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Memory, Homeland Attachment, and Everyday Nationalism: Cultural Practices of Diaspora Beyond Borders

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Abstract

This paper examines the relationship between collective memory, homeland attachment, and everyday nationalism as mediated by cultural practices in diasporic contexts. Drawing on a qualitative synthesis of ethnographic studies, secondary sources, and case analyses from Karen, Greek-Australian, Ethiopian, Kurdish, Palestinian, and South Asian diasporas, it proposes a triadic analytical framework in which cultural practices (foodways, language and orality, calendrical rituals, music and performance, material culture, and digital mediation) function as sites where memory is reproduced, attachment to a (often mythologized) homeland is sustained or reconfigured, and nationalism is enacted in banal, performative, and hybrid forms. It will use information regarding their everyday life and theoretical concepts of the diaspora studies, cultural anthropology and nationalism theory to examine how diaspora who are residing outside their home countries like the United States, United Kingdom, Canada and the Middle East retain and translate their sense of belonging through the use of minor everyday practices and cultural action. In this chapter, it will be contended that even the rituals that appear to be banal such as food preparation, festival celebration or religious practices serve as anchors in maintaining national identity across national borders. To the globalization and digital reach, the diaspora points to the tensions between settling in the host societies with the country-of-origin image that is being preserved. It expresses nationalism not in outspoken political activism but by gentle, but effective, cultural displays. The personal and group memory of India is maintained by cooking and celebrating traditions keeping to the situation in a local place but

preserving a clear cultural identity in transnational places, which strengthens the sense of emotional bond and continuity across generations. The conceptualization used in the analysis to understand everyday nationalism is that it is lived phenomenon in which the banal activities serve as the locations of national identity reproduction both in the public and the private space. To the Indian diaspora memory is a way to connect to the motherland that creates a banal nationalism that in turn counters marginalization as noted in the host countries. The gender relations are also addressed, with women as the cultural guardians, and young people are in digital redefinitions of the traditions. This chapter adds to the existing discussion on the role of memory and imagination in transnationalism and cultural nationalism beyond national boundaries that shapes the culture of individual lives and also in global cultural movement. It demonstrates that the practices establish a transnational sense of India across the boundaries of the world. Other aspects of policy that the chapter plays with include diaspora engagement by the Indian government, which is of great importance in terms of cultural diplomacy as a way of ensuring inclusion in nationalism.

Keywords: Diaspora, Transnationalism, Collective memory, Homeland attachment, Everyday nationalism, Banal nationalism, Cultural practices, Long-distance nationalism, Post memory.

1. Introduction

The paper has begun with an ethnographic insight into the realities of living in the diaspora in the modern world. While the framework is applicable across diasporas, the chapter draws primarily on cases from the Karen, Greek-Australian, Ethiopian, Kurdish, Palestinian, and South Asian communities to illustrate both shared dynamics and context-specific variations

This happens in a small community hall in a resettlement city, maybe in Australia, the United States, Thailand, and so on, the members of the Karen diaspora hold a traditional ceremony. Older people preside over a ritual of calling upon ancestral spirits (ther myng khae, female guardian spirits in Karen animistic tradition), and the younger members, some of whom were born or brought up well outside Karen State, are adorned in handwoven traditional attire and tell of their family displacement. At the same time, in post-2021 coup Myanmar, smartphones broadcast live footage of military airstrikes on Karen villages, fighters resisting military on behalf of their communities, and calls of solidarity by Karen National Union (KNU). The performed ritual perfectly fits with digital activism - contributions are solicited through mobile applications to support the humanitarian cause, and the participants share clips with hashtags reinforcing the ideas of Karen resilience on social media. The scene portrays a bittersweet combination: the embodied cultural memory in action taking the form of ritual and storytelling, the intense emotional connection to the homeland under siege, and the performative nationalism to preserve the collective identity despite borders (Thinh, 2024; Hill, 2022).

This vignette shows how culture practices in the diaspora every day are central to the thesis statement of this chapter: Everyday cultural practices in the diaspora are transnational sites where collective memory is reproduced, homeland attachment is worked at emotionally and symbolically, and nationalism is performed in banal, performative, and often hybrid ways that no longer depend on a territorial understanding. Quite on the contrary, these practices are living vestiges of transnational social spaces, which connect the scattered individuals to each other as well as to the new realities in the homeland (Vertovec, 2009). In the Karen example, these dynamics have only been enhanced by the 2021 military coup in Myanmar that has reinforced homeland attachment as a result of shared struggle, and which has reactivated long-distance nationalism during crisis (Thinh, 2024).

The exploration is based on several research questions:

- What are the ways embodied and sensual cultural practices transmit as well as change collective memory across generations? Such practices such as food preparation, oral storytelling, music and dance are used as means of intergenerational transmission as Halbwachs (1992) concept of collective memory is transferred to the context of collective memory as framed and context-specifically to deterritorialized environments.
- How do these practices support or redefine emotional/symbolic attachment to a frequently-mythologized homeland? Here, homeland attachment relies on the usual standards proposed by Safran (1991), namely,

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collective memory of an ancestral home, idealization and dedication to prosperity but adds to them more fluid, more liquid, and crisis-driven notions (Cohen, 2008).

- What are the ways of how mundane and repetitive acts making up everyday nationalism of transnationalism, beyond transnationalism of elite politics? The chapter builds upon the concept of Billig (1995) of banal nationalism, which is unawareness of flagging of nationhood in everyday life, but in a diasporic context, where language usage, household decorations, or online sharing are all forms of nationalism, this chapter demonstrates the impact of the concept of nationalism on the banal performance of nationalism (Fox and Miller-Idriss, 2008).
- What are the conflicts of generational change, host-society pressures, digital mediation, and homeland crisis? These are the debates of hybridity and purity, issues of integration, algorithmic reinforcement of the nationalistic discourses, and the reactivation of attachment because of the crisis (Glick Schiller and Fouron, 2001).

The relevance of the chapter is based on the fact that it connects various academic disciplines. The collective frameworks of memory developed by Halbwachs (1992) as the groundwork of the memory studies overlap with the studies of diasporas and transnationalism (Safran, 1991; Vertovec, 2009; Brubaker, 2005). It also looks at theories of banal and long-distance nationalism (Billig, 1995; Anderson, 1998; Glick Schiller and Fouron, 2001), which presents a subtle insight into the manner in which national feeling is perpetuated and transformed in globalized, digitally networked worlds. Through forecasting daily cultural activities across borders, the analysis will add to the identity, belonging, and power discussions during the globalization, migration, and conflict, especially to non-Western and crises-ridden diasporas such as the Karen.

This chapter takes a qualitative synthesis methodologically based on existing ethnographies, secondary data, and case studies (e.g., Karen post-coup activism). It gives priority to interpretive methods that are responsive to performative and embodied aspects, and recognizes the weaknesses in the extrapolation of findings to varying diasporas. The roadmap is as follows: Section 2 is the conceptual background; Section 3 is literature and gap review; Section 4 is major cultural practices; Section 5 is circulation, hybridity and transformations and Section 6 is implications and finally the roadmap is completed by Section 7 being future directions.

2. Conceptual and Theoretical Foundations

The theoretical and conceptual premises of this chapter are based on an interdisciplinary synthesis of the fusion of the diaspora studies, memory studies, and nationalism theories. The analysis uses the supporting and developing scholarship in framing the processes by the triad of collective memory, homeland attachment, and everyday nationalism across the transnational dimensions through how everyday cultural practices mediate the three notions.

2.1 Defining Diaspora: From Classic to Practice-Oriented, Transnational, and Deterritorialized Approaches

Diaspora has had a long way since it was first formulated in its classical form. One of the most powerful early definitions was given by Safran (1991), who suggested that diasporas are expatriate minority communities which have six fundamental characteristics, which include the presence of an original centre to which they are dispersed to the peripheral regions; a collective memory, vision, or myth of the homeland; a partial aloofness to the host society; the vision of the ancestral homeland as their true ideal home and the place of ultimate reunion; a sense of collective devotion to the sustenance or the rebuilding of the homeland; and continuing individual or vicarious. This traditional type, which is based on the experience of the Jews in exile, underlines the accent of lacking orientation toward a mythical homeland and partial integration in other places (Safran, 1991).

