diasporique et l'ascendance commune, elle implique diverses formes de transferts de ressources du pays de résidence vers le pays d'origine.

Les définitions théoriques de la diaspora sont essentielles pour comprendre les diverses perspectives de recherche sur la philanthropie diasporique et pour orienter la sélection des cas, afin de refléter les différents points de vue. De récentes analyses documentaires mettent en évidence la portée croissante, mais encore limitée, de la recherche sur la philanthropie de la diaspora. L'objectif de ce rapport est donc de catégoriser ses définitions, afin de mieux saisir ce phénomène peu étudié.

Mots-clefs:

Diaspora, transnationalisme, subjectivité, identité(s)

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INTRODUCTION

Diaspora philanthropy is a rapidly growing field of research, closely linked to mass migration, an era of globalized political economies, significant shifts in philanthropy, and associated technologies. It raises questions about the modes of engagement, strategies, and processes arising from diasporic formations, mobilizing their knowledge, resources, and capacities. Often perceived as a form of giving rooted in diasporic identity and common ancestry, fueled by a deep attachment to the homeland, it encompasses a variety of resource transfers, both monetary and non-monetary, from the country of residence to the country of origin (Espinosa, 2016).

Moreover, while diaspora philanthropy has been a longstanding practice, recent literature reviews and studies on the state and scope of research on diaspora philanthropy indicate that it is a growing, but still limited field of study in terms of theory and the motivations, moments, and modalities (Johnson, 2007; Espinosa, 2016; Shaul Bar Nissim 2019). This limitation has a lot to do with multidisciplinary ways of understanding diaspora.

This report, focusing primarily on the theoretical development of the diaspora concept, provides a better understanding of the various approaches attributed to it. By categorizing the different positions found in the diaspora literature, it opens up diverse research perspectives on diasporic philanthropy depending on the adopted definitions. For example, a study focused on the political dimension of the diaspora will not cover the same examples as those used in another that is centered on the cultural dimension. It is therefore crucial to clearly define the diaspora concept theoretically to subsequently understand the implications of our study in terms of case selection to reflect different perspectives.

An example highlighting the importance of theoretically defining the diaspora concept to guide research on diaspora philanthropy concerns the notion of territory, debated in the two major perspectives to be detailed in due course (Table 1 and Table 2). Researchers adopting a geographical and territorial view of diasporas might exclude pan-regional religious groups from the definition of diaspora philanthropy. A case illustrating this perspective is that of Lethlean (2003), who argues that acts of generosity motivated by religious beliefs rather than attachment to a territory or homeland, as is the case with the Islamic diaspora, cannot be qualified as diaspora philanthropy. He cites the example of the Aga Khan Foundation, firmly established in Canada, providing funds for specific initiatives within the Ismaili Muslim community in multiple countries. Since the Aga Khan Foundation does not support a specific country of origin but several, it does not meet the criteria for diaspora philanthropy according to the geographical/territorial perspective. Authors aligning more with the perspective that considers territory as something more fluid, beyond geographical borders, would maintain the same example as a case of diaspora philanthropy. Indeed, from this standpoint, religious groups can be considered diasporic communities based on how members of these groups perceive themselves.

The importance of the theoretical definition of diasporas, in diaspora philanthropic studies, also lies in a chance to recognize that a perspective brings forward a focus of the study surrounding philanthropic practices. The transnational dimension of diaspora studies directs attention to philanthropic efforts aimed outward, specifically toward the country of

origin. This encompasses various aspects such as direct diaspora investment, knowledge networks, remittances, return migration, bodies, tourism, and effects on human capital aimed at improving pre-departure skills. While these aspects are often considered separately, transnational interactions are also viewed elsewhere as integral to philanthropic practices. Studies focusing on the political and cultural dimensions of the diaspora primarily examine the engagement of its members and communities, albeit in different ways. These studies may explore both philanthropic activities directed towards the countries of origin and those conducted in the host country.

In the context of political studies on diaspora, emphasis is placed on viewing giving as a political act rather than simple charity. This perspective paves the way for examining the diverse compositions of diasporas, including the reasons for their formation, their formal and informal modes of action, as well as the underlying objectives of their actions. Some authors emphasizing the political dimension consider diasporic philanthropy as an example of transnational political activism. Thus, diasporic philanthropy would be closely linked to notions of activism, mobilization, and resistance, where giving remains a form of political activism (Low, 2017: 152; Guemar, Northey, and Boukrami, 2022: 1982-1983).

