

Roots and Routes

Monthly Newsletter of the
Global Research Forum on Diaspora and Transnationalism



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Editor's Message

Dear Readers,

Greeting from GRFDT!

In the current scenario, the anti-immigration drive in various parts of the globe have exacerbated the apprehensions and anxieties of the diaspora groups. Such campaigns and forces impact the movement, livelihood and the very identity of diasporas. Therefore, it is imperative to comprehend issues related to diasporic movement, status of citizenship, and identity in the larger discourse on diaspora complexities. The current issue, thus, presents two papers and a book review resonating the above mentioned themes.

The paper, "Contextualising dual citizenship: rights claims of the Indian diaspora" attempts to develop an understanding of the concept of dual citizenship. It further traces its evolution from being an undesirable phenomenon to an acceptable citizenship status and, finally situating this development in the Indian context. Another paper, "Are we heading towards an era of diminishing diasporic movement?" analyses the possibility of diminished diasporic movements in the wake of events and processes unfolding on a global scale such as anti-immigration laws and the right wing movements. The review of the book, "Sport and South Asian diasporas: playing through space and time" analyses the author's understanding of South Asian communities and how various sports- both their locally played ones as well as sports played in the host country, help them assimilate and even refashion their own identities within the host countries. Distinct, but important issues regarding, nationalism, identity formation as well as various concepts of masculinity and femininity and how they intersect with sport in these communities have been examined.

In addition, the current issue also consists of a report on the Global Conference on Indian Diaspora Studies titled, "Challenging perspectives on the Indian diaspora" conducted on 5-7 October 2017 in Hague.

With papers related to critical issues such as identity, citizenship and diasporic movement especially in the wake of the current changing trends, we hope this would be an interesting read. The current issue consists of two articles, one book review and one conference report.

Thanking You,

Arsala Nizami and Monika Bisht



Article

Are We Heading Towards an era of Diminishing Diasporic Movement?

Vijay Kumar Soni

We are living in an age of unprecedented Diasporic movement, which is continuously transforming and transitioning from one developmental stage to the next. To ask a question whether we are heading towards an era of diminishing Diasporic movement might sound alarmist and disturbing. But before we go to analyze this assertion, let's see how the present decade has shown surprising trends and direction towards which it is moving.

The year 2015 was watershed in the history of Diasporic movement. It witnessed the largest transnational migration in the recorded history of Diaspora. There were some 244 million migrations in 2015 from the earlier 232 million in 2013. The year was also remarkable for having witnessed the largest number of forced displacement since the World War II. According to UNHRC, some 65.3 million people were displaced at the end of 2015 alone. These figures hide more truth of the global Diaspora than what is visible to the statistical eye.

The year that followed also witnessed a sharp and remarkable U-turn in geo-political positioning, with anti-immigration and anti-liberal movement in various parts of the world. These seemingly two unrelated events throw some pertinent questions. One, have we reached a threshold point in transnational migration? That everything that goes up beyond a holding capacity must come down. Second, is the right-wing movement in the recent years, in any way, in response to the former? These questions are curious observations that need to be studied and analyzed, as there is no empirical evidence to correlate these seemingly unrelated observations. It must be admitted at the outset that geo-politics is too complex a phenomenon to be linked with one event. But is it not possible that it could have played a catalyst or could be a tipping point for a bigger change? Is Chaos Theory working in the realm of Diaspora movement too?

The history of Diaspora is the story of human migration necessitated by political exigencies, social interaction, economic opportunities and cultural dispensation. As these broad parameters, which govern human movement, shift their geo-political position, they impact Diasporic transnational movement. The alignment towards the right-of-center politics could be just one of the manifestation of the new change. The proposed restrictions on H-1B visa by Donald Trump administration and the protectionist regimes of some of the European nations are only the tip of the iceberg of the new wave of anti-immigration sentiment, which impinges upon transnational movements directly.

Britain, Germany, Japan, Turkey, Venezuela and Poland are some of the countries that witnessed varied degree of right-of-center politics and contributed substantially to the world-view of new policies and practices on transnational migration. Valerio Bello (2017) in her book International Migration and International Thread: Why Prejudice is a Global Security Thread says, "The fringe of extremist indi-

viduals who are harshly prejudiced towards this framed as "outsiders" are growing in numbers in many places of the world and belong to all classes and categories of people and parties."

It is a known fact that globalization was one of the chief factors that led to rapid acceleration in transnational migration during the last three decades. It was an inorganic integration of the world marketplace and a new growth engine of the emerging economic order. It was also during this time that regional integration of nation-state strengthened in the form of European Union, Trans-Pacific Partnership, NAFTA, SAARC, APEC, ASEAN, BRIC and others, accompanied with GATT and WTO, which facilitated the globalization process. This phase of globalization provided a shot in the arm for transnational migration.

A contrasting ideology, in the meantime, has been gaining currency and raising questions on the very basis and existence of globalization, especially during the post-Trump and post-Brexit period. The critics have been asking - Is globalization really a force, which is operational? Or was it a temporary phenomenon to tide over the slump in the world economic order? The sentiment has been aptly put by Finbarr Livesey (2017) in his book 'From Global to Local: The Making of Things and the End of Globalisation' in which he says, "Accepted interpretation of the future of globalization is misleading and flawed. We are running the global economy on a model that went out of date without anyone noticing at some point the past decade.... globalization is the only show in town that opens us all up to huge risk, potentially as dangerous as the financial crash of 2008 that brought the world economy to its knees"

What Livesey says might have some elements of truth but it does not explain the phenomenon entirely. Globalization was a natural progression of the market based on laissez-faire. It simply filled a vacuum as welfarism and socialism lost its traction as governing ideologies. The argument can be further extended to include globalization as a kind of laboratory experiment, while at the same time benefiting the capitalist nations. It is not unlikely to believe that the developing countries were 'framed' as backstage operation for business outsourcing with little benefit accruing to them, apart from unproductive employment devoid of innovative value addition.

