

Roots and Routes: The Reconstruction of Identity and Remembrance in the Diaspora

¹Ashirwad Satyam Chakinarap, ²Dr. Abhay I. Mudgal

¹Research Scholar, ²Professor

¹Department of English,

¹VMV Commerce JMT Arts & JJP Science College, Nagpur, India

Abstract : This paper examines how diasporic identity is reconstructed through the double movement of roots and routes. Roots refer to inherited memories, languages, kinship narratives, religious or cultural practices, material objects, and symbolic attachments to a homeland. Routes refer to migration, border-crossing, labour, education, exile, digital circulation, translation, and the everyday negotiation of life in a host society. The argument of the paper is that identity in the diaspora is neither a simple preservation of origin nor a complete assimilation into the destination. It is a reconstructed, layered, and relational formation produced through remembrance, selective forgetting, cultural performance, intergenerational narration, digital mediation, and ethical negotiation. Drawing on diaspora studies, cultural memory studies, postcolonial theory, transnationalism, and recent scholarship on digital diaspora, the paper develops a conceptual model named the roots-routes memory ecology. This model explains how memories of homeland are carried, transformed, contested, archived, and reactivated across generations and across spaces. The paper is qualitative, analytical, and interdisciplinary. It synthesizes foundational theorists such as Hall, Safran, Clifford, Brah, Bhabha, Gilroy, Assmann, Erll, Hirsch, and Brubaker with recent 2024-2026 publications on social media narratives, Kashmiri diasporic memory, Vietnamese memory studies, Partition memory, and global migration data. The central finding is that remembrance is not an ornamental supplement to diasporic identity; it is one of the main mechanisms through which belonging is made intelligible. However, remembrance can heal and empower, but it can also harden victimhood, produce nostalgia, reproduce exclusions, and circulate conflict. The paper concludes that a responsible theory of diaspora must study identity as an ethical and mnemonic practice shaped by both origin and movement.

Keywords: - Diaspora; identity reconstruction; remembrance; cultural memory; roots; routes; postmemory; transnationalism; digital diaspora; belonging.

INTRODUCTION.

Diaspora is one of the strongest concepts to understand the modern world, and one which combines movement and memory. Identity is on the move as a result of international migration, displacement, labour circulation, study abroad, exile, refugee flight, and transnational life in the digital age. But movement does not necessarily result in a diaspora. Migration becomes diasporic when accompanied by remembering, belonging, community building and imaginary or real connection to a place of origin. Roots and Routes, the title of this paper, thus signals a productive tension. Roots signify beginnings, recollections, lineage, language, religion, location and inheritance. Routes indicate directions of travel, movement, translation, mobility, crossing borders, establishing new relationships. It is this space between these two forces that diasporic identity is reconstructed. Roots have come to be seen as something that brings stability of belonging.

In the name of continuity, families tell tales of their ancestral villages, foodways, rituals, songs, religious stories, photographs, letters, and memories of leaving. The roots serve as orientation in foreign environment. They specify who they are, where they are from, and what types of loyalty, responsibility, and dignity they may inherit as people of the diaspora. But the roots can be constricting as well when they are treated as a pure essence. They might create de jure notions of authenticity, gendered norms, caste/racial demarcations, and idealized myths about a homeland that was never as simple in reality as it is in the imagination from abroad. In this context, it should be noted that roots are not just natural possessions but also are constructed, narrated, and contested. Routes focus on the diasporic identity as a process of encounter: the movement. James Clifford (1994) famously shifted the study of diaspora from a homeland-centred to a routes, travel, and relational approach. Avtar Brah (1996) also theorized the concept of 'diaspora space', in which migrants, their offspring and people who are built as natives of the country to which migrants went are involved in each other's affairs. The route is thus not a one-country-to-another route. It is a social process, it is about law, labour markets, education, media, race, class, gender, religion, citizenship, language and emotion. It involves the material path of migration as well as the symbolic path of migration by which identity is reclaimed.

This is an important topic as migration is not a minor state. The global estimate of international migrants totals approximately 304 million people by mid-2024 (IOM, 2026) and the latest global estimate of migrant populations is the International Migrant Stock dataset published by the United Nations Population Division (UN DESA, 2024). These figures do not necessarily reflect all forms of diasporic belonging as diaspora can extend to second, third, or beyond generations. Nevertheless, they depict the dimensions of the globe where memories, identities, languages and cultural practices cross boundaries.

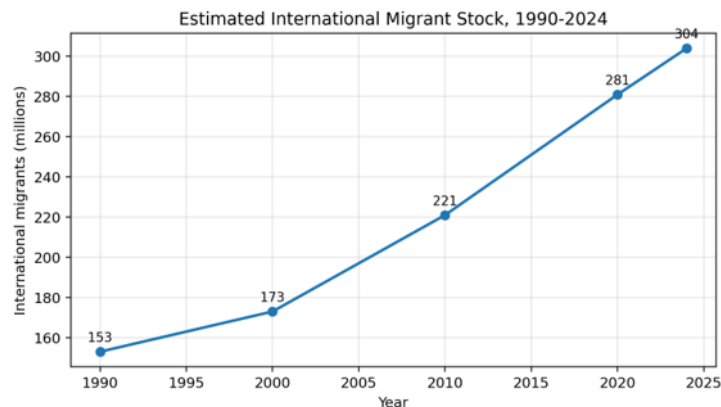


Figure 1. Estimated international migrant stock, 1990-2024. Source: UN DESA (2024) and IOM (2026).

This paper argues that remembrance is the central mechanism through which roots and routes are connected. Remembrance is more than recall of the past. It includes storytelling, commemorative ritual, cultural performance, community archive, oral history, literary representation, digital posting, political activism, memorial practice, and silence. It also includes forgetting and selective memory. Diasporic communities do not remember everything equally. They select, simplify, dramatize, transmit, censor, mourn, celebrate, and reframe. The resulting identities are not copies of homeland identity but reconstructions shaped by displacement, minority status, intergenerational distance, and new social conditions.

The paper is designed as a conceptual research paper suitable for humanities, cultural studies, diaspora studies, English literature, sociology, and memory studies. It does not conduct fieldwork with one specific community. Instead, it creates an interdisciplinary synthesis that can later be applied to specific cases such as the Indian diaspora, African diaspora, Jewish diaspora, Caribbean diaspora, Vietnamese refugee diaspora, Kashmiri diaspora, Tibetan diaspora, or newer digital migrant communities. The discussion uses recent publications because diaspora is not an old issue only; it is constantly reshaped by social media, surveillance, new migration routes, nationalism, remittances, climate crisis, and global conflicts.

The thesis of the paper can be stated clearly: diasporic identity is reconstructed through a memory ecology in which roots provide symbolic resources, routes create transformative encounters, and remembrance mediates between inherited belonging and lived change. This reconstruction is creative, but it is also ethical. Communities must ask what they remember, who is authorized to narrate, whose suffering is centered, whose memories are silenced, and whether remembrance opens possibilities of justice or freezes identities into permanent grievance. A high-level theory of diaspora must therefore treat identity and memory together.

NEED OF THE STUDY.

The research problem arises from the tendency to treat diaspora either as a demographic category or as a romantic story of cultural survival. In demographic terms, diaspora may appear simply as a population living outside an ancestral homeland. In romantic terms, diaspora may appear as a heroic community preserving its original culture in foreign lands. Both views are incomplete. A diaspora is not only a population outside a territory, and cultural continuity is never automatic. Diasporic identity is produced through institutions, memories, rituals, media, economic connections, family practices, political projects, and emotional investments. It can be empowering, but it can also be divisive and exclusionary.

