

An ESRC Research Programme



Synopsis:

Transnational Communities





Emma Newcombe
Administrative Secretary / Information Manager

Transnational Communities Programme
Institute of Social and Cultural Anthropology
University of Oxford
51 Banbury Road
Oxford OX2 6PE, UK

Telephone: +44/0 1865 274711
Facsimile: +44/0 1865 274718
Email: transcomm@anthro.ox.ac.uk
Web: www.transcomm.ox.ac.uk



Economic and Social Research Council
Polaris House
North Star Avenue
Swindon SN2 1UJ, UK

Telephone: +44/0 1793 413000
Facsimile: +44/0 1793 413001
Email: exrel@esrc.ac.uk
Web: www.esrc.ac.uk

The Economic and Social Research Council is the UK's leading research and training agency addressing economic and social concerns.

We aim to provide high quality research on issues of importance to business, the public sector and government. The issues considered include economic competitiveness, the effectiveness of public services and policy, and our quality of life.

The ESRC is an independent organisation, established by Royal Charter in 1965, and funded mainly by government.

CONTENTS

- 02 Foreword
- 03 Introduction



THEMES

- 04 The Politics of Global Communities
- 06 Mapping Modern Migration
- 08 Cultural Change and Continuity
- 10 Enterprising Expatriates

PROJECTS

- 12 Embeddedness, knowledge and networks: British expatriates in global financial centres
- 14 Ethnic enterprise, class and the state: the Chinese in Britain, Southeast Asia and Australia
- 16 Commodity culture and South Asian transnationality
- 18 The Russian diaspora and post-communist political and economic transformation
- 20 Transnational communities: Japanese and Korean expatriate managers in the UK
- 22 The formation and maintenance of transnational seafarer communities
- 24 Axial writing: transnational literatures, cultural politics and state policies
- 26 Connection and imagery: transnational culture-flows and the Arab Gulf
- 28 Negotiating spaces: media and cultural practices in the Turkish diaspora in Britain, France and Germany
- 30 Ethnicity, politics and transnational Islam: a study of an international Sufi order
- 32 At the margins of the Chinese world system: the Fuzhou diaspora in Europe
- 34 Mobilisation of transnational exile communities in post-conflict reconstruction
- 36 Gender, households and identity in British and Singaporean migration to China
- 38 Kinship, entrepreneurship and the transnational circulation of assets
- 40 Impact of legal status and children on transnational household strategies of migrant domestics
- 42 Transnational communities and the transformation of citizenship
- 44 Citizenship and belonging: local expression of political and economic restructuring
- 46 Diaspora-politics of immigrants and refugees from Turkey residing in Germany, The Netherlands, UK and Denmark
- 48 'We are all Indians'? Ecuadorian and Bolivian transnational indigenous communities

OUTPUTS

- 50 Events
- 53 Publications



Jeffrey Crisp

Transnational
Communities
Advisory Board
Chairman

It has been my great privilege to serve as chair of the Transnational Communities Programme Advisory Board over the past five years. At the time when the Programme was established, the notion of 'transnational community' was just beginning to find its way into the discourse on globalization and social change. Through its wide-ranging agenda of research and dissemination, the Programme has given new substance to the concept, demonstrating its value and vitality to the academic community, policymakers, practitioners and the private sector.

The Transnational Communities Programme has had a number of evident strengths: visionary leadership, efficient administration, and a diverse portfolio of high-quality research projects. Special recognition is due to both the ESRC and to my colleagues on the Advisory Board, all of whom supported the programme in its efforts to combine intellectual rigour and innovation with practical policy relevance. By establishing an active network that links together so many different people and institutions across the world, the Programme has acted in the true spirit of a transnational community.

Jeffrey Crisp is the Head of the Evaluation and Policy Analysis Unit at the United Nations High Commission for Refugees.



Prof Steven Vertovec

Transnational
Communities
Director

Many different groups and organisations have grasped the opportunities offered by advances in transport and communications technology. How do such groups and organisations develop their long-distance activities, and what does enhanced global connectivity mean for politics, economy and society?

To provide answers to these questions, the Economic and Social Research Council (ESRC) set up the £3.8 million national research programme on 'Transnational Communities' (or 'TransComm') in 1997. Alongside a range of workshops, conferences and publishing activities, the Programme funded nineteen research projects spanning the social sciences at several British universities. The Programme came to a close in 2003.

Beyond academics concerned with new data and theory, non-academic users have also benefited from knowledge and insights drawn from TransComm activities. Such users include the UK's Department of Trade and Industry, Foreign and Commonwealth Office, and Home Office, the World Bank, United Nations Development Programme, United Nations High Commissioner for Refugees, International Labour Organisation, European Commission, Trades Union Congress and Lloyds of London.

This booklet provides an overview of some of the achievements of the ESRC Transnational Communities Programme. Four distinguished members of the Programme's Advisory Board provide what, for them, were thematic highlights of project findings. The aims and findings of specific projects from the TransComm Programme are outlined individually. The booklet also lists the substantial number of events and publication series generated by the Programme (further details are maintained on the website at www.transcomm.ox.ac.uk).

As evident in the rich findings and accomplishments of the TransComm Programme, the ESRC has made a timely investment in an topical subject that is of considerable interest not just to social scientists, but to policy-makers and practitioners across government, industry and the NGO sector.

Steven Vertovec is the Professor of Transnational Anthropology, University of Oxford and Fellow of the Institute for Advanced Study, Berlin.

Contact:
Prof. Steven Vertovec
University Oxford

E: steven.vertovec@compas.ox.ac.uk
T: 01865 274711



The research projects I have been asked to review complement each other and collectively throw up valuable insights and information that help us to answer some important questions around diasporic connections and processes of integration into new lands.

The Politics of Global Communities

Lord Bhikhu

Parkeh, London

School of Economics,
is Centennial
Professor in the
Centre for the Study
of Global Governance
and Emeritus
Professor of Political
Theory, Hull.

First, Zig Layton-Henry and Birgit Brandt point out that not every diasporic community is a transnational community, in the sense of being actively interested in, or actively engaged in, the politics of their countries of origin. For example, Turks and Kurds in Germany are keenly interested in domestic politics of Turkey while Afro-Caribbeans in Britain have not been active in relation to the politics of Caribbean countries. Second, whether a diasporic community is active or not depends on the circumstances of migration, whether they came as refugees or immigrants, their length of stay in the new country, etc.

Third, research in projects by Michael Stewart, Ruth Mandel, Susan Pattie and Eva Østergaard-Nielsen shows that multiple attachments do not hamper integration in the country of settlement. Why? Because two or more sets of attachment do not necessarily compete with each other. Further, when we accept the fact that people are attached to their countries of origin, it gives migrants the self-confidence to interact much more dynamically and creatively with the cultural lives of the country of settlement. It also makes them feel that they are being valued for who they are. It is wrong to believe that if migrant communities would stop being communities and break up, it would be easier to integrate them into the mainstream society.

‘Multiple attachments do not hamper integration in the country of settlement.’

The fourth important conclusion that emerges out of Transnational Communities Programme research in this field is that immigrants and refugees seem to adjust far more quickly when they live as an extended family or as part of a village group. A country therefore is more likely or is at least better able to integrate minorities if it respects their communal networks.

The fifth conclusion is broadly that although transnational communities show transnational attachments and loyalties, this does not mean that they do not value national citizenship. Indeed, national citizenship

remains something that diasporic communities desperately want and cherish as the emblem of their acceptance and a means to their flourishing in a new environment.

Sixth, the relation between the diasporic community and its country of origin is dialectical and complex. The home country often wants its diaspora to retain a certain degree of cultural continuity, but at the same time it wants to integrate into the new country so as to make it a helpful force in influencing the government. Likewise the diasporic community wants the home country to become modern, strong and powerful, but it also wants it to remain true to its identity and preserve the culture which they feel they are in danger of losing. In other words, each has conflicting expectations and demands of the other.

The final conclusion is that, given the complex dialectic between the diasporic community, the country of its origin and the country of settlement, disturbing questions arise about the nature of identity. Faced with outsiders, the country of settlement, in this case Britain, seeks to define its identity in contrasting terms: 'we British' as opposed to they 'the outsiders'; 'we' are Christians, while 'they' are not; 'we' love liberty, while 'they' do not; 'we' value choice and individualism, 'they' do not. The country of settlement tends to form certain myths about itself, because it wants to be distinguished from those coming in and expects them to conform not to what it is, but what it would like to be and which it is not. In other words, its politics, cultural life and self-understanding undergo change and get partly distorted. In turn diasporic communities themselves begin to define their identities in new and distorted ways, to some extent due to nostalgia for their country of origin, partly to retain the loyalty of the second and third generations, partly because to distance itself from and create a space between itself and the country of settlement. These processes therefore throw up very complex forms of myth making and notions of what it is to be a true Armenian or a true Indian or a true Pakistani. Great care needs to be taken to ensure that identities on all sides remain open, porous, revisable and interactive.

Diasporic communities play an important role in shaping the identities of their communities of origin as well as of settlement, while being themselves shaped by the changing profiles and interactions of the two.

‘Immigrants and refugees seem to adjust far more quickly when they live as an extended family or as part of a village group.’



Sarah Spencer is Director of Policy Research at the Centre on Migration, Policy and Society, University of Oxford. She is also a Senior Associate at the Institute of Public Policy Research and Deputy Chair of the Commission for Racial Equality.

Here, I will give you a taste of what Transnational Communities Programme research tells us about modern migration and the implications for developing migration policy in the U.K.

Mapping Modern Migration

I think it tells us a very important message - migration is here to stay.

The form it takes will change, as will the nature and extent of demand for migrant labour, the political crises and economic circumstances that force people to leave their country of origin. The nationality, gender and age of migrants will also change, just as their needs and aspirations and indeed the economic and social impact that they have. However, they are a permanent part of our future and governments have to realise that. The British Government now has the task to try to manage as best we can that process.

This new research shows us that migrants have very differing relationships with their country of origin. It helps debunk the myth that migrants - once they have reached Britain - want to stay permanently and cut their ties. There is a fluidity in migration patterns today that defy a broad generalisation.

For instance, we learn from Roger Ballard's work that it is custom and practise for Muslims from Kashmir to marry only within close family networks, in sharp contrast to Hindu and Sikh families in Britain. This explains why the inflow of settlers from this region of Pakistan has continued long after the initial process of family reunion. TransComm research also tells us how important secure immigration status is in putting down roots. Annie Phizacklea and Bridget Anderson indicate that 42 % of the domestic workers sent less money home after they were given the legal right to stay in the UK. The Bosnians and Eritreans questioned by Richard Black, Khalid Koser and Nadjie Al-Ali contributed more to their home countries after they had secured refugee status than they did before. Why? Because they were allowed to work, they were able to rebuild their professional connections and they were secure in their right to stay. Many migrants will continue to have one foot in each country, perhaps throughout their lives and maybe we need to see this as an opportunity not as a threat.

The research also showed us the importance of induction process, when people have just arrived. It found that migrants from the least to the most educated all had difficulties because of inaccurate

‘Migration is here to stay.’

‘There is a fluidity in migration patterns today that defy a broad generalisation.’

information about the culture they were going to and the circumstances they'd face on their arrival.

As shown by Katie Willis and Brenda Yeoh, this is the case from businessmen arriving in China enacting a faux pas when they are ignorant of business culture, to their wives who have no preparation for the adjustment to the expectations of an expat wife, to the low skilled workers in London ignorant of their rights and unable to secure a better job because of lack of sufficient English to get by.

