

## **The Politics of Belonging: Regional Identities, Globalization and South Asia**

By

**Dr Tohid Ahmad**

Department of Pakistan Studies,  
Government College University, Faisalabad

---

### **Abstract**

*The region South Asia is a diverse region enriched with multiple layers of identities with respect to ethnicity, culture, language and religion. The region has been identified as a single geographical entity despite its diversity. This paper argues that the narrative of singular identity for the whole region does undermine its diversity. This also means to ignore the regional identities and belongingness. The paper also argues that globalization has been a double-edged sword for cultural identities in South Asia. It has not only exposed local cultures to global influences, sometimes diluting traditional practices and accelerating cultural homogenization, where the global culture can undermine the local culture. In South Asia, the diverse cultural landscape is richly textured by individual and community narratives that are essential to understanding the broader regional identity. Thus, to understand the region, it is important to value and understand this diversity.*

### **Key Words**

Identity, South Asia, Globalisation, Community, Politics, Ethnicity, Culture, Homogenize, Language, Religion, Traditions.

### **Introduction:**

South Asia is a diverse region with a rich linguistic and cultural history which has been constructed during various civilizations and empires. This region is diverse in multiple aspects, including ethnicity, geography, language, culture and religious traditions. The region housed around 2.1 billion people, which makes a quarter of the world's population, who belong to multiple religious and cultural traditions. The countries are home to more than 2000 languages, which is significant by itself<sup>1</sup>. The region is as diverse in the religious sense as it is in the cultural sense, with major world religions present. Understanding the region through the lens of 'South Asia' often misses the diversity of identities it encapsulates. This idea, a product of outsiders, misrepresents the rich and complex identities that are present within. Recognizing the diversity of humanity also means valuing their

---

<sup>1</sup> Paula, "Top 10 Most Spoken Languages in Asia (2024) – Facts, Origins, and Example Phrases," *Cooljugator*, 2023, <https://cooljugator.com/blog/most-spoken-languages-in-asia/>.

differences as they benefit one another and also create a richer human heritage for all of us.

### **Recognizing the Complexity of Cultural Identities**

The narrative of one South Asian identity is superimposed on the unique cultural and historical narratives of smaller groups or groups with less dominant histories. According to the 2017 Census, Pakistan is home to about 200,362,718 people, with Muslims constituting the largest religious group in the country at 96.47%<sup>2</sup>. Christians, Hindus, Ahmadis, Scheduled Castes and other religious minority parties make up the rest of the people in this religiously diverse nation. The proportion of Christians and Hindus is 1.27% and 1.73%, respectively, and their number is 2,642,048 and 3,595,256. Ahmadis are a small but still persecuted community; there are only 191737 persons or 0.09% of the total population. Taken together, Scheduled Castes and other minor religious groups constitute 0.43% of the population in Pakistan, highlighting the fact that religious remembrance in the country occupies a vast but peripheral position<sup>3</sup>. Although this has been good for human civilization and intermingling of race, it has also posed significant problems in terms of social assimilation and acceptance. Their experience can furthermore often influence and condition the social-political contradictions of the country with the dominant Muslim population in relation to religious minorities. Petersen<sup>4</sup> pointed out that, despite the fact that religious tolerance and minority rights are two significant and sparse legal fields, their development is still insufficient, which implies that there must be more effective ways of protecting the rights of all citizens regardless of their religious beliefs and affiliations. The imbalance of numbers also raises the question of social exclusion, where the smaller group may not have a political voice or sufficient legal protection. It creates this pattern of exclusion and, at times, even physical aggression. Therefore, Pakistan must strive to do so through policies formulated for the welfare of these people, as well as genuine standard interfaith dialogue.

---

<sup>2</sup> D. H. M. T. A. Mustafa et al., "Religious Diversity and Social Integration in Pakistan," *Journal of Positive School Psychology* (2023): 1093–1098, <https://journalppw.com/index.php/jpsp/article/view/15830>, 1095.

<sup>3</sup> Mustafa et al., "Religious Diversity and Social Integration in Pakistan," 1095–96.