Classical diaspora theory often emphasized dispersal from a homeland, collective memory of that homeland, alienation in the host society, a desire for return, and commitment to homeland maintenance (Safran, 1991; Cohen, 2008). These features remain useful for certain communities, especially those shaped by forced exile, trauma, or long-term minority consciousness. However, later scholars complicated this model. Clifford (1994) argued that diaspora cannot be reduced to return because many communities make homes along routes. Brah (1996) insisted that diaspora must be understood as a space of multiple relations rather than only a story of migrants. Brubaker (2005) warned that the word diaspora had expanded so widely that it risked losing analytical precision. The problem, then, is how to study diasporic identity without freezing it. If identity is defined only by roots, the analysis may ignore hybridity, change, and agency. If identity is defined only by routes, the analysis may ignore inherited memory, violence, attachment, and the continuing power of homeland symbols. The reconstruction of identity occurs precisely in the tension between these positions. Diasporic subjects may speak one language at home and another outside, inherit memories of a place they have never visited, feel loyalty to more than one nation, and perform culture differently across generations. These layered practices demand a framework that can hold continuity and transformation together.

A related problem concerns remembrance. Memory studies has developed strong concepts such as collective memory, cultural memory, postmemory, lieux de mémoire, mediation, multidirectional memory, and travelling memory (Halbwachs, 1992; Nora, 1989; Assmann, 1995; Hirsch, 2012; Erll, 2011, 2014; Rothberg, 2009). Yet diaspora studies sometimes uses memory mainly as evidence of attachment. This paper argues that memory is not only evidence; it is a productive force. Communities are made through remembrance. The story of departure, the celebration of a festival, the preservation of a script, the recipe cooked in a new country, the WhatsApp group sharing homeland news, and the archive of oral testimonies all produce a sense of collective identity.

The primary objective of this paper is to develop a conceptual account of how identity and remembrance interact in diasporic life. A second objective is to clarify the difference between roots and routes as analytical categories. A third objective is to show that diasporic memory is mediated through bodies, objects, stories, rituals, places, languages, media, and political institutions. A fourth objective is to include recent digital and global migration developments so that the paper does not remain limited to older models of exile and return. A fifth objective is to propose a roots-routes memory ecology that can be used for future research.

The central research questions are: How is identity reconstructed in the diaspora? How do roots and routes function as competing and complementary forces in this reconstruction? What role does remembrance play in sustaining, transforming, and contesting diasporic belonging? How do memory practices differ across generations? How do digital media alter diasporic memory and identity? What ethical risks arise when remembrance becomes nostalgic, exclusionary, or politically hardened? These questions guide the analysis of the paper.

The hypothesis is that diasporic identity is a process rather than a possession. It is reconstructed through repeated acts of memory, translation, negotiation, and performance. This means that identity is neither lost in migration nor preserved unchanged. It becomes layered. The diasporic subject may belong to a homeland, a hostland, a transnational network, a religious community, a racialized minority group, a linguistic community, and a digital public at the same time. Remembrance is the practice that allows these layers to be narrated into a meaningful self and community.

METHODOLOGY AND SCOPE.

The methodology of this paper is qualitative, conceptual, and interdisciplinary. It does not use surveys, interviews, or statistical testing. Instead, it uses interpretive synthesis: key concepts from diaspora studies, memory studies, postcolonial theory, and digital media studies are brought into conversation. Such a methodology is appropriate because the paper is concerned with theoretical clarification rather than measurement of a single empirical variable. The aim is to produce a framework that can later support empirical research, literary analysis, oral history work, or community archive projects.

The first methodological step is conceptual mapping. The paper identifies major concepts from diaspora theory: homeland, dispersal, exile, return, transnationalism, hybridity, diaspora space, identity, belonging, and boundary-making. It then places these concepts alongside terms from memory studies: collective memory, cultural memory, communicative memory, postmemory, archive, performance, mediation, forgetting, and multidirectional memory. The purpose is not to collapse diaspora studies into memory studies. Rather, it is to show that each field illuminates the other. Diaspora studies explains the spatial and political conditions of movement; memory studies explains the temporal and symbolic practices through which communities relate to the past.

The second step is analytical comparison. Roots and routes are treated as heuristic categories. A heuristic category is not a fixed object but a tool for interpretation. Roots help us ask how origin is narrated, what cultural materials are inherited, how homeland is imagined, and how families transmit identity. Routes help us ask how migration changes cultural practice, how new identities are formed in host societies, and how borders, laws, labour, racism, and digital networks affect belonging. When placed together, roots and routes prevent one-sided readings of diaspora.

The third step is engagement with recent scholarship. The paper includes recent discussions of social media narratives, Kashmiri diasporic memory, Vietnamese diasporic memory, Partition memory, and global migration data. Kianpour et al. (2026), for example, analyze how social media narratives shape diasporic identity and collective memory through both empowerment and fragmentation. Razdan (2024) shows that diasporic storytelling may complicate reconciliation by reinforcing marginalization narratives. Tran (2024) uses Vietnamese memory practices to question memory studies frameworks centered on Europe and North America. These recent works are important because they show that diaspora memory is not only preservative but contested, digital, and politically active.

The fourth step is model-building. After discussing theory, identity reconstruction, remembrance, intergenerational transmission, homeland-hostland relations, and digital diaspora, the paper proposes the roots-routes memory ecology. This framework identifies five processes: remembering, narrating, performing, archiving, and transmitting. It also identifies six sites of diasporic identity: family, community institution, public culture, homeland relation, hostland negotiation, and digital network. The framework is meant to be flexible enough to apply to multiple communities while still precise enough to avoid the overuse of diaspora as a vague label.

The scope of the paper is deliberately broad but bounded. It does not claim to cover every diaspora in equal depth. It does not reduce all diasporas to one universal experience. The Jewish, African, Indian, Armenian, Palestinian, Tibetan, Caribbean, Vietnamese, and Kashmiri examples differ in history, religion, race, violence, mobility, class, and political status. The paper uses them as comparative reference points only where useful. Its main concern is the general theoretical relation between identity and remembrance, not a complete history of each community.

The paper also recognizes limitations. Conceptual synthesis can produce clarity, but it cannot replace community-specific research. The meanings of roots and routes change depending on gender, caste, race, class, religion, generation, legal status, and language. Diaspora can also be a political claim rather than a neutral description. Some migrants may reject diasporic identity, while some non-migrants may be affected by diaspora space. Therefore, the paper treats diaspora as an analytical field of relations rather than a label automatically applied to all migrants.

CONCEPTUAL FRAMEWORK: ROOTS, ROUTES, AND DIASPORA.

The concept of roots has deep emotional force. It suggests that identity grows from a place, a history, and a community. In diasporic life, roots are often narrated through memories of homeland. These memories may be direct, as in the case of first-generation migrants who remember childhood homes, neighbourhoods, landscapes, schools, markets, festivals, and political events. They may also be inherited, as in the case of descendants who know the homeland through stories, photographs, songs, food, religious practice, and family silence. Hirsch's (2012) concept of postmemory is valuable here because it explains how later generations can feel shaped by memories that precede their own birth.