It accelerated the transnational migration of workforce but how much it benefitted the economy of migrants' country vis-à-vis the host countries, is open to interpretation and critique. As new dynamics of globalization are coming to fore in the light of geo-political change, it is no wonder that it will continue to play a deterministic role in deciding the scale and direction of transnational movement in near future.

Globalisation has turned out to be most important event in

the post-colonial history for sheer magnitude of its impact. Its ability to influence has been expansive, massive and far-reaching - much more than the British Empire, which during its heyday controlled quarter of the world's population. Relatively speaking, the footfall of globalization was bigger than the fall of the Berlin Wall and the impact of the Cold War. Both had ideological sway over a large geographical area but their economic impact remained confined to restricted geographical area.

As the influence of new economic order increased, it went beyond transactional business of goods and service. It impinged upon social and economic life and cross-cultural attitude and stratification of ethnic identity. For the Diasporic groups, which are high on mobility index, it provided a unique opportunity for its ascendancy on the transnational ladder. While these processes were continuing, there was a counter narrative pulling back the galloping globalization. The anti-liberals and 'outliers' were mainstreaming their ideologies in the political arena.

The two major 'factors' which had a significant influence on anti-globalisation were fear of loss of economic opportunities and the increasing number of terror attacks. Majority of these attacks were perpetrated by second and third generation of immigrants who had been radicalized by the Islamists ideology. The fear and anxiety in America post 9/11 and the loss of high-paying IT jobs to immigrants cemented the anti-immigrant and thus anti-globalisation sentiments.

Nobody had thought that the ramification of economic deregulation launched by Margaret Thatcher and Ronald Reagan in the UK and the US respectively, would have such a far-reaching consequence. Incidentally, these two countries also happen to be home for a large number of immigrants. "International migrants make up over a third of the total population in cities like Sydney, Auckland, Singapore and London, and at least one in four residents in Amsterdam, Frankfurt and Paris is foreign-born (IOM). It is not a co-incident that London and Paris were the targets of terror attacks in recent years.

Now, this brings us to the next logical question - how have we fared as civilized nations in tackling transnational terrorism? When faced with internal threat and insecurity, even the so-called 'developed nations' react much like tribal societies. A fear for strangers and immigrants, vigilante at the borders, insulating trade and business from outside influence and resorting to restrictive. The degree of control and constriction are often in direct proportion to the degree of threat perception.

These attributes are antithetical to the very concept of globalization. History is witnessed to the fact that when Great Empires or Ideology fail, it gives rise to regional geo-political and economic forces. It insulates itself from the outside forces as a protective shield. Anti-globalisation is one such force that is paving the way for unjustified insulation. The birth of Dark Age during the medieval period was the outcome of a similar insulation, which found solace in its protective shield as it restricted free exchange of ideas, thoughts, ideologies, rational thinking, entrepreneurship and innovation.

At such time, skill and talent becomes the first casualty of restrictive practices. It extends its tentacles to other material aspects including trade and business. For example, when Chinese Silk, a luxury item, became very popular during ancient time, its usage was restricted to avert economic meltdown. A contrasting example could be seen in the case of spice trade during the 14 and 15th century. Eastern spices became so popular amongst the elite in Europe that seafarers set out to discover new sea routes for its easy and cost-effective import. In the process they found sea route to India and also 'discovered' America. It was a courageous and innovative attempt to find a solution for the beginning of colonization

Industrial revolution in Britain provides us with similar insightful example of how surplus and disposable income from colonies were put to use to make it possible. Apparently, 'colonialization' was a kind of 'globalization' perpetuated by colonial power in its favour. It was a one-way movement of raw material and surplus generated from the colonized nation to the British Empire and then the finished goods' flow back to the colonized land.

While colonization searched for market for its manufactured goods, globalization eyed new market both for selling its goods and exploiting the latter's cheap labour market. For the Diaspora, there was no much difference between colonialisation and globalization. The former recruited indentured laborers, the latter recruited H-1B visa contract workers as fodder to its expanding. In 1917 the practice of indentured labour came to an end and by the middle of the twentieth century, colonies freed themselves from the shackle of imperial power. But both the practices are still in vogue - they are old wine, which find new bottle in every age.

There is however, a distinct Diasporic pattern both during colonization and globalization, which is quite conspicuous for a discerning eye. During the former, transnational movement of diaspora was largely driven by the development of the colonies while in the latter; it is the market economy, which is the driving force. Land is a limited resource that can't be exploited perennially but market economy is ever growing and expanding and need new paradigm to support complex demand and supply curve. Globalization is a product of the market demand, which is slowly showing a southward slide because of the change in geo-political positioning. As these forces constrict themselves with restrictive practices, there is high probability that the world will witness a diminishing Diasporic movement, till a new market force comes to being. It will either mushroom organically or will be engineered to mobilize the ever-willing Diapora's transnational aspirations.

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Any discussion on the rights of the diaspora must take into account the extraterritorial dimension of citizenship, which in today's context has come to gain significance in the form of "dual nationality", or "dual citizenship", or even "plural citizenship" (Spiro 1997; Schuck 1998). This paper attempts to trace the journey of dual citizenship and its present status. The concept of dual nationality was not a very acceptable phenomenon around the world until the end of the twentieth century (Spiro 1997). The German Federal Constitutional Court in a 1974 decision held, "it is accurate to say that dual or multiple nationality is regarded, both domestically and internationally, as an evil that should be avoided or eliminated in the interest of states as well as the interests of the affected citizen" (Neuman 1997). States viewed such dual allegiances with skepticism and upheld the principle of "perpetual allegiance" whereby an individual had single, unquestioned loyalty towards his/her original sovereign, and any act of expatriation was not recognized by the state under the principle of "once a subject, always a subject" (Spiro 1997, p.1420). This trend was prevalent throughout the globe with some states even criminalizing acts of expatriation.