A central unresolved problem is the continued privileging of traumatic and spectacular memory over routine, sensory, and banal forms. While post memory has productively illuminated intergenerational transmission of violence, it has been less successful in explaining how collective memory is quietly sustained through everyday practices in the absence of crisis. This imbalance leaves open the question of whether ordinary cultural work (food preparation, lullabies, calendrical habits) constitutes a theoretically distinct mode of memory that requires its own analytic categories, or whether it can be adequately subsumed under existing post memory frameworks.

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An important theoretical tension persists between viewing banal nationalism as largely unconscious "flagging" (Billig) and treating it as consciously performed and strategically hybrid in diasporic settings. Digital platforms further complicate the picture by making national identification both more ambient and more polarized. The unresolved question is whether everyday nationalism in transnational contexts retains the "unnoticed" character Billig described or whether it has become a more reflexive, affectively charged, and algorithmically amplified practice that requires theoretical revision.

Critics have however pointed out that the model suffers limitations in the ability to capture contemporary migrations. Brubaker (2005) criticized the proliferation of the term "diaspora" because he considers it to be too overstretched and essentialized. Instead of viewing diaspora as a discrete unit, he promoted its understanding as a category of practice, that is, as a way of identification and making claims, which groups can employ under certain circumstances but not in a fixed sociological form. This is a practice-based change, which favours primordial affiliation and emphasizes contingency, process, and political mobilization (Brubaker, 2005).

Vertovec (2009) went a step further to develop a transnational view, stating that transnationalism is a multi and enduring relationship between individuals or organizations that cuts across national boundaries of the nation states. This, in the case of diasporas, is mediated by migrant practices which both involve sending and receiving societies such as economic remittances, political activism, cultural circulation that alters social spaces without the need to actually come back or have direct homeland orientation. The framework by Vertovec emphasizes the contribution of globalization towards making possible multi-local belongingness (Vertovec, 2009).

The more modern deterritorialized methodologies focus on fluidity and hybridity and consider diaspora to be no longer attached to territorial fixities. These views show the importance of virtual communities, digital networks, and the symbolic creation of home whereby the notion of home turns to be imagined or relational and not geographic (Cohen, 2008). All these evolutions, as Safran puts the limited, homeland-focused model, Brubaker categorical critique, Vertovec transnational practices and deterritorialized fluidity, offer a versatile prism through which one can examine the maintenance of identity by the diasporic cultural practices that persist across borders.

2.2: Collective, Cultural and Prosthetic Memory: Halbwachs, Assmann, Nora, Landsberg: Diasporic Adaptations

The memory studies provide some key instruments about the process of reproducing the past by the diasporas. The work of Halbwachs (1992) assumes that memory is essentially shared: personal memories are structured, maintained, and recreated in groups of people. Collective memory is also selective, influenced by the current needs and group structures as opposed to objective history and is therefore subject to diasporic dislocations (Halbwachs, 1992).

Based on this, Assmann drew the distinction between communicative memory (scholarly, temporary, oral, everyday transmission among living generations) and cultural memory (scholarly, objectified in the forms of texts, rituals, monuments, and institutions that are passed through generations). Cultural memory offers consistent points of reference to identity, usually designated as canon in the diaspora by tradition or origin story (Assmann, 2011, as cited in the wider memory literature; see also Cambridge edition): foundational ideas.

The idea of lieux de memoire (places where memory is hardened when organic collective memory decays) formulated by Nora has been translated into a diasporic context, with physical locations (such as memorials, community centres) replacing lost homelands (Nora, 1989, though mostly French national).

Landsberg (2004) came up with the concept of prosthetic memory, whereby mass culture allows people to have the ability to adopt the memory of events they have not directly encountered such as through the movies, museums or the media, forming the portable and non-essentialist attachments that enable people to empathize and act together politically across communities. Prosthetic memory can be used in diaspora whereby later generations are able to vicariously inherit the traumatic or cultural pasts of their parents or heritage (Landsberg, 2004).

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This can be described as diasporic adaptations involving the post memory, generational trauma transmission in the form of image, narrative, and silence related to ancestral trauma, by the subsequent generation, the next generation, felt as their own memory of affect (Hirsch, 2008). This is further extended by migratory memories to sustained mobility, which focuses on travel and transformation of memories in transnational flows (see also related applications in diaspora studies).

2.3 Homeland Attachment: Nostalgia as Productive/Emotional Force; Myth of Return; Symbolic vs. Material Homeland; Recent Shifts

The sense of attachment to the land in diaspora is a multidimensional one, as it is both emotional and symbolic, and even material. Nostalgia works, but not retroactively; it is also generative, keeping identity, inspiring transnational behaviours, and building solidarity (Cohen, 2008).

The myth of return, which is the core of Safran (1991) model romanticizes the home country as a place of future recovery or identity even when the return is unlikely. This myth helps to bind attachment in the host societies with foreignness.

Knowledge differences between symbolic homeland (mythical, emotional ideal) and material homeland (concrete territory, institutions) are important. Attachment in most instances remains symbolic even in cases where there is physical distance or political shift (Cohen, 2008).

The most recent changes especially in crisis-related diasporas (such as after 2021 Myanmar among Karen communities) display the phenomenon of liquid or struggle-strengthened attachment. According to Cohen (2008) the evolving notions are characterized as solid (fixed, territorial), ductile (flexible, relational) and liquid (virtual, postmodern). Crises tend to re-embark on solid attachments with collective danger and turn nostalgia into active long-distance interest (Cohen, 2008; also, Thinh, 2024, examples of post-coup).

2.4 Everyday Nationalism and Its Diasporic Extensions: Billig's Banal Nationalism, Long-Distance Nationalism, Performative/Enacted Dimensions

Diasporic nationalism is of a banal and not a spectacular character. The elite-based theories were criticized by Billig (1995) with emphasis on banal nationalism-flagging of nationhood in the daily life of the country (e.g. we pronouns in media, national emblems in domestic places) that reproduce belonging without notice (Billig, 1995).

This is carried to the diaspora in long-distance nationalism whereby the migrants participate in homeland politics even when they are not physically present, a combination of individual connection with national interests (Anderson, 1998; Glick Schiller and Fouron, 2001). Glick Schiller and Fouron (2001) demonstrate the transnational practices of Haitians living in other countries where they feel they have a duty to a country nation-state although they are living in different countries (Glick Schiller and Fouron, 2001).

Performative and embodied performances are based on tactics of everyday resistance described by de Certeau, and/or performativity introduced by Butler in which repetitive practices (e.g., cooking national dishes, speaking heritage languages) form national identity as a bodily and habitual part. In the diaspora, these turn into hybrid, adjusting to the national conditions of host but maintaining the banal nationalist feeling (Fox and Miller-Idriss, 2008).

2.5 Triadic Analytical Model: Interrelationships of Memory - Homeland Attachment - Everyday Nationalism, Mediated by Cultural Practices in Transnational Social Fields

The chapter suggests a three-step model: collective/cultural memory supplies the content and emotional charge; homeland attachment transfers it to the direction of orientation and commitment; everyday nationalism has it performatively in everyday life. These cross-connections in transnational social spheres are mediated by cultural practices foodways, rituals, digital sharing (Vertovec, 2009).

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Memory replicates common pasts; attachment imbues them with affective homeland draw; nationalism makes them banalized representational acts. These work across the borders in the setting of diaspora: a family recipe induces post memory trauma, affirms symbolic connection, and carries out national belonging at a diaspora meeting simulcast on the Internet. This model emphasizes the notion of mutual constitution--practices support the triad, and the triad supports practices--which provides a dynamic framework of the analysis of transnational identity maintenance. Figure 1 shows the interrelationships in a clear manner as mentioned below.