Roots, however, are not simply natural. Stuart Hall (1990) argued that cultural identity is not a fixed essence waiting to be recovered. It is a matter of becoming as well as being. This insight is crucial for diaspora because homeland memory is always narrated from the present. A grandmother's story of a village may be shaped by loss, nostalgia, class position, gendered memory, and the needs of a family living elsewhere. A community festival in the diaspora may preserve a homeland ritual, but it may also

simplify, standardize, or reinvent that ritual in order to make it visible to children and to the host society. Roots are therefore reconstructed through memory-work.

Routes challenge the idea that belonging must be rooted in one stable origin. Movement exposes people to new languages, laws, institutions, racial categories, and cultural possibilities. The route includes ships, trains, airports, refugee camps, labour contracts, student visas, border checkpoints, detention centres, neighbourhoods, places of worship, community halls, digital platforms, and remittance networks. It is both material and symbolic. Clifford's emphasis on routes is important because it prevents diaspora from becoming only a longing for return. Many diasporic communities build durable lives in the destination while still maintaining relations with an origin.

Diaspora is produced when roots and routes become mutually constitutive. A community may remember the homeland because the route has made distance painful. At the same time, the memory of roots may shape the route by influencing destination choices, marriage networks, business practices, political activism, and educational aspirations. The route transforms the root: language may be accented differently, rituals may be reorganized around weekend schedules, caste or regional identities may become stronger or weaker, and homeland politics may be interpreted through hostland media. The root also transforms the route by giving migrants interpretive resources for making sense of displacement.

This mutual relation can be seen in the Indian diaspora. Indentured labour routes carried Bhojpuri, Tamil, Telugu, and other linguistic-cultural memories to the Caribbean, Fiji, Mauritius, South Africa, and Southeast Asia. Professional and student migration routes later created different forms of Indian diasporic identity in North America, Europe, the Gulf, Australia, and elsewhere. The memories carried by these communities are not identical. Girmitya memory, Gulf labour memory, Silicon Valley professional identity, Punjabi Sikh diaspora politics, Tamil transnational memories, and second-generation cultural practices belong to different histories. Yet all demonstrate how roots are reassembled along routes.

The same is true beyond the Indian case. The Black Atlantic, as described by Gilroy (1993), shows that diasporic identity can emerge from forced displacement, slavery, racial modernity, music, political struggle, and transoceanic exchange. Jewish diaspora memory has long connected exile, scripture, ritual, persecution, homeland imagination, and community institutions. Armenian, Palestinian, Tibetan, and Ukrainian diasporas demonstrate how memory of loss and homeland can become a political and moral force. Vietnamese refugee diasporic memory shows how war, migration, anticommunism, family narratives, and hostland racialization shape identity across generations (Tran, 2024). These examples show that diaspora is not one story but a set of recurring tensions.

Therefore, the framework of this paper defines diaspora as a transnational and mnemonic formation created through dispersal, remembered or imagined relation to origin, boundary negotiation in the hostland, and the reconstruction of identity across generations. The framework rejects both pure-root and pure-route models. A pure-root model treats identity as unchanged origin. A pure-route model treats identity as endless mobility without inheritance. Diasporic life requires a more balanced account: identity is routed through history and rooted through memory.

Roots-Routes Model of Diasporic Identity Reconstruction

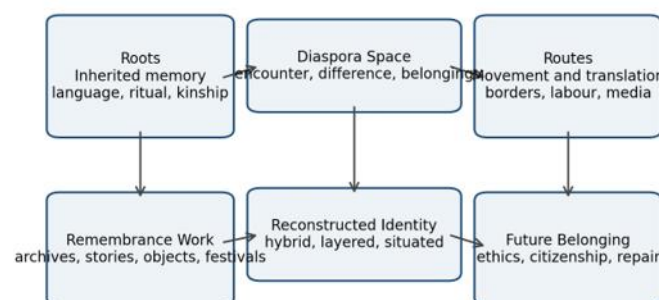


Figure 2. Roots-routes model of diasporic identity reconstruction.

IDENTITY RECONSTRUCTION IN DIASPORIC LIFE.

Identity reconstruction begins with dislocation. Migration changes the ordinary relation between person, place, language, and community. A name may be mispronounced, a language may become private, a religion may become a public marker, and everyday habits may become signs of difference. The migrant who once belonged without explanation may become a minority subject who must explain food, dress, accent, faith, or family structure. This does not mean that identity is simply damaged. It means that identity becomes reflexive. The diasporic subject is often required to think about who they are because the host society asks, misrecognizes, stereotypes, or classifies them.

Hall's (1990) distinction between identity as being and identity as becoming is central here. Diasporic identity contains continuity with the past, but it is also made in representation. The subject may say, I am Indian, Jamaican, Armenian, Palestinian, Tibetan, Vietnamese, Sikh, Hindu, Muslim, Black, Asian, Caribbean, British, American, Australian, or many of these at once. Each identification is relational. It depends on context. A person may feel Indian in the United States, Punjabi within India, Sikh in relation to religion, Asian in racial classification, and diasporic when thinking about migration. Identity reconstruction is therefore layered rather than singular.

Bhabha's (1994) idea of hybridity helps explain this layered formation. Hybridity does not mean a simple mixture of two cultures. It refers to the production of meaning in an in-between space where authority, imitation, translation, and difference interact. The diasporic subject may translate homeland practices into hostland conditions. For example, a festival may be celebrated in a school hall, a religious procession may require municipal permission, traditional dress may become occasional rather than every day, and a language may be taught through weekend classes rather than absorbed naturally in the street. These changes do not necessarily destroy authenticity; they reveal that authenticity itself is negotiated.

Identity reconstruction also occurs through boundary-making. Diasporic communities often create institutions: temples, mosques, churches, gurdwaras, cultural associations, language schools, ethnic businesses, student unions, alumni networks, literary circles, political organizations, and online groups. These institutions help preserve memory and provide support. They also create boundaries by deciding what counts as community culture. Some voices become central; others become marginal. Women's memories, working-class experiences, lower-caste histories, queer identities, mixed-race families, undocumented migrants, and religious minorities may not always fit the official public version of diasporic identity.

The host society also shapes identity. Race, citizenship, labour market position, immigration law, media representation, and nationalism influence how diasporic people are perceived. A migrant may identify through a regional culture, but the host society may classify them under a broader racial or religious category. After global political events, certain communities may face suspicion, surveillance, or pressure to prove loyalty. In such contexts, identity reconstruction becomes defensive as well as creative. Communities may emphasize respectability, patriotism, economic success, or cultural contribution to counter stereotypes. These strategies can protect dignity but may also silence internal inequalities.

Generational difference is one of the most important features of diasporic identity. First-generation migrants may remember the homeland as lived experience. The second generation may inherit homeland through family narrative while being shaped by hostland schools, friends, media, and language. Later generations may experience roots as symbolic rather than intimate. They may revive culture through genealogy projects, heritage tourism, DNA ancestry, language learning apps, music, cinema, cuisine, or activism. Postmemory helps explain why inherited memories can feel powerful even when they are mediated and fragmentary (Hirsch, 2012).

Identity reconstruction is also affective. Diaspora involves pride, shame, nostalgia, longing, anger, gratitude, guilt, and ambivalence. Boym's (2001) distinction between restorative and reflective nostalgia is useful. Restorative nostalgia tries to rebuild an imagined lost home as if it were whole and pure. Reflective nostalgia dwells on longing without pretending that return can erase history. Diasporic remembrance becomes dangerous when it is only restorative, because it may produce rigid purity. It becomes more critical when it is reflective, because it recognizes loss, distance, and complexity. A mature diasporic identity needs this reflective capacity.