<sup>4</sup> Marie Juul Petersen, *Promoting Freedom of Religion or Belief and Gender Equality in the Context of the Sustainable Development Goals: A Focus on Access to Justice, Education and Health – Reflections from the 2019 Expert Consultation Process* (Copenhagen: Danish Institute for Human Rights, 2020).

Religion	Total	All Areas %
Muslim	200,362,718	96.47
Christian	2,642,048	1.27
Hindu	3,595,256	1.73
Qadiani/Ahmadi	191,737	0.09
Schedule Cast	849,614	0.41
Others	43,253	0.02
<b>Total</b>	<b>207,684,626</b>	<b>100</b>

*Table 3: Statistics of Religious Minorities in Pakistan (2017 Census)<sup>5</sup>*

India's linguistic diversity exemplifies its pluralistic society. According to the 2011 Census of India, there are several languages each spoken by tens of millions of people, other than Hindi or English and that feature in the public or political space. According to Husain and Tinker<sup>6</sup>, the Bengali language is a member of the Indo-Aryan group of the Indo-Iranian branch of the Indo-European language family. More than 210 million people speak it as their first or second language, including about 100 million Bengali speakers in Bangladesh and about 85 million in India (mostly in the states of West Bengal, Assam, and Tripura), as well as sizable immigrant communities in the United Kingdom, the United States, and the Middle East<sup>7</sup>. Bengali serves as the official language of Bangladesh and has been recognized by the Constitution of India as well. Languages are more than just a means of communication. They also have rich literature associated with them and are an important part of a person's identity.

These languages do not merely serve the purpose of communication, but also have their own traditions attached to them. Bengali, with its deep literary tradition, has greatly enriched Indian literature and arts and has touched thousands of hearts both in India and beyond<sup>8</sup>. Additionally, Tamil and Assamese are spoken by millions. They have represented cultural dynamics

<sup>5</sup> Pakistan Bureau of Statistics, "Results (Census 2017)," accessed December 15, 2021, <https://www.pbs.gov.pk/>.

<sup>6</sup> S. S. Husain and H. R. Tinker, "Bangladesh," *Encyclopædia Britannica*, 2019, <https://www.britannica.com/place/Bangladesh>.

<sup>7</sup> Ibid.

<sup>8</sup> P. Sen, *The Literary Poetics of Bengali Cinema (1947–67): History, Sensibility and Cosmopolitan Consciousness* (PhD diss., New York University, 2020), 584.

with unique histories. Further, India is a composite and pluralistic country<sup>9</sup>. Through creating policies and education systems that promote multilingualism, it will be possible to slow down the homogenization driven by globalization. The ethnic diversity of Nepal is shown with the Newar, Sherpa, and Maithil people. People from these communities maintain different cultures yet coexist alongside the modern identity of Nepal<sup>10</sup>. According to the 2011 census, the Government of Nepal has formally recognized more than 125 ethnic/caste groups. Also, population groups that speak more than 123 linguistic varieties represent the anthropological range of the ethnic groups across the country.

Newars are believed to be the original inhabitants of the Kathmandu valley who contributed immensely toward the formation of Nepali art, architecture, and colourful festivals that form an integral part of socio, cultural calendar. Likewise, Sherpa people, who are famous for their climbing abilities across the globe has a splendid ethnographic background with strong affiliation to the Tibetan Buddhism where they practiced and found a way of expressing themselves through the cultural and religious feast such as cultural dance and religious tariffs respectively<sup>11</sup>. Another important community of the Terai region is the Maithil's, who have their own language, and add more colours to the Nepalese cultural palette. Not only do these communities maintain the cultural practices and use their native tongues, but these putatively dying cultures continue to enliven the cultural realities of present-day Nepal. The threats of globalization include the prospect that individual cultural identities may be replaced by the globalization culture. To counter this, people try to popularize these cultures, inculcate these aspects in the school curriculum, and support cultural fests that enlighten both national and international people. Media advocacy is also well tackled with the focus towards correct portrayal of these diverse cultures in media and efforts of making sure that the different ethnical diverse of Nepal is rightly captured

---

<sup>9</sup> R. Mathew, "Uncovering the Linguistic Agenda of 'Hindi'stan: The Political Implications of Language Imposition in India," in *The Routledge Handbook of Language and Mind Engineering* (Routledge, 2024), 293.