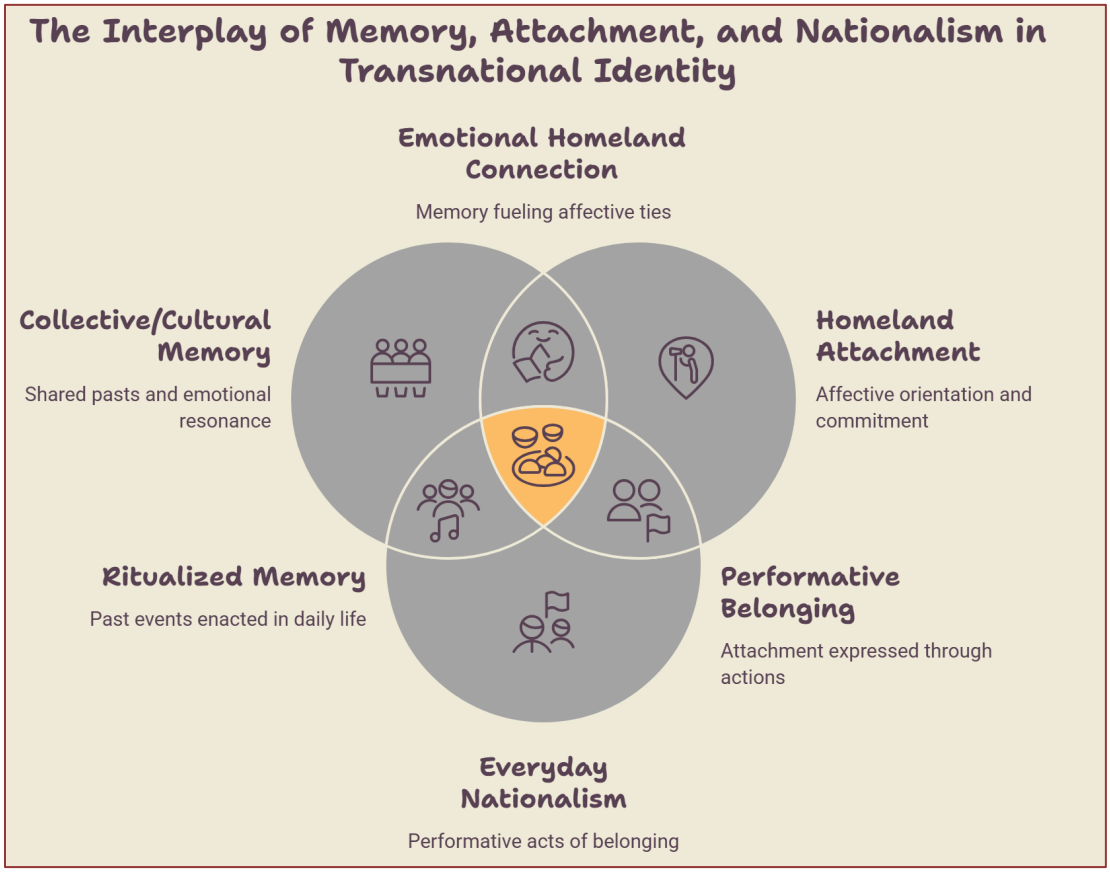


Figure 1

Triadic Model Interrelationships of Memory - Homeland Attachment - Everyday Nationalism, Mediated by Cultural Practices in Transnational Social Fields

Cultural Practice Domain	Collective/Cultural Memory	Homeland Attachment	Everyday Nationalism
Foodways	Sensory/embodied post memory; intergenerational recipes	Symbolic link to ancestral kitchens; crisis solidarity cooking	Banal marking of ethnic/national difference in host societies
Language & Orality	Family storytelling; post memory transmission	Linguistic intimacy with homeland; hybrid re-patterning	Informal "we-talk"; heritage language as everyday flagging
Calendrical	Commemorative performance of	Public/private reinforcement of symbolic	Annual micro-nationalist

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Rituals/Festivals	shared pasts	homeland	rehearsal; hybrid calendars
Music, Dance & Arts	Affect attunement; prosthetic memory via sound	Emotional arousal of homeland feeling	Playlist/TikTok banalization of national sounds
Material Culture	Objectified memory (heirlooms, icons, photos)	Domestic spaces as micro-homelands	Visual flagging (flags, calendars, satellite media)
Digital/Mediated Practices	Prosthetic & networked memory circulation	Real-time crisis reactivation of attachment	Algorithmic echo-chambers of belonging; everyday scrolling

Figure 2

Triadic Model table

3. Critical Review of the Literature and Research Gaps

The scholarly literature on the topic of diaspora has been analysing the relationship between memory, homeland attachment, and nationalism, but the literature is still in disjointed disciplinary silos. This section critically examines some of the major strands with overwhelming emphases on traumatic memory, primordial/crisis-driven attachments, and spectacular forms of nationalism as well as some of the gaps that remain persistent in the analysis of mundane cultural practices, non-Western cases, digital integration, and actually transnational beyond borders processes.

3.1 Diaspora-Memory Nexus: Traumatic vs. Everyday Memory; Key Cases

One of the most prevalent approaches to the diaspora-memory nexus has been the collective memory of trauma, especially intergenerational violence and loss. The concept of post memory formulated by Hirsch (2008) is also inherent and it explains the way that descendants of survivors in this case perceive the traumas of the past generation as their memories in their own right based on the images, stories and silences (p. 103). This has been fruitfully applied to the Jewish diaspora but can be applied fruitfully in other cases.

Intergenerational remembering of the 1915 Genocide, among the Armenians, has continued to influence the identities and mobilisation of young citizens and commemorative practices have seen a connection between individual accounts and systemic demands to be acknowledged (also, studies of Armenian youth in Jerusalem: all about the Genocide is connected). These trends are reflected in the Palestinian diaspora, where family narratives, life in the camps, and political activism come together to narrate displacement (Nakba) and continued occupation, personal loss, and national aspirations (Gabiam & Fiddian-Qasmiyeh, 2016). Kurdish second-generation experiences in Europe provide an example of how post memory and "past-presenting" allow mobilisation and even selective reinterpretation of homeland violence, contrary to what it is narrated within Kurdistan (Baser & Toivanen, 2024).

The crisis-enhanced example is the Karen diaspora. After the Myanmar military coup in 2021, rituals, narratives, and online exchange of memories of displacement, village burnings, and resistance have been reawakened, changing historical trauma into current solidarity (Thinh, 2024).

Conversely, day to day (non-traumatic) memory, routine, embodied, sensorial practices (preparing food, lullabies, calendrical festivals etc.) are much less attended to. Although literature on traumatic memories has done a superb job in explaining how people mobilize in times of crisis, it theorizes less on how banal and repetitive activities silently propel the continuity of people in diaspora across national and generational boundaries. This leads to the literature making the error of overemphasising the spectacular suffering to the neglect of the ordinary cultural work that keeps memory alive in normal kitchens, living rooms, and WhatsApp groups.

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3.2 Homeland Attachment Studies: From Primordial Ties to Hybrid/Relational Forms; Generational and Crisis-Induced Variations

Early theorizations conceived homeland attachment to be primordial as well as determined. The classic description given by Safran (1991) focused on a shared myth of returning and idealizing the ancestral land as the real home. This picture was made more complicated by the later work that separated between symbolic and material attachment and emphasized its fluidity.

Cohen (2008) conveniently suggested a continuum between the conditions of solid (territorial, mythic) and ductile (flexible, relational), as well as liquid (virtual, postmodern) homeland. It is empirically verified that the territoriality of attachment does not standstill: second-generation migrants tend to acquire hybrid identifications, experiencing an affiliation to an imagined homeland but being grounded in practicality of the host country (Ferenczi & Marshall, 2013). Studies of diaspora tourism also demonstrate that repeated visits may reinforce or remake attachment, and that some second-generation people perceive the ancestral country as home only after a lengthy period of exposure (e.g. generational generations of visits to the homeland).