The reconstruction of identity is therefore not a single moment. It is a repeated practice. It happens in naming children, choosing languages, maintaining food practices, joining community organizations, telling family histories, selecting marriage partners, responding to racism, visiting the homeland, sending remittances, consuming media, posting online, and deciding what to teach the next generation. Identity in diaspora is a verb before it is a noun. It is performed, narrated, corrected, defended, and revised.

REMEMBRANCE, POSTMEMORY, AND CULTURAL TRANSMISSION.

Remembrance is the active process through which diasporic communities make the past socially meaningful. It differs from memory understood as private mental recall. Remembrance is public, relational, selective, and often ritualized. It may happen through commemorative events, family storytelling, oral histories, literary texts, museum exhibitions, religious observances, political marches, anniversary rituals, music, dance, food, and digital archives. Diasporic remembrance is especially important because distance from the homeland can make memory the main site where belonging is maintained.

Collective memory theory begins from the insight that individuals remember within social frames (Halbwachs, 1992). In diaspora, these frames include family, ethnic association, religious institution, political organization, language group, and digital network. A child may remember a homeland they never experienced because family and community provide images, stories, and emotional scripts. Cultural memory theory adds that some memories are stabilized through texts, monuments, rituals, and institutions over long periods (Assmann, 1995, 2011). Diasporic communities often create such stabilizing forms because ordinary environmental memory has been disrupted by migration.

Postmemory is especially relevant to diaspora because many descendants inherit memories of trauma, migration, and homeland loss without direct experience. Hirsch (2012) developed the term to describe the relationship of later generations to powerful events transmitted through stories, images, and behaviours. In diasporic contexts, postmemory may take the form of inherited Partition stories among South Asians, memories of slavery and racial violence in African diasporic communities, Holocaust memory in Jewish communities, genocide memory in Armenian communities, occupation and exile memories among Palestinians and Tibetans, or war and refugee memories among Vietnamese families. Such memories are not simply historical knowledge. They help shape identity, ethics, and political orientation.

However, remembrance is never innocent. It can preserve dignity and resist erasure, but it can also simplify the past. Razdan's (2024) study of Kashmiri diasporic memory shows that storytelling can reinforce enduring narratives of marginalization and complicate reconciliation. This is an important corrective to the assumption that all memory-work automatically heals. Memory may produce solidarity within a group while deepening separation from another. A community may remember its own suffering intensely while finding it difficult to recognize its implication in the suffering of others. Diasporic remembrance therefore requires ethical critique.

Diasporic remembrance is often material. Objects carry memory across borders: keys, jewellery, religious icons, manuscripts, passports, land documents, letters, textiles, photographs, utensils, musical instruments, books, recipes, and clothing. These objects are not passive. They become mnemonic devices through stories told around them. A sari, a prayer book, a family photograph, a spice box, a passport stamp, or a piece of soil from the homeland may organize emotion and identity. Material memory is especially important when official archives exclude migrants or when trauma makes direct speech difficult.

Language is another major site of remembrance. A heritage language carries idioms, jokes, songs, prayers, kinship terms, proverbs, and ways of addressing elders. Yet language transmission becomes difficult in the diaspora. Children may understand but not speak the ancestral language. Scripts may be lost while oral phrases remain. Some families shift to the hostland language to support education and mobility. Others create weekend schools, online classes, or religious instruction to sustain linguistic memory. Language loss can create grief, but it can also produce new hybrid forms such as code-switching, diasporic slang, and creative translation.

Performance transforms memory into embodied practice. Dance, music, theatre, ritual, carnival, and festival make the past present through the body. A diasporic festival is not merely a reproduction of homeland culture. It is often reorganized for new calendars, public spaces, funding structures, community politics, and intergenerational teaching. The performance teaches children what to value, gives elders recognition, displays culture to outsiders, and creates temporary spaces of belonging. At the same time, performance can standardize diversity by presenting one clean version of culture for public consumption.

Transmission always involves selection. A family may transmit stories of sacrifice but not stories of conflict. A community may celebrate successful migrants while ignoring undocumented workers. A nationalist diaspora may remember homeland glory while minimizing caste, gender, or minority violence. A religious diaspora may preserve sacred practice while reducing regional plurality. Therefore, the study of diasporic remembrance must ask not only what is remembered but also what is forgotten, who controls the archive, and how memory affects power.

HOMELAND, HOSTLAND, AND THE IN-BETWEEN.

Diasporic identity is often organized around the relation between homeland and hostland. Homeland is not always the same as a nation-state. It may be a village, region, language zone, religious landscape, ancestral territory, lost city, or imagined civilizational space. Hostland is also not simply a receiving country; it is a social field shaped by law, economy, race, citizenship, and public culture. The diasporic subject lives in the tension between these spaces. They may belong legally to the hostland, emotionally to the homeland, culturally to both, and politically to a transnational network.

Safran's classical model emphasized memory of homeland, alienation in the host society, idealization of return, and commitment to homeland restoration or maintenance (Safran, 1991). This model fits some histories but not all. Many diasporic communities do not desire literal return. Others cannot return because of conflict, legal barriers, economic realities, or generational distance. Still others return temporarily through tourism, pilgrimage, study, marriage, business, retirement, or digital communication. Return itself may be disappointing because the remembered homeland and the contemporary homeland do not match. The homeland may see diasporic visitors as foreign, privileged, outdated, or politically naive.

The hostland can be both opportunity and wound. It may provide safety, education, employment, legal rights, and new freedoms. It may also produce racism, Islamophobia, xenophobia, caste discrimination, language shame, labour exploitation, and pressure to assimilate. Diasporic identity is reconstructed through these contradictions. Some communities respond by strengthening ethnic institutions. Others emphasize integration and cosmopolitan identity. Many do both simultaneously: they become citizens of the hostland while maintaining religious, cultural, linguistic, or political attachments elsewhere.

Brah's concept of diaspora space is especially useful because it avoids treating migrants and natives as separate. Diaspora space is the site where multiple histories meet, including those of people who did not migrate but are affected by migration (Brah, 1996). A city neighbourhood, for example, may be shaped by migrant shops, local schools, religious buildings, restaurants, housing markets, racial politics, and municipal regulation. Hostland identity also changes through diaspora. Food, music, language, fashion, public holidays, literature, cinema, and politics are transformed by diasporic presence. The diaspora is therefore not outside the host nation; it becomes part of its social fabric.

The in-between position is not only cultural but political. Diasporic communities may influence homeland politics through remittances, lobbying, voting rights, philanthropy, humanitarian aid, media campaigns, and digital activism. Remittances are not merely economic transfers; they often carry emotional, moral, and status meanings. They may sustain families, finance education, build houses, support temples or churches, fund political causes, and symbolize responsibility. Global migration reports show the growing economic significance of migrants and remittances, but the cultural meaning of remitting cannot be reduced to financial data (IOM, 2024, 2026).

Homeland politics can also divide diasporic communities. Conflicts that appear geographically distant may be reactivated in community meetings, social media debates, places of worship, student organizations, and public demonstrations. Partition, Kashmir, Palestine, Armenia, Ukraine, Sri Lanka, Tibet, Vietnam, and other histories show that diasporic memory can be politically intense. This intensity may preserve historical justice, but it may also create simplified narratives and harden boundaries between groups. The in-between position can become a space of mediation or a space of polarization.