As for studies exploring the cultural dimensions of diaspora and philanthropic activities, they focus on the values and justifications underlying these donations. This allows for the analysis of diasporic positions, claims, and how this has led to the creation of communities. Thus, the emphasis is on the formation of diasporas, their sustenance, and the various forms they can take. By focusing on the process of diaspora formation, researchers can better understand how and why these communities form and why they engage in philanthropic acts.

Finally, in the context of examining diasporic philanthropy, studies that start from the individual positionalities of diaspora members focus on the individual and collective narratives of engagement, as well as on understanding the person's identity and their place within their community. An example is illustrated by Thandi (2013) in her study on the Punjabi diaspora. She explains that the community is not only highly diverse and heterogeneous but also strongly fragmented along religious, regional, class, caste, and gender lines, making the engagement of members different and dynamic.

To be able to categorize the different theoretical currents surrounding "diaspora" in diasporic philanthropy, we proceeded in two steps. Firstly, we conducted a comprehensive literature review, examining books and scholarly articles that employ this term. We selected sources that used the term both in the context of a case study and those focusing on its conceptual definition. In total, we used 201 sources from journal articles and book chapters, published mainly between 1990 and 2023. We first used the Google Scholar search engines with the following keywords: diaspora, philanthropy, migration, development, nexus, Canada, often combined in pairs (diaspora and philanthropy/philanthropy and migration, etc.). After examining the most cited or consulted works, we analyzed the bibliographic references of these documents, and consulted these references. We then re-examined the bibliographies of new articles to find new sources. We stopped when we reached saturation point, i.e., when we could find no more new references.

Secondly, once the reading was completed, we grouped authors to conduct a thematic analysis of their definitions, highlighting the underlying explanatory factors related to the diaspora. In other words, the objective of the second part of the methodology was to associate the concept of diaspora with a second explanatory sub-domain (cultural, political, institutional, transnationalism, etc.). These explanatory domains emerged during the second reading of the selected sources.

WHAT IS A DIASPORA?

The term "diaspora" has gained popularity among academic researchers, social actors from various racial, religious, or ethnic groups, as well as among associations since the late 1970s (Dufoix, 2015). Generally, it is used to describe the connection between an individual or a community and a country different from the one in which they reside.

Researchers unanimously concur that, members of a diaspora have a connection between a community and a "homeland." However, the conception of the "homeland" varies according to two distinct theoretical currents.

The first theoretical current considers the homeland as a geographic location corresponding to a state. This current generally relies on the works of two key authors: Safran (1991) and Cohen (1995). Although these two authors share the same definition, Cohen adds elements that communities must adhere to be considered diaspora members.

As illustrated in Table 1, the diaspora, according to this definition, must meet two criteria: the connection between a group and a specific (geographical) territory and compliance with the nation-state paradigm (associated with the idea of nationalist sentiment), to varying degrees.

The second theoretical current considers territory as something more fluid, beyond geographical borders. The connection with a "homeland" and a "community" can be multiple, as individuals may have various forms of identity. In this case, the territory is not necessarily tied to a specific country. This is notably the definition proposed by Shiao (1998), Veronis (2007), and Khan (2016). From this perspective, the authors emphasize that diasporic communities do not identify themselves as part of a monolithic racial or ethnic group and may not recognize themselves as members of the groups and categories assigned to them (Agwa, 2011). The diasporic community may be linked to the country of origin but also to religion or a broader geographic area. For example, a person of Salvadoran origin may feel linked to his or her Salvadoran identity, Christian religion, Canadian citizenship and Latin American culture, and may also identify with a specific gender or sexual identity. The individual can thus identify with several identities, and even superimpose them. This is demonstrated with examples in Table 2.

In summary, the first theoretical current defines diasporas as "imagined communities" with a sense of belonging through a defined state space. The second current, on the other hand, views diasporas as "connected communities" beyond state borders, based on individual preferences.