<sup>10</sup> AsianHeritage, "What Makes Nepal Different from Other Countries?" 2023, <https://asianheritagetreks.com/different-nepal/> (accessed October 4, 2024).

<sup>11</sup> S. K. Nepal, Y. Mu, and P. H. La, "The Beyul: Sherpa Perspectives on Landscape Characteristics and Tourism Development in Khumbu (Everest), Nepal," in *Religious Tourism and the Environment* (Wallingford, UK: CABI, 2020), 78.

and embraced<sup>12</sup>. It is essential to preserve these various social and cultural human groups to retain the cultural background of Nepal. It also entails incorporating the external forces while remaining extremely protective of the traditional cultures to make sure that they are sustained in the wake of the new world order.

Globalization has been a double-edged sword for cultural identities in South Asia. On one hand, it has exposed local cultures to global influences, sometimes diluting traditional practices and accelerating cultural homogenization<sup>13</sup>. On the other hand, globalization has also empowered various South Asian communities to present their cultural message to the global audience thereby fostering culture dissemination and respect. This interaction is achieved by the South Asian diaspora living in most global cities thus creating a powerful form of culture. The diaspora communities do not only enrich ethnic diversity of the host countries but also represent culture of South Asia<sup>14</sup>. They perform cultural events, engage in restaurant businesses, engage themselves in political and social activities, and thus maintain the bond with their roots intact. However, the four dimensions have expanded in the new digital media where the representation of the South Asian cultures has shifted from the monopoly of academics and media houses to the freedom of the actual people and cultures as stated by Dutta<sup>15</sup>. The internet in particular through the social networks, streaming services, discussion boards became crucial for the representation of diverse culturally different subjects, breaking the stereotype and offering the new look at the South Asia cultural identity.

### **Resisting Homogenization and Erasure**

Cultural homogenization refers to the process whereby local cultures are overridden by a dominant culture, often due to globalization, leading to the

---

<sup>12</sup> N. B. Parajuli, *Cultural Heritage and Community Engagement: Exploring Participatory Approaches in Nepal* (master's thesis, Western Sydney University, 2018), 86.

<sup>13</sup> S. K. Balogun and E. Aruoture, "Cultural Homogenization vs. Cultural Diversity: Social Media's Double-Edged Sword in the Age of Globalization," *African Journal of Social and Behavioural Sciences* 14, no. 4 (2024), 1495.

<sup>14</sup>Ushma A. Bhatt, "Indian Diaspora: Cultural Ambassadors versus Ethnic Conflicts," *Journal of Positive School Psychology* 6, no.4 (2022): 5719–5727, <https://journalppw.com/index.php/jpsp/article/view/4345/2881>. 1521.

<sup>15</sup>Uttaran Dutta, "Digital Preservation of Indigenous Culture and Narratives from the Global South: In Search of an Approach," *Humanities* 8, no. 2 (2019): 68, <https://doi.org/10.3390/h8020068>.

loss of cultural identities. In South Asia, this phenomenon can be observed as diverse cultural practices and languages are increasingly subsumed under a pan-South Asian or globalized identity<sup>16</sup>. This is well observed in modern trends of implementing specific master languages and cultures that may lead to the neglect of subcultures' enrichment and obliteration of the associated history. For instance, Nikhil Minesh Gadgil<sup>17</sup> suggests that in all the urban areas in India, the representation of Indian culture promoted by Bollywood is a mask as it denies the full linguistic and indeed the cultural diversities of the nation in favours of a more unified Hindi-speaking population. The threats of cultural genocide are real as they not only impoverished the South Asian cultural and historical palate, but also undermined the society for which the culture brings value to existence. While the idea of building a pan South Asian entity is not a bad thing in the sense of rallying together for a common cause, it does tend to overshadow the fact that people from the region may have different cultures, ethnicity, language and religion that may in some point be sidelined for the larger good of the union.