The terms citizenship and nationality were coterminous in this context. This paper attempts at developing an understanding of dual citizenship, its evolution from being an undesirable phenomenon to an acceptable citizenship status and, situating this development in the Indian context. The terms citizenship and nationality, as argued by Stanley Renshon (2000) are two very different concepts. The former, a political term, implies an individual's political, social and economic rights and obligations by virtue of being a legal member of the state. The latter refers primarily to the attachment of an individual to a community, its members and practices, rendering the belonging more affective than legal.

There was a general recognition for avoidance of any possibility of dual nationality. The US citizenship law was in particular very stringent towards Indians. In a case involving an Indian revolutionary, Taraknath Das, who had acquired US citizenship in 1914, was stripped of his American citizenship in 1923 as the Supreme Court held that Indians could not hold American citizenship. After he married Mary Keatinge in 1924, she too was stripped off her American citizenship as she had married a coloured man. Both of them fought their way to regain their citizenship in 1946 after the Luce-Cellar Act, signed into law by President Truman restored naturalization rights to Indians. The preamble to the 1930 Hague Convention held that, "the ideal towards which the efforts of humanity should be directed in this domain is the abolition of all cases both of statelessness and of double nationality" (Orfield 1949, 440). The hazard of dual loyalty that came along with dual nationality weighed heavily for the constitution makers in India while the nationality rules were drafted (Singh 2005, 138). The official stand for the government of India regarding its

overseas population was that they are citizens of their adopted countries. In the Constituent Assembly, Jawaharlal Nehru made it amply clear that, "since the overseas Indians were not Indian citizens, then India's interest in them was cultural, humanitarian and not political." The overseas Indian community in East Africa faced adverse situation over citizenship issues (Singh 2005).

Dual Citizenship: Towards acceptance and embrace

The shift from emphasizing the one nationality rule to recognizing the status of dual nationality is "part of a larger transformation whereby citizenship is being radically rewritten." With the end of the cold war, the risks with regard to interstate ties also reduced considerably, which was complemented by the dawn of the human rights era and a globalized world order. These factors, along with a crucial determinant in the form of a human rights regime that gave primacy to individual rights irrespective of single or multiple nationality were the major turning points that led towards the larger acceptance of dual nationality (Spiro 2010, 115-116). This section would look into analyzing the implications of dual citizenship (acceptance of dual nationality led to making the usage of the term dual citizenship more plausible), as for most of the states it was seemingly impossible to close all the doors to the emigrants, and the case of Mexico would be discussed where the contours of citizenship were redrawn in the emigration context (Barry 2006).

Mexico constitutes an important case where emigrants, earlier termed "chaqueteros (Vargas 1998) or traitors" (who had snapped ties with the motherland), now came to be acknowledged as national heroes (Barry 2006). Several factors were responsible for such a transformation. There were three factors (Vargas 1998, 824) that worked in favour of the Mexican emigrant population in the US. Firstly, the passage of "Proposition 187" in California, whereby the individuals whose presence was unlawful (which overwhelmingly included the Mexican migrant population) were denied basic access to public services, led the Mexican government to reconsider its policy towards the emigrants, as the legislation was likely to impose severe hardships on the Mexican nationals living in California; Secondly, the North American Free Trade Agreement, in force since 1994, which included Canada, Mexico and the US, was the strongest mechanism that could give a lift to the already weakened economy of Mexico (Vargas 1998, 828).

David Cook-Martin (2013) describes an interesting scenario where citizens opt for dual or second nationality as a means to add value to their socio-economic status. This is facilitated by the citizenship laws of both the state of origin and residence. In this case, Argentina, being the immigration state, experienced a major flow of migrants from Spain and Italy after the First World War. Argentina perceived this as an opportunity for its nation building program, and through the jus soli rule of citizenship,

pursued a policy of automatic naturalization (Cook Martin 2013, 81). Spain and Italy, through the *jus sanguinis* rule, maintained links with their emigrant population and their children abroad. Given the declining economic and political fortunes in Argentina, the motivation in the mind of the applicants to seek a second nationality were strategic rather than affective. The value of citizenship increases when its meaning gets transformed from just providing membership in a political community, to giving value additions in terms of status and opportunities, and this is clearly evident in case of the Argentines who go great lengths to seek ancestral nationality (Cook Martin 2013, 128).

Overseas Indian Citizenship: India's 'Hybrid' Version of Dual Citizenship

The long standing demand of the Indian diaspora for dual citizenship was met in the form of "Overseas Citizenship of India", which was a golden middle path that worked as a compromise solution in place of dual citizenship. The first step towards establishing connection with the diaspora (Persons of Indian Origin in particular) began with the formulation of the "Scheme for Issuance of Person of Indian Origin Card" or the PIO Card. According to section 2(b) of the notification issued by the Government of India, a Person of Indian Origin meant a "foreign citizen (not being a citizen of Pakistan, Bangladesh and other countries as the Central Government may specify from time to time)." Further, the eligibility norm for receiving a PIO card as provided in the notification were as follows:

1. One who held an Indian passport at any point of time; or
2. One who himself/herself, or his/her parents or grandparents or great grandparents were born in and were permanent residents in India (under the Government of India Act, 1935) and other territories that later became part of India, except those prohibited in section 2(b) of the notification; or
3. One who is a spouse of an Indian citizen or persons covered under (i) and (ii) as mentioned above.

