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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 re-fashion 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 interact 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 Bish}

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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 245 million migrants from 1990 to 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 UNHCR, 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 to 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. In her book International Migration and International Thread: Why Prejudice is a Global Security Threat, says, “The fringe of extremist individuals who are harshly prejudiced towards this frame 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, BRICS 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... globalisation is the only show in town that opens 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 social optimism 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, as a result of 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 now 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 impact has been expansive, multi-faceted and far-reaching - much more than the British Empire, which during its heyday controlled quarter of the world's population. Relatively speaking, the foothold of globalization was bigger than the Cold War and the impact of the Cold War. Both had ideological sway over a large geographical area but their economic impact continued 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 ascendency on the transnational ladder. While colonization was a counter narrative pulling back the galloping globalization. The anti-liberals and ‘outers’ 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 to fear and anger in America post 9/11 and the loss of high-paying IT jobs to immigrants. It focused the attention of the American politicians, till a new market force comes to being. It will either mushroom organically or will be engineered to mobilize a political movement, till a new market force comes to being. It will either mushroom organically or will be engineered to mobilize a political

At such time, skill and talent becomes the first casualty of restrictive practices. Skill and talent is a multi-faceted aspect 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 competition. A similar example can be seen in the case of spice trade during the 14th 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 innovation 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 of colonies were put to use to make it possible. Apparently, ‘colonialism’ was a kind of ‘globalization’ perpetrated by colonial power in its favour. It was a one-way movement of raw material and surplus generated from the colonization 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 labour. Not for the Diaspora, there is 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 labor was adopted and by the middle of the twentieth century, colonies freed themselves from the shackles 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 as evident by the fact that the Diaspora is a visible and 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 that 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 market economy which is slowly showing a southward slide because of the rise 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 Diaspora’s transnational aspirations.

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Any discussion on the rights of the diaspora must take into account the nature 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” (Spyro 1997; Schuck 1998). This paper attempts to understand the nature of 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 (Spyro 1997). The German Federal Court in 1974 officially said, “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 a whole and of 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” (Spyro 1997, p.1420). This trend was witnessed all 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 understanding of standing of dual citizenship, its evolution from being an undesirable phenomenon to an acceptable citizenship status (Spyro in 1994, UK and US respectively, would have deemed it unacceptable). The shift from emphasizing the one nationality rule to recognizing the implications of dual citizenship (acceptance of双重 or multiple nationality were the major turning points that led towards the larger acceptance of dual nationality (Spyro 2010, 115-116). This section would look into analyzing the various aspects of dual citizenship. dual citizenship more plausible, as for most of the states it was seemingly impossible to close all the doors to the immigrants, where the contours of citizenship were redefined in the emigration context (Barry 2006).

Mexico constitutes an important case where emigrants, earlier termed ‘chajqueteros (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 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 a strong population base 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. When a country’s status when its meaning gets transformed from just providing mem-
bership in a political community, to giving value additions in terms of status and opportunities, and this is clearly evident in case of second citizenship. It is not to say that these two are not connected 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-
ora (Persons of Indian Origin in particular) began with the formulation of the “Scheme for Issuance of Person of Indi-
an 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 notify) who has been resident in India for not less than one year.”

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 grand-
parents or great grandparents were born in and were permanent residents in India (under the Government of India Act, 1951) or were citizens of any 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) Tax immunity for Indians in financial, economic and educational fields except in the 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 in-
ability to attract attention, as only 1100 people applied for and obtained it. It is important to note that as per the reported 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 it. It is important to note that as per the Register of Overseas Citizens of India shall be treated at par with the resident Indians, and the non-resident Overseas Indians, by providing them 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 USA, Canada, Australia, and Canada, registered 75% as overseas Indian citizens; the nominal registrations were shared among the states of “Sri Lanka (2.8%), Ken-
ya (2.2%), South Africa (0.9%), France (2%), Germany (1.3%)” (Naujoks 2013, 63). The government’s stand regard-
ing its diaspora policy being favourable to the con-
temporary, 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 Gov-
ernment of India said,

Naujoks argues, while it remains applicable for the first, second and third generation emigrants, in the fourth gen-
eration, it may be better to consider a different form of “Overseas Citizenship” or “Overseas Indian Citizenship has been examined, where benefits 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.