The hostland often demands simplified identities. Forms, censuses, media categories, and public stereotypes may ask diasporic people to fit into broad labels such as Asian, Black, Middle Eastern, Hispanic, Muslim, immigrant, refugee, or minority. These categories may create solidarity across differences, but they may also erase regional, linguistic, caste, religious, or historical distinctions. Diasporic identity reconstruction involves negotiating between self-definition and external classification. A person may inherit one identity at home and receive another from the state or media.

The most productive understanding of homeland, hostland, and in-between is relational. Diasporic identity is not split between two closed worlds. It is produced through constant circulation. The homeland is remembered from the hostland; the hostland is interpreted through memories of origin; and the in-between becomes a creative but unequal space where new identities emerge.

DIGITAL DIASPORA AND NETWORKED REMEMBRANCE.

Digital media has transformed diaspora because distance is no longer experienced in the same way. Earlier diasporic communication depended heavily on letters, expensive phone calls, cassette tapes, print newspapers, community radio, and

occasional travel. Today, migrants and their descendants maintain daily connections through WhatsApp, Facebook, Instagram, TikTok, YouTube, X, Zoom, online religious services, digital remittance platforms, streaming cinema, online language classes, and homeland news portals. This does not eliminate distance, but it changes how distance is lived. Home can be imagined and communicated in real time.

Digital diaspora refers to the formation and maintenance of diasporic identity through online platforms and networked communication. It includes community groups, hashtag activism, digital archives, online mourning, livestreamed rituals, YouTube history channels, diaspora podcasts, virtual festivals, genealogy databases, and social media storytelling. Digital spaces allow scattered communities to find one another, teach younger generations, circulate memory, and mobilize politically. They also create new risks: misinformation, surveillance, algorithmic polarization, digital amnesia, performative identity, trolling, and the commodification of culture.

Recent research directly supports the importance of this digital turn. Kianpour et al. (2026) conducted a critical synthesis of literature on social media narratives, diasporic identity, and collective memory. They argue that digital narratives can preserve memory, empower communities, and build belonging, but they can also create identity fragmentation, anti-democratic tendencies, and cultural homogenization. This duality is crucial. Digital media does not simply strengthen diaspora; it reorganizes the conditions of memory and identity. It makes remembrance faster, more visible, and more participatory, but also more unstable.

Digital platforms change authority. In older community structures, elders, priests, community leaders, writers, teachers, or political organizations often controlled public memory. Online spaces allow younger members, women, queer diasporic voices, mixed-background individuals, and marginalized subgroups to narrate their own experiences. A second-generation person can make a video about language shame; a refugee family can archive testimonies; a student group can challenge homeland nationalism; an artist can remix ancestral music. Such practices expand the archive of diaspora beyond official institutions.

At the same time, digital memory can flatten complexity. A short video, meme, or viral post may simplify historical conflict into moral certainty. Algorithmic platforms reward emotion, outrage, and identity confirmation. Diasporic communities may consume homeland politics through fragmented media ecosystems that intensify grievance. Memories may travel without context, and images from one conflict may be reused in another. Digital remembrance therefore requires media literacy and ethical responsibility. The question is not only whether memory circulates, but how it circulates and what forms of subjectivity it produces.

Digital archives raise another set of questions. Community archives can preserve photographs, oral histories, letters, songs, migration documents, and local histories that official archives neglect. However, digitization can also remove materials from their context. Who owns the scanned photograph? Who can access testimony? Can traumatic stories be shared publicly? What happens when AI systems summarize community memory without accountability? These questions matter because diaspora memory often contains sensitive histories of violence, displacement, minority identity, and family vulnerability.

The digital diaspora also changes intergenerational transmission. Younger generations may learn homeland culture through YouTube tutorials, language apps, streaming platforms, online worship, and Instagram heritage pages rather than direct immersion. This produces new forms of belonging. A child may not speak the ancestral language fluently but may know homeland songs through streaming. A teenager may encounter political memory through social media before hearing family stories. A community may revive forgotten practices through online research. Digital routes therefore create new roots.

Networked remembrance must be analyzed as both opportunity and problem. It democratizes memory by allowing many people to contribute. It preserves fragile heritage. It connects dispersed communities. Yet it also accelerates conflict, encourages shallow performance, exposes vulnerable communities to surveillance, and makes memory dependent on commercial platforms. A responsible theory of diaspora in the twenty-first century must therefore include the platform as a memory institution.

CASE ILLUSTRATIONS: COMPARATIVE DIASPORIC MEMORY.

The South Asian diaspora provides a major field for studying roots, routes, identity, and remembrance. Partition memory has travelled through family stories, literature, film, oral history, and community projects. Recent scholarship on Partition and the South Asian diaspora emphasizes inherited memories and creative practices of remembering, showing that the afterlives of 1947 are not confined to the subcontinent (Clini et al., 2024). In diasporic contexts, Partition may be remembered through stories of lost homes, border-crossing, religious violence, silence, and family separation. These memories shape identity even among descendants who did not experience Partition directly.

The Indian indentured diaspora, often referred to through the history of *girmitiyas*, demonstrates how roots survive through transformation. Migrants taken under indenture carried languages, songs, religious practices, caste memories, foodways, and village structures into plantation societies. Over time, these practices were recomposed in Mauritius, Fiji, Trinidad, Guyana, South Africa, and elsewhere. The homeland was remembered, but it was also reinvented. Festivals such as Phagwa/Holi, Ramayana performances, Bhojpuri songs, and temple practices became new diasporic forms. The result was not pure preservation but cultural creativity under conditions of labour exploitation and racial hierarchy.

Kashmiri diasporic memory illustrates the ethical difficulty of remembrance. Razdan (2024) examines Kashmiri Pandit and Kashmiri Muslim diasporic communities in Australia and argues that storytelling can reinforce narratives of marginalization in ways that complicate reconciliation. This case is important because it shows that shared geography does not automatically produce shared memory. Communities may draw from a common repertoire but locate themselves differently within the past. Diasporic identity can therefore become structured around competing memories of victimhood. The task of scholarship is not to erase suffering but to analyze how memory frames political possibility.

Vietnamese diasporic memory demonstrates the relation between war, refugee experience, and disciplinary reconstruction. Tran (2024) argues that memory studies, Vietnamese studies, and diasporic Vietnamese studies intersect through questions of war, migration, and contested remembrance. Vietnamese refugee postmemory shows how the next generation inherits not only family trauma but also political narratives about communism, exile, survival, and resettlement. This case challenges memory studies

frameworks that assume European and North American histories as the center of theory. It also shows how diaspora can expand memory studies through non-Western and refugee experiences.

The African diaspora reveals the importance of route as a historical wound. The Middle Passage, slavery, racial capitalism, colonialism, and anti-Black violence created diasporic identities shaped by rupture and resistance. Gilroy's (1993) *Black Atlantic* framework shows how music, political thought, religion, and culture circulated across the Atlantic, producing identities not reducible to nation. In this context, remembrance includes mourning, survival, resistance, and the recovery of suppressed histories. Roots may be difficult to trace because slavery violently disrupted lineage, yet routes themselves become sources of collective identity and political creativity.