Table 1: Classical Definition of Diaspora Linked to a Geographic Territory

Components of Safran's Definition	**Components of Cohen's Definition**
Dispersion of individuals from their homelands	Traumatic dispersion of individuals from their homelands
Collective memory of a community towards their homeland	Collective memory and idealization of the homeland, with a collective commitment to its preservation, restoration, security, prosperity, and even its creation
Lack of integration in the host country	Difficult relationship with host societies
Myth of return and a lingering connection to the homeland	Development of a return movement that gains collective approval. Strong ethnic consciousness maintained over an extended period, based on a sense of distinction, a shared history, and belief in a common destiny
	Empathy and solidarity with co-ethnic members living in other countries
	Possibility of a distinctive and enriching creative life in host countries, with a tolerance for pluralism

Table 2: Example of multiple diasporic identities

Individual	**Diasporic Indentity(ies)**
Arabo-American	American, Arab, Iraqi, and Muslim
Latino-Canadian	Canadian, Salvadoran, Latino, Christian
Sino-Canadian	Canadian, Chinese, Asian

Source: adapted from Shiao (1998), Veronis (2007), and Khan (2016

DIASPORA: THEORETICAL FOUNDATIONS AND RESEARCH TRENDS

Even within these two broad theoretical currents, other major differences surround the definition of the term "diaspora." Authors put forth various specificities that, in addition to the geographic aspect, explain or provide context for why individuals are or are not members of a diaspora.

We have identified four positions in the literature that allow for a better categorization of the term diaspora, according to theoretical currents. Each of these positions emphasizes a specificity inherent to diasporas, using an explanatory dimension. Therefore, each of these positions enables the study of diasporas from a specific perspective.

The first position is rooted in studies on transnationalism. Here, the term "transnationalism" is not synonymous with the term "diaspora," but it provides a perspective for studying the diaspora: the actions and processes of diasporic members within global structures between host countries and the country of origin. This position offers a way to study diasporas by focusing more on external factors and constraints (structures) that influence individuals who are members of diasporas.

The three other positions are rather anchored in a perspective on the agency of members from diasporas. The second position comes from studies on political engagement. Here, it is the desire for political engagement (in the broad sense) that creates the diaspora. It is not global structures (transnationalism and globalization) that create communities overlapping the borders of the nation-state, but rather the political engagement of actors who are members of ethnic communities.
The third position considers that diasporas are shaped by identities, which result from the amalgamation or juxtaposition of cultures (from the country of origin and the host country). It is through the process of hybridization that the diversity of identities is explained. The key dimension to understand diasporas is one or more cultures.

Ultimately, the fourth position for studying diasporas relies on the subjectivity of individuals, thus their positionality. The diaspora is not studied as a homogeneous group but rather as a process in which different members of the diaspora perceive themselves and understand the meaning of the community. Becoming a member of a diaspora is a process shaped by factors of inclusion and exclusion, and this experience varies within the diaspora itself.

Table 3 summarizes these four positions, highlighting the explanatory dimension of each of these currents as well as their theoretical foundation (paradigm).

Table 3: Explanatory Dimension Surrounding the Concept of Diaspora

Influence on diasporas	**Explanatory Dimension**	**Paradigm**
External factors (globalization)	Transnationalism	Structuralist
Political identities	Political engagement	Agency
Culture(s)	Hybridization	Cultural and Agency
Socialization	Positionality	Constructivist

Diaspora and Transnationalism

The first way to study diasporas involves seeing them as part of a much broader phenomenon - transnationalism. Studying the diaspora from a transnational perspective involves considering the country of origin, the destination country, and (im)migrants as forming a triangular social structure that can be extended to countries of subsequent migration (Faist, 2010).

Thus, discussing diaspora in transnational terms necessarily entails studying phenomena that occur both within and outside nation-states. Consequently, the study of diasporas in these current aims to examine the phenomena of mobility and cross-border movements. It is important to be careful not to confuse, in this position, diasporas and transnationalism. These are two distinct concepts. However, it is the concept of transnationalism that guides how one can study diasporas. In the context of this school of thought, the term "diaspora" refers to the transnational space created by the regular and systematic implementation, as well as the exchange of knowledge, economic resources, and cultural practices that collectively support members of dispersed nations within and beyond specific territorial borders (Mullings, 2011).

An interesting contribution of this position is to move away from traditional conceptions of the return myth that characterized early theories of international migration (Katigbak, 2020). Actors consciously perceive themselves as a group of spatially dispersed individuals. They define themselves as "diasporas," indicating that they have developed a "diasporic subjectivity" or a "diasporic mode of belonging," characterized by an orientation toward a real or imaginary homeland while maintaining ethnic, national, or religious boundaries over several generations (Dahinden, 2010: 54).