So what are the key messages I draw from TransComm research in this area? Well, firstly to policy makers and the public: get real, migration is here to stay. It brings benefits and opportunities as well as challenges it is a permanent part of our future. We need a joined-up migration policy right through from tackling the causes of forced migration through to inclusion and social cohesion. Secondly, research is vital for evidence-based policymaking. We need to understand why people come and the economic and social impact when they do. Thirdly, addressing illegal immigration: governments should consider extending opportunities to switch from illegal to legal status. The Government is right to try to channel people into legal entries routes but they will need to provide a significant number and range of opportunities if they are going to be successful in deterring people from staying illegally. Fourthly: designing migration policy needs reconciling competing policy objectives. It means managing trade-offs. Migration is not only for economic reasons; it's for social policy, international objectives, human rights and so on.

To do all this we need to engage the public in an informed debate about future migration policy. David Blunkett rightly says that "the lesson of history is that the far right succeed when the left ignores public fears." Ok - so then let's take the debate out to the public, let's be transparent about the real choices to be made, the challenges and the opportunities. Of course there will be fears that doing this will provide a platform for unacceptable views. It would also be an opportunity to put the facts on the table, to debunk some myths and for migrant communities themselves to be heard. I think it is time that we had that debate.

'We need a joined-up migration policy right through from tackling the causes of forced migration through to inclusion and social cohesion.'



Mary Chamberlain is Professor of Modern Social History at Oxford Brookes University. She is also principal editor of the Routledge Studies in Memory and Narrative.

Migration now is no longer the sentence into exile, the severance from home, the exclusive choice (if you were lucky) between this nation or that, but an opportunity to extend the links with, and of, home, and an inclusive choice of this nation and that. Many of the so-called sending countries are, of course, recognising and benefiting from these links in the shape of remittances, investments and so forth, which their nationals abroad can bring. Not all the receiving countries understand that transnationalism implies neither disloyalty nor disengagement to the host, or the sending, society or realize the cultural benefits that its transnational citizens can, do and will bring.

Tom Cheesman and his team researched 'axial writing', the body of literature or art produced as a result of the transnational encounter, where the authors themselves may live and work in two countries, linked by migration, and often, an Imperial history. Successful, affluent, and international, many can afford to live an 'axial' existence with homes in New York, London, or Berlin, St. Kitts, New Delhi, or Istanbul.

By contrast there is a new generation of writers either born or brought up in Europe for whom the links with their parents' homeland are increasingly tenuous. Their struggles are of a different order from those that beset their parents' generation. Their axial position relies on multi-ethnic, transnational, and, increasingly, trans-European political and cultural links in the struggle against racism. That culture should be the site of struggle by both the artists and their brokers testifies to its centrality in the quest for belonging and membership, and acts as a vibrant reminder of the porous, and unstable, boundaries of so-called 'national' cultures.

Other TransComm programme projects examined different arenas of transnational practice. International seafarers were researched by Tony Lane and his team. Within the last twenty years the shipping industry has been radically transformed largely by recruiting cheaper crews largely from developing countries. There were some surprising findings. The more multinational the crew, the greater the levels of co-operation and integration, the higher the levels of cross-cultural and cross-faith tolerance, the better the awareness and avoidance of 'sensitive' issues likely to upset or inflame and the more willing seafarers were to learn from other practices and experiences.

'Successful, affluent, and international, many can afford to live an 'axial' existence.'

Paul Dresch and his team have been exploring the culture flows to, from and within the Arab Gulf. One part of this project, research by James Piscatori, has looked at the annual pilgrimage to Mecca, one of the oldest of transnational projects. The Saudi government has presented itself as the moral guardian and physical protector of the pilgrimage. However, the Saudis have been accused by non-Saudis of manipulating the pilgrimage, discriminating against non-Saudi pilgrims, and more. The articles of faith which the pilgrimage embodies are enhanced through its transnational dimensions and it is these which could over-ride local vested political interests.

‘The more multi-national the crew, the greater the levels of co-operation and integration.’

Jørgen Nielsen and his team researched an international Sufi order whose membership is marked by loyalty and devotion to a shared spirituality, theology and custom. In this sense, the Sufi order mirrors the values and transnationalism of wider Islam. In practice, each branch reflects - as Sufi orders have done for centuries - local social, cultural and political conditions. Nielsen’s conclusion is that in this Sufi order, transnationalism exists but as an ideal rather than an organising principle.

Kevin Robins and his team studied Turkish communities in Britain, Germany and France and how they consume media. Over the last decade, the liberalisation of Turkish television, and new satellite technology has resulted in a proliferation of channels broadcasted from Turkey across Europe. Does the Turkish community in Europe tune into Turkish TV exclusively and retreat into a virtual Turkish ghetto?

The team found that viewers channel hop between different Turkish television channels and between those and British, French or German television channels. In making cultural choices, on an equal footing, from a range of cultural products, they are also articulating affiliations, and affinities, thinking, in the words of the team, across cultural spaces.

‘Living, working, thinking across cultural spaces introduces flexibility, mobility, discovery.’

Being a transnational is not an either/or dilemma. It is about operating simultaneously in two or more social and cultural fields. The ‘axial’ artist/writers work with - to use the phrase first coined by the African American W.E.B. DuBois - a ‘double consciousness’, the ability to have the insights of both insider and outsider of not one, but two, cultures. Living, working, thinking across cultural spaces introduces flexibility, mobility, discovery, and this is not confined to artists. Overall, perhaps we should celebrate rather than fear, transnationalism and culture.



Jeffrey Henderson is Professor of International Economic Sociology at the Manchester Business School. He is also Vice President of the Global Studies Association.

Within the Transnational Communities Programme research on business activity has gone against the grain of orthodox economic analysis. Previously there has been a widespread

Enterprising Expatriates

assumption that economic processes somehow have a life of their own, detached from the consciousness, interests, values and sometimes even the actions of human beings. The best we can do,

as seems to be the belief of many governments around the world, is adapt to globalisation by delivering ever lower cost workers to foreign companies via deregulated labour markets. However, the Programme has focussed on how globalisation is rooted in a multiplicity of social networks. Many of these social networks, moreover, appear to be constituted along lines of ethnic solidarity. Several TransComm projects question the notion that there is something peculiar to ethnicity that grounds business networks transnationally and that adds to their dynamism and potential for success.

Greg Benton and Terence Gomez looked at Chinese business operations and their international linkages in Malaysia, Australia and Britain. Their work shows that ethnicity is significant to both the formation and the development of business networks at the point of migration and for a short period thereafter. However, its significance as a business resource wanes if not disappears over time.

The supposed significance of ethnicity as the basis for business activities is also seriously challenged by Neil Melvin's and Laszlo Czaban's research on the Russian diaspora within parts of the former Soviet Union. Working in Kazakhstan, the Ukraine and Estonia, they find little evidence of a Russian community held together by notions of 'Russian-ness' in any of those countries. Russian companies do not engage in, or prefer to develop business activities, with other Russian companies, be these internal to the countries in which they live or elsewhere in the former Soviet Union.

Phil Crang, Claire Dwyer and Peter Jackson focus on the commodities produced by South Asian owned businesses and their work shows that again ethnicity is but a pragmatic resource. It does not determine who companies do business with, nor does it determine to whom they outsource production. Using the lens of South Asian fashion and food in Britain and India, Crang, Dwyer and Jackson focus on questions of ethnic difference and how ethnic difference is mobilized, commodified and marketed. Importantly, their work points to the fact that South Asian transnationalism is not merely about diasporas of non-

'The Programme has focussed on how globalisation is rooted in a multiplicity of social networks.'

Anglo Britains, but it is also very much about Anglo-Britains themselves. Through their consumption of ethnically coded products the project leaders suggest Anglo-Britains too engage in what we might call a 'transnationalism of the mind' as opposed to a 'transnationalism of the body'.

Richard Whitley, Glenn Morgan and Diana Sharp have looked at the culture and values embodied in the structures and operations of Japanese and Korean businesses with subsidiaries in Britain. Amongst other things they show that the cultural 'baggage' that companies bring from their home contexts, combined with that absorbed from their host countries, produces 'trans-national social spaces'. In these social spaces host values and orientations might ideally be transformed to mutual benefit; in practice, however, these are very much contested spaces, particularly in the arena of human resource management.

Finally, Jonathan Beaverstock has looked at British expatriates working in prominent financial sector companies in New York and Singapore. One of his most interesting findings is that face-to-face interaction - in spite of modern communications technologies - remains absolutely essential to a company's successful operation. It allows employees to access scraps of information about market opportunities, as well as to rapidly disseminate knowledge. Add to that the need for reinforcing corporate culture overseas and the fact that working overseas remains a recruitment inducement for many companies, then we have a situation where it is rational to continue to send British expatriates to financial centres all over the world to work for the subsidiaries of British companies.

There are some significant points here that should be drawn-out in terms of policy relevance. First, compared with previous work and the tenor of this programme, ethnicity does not appear to be the significant economic or political resource as previously it has been thought to be. Second, how multinational corporations operate in different contexts depends in many ways not merely on an economic - or financial - logic, but increasingly on the extent to which those companies can manage human resources and the trans-national social spaces created when they invest abroad. In other words, companies must manage the social dynamics of their investment, at least as much as they manage its economic dynamics. Third, expatriate social networks, particularly informal expatriate social networks, have been proved central to the competitive edge and therefore corporate success of British financial institutions.

'How multinational corporations operate in different contexts depends on the extent to which those companies can manage human resources and the trans-national social spaces created when they invest abroad.'



**Dr Jon
Beaverstock,**
University of
Loughborough

In these times of rapid improvements in information technology, communication and business travel, why do City of London companies still require British expatriates to be located in global financial centres? How do expatriates acquire financial knowledge outside the workplace? The project explored answers to these questions through research on British financial experts in London, Singapore and New York City.

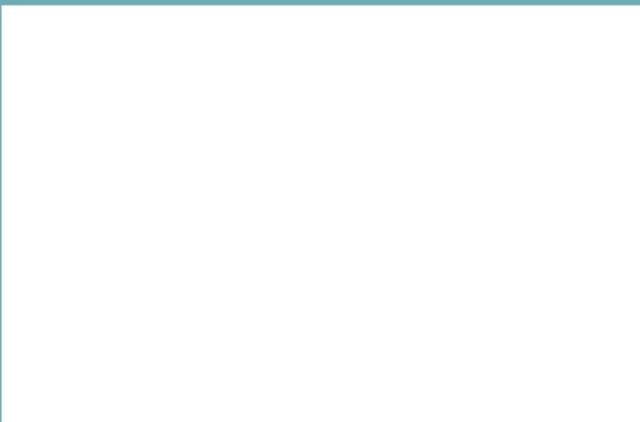
‘Success ... depended significantly upon the degree to which expatriates embedded themselves within local business networks.’

OBJECTIVES

- to advance our theoretical understanding of why financial corporations still require British professional and managerial expatriates to be located abroad in these time of rapid improvements in information technology, and how such labour constructs local knowledge outside of the workplace through becoming economically, socially and culturally embedded in an expatriate lifestyle, undertaken in particular networks and spaces;
- to collect a new and unique set of quantitative and qualitative data on the existence of British expatriate transnational communities, which includes gathering data from both financial corporations and migrants themselves, especially those posted in Singapore and New York City;
- to contribute to the development of methodology in the arena of migration studies and the new economic geography/sociology by adopting a multi-method approach to the study of British expatriate transnational communities.