Changes caused by crises are especially impressive. However, political upheaval or violence often strengthens instead of undermining attachment even in individuals that have been born in a foreign country. The Karen example is symbolic: after the coup in 2021, the representatives of the diaspora stated the growth of emotional investment, the growth of remittances, and the desire to be devoted to the prosperity of the homeland regardless of the physical separation (Thinh, 2024). The same reactivation has been reported to come in the case of Palestinian, Kurdish and other conflict induced diasporas. Therefore, although early models of dispersal focused on the primordial models, present-day academics show that homeland attachment is dynamic, interpersonal, and reacts to generational change as well as to events in the homeland.

3.3 Everyday Nationalism in Migrant/Diasporic Contexts: Banal Practices, Digital Extensions, Childhood/Institutional Enactments

Inspired by banal nationalism (Billig, 1995), everyday nationalism scholarship has fruitfully spread to migrant environments. Instead of extraordinary or "hot nationalism icons, the scholars study the mundane, monotonous, "flaggings" of the nationhood in everyday life- flags on a refrigerator, national sports shows, or even informal we-talk (Fox and Miller-Idriss, 2008).

These practices assume a transnational form in the case of the diasporic situation. Language preservation at home, use of homeland media and attendance to community festivals perform belongingness without necessarily being present. This has been increased by the use of digital extensions. An example of such cultural migrants is young Japanese who use banal and daily digital media (streaming, social applications) to engage in banal national identifications as they live overseas (Fujita, 2026). The same trends can be observed in the case of Ethiopian and Eritrean and other diaspora Instagram profile icons, hashtags, and live streams, where networked nationalism is facilitated.

Everyday nationalism is also enshrined in childhood and institutional enactments. Heritage schools on weekends, diaspora youth camps, family storytelling, and general socialization of children into national discourses in the form of folk dance or sharing recipes, etc. make the children think they are learning about the national history but are actually being politicalized. These micro-practices maintain long-distance nationalism (Glick Schiller and Fouron, 2001) but adjust to the realities of the host-society, typically resulting in hybrid national identities as opposed to pure ones.

3.4 Identified Gaps: Under-attention to Mundane Cultural Practices, Non-Western/Global South Diasporas, Digital/Virtual Dimensions, and Transnational “Beyond Borders” Lens

In spite of these developments, there are four major gaps. To begin with, the literature gives precedence to political activism and traumatic memory, rather than the ordinary cultural practices. Long-distance lobbying / protest studies

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dominate and the much more banal national work of foodways, music playlists, or domestic decor as a place of memory, attachment and banal nationalism remains under-theorized (this is a weakness which is observed in various reviews of the diaspora literature).

Second, non-Western and Global South diasporas are not given much attention. The experiences of African, southeast Asian, or northeast Indian (including Naga) are outnumbered by the Jewish, Armenian, and Palestinian ones (which are frequently examined in Western resettlement contexts). A very welcome exception is the Karen post-coup case (Thinh, 2024), but there has been little systematic comparative research on Global South diasporas.

Third, even though studies of digital media have proliferated, this has not been integrated into the daily cultural practices. A lot of the literature that discusses online activism presents it as distinct to offline habits, ignoring the role of digital media in mediating banal practices, including posting family recipes on Facebook or watching homeland festivals in the middle of domestic rituals. Recent research on the topic of digital migration practices and the everyday is a positive step, although the synthesis of theories with memory and attachment models is yet to occur.

Lastly, the discipline needs a more stable transnational beyond borders prism. Even though it is encouraged by Vertovec (2009) and others to study diasporas in the transnational social arena, a wealth of studies continues to be methodologically nationalist in the sense that they have studied either the workings of the homeland or the workings of the host-society in isolation as opposed to studying how they interact over borders continuously and in a co-constitutive manner.

In this chapter, the gaps are addressed by making mundane cultural practices to be the mediating variable in a triadic model of memory, homeland attachment, and everyday nationalism. It is based on a variety of instances, including those of the Global South that remain under-researched, and it anticipates digital and embodied aspects, which leads to a richer, deterritorialized interpretation of diasporic life worlds.

4. Methodology

The chapter uses a qualitative synthesis of the literature and scholarly work, ethnographies and secondary sources. The method will be interpretative rather than systematic (in the strict sense of a PRISMA-like review) and aims at identifying conceptual patterns and empirical illustrations that can inform the proposed triadic structure of collective memory, homeland attachment and daily nationalism. The sources used and the databases that were consulted. Sources used and databases consulted. The sources were selected by targeted search in academic databases/publisher platforms such as Scopus, Web of Science, Google Scholar, JSTOR, Taylor & Francis Online and Sage Journals. Core concepts were paired with practice related concepts (“diaspora,” “homeland attachment,” “collective memory,” “banal nationalism,” “everyday nationalism,” “transnationalism,” and “postmemory”) as well as specific diaspora cases (“Karen,” “Greek-Australian,” “Ethiopian diaspora,” “Kurdish,” “Palestinian”). Key theoretical works, such as Safran (1991), Vertovec (2009), Billig (1995), Halbwachs (1992) etc., were also consulted for any additional relevant works. Only English language peer-reviewed journal articles, books, or book chapters from 1991-2025 were included. Inclusion and exclusion criteria Studies were considered if they (a) studied one or more of the three elements of the triad (collective/cultural memory, homeland attachment, everyday/banal nationalism) in a diasporic or transnational context; (b) offered empirical or ethnographic detail on one or more of the cultural practices (foodways, language, rituals, music, material culture, or digital mediation); and (c) examined diasporas in the Global South, crisis-affected, or under-researched contexts, or provided comparative insight relevant to the triadic model. Essays that were purely theoretical with no empirical evidence, studies that concentrated only on elite political mobilization and/or state policies without reference to daily life, or sources that did not provide enough methodological transparency, were not accepted. Works that described both offline and digitally mediated practices had a preference. The sources that were selected were read in full and thematised based on the three components of the proposed triad and the six domains of cultural practice. Through initial open coding of the data, there emerged empirical examples and conceptual claims. These were then arranged in a comparative matrix which represented the mediation of memory, attachment and nationalism in the chosen cases (Karen, Greek-Australian, Ethiopian, Kurdish, Palestinian, and selected South Asian examples). Generative mechanisms (e.g. crisis reactivation, generational shift,

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digital mediation) were taken into account as well as points of convergence and divergence. The synthesis was interpretive: results of individual studies were not pooled statistically, but rather employed to illustrate, elaborate and test the explanatory power of the triadic model. In the final section, the limitations of the approach, especially dependence on secondary sources and the uneven quality of the ethnographic material in the different diaspora groups, are noted.

4. Cultural Practices as Transnational Sites of the Triad

The main arenas, where collective memory, homeland attachment and everyday nationalism meet each other and mutually support each other in the environment of diasporas, are cultural practices. They exist as embodied, sensory, performative, and more and more digital practices that connect dispersed people and to an ever-mythologized homeland without the need to be co-present (Vertovec, 2009). Not hermetically sealed things, they perpetrate and metamorphose the memory between generations, maintain emotional and symbolic attachment, and perform banal nationalism in terms of repetition and apparently apolitical acts. It explores 6 main areas of cultural practice using an array of diasporic cases, such as the Karen reinforcing its position through struggle, to strong, Greek-Australian childhood re-memories, and wider examples of African and Middle Eastern culture, to show tendencies, diversities, and inherent locality. In both instances, the triadic model helps to show how the practices both remember the past and are oriented to the homeland and carry out the nation in the everyday transnational life (UN News, 2026).

4.1 Foodways and Sensory Embodied Memory

Culinary transmission poses as an effective memory production and a ritual of attachment in diaspora that instils a history of a people in taste and smell and body habit. The sensory perception of food triggers the collective schemas of Halbwachs (1992) and establishes prosthetic and post memorial association with the subsequent generations (Landsberg, 2004; Hirsch, 2008). In the United States, where the Karen refugees were resettled, classic cuisine like sour leaf curry (Hibiscus sabdariffa) or fermented greens cultivated in church community gardens act as embodied reminders of life in the village before the coup, survival skills in Myanmar border areas (Ho, 2021). The gardens, which are frequently managed by Karen Christian congregations, enable the refugees to replicate ecological knowledge in Karen State and turn the trauma of displacement into strength and restoration within the community. Such practices have become even more intense as of 2021: during virtual rituals, diaspora families in Saint Paul, Minnesota, or Australia cook takapa (rice porridge with dried meat and vegetables) as part of the homeland solidarity, and combine sensory memory with real-time homeland updates (Thinh, 2024; Sæten, 2024).