In South Asia, the legal protection of minority languages and cultural traditions is vital for preserving cultural diversity. For instance, India has established legal safeguards under the Eighth Schedule of the Constitution, which recognizes such languages and encourages their use in educational and media-intensive fields<sup>18</sup>. However, the required legal protection for an extensive range of languages and cultural practices is still lacking in different South Asian countries. Their legal conservation and promotion through legislation of endangered languages and other non-material cultural assets can prove much stronger against erosion. Any legal actions that are to be taken must also help minority groups be able to continue with their languages and cultures, which are always overridden by the mainstream cultures.

Educational reforms in South Asia are vital in preventing cultural homogenization by reforming the curriculum with distinct histories and

---

<sup>16</sup> C. Bates, ed., *Beyond Indenture: Agency and Resistance in the Colonial South Asian Diaspora* (Cambridge: Cambridge University Press, 2024), 23.

<sup>17</sup> Nikhil Minesh Gadgil, "The Study on Impact of Bollywood Films on the Youth Population in India," *Shodhshauryam International Scientific Refereed Research* 7, no. 4 (2024): 37–61, [https://www.researchgate.net/publication/383177362\\_The\\_study\\_on\\_impact\\_of\\_bollywood\\_films\\_on\\_the\\_youth\\_population\\_in\\_india](https://www.researchgate.net/publication/383177362_The_study_on_impact_of_bollywood_films_on_the_youth_population_in_india), 57–58.

<sup>18</sup> Prof. B. Mallikarjun, "The Eighth Schedule Languages: A Critical Appraisal," *Language in India* 21, no. 1 (January 2021): 98-126, accessed [date you viewed], <https://www.languageinindia.com/jan2021/profmallikarjuneighthschedulelanguages.pdf>, 104.

varieties of cultures. One key alteration is the inclusion of omnibus studies about all ethnic and religious minorities. For instance, in the Indian context, Mahapatra and Anderson<sup>19</sup> have noted that the presence of multilingualism and cultural diversity in the National Education Policy 2020 (NEP 2020) seeks to recognize local and tribal languages and cultures in the education system. This method helps in the development of consciousness of students with India's multi-cultural heritage, or it refers to an educational platform that adopts the cultural diversity of the region.

Furthermore, in the Maldives, educational changes are driven by a well-articulated policy on cultural diversity and inclusiveness in education. The Education Sector Plan (ESP) 2019-2023 in the country was created with the assistance of local education stakeholders and international partners where it has laid down several strategic objectives intended to increase the diversity and inclusiveness of the learning system<sup>20</sup>. Education reform also aims to improve language and culture curriculum: the propagation of the Dhivehi language and culture, as well as introducing aspects of the culture of countries represented in the Maldives<sup>21</sup>. This is meant to enhance the learning of cultures and beliefs of the students, as well as to promote acceptance of other cultures. Moreover, recently, the Maldivian government, through the Ministry of Education, has embarked on the training of teachers on multiculturalism and its teaching models. This training helps to guarantee that teachers are ready to address a diverse classroom and to teach a multicultural curriculum that reflects the diversity of students.

The media, comprising film, television, and digital platforms, plays a pivotal role in shaping societal perceptions and can either contribute to the homogenization of culture or promote diversity, as stated by Loecherbach et al.<sup>22</sup>. South Asian media organisations should be encouraged, possibly through incentives and regulations, to showcase a wider array of cultural narratives.

Financing and scheduling of films and programs depicting the rich cultural landscape of South Asia, and not merely the dominant cultures. Television shows, film and digitally available content that feature different languages,

---

<sup>19</sup> S. K. Mahapatra and J. Anderson, "Languages for Learning: A Framework for Implementing India's Multilingual Language-in-Education Policy," *Current Issues in Language Planning* 24, no. 1 (2023): 102–122.