The Jewish diaspora has long been central to diaspora theory because it combines exile, scripture, ritual, memory, persecution, language, community law, and homeland imagination. Jewish memory demonstrates how religious calendar, textual study, commemoration, and ritual can sustain identity across centuries. At the same time, Jewish histories also show that diaspora is not one stable condition. Different communities experienced different languages, host societies, persecutions, migrations, and political relations to Zionism and Israel. This complexity cautions against treating any diaspora as uniform.

Tibetan diaspora provides an example of exile identity sustained through institutions, education, monastic networks, and political memory. Recent scholarship on Tibetan exile identity emphasizes homeland relations, resilience, mobilization, and the role of institutions in transmitting cultural memory and national consciousness. Tibetan schools, cultural organizations, religious institutions, and government-in-exile structures show how diaspora can maintain a political identity when return is blocked. Here remembrance is connected to cultural survival, political claim, and intergenerational discipline.

These cases demonstrate that diaspora is not a single pattern. Some diasporas are formed through slavery, some through indenture, some through trade, some through professional migration, some through refugee flight, some through religious exile, and some through colonial or postcolonial displacement. Yet across these differences, identity is reconstructed through memory practices. The roots-routes model does not erase historical specificity. It offers a comparative language for asking how origin, movement, remembrance, and belonging interact.

TABLES AND ANALYTICAL MAPPING.

The following tables clarify the conceptual structure of the argument. They are not statistical findings. They are analytical tools designed to help researchers apply the roots-routes framework to particular communities, texts, interviews, or cultural practices. The first table maps key terms across diaspora studies and memory studies. The second table identifies major modes of remembrance. The third table shows how identity reconstruction differs across generational positions. The fourth table summarizes opportunities and risks in digital diaspora. Together, they convert the theoretical discussion into usable research categories.

Table 1. Comparative vocabulary for roots, routes, and memory

Analytical Term	Core Meaning	Diasporic Function	Key Scholars
Roots	Inherited origin, homeland, ancestry, language, ritual	Provides continuity and symbolic belonging	Hall; Safran; Boym
Routes	Migration paths, border-crossing, translation, encounter	Explains transformation and relational identity	Clifford; Brah; Gilroy
Cultural memory	Long-term memory stabilized through symbols and institutions	Sustains collective identity across generations	Assmann; Erll
Postmemory	Inherited memory of events not directly experienced	Explains second-generation affect and trauma	Hirsch
Diaspora space	Site where migrants and non-migrants are mutually implicated	Moves analysis beyond migrant-only communities	Brah

Table 2. Major modes of remembrance in diaspora

Mode	Examples	Identity Effect	Risk
Narrative	Family stories, memoirs, oral history	Creates continuity and moral lessons	Selective or heroic memory
Ritual/performance	Festivals, worship, dance, commemoration	Embodies memory publicly	Standardized authenticity
Material memory	Photos, jewellery, keys, letters, recipes	Anchors abstract belonging in objects	Decontextualization

Language	Heritage classes, prayer, songs, code-switching	Carries affect and worldview	Language shame or exclusion
Digital memory	Social media, online archives, livestreams	Connects dispersed communities	Misinformation and polarization

Table 3. Generational reconstruction of diasporic identity

Generation/Position	Dominant Memory Form	Identity Challenge	Typical Reconstruction
First generation	Lived memory of departure and homeland	Settlement, loss, survival, recognition	Practical continuity and community institution-building
Second generation	Inherited family memory and hostland experience	Belonging between home and public society	Hybrid identity, translation, selective revival
Third/later generations	Postmemory, symbolic heritage, archival recovery	Distance from language and direct experience	Genealogy, heritage travel, digital learning, activism
Refugee/exile descendants	Traumatic memory and political narrative	Justice, silence, loyalty, grief	Commemoration, testimony, advocacy, debate

Table 4. Digital diaspora: opportunities and cautions

Digital Direction	Use in Diaspora	Opportunity	Caution
Social media storytelling	Posts, reels, threads, podcasts	Visibility and community building	Performative identity and algorithmic outrage
Community archives	Photos, oral histories, documents	Preserves marginalized histories	Consent, ownership, trauma exposure
Livestreamed ritual	Worship, funerals, festivals	Maintains participation across distance	Loss of embodied context
Digital language learning	Apps, YouTube, online classes	Supports heritage transmission	May detach language from community use
AI and search tools	Retrieval, transcription, translation	Access to large archives	Errors, bias, weak citation, cultural flattening

Table 5. Recent publication map for the paper's focus

Recent Work	Area	Relevance to this Paper
Kianpour et al. (2026)	Digital diaspora and collective memory	Shows dual role of social media in memory preservation and fragmentation
Razdan (2024)	Kashmiri diaspora memory	Warns that storytelling can complicate reconciliation
Tran (2024)	Vietnamese memory and diaspora	Expands memory studies beyond Euro-American frameworks
Clini et al. (2024)	Partition and South Asian diaspora	Links inherited memories with creative practices of remembering
IOM (2026); UN DESA (2024)	Global migration data	Provides current context for international migration and mobility

The value of such mapping is that it prevents vague use of diaspora. A researcher studying a community should be able to identify the specific roots being remembered, the routes through which migration occurred, the institutions that organize memory, the generational differences that reshape identity, and the ethical tensions that appear in remembrance. Without such categories, diaspora may become an emotional label rather than an analytical concept.

PROPOSED FRAMEWORK: THE ROOTS-ROUTES MEMORY ECOLOGY

On the basis of the preceding analysis, this paper proposes the roots-routes memory ecology as a framework for studying the reconstruction of identity and remembrance in diaspora. The term ecology is used because diasporic memory is not located in one place. It is distributed across families, bodies, texts, objects, institutions, rituals, digital platforms, legal statuses, homeland relations, and hostland encounters. A change in one part of the ecology affects the others. If heritage language declines, family stories change. If migration law changes, community strategies shift. If digital media amplifies homeland conflict, diaspora identity may become more polarized. If a community archive is created, forgotten voices may enter public memory. The first component of the framework is rooted memory. This includes inherited narratives of homeland, ancestry, religion, language, place, family, trauma, pride, and cultural practice. Rooted memory gives diasporic subjects a sense of continuity. It does not have to be historically complete to be socially powerful. A fragmentary story can organize identity. However, rooted memory must be critically examined because it may idealize the past, exclude internal minorities, or present one group as the sole owner of culture.

The second component is routed transformation. Migration changes the conditions under which memory is practiced. A ritual may move from a village temple to a rented community hall. A language may shift from everyday use to symbolic heritage. A political grievance may be expressed through hostland protest law. A family story may become a social media post. Routes produce translation, adaptation, and new identities. They also expose diasporic communities to inequality, racism, and legal vulnerability. The route is therefore a site of both creativity and constraint.

The third component is performative remembrance. Diasporic identity is made visible through performance: festivals, food, music, dance, prayer, commemorations, public marches, weddings, funerals, storytelling, and everyday etiquette. Performance turns memory into social action. It teaches children, affirms elders, and represents the community to outsiders. However, performance can also become staged authenticity, where complex cultures are simplified for display. Researchers must ask who performs, for whom, and under what power relations.

The fourth component is archival mediation. Diasporic communities preserve memory through family archives, community museums, oral history projects, digital collections, literary texts, films, photographs, and online databases. Archives can resist erasure, but they are never neutral. Decisions about what to collect, translate, caption, digitize, and publicize shape future memory. Community archives are especially important for marginalized groups whose histories may be absent from national archives. Yet ethical protocols are needed for consent, privacy, trauma, and cultural ownership.