KEY FINDINGS

- Very little empirical work has been undertaken on quantifying highly-skilled international labour migration in the world system. The project has compiled a unique data set on expatriate flows from London. 161 firms supplied data on their professional and managerial postings overseas. Of the firms surveyed, in 1990 there were 65 professional and managerial migrants leaving London, with 35% destined for New York City. By the end of 1998, a total of 442 employees had left these firms, with 46% of expatriates being sent to Hong Kong, New York and Tokyo.
- The expatriate movements within the international office networks of these firms were not permanent. 68% of expatriates were posted to their international locations for a period not exceeding three years. The remainder, were either posted abroad for not more than two or one years. The ‘transient’ nature of highly-skilled international labour migration is now an important process within the world economy.
- London is an important training ground for highly-skilled foreign immigrants in the international financial sector. Of the



firms surveyed, 68% received non-British staff into London. The 'inpatriates' entered London for training or to head-up specialised departments, and stayed for between 2 and 3 years on average. Forty-five per cent of these inpatriates came from New York, Tokyo or Paris.

- In this research, six major reasons accounted for expatriation within TNCs: (1) To provide generic expertise and technical skills to international offices, as well as balancing skills shortages; (2) To manage offices/departments; disseminate corporate culture and policy; and recruit local staff; (3) As part of International Career Development Programme, and/or as part of their graduate training; (4) As secondments to clients, nation-states or supranational organizations; (5) As representatives of the 'globalness' of the TNC, who offer clients a 'seamless' operational capacity; (6) To be used for networking, and the accumulation of knowledge and expertise, through involvement in both business and social networks.
- Research undertaken with a group of expatriates in both Singapore and New York City revealed that the majority of staff enhanced their career and personal development, which often included undertaking more managerial responsibility in the host office environment. However, the research findings in both locations indicated that the success of the expatriate posting depended significantly upon the degree to which expatriates embedded themselves within local business networks, whose membership involved both indigenous staff and other expatriates, of all nationalities.
- Expatriation, however, can become a very isolating experience. Expatriates interviewed in Singapore and New York City indicated that once they had left the United Kingdom they had very little contact with London's Human Resource Manager, and this isolation had caused problems with the settling of relocation packages and remuneration.
- The research undertaken in Singapore showed that expatriates lived in clusters in specific parts of the city, which were labelled as 'expattie' areas. Social networks were very strong, and these expatriates to some degree relied upon the former colonial institutions for both recreation and social relations (e.g. The British Club in Singapore). In New York, however, expatriates integrated much more into the city with respect to both place of residence and social networks.
- Policy makers, including TNCs, have focused very little attention on the working, social and cultural everyday life experiences of expatriates. Expatriation still remains a very important process within the world system and TNCs or local city governments should not ignore the 'transient' nature of such migration patterns. Expatriates bring significant social, economic and cultural capital to their host environments, but require advice, training and mentoring on successful assimilation, especially those with spouses and families.

'Expatriation still remains a very important process within the world system.'

SELECTED OUTPUTS

Beaverstock, J. V. (2004) 'Managing across borders: Transnational knowledge management and expatriation in legal firms,' *Journal of Economic Geography*, 4 (2) (in press).

Beaverstock, J. V. (2002) 'Transnational elite communities in global cities: connectivities, flows and networks,' in *Stadt und Region - Dynamik von Lebenswelten. Tagungsbericht und wissenschaftliche Abhandlungen*, Mayr, A., Meurer, M. and Vogt, J. (Eds.), Deutsche Gelleschaft fur Geographie, Leipzig, pp. 87-97.

Beaverstock, J. V. (2002) 'Transnational Elites in Global Cities: British Expatriates in Singapore's Financial District,' *Geoforum*, 33 (4): 525-538.

Contact:

Dr Jon Beaverstock,
University of
Loughborough

E: [j.v.beaverstock@](mailto:j.v.beaverstock@lboro.ac.uk)

[lboro.ac.uk](mailto:j.v.beaverstock@lboro.ac.uk)

T: 01509 222794



Prof. Gregor Benton, University of Wales and **Dr Edmund Gomez**, University of Singapore

Overseas Chinese are widely recognized as significant players on the world business stage.

Ethnic enterprise, class and the state: the Chinese in Britain, Southeast Asia and Australia

Why do certain Chinese businesses thrive better in specific contexts, and why are some Chinese sub-groups more successful than others? This project explored reasons for these differences through case studies of large, medium and small-scale Chinese enterprises in Britain, Malaysia, Singapore and Australia.

‘The key issue for Chinese migrants and their descendants is citizenship.’

OBJECTIVES

- to challenge ideas in transnational theory through an empirically based comparative study of Chinese enterprise in Britain, Malaysia, Singapore, and Australia, by considering how ethnic communities develop enterprises within their own countries and in foreign settings;
- to question the assumption that culture, shared identities, and value systems determine ethnic business activity;
- to investigate the nature of Chinese social networks and associations - their preconditions and the changes in them over time.

KEY FINDINGS

- In the 1990s, enthusiasts armed with the new electronic technologies set up scores of international associations on the basis of ancestral hometown, dialect, or surname. Where such investment happens, it is the result of political exhortation by state authorities rather than the “pull of the ancestral homeland”. Global Chinese associations are rarely used for serious business networking. Most have a “no politics” rule, which renders them doubly marginal. In the communications age, they provide a cosmopolitan setting in which high-fliers of the senior generation can raise their social standing. They have few functions other than providing entertainment and ideological exhortations at annual gatherings and facilitating “root-seeking”. They have the appearance of extensive branching but little or no local rootedness.
- In all four countries, state authorities played a key role in determining patterns of enterprise development by ethnic minorities and migrants. In Britain and Australia, the focus was on promoting small and medium-scale enterprises. State measures helped Chinese migrants develop their firms, but none have managed to make an impact nationally. In Malaysia and Singapore, authorities concentrated on sponsoring large-scale domestic firms. The Singaporean state judged Chinese capitalists to be hostile to its project and promoted government-linked companies, while the Malaysian government encouraged the development of large Malay enterprises. Few Chinese firms in Malaysia and Singapore have attempted to cooperate, either domestically or abroad, despite hostile state actions.
- Most companies are family-owned. Some were created and run as partnerships but eventually came under the control of one individual or family, suggesting that partnerships are not sustainable.

Businesspeople in all four countries evince little interest in passing on their businesses to their children, who they would prefer to become professionals. Where the new generation does take over, management is professionalised and inter-ethnic business ties form. The development of inter-ethnic management and business ties leads eventually to big changes in ownership and control, reflecting the growing organisational complexity of these firms.

- There is little evidence of ethnic and immigrant Chinese from Asia establishing intra-ethnic business ties with each other in Asia or with British and Australian Chinese, when they invest in those countries. The Malaysian and Singaporean governments have attracted investors from Taiwan and China, but there is no evidence that they cooperate with local Chinese when developing their investments.
- In Britain and Australia, the key issue for Chinese migrants and their descendants is citizenship and the desire to be recognised as having a strong British or Australian identity. In Malaysia and Singapore, minorities focus on their status as “second-class citizens” and demand equal rights. Southeast Asian Chinese have a strong national identity and resent implications of a Chinese attachment.
- Chinese migrants to Australia and Britain see business as a means to social mobility and a way of coping with isolation and alienation. Their children excel in education and are disproportionately represented in professions and the hi-tech sector. Few want to take over their parents’ businesses, especially small firms, which they associate with drudgery. Generational change therefore threatens the survival of family firms.
- Competition rather than intra-ethnic cooperation explains the growth of Chinese enterprises nationally and internationally. Almost all Chinese owners want to develop their enterprises independently. Most of the intra-ethnic partnerships that do form prove unsustainable in the long term.
- Family businesses are the rule among migrant Chinese, but this fact has little to do with culture. Such firms emerge because of the problems migrants face in securing start-up capital and hiring labour. The change from family to professional management happens in enterprises throughout the world. This evolutionary pattern is not yet pronounced among Chinese enterprises because most are still young and in the hands of the founding or second generation.
- The findings in this study call into question the existence of a distinct type of “Chinese capital” and “ethnic enterprise”. We believe that it is necessary to “de-essentialise Chinese capital” by dispelling the illusion that Chinese businesses follow a common path of development or enjoy unique ethnic advantages that facilitate their growth.

SELECTED OUTPUTS

Gomez, E. T. and Robert Stephens (eds) (2003) *The State, Economic Development and Ethnic Co-Existence in Malaysia and New Zealand*, Kuala Lumpur: Centre for Economic Development and Ethnic Relations, University of Malaya.

Gomez, E. T. and Michael H.H. Hsiao (eds) (2003) *De-Essentializing Capitalism: Chinese Enterprise, Transnationalism and Identity*, London: Routledge.

Benton, G (1999) *New Fourth Army: Communist Resistance Along the Yangtze and the Huai, 1938-1941* Richmond: Curzon.



‘Our findings call into question the existence of a distinct type of “Chinese capital” and “ethnic enterprise”.’

Contact:
 Prof. Gregor Benton,
 University of Wales -
 Cardiff

E: benton@cardiff.ac.uk
T: 0129 20876297



Dr Philip Crang,
Royal Holloway,
University of London,
Dr Claire Dwyer,
UCL and **Prof. Peter
Jackson**, University
of Sheffield

*‘Trans-
national
imaginaries
have been
identified
as being
mobilised
to stylise
products.’*

Focusing on South Asian transnational food and fashion sectors and working with a range of company staff, the project analyzed the processes through which the identities of products, firms and personnel are established and negotiated. Through extensive interviews and focus groups, it also examined how varying groups of consumers - in both the UK and India - interpret and use these ‘transnational’ products.

Commodity culture and South Asian transnationality

OBJECTIVES

- To analyse the *character* of the transnational identities constructed within South Asian transnational commodity culture;
- To examine the *processes* of transnational identity construction within South Asian transnational commodity culture;
- To extend conceptually understandings of transnational identity through a focus on commodity culture;
- To develop further a ‘commodity circuits’ methodological approach to transnational spaces.

KEY FINDINGS

- The research suggests the need to reconceptualise transnationality. Rather than identifying transnational linkages and interactions as solely being important for specific transnational communities, focusing on transnationalism through the lens of commodity culture suggested the need for a more nuanced and expansive understanding.

- This project argues for an understanding of ‘transnational social space’ which incorporates not simply members of so-called ‘ethnic minority groups’ but many others. Such an understanding of transnationalism is significant not least because it works to de-stabilise traditional, fixed, views of Britishness.
- In considering the popularity of products fashioned as South Asian in the UK we should attempt to avoid both a naive ‘celebration of difference’ and an overly sweeping critique of the cultural appropriation and cannibalism that such popularity entails. This research with fashion designers, chefs and others suggests that cultural difference is neither simply presented in nor appropriated by commodity culture; it is produced through it. At the most general level, the analysis therefore reverses the logic of ‘popular diaspora theory’ in which certain cultural and ethnic qualities are essentialised and used to explain the economic actions and fates of transnational communities. Instead, the examination should focus on how cultural differences and ethnic identifications are themselves fashioned through commodity culture. More specifically, this in-depth research with fashion retailers

and 'Indian' restaurants in London has enabled an analysis of the negotiations that occur over what kinds of cultural difference sell to what audiences.