In doing so, the idea of diasporic citizenship goes beyond a sense of belonging and associated practices within the diaspora. It also extends to the nature of the connection with the country of origin, examining the networks through which these acts of citizenship operate, as well as their political, economic, and social implications (Mutambasere, 2022: 732-733). The concept of diasporic citizenship has a political dimension as it is linked to a sense of belonging and active civic participation both in the host country and the country of origin. The transnational approach shows how this diasporic citizenship can be used as a means of mobilization to advance rights in both the country of origin and the host country. Diasporic citizenship is not simply tied to official citizenship (e.g., holding a passport) but is rather based on identity or symbolism, linked to the connection with the country of origin. These citizenship practices can be identified in both the host and home countries, underscoring the importance of considering transnational borders (Mutambasere, 2022).

Two corollaries can be drawn from the literature. The first concerns the interaction between actors and institutions, and the second relates to the engagement and integration of diaspora actors in their host country.

Regarding the first corollary, Faist (2010: 23) asserts that formations created by the diaspora in the transnational sphere cannot be considered independent of states and non-state actors because they are constituted by these agents. With the help of institutions, members of diasporas manage to build and maintain intimate social connections between their respective countries of origin and their new diasporic locations (Patterson, 2006).

The second corollary concerns the notion of integration or non-integration. While transnationality is often perceived either as an alternative to integration or as a condition of being "integrated" in both the host country and the country of origin, it constitutes a much more porous boundary. Dahinden (2010: 70) gives the example of "diasporic" Armenians who demonstrate strong transnational engagement even if they are not particularly mobile themselves. Another significant example involves mobile transnational formations that display simultaneous dual integration in two contexts (meaning they have multiple identities). Faist (2010: 13) argues that, according to older notions of diaspora, members of diasporas do not fully integrate socially, politically, economically, or culturally into the host country. Assimilation would theoretically end diasporas, either ethnically or religiously. More recent notions of diaspora emphasize cultural hybridity resulting from "dissemination-nation" (Bhabha, 1994). This means there are distinct features between the host culture and groups but also a hybridity that forms between cultures. Table 4 summarizes these postulates.

Table 4: Postulates of Diaspora Studies from a Transnational Perspective

Postulate 1	Diasporas are just one aspect of a broader phenomenon – transnationalism.
Postulate 2	To be a diaspora, there must be cross-border movements (economic, ideational, emotional, cultural) aimed at collectively supporting members of a dispersed nation within and beyond specific territorial borders.
Postulate 3	Members from diasporas are active in both the host country and the country of origin.

In summary, the study of the transnational position of diasporas encompasses various aspects, extending beyond mere cross-border movements and the circulation of bodies, ideas, information, and goods (Katigbak, 2020). It also requires a thorough exploration of the links between individuals and states through institutions, both formal and informal, that transcend borders (Vertovec, 1999).

Considering these elements, diasporic phenomena can be perceived as a subcategory within broader transnational social formations (Faist, 2010: 33). This approach provides an analysis at a macro level, enabling an understanding of the connections between countries of origin and diaspora members while examining their practices and actions, such as remittances, and more broadly, all aspects related to development policy. Thus, the transnational perspective paves the way for a profound understanding of the complex dynamics that characterize the relationships between diasporas and host and home countries.

Political identity and Diaspora

Political identity as an explanatory factor for diasporic communities is always linked to the idea of transnationalism but adds a depth of explanation regarding how these communities are created and sustained. In the position emphasizing the importance of the political dimension, it is not merely the transnational space that explains it, but the transnational space integrated into a political struggle for recognition.

For approaches focused on the political dimension, a diaspora is a transnational network of dispersed political subjects with co-responsibility ties beyond the borders of empires, political communities, or nations (Werbner, 2002: 121). It is not solidarity that explains belonging to a diaspora but the sense of co-responsibility towards one's country of origin. In this context, diasporas are generally highly politicized social formations. This means that the diaspora's location is also a historical location, not just an abstract and metaphorical space (Werbner, 2002: 121).

Members of diasporic communities must constantly demonstrate their attachment to their country of origin and other diasporic causes by actively engaging locally (to deconstruct their invisibility). They do so through public acts of mobilization and hospitality, as well as through generous gestures that extend beyond their current communities. Their tangible contribution in terms of material or cultural goods beyond national borders is evident

through their participation in political lobbying, fundraising activities, and artistic creations (Werbner, 2002: 128).

The term diaspora can thus be used to demonstrate the political engagement of certain groups and their process of reidentification (Weina, 2010: 76; Dunn, 2004: 3-4).