The benefits to a PIO card holder included, getting visa free travel to India, with the card's validity being 20 years, non-requirement for registration with Foreigner's Registration Officer if the stay in India did not exceed 180 days, and enjoying parity with the NRI's with regard to facilities in the economic, financial and educational fields except for acquisition of agricultural/plantation properties. In its Interim Report on the PIO Card Scheme, the High Level Committee on the Indian Diaspora did point towards its inability to attract attention, as only 1100 people applied for and obtained the PIO card. Calling it a poor substitute for dual citizenship, the Report held that weak publicity and lack of information about this scheme and high fees (USD 1,000) were collectively responsible for its failure (HLCID, 361). The report laid down a blueprint for the implementation of dual citizenship, which could be provided within the ambit of the Citizenship Act, 1955. The Committee in its report held that sections 9, 10 and 12 of the Citizenship Act, 1955 could be suitably amended to provide for dual nationality. It was also argued that the conferment of dual

citizenship would not be automatic and that "it would be confined to persons who were or were entitled to become citizens of India, as well as their children and grandchildren if they have taken the citizenship of the countries specified in the Schedule."

The new generation of Indian migrants to Europe, North America, Australia, who had become naturalized citizens in those countries had a sense of nostalgia while giving up their Indian passports and were eagerly awaiting the Indian government's offer of dual citizenship. This wait finally ended, when, on the occasion of the first Pravasi Bharatiya Divas (January 2003), the Prime Minister formally declared to extend the facility of dual nationality to the diaspora. Subsequently, suitable amendments were made in the Citizenship Act, 1955 to make room for the rights of the diaspora and it came to be known as not dual citizenship but "Overseas Citizenship of India" or "OCI" status (Naujoks 2013). The initial OCI package that was confined to the diaspora residing in select 16 countries, did not seem to have any takers (Naujoks 2013, 57). The reason provided for such a limited list of countries was that persons of Indian origin residing in only such states would be allowed to avail overseas citizenship where local laws accepted dual nationality in principle. This anomaly was eliminated through the Citizenship (Amendment) Act, 2005, where this right was extended to the Indian diaspora residing in every country except Pakistan and Bangladesh.

Such persons would qualify to apply and register for Overseas Citizenship of India, provided they have "never held the citizenship of Pakistan or Bangladesh or any such country that the Central government may notify." Often regarded as an upgraded version of the PIO card, (Singh 2005, 145) the benefits under the OCI scheme included

- 1) Multiple entry, multi-purpose life long visa to visit India;
- 2) Exemption from reporting to Police authorities for any length of stay in India;
- 3) Parity with Non-Resident Indians in financial, economic and educational fields except in the acquisition of agricultural or plantation properties;
- 4) Registered Overseas Citizen of India shall be treated at par with Non-Resident Indians in the matter of inter-country adoption of Indian children;
- 5) Registered Overseas Citizen of India shall be treated at par with the resident Indians in the matters of tariffs in air fares in domestic sectors in India;
- 6) Registered Overseas Citizen of India shall be charged the same entry fee as domestic Indian visitors to visit national parks and wildlife sanctuaries in India;
- 7) Parity with Non-Resident Indians with respect to entry fees to be charged for visiting national monuments and museums; and in pursuance of certain professions, namely, doctors, dentist, nurses, pharmacists, advocates, architects and chartered accountants;
- 8) Parity with Non-Resident Indians to appear for All India Pre-Medical Test or such other tests to make them eligible for admission in pursuance of the provisions governing the relevant acts.

Such benefits were broader in scope than provided under the PIO scheme earlier, and this appeared to be an instrument to appease (Xavier 2011, 36) the high skilled, west bound diaspora. Interpreting the eligibility criterion provided under the Overseas Citizenship of India scheme,

Naujoks argues, while it remains applicable for the first, second and third generation emigrants, in the fourth generation, only minors are eligible to register (Naujoks 2013, 59). He further states, while there is no intention to define the scope of the OCI, as it applies to even the older diaspora (those migrating in the pre independence era), this scheme appears to focus on the newer category of emigrants of the post-independence period. The structure was undoubtedly simpler and unambiguous under the PIO card scheme, which applied uniformly to all four generations of emigrants from India (Naujoks 2013, 61). Dickinson and Bailey (2007) point towards the unevenness of the Indian dual citizenship policy which is largely driven by "professional success, ecumenical Hinduism, and multicultural incorporation." Anecdotal evidence from the Annual Indian Diaspora Meet (Pravasi Bharatiya Divas) points towards the ever-growing proximity between the government and its affluent diaspora, and at the same time the growing gulf and indifference towards the older diaspora. During the First Pravasi Bharatiya Divas, a sharp critical remark came from the former Fijian Prime Minister, Mahendra Chaudhary. He said: "The people of Indian origin who are now in Malaysia, Singapore, Fiji and Trinidad are in circumstances that are different from those of the affluent lot in the West. We must stress not only on these affluent sections, but also others whose rights are assaulted" (Dickinson and Bailey 2007, 765).

The changes have been made in order to overcome the lacuna encountered during the implementation of the OCI. As a result, this Overseas Indian Card would also entail a merger of the earlier PIO card and the OCI. It remains to be seen whether this OIC scheme will apply uniformly to all the persons of Indian origin irrespective of their time of migration and country of citizenship. An analysis of the empirical data on OCI card shows the unevenness in its distribution in practice.

Naujoks substantiates the argument of Indian diaspora policy being skewed in favour of the westbound overseas Indians, by providing us with data on OCI card issuances, whereby an overwhelming majority of recipients of OCI belonged to the US. Indian consulates in four countries, namely, the US, the UK, Canada, and Australia, registered 75% as overseas Indian citizens; the nominal registrations were shared among the states of "Sri Lanka (2.8%), Kenya (2.2%), South Africa (0.9%), France (2%), Germany (1.3%)" (Naujoks 2013, 63). The government's stand regarding its diaspora policy being favourable to the contemporary, skilled and professional diaspora residing in the OECD countries has been defended from time to time on certain grounds. A former Member Secretary in the Government of India said,

India cannot have one uniform policy with its diaspora. With the diaspora, its always a two way traffic and we should see who all are connected with their country of origin. At times I feel why we at all need to have an embassy in a country like Suriname! The diaspora who are in the U.S. or in any developed country constitute the modern diaspora and are connected to their families in India. People from Mauritius or Fiji always complain that we are doing more for the dollar NRI and not them. But the reality is

that a PIO from Fiji or Trinidad and Tobago is not that well connected to his country of origin.