- The findings also lead to scepticism of overarching accounts of the form or character of commodified difference. More specifically, in both the food and fashion sectors a range of 'transnational imaginaries' have been identified as being mobilised to stylise products.
- In the food sector three such imaginaries have been found in the representation of London's 'Indian' restaurants: 'the spicy'; the 'authentic'; and 'fusion'. Commodification cannot, then, be equated with the production of only certain sorts transnational stylisations or ethnic differentiations (for example the bland or superficial).
- The research led to a particular interest in the geographical 'lores' told about products' origins. For example, comparing the restaurant scenes in London and Bombay/Mumbai highlights the different geographical origins used to 'locate' South Asian cuisines, ranging as they do from a generalised conception of the 'foreign' or 'exotic'; through regionalised cuisines (now codified as the basis for chef education in the principal Indian catering colleges); communal, migrant cuisines (as with the Parsi restaurants in Bombay); national cuisines (whether in the production of Bangladeshi cuisine for the London market or the representation of an Indian cuisine in Bombay); flows and encounters and fusions; and cuisines defined more by their settings of consumption (for example as with Punjabi food in Bombay, which is framed as family eating out food).
- In summary, the 'location' of what in the UK tends to be termed 'Indian food' is itself a creative commercial and culinary process, and central to its commodification.
- This understanding of commodification relates to a significant finding about the relationships between transnationality and commodity culture. Commodities do not have fixed meanings, but meanings and values are acquired through the stages of production, merchandising and consumption that make up the 'circuits' of commodity culture. All of these stages are important in understanding how the transnational 'identities' of goods (and companies) are established and negotiated. This research particularly highlights the active role which consumers play in this process. Focus group discussion highlighted a broad range of ways in which different consumers understood different products as well as how meanings of products could not necessarily be 'fixed' by producers.

'Meanings and values are acquired through the stages of production, merchandising and consumption make up the 'circuits' of commodity culture.'

SELECTED OUTPUTS

Dwyer, C. and P. Jackson (2003) 'Commodifying difference: selling EASTern fashion,' *Environment and Planning D: Society and Space* 21: 269-91.

Crang, P., C. Dwyer and P. Jackson (2003) 'Transnationalism and the spaces of commodity culture,' *Progress in Human Geography* 27: 438-56.

Dwyer, C. & P. Crang (2002) 'Fashioning ethnicities: the commercial spaces of multicultural' *Ethnicities* 2:410-30.

Contact:

Dr Philip Crang,
Department of
Geography, Royal
Holloway, University
of London

E: p.crang@rhul.ac.uk
T: 01784 443645



Dr Neil Melvin,
University of Leeds
and Dr László
Czaban

The disintegration of the Soviet Union marked the emergence of one of the largest diaspora populations in the world. This interdisciplinary project (politics/business studies) examined transnational Russian ethno-political and business networks within the context of the nation and state-building imperatives of the former Soviet republics of Kazakhstan, Ukraine, Estonia and Tatarstan.

The Russian diaspora and post-communist political and economic transformation

OBJECTIVES

- to identify the degree to which Russian-based transnational economic networks affect the ability of the newly independent states and non-ethnically Russian regions to conduct policies of economic development and nation building;
- to examine the ways in which the diverse opportunities and challenges faced by Russian diaspora populations in alternative contexts, notably different forms of economic engagement within the 'host' states and with the Russian 'homeland', has shaped and continues to shape alternative conceptions and different forms of Russian identity;
- to generate policy relevant data in the area of ethnic and minority issues and business and investment decisions in the former Soviet Union and to make this information easily available to the appropriate end user groups.

KEY FINDINGS

- The limited work that has been undertaken into the area of ethnicity and economic behaviour has highlighted the important role that ethnic ties often play in the development of business within diaspora communities. Ethnicity has been identified as a means to establish relationships of trust, for example in raising capital, in environments where institutions necessary for business are absent or hostile to minorities. The case of the Russian diaspora suggests that the link between business and ethnicity does not always operate in the way previously identified.
- In the context of transitional societies, which are undergoing liberalisation and opening to the global economy, the Russians have sought to establish business networks that reach outwards into the global economy and to build political links to the host state, rather than to foster a Russian community. Ethnicity is viewed in many cases as a disadvantage, failing to provide positive benefits while moves to consolidate Russian communities have been perceived by many 'outsiders' as a threat to the newly independent political orders of the region, further discouraging Russian ethnic organization.
- The failure of ethnicity to serve as an economic benefit has deprived potential Russian political elites of the resources necessary for successful institutional development, popular mobilisation and lobbying. The lack of a clear link between the business and the potential political leadership of the Russian

'The failure of Russian ethnicity to serve as an economic and political resource is a result of the policies of governments.'

populations has also had important implications for identity formation. The weakly developed Russian national identity that existed at the time of the collapse of the Soviet Union has not been consolidated in the post-Soviet period, despite considerable pressure from the titular ethnic communities that seized control of the newly independent states. The Russian populations have been divided by cleavages based upon regional competition, demographic structure, language and economic interests. In this context, the main options available to the Russians have been to emigrate, to seek forms of integration or existence on the margins of society.

- While in part, the failure of Russian ethnicity to serve as an economic and political resource is a result of the policies of governments, notably the reluctance of the Moscow authorities to use the diaspora for political ends the legacies of the Russian imperial and Soviet eras have also played a considerable role in preventing the consolidation of a distinct Russian national identity. The role of the Russian population within the context of the expansion and consolidation of the Russian and Soviet state, in particular their economic position, left the Russians poorly positioned when the colonial state collapsed. Deprived of the previous close relationship to the state following independence, the Russians have lacked the internal business and political interests and organizations to foster a distinct national community.
- In the years following the collapse of the Soviet order, the Russian diaspora was often viewed as a potential source of instability and even conflict within the region. Research for this project has suggested that there are few signs that the Russian minority populations will become consolidated sufficiently to act as an effective political force. While more assertive policies by the Russian Federation might go some way to overcoming the internal weakness of the potential Russian national community, the domestic priority of building a strong civic identity in the Russian Federation is likely to constrain might adopts a different policy which is unlikely for domestic reasons.
- The Russians, however, can become a source for instability due to their steady marginalisation as a result of their comparative organisational weakness. Mass emigration of Russians from Central Asia and other parts of the former Soviet Union has already served to deprive many societies in the region of valuable skilled labour and a young generation, and fostering new forms of ethnic competition over resources as the Russians depart. If the Russian minorities are to be integrated into the societies of the newly independent states, steps including ensuring full protection of minority rights, promoting forms of inclusive political participation and measures to foster small and medium business development will be required for the Russians.

‘Mass emigration of Russians has already served to deprive many societies in the region of valuable skilled labour.’

SELECTED OUTPUTS

Melvin, N. (2002) ‘Russian Diaspora Identities in the Former Soviet Union,’ Paper Presented at the ASN Conference ‘Nationality, Identity and Regional Co-operation Compatibilities and Incompatibilities’.

Czaban, L. (2003) *Common Legacies - Divergent Contractual Relations: Inter-Firm Co-operation in transition in Ukraine and Estonia* Manchester Business School Working Paper No. 448.

Czaban, L. (2003) *Enterprises in transformation in emerging capitalist economies: The case of Estonia and Ukraine* Manchester Business School Working Paper No. 449.

Contact:
 Dr Neil Melvin,
 University of Leeds

E: n.j.melvin@leeds.ac.uk
T: 0113 343 4384



Richard Whitley,
Manchester Business
School, **Glenn**
Morgan and **Diana**
Sharpe, University
of Warwick

The project detailed ways in which Japanese and Korean multinational firms vary and affect the patterns of work and non-work behaviour of expatriate managers and their families in

Transnational communities: Japanese and Korean expatriate managers in the UK

implications of Foreign Direct Investment and its management.

*the UK. It provides
much needed empirical*

*data on the nature of the 'global
employee' and the transnational
corporation, contributing to both*

academic and policy discussions about the human resource

OBJECTIVES

- to shed light on the factors that influence the creation and development of transnational communities amongst Japanese and Korean expatriate managers and their families in the UK, whilst examining how Japanese and Korean expatriate managers and their families adapt to the experience of living and working in the UK, as well as how they reintegrate into their home organisations when they return;
- to study the ways that Japanese and Korean multinational firms vary and affect the patterns of work and non-work behaviour of expatriate managers and their families in the UK. The strategies and structures of multinational corporations shape how expatriate managers interact with other members of their own ethnic community and with members of the host society thus creating particular sorts of boundaries within and between communities and constraining/encouraging particular forms of interchange and exchange across these boundaries. These patterns lead to particular kinds of transnational communities amongst expatriate managers;
- to contribute to understanding social contexts of foreign direct investment into the UK, including a greater understanding of how this can be facilitated. This should affect long-term both policy discussions and the academic understanding of the forces for FDI and its relative effectiveness;
- to provide much needed empirical data on the nature of the 'global employee' and the transnational corporation. In this respect, it contributes to both academic and policy discussions about the human resource implications of FDI and its management.

KEY FINDINGS

- Emerging from this project was a view of the multinational corporation (MNC) as a complex network of social relationships driven not so much by a universal economic logic as by the interplay of rival groups within the firm. The outcome of this depends on the resources that actors at various subsidiaries and at the headquarters bring to particular conflicts. These resources are embedded in local and national institutional contexts: they include capital, skills and knowledge, networks and access to other scarce resources, as well as political influence within the organisation and outside (i.e. over local, regional and national governments). The transnational space of MNCs therefore differs according to the original home context as well as the nature of those in which it arrives.

*‘The trans-
national
space of
MNCs
differs
according to
the original
home
context as
well as the
nature of
those in
which it
arrives.’*

- There is a significant emerging differentiation between Japanese companies that serves to break down the stereotype of 'the Japanese firm. Internationalisation is causing greater diversity amongst Japanese firms than used to be the case. For instance within the manufacturing sector, the car sector differed from the consumer electronic firms. In the former, the pattern was to transfer the home based system and use expatriates to ensure it was working smoothly and adaptations to local conditions were limited; in the latter companies were more concerned with being able to adapt their British plants to rapid changes in world markets and there was less effort spent on ensuring that domestic production routines were implemented.
- The degree to which Japanese companies in particular lacked clear training programmes for expatriate managers or policies for repatriation was striking. So too was the degree of tension particularly inside banks about the continued commitment to lifetime employment. Informants were beginning to think in terms of developing skills that could be marketable on the external labour market, whilst senior international managers in the banks were also conscious that they needed to encourage specialisation if they were to compete with US and European banks, either in London or Tokyo. Over the next decade, managing this tension will be a key issue for the Japanese banks.
- In community terms, there was a large difference between the Japanese and Koreans. Although both derived from the internationalisation of their companies, the number of Japanese in the UK was much larger, and had been established much longer with a social and economic infrastructure, than the Koreans. This enabled Japanese managers to be more independent in their choice of homes and social arrangements than in Japan itself. The Koreans were drawn together by small numbers, which the Church playing a central role in facilitating a sense of community.
- The strong differentiation between Japanese and Korean managers in their experience of the UK was not anticipated. The Korean managers were very positive about the opportunity, whereas the Japanese, without necessarily being negative, had a number of work and family reasons for being ambiguous about their time in the UK (mainly centring on worries about the effects of their expatriate position on their own future career and the education of their children).

‘There is a significant emerging differentiation between Japanese companies that serves to break down the stereotype of ‘the Japanese firm.’

SELECTED OUTPUTS

Morgan, G., P. Kristensen and R. Whitley (eds) (2001) *The Multinational Firm: Organizing across Institutional and National Divides*, Oxford: Oxford University Press.