<sup>20</sup> M. Shareefa, V. Moosa, and S. Rizwan, "Legal Landscapes of Inclusive Education in the Maldives: Evolution, Implementation, and Future Directions," in *Proceedings of International Conference on Special Education*, vol. 5 (October 2023), 198.

<sup>21</sup> Ibid.

<sup>22</sup> F. Loecherbach et al., "The Unified Framework of Media Diversity: A Systematic Literature Review," *Digital Journalism* 8, no. 5 (2020): 605–642.

use distinct customs and tell different stories can educate a broader audience and instil a sense of pride and belonging among minorities<sup>23</sup>. These findings can be further substantiated by the likes of the film *Gully Boy*, which turned out to be a massive hit across the world. The film resulted in major box office collections since different people from different backgrounds could relate to and vibe with the theme and the music.

Various successful initiatives highlight the potential for cultural preservation in South Asia. Governments and NGOs have played significant roles in these efforts. For instance, as per Spaces<sup>24</sup>, there is the Sahapedia project implemented in India through which one can discover and share arts, crafts and knowledge systems through a web-based mode, making cultural information available across the world. However, Sahapedia is a non-profit organisation based in India, recognised under the Societies Registration Act of 1860 is Spaces<sup>25</sup>. People's initiative-based approaches have also been seen to be highly effective. According to the policy of Gross National Happiness in Bhutan, there are initiatives by the government to conserve as well as enhance the norms that are inherent in Bhutanese culture and tradition since culture and traditions are fundamental to the people of Bhutan<sup>26</sup>. Likewise, acts like traditional puppetry arts in Sri Lanka have been reformed and performed by community groups which had a decreasing practice rate; they incorporated these performances in tourist zones for the next generation to learn<sup>27</sup>. Indeed, these efforts show that, when people and states are willing to act, there is a powerful force that can reverse the process of the loss of cultural identity. Focusing on legal matters, educational changes, and media depiction, together with involving the community, can contribute a lot to the effort of South Asian countries in protecting their specific cultural areas.

### **Valuing Individual Histories and Experiences**

In South Asia, the diverse cultural landscape is richly textured by individual and community narratives that are essential to understanding the broader

---

<sup>23</sup> Ibid.

<sup>24</sup> H. B. Spaces, *Megaliths of Kerala: Commemorating Death through Monuments in Stone* (2019).

<sup>25</sup> Ibid.

<sup>26</sup> D. E. van Norren, "Gross National Happiness in Bhutan: Is Buddhist Constitutionalism Legitimate in the Age of Secularism? A Post-Colonial View," *Religions* 14, no. 1 (2023): 19.

<sup>27</sup> S. A. A. Subasinghe, *When Kōlam Rebecomes: A Performative Exploration of Form, Philosophy and Contemporary Relevance of a Sinhalese Traditional Performance Practice* (PhD diss., Victoria University, 2018), 157.

regional identity. Personal histories offer unique insights into the social and cultural nuances of different communities, enriching the collective understanding of what it means to be South Asian beyond the homogenized narratives often portrayed in mainstream discussions. These personal stories and experiences are critical in constructing a more inclusive narrative that acknowledges the varied backgrounds and contributions of all community members. For instance, according to Cerna et al.<sup>28</sup>, recognizing the achievements and struggles of marginalized communities can help in reshaping societal attitudes and fostering a more inclusive cultural identity. By highlighting individual stories, researchers counter the risks of cultural erasure, ensuring that the richness of South Asia's diverse heritage is preserved and celebrated.

Individual narratives in South Asia offer a vivid glimpse into the intricate fabric of the region's societies, showcasing the diversity within. Nevertheless, each story of an elderly woman in rural Nepal, a young businesswoman in Dhaka, Bangladesh or a second-generation Indian origin multiplicity in the UK contributes to the vast cultural canvas<sup>29</sup>. These personal histories further the nuanced and rich understanding of the South Asian subjectivities and how they are established, sustained, and altered. Stories from the horse's mouth have a way of forcing open the lens to such groups that are usually disregarded in the wider societal narrative, including women, lower castes, religious minorities, and indigenous people. For instance, the testimonial narratives of different South Asian women can offer insights into gender relations, cultural norms, and their struggles against oppressive systems<sup>30</sup>. In the same way, the stories shared by the low-caste person can bring out structures of oppression and today's fight for fair treatment and acceptance.