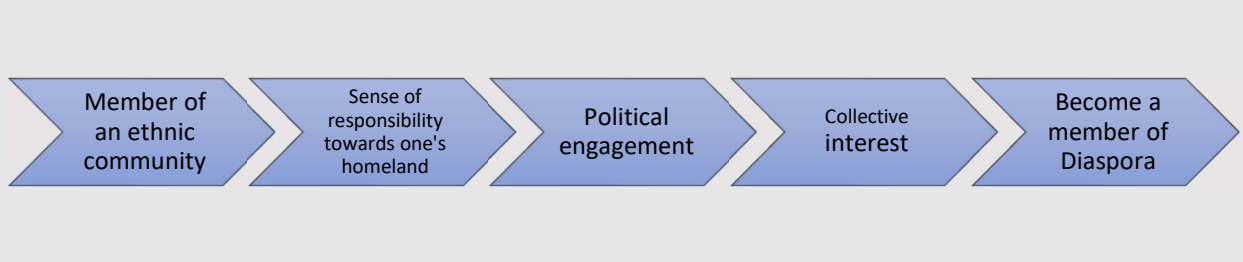
From the perspective of political engagement, the former characteristics used to define diasporas, listed in Table 1, no longer hold (Vanore, Ragab, and Siegel, 2015). It now revolves around the connection between these communities and their relationships with the country of origin, the country of residence, and other members of their ethnic groups or the home country (Vanore, Ragab, and Siegel, 2015). It is not sufficient to be of another origin: to belong to a diaspora, one must continue to demonstrate a common interest in their "country of origin" (sometimes imaginary) and share a common destiny with their fellow members, wherever they may be (Cohen and Kennedy, 2013: 39).

In other words, migrants who feel connected to their country of origin and share a common identity with others should not automatically be called a diaspora. Only those who are genuinely mobilized to engage in the political process of their country of origin should be considered part of a diaspora (Lyons and Mandaville, 2010, cited in Vanore, Ragab, and Siegel, 2015: 126). Adamson and Demetriou (2007) explain that the diaspora represents a social community that exists beyond the borders of the state and has succeeded over time in maintaining a collective national, cultural, or religious identity through a sense of internal cohesion and enduring links with a real or imaginary country of origin, while addressing the collective interests of community members through a developed internal organizational framework and transnational ties.

The corollary of studying diasporas from the dimension of political engagement is that identity is political, and members of these diasporas are defined by their ability to unite members around a common cause (Dunn, 2004: 3-4). What sets them apart from ethnic communities is their organized action based on co-responsibility ties. Unlike ethnic communities, diasporas are more linked to a political space than a physical one.

Figure 1 summarizes the dimensions that transition an individual from a mere member of an ethnic community to that of a diaspora member. As mentioned earlier, merely being a member of an ethnic community is not sufficient. It is necessary to feel a sense of co-responsibility towards one's homeland, prompting the individual to engage on behalf of the collective interest of their community to be fully recognized as a member of a diaspora.

Figure 1: Characteristics to be a member of a diaspora based on the political dimension



In conclusion, from the perspective of political engagement, the diaspora emerges from the desire for political involvement, understood in its broadest sense. Unlike the notion that globalization as a process creates communities transcending the borders of the nation-state (Bonnerjee, Blunt, McIlwaine, and Pereira, 2012), the diaspora originates from the active engagement of members of ethnic communities. This approach provides a more specific definition of the diaspora and transnationalism, assuming an underlying motivation for the formation of the diaspora.

Becoming diasporic involves acquiring agency, encompassing awareness, commitment, and connections with an extended community, in order to actively contribute to development beyond the mere preservation of family ties and remittance transmission. This evolution toward the diaspora depends on the ability of immigrant communities to achieve a certain level of settlement, success, and fluidity in areas such as education, employment, and integration within the host society (Nanji, 2011).