Morgan, G. (2001) 'Transnational Communities and Business Systems', *Global Networks: A Journal of Transnational Affairs* 1(2):113-130.

Morgan, G., R. Whitley, D. Sharpe and W. Kelly (2003) 'Global Managers and Japanese Multinationals,' *International Journal of Human Resource Management* 14(3): 389-407.

Contact:
 Prof. Richard Whitley,
 Manchester Business
 School

E: r.whitley@mbs.
 ac.uk
T: 0116 2756336



Prof. Tony Lane,
Dr. Erol Kavechi
and Dr. Helen
Sampson,
University of Wales

In recent years approximately 65% of the world merchant fleet have adopted multinational crewing strategies. The project investigated the negotiation of shipboard social order among

The formation and maintenance of transnational seafarer communities

a set of practical issues preoccupying the shipping industry - from ship owners and managers to welfare and trade union organisations. Findings are significant, too, for seafarers and their families.

‘Co-operation and integration increased amongst mixed nationality crews as the number of nationalities aboard increased.’

OBJECTIVES

- to investigate the negotiation of shipboard social order among multinational and multicultural crews;
- to contribute to the debates on transnational communities through comparative and overlapping case studies exploring whether and to what extent cultural hybridities and identities are emerging;
- to examine the significance of ethnically/nationality-based informal networks and remittance chain organisation in the formation and maintenance of expatriate transnational communities;
- to explore how seafarers and their families accommodate socially and organisationally to employment in distant transnational communities;
- to bring the world's first fully globalised transnational workforce to academic attention and substantially contribute to debates on globalisation generally;
- to directly address precisely those practical issues of transnational communities preoccupying all sections of the shipping industry from shipowners and managers to welfare and trade union organisations. In the medium term seafarers and their families might substantially, if indirectly, benefit from this research as well.

KEY FINDINGS

- The methodology entailed researchers boarding vessels and living alongside multinational crews whilst utilising a combination of observation and interviewing techniques. In total the project focused on 14 ships and included taped interviews with 242 seafarers aboard. In addition, the study incorporated findings from interviews with crewing managers in ten companies, 141 seafarers in Germany and Holland, and 131 interviews with seafarers' families in India and the Philippines.

- Approximately 65% of the world merchant fleet have adopted multinational crewing strategies. Just over 10% of the fleet is staffed with crews composed of five or more different nationalities.
- Whilst many companies introduced mixed nationality crews solely on the grounds of cost and competitiveness, owners and managers indicated that there are a number of unanticipated additional benefits associated with multinational crews. Such crews are popular with both companies and seafarers.
- It became apparent that stereotyping diminished with contact. Thus seafarers were less likely to have stereotyped understandings of the nationality groups with whom they had sailed regularly and were more likely to generalise about national groups with whom they had little contact.
- The project found that co-operation and integration increased amongst mixed nationality crews as the number of nationalities aboard increased. Amongst crews composed of four or more nationalities there were higher levels of mixing and better collaboration, than amongst crews with two or three nationalities.
- Social isolation correlated more strongly with company policies (e.g. alcohol prohibition) and the onboard practice of senior officers than with crew composition in terms of nationality.
- Language was found to be a critical issue for multinational crews. Use of first languages rather than a common language fostered suspicion amongst multilingual crews. Poor use of the working language of the ship could result in frustration and militated against the use of humour, which was found to be a key element of social interaction and integration.
- Expatriate communities of seafarers are less viable today than they have been in the past. Nevertheless they continue to contribute, in a minor capacity, to the local seafarer labour markets of hub ports such as Rotterdam and Hamburg. Immigration and social security laws may be critical in determining the continued viability of expatriate seafarer communities.

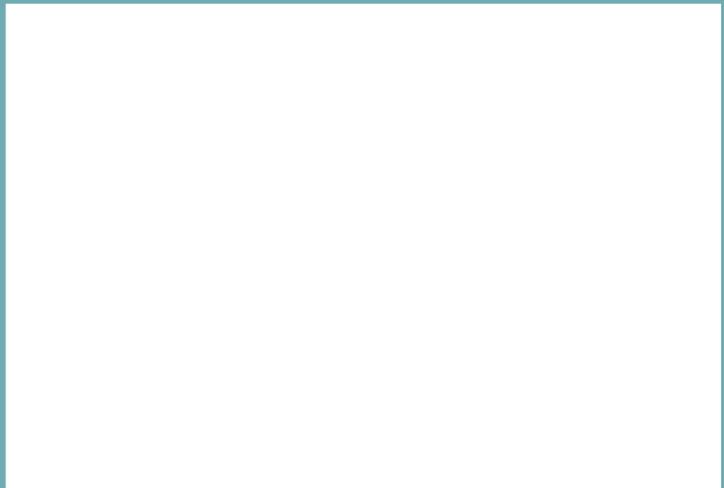
‘Seafarers were less likely to have stereotyped understandings of the nationality groups with whom they had sailed regularly.’

SELECTED OUTPUTS

Lane, A.D. (2001) Study looks at mixed nationality crews, *The Sea*, v. 153, 4-5.

Lane, A.D. (1999) Global seafarers: citizens or displaced persons? *Seaways*, June, 8-11.

Kavechi, E. (2001) Husband, father and stranger, *Seafarers Bulletin* 15, 15-8.



Contact:

Prof. Anthony Lane,
University of Wales -
Cardiff

E: lanead@cardiff.
ac.uk

T: 029 20874620



Dr. Tom
Cheesman,
University of Wales

'Axes' are lines of communication, trade and travel connecting significant sites within transnational communities: e.g. London-Delhi or Berlin-Istanbul. 'Axial writing'

Axial writing: transnational literatures, cultural politics and state policies

thematizes past and present traffic along such axes; it also forms part of that traffic itself. This comparative project investigated the production, marketing and consumption of diaspora Indian, Turkish, Caribbean and Irish axial writing, including new work in literature, performance, and film.

'The concept of transnational and translocal 'axialities' provides a fruitful way of thinking about multiple cultural affiliations in multiethnic societies.'

OBJECTIVES

- to investigate cultural dimensions of globalisation through an analysis of transnational literary and other cultural production, its social organisation and economic structures;
- to develop theory and method in the comparative analysis of diaspora literatures and cultures, refining critical tools and analytical concepts and contributing to new theorisations of transversal migration, through studies of axial writers as exemplary agents of continuous transnational movement and communication, and as users and creators of diasporic and other transnational networks;
- to examine transnational circuits of literary/cultural production, promotion, distribution, critical reception and institutional uses, in order to evaluate the role of axial writing both in the development of diaspora consciousness and connectedness, and in shaping relations between imagined transnational communities and countries of origin and/or settlement;
- to compare the career trajectories of (partly) British- or German-based axial writers of South Asian, Caribbean, Irish or Turkish background/origin/descent, and their cultural political projects in local, national and transnational contexts;

- to analyse the premises and operations of public policy with respect to the funding, other resourcing and promotion of axial writers and their cultural political projects, in the UK and Germany.

KEY FINDINGS

- The concept of transnational and translocal 'axialities', coined by us, provides a fruitful way of thinking about multiple cultural affiliations in multiethnic societies in a global-local context. The concept has been

adopted by some UK literature and arts practitioners and funders: it avoids the stigma of 'migrant', 'ethnic', 'minority', or 'community', and enables nuanced approaches to transnational and translocal cultural activities.

- Histories specific to particular axes of cultural traffic, driven by imperial/international power relations, remain highly pertinent to cultural producers and consumers, despite the far-reaching impacts of new communications (and cheap flights), and despite a tendency for diaspora groups to conceive of their evolving cultures in relation both to the norms of national culture (in the country of settlement) and in relation to other diasporas. Forms of cultural hybridity exist alongside equally valued forms of cultural specificity, and the latter are not necessarily 'conservative' or 'traditional', nor are the former necessarily 'progressive' or even 'innovative'.
- There is a lack of appropriate policy for responding to the needs of a polyglot public, particularly in the area of training in translation from and between non-western-European "foreign" languages: we believe that this needs to become a priority in education and arts policy.
- The aesthetic and political strategies of axial comedy in film and television has had significant impact in European cultural and media policy debates aiming to develop strategies to combat racism and intolerance.
- An unexpected additional 'September 11 sub-project' was organised, from October 2001, investigating responses to diverse TV channels' news coverage of September 11 among diverse audiences in the UK and Germany. This drew on a network of researchers built up during the Axial Writing project - most of them axial writers themselves - in collaboration with the Open University Pavis Centre, the British Film Institute, the Broadcasting Standards Commission and the Independent Television Commission. Results were presented at a conference on September 9-11, 2002, (www.afterseptember11.tv)

'There is a lack of appropriate policy for responding to the needs of a polyglot public.'



SELECTED OUTPUTS

Cheesman, T. and M. Gillespie (guest eds.) (2004)

Transnational TV News and Interviews after September 11, *Journal of Ethic and Migration Studies* (forthcoming).

Cheesman, T. and M. Gillespie (guest eds.) (2002) *Contemporary South Asia*, special issue "Media Cultures", 11 (2).

McLeod, J. (guest Ed.) (2003) *Moving Worlds: A Journal of Transcultural Writings*, special issue "Axial Writing" (with contributions by Cheesman, Goodby, Gillespie, Göktürk and Singh).

Contact:

Dr. Tom Cheesman,
University of Wales -
Swansea

E: [t.cheesman@](mailto:t.cheesman@swan.ac.uk)

swan.ac.uk

T: 01792 295170



Dr Paul Dresch and
Dr James Piscatori,
University of Oxford

Oil wealth in the Arab Gulf is vast. Yet labour and technical expertise must be imported from elsewhere while Gulf nationals invest heavily abroad and reside overseas for long

Connection and imagery: transnational culture-flows and the Arab Gulf

periods. The project looked at how states and peoples of the Arab Gulf negotiate these contrasting transnational patterns. Field research was conducted in two off-shore locations (London and Beirut) and in three Gulf states (Oman, the United Arab Emirates, and Saudi Arabia).

‘*Marriage may be viewed as a means to accentuate ethnic and national differences.*’

OBJECTIVES

- to assess the impact that transnational connections have had on senses of Gulf identity, in terms of the nuanced differences of contemporary Gulf societies and to question what role transnational relations have had either in overcoming these differences or in reinforcing them;
- to study several areas of exploration representing dimensions of Gulf cultural interaction that have been understudied: the role of cultural brokers, marriage patterns, religious cross-border influences;
- to shed light on the scale of interaction and to examine the degree to which Gulf citizens use locales outside the Gulf itself to shape their identities and to develop social and political viewpoints. The award holders concentrated their fieldwork in Oman, the United Arab Emirates (UAE), and Saudi Arabia, and participants in two international conferences drew on other work that covered Kuwait, Bahrain, and Qatar as well as these three GCC states. The project's two research assistants concentrated their work in London and Beirut—two ‘offshore’ sites that have in the past been thought of as Gulf havens;
- to document the ways in which elite individuals from the Gulf utilised the resources of non-Gulf environments for the manufacture of Gulf histories, control over media broadcasting and programming, and the ‘export’ of religious ideology.

KEY FINDINGS

- Transnational theories have pointed to an ambivalence that was reflected in this study. On the one hand, the borders of societies have been open to external influences of various kinds; and governments cannot manipulate transnational forces as easily as they might have assumed. On the other hand, local, and specifically national, identities have solidified. There is no doubt that Gulf Arabs, whether in

the diaspora or in the home region, have many connections with others outside the region and with others within it, but it is the structuring of differences-on the basis of nationality, citizenship, and gender-that has emerged as significant.