National cuisine is a banal nationalist marker in diasporic kitchens and restaurants. The Indian restaurant in Britain is a location of the diasporic popular culture in South Asians where the spices and curry represent national belonging by daily consumption (Highmore, 2009). The Indianness is practiced by customers and owners through menu selection and decor which recreates a mythic homeland in the face of recipes being mixed with local preferences. Likewise, Ethiopian diaspora restaurants in Washington, D.C., or Melbourne, not only keep *injera* and *wat* as a reminder of the homeland, but also as a way of making small claims to national identity in the face of political polarization. The memory of sensory embodiment supports the element of attachment here: the scent of berbere spices is associated with childhood kitchens in Addis Ababa, and emotional connections are maintained regardless of the generational gap or the conflict of homelands (Madebo, 2024).

The tensions can be seen through the cross-cutting analysis. Karen cooks who are first generation hand down precise recipes as a memory, whereas second-generation young people reinterpret them (e.g., vegan in Australia) and redefine attachment to hybrid belonging. These are also everyday nationalism: to eat “Karen food” at a community event is to banalize the ethnic/national difference in the host societies, against the pressure of assimilation, but with an announcement of belonging to the post-coup resistance (Thinh, 2024). Foodways therefore interface the triad, traumatic and everyday memory is reproduced by sensory cues, symbolic homeland attachment is anchored, and micro-nationalism is played out in transnational kitchens and restaurants (Migration Policy Institute, 2025).

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4.2 Language, Orality, Storytelling, and Heritage Transmission

As the medium of intergenerational memory and national identity, language and oral traditions become the means of transferring narratives, connecting individual stories and the common past. Halbwachsian collective memory is embedded within family narration events, where the grandparents share their village life or displacement and form postmemory to the children born in foreign countries (Hirsch, 2008). The Greek-Australian diaspora revisions childhood language instruction in Greek schools as a national building: adults in the Greek-Australian diaspora recollect, at Greek school, we learnt dance, a little bit of religion, grammar obviously, the major ethnic *yiortes* [celebrations] in Greece (Mavroudi & Holt, 2021, p. 558). These gatherings combined food, dance and religious practices with language creating hybrid Greek-Australian subjectivities, but keeping them attached to an idealized Greece (Nora, 1989).

The language maintenance (or loss) has an immense influence on attachment and belonging. Within the Karen communities, conservation of Sgaw or Pwo Karen dialects when telling stories at home or in church enhances homeland attachment after 2021 when youths acquire terms to resist and ancestral spirits (ther myng khae) by making calls over Zoom to their elders in refugee camps (Thinh, 2024). In contrast, partial loss in South Asian or Middle Eastern diasporas that are second-generation can re-pattern attachment to symbolic instead of linguistic relation, compelled by compensatory practices including code-switching or heritage applications. Oral history in Kurmanji or Sorani is the practice of memory of village life and struggle in Kurdish diaspora families in Stockholm, which obstructs the erasure of history by the Turkish state (Volgsten & Pripp, 2016).

These verbal practices form part of daily nationalism by de Certeauian tactics in the form of informal we-speaking when discussing events in the homeland, this banalizes the national identification (Billig, 1995; Fox and Miller-Idriss, 2008). American born Ethiopians of the diaspora rely on Amharic or Oromo bedtime narratives to pass competing national imaginaries that uphold ethnonational belonging in homeland polarization (Madebo, 2024). There are generational tensions, youth might find rigorous language lessons stifling but in general, orality keeps the triad alive, by making memory personal and through linguistic intimacy attachment and nationalism being practiced in domestic transnational enclaves.

4.3 Calendrical Rituals, Festivals, and Performative Events

Calendrical rituals/festivals offer formal ways of collective memory performance and collective/ private expressions of attachment. Scalar dynamics of nationalism are shown with regard to home-based and public commemorations. Karen diaspora groups celebrate traditional New Year or animistic spirit ceremonies alongside post-2021 political events (e.g., events in honour of Resistance Day), live-streaming events happening in Australia or the U.S. and raising donations to various KNU-related causes (Thinh, 2024). These draw religious memory and nationalist unity, making domestic houses transnational micro-homelands.

An example of performative nation-building is the Greek- Australian festivals. Multi-national identities are instilled by children during the various events held as *yiortes* (feast days) and Glendi in Melbourne or Sydney with dancing, food, and music: "Greek dancing was a big part of our lives" (Mavroudi & Holt, 2021, p. 558). The performances of Greekness in the Paniyiri parades in Brisbane or the Greek Festival in Sydney are aimed at hosting crowds, but in a more secretive manner to maintain a connection to ancestral villages. The same trends can be observed through the Palestinian diaspora Nakba performances or Kurdish Newroz events in Europe, as dance and fire ceremonies bring collective trauma and resistance and reinforce symbolic home land connections (Volgsten & Pripp, 2016).

Such practices are strengthening micro-nationalist by rehearsal: yearly periods trivialize belonging (Billig, 1995). Even in the African diasporas Ethiopian *Timkat* or South Asian Diwali patterns in the host countries are national calendars that are hybridized, opposing host-society secularism. Crisis reinforces this: post-coup Karen festivals have become more overtly no longer cultural but solidarity-based, and performance-based events mediate the reactivation of memories, and the strengthening of attachment, and the nationalism of everyday life (and even hot nationalism) across borders.

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4.4 Music, Dance, Literature, and Artistic Expressions

Homeland and national feeling are emotionally aroused by diasporic sound webbing and fusion genres and folk performances. By functioning as a content and medium of cultural memory, music allows to connect communicative and cultural levels, so the affect attunement becomes possible (Volgsten & Pripp, 2016). Listening to traditional *dengbej* music or Kurdish-Swedish rap in a family circle by Kurdish diaspora youth in Stockholm conveys unofficial traumas of displacement, as well as generates emotional safety and relationships across generations. Dancing activities in community centres also represent memory, where dances revive the village festival and movement history of resistance.

South Asian and Middle East examples demonstrate that they fuse as attachment strategy: British-Asian bhangra or Arab-American hip-hop homeland rhythms are switched with the host genres, and the second generation of artists can redefine belonging without full assimilation. According to Greek-Australian childhood memories, dance classes were an element of nation-building: learning sirtaki or local folk steps as well as the learning of the language instilled Greekness (Mavroudi and Holt, 2021).

This is extended through literature, and through poetry: Karen exile literature or Ethiopian diaspora novels are disseminated through online space, triggering a sense of nostalgia and nationalism. Such forms of art do everyday nationalism in a subtle manner: playlists that are exchanged via family WhatsApp or Tik Tok dances trivialize national sounds (Madebo, 2024). The triad is connected through emotional evocation where music precipitates postmemory, perpetuates affective attachment, and exerts performance belonging in transnational digital-physical spaces.

4.5 Material Culture, Objects, and Domestic Spaces

Daily nationalistic symbols of flags, icons, heirlooms and domestic decor make homes into micro-homelands. Karen families in resettlements show *hsa* flags of woven hsa or ancestral photos, and resistance posters and banalize attachment by repetition of visual elements (Thinh, 2024; Ho, 2021). In South Asian British households, the maps of India or the copy of temples is present, whereas in the U.S. Ethiopian diaspora living rooms have national colours along with polarized political icons (Madebo, 2024).

These artifacts replicate the memory and attachment physically: the inherited *thanaka* jars or Greek worry beads recall the pasts of sense. Domestic spaces therefore transform into a place of banal nationalism- refrigerator national calendars or satellite receivers watching home channels do the belonging without being noticed (Billig, 1995; Fox and Miller-Idriss, 2008). The hybridity is observed in the Greek-Australian households that combine Orthodox iconography with Australian sports memorabilia, which depicts negotiated multi-nationalism (Mavroudi and Holt, 2021). In general, material culture roots the triad through objectifying memory, representing of homeland, and marking of nationhood in small-scale transnational environments.