Narratives from marginalized communities in South Asia offer profound insights into the resilience and creativity with which individuals assert and negotiate their identities amidst social and cultural pressures. For example,

---

<sup>28</sup> Lucie Cerna, Cecilia Mezzanotte, Alexandre Rutigliano, Ottavia Brussino, Paulo Santiago, Francesca Borgonovi, and Caitlyn Guthrie, *Promoting Inclusive Education for Diverse Societies: A Conceptual Framework*, OECD Education Working Papers, no. 260 (Paris: OECD Publishing, 2021), <https://doi.org/10.1787/94ab68c6-en>, 37.

<sup>29</sup> P. Khanal, *Lives, Livelihoods & Diaspora: The Migration Experiences & Livelihood Strategies of Professional Nepali Migrants & Their Families in the UK* (PhD diss., University of Reading, 2021), 32–33.

<sup>30</sup> G. Prakash, "Writing Post-Orientalist Histories of the Third World: Perspectives from Indian Historiography," in *Imperialism* (Routledge, 2023), 230–255.

as pointed out by Venkateswaran,<sup>31</sup> through music and poetry, indigenous communities in India posted musical and poetic spirited fight against discrimination. These artistries not only resist the existence of societies that discriminates them but also function as opportunities for preserving and affirming cultures within the memberships. Marriages between and across religious and ethnic groups situate cultural assimilation and identity construction in the region within South Asia in a special context<sup>32</sup>. These unions are believed to act as connecting links between two completely distinct groups of people; these organizations also suffer from social issues based on prejudice and communal tensions. But they also mean the creation of new forms of culture, which in the aggregate define new common history and improved levels of intercultural trust. For instance, Yulianto<sup>33</sup> noted that a Hindu-Muslim marriage may face external pressures, but the couple may create a private space that accepts and values both religions, overall promoting the integration of the two religious groups. The South Asian diaspora contributes more to the already existing debate on cultural reformation through nurturing and adapting to new environments where such cultures are located<sup>34</sup>. This paper recognizes the narratives of the diaspora to trace out that, how cultural transmission and cultural change work together to analyse the issues related to the diaspora's assertion of identity in the new contexts. They discuss South Asian identity formation in terms that extend beyond the contemporary present and allow the reader to see cultural complexities such as the experience of belonging or the negotiation of cultural change in the greater historical context of South Asian living in the diaspora.

### **Concluding Remarks:**

Cultivating a more inclusive and diverse society requires thoughtful policies, community initiatives, and educational reforms. Governments across South Asia should enact and enforce policies that protect cultural diversity and promote social inclusion, supporting cultural and linguistic preservation and ensuring equal rights for all citizens. Cultural diversity can be promoted effectively by community-based programs which improve cultural awareness and passiveness. Passing from the theatre and cinema to the local

---

<sup>31</sup> P. Venkateswaran, "Performing Dalit Feminist Youth Activism in South India: Rap, Gaana, and Street Theater," *Journal of International Women's Studies* 24, no. 2 (2022): 01-12.

<sup>32</sup> J. E. Yulianto, "How Children of Inter-Ethnic Couples Navigate Inter-Cultural Tensions: A Scoping Review of Qualitative Studies," *International Journal of Intercultural Relations* 95 (2023): 101831.

<sup>33</sup> Ibid.