- Intermediaries or brokers are important to the self-definition of Gulf Arabs. This trend pertains as much to the situation within the Gulf as it does to offshore sites. Intermediaries have been particularly salient in the promotion, often the packaging, of a national 'heritage'. Through publications, educational institutions, and media programming, they have essentialised Gulf culture, selling it back-literally and figuratively-to local constituencies.
- Even as some Gulf societies advance a self-image of cosmopolitanism, marriage may be viewed as a means to accentuate ethnic and national differences. Many are concerned enough about minority citizenship to consider restrictive marriage practices. There is considerable debate over what should be done, but a common anxiety persists throughout the region that a small state such as the UAE risks losing its national identity if the trend towards marrying 'outsiders' continues undisturbed.
- Transnational elements have helped to reconfigure and strengthen local identities, and even when governments are thwarted in their efforts to manipulate transnational connections as sometimes occurs with the dissemination of religious ideology, the impact is mainly, though not entirely, on local order. The 'local' is, of course, a term of considerable ambiguity, and is reconfigured as circumstances change. But a notable feature of the research was the extent to which national affiliations have been consolidated, despite assumptions that these are 'globalising monarchies' or 'global cities'.
- Although transnational cultural and other flows have had multiple effects, the clearest impact has been on the consolidation of local identities. This is significant in a region that has often, in the past, been depicted as either pre-national, even resistant to state-building, or naturally globalising. The conventional images we have had of the region are inevitably inadequate. These societies have never been impermeable to the exchange of goods and ideas from outside, and even today societies lying to their east are disproportionately important in terms of foreign workers and trade. But neither have Arab Gulf societies simply been the exporters of oil or radical theology. Less still can it be said that they are inevitably pulled in the direction of cosmopolitanism. The picture is more subtly shaded: it is nearly impossible to locate the roots of the 'local', so complex are the processes of interchange today, but the key to a contemporary reading of the Gulf lies in deciphering how these societies shape and reshape their own understandings of order and propriety.



*‘Inter-
mediaries or
brokers are
important
to the self-
definition of
Gulf Arabs.’*

SELECTED OUTPUTS

Piscatori, J. (2002) Presented 'The Gulf in the Islam-Western Encounter', at a conference on 'Islam and the West: A Clash of Civilisations or a Clash of Perspectives?', sponsored by the New School University, Granada, 28 October.

Piscatori, J. (2000), 'Religious Transnationalism and Global Order, with Particular Consideration of Islam', in J.E. Esposito and M. Watson (eds.), *Religion and Global Order*, Cardiff: University of Wales Press, pp. 66-99.

Al-Rasheed, M. (2000), 'Deux prédécesseurs saoudiens de Bin Ladin', *Critique Internationale*, no. 17: 35-43.

Contact:
Dr. Paul Dresch,
University of Oxford

E: paul.dresch@
anthro.ox.ac.uk
T: 01865 274679



Prof. Kevin Robins,
Goldsmiths College

New media developments - satellite and cable television and the Internet foremost - are creating a new transnational cultural order. This study of Turkish media production

Negotiating spaces: media and consumption patterns among Turks in Britain, France and Germany

Germany demonstrates: how this new cultural order affects the way diasporic Turks relate to 'homeland'; what it implies for their integration in countries of residence; and how it conditions new forms of connection among Turks outside Turkey.

'Turks are in fact choosing to participate across cultures...'

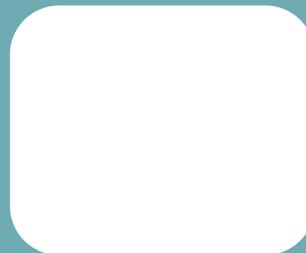
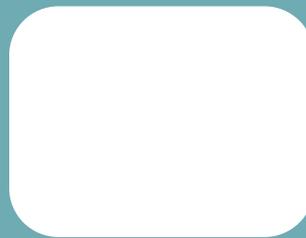
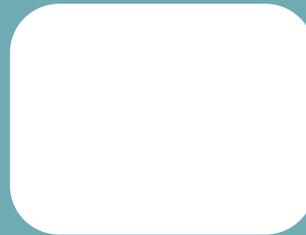
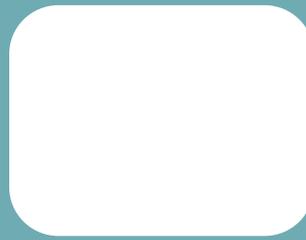
OBJECTIVES

- to examine the central hypothesis that new media developments - satellite television, cable, the Internet - are creating a new transnational cultural order, focussing on contemporary cultural transformations in minority Turkish communities in Western Europe, which involved a comparative study of Turkish populations in Britain, France and Germany.
- to examine media, culture and communication in terms of both consumption patterns and production activities.
- to advance our understanding of what this means for the way in which Turks across Europe relate to their 'homeland'; what it implies for their involvement in their countries of residence in Europe; and the question of whether there are new forms of connection between Turkish populations in Britain, France and Germany. In raising these issues, the project has taken account of key differentiations within Turkish communities (based on age, gender, generation, religion, ethnicity). Research methods

have included in-depth interviews and focus groups.

KEY FINDINGS

- Turkish communities throughout Europe are now watching Turkish television and reading Turkish newspaper on a daily basis, yet the idea of cultural ghettoisation (in this case, that the consumption of Turkish media in European contexts serves to isolate the community from its broader social context in France, Germany or the UK) is not applicable here. Turks are in fact choosing to participate across cultures while they do not believe that disaffiliation from Turkey is a prerequisite for affiliation to their 'host' country.
- Rather than perpetuating an imagined homogeneous culture, the proliferation of television channels in and beyond Turkey through the 1990s has contributed to a more diverse and even fragmented image of Turkey.
- Both Turkish state and commercial broadcasters have made conscious efforts to bind 'Turks abroad' into an assumed culture of the 'homeland', as have religious and ethnic channels. There is a new 'market for loyalties' among Turkish media organisations.
- Consumption choices should not be regarded as an index of belonging and loyalty: instead - as the comparative research cases show - there are very localised forms and processes surrounding the negotiation of social position, within which consumption patterns are but one mode. Further, Turkish audiences are shown to roam across many channels, involving a capacity to shift perspectives on Turkish and European values, practices and events. This entails what we call 'thinking and reflecting through a transnational sensibility.'



'There is a new 'market for loyalties' among Turkish media organisations.'

SELECTED OUTPUTS

Aksoy, A. and Kevin Robins (2003) 'Banal Transnationalism: the difference that television makes' in *The Media of Diaspora*, K. Karim (ed), Routledge: London.

Aksoy, A. and Kevin Robins (2003) 'The Enlargement of Meaning: Social Demand in a Transnational Context', in *Gazette: the International Journal for Communication Studies*, 65: 4-5.

Caglar, A. (2003) *Mediascapes, advertisement industries and cosmopolitan transformations: Turkish Immigrants in Germany*. *New German Critique* (forthcoming).

Contact:
 Prof. Kevin Robins,
 Goldsmiths College -
 University of London

E: Kevin.robins@ncl.ac.uk
T: 0191 222 8012



Prof. Jørgen Nielsen, University of Birmingham

This project has sought to broaden our understanding of how contemporary Islam functions across boundaries of states, communities and ethnic groups. Alongside detailed analyses of

Ethnicity, politics and transnational Islam: a study of an international Sufi order *texts and websites, fieldwork in the UK, Lebanon and Dagestan has shown how and with what degree of success a traditional Sufi form of Muslim organisation is able to adjust to rapidly changing environments and utilize modern electronic communications to maintain a loose but effective global network.*

OBJECTIVES

- to broaden our understanding of how Islam functions across boundaries of states, communities and ethnic groups. While contemporary research attention on Islam has concentrated on its political expressions, the Sufi tradition continues to be important for the majority of Muslims.
- to develop an understanding of how and with what degree of success a form of Muslim organisation, which is central to traditional Islam, is able to: adjust to rapidly changing contemporary environments, establish the significance of modern electronic communications relative to more traditional media, and up-date and refine our knowledge of how Sufi forms of Islam function locally and transnationally, through fieldwork in the UK, Lebanon and Dagestan alongside detailed analyses of texts and websites,

‘The order is trans-national while its actual manifestations and activities are highly local.’

- to contribute to a broadening of our understanding of contemporary transnational Islamic organisations and thus can assist policy makers, the media, and agencies working with Muslim communities in reaching better informed policies and practices.

KEY FINDINGS

- Through a hierarchical chain of adherence to the spiritual leader, or shaykh, the Sufi orders (tariqas) link local communities across many different regions. One of the more ubiquitous of such contemporary tariqas is that led by Shaykh Nazim al-Qubrusi al-Haqqani. With roots in the Ottoman empire and especially in the Caucasus, it now has centres in North America, Britain and most of western Europe, the Middle East and South and Southeast Asia. The tariqa has had particular success in attracting converts from outside Islam and among young educated professionals in the Muslim world. Communications play a significant role in maintaining the cohesion of this transnational network and the tariqa makes extensive use of all forms of media publication including a notable presence on the Internet managed from the US.

- In parts of the northern Caucasus, the tariqa exists in a more or less traditional form, which is now relating actively to the post-Soviet weakening of the central state and general economic and political instability. In Lebanon, the tariqa has grown significantly in the years following the end of the civil war and, with fast-growing telecommunications links, could be seen as being in a state of transition. In Britain, the tariqa has a number of centres some with a mainly ethnic minority following, others with a multi-ethnic composition including significant numbers of converts.
- Overall the order shows little cohesion beyond the common loyalty to Shaykh Nazim. Membership can be seen in three circles: an inner core of activists, a large second circle consisting of those who have some form of association but who are only active when the Shaykh visits, and a much smaller third circle of individuals who regard Shaykh Nazim as a spiritual guide but will not take part in collective activities.
- The Internet has become a significant means of communication within the broad network, especially linking groups in Europe and the U.S.
- The disparate and locally autonomous nature of local groups within the Sufi network is surprisingly traditional in Sufi terms (in which a Sufi tariqa existed primarily as a local group, adapting to and taking on the character of the locality in which it was integrated). The order is transnational while its actual manifestations and activities are highly local. This has implications for understanding the nature and function of a variety of global networks in general and transnational Muslim networks in particular.



‘Through a hierarchical chain of adherence to the spiritual leader, or shaykh, the Sufi orders (tariqas) link local communities across many different regions.’

SELECTED OUTPUTS

Nielsen, J.S. and A. Zhelyazkova (Eds.) (2001) *Ethnology of Sufi orders: theory and practice*, Sofia: IMIR.

Nielsen, J.S. (2003) "Transnational Islam and the integration of Islam in Europe", in S.Allievi and J.S.Nielsen, *Muslim networks and transnational communities in and across Europe*, Leiden: Brill, 28-51.

Yemelianova, G. (2001) "Sufism and politics in the North Caucasus", *Nationalities Papers* 29: 661-88.

Contact:

Prof. Jørgen Nielsen,
University of
Birmingham

E: nielsejs@hhs.
bham.ac.

T: 0121 415 2278



Dr Frank Pieke,
University of
Oxford

‘In Britain, the appearance of Fujianese has permitted a renaissance of restaurants and take-aways that have been struggling with manpower problems.’