Cultural Subject and Diaspora

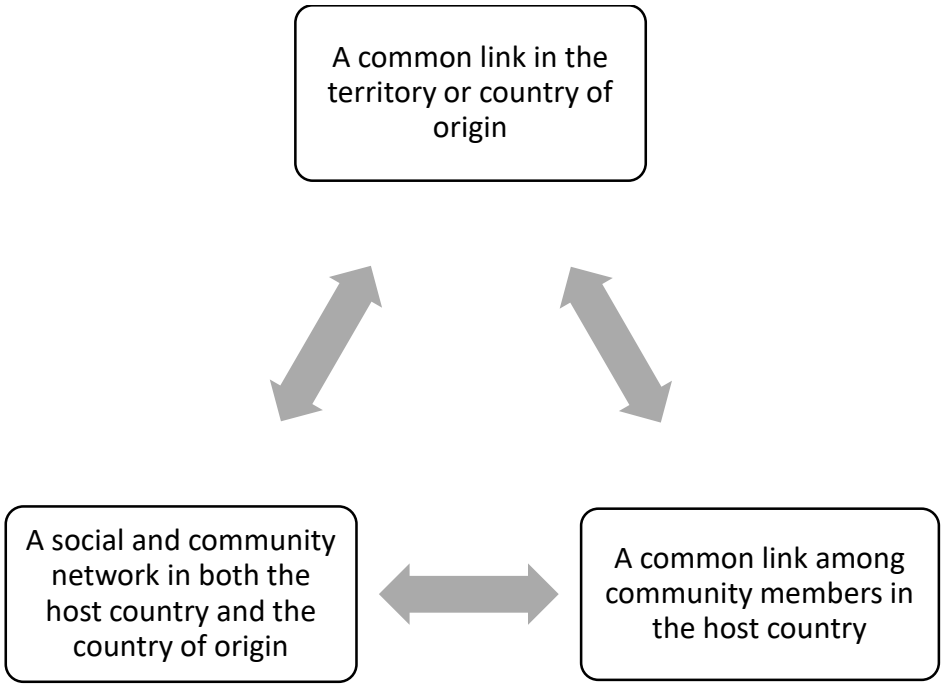
The third position taken by researchers studying diasporas has the cultural variable as an explanatory dimension. Here, the idea of belonging to a diaspora is grounded in shared culture.

In the cultural approach to the diaspora, for a community to be defined as diasporic, it must fulfill three dimensions: a common essential link among community members in the host country, a common link in the territory or the country of origin acting as an attraction pole through memory, and a networked system of spatial relations linking these different poles (Bruneau, 2010: 6). For diasporic communities to endure, they need periodic gathering places (religious, cultural, or political) where they can focus on key elements of their iconography, thus allowing them to transmit their identity to new generations. The symbols that make up an iconography are primarily distributed across three domains: religion, political past (memory), and social organization (Bruneau, 2010: 37-38).

In other words, within the cultural position, diasporas are characterized by the pursuit of a certain cultural unity. Diaspora, in this context, is linked to the concepts of identities and cultures (Paerregaard, 2010: 94). Because they live in a globalized world, migrants can continue to establish connections with their country or region of origin, enabling them to simultaneously create new lives in the host society while maintaining strong identity relations with the home society (Portes, Guarnizo, and Landolt, 1999, cited in Paerregaard, 2010: 93).

Figure 2 illustrates the three components of a diaspora according to the cultural dimension: a link between members of the ethnic community and individuals from the country of origin, a link between members of the ethnic community in the host country, and a community network in both places. Here, it is the common sense of belonging that creates a diaspora.

Figure 2: Characteristics to be a member of a diaspora according to the cultural dimension



However, as culture is not fixed, a corollary of this position is cultural hybridity. The characteristics from Table 1 are part of the cultural position (a history of dispersion, myths/memories of the original culture with alienation in the host country, the desire for a potential return, support for the homeland, and a collective identity significantly defined by this relationship, etc.) where multiple identities unfold. Identities manifest in transnational contexts resulting from multiple connections, influencing negotiation and resistance practices towards host countries and their norms (Clifford, 1994: 307-308).

For this theoretical position, belonging to a diaspora means living simultaneously on the global, transnational, and local scales of the community, host country, or country of origin, combining these different scales while favoring certain ones (Bruneau, 2010: 48).

In summary, this conception of the diaspora is based on a shared sense of community, where unity among its members plays an essential role. In this definition, the desire or possibility to return to the country of origin is not a determining factor. On the contrary, attention is focused on the fundamental elements that shape a community, emphasizing

the creation of a collective identity rather than individual actions within it. This approach maintains a territorial definition of the diaspora, closely linking it to geographic location, arguing that culture is intrinsically tied to ethnicity within the framework of the national/state perspective.

Socialization and Positionality

The fourth position regarding the study of the diaspora concept positions itself as a critique of the three positions mentioned below. In the other positions, diasporas are primarily studied as communities, formed by homogeneous ethnic groups linked by identity (and/or symbolic) ties, obscuring issues of gender, race, politics, and class (Anthias, 1998; Tsagarousianou, 2004). The other positions share the common conceptualization of diasporas as monolithic ethnic communities, moving between the two stable and predefined cultural spaces of the homeland and the host country (Budarick, 2014: 142).