As Ong argues, in the era of globalization, both individuals and governments develop a notion of citizenship that is increasingly flexible, and sovereignty as a means to "accumulate capital and power" (Ong 1999, 6). This appears all the more evident in the Indian case, which has in place a diaspora policy, post-globalization, in which strategies of citizenship are deployed differentially, in order to derive maximum economic utility out of the engagement. This paper has sought to explore diasporic rights, by tracing the historical evolution of dual citizenship from being an unacceptable phenomenon around the world for a long time, to being a status embraced, and even encouraged by some states. Thereafter, the case of the Indian state, innovatively styling its dual citizenship policy through Overseas Indian Citizenship has been examined, where benefits to the diaspora are often selectively accorded.

Endnotes

1. https://immigrantbengalis.com/Bengali_Immigrants_-_2.html
2. Ibid.
3. Ibid.
4. <http://www.nytimes.com/roomfordebate/2012/05/14/can-dual-citizens-be-good-americans/dual-citizenship-is-the-solution-to-brain-drain> Ayelet Shachar, "The Solution to 'Brain Drain', in The Opinion Pages, Room for Debate, The New York Times.
5. India never granted dual citizenship; rather, it tried to work out a hybrid model in the form of Overseas Citizenship of India. The High Level Committee on the Indian Diaspora in 2002 mentioned in its report that dual nationality must be extended to the diaspora residing in 16 countries. Under the present law governing overseas citizenship, this right has been extended to the diaspora in all the countries except Pakistan and Bangladesh (Citizenship (Amendment) Act, 2005). However, in practice, an overwhelming majority of overseas population possessing the benefits of Overseas Citizenship of India belong to the states like US, UK, Canada and other developed countries where highly skilled migration took place post-independence (see Daniel Naujoks, Migration, Citizenship, and Development: Diasporic Membership Policies and Overseas Indians in the United States, New Delhi, 2013).
6. http://mha1.nic.in/pdfs/ic_act55.pdf Section 7A of the Citizenship Act, 1955.
7. Based on an interview with former Member Secretary of Government of India, Ambassador J.C. Sharma.
8. Ministry of Home Affairs Notification F.No. 26011/9/98- IC of 30th March, 1999. <http://indiandiaspora.nic.in/diasporapdf/chapter24.pdf>
9. Ibid., p. 371.
10. Ibid., Under 2(b)(i) of the above mentioned notification.

11. Ibid., Under 2(b)(ii) of the notification.
12. Ibid., Under 2(b)(iii) of the notification.
13. Ibid., Under Section 8 and subclause (i), (ii), (iii), and (iv).
14. <http://indiandiaspora.nic.in/diasporapdf/chapter24.pdf> High Level Committee on the Indian Diaspora, 2002, p.361.
15. The fee was reduced to USD 300 vide Ministry of Home Affairs' Notification No. 26011/4/98-F.I of 19 August 2002.
16. The High Level Committee on the Indian Diaspora mentioned that dual citizenship would be applicable to citizens of select countries like the United States of America, the United Kingdom, countries of the EU, Canada, Australia, Singapore, Malaysia, Thailand, Japan, New Zealand and such other countries mentioned in the schedule to the Citizenship Act, p. 530.
17. Ibid., p. 526.
18. <http://www.frontline.in/static/html/fl2002/stories/20030131008112700.htm> Prime Minister's Speech at the First Pravasi Bharatiya Divas 2003.
19. Section 7A of the Citizenship Act, 1955.
20. The selected 16 countries were Australia, Canada, Cyprus, Finland, France, Greece, Ireland, Israel, Italy, Netherlands, New Zealand, Portugal, Sweden, Switzerland, UK, US.
21. High Level Committee on the Indian Diaspora, 2002.
22. Citizenship (Amendment) Act, 2005 was enacted on 24 August 2005.
23. Act 6 of 2004 in the Citizenship (Amendment) Act, 2005.
24. Provided by Citizenship (Amendment) Act, 2005 and inserted in Section 7A of the Citizenship Act, 1955.
25. <http://mha1.nic.in/pdfs/intro.pdf> The OCI scheme became operational from 02.12.2005.
26. Ibid.
27. Annual Report 2011-12, Ministry of Overseas Indian Affairs, Government of India.
28. http://moia.gov.in/writereaddata/pdf/OCI_Desp_Report_16july2013.pdf OCI Registration report as on 16 July 2013.
29. Based on my interview with former Member Secretary and Member of the High Level Committee on the Indian Diaspora, Ambassador J.C. Sharma on 24th December 2013.

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Book Review

Sport and South Asian Diasporas: Playing through Space and Time

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Stanley Thangaraj, Daniel Burdsey and Rajinder Dudrah (eds.) (2014); *Sport and South Asian Diasporas: Playing through Space and Time*; Routledge, London and New York; pages, 128

"War minus the shooting" was what George Orwell once described international sport. He mentioned it as a critique of the overtly nationalist and political symbolism that sport transmitted and which people reacted to. Nevertheless, this piece of writing is one of the most important texts that acknowledged sport's capacity for representativeness, and its capacity to refashion ideas and narratives within communities. It provides an interesting point of inquiry when it comes to studying diasporic society formation in host countries and how sport can play an important part in its processes. With this book, the authors have tried to understand and analyze particularly South Asian communities and how various sports- both their locally played ones as well as sports played in the host country, help them assimilate and even refashion their own identities within the host countries. This collection of essays tries to analyze South Asian communities and tackles various issues regarding, nationalism, identity formation as well as tackling various concepts of masculinity and femininity and how they intersect with sport in these communities.