Fujianese are smuggled across the globe by professional human traffickers. Hailing mainly from Fuzhou city and its vicinity, Fujianese arguably are the most disadvantaged, but

At the margins of the Chinese world system: the Fuzhou diaspora in Europe

simultaneously the most mobile overseas transnational group. The project has investigated Fujian sending communities, patterns of settlement in countries across Europe, and the transnational links that tie Fujianese into a world-wide

diasporic community supplying established overseas Chinese communities with a nearly inexhaustible source of cheap and ‘expendable’ labourers – epitomized by the deaths of 58 Fujianese migrants in a lorry en route to Britain in 2001.

OBJECTIVES

- to investigate Fujian sending communities, the migratory process, patterns of settlement, employment, entrepreneurship in selected countries of destination in Europe, and the transnational links that tie Fujianese into a world-wide diasporic community. A central concern throughout the project has been the serious human costs of their activities, which supplies established overseas Chinese communities with a nearly inexhaustible source of cheap, docile and expendable labourers.
- to contribute to a more balanced assessment of Chinese international migration and the emerging Chinese world system that is as sensitive to strengths (rapid and flexible deployment of economic and human capital, aggressive entrepreneurship, flexible and extensive transnational business links) as to weaknesses (ruthless exploitation of labour, predatory criminal gangs, lack of integration of migrants into receiving societies)
- to contribute to more realistic policy making in various areas that tend to be either predicated on either wholly negative (in the case of Chinese immigration in Britain) or wholly positive stereotypes (in the case of the spectacular development of the Chinese economy).

KEY FINDINGS

- The largest absolute numbers of Fujianese appear to be in the United Kingdom, Italy, Germany, the Netherlands, France (in the order of 10 thousand), Moscow (3-6 thousand), Spain (3-4 thousand), and Hungary (2-4 thousand). The largest relative number of Fujianese is perhaps in Hungary, where the total Chinese population is around 10 thousand.
- As expected, Fujian migrants choose their preferred destination on the likelihood of successfully getting there, expected income, and the presence of relatives/friends. Availability of legal residence status (i.e. policies on the receiving end) seems to play a lesser role, although visa requirements, perceived ease of obtaining refugee status, and amnesties for illegal migrants all play an important

role in directing Fujianese (and other Chinese) migrants to particular countries at particular times, either directly from China or else from other countries in Europe.

- Professional migration brokers (“snakeheads”), eager to expand their market, play an important role in maintaining the flow of migrants by searching for new client populations, destinations and routes. More generally, migration from Fujian and the choice of destination are based on careful calculations of relative risks and income earning potential and is facilitated and perpetuated by professional migration agents who depend on a continuing flow of migrants for their livelihood.
- Hungary and Italy in the early 1990s were the two countries that were relatively easy to get into: Italy with its regular amnesties and Hungary, which exempted Chinese from the visa requirement. Much of this migration took place by train via Siberia and Moscow, a route popular with Chinese at the time. The UK is the preferred destination of many migrants, although the UK is considered to be a tough country to get into.
- In Britain, the Netherlands, Germany and Spain Fujianese overwhelmingly work in established restaurants owned by Cantonese, Wenzhounese, or Southeast Asian Chinese. In Britain, the appearance of Fujianese has permitted a renaissance of restaurants and takeaways that have been struggling with manpower problems. It has also driven wages down in Britain, and now the job market in places like London Chinatown is becoming saturated. In Italy, most Fujianese work in leather or garment workshops doing contract sewing for local companies (including many Fujianese-owned ones, including 200 leather and cotton garment workshops in Prato alone). In Eastern Europe, import, wholesale, and retail of low-price clothes, shoes, and other Chinese consumer goods at markets and shops is the mainstay of the economy of the Fujianese. There is no particular Fujianese specialization; Fujianese sell garments from Zhejiang just like Zhejiangers sell shoes from Fujian. Connections to manufacturing or export companies in China are obviously key to this business.
- In Sanming and Fuqing, remittances from Europe so far go to the family, in part to finance migration by further family members or education, although many migrants have in fact not yet got to the point of being able to remit any money. In cases of return investment, the money is used to buy shop space in Fuzhou or other big cities rather than ventures in the home community itself.
- In sum, Fujian migrants come to Europe with one overriding motive: making money by working as hard as they can. They are, on the whole, neither hapless victims of unscrupulous smugglers nor political refugees fleeing political persecution nor people attracted by the spoils of the western welfare state. They are - and should be treated as - immigrants who generate their own employment and, ultimately, wealth. As such, they make an important net contribution to the economies of the sending and the receiving areas.

‘They are - and should be treated as - immigrants who generate their own employment and, ultimately, wealth.’

SELECTED OUTPUTS

Nyíri, P. and Igor R. Saveliev (eds.) (2002) *Globalising Chinese Migration*. Aldershot, Hampshire: Ashgate.

Pieke, F. (2002) *Recent Trends in Chinese Migration to Europe: Fujianese Migration in Perspective*, Geneva: IOM.

Pieke, F. (2000) ‘Serendipity: reflections on fieldwork in China’. In *Anthropologists in a wider world* by Paul Dresch, Wendy James and David Parkin (eds.). Oxford: Berghahn.

Contact:

Dr Frank Pieke,
University of Oxford

E: frank.pieke@anthro.ox.ac.uk
T: 01865 280386



Dr Richard Black,
University of Sussex

Dr Khalid Koser,
UCL and **Nadje Ali-**
Ali, University of
Exeter

Alongside research in Eritrea and Bosnia, two years of fieldwork with Eritrean and Bosnian refugees in the UK, the Netherlands, Germany and the USA revealed capabilities and

Mobilisation of transnational exile communities in post-conflict reconstruction *existing activities of exile communities in post-conflict reconstruction - such as political lobbying, economic investment, or promotion of human rights - as well as how the policies of governments at 'home' and in Europe influence the participation of the communities in reconstruction.*

OBJECTIVES

- to examine the relationships between refugees abroad and the reconstruction processes at home;
- to focus on existing activities of exile communities in reconstruction - such as political lobbying, economic investment, or promotion of human rights
- to focus on their capabilities to participate in reconstruction. These may depend on the resources available to the community, or on its internal organisation. They also depend upon the extent to which individuals still identify with their country of origin.
- to focus on how the policies of governments at 'home' and in Europe influence the participation of the communities in reconstruction.

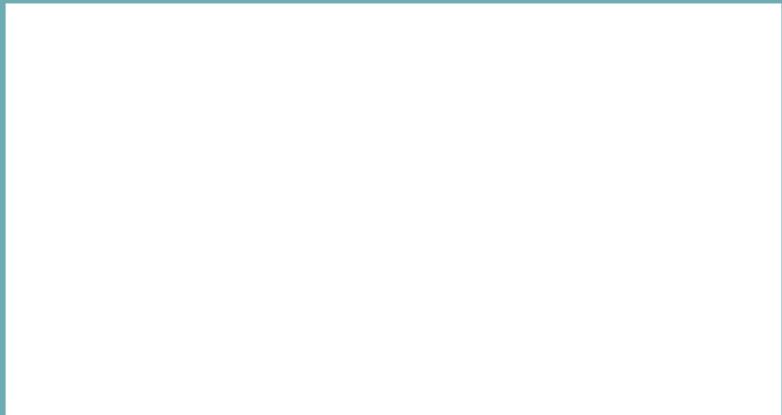
KEY FINDINGS

- Although the two communities investigated have had very different experiences, they share at least three characteristics: most refugees have not returned home (for a wide variety of reasons), the majority have not severed links with their country of origin, and many refugees are willing and able to be involved in the process of post-conflict reconstruction in their countries of origin. Although we stop short of describing Bosnian and Eritrean exiles as 'transnational communities', it is clear that they are developing a number of transnational activities and practices.
- Initiatives have been taken by the Eritrean Government to attempt to maintain some sense of solidarity among the diaspora by (1) trying to control development of an opposition within the diaspora, (2) trying to control the development of critical autonomous linkages between the diaspora and Eritreans at home, and (3) trying to channel the energies of the diaspora into supporting the state. For example, the Government has funded community organisations, an Eritrean NGO in all major host countries and annual festivals around the world.
- Unlike Eritrea, there has been no attempt to involve refugees in the constitutional settlement in Bosnia, nor have Bosnian political parties sought to mobilize out of country voters to any great extent. Some government, and increasingly opposition politicians have travelled abroad for political rallies, but levels of electoral registration and participation remain highly variable.

'There is a need to carefully document groups' activities and to specifically demonstrate the potential for positive connections between diasporas and home countries.'

- Restrictive legislative frameworks for NGOs make it difficult for refugees to set up a legal NGO in some countries. The range of fundraising possibilities for refugee NGOs is often limited to those focused on host countries. There are also constraints that made transfers of funds to Bosnia highly problematic unless done through larger NGOs.
- In host countries, there is often a perception that diasporas fuel conflict. Thus, there is a need to carefully document groups' activities and to specifically demonstrate the potential for positive connections between diasporas and home countries. In Bosnia, there has been lack of response from the Bosnian government to refugee initiatives, and there is a general feeling that the government does not want to, or cannot make use of this resource. Therefore efforts are small and fragmented.
- Many exile communities continually engage with the society, culture, politics and economy of their home countries. Refugees participate in reconstruction and development at home through transfers of money, goods and medicine to family members, charitable donations, participation in intellectual and cultural exchanges, political campaigning, voting in elections, and direct contributions to the home government. Strong social networks keep refugees connected with their home society and make these activities possible.
- Refugees' desire to participate in reconstruction is shaped by their attitudes toward their home government, the circumstances of their flight, and their social connections with other community members and those left behind in the home country. Their ability to contribute is influenced by legal and economic status abroad, host and home government attitudes, and the availability of information about opportunities to participate.
- Involving refugees in development can bring numerous benefits. For example, refugees can enrich visions of development beyond eliminating poverty; provide skills and expertise to development projects; address "brain drain" in home countries by balancing desires to leave with longer term development through capacity-building, the formation of knowledge networks, and knowledge transfer; create links between home and host cities to promote urban renewal; and promote access to new skills and technologies in home countries.
- Despite these benefits, policy related to this area has been dominated by assumptions that refugees should either be repatriated or focus their energies on integration in their host societies, ignoring the potential for refugees to contribute to post conflict reconstruction from abroad.

'Involving refugees in development can bring numerous benefits.'



SELECTED OUTPUTS

Black, R. (2002) Conceptions of 'home' and the political geography of refugee repatriation. *Applied Geography*, 22: 123-38.

Al-Ali, N., Black, R. and Koser, K. (2001) Refugees and transnationalism: the experience of Bosnians and Eritreans in Europe. *Journal of Ethnic and Migration Studies*, 27(4): 615-34.

Al-Ali, N., Black, R. and Koser, K. (2001): The limits to 'transnationalism': Bosnian and Eritrean refugees in Europe as emerging transnational communities, *Ethnic and Racial Studies*, 24(4), 578-600.