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 OCI 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.

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-of the PIO Card Scheme earlier, and this appeared to be an acceptable 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, inno-
vatively styling its dual citizenship policy through Overseas Indian Citizenship, has been described as the only where benefits to the diaspora are often selectively accorded.

Endnotes

1. http://www.immigrantbengalis.com/Bengali_Immi-
grants_-2.html
2. Ibid.
3. Ibid.
can-dual-citizens-be-good-americans/dual-citizenship-
is-the-solution-to-brain-drain Ayelet Shachar, “The
5. India never granted dual citizenship; rather, it tried to work out a hybrid model in the form of Overseas Citi-
zenship of India. The High Level Committee on the In-
dian 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 over-
seas citizenship, this right has been extended to the diaspora in all the countries except Pakistan and Ban-
gladesh (Citizenship (Amendment) Act, 2005). How-
ever, in practice, an overwhelming majority of over-
seas 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 Develop-
ment: Diasporic Membership Policies and Overseas In-
dians in the United States, New Delhi, 2013).
6. http://mahal.nic.in/pdfs/ic_asc55.pdf Section 7A of the Citi-
zation 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
chapter24.pdf
10. Ibid., p. 371.
11. Ibid., UN(200) of the above mentioned notification.
References

1. Ibid., Under 2(b)(ii) of the notification.
2. Ibid., Under 2(b)(iii) of the notification.
3. Ibid., Under Section 8 and subclause (i), (ii), (iii), and (iv).
5. The fee was reduced to USD 300 vide Ministry of Home Af-
6. The High Level Committee on the Indian Diaspora men-
tioned 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, Sin-
gapore, Malaysia, Thailand, Japan, New Zealand and such
other countries also mentioned in the schedule to the Citizenship
Act, p. 530.
7. Ibid., p. 526.
ries/2002103100812700.htm Prime Minister’s Speech at the
First Pravasi Bharatiya Divas 2003.
10. The selected 16 countries were Australia, Canada, Cyprus,
Finland, France, Greece, Ireland, Israel, Italy, Netherlands,
New Zealand, Portugal, Sweden, Switzerland, UK, US.
12. Citizenship (Amendment) Act, 2005 was enacted on 24 Au-
gust 2005.
14. Provided by Citizenship (Amendment) Act, 2005 and insert-
15. http://mhnals.nic.in/pdfs/intralo.pdf The OCI scheme became
16. Ibid.
17. Annual Report 2011-12, Ministry of Overseas Indian Affairs,
Government of India.
19. Based on my interview with former Member Secretary and
Member of the High Level Committee on the Indian Diaspo-
ra, Ambassador J.C. Sharma on 24th December 2013.

Barry, Kim. “Home and Away: The Construction of Citizen-
ship in an Emigration Context.” New York University

Cook-Martin, David. The Scramble for Citizens: Dual Na-
The next essay deals with the idea of the Afghan diaspora in Britain and trying to situate their place in Brit-
ish society through two extremely popular British sports-
football and cricket. The author deals with British imperi-
al history and its consequences of a diaspora society in the wake of the US invasion of Afghanistan. The article
initially focuses on the widely acclaimed 2011 British doc-
umentary “Out of the Ashes”, which depicts the rise of the Afghan cricket team from a rag tag band of amateurs to a
winning team. The author criticizes the documentary for depicting the Afghan cricket team as a successful proj-
ect of a British civilizing effort, which may have brought a
reality and his tussle with his son, who aspires to play crick-
et for the English cricket team- a thing his father counts
for the bit’s test hypothesis, the author shows how athletes from
different ethnic backgrounds have always had to strive
closer to the front. The final two essays in the book deal with the Paki-
strategy of the women themselves in how they
themselves view their participation in the sport, by show-
ing 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 the identity of the Afghan
diaspora in Britain and how the sport allows them to refashion their identities. Ahmed shows how these challenges change 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 in-
cludes the voices of the women themselves in how they
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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
- Associations with leaving, host and home land, with a migration process
- Transformed culture in connected places – 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