<sup>34</sup> Bhatt, "Indian Diaspora."

festivals and cultural events, and public exhibitions within South Asian communities promotes tolerance to diversity<sup>35</sup>. Another factor that needs to be given credit for the formation of such attitudes is education. The South Asian histories and cultures must be equal in the curricula of the schools and the higher learning institutions so that students will learn that they are valuable despite their differences. Addressing cultural, ethnic, and religious diversity within South Asia, the issue of prejudicial and stereotyped thinking and communication is vital for overcoming intergroup conflicts<sup>36</sup>. International and local exchange programmes should enable people to engage in activities that promote the formation of a global community embracing and cherishing the culture. This way, researchers respect people's histories and known diversities within South Asia; this contributes to the avoidance of stereotypical thinking and the fostering of human understanding of this part of the world. This approach of learning not only expands knowledge but also helps to build a society where the possibility of flawless discrimination due to diversity is almost non-existent.

---

<sup>35</sup> M. Shoeb-Ur-Rahman, K. Kabir, and A. Hassan, "Tourism Events in South Asia: Brief Profiling with Cultural Celebrations," in *Tourism Events in Asia* (Routledge, 2018), 20–35.

<sup>36</sup> V. Kaul and A. Vajpeyi, *Minorities and Populism: Critical Perspectives from South Asia and Europe* (Cham: Springer International Publishing, 2020), 1–14.

**References**

- AsianHeritage. "What Makes Nepal Different from Other Countries?" 2023. <https://asianheritagetreks.com/different-nepal/>.
- Balogun, S. K., and E. Aruoture. "Cultural Homogenization vs. Cultural Diversity: Social Media's Double-Edged Sword in the Age of Globalization." *African Journal of Social and Behavioural Sciences* 14, no. 4 (2024): 1491-1512. <https://journals.aphriapub.com/index.php/AJSBS/article/view/2722/2515>
- Bates, Crispin, ed. *Beyond Indenture: Agency and Resistance in the Colonial South Asian Diaspora*. Cambridge: Cambridge University Press, 2024.
- Bhatt, Ushma A. "Indian Diaspora: Cultural Ambassadors versus Ethnic Conflicts." *Journal of Positive School Psychology* 6, no.4 (2022): 5719-5727. <https://journalppw.com/index.php/jpsp/article/view/4345/2881>
- Cerna, Lucie, Cecilia Mezzanotte, Alexandre Rutigliano, Ottavia Brussino, Paulo Santiago, Francesca Borgonovi, and Caitlyn Guthrie. *Promoting Inclusive Education for Diverse Societies: A Conceptual Framework*. OECD Education Working Papers, no. 260. Paris: OECD Publishing, 2021. <https://doi.org/10.1787/94ab68c6-en>
- Dutta, Uttaran. "Digital Preservation of Indigenous Culture and Narratives from the Global South: In Search of an Approach." *Humanities* 8, no.2 (2019): 68. <https://doi.org/10.3390/h8020068>
- Gadgil, Nikhil Minesh. "The Study on Impact of Bollywood Films on the Youth Population in India." *Shodhshauryam International Scientific Refereed Research* 7, no. 4 (2024): 37-61. [https://www.researchgate.net/publication/383177362\\_The\\_study\\_on\\_impact\\_of\\_bollywood\\_films\\_on\\_the\\_youth\\_population\\_in\\_india](https://www.researchgate.net/publication/383177362_The_study_on_impact_of_bollywood_films_on_the_youth_population_in_india).
- Husain, S. S., and H. R. Tinker. "Bangladesh." *Encyclopædia Britannica*. 2019. <https://www.britannica.com/place/Bangladesh>.
- Kaul, V., and A. Vajpeyi. *Minorities and Populism: Critical Perspectives from South Asia and Europe*. Cham: Springer International Publishing, 2020.
- Khanal, Purna. *Lives, Livelihoods & Diaspora: The Migration Experiences & Livelihood Strategies of Professional Nepali Migrants & Their Families in the UK*. PhD diss., University of Reading, 2021.
- Loecherbach, F., J. Moeller, D. Trilling, and W. van Atteveldt. "The Unified Framework of Media Diversity: A Systematic Literature Review." *Digital Journalism* 8, no. 5 (2020): 605-642.
- Mahapatra, S. K., and J. Anderson. "Languages for Learning: A Framework for Implementing India's Multilingual Language-in-Education Policy." *Current Issues in Language Planning* 24, no. 1 (2023): 102-122.
- Mallikarjun, Prof. B. "The Eighth Schedule Languages: A Critical Appraisal." *Language in India* 21, no. 1 (January 2021). Accessed [November, 2024]. <https://www.languageinindia.com/jan2021/profmallikarjuneighthschedulelanguage s.pdf>
- Mathew, R. "Uncovering the Linguistic Agenda of 'Hindi'stan: The Political Implications of Language Imposition in India." In *The Routledge Handbook of Language and Mind Engineering*, 293-309. Routledge, 2024.
- Mustafa, D. H. M. T. A., D. R. M. Z. Khan, H. Q. Iqbal, S. Hussain, D. T. Mumtaz, D. A. Rehman, and M. Irfan. "Religious Diversity and Social Integration in Pakistan." *Journal of Positive School Psychology* (2023): 1093-1098. <https://journalppw.com/index.php/jpsp/article/view/15830>.
- Nepal, S. K., Y. Mu, and P. H. La. "The Beyul: Sherpa Perspectives on Landscape