After an introductory chapter by the editors laying out the scope and the issues taken up in the various chapters of the book, the first article by Sameer Pandya deals with the specific experience of the professional golfer Vijay Singh and his often difficult relation with the American media post his success and stardom- which Pandya attribute to his extremely unconventional background especially in the predominantly white dominated sport of golf. Having come from a Fijian- Indian background and being in the wilderness of professional golf for many years, Vijay Singh rose to fame in the early 1990s by some spectacular performances in the prestigious PGA tour in the United States and eventually even being ranked world no. 1 for a period. However, where the American media was expecting a man grateful towards the American sporting society for providing a chance for a minority and a sporting outcast the opportunity for success, they would normally be greeted by a curt reservation by Singh himself. This led to a strained relationship with the media which led to many prominent journalists being frosty towards Singh despite his massive success.

Pandya, through excerpts of various prominent journalists covering Singh's rise at the time, argues that the exposure of Singh's apparent flaws always had an angle of the "ungrateful minority" who never acknowledged the opportunities that America provided him. As an example, Pandya shows Singh's disparaging remarks against Annika Sorenstam, the top woman golfer of the time, drew criticism not only because of its inherent sexism, but also mainly drew

upon his indifference to struggles of minorities, something which he should apparently have had more empathy towards. However, Pandya does not absolve Singh from the straining of the relationship either contending that Singh's often conspicuous silence has been a major contributing factor to it. Compared to the immense attention garnered by the likes of Mohammad Ali, John Carlos and Tommie Smith for African American civil rights, Vijay Singh was perhaps the role model that never was for Asian American issues.

The next article by Shalini Shankar deals with the idea of affect and the use of South Asian celebrity athletes in advertising products for the South Asian communities in America. Vased on an ethnographic study consisting of qualitative interviews with various advertising executives around the America, the study looks at how celebrity South Asian athletes such as Sania Mirza, Shoaib Malik and Rahul Dravid are often used as instruments to get South Asian communities relate to certain brands. For example, the study uses the example of how an insurance company uses the game of cricket, not a very popular sport in the US, as a backdrop to get their messages across for South Asian consumption. AS such, the articles tries to put forward an important concept- that of the South Asian community as a "model consumer". South Asian communities in the US are generally regarded as hard working, educated and affluent, a so called "model minority". Shankar contends that the use of sport and affect are used by companies to convert this "model minority" into a "model consumer" within the neoliberal framework, which in turn provides the opportunity for the reframing of classic race categorization in the United States.

Stanley Thangaraj provides the next article with his ethnographic study of the South Asian basketball community and their participation in the so-called "Asian Ballers League" in the American city of Atlanta. Thngaraj builds on previous experience of being part of a South Asian basketball team in the league and tries to analyze the interesting ways this South Asian group of South Asian assert and try to reframe their identities as Asian Americans. According to the aforementioned "model minority" trope, Asian Americans are often seen as "all brains, no brawn" and not particularly physical in their presence. Thangaraj shows how the South Asian basketball team, as well as the entire Asian Ballers League in general, tries to overturn that notion by participating in a physical port like basketball- hitherto seen in a black/white racial binary. The essay also tries to examine the various sub categorizations and what it means to be "Asian-American" and how do South Asian communities fit within this normative understanding of race.

The next essay by Saima Ahmed explores the idea of young, educated Muslim women of Pakistani descent

participating in basketball leagues in Britain and how the sport allows them to refashion their identities. Ahmed shows how these young women challenge the traditional idea of Muslim femininity- one who is supposed to be timid and "oppressed", by engaging in a traditionally masculine activity like basketball. Ahmed also quite interestingly includes the voices of the women themselves in how they themselves view their participation in the sport, by showing how they are still conscious of their femininity- "playing sport helps me keep fit and attractive" as one respondent puts it- while engaging with the traditional masculinity that engenders sport.

The next essay deals with the with identity of the Afghan diaspora in Britain and trying to situate their place in British society through two extremely popular British sports- football and cricket. The author deals with British imperialist history as well as recent history of a displaced society in the wake of the US invasion of Afghanistan. The article initially focuses on the widely acclaimed 2011 British documentary "Out of the Ashes", which depicts the rise of the Afghan cricket team from a rag tag bunch of amateurs to a winning team. The author criticizes the documentary for depicting the Afghan cricket team as a successful project of a British civilizing effort, which may have brought a reluctant society from erstwhile barbarism to the light of British and modern civilization- as opposed to the violence brought upon their homeland by the British themselves a century and a half ago. The author compares the condescension towards the Afghan society shown in the backdrop of cricket, to the struggle to regain some of their place in society by engaging in football leagues in Britain a place where Afghan players try to find pride in who they are and in their traditional identity.

The next and final essay is an analysis of the specific characterizations and depictions of diasporic identity shown in two Bollywood movies- Patiala House and Chak de India. Patiala House is essentially the tale of an elderly Punjabi immigrant in England who distrusts the British establishment and his tussle with his son, who aspires to play cricket for the English cricket team- a thing his father counts as treachery. While the essay does focus on the tussle as a fight between identity and nationalism, the essay later focuses on the female voices in the movie. Essentially in the background, the female characters provide instances of cultural hybridity and tamed ambitions- depicted in the contrast between the lead female character who shows the confidence of her western upbringing and the more tamed female members of the household where the ego tussle between the male characters are taking place. The essay then shifts to the female hockey players depicted in the movie Chak de India. Though being from the same country, the characters come into the hockey team their specific regional and linguistic identities. The movie goes on to show how the earlier discredited coach, forces the players to give up their identities and its associated frictions to unite under the common consciousness of India- which leads them to win and redeem the coach. The author shows that while both movies essentially revolve around the male characters, the female voices in the movies provided equally (if not more) engaging stories themselves. The author suggests that the next generation

diaspora movies in Bollywood would do well to get these voices to the forefront.