The fifth component is intergenerational translation. Diaspora changes across generations because memory moves from lived experience to narrated inheritance and then to symbolic reconstruction. First-generation migrants may preserve practical memory of homeland life. Second-generation subjects often negotiate between family memory and hostland belonging. Later generations may revive heritage through selective projects of recovery. Each generation translates roots differently along its own routes. This translation may produce conflict, but it can also produce creative renewal.

The sixth component is ethical critique. The framework insists that remembrance must be evaluated not only by intensity but by responsibility. Does memory deepen understanding? Does it recognize the suffering of others? Does it allow internal plurality? Does it help younger generations belong without imprisoning them in inherited grievance? Does it resist erasure without romanticizing the past? Does it make space for women, minorities, mixed identities, and dissenting voices? These questions move diaspora studies beyond celebration into critical scholarship.

The roots-routes memory ecology operates through five processes: remember, narrate, perform, archive, and transmit. Remembering selects the past. Narrating gives it shape. Performing makes it embodied and public. Archiving stabilizes it for future use. Transmitting carries it across generations and platforms. The process is cyclical. Transmission changes what is remembered; performance alters narrative; archives influence future performances; digital circulation changes all stages. This dynamic model better captures diaspora than a static definition based only on dispersal and homeland longing.

Cycle of Remembrance in Diasporic Communities

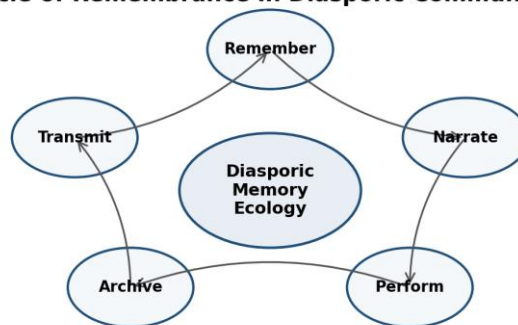


Figure 3. Cycle of remembrance in diasporic communities.

FINDINGS, DISCUSSION, AND IMPLICATIONS

The first major finding of this paper is that diasporic identity is reconstructed rather than merely preserved. Communities may speak of preserving culture, but preservation always involves selection and adaptation. The diasporic temple, language school, community newspaper, ethnic restaurant, online archive, or annual festival does not simply reproduce homeland culture. It reorganizes culture under new conditions. This finding challenges both assimilationist theories, which assume migrants gradually lose origin identity, and essentialist theories, which assume authentic identity remains unchanged. Diaspora produces continuity through change.

The second finding is that remembrance is one of the main technologies of diasporic belonging. Identity is sustained through repeated acts of recalling, telling, performing, and materializing the past. Family stories, commemorative dates, religious calendars, recipes, photographs, songs, and digital posts all help construct belonging. Remembrance is especially powerful when territory is distant or lost. In such cases, memory becomes a portable homeland. However, a portable homeland is not the same as the homeland itself. It is an interpretation shaped by the needs of diaspora.

The third finding is that roots and routes should not be treated as opposites. Roots without routes become rigid origin myths. Routes without roots become abstract mobility without historical depth. Diasporic identity is best understood as the interaction between inherited memory and transformative movement. This interaction can be seen in language change, ritual adaptation, political mobilization, artistic production, and generational negotiation. The roots-routes model therefore provides a balanced vocabulary for studying both continuity and change.

The fourth finding concerns digital media. Digital platforms have become major memory institutions. They help migrants maintain daily contact with homeland, preserve cultural knowledge, organize community events, and mobilize politically. Yet they also intensify misinformation, fragmentation, and conflict. Kianpour et al. (2026) show that social media narratives have both positive and negative effects on diasporic identity and collective memory. This paper extends that insight by arguing that digital media creates new routes through which roots are reconstructed. Digital diaspora is not separate from diaspora; it is now one of its central forms.

The fifth finding is ethical. Diasporic remembrance can heal, but it can also wound. It can resist erasure, but it can also reproduce exclusion. It can preserve minority histories, but it can also create competitive victimhood. Razdan's (2024) work on Kashmiri diasporic memory is especially important here because it demonstrates that storytelling does not automatically lead to reconciliation. Scholars and communities must therefore ask how remembrance positions subjects in relation to others. The aim is not to weaken memory but to make it more responsible.

The implications for literary studies are significant. Diasporic literature should be read not only as representation of migration but also as memory-work. Novels, poems, memoirs, drama, and film reconstruct identity by arranging fragments of homeland, family, language, trauma, and desire. Writers such as Salman Rushdie, V. S. Naipaul, Jhumpa Lahiri, Chimamanda Ngozi Adichie, Ocean Vuong, Edwidge Danticat, Michael Ondaatje, and many others show how narrative can make diaspora intelligible. Literary texts often reveal ambivalence better than official community histories because they can represent silence, contradiction, shame, and longing.

The implications for sociology and anthropology are also important. Researchers should examine everyday memory practices rather than only public identity claims. Cooking, naming, visiting, sending money, attending rituals, maintaining kinship obligations, preserving photographs, and participating in online groups are all sociological data. Such practices reveal how identity is lived. They also reveal differences within the community. Gender, generation, class, caste, race, religion, and legal status shape who carries memory work and who benefits from it.

For public policy, the paper suggests that integration should not require memory loss. Migrants and their descendants can belong to the host society while maintaining cultural memory. Policies that support language education, anti-racism, community archives, inclusive museums, religious freedom, and migrant cultural expression can strengthen democratic belonging. However, states must also be attentive to diasporic polarization and transnational conflict. The goal should not be forced assimilation or uncritical multicultural display, but ethical pluralism grounded in rights, dialogue, and historical understanding.

LIMITATIONS AND FUTURE RESEARCH

This paper is limited by its conceptual method. It synthesizes theory and recent scholarship but does not present new interview data. Therefore, its claims should be tested and refined through community-specific research. Future studies could apply the roots-routes memory ecology to one diaspora by conducting oral histories, observing festivals, analyzing social media groups, or studying family archives. Such research would show how the framework works in concrete settings and where it requires modification.

A second limitation is that the paper covers many diasporas comparatively. This breadth is useful for theory-building but cannot substitute for historical depth. Every diaspora has its own timeline, internal divisions, class structure, gender relations, racialization, and political conflicts. Researchers must avoid using the roots-routes model as a universal formula. It is a guide for questions, not a replacement for historical evidence.

Future research should study digital memory in more detail. Questions of platform capitalism, data ownership, AI-generated memory, diaspora influencers, misinformation, and online memorialization are becoming central. Scholars should ask how algorithms shape what communities remember, what younger generations learn, and how homeland politics circulates abroad. They should also examine how digital archives can protect privacy and consent while preserving endangered memories.

Another future direction concerns comparative intergenerational research. How do first, second, third, and fourth generations differently understand roots? How do mixed-background families transmit memory? What happens when younger generations reject inherited identities or reconstruct them through activism, art, or spirituality? Such questions are crucial because diaspora is not static. It changes as generations reinterpret the past from new locations.

Finally, future research should connect diaspora memory with ethics and repair. Communities shaped by violence need memory, but memory alone is not enough. Scholarship should ask how remembrance can support justice without producing permanent hatred, how archives can include multiple voices, and how inherited trauma can be transformed into responsibility. The strongest diaspora studies of the future will combine historical seriousness, theoretical clarity, and ethical imagination.