- Characteristics and Tourism Development in Khumbu (Everest), Nepal.” In *Religious Tourism and the Environment*, 70–82. Wallingford, UK: CABI, 2020.
- Pakistan Bureau of Statistics. “Results (Census 2017).” Accessed December 15, 2021. <https://www.pbs.gov.pk/>.
- Parajuli, N. B. *Cultural Heritage and Community Engagement: Exploring Participatory Approaches in Nepal*. Master’s thesis, Western Sydney University, 2018.
- Paula. “Top 10 Most Spoken Languages in Asia (2024) – Facts, Origins, and Example Phrases.” *Cooljugator*, 2023. <https://cooljugator.com/blog/most-spoken-languages-in-asia/>.
- Petersen, Marie Juul. *Promoting Freedom of Religion or Belief and Gender Equality in the Context of the Sustainable Development Goals: A Focus on Access to Justice, Education and Health – Reflections from the 2019 Expert Consultation Process*. Copenhagen: Danish Institute for Human Rights, 2020.
- Prakash, G. “Writing Post-Orientalist Histories of the Third World: Perspectives from Indian Historiography.” In *Imperialism*, 230–255. Routledge, 2023.
- Sen, P. *The Literary Poetics of Bengali Cinema (1947–67): History, Sensibility and Cosmopolitan Consciousness*. PhD diss., New York University, 2020.
- Shareefa, M., V. Moosa, and S. Rizwan. “Legal Landscapes of Inclusive Education in the Maldives: Evolution, Implementation, and Future Directions.” In *Proceedings of International Conference on Special Education*, vol. 5, October 2023.
- Shoeb-Ur-Rahman, M., K. Kabir, and A. Hassan. “Tourism Events in South Asia: Brief Profiling with Cultural Celebrations.” In *Tourism Events in Asia*, 20–35. Routledge, 2018.
- Spaces, H. B. *Megaliths of Kerala: Commemorating Death through Monuments in Stone*. 2019.
- Subasinghe, S. A. A. *When Kōlam Rebecomes: A Performative Exploration of Form, Philosophy and Contemporary Relevance of a Sinhalese Traditional Performance Practice*. PhD diss., Victoria University, 2018.
- van Norren, D. E. “Gross National Happiness in Bhutan: Is Buddhist Constitutionalism Legitimate in the Age of Secularism? A Post-Colonial View.” *Religions* 14, no. 1 (2023): 19.
- Venkateswaran, P. “Performing Dalit Feminist Youth Activism in South India: Rap, Gaana, and Street Theater.” *Journal of International Women’s Studies* 24, no. 2 (2022).
- Yulianto, J. E. “How Children of Inter-Ethnic Couples Navigate Inter-Cultural Tensions: A Scoping Review of Qualitative Studies.” *International Journal of Intercultural Relations* 95 (2023): 101831.