The final two essays in the book deal with the Pakistani diaspora. The first one by Thomas Michael Walle deals with the importance of cricket in the imagination of Pakistani immigrants in Oslo, Norway. The author shows how cricket and Pakistan's success in cricket forms the basis of imagining an ideal picture of Pakistan in these immigrants. For these people, who have been removed from their homeland and its recent troubles, the cricket team's success allows them to imagine a Pakistan that could strive for success and excellence given the right mix of factors, and thus becomes an alternate source of homeland imagination for them. The next essay deals with the story of Haroon Iqbal Khan, a boxer and younger brother of the famous boxer Amir Khan who won an Olympic medal for Great Britain in the 2004 Athens Games. Following Haroon's participation in the 2010 Commonwealth Games and the media attention it got, the author uses it as a prism to deal with racial and ethnic assimilation and acceptance in British society over the years. Taking the example of the (in)famous Tebbit's test hypothesis, the author shows how athletes from different ethnic backgrounds have always had to strive harder than others to be accepted as "British" athletes in every sense of the word- they have always had to prove their loyalty to Great Britain at every step of their careers. The author shows this through the careers of Haroon and more famously Amir Khan, whose switch to professional boxing was seen as a treacherous move after hopes were pinned on him to provide more medals in subsequent Olympic Games. The essay shows a stark picture of how these athletes have the added burden of having to prove they are worthy of representing their countries of birth, which always plays in their minds and leads to often fractious relationships with the outside world.

Overall, the book tries to gather and analyze ideas which attempts to crystallize the various dimensions of the South Asian diaspora through the lens of sport. Sport, with its emphasis on community participation and representation, serves as an excellent prism for the book's primary objective of research. The book contends with familiar notions of race relations, identity formation, placing of these societies and refashioning the way these societies are perceived and assimilated in the host country with sport forming the backdrop as well as the main focus of these processes, which is certainly a novel point of analysis when it comes to diaspora formation. The various media which the essays deal with whether on the sporting field or through cinema provide platforms for the engagement of crucial questions- which is the central theme running through all the essays whether it be the refashioning of gendered stereotypes- both masculine and female or the retaining of a lost identity as explored in the essay on Afghan cricketers and footballers in the UK. This forms an interesting dimension to diaspora studies.

Having said that, the book does suffer when trying to assimilate these various themes and ideas into a single, coherent flow. Perhaps, the book could have done with a thematic categorization of essays to take the reader through a logical flow while reading. Instead the placement of essays does seem a bit jarring. The book also

could have done with a greater focus on either region, ideas or confining the studies to only that of on-field ethnographies like the ones mentioned in the essays on the Asian basketball leagues or the Afghan diaspora in the UK or a focus on film studies.

Nevertheless, the book is certainly valuable for the perspective it brings to the study of diaspora formation. Sport as a tool for analysis of diasporic societal formation is one that has been gaining ground in recent times and this book

is a valuable addition to the growing literature in this budding field of study.

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Conference Report

The Foundation of the Lalla Rookh Academic Chair (Stichting Diaspora Leerstoel in Lalla Rookh), in conjunction with VU University of Amsterdam, The International Institute of Social Studies of the Erasmus University Rotterdam in The Hague and the Municipality of The Hague, organized Global Conference on Indian Diaspora Studies on 5-7 October 2017. The theme of this conference was "Challenging Perspectives on the Indian Diaspora". The word "challenging" carries two meanings. First, challenging perspectives as in creating new, interesting, and intriguing perspectives. Second, challenging also refers to engagement with prevailing perspectives.

The conference was attended by wide range of academicians, researchers, director of International institute of social studies and Indian ambassador in Hague. In the inaugural session Rajendre Khargi, stichting Lalla Rookh Inge Hutter Rector, welcomed all the participants and also gave a brief about the conference. Vinod Rajamony Indian Ambassador congratulated International Institute of Social Studies for organizing this conference. He emphasized on Suriname Diaspora in Hague that has link to India as people from U.P and Bihar migrated to Suriname years ago during colonialism and now form a vibrant Diasporic community in Netherlands.

The special lecture started by Brij Lal discussed the fate of over one million Indian indentured labourers that had crossed the 'kala pani,' the dark dreaded seas, to 'King Sugar Colonies' across the globe. He mentioned about the experience of indentured labour in recent decades, especially by the descendants of the indentured labourer. He further discussed the changing contours of Indian indenture historiography over the last forty years during which he has been engaged with the subject and suggests ways in which it might be moving into the future. It was an account of a journey and its transformation that happened in indentured labourer life during their time period of stay in King Sugar Colonies.

Later, the sessions were started with distinct themes such as indentured labour, historical perspective on indentured labor, social issues, national identity, ethnic identity among others. The next day started with keynote speech by Vineeta Sinha from National University of Singapore on 'Moving beyond a diaspora lens: narrating mobilities'. It was asserted that for many Singaporean Indians, the 'Indian connection' has been maintained, given the possibility of moving back and forth to these regions with greater ease. However, the last two decades have marked a critical

phase in the history of the Indian community in Singapore. A 'new' category of Indians have accepted the Singapore government's invitation to come to Singapore as foreign talent. Some arrived with the intention of settling down on the island but others even after decades are still in a sojourning mood. These arrivals added to an 'older' Indian community as well as to more recent Indian arrivals as 'foreign workers' who have been less resented by Singaporean Indians. Singapore has developed a system of migration that is double-barrelled for Indian migrants: the troubling and limited dichotomy of 'foreign worker' and 'foreign talent' prevails. This difference maps onto notice of class, linguistic, religious, and sub-regional variations within the Indian community, leading to a particular politics that produces narratives about citizens and foreigners and their rights and entitlements.