CONCLUSION

Roots and routes are not merely metaphors. They are the two movements through which diasporic identity is made. Roots connect people to inherited memories, languages, places, families, rituals, objects, and histories. Routes expose those inheritances to migration, translation, racialization, law, labour, education, media, and new forms of belonging. The diasporic subject lives through both. To understand diaspora, scholarship must therefore move beyond the question of whether migrants preserve or lose culture. The more important question is how culture, memory, and identity are reconstructed under conditions of distance and encounter.

This paper has argued that remembrance is the central mediator between roots and routes. Diasporic remembrance is active, selective, embodied, material, mediated, and political. It creates portable homelands, teaches younger generations, sustains community institutions, and resists erasure. It also carries risks of nostalgia, exclusion, grievance, and simplification. A critical theory of diaspora must therefore honour memory while also questioning it. The past should not be forgotten, but neither should it be made immune from ethical reflection.

The proposed roots-routes memory ecology offers a framework for future research. It understands diasporic identity as a dynamic system involving rooted memory, routed transformation, performative remembrance, archival mediation, intergenerational translation, and ethical critique. This framework can be applied to literary texts, oral histories, community archives, digital platforms, festivals, political movements, and family narratives. Its strength lies in holding together continuity and change. It recognizes that diaspora is not a loss of identity but a demanding reconstruction of identity under new conditions.

In the contemporary world of large-scale migration and digital connectivity, diaspora is no longer exceptional. It is one of the ordinary structures of modern belonging. People carry roots through routes, and routes remake roots. Identity is remembered, narrated, performed, archived, transmitted, and revised. The task of scholarship is to understand this process with precision and responsibility.

REFERENCES

- Anderson, B. (1983). *Imagined communities: Reflections on the origin and spread of nationalism*. Verso.
- Anthias, F. (1998). Evaluating diaspora: Beyond ethnicity? *Sociology*, 32(3), 557-580.
- Appadurai, A. (1996). *Modernity at large: Cultural dimensions of globalization*. University of Minnesota Press.
- Assmann, A. (2011). *Cultural memory and Western civilization: Functions, media, archives*. Cambridge University Press.
- Assmann, J. (1995). Collective memory and cultural identity. *New German Critique*, 65, 125-133.
- Bhabha, H. K. (1994). *The location of culture*. Routledge.
- Boym, S. (2001). *The future of nostalgia*. Basic Books.
- Brah, A. (1996). *Cartographies of diaspora: Contesting identities*. Routledge.
- Brubaker, R. (2005). The 'diaspora' diaspora. *Ethnic and Racial Studies*, 28(1), 1-19.
- Clifford, J. (1994). Diasporas. *Cultural Anthropology*, 9(3), 302-338.
- Clini, C., Hornabrook, J., & Keightley, E. (2024). Introduction - Partition and the South Asian diaspora: Exploring inherited memories and creative practices of remembering. *South Asian Diaspora*. <https://doi.org/10.1080/19438192.2024.2328467>
- Cohen, R. (2008). *Global diasporas: An introduction* (2nd ed.). Routledge.
- Erl, A. (2011). *Memory in culture*. Palgrave Macmillan.
- Erl, A. (2014). Travelling memory. *Parallax*, 17(4), 4-18.
- Fortier, A.-M. (2000). *Migrant belongings: Memory, space, identity*. Berg.
- Georgiou, M. (2006). *Diaspora, identity and the media: Diasporic transnationalism and mediated spatialities*. Hampton Press.

- Gilroy, P. (1993). *The Black Atlantic: Modernity and double consciousness*. Harvard University Press.
- Glick Schiller, N., Basch, L., & Szanton Blanc, C. (1992). Transnationalism: A new analytic framework for understanding migration. *Annals of the New York Academy of Sciences*, 645, 1-24.
- Hall, S. (1990). Cultural identity and diaspora. In J. Rutherford (Ed.), *Identity: Community, culture, difference* (pp. 222-237). Lawrence & Wishart.
- Halbwachs, M. (1992). *On collective memory* (L. A. Coser, Ed. and Trans.). University of Chicago Press.
- Hirsch, M. (2012). *The generation of postmemory: Writing and visual culture after the Holocaust*. Columbia University Press.
- International Organization for Migration. (2024). *World migration report 2024*. IOM.
- International Organization for Migration. (2024). *Global overview of migration routes 2024*. IOM Displacement Tracking Matrix.
- International Organization for Migration. (2026). *World migration report 2026: Chapter 2 - Migration and migrants: A global overview*. IOM.
- Kianpour, M., Triandafyllidou, A., Allen, T., Mazrouei, S., & Shams, M. (2026). Social media narratives, diasporic identity and collective memory: A critical synthesis of the literature. *Ethnicities*, 26(1). <https://doi.org/10.1177/14687968251386072>
- Koziura, K. (2025). Toward the transnational memory of Holodomor: The famine commemorative genre and the Ukrainian diaspora. *Memory Studies*. <https://doi.org/10.1177/17506980241247270>
- Levitt, P., & Glick Schiller, N. (2004). Conceptualizing simultaneity: A transnational social field perspective on society. *International Migration Review*, 38(3), 1002-1039.
- Madianou, M., & Miller, D. (2012). *Migration and new media: Transnational families and polymedia*. Routledge.
- Malkki, L. H. (1992). National geographic: The rooting of peoples and the territorialization of national identity among scholars and refugees. *Cultural Anthropology*, 7(1), 24-44.
- Mishra, V. (2007). *The literature of the Indian diaspora: Theorizing the diasporic imaginary*. Routledge.
- Nora, P. (1989). Between memory and history: Les lieux de mémoire. *Representations*, 26, 7-24.
- Razdan, A. (2024). The Kashmiri diaspora remembers the displacement: Implication and the challenge of healing. *Memory Studies*. <https://doi.org/10.1177/17506980241243236>
- Ricoeur, P. (1984). *Time and narrative, Volume 1*. University of Chicago Press.
- Rothberg, M. (2009). *Multidirectional memory: Remembering the Holocaust in the age of decolonization*. Stanford University Press.
- Rushdie, S. (1991). Imaginary homelands: Essays and criticism 1981-1991. *Granta*.
- Safran, W. (1991). Diasporas in modern societies: Myths of homeland and return. *Diaspora: A Journal of Transnational Studies*, 1(1), 83-99.
- Sökefeld, M. (2006). Mobilizing in transnational space: A social movement approach to the formation of diaspora. *Global Networks*, 6(3), 265-284.
- Tölölyan, K. (1991). The nation-state and its others: In lieu of a preface. *Diaspora: A Journal of Transnational Studies*, 1(1), 3-7.
- Tran, Q. T. (2024). Mnemonic splinterings and disciplinary convergences: Memory studies, Vietnamese studies, and diasporic Vietnamese studies. *Memory Studies*. <https://doi.org/10.1177/17506980231215008>
- United Nations Department of Economic and Social Affairs, Population Division. (2024). *International migrant stock 2024*. United Nations.
- Vertovec, S. (1999). Conceiving and researching transnationalism. *Ethnic and Racial Studies*, 22(2), 447-462.
- Vertovec, S. (2009). *Transnationalism*. Routledge.

Copyright & License:



© Authors retain the copyright of this article. This work is published under the Creative Commons Attribution 4.0 International License (CC BY 4.0), permitting unrestricted use, distribution, and reproduction in any medium, provided the original work is properly cited.