4.6 Digital and Mediated Practices in the Transnational Era

Banal and networked nationalism has been expedited by social media, virtual events and online memorials. Instagram use has enabled the Ethiopian diaspora youth to argue over ethnonational identities in their homeland wars, developing conflicting imaginaries that polarize and maintain attachment (Madebo, 2024). Karen communities publish ritual videos and campaign news and make smartphones memory transmitters and long-range solidarity (Thinh, 2024).

Performative events are expanded across geography by virtual festivals or online memorials (e.g. Greek-Australian Zoom *yiortes* or Kurdish digital archives). The practices allow networked nationalism in which algorithms reinforce algorithmic echo-chambers of belonging. Digital banal performances Consuming recipes, language memes, or homeland playlists silently replicate the triad: they prosthetically convey memory, preserve emotional connection, and even do the everyday scrolling of nationalism.

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Such issues as the generation digital divides and algorithmic polarization exist, but, in general, the mediated practices are an example of the so-called beyond borders dynamic, which instantizes and omnipresent transnational locations.

Overall, such cultural practices indicate the dynamism of the triadic model; memory offers content, emotional direction in attachment, and repetitive enactment of everyday nationalism-all of transnational mediation. Various situations demonstrate both general trends (transmission of sensory, banal flagging) and local differences (acceleration of the crisis in Karen, multi-nationalism among the Greeks), and polarization in Ethiopians). The research needs to be conducted in future to find out how these sites are further altered by the emerging technologies.

5. Dynamics of Circulation, Hybridity, and Transformation

The above segments have described the role of cultural practices as transnational spaces through which memory is reproduced, national homeland is maintained and everyday nationalism is practiced. The next section changes the emphasis to the forces that define these practices: their ways of circulation across borders, their ways of negotiating purity and hybridity, their ways of generational transformation, and their ways of contestation. Based on transnationalism (Vertovec, 2009), those processes stress fluid, bi-directional culture of diasporic cultural life across the borders, but without unidirectional practices but through remittance of culture, reverse flows, generational reinterpretation, and responding to the external pressures. Patterns of continuity, adaptation, tension are evident through a variety of examples such as Karen after 2021 intensification, Greek-Australian hybrid childhood practices, Ethiopian digital polarization, and more broad examples of South Asian, African, and Middle Eastern.

5.1 Transnational Cultural Flows: Remittances of Practice, Homeland Tourism, Reverse Influences

Transnational flows of culture are multidirectional and perpetuate diasporic identities by impacts on the host communities and homeland. The migrants transfer money and cultural practices- rituals, recipes, music and values back to motherland and strengthen transnational social fields (Vertovec, 2009). Karen members of the post-2021 coup diaspora in Australia and the U.S. send money and cultural remittances: via virtual workshops organized by the diaspora, the youth in refugee camps or regions controlled by the resistance are taught the traditional weaving or animistic tradition, ensuring the survival of the endangered practice in the face of conflict (Thinh, 2024). These streams make homeland attachment strong as they connect scattered Karen to common cultural continuity.

Direct circulation is made possible through homeland tourism (also known as diaspora tourism or roots tourism). Greek-Australians of the second generation go to their grandparental villages, which takes part in festivals and family reunions where an embodied memory and attachment are reactivated (Mavroudi and Holt, 2021). These trips also bring host-society innovations home: diaspora youth can bring in digital (e.g., language learning apps) or hybrid food adaptations to homeland family, producing reverse cultural effects. To the contexts of South Asia, British-Indian diaspora tourists introduce fusion cuisine (e.g. vegan versions of traditional cuisine) to their families in India, altering local customs (Highmore, 2009).

The opposite effects manifest themselves in general cases. The members of the Ethiopian diaspora in the U.S. export the protest music or digital activism styles directly to their homeland networks through social media, defining the stories of resistance to political crises (Madebo, 2024). The African diaspora tourism to Ghana or Senegal may involve the so-called heritage trips when the representatives of the diaspora can offer the art forms and entrepreneurial models developed by them, adding cultural economies in their homeland. Such flows in many directions show that the practices change in terms of circulation: diaspora innovations used in the homeland serve as sources of hybridization of traditions, and homeland features brought back to the country keep ties and banal nationalism.

5.2 Purity vs. Hybridity Debates: Preservation Efforts vs. Creolization in Host Societies

The issue of purity and hybridity is a common theme in Diasporic communities, as ethnic groups strive harder to maintain their traditional culture, and yet they face the unavoidable aspects of creolization in host cultures. In the pursuit of preservation, the focus is usually on the aspect of homeland forms with an aim to preserve collective

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memory and attachment. In Karen diaspora, the elders enforce purity in the ritual performance (i.e. reciting without Western influences) of specific rituals throughout virtual gatherings in post-2021, considering the deviations of culture as the threat to its existence in the context of the homeland crisis (Thinh, 2024). The same preservationist position is observed among Kurdish diaspora communities in Europe, where folk music is being taught on a strict basis against assimilation and political erasure (Volgsten & Pripp, 2016).

The concept of hybridity, nevertheless, is a fruitful reaction to the realities of host-society. Adaptation is possible with minimal loss through Creolization-cultural mixing and innovation. Greek-Australian second-generation young people are a hybrid of Orthodox rites and Australian traditions (e.g., barbecues on name days), which ensures continuity of attachment and helps them integrate (Mavroudi & Holt, 2021). In Britain, South Asian diaspora hybridize food (e.g., curry with local ingredients) and music (bhangra fusion), which makes forms of belonging pure in the homeland context new forms of belonging (Highmore, 2009).

The discussion can take the form of a generation conflict or context. The first-generation members can focus on purity to defy the host racism, whereas younger generations can use hybridity as a source of empowerment. Polarized digital spaces are characteristic of Ethiopian diaspora: toward some, there is the promotion of pure ethnonational symbols, and to other, there is fusion genres as a means of crossing boundaries (Madebo, 2024). These tensions bring out the value of hybridity in transnational domains: it facilitates strength and innovation, but preservation practices protect the erosion of memory and affiliation. Finally, the hybrid practices can tend to establish the everyday nationalism as performative and capable of crossing the borders.

5.3 Generational Shifts and Temporal Layers

5.3.1 First- vs. Subsequent-Generation Practices

The effects of generational differences result in a temporal stratification of culture, whereby first-generation migrants tend to be direct and lived and second generations are post-memorial and re-inventive (Hirsch, 2008). The practices inherited by the Karen refugees of the first generation are based on the traditions of village life before the coup: narratives of displacement, knowledge of traditional agriculture, and their focus is on the survival and resistance (Thinh, 2024). The rituals perpetuate intense symbolic attachment and banal nationalism by repetition in the diaspora households.

Later generations reconfigure them, hybridizing them in many instances. Greek-Australian second-generation members are reminded of the childhood experiences of attending schools in Greece as nation-building but change the habits (e.g., sharing digital heritage) to include multicultural lives (Mavroudi and Holt, 2021). Youth in the South Asian and Middle Eastern diasporas can restructure the relationship between attachment and fluid belonging by transitioning away from strict language maintenance practices and towards more symbolic forms (e.g., playlists or memes). The generational changes therefore change the triad: memory is becoming a prosthesis (Landsberg, 2004), attachment is becoming more symbolic, and nationalism is becoming more performative in the host settings.

5.3.2 Role of Homeland Crises in Reactivating Attachment/Memory

The crisis of homeland tends to arouse unresponsive attachment and intergenerational memory. The 2021 Myanmar coup drastically heightened the attachment of the Karen diaspora: activities that previously constituted a normal part of their practices (e.g., festivals) were turned into the means of solidarity, and young people streamed updates about resistance during the performance, reinforcing emotional bonds and nationalism by means of distance (Thinh, 2024). The same reactivation happens in Ethiopian diaspora when political polarization is involved, and crisis leads to increased involvement in homeland media and symbols (Madebo, 2024). The crises tighten the time strata, cutting across the generational gaps: members of the second generation, who were initially separated, converge around digital practices, which reawaken collective memory and attachment. This relationship highlights crises as agents of transnational reconnection, using daily practices as a place of re-enacting nationalism (Holtzman, 2006).