By emphasizing the dimension of positionality and agency, this field of study considers the formation of the diaspora “as a subjective condition marked by the contingencies of long histories of displacement and genealogies of dispossession" (Cho, 2007: 14), rather than being created by community formation or identity (Gow, 2021: 218). This way of perceiving the diaspora moves away from a transnational anchoring to focus on the actors who make up the diaspora.

The dimension of positionality explains that, in seeking to establish typologies and create ideal types to explain the formation of diasporic communities, these transnationalism, politics, or culture-based approaches assume the existence of an ethnic community without examining how this community is imagined, contested, or rejected by its members (Anthias, 1998; Budarick, 2014). Particularly for the position emphasizing cultural dimensions, it neglects to adequately consider context, meaning, and temporal dimensions, as well as how cultural practices can be "resources" used strategically and whose meaning is never fixed (Anthias, 2009: 10).

There are two corollaries to this research stream. On the one hand, authors working within the positionality approach express that the idea of ethnicity is not sufficient to explain diasporic communities. For example, according to Bonnerjee, Blunt, McIlwaine, and Pereira (2012: 10), not all diasporic communities are rooted in ethnicity, and other axes of difference can influence the creation of communities, such as language, religion, or even a broader geographical area like Latin America or the Indian subcontinent, to name a few examples.

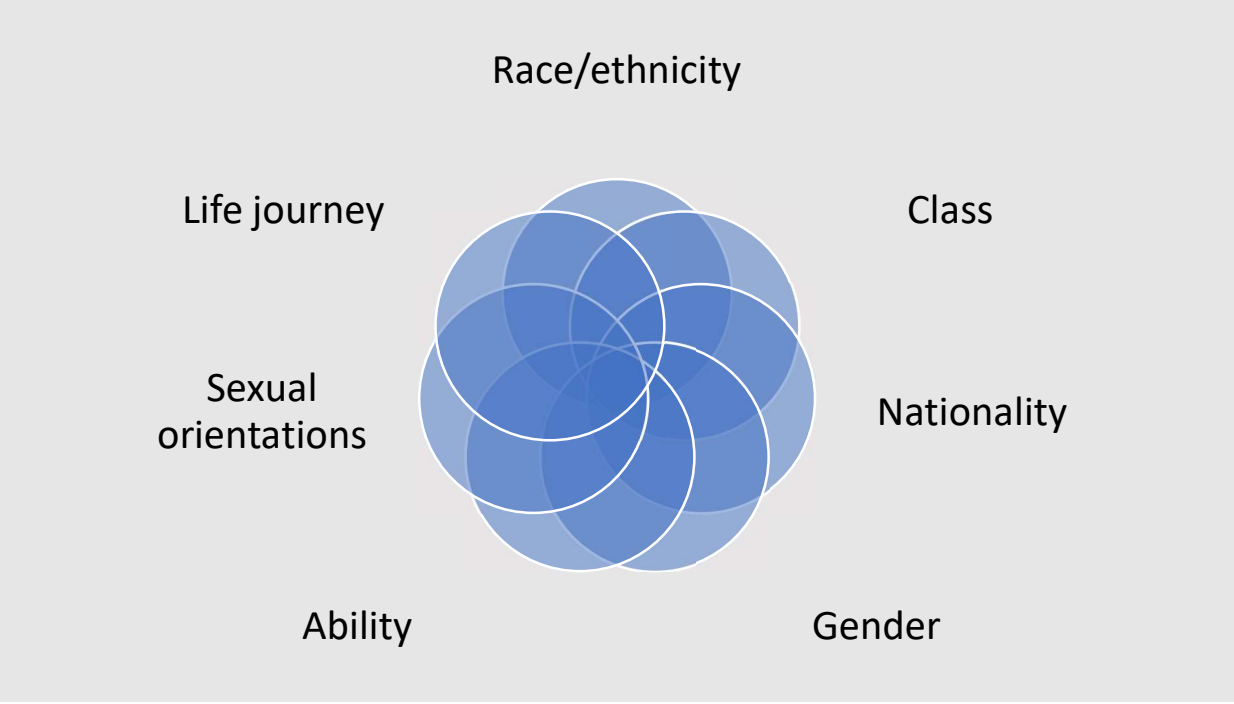
This research position does not anchor diasporas in geographical or territorial locations. In doing so, it aligns with the second theoretical stream, which considers territory as something more fluid, beyond geographical borders, as mentioned earlier in Table 2.