With this, different sessions organized as per different themes were started. One of the papers was on the gift of diasporic citizenship: the overseas citizenship of India scheme as a tool for nation-building. It emphasized that in August 2005, the government of India introduced the Overseas Citizen of India (OCI) Scheme that extended to its diaspora and gave certain privileges in terms of economic and financial matters as well as travel to India. It was further asserted that this was not an offer of dual citizenship and did not include any political rights. The government of India amended its citizenship laws whereby, it expanded the idea of belonging to people in the diaspora by treating them on a par with citizens; and on the other, bound belonging more tightly with blood relations. In so doing, it linked individual monetary transactions to a logic of reciprocity that included the nation-state.

Another paper, on practicing Indian culture in a foreign land: a case of national identity and bonding by Susan J. Chand and David T. Chand examined the sustenance of Indian culture spanning over 170 years practiced among the East Indians in Trinidad and Tobago. Two areas were examined: kinship bonds and health beliefs and practices. Kinship is an important family bond where people identify themselves first as family members to the strangers. Kinship is used as a tool to understand social and historical mechanisms through which identities are transmitted, embodied and used to re-affirm one's ethnic and family belongingness. Secondly, factors contributing to the transmission and preservation of health beliefs and practices, particularly through the incorporation of home and herbal remedies in treating common ailments are also investigated. Phenomenological approach is employed to examine

persons' lived experiences focusing on their kinship and the transmission of the health beliefs and practices from one generation to another.

Another paper, titled "Traces of Bhojpuri female migrants in Surinam, Interpretations and exploring of archival photographs" was by Sarojini Lewis. The paper presented an overview of the photography of colonial subjects in India and discussed the symbolism and representations of selected case studies of individuals and groups in the Dutch colonial territory of Surinam. This migration is a critical aspect of colonial history and it left its traces in the process that led to a multicultural society in Surinam and subsequently the Netherlands today transforming cultural norms and traditions of those who migrated. The photographs

are traces of migration of the Indian community to Surinam and visualize dislocation in new surroundings and social circumstances. This study traced how the Indian community adopts the local elements of Surinam and how this becomes visual in the process of adaptation along with the social dimension of displacement. Photographs, ethnographic collections and cultural objects are the most representative archival evidence to study the visual aspects of the community.

Similarly, there were several interesting papers on varying themes related to diaspora, migration, identity, citizenship, diaspora culture among others that made the conference thought provoking and spellbinding.

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Call for Papers: **Call for Papers "Diasporic, Migrant and Multicultural Heritage"**

New Issue in the Series Key Issues in Cultural Heritage, Routledge

Immigrant-receiving nations have grappled with how best to preserve and represent inclusive, diverse societies. Whether labelled ethnic, migrant, multicultural or culturally diverse, these 'other' heritages have become more conspicuous and contested in contemporary heritage discourse. Some communities have attempted to involve local groups in the identification, assessment and management of heritage, according to international, state and national conventions and charters that emphasise collaboration and community engagement. Nonetheless, these aspirations have not always been successfully integrated into heritage management, nor have they boosted the involvement of community groups in building and promoting their own heritage.

Political contexts frame these developments. In recent decades, both right-wing and mainstream politicians in Western Europe and the UK have denounced official multiculturalism and proclaimed it a failure, and a new agenda of integration and social inclusion frames government approaches to cultural diversity. Concurrently, in contemporary liberal-democratic nations with a history of invasion and dispossession, we have witnessed heightened tensions in response to 'minority' claims to heritage, as well as increasingly nationalist and parochial discourses around migration and globalisation in countries most affected by financial distress and the so-called refugee crisis. The challenges posed by human mobility are a pressing political issue in the present, but these debates also provide an opportunity to make space for discussions about migratory pasts and the ways in which they are actively remembered (or forgotten) through heritage practices within and across communities, states and nations.

Building on Naidoo and Littler's (2004) call for scholars to interrogate how cultural diversity and social exclusion are acted out in modern heritage culture, we wish to ask: in whose interest is cultural diversity promoted or rejected, and to shore up which networks or nodal points of power? How might we apply these questions—and questions around participation and collaboration—to the current heritage landscape across the world? What is the state of migrant, diasporic or multicultural heritage today, and how might we critically analyse

these processes as scholars of heritage? While we are open to a wide range of approaches and topics, scholars may wish to consider the following:

- Heritage across national borders (re: Byrne's (2016) migrant heritage corridors). Interrogating and moving beyond the national boundaries of heritage and the national historiography of immigration
- Identification, assessment and management of places and objects of significance to diasporic communities
- Partnerships and collaboration between community groups and heritage organisations.
- For example, community-initiated projects and community agency, participatory action research, and partnership (collaborative) projects
- 'Architecture of memory' and the 'landscapes of experience' approaches to migrant heritage
- Terminology and definitions: what makes something migrant heritage? Diasporic? Multicultural? Why does language matter?
- Associations with leaving, host and home land, with a migration process
- Transformed culture in connected places – de/re-territorialisation
- Political spheres of influence
- Sharing heritage across the local and national – for whom? Immigration and emotions in heritage
- Representing culture and difference
- Intersectionality, women and migrant heritage
- Intangible heritage in diasporic contexts
- Effects of, for example: Intangible Cultural Heritage Convention, World Heritage Convention, and ICOMOS charters; state and national policy, laws, practices; and models for working with community groups.
- Immigrant/diasporic heritage and political protest / community activism
- The diasporic family and its representations / family memories of migration and their public presence

Please send your chapter proposals (approximately 500 words) to the editors for this issue, Dr Alexandra Dellios and Dr Eureka Henrich, at alexandra.dellios@anu.edu.au by 22 January 2018.

We invite Students, Researchers and Faculty Members to submit a small write up of their achievements and awards to the editor. It will provide the scholars a platform to connect with peer groups working on themes related to Diaspora and Transnationalism. Information related to seminar/conferences/events can be sent to the Editor at: editor@grfdt.com