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5.4 Challenges and Contestations

The cultural practices of the diaspora are challenged in many ways that challenge their sustainability and their ability to transform.

Othering and host-society racism marginalize practices, which are then defended by preservation or by hybrid adaptation. Karen diaspora in resettlement countries is faced with stereotypes of "refugee backwardness, and respond by performing traditions in a strategic manner, as a measure of belonging and a response to exclusion (Thinh, 2024). The same applies to the South Asian and African diasporas where the practices are commodified or exoticized by racism (e.g. ethnic food is a fad but marginal).

Commodification and tourism are misguiding practices: homeland festivals are transformed into a tourist destination, or a diaspora restaurant offers their foods as a source of profits, and their culture becomes diluted (Highmore, 2009). Digital divides increase inequalities: the older generations or rural homeland relatives cannot access it, restricting flows and creating generational distance (Madebo, 2024; Hill, 2022).

The nationalism is polarized into platforms, which maximize ethnonational content, polarizing (e.g., Ethiopian diaspora polarization) and facilitating networked solidarity (Madebo, 2024). Practices are endangered by political repression and transnational silencing: authoritarian governments spy on diaspora movements, discouraging open activism (e.g. post-coup Myanmar spying on Karen networks) (Thinh, 2024).

These contests bring out the issue of power differences in transnational spaces, but diasporic agency continues to exist via adaptive practices that perpetuate memory, attachment and nationalism in the face of adversity (Górska et al., 2021).

Overall, the cultural practices of diaspora are dynamic, which is shown in circulation, hybridity, generational changes, and contestations. They are circulated in all directions, negotiating purity-hybridity pressures, temporally evolving and facing challenges all of which strengthens the triadic relationship across borders and adjusts to globalization, crises and inequalities.

6. Discussion: Theoretical, Empirical, and Broader Implications

In this chapter we have seen that daily cultural activities of the diaspora can be seen as transnational locales whereby collective memory is replicated, attachment to homeland done in an emotional and symbolic way and nationalism exercised in banal, performative and hybrid ways that cross territories. The analysis with a focus on mundane practices such as foodways, language transmission, festivals, music, material objects, and digital mediation demonstrates that memory, attachment, and everyday nationalism are dynamic and constitutive processes in the triadic interaction of these processes. The theoretical reframing and empirical contributions coupled with the general policy and ethical implications are synthesized in this discussion.

6.1 Reframing Nationalism as Transnational and Everyday Rather Than State-Bound

Conventional theories of nationalism tend to treat it as naturally state centred, linked to territorial sovereignty, institutions of elite, and hot ideological mobilisation (Gellner, 1983; Anderson, 1991). Banal nationalism introduced by Billig (1995) criticized this by pointing out how nationalhood is reproduced through that which is banal and unremarkable, flagging of national identities, at home, in everyday discourse at the media, and national symbolism, not spectacular events. The extrapolation of Billig to diaspora contexts makes nationalism transnational and every day: it works across state boundaries through the dispersed social fields, where migrants and descendants perform belonging on a performance basis in the host societies, and they retain a connection to homelands (Fox and Miller-Idriss, 2008; Glick Schiller and Fouron, 2001).

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Banal nationalism appears in micro-practices in the diaspora: a family of Karen people viewing video footage of resistance in post-coup during rituals, learning folk dances in heritage schools, Greek-Australian children, or Ethiopian diaspora youth polarizing hashtags on social media (Thinh, 2024; Mavroudi and Holt, 2021; Madebo, 2024). These actions are not elite actions but customary and embodied and are necessary to keep nationalism long-distance without necessarily a physical payback (Anderson, 1998). This is magnified by digital mediation, as algorithms strengthen networked nationalism, turning transnational flaggings into instantaneous and ubiquitous (Madebo, 2024). This re-framing re-centres the nation-state as the only site of nationalism, focusing on its transnational reproduction, which is deterritorialized and every day (Vertovec, 2009; Glick Schiller & Fouron, 2001).

Nationalism is thereby seen as being mobile and relational per se, produced boundary across borders instead of remaining territorial sovereign.

6.2 Contributions to Diaspora, Memory, and Nationalism Scholarship

Ideally, the chapter fills the gap between the studies of diaspora/transnationalism (Brubaker, 2005; Vertovec, 2009), memory (Halbwachs, 1992; Hirsch, 2008; Landsberg, 2004) and nationalism theory (Billig, 1995; Glick Schiller and Fouron, 2001). It fills in gaps mentioned above by foregrounding the everyday cultural practices as mediators of the memory-attachment-nationalism triad: it emphasizes more on political activism and traumatic memory, it is less concerned with mundane acts, non-Western/Global South diasporas, and the digital.

The analysis is empirically based on various cases, such as Karen post-coup reactivation, Greek-Australian hybrid childhood memories, Ethiopian digital polarization, Kurdish music affect, South Asian foodways, and is used to demonstrate patterns and variations. Attachment is usually enhanced by crisis (Thinh, 2024), generational changes lead to hybridity (Mavroudi and Holt, 2021), and digital technology facilitates banal performances in the context of polarization (Madebo, 2024). This adds complexity to long-distance nationalism in terms of demonstrating its banal, performative extensions beyond elite politics, and to memory studies in terms of demonstrating sensory/embodied transmission in deterritorialized locations.

The triadic model presents a dynamic model: The memory does the affective content, the attachment places it within the context of homeland and everyday nationalism implements it in repetitions. This develops an insight into how nationalism continues to develop and dominate in globalization especially among crisis-impacted or Global South diasporas.

6.3 Implications to Multicultural/Integration Policies

Diasporic cultural practices frustrate assimilationist patterns that require shedding ties to the homeland in favour of integration into the host-society (Kymlicka, 1995). Multicultural policies including cultural diversity, group rights, and accommodation are more compatible with transnational reality and enable maintaining those practices that maintain identity without complete erosion of culture (Banting and Thompson, 2021; (Fox & Miller-Idriss, 2008).

By forming an understanding of banal nationalism in diaspora (e.g., heritage schools, festivals) as valid means of belonging, one can mitigate the conflicts between integration forces and transnational loyalties (Conversi, 2012).

Diaspora remittances, transfer of skills, cultural enrichment, and risks of polarization or exclusionary nationalism are some of the benefits of the contribution made by the host societies (Madebo, 2024; Gellner, 1983).

Policies need to be in favour of practices that are hybrid (e.g., fusion arts, digital heritage sharing) to allow the sense of inclusive belonging to take hold in countering racism/othering which drives defensive preservation (Thinh, 2024). Multicultural models can promote integrating before multiculturalism in which structural incorporation (education, employment) leads to cultural accommodation that decreases alienation (Eisenberg, 2025). Finally, recognizing transnational nationalism would enhance fair integration, and diasporas should be seen as intermediaries but not as threats (Erll, 2025).

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6.4 Relevance to Homeland Governments' Diaspora Engagement Strategies

Diaspora engagement policies are becoming common to mobilize resources, remittances, investments, skills, and political support, among others, to development and nation-building by the government of these homelands (Gamlen, 2006; Migration Policy Institute, 2025). These are capacity-building (institutions, focal points), rights extension (voting, dual citizenship), and obligation extraction (loyalty, contributions) (Gamlen, 2006). They include such examples as the integration of diaspora by ECOWAS states in migration practices and specific youth initiatives in Rwanda .

The findings of the chapter indicate that everyday practices should be used to develop strategies: reinforce attachment through supporting cultural remittances (transmission of traditions, virtual rituals) without forcing. When the context of the crisis is reactivated (e.g. post-coup Myanmar), there is also the risk of reactivation, however, there is also the danger of over-instrumentalization, which isolates the hybrid generations (Thinh, 2024; (Baser & Toivanen, 2024).