On the other hand, the other postulate is that members of diasporas face different situations in the host country depending on their migration trajectories, shaping their identities, political orientations, and engagement capacities, creating unique experiences for each individual. However, according to this theoretical position, one must move

beyond the one-dimensional approach of race and ethnicity and recognize that identities are fluid, multidimensional, complex, and socially constructed, shaped by an interplay of other factors such as ethnicity, gender, class, generation, and lived experience (Anthias, 1998). Authors acknowledge the hybridity of cultures, as in studies focusing on the cultural dimension, but these are specific to each community member and undergo continuous change and evolution that are not homogeneous among members. Therefore, through both individual and community socialization, individuals define and evolve.

Figure 3 illustrates the interweaving of all these factors, resulting in a unique journey for everyone.

Figure 3: Individual Positionality



With the use of the translocative positionality concept, micro-level issues, such as different positions related to gender, ethnicity, race, and class, can be studied with their mutual interactions. The term "translocation" refers to the complex nature of individuals' positions at the crossroads of various places and movements related to gender, ethnicity, nationality, class, and racialization. Positionality combines the effect of social position and the practices that underlie it, that is, the space where social structure and individual agency intersect. The notion of "position" acknowledges the importance of context and the situated nature of claims and attributions, occurring in complex and changing locations. Positionality manifests in the context of lived practices where identification is enacted (Anthias, 2009: 15-16).

In summary, this fourth approach addresses the diaspora not as a uniform group but rather as a process where diaspora members perceive and understand each other's meaning of community. Becoming a member of a diaspora involves a process influenced by factors of inclusion and exclusion, and this experience varies within the diaspora itself.

Thus, the understanding of individual positions within diasporic communities is primarily through the dimension of positionality.

In these four approaches, the recognition of group limitations and the definition of belonging are essential in the observed practices. However, in studies emphasizing the dimension of positionality, the nature of this belonging closely depends on individual positions and specific contexts, rather than being simply dictated by pre-established identities (Anthias, 2009: 11). This approach allows for exploring narratives and power dynamics within diasporas, as well as between different diasporas, taking into account factors such as race, class, and gender. Distinguished by its less generalizing scope, this method provides a more nuanced perspective for studying inherently heterogeneous diasporic communities.

Comparison of the Four Positions

Comparing these four approaches to the study of diasporas reveals a diversity of perspectives that illuminate different dimensions of the phenomenon. The first approach, centered on transnational position, provides a macroscopic view by examining the links between home countries and diaspora members, emphasizing practices such as remittances and broader political implications. In contrast, the politically engaged approach highlights the diaspora's genesis in the activism of ethnic communities, offering a more specific definition and emphasizing the underlying motivation for diaspora formation. The third approach, based on a shared sense of community, prioritizes unity among members, shifting the focus from the individual to the collective. Finally, the positionality approach, focusing on internal dynamics of diasporas, acknowledges heterogeneity within these communities and offers a less generalizing perspective.

Each of these approaches brings distinct nuances to the understanding of diasporas. While the first three provide theoretical frameworks for analyzing transnational links, political engagement, and community sentiment, the last position focuses on internal practices, group boundaries, and belonging within diasporas, highlighting the importance of individual positions and specific contexts.

CONCLUSION

In conclusion, the in-depth study of theoretical currents surrounding the concept of diaspora highlights a diversity of interpretations and perspectives. The lack of consensus on the definition of diaspora underscores the inherent complexity of this phenomenon and poses significant challenges for its use.

The adopted methodology, combining a comprehensive literature review and a thematic analysis of definitions, allowed for categorizing different ways of conceptualizing diasporas. The two main streams, defining territory either as a geographic location linked to a state or as something more fluid beyond state borders, were clearly identified.

Further categorization of theoretical currents according to explanatory dimensions revealed four distinct positions, emphasizing dimensions such as transnationalism, political engagement, cultural hybridization, and the individual's positionalities. These positions provide specific angles for studying diasporas, sometimes highlighting the importance of considering both external influences and, at times, internal dynamics within diasporic communities.

Finally, this approach aims to bring clarity to the conceptual landscape surrounding the diaspora, thus providing a solid foundation for a comprehensive understanding of this complex and diverse phenomenon. The categorization of different theorizations of the diaspora concept paves the way for a more consistent future use of the term, thereby facilitating research and analysis.

Especially concerning diasporic philanthropy, the theoretical definition of diasporas directly influences how it is studied. Each approach offers a specific angle on philanthropic practices, underscoring the importance of clearly delineating the conceptual dimensions of diasporas to guide research. Thus, the diversity of approaches contributes to a more comprehensive and nuanced understanding of diasporic philanthropy, its motivations, and its transnational impacts.

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