Middle ground methods- Economic incentives coupled with cultural recognition help increase engagement and at the same time safeguard autonomy. Transnational fields can be enhanced to concentrate on the beneficial flows (skills, innovation) as well as to cushion the exclusionary risks using policies.

6.5 Ethical and Political Considerations (e.g., Risk of Reinforcing Exclusionary Nationalism)

Whereas the daily nationalism perpetuates belonging, it poses the peril of strengthening the exclusory types. Radicalism, the proliferation of conflict, or wedge discourses between diaspora and hosts can be fuelled by long-distance nationalism (Abramson, 2024; Conversi, 2012). Defensive identities can propagate aggression against apparent threats, such as against co-ethnics or hosts (Banting & Thompson, 2021; Gorska et al., 2021). Polarisation, algorithmic echo chambers, and transnational silencing are worsened by the digital amplification (Madebo, 2024; Thinh, 2024).

Morally speaking, the celebration of the presence of the diasporic practices should not romanticize nationalism, which leaves out the rest or inequalities in the homeland. The policies must encourage purity discourses to be replaced with inclusive and hybrid forms. Host states have to balance multiculturalism and counter the authoritarian diaspora manipulation (e.g., wedge narratives) (Abramson, 2024). Surveillance poses a threat of authoritarianism long-distance to homeland regimes (Moss, 2016). Ethical engagement involves being alert to the threat of exclusivity of nationalism, emphasizing on human rights, dialogue, and cosmopolitan components in transnational identities.

To sum up, the chapter has redefined nationalism as transnational and every day, a contribution to interdisciplinary scholarship, and has pointed out the possibilities of policy and ethical risks. Future studies need to discuss longitudinal generational changes, intersectionality (gender, classes) and the role of emerging technologies in perpetuating or changing the triad across borders.

7. Conclusion and Future Directions

This chapter has made a complex discussion of how the daily cultural activities in the diaspora act as transnational spaces where collective memory is reproduced, homeland is sustained and everyday nationalism is practiced across national boundaries. The three-way interplay of memory as the source of affective and narrative substance of the past, homeland attachment as its conduit through emotional and symbolic orientation, and everyday nationalism as its realization in banal, repetitive, and even hybrid routine is the result of the triadic interaction of memory as the source of the affective and narrative content of the past, homeland attachment as the conduit of this content, and everyday nationalism as its performance (Anderson, 1991 ;Assmann, 2011).

Foodways trigger sensory post memory and mark national belonging in the diaspora kitchen; language and narrative-telling materially transmit intergenerational stories and uphold linguistic intimacy to the homeland;

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calendrical rituals and festivals publicly and privately practice micro-nationalism; music, dance, and arts emotionally responsive diasporic groups to shared pasts; material objects turn domestic spaces into micro-homelands; and digital mediation allows enactments to mark national belonging through instantaneous, networked relations that flatten spatial scales (Thinh, 2024; Mavroudi & Holt, 2021; Madebo, 2024; Vertovec, 2009).

The practices challenge the methodological nationalism, because they exist in the transnational social realms in which the host and the homeland societies are in a bind of co-constructions (Brubaker, 2005; Glick Schiller and Fouron, 2001). The most everyday things, whether it is making a traditional dish and listening to homeland news, creating heritage playlists on social media, or having national icons on a resettlement home, promote long-distance nationalism in its banal form, but this time we can see it in a deterritorialized context. Crises, like the Myanmar coup of 2021 among Karen communities, reintroduce dormant attachments and memories and convert normal routines into spaces of solidarity and resistance (Thinh, 2024). Changes in generation bring about a hybridity, with each generation re-inventing practices to cope with the pressure to integrate, and circulation, remittances of culture, homeland tourism, reverse influence, makes sure that there is continued evolution. The contestations such as racism, commodification, digital divides, and political repression bring out the power imbalances but emphasize the importance of the diasporic agency in transforming the triad into responding to the challenges of globalization.

In perspective, the changing circumstances are bound to change these dynamics in the future. The further strengthening of digital technologies, which have already become key components of networked nationalism and the practice of banalities, will intensify in the context of the continuous proliferation of platforms and algorithmic curation (Madebo, 2024). The social media discourse moderately plays a greater mediating role in diasporic and collective memory, whereby it both empowers by allowing one to preserve the digital heritage and renders a threat of polarization or excluding polarizing, the so-called long-distance nationalism (Kianpour et al., 2026). The new technologies such as artificial intelligence (AI) and virtual reality (VR) offer radical possibilities of memory and attachment. Immersive VR experiences enable people to virtually visit ancestral villages or engage in rituals of their homeland, building a memory of the prototype (prosthetic memory) and reconnecting with their homeland (empathy-building and interactive history in VR used in Holocaust memories projects; UN News, 2026). Intelligent systems, including a personal memory archive or generative storytelling based on family histories or simulating homeland via AI, might be better at transmitting post memory and promoting symbolic attachment, but this technology is hazardous due to issues of authenticity, the bias in artificial intelligence productions, and the possibility of producing an artificial sense of belonging mediated by the technology (tailor-made nationalism via digital customization; see works on digital nomads and technology-mediated belonging). Such inventions can bring cultural continuity to dispersed communities democratically, but they might lead to more divisions in case such access is not equitable.

Migration caused by climate is another radical change whereby, climate displacement is a process that generates new climate diasporas in which environmental degradation conflicts or economics is no longer the factor that causes displacement. The increase in sea levels, droughts, and disgraceful weather compel communities, especially of Pacific islands, South Asia, and sub-Saharan Africa, to move, disrupting the traditional idea of homeland and sending people back (Gilroy-inspired extensions to climate rights-bearing diasporas; Sæten, 2024). In these new diaspora practices, particularly in relation to culture, cultural memory practices of adaptation (oral traditions containing ecological knowledge), cultural memory practices of revisiting a lost landscape, or cultural memory practices of information archiving of a lost homeland all aimed at maintaining an attachment to the homeland (even in the face of irreversible change). Transnational memory Transnational memory already brings into focus planetary and slow understandings of collective remembering, not limited to nationalist modes of thought, but to environmental entanglements (transnational memory attending to migration and climate outcomes; Erll, 2025). Such diasporas would be able to develop hybrid, relational attachments as the homeland becomes mobile or virtual, and everyday nationalism in the form of climate justice advocacy and possibly connecting environmental and ethnonational solidarities.

A research agenda on the same in the future should develop on these findings in a number of directions. The longitudinal studies are needed to trace the evolution of the triadic interplay between generations and life courses, to monitor the changes between the practices of the first and third generations and the impact of the digital or climate-

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induced disturbances in the long run. The cross-diasporic comparisons, between cases of crisis-enhanced diaspora (e.g., Karen, Palestinian) and climate-emergent diaspora (e.g., pacific islanders), or Global North versus Global South resettlement, would help identify contextual differences in transmission, reconfiguration of attachment, and nationalistic action in the transmission of memory. Intersectional approaches that would include gender, class, generation, ethnicity, and sexuality are not well developed: in what ways do gendered roles in ritual performance or classes influence access to digital tools? In what ways would queer diasporic practices be able to negotiate the homeland norms? These methodologies would add to the insights on the concept of power in the transnational worlds.

Moreover, the ethical-political issues of new technologies should be investigated: Does VR-enhanced memory make people genuinely empathize or forget to become commodified nostalgic? What will AI nationalism segregate global haves and have-nots in cultural saving? Diaspora studies, memory scholars-environmental anthropologists as well as digital media experts will help to answer these questions empirically and theoretically.

To conclude, nationalism as an everyday cultural practice across borders does not manifest itself as an artifact of territorial authority but rather, through memory, attachment, and banal performance, it is a transnational process. Due to the advent of digital intensification, AI/VR technologies, and the migration of climate, the triadic model is a useful tool to interpret the concept of belonging in a world that is more mobile, connected and precarious than ever. The future scholarship needs to remain focused on the mundane and the mediated to describe the way dispersed communities visualize, recall, and perform home in the twenty-first century.

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