Contact:
Dr Richard Black,
 University of Sussex

E: r.black@sussex.ac.uk
T: 01273 877090



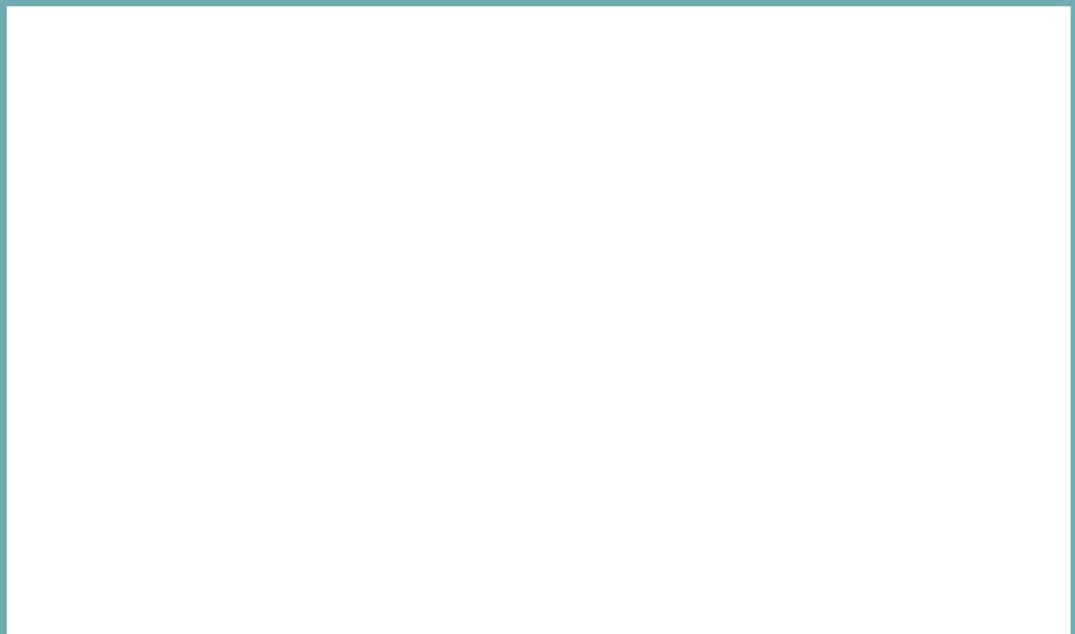
Dr Katie Willis,
University of London
and **Dr Brenda**
Yeoh, University
of Singapore

The international migration of professional workers has increased in scope over the past twenty years as skilled workers are needed when companies' activities cross national borders. While this trend has been recognised from an economic perspective, very little has been researched from a social angle. There has been scant attention to the gender composition of this sector, the impacts of such migration on households, women's work patterns and the organisation of domestic work. This project focused on these issues in light of differences in business culture and social norms using case studies of British and Singaporean migration to China.

OBJECTIVE

- To focus on the composition of this population movement, impacts of such migration on households, women's work patterns, the organisation of domestic work, and particularly cultural differences (both business culture and social norms regarding gender and the family)
- To investigate case studies of British and Singaporean migration to China by comparing results collated from 150 interviews with Singaporeans and Britons in the UK, Singapore, Hong Kong and mainland China (Beijing, Guangzhou and Shanghai).
- To examine social aspects of migration from the perspective of employers perspective by interviewing personnel managers who post employees to China, representatives of the Singapore Clubs and British Chambers of Commerce and representatives of a number of expatriate organisations.

‘Companies need to provide employees with assistance in relocation. A ‘look see’ visit is greatly appreciated.’



KEY FINDINGS

- Migration can lead to a renegotiation of gender identities in a positive and negative ways. Both British and Singaporean single migrants often saw migration as a form of 'liberation' from the constraints 'at home'. On the other hand married women who had given up their jobs to accompany their husbands to China often reported frustrations in being defined as an 'expat wife' in the domestic sphere, rather than an individual worker in their own right.
- Migration heightens a sense of national identity. Being away from 'home' gives a new perspective on national identity, particularly as overseas, nationality is one of the characteristics used to identify migrants. For Britons, this sense of national identity is often a new experience, while for Singaporeans used to government rhetoric about 'being Singaporean', the concept is not new, but is reworked.
- Chinese Singaporeans have greater 'culture shock' than British-born Chinese. British-born Chinese migrants usually conceive of themselves as 'western', so despite Chinese ancestry, they do not expect to 'fit in' in China. For Singaporeans, the 'culture shock' is usually greater.
- There is a clear gender division of labour among couples as part of household strategies in China. Women are largely responsible for household chores, while men are the main breadwinner. Most migrants employ female domestic servants. As this is relatively rare in the UK, for some British couples this results in changes in intra-household dynamics, whereas for Singaporeans used to this, migration does not result in any changes.
- Companies need to be realistic about China's potential. Many companies have entered China seeking to benefit from the large potential market and cheap labour. However, many of these companies are unaware of the barriers and problems involved in doing business in China. Many migrants spoke of the pressures from poorly informed company representatives.
- Companies need to provide employees with assistance in relocation. A 'look see' visit is greatly appreciated and should be offered to partners (where appropriate) as well as the employee. Migrants also appreciated the benefits of being given advice about Chinese business practices, cultural norms etc. before going. Someone who has also lived and worked in China should preferably do this.

‘There is a clear gender division of labour among couples as part of household strategies in China... for some British couples this results in changes in intra-household dynamics.’

SELECTED OUTPUTS

Willis, K. & B. Yeoh (2000) 'Introduction: Gender and Migration', in Katie Willis and Brenda Yeoh (eds.) *Gender and Migration* Edward Elgar 'International Studies in Migration' series, pp.xi-xxii.

Willis, K. & B. Yeoh (2000) 'Gender and transnational household strategies: Singaporean migration to China', *Regional Studies* 34:3, pp.253-64.

Yeoh, B., S. Huang & K. Willis (2000) 'Global cities, transnational flows and gender dimensions: The view from Singapore', *Tijdschrift Voor Economische en Social Geografie* 91:2, pp.147-58.

Contact:
 Dr Katie Willis, Royal
 Holloway, University
 of London

E: katie.willis@
 rhul.ac.uk
T: 01784 443643



Dr Roger Ballard,
University of
Manchester, **Dr Katy
Gardner,** University
of Sussex

By exploring the differential adaptive strategies pursued by Mirpuri settlers from Pakistan, Jullunduri Sikhs from India, and Sylhetis from Bangladesh, this project shows how

Kinship, entrepreneurship and the transnational circulation of assets

the differential structures of kinship reciprocity utilised within three of the largest components of Britain's South Asian population have profoundly conditioned the characteristic ways in which members of each group have taken successful advantage of entrepreneurial opportunities in British, South Asia and indeed global contexts.

OBJECTIVES

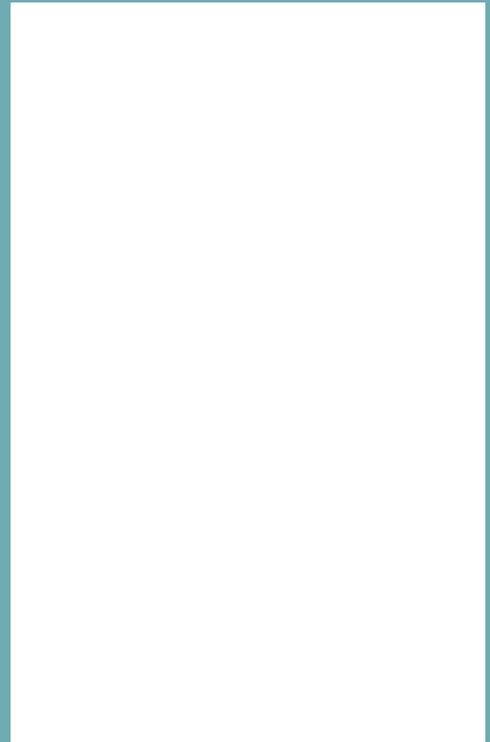
- To compare and contrast the radical differences between, as well as the changes that have taken place in, the scale, character and direction of the circulation of human and financial capital between British-based migrants from these three areas and their villages of origin in the subcontinent, and where relevant, with other components of their global diaspora.
- To compare and contrast how these processes have affected - and in turn been affected by changing patterns of educational achievement, income-generation, savings, standard of living and investment strategies both in British-based ethnic colonies, and in settlers' villages of origin.
- To develop more fully nuanced models of how members of transnational communities utilise - and so continuously reinterpret - whatever cultural, material and

KEY FINDINGS

- All three of the communities on which we have focused remain transnationally active, in the sense that they each provide a base for a multitude of translocal networks around which people, ideas and material assets are in constant circulation. Reciprocities grounded in kinship and marriage are the principal means through which these networks are articulated and sustained.
- Although Sylhetis were slower even than the Mirpuris to adopt a strategy of family reunion in the UK, there are signs as a result of the much lower premium placed on close-kin marriages, considerably less use is being made of young people's marriages as a means maintaining links to specific villages or patrilineages. Instead, marriage may involve a wider range of possible spouses who may or may not be still based in Bangladesh. Hence marriage is less a means of 'keeping it in the family', and much more an opportunity to forge new and advantageous alliances.
- The currently fashionable use of 'cultural deprivation' as a means of explain the relative under-achievement of Muslims as a component of Britain's South Asian population is largely redundant. This perspective also serves to explain variations in the scale of the remittance outflow from the UK, although we also found that the bulk of these transactions pass the informal *hawala* and *hundi* banking systems. In spite of empirical evidence to the contrary, Customs and Excise and NCIS currently take the view that *hawala* is primarily a vehicle for money-laundering.

‘As members of subordinated minorities, most of our younger informants had become highly skilled cultural navigators.’

- The arrival of these remittances have a far-reaching impact on the local economy in both Mirpur and Sylhet, although the preference for investment in housing does little or nothing to develop the local economy on a sustainable basis.
- In the UK Transnational linkages (however configured) make a very significant contribution to the maintenance of the distinctiveness within locally constituted ethnic arenas - although the extent of their influence is frequently grossly underestimated by outside observers. However, these linkages in no way *determine* everyday activities within and around such arenas, which are equally powerfully conditioned by the consequences of - and reasons to - all manner of transactions across both within such arenas and across their boundaries.
- Hence Mirpuri, Julluduri and Sylheti networks in the UK and the social arenas to which they have given rise are neither isolated nor static. Rather they best characterised as being dynamic responses to the circumstances in which their members have found themselves, within which all those involved are actively engaged in contesting (and/or defending) established practices, no less within such arenas than across and beyond their boundaries.
- The articulation of behaviour in terms of differing codes is overwhelmingly governed by strata considerations, although further limited by the extent of actors' cultural competence. As members of subordinated minorities, most of our younger informants had become highly skilled cultural navigators. Hence they frequently presented themselves in widely differing ways as they responded strategically to specific local contexts.
- Whilst most of the informants who had grown in the UK therefore had no difficulty in navigating their way through arenas governed by indigenous cultural and linguistic conventions, the great majority were just as much at home in other arenas. Hence they tend to continue to behave in highly distinctive ways in personal, domestic and leisure contexts.
- Although network-members may have a strong normative commitment to the distinctive set of moral values within which they operate in such contexts, we would argue that the driving force behind their long-term maintenance is an awareness that membership brings real and tangible benefits, both in local and translocal contexts.



‘The arrival of remittances have a far-reaching impact on the local economy.’

SELECTED OUTPUTS

Gardner, K. (2002) *Age, narrative and migration: life histories and the life cycle amongst Bengali elders in London*, Oxford: Berg.

Ballard, R. (2000) ‘The growth and changing character of the Sikh presence in Britain’ in *The South Asian religious diaspora in Britain, Canada and the United States*, Coward, H ; Hinnells, J R ; Williams, R (eds.), Albany: Suny.

Ballard, R. (2003) ‘The South Asian presence in Britain and its transnational connections’ in *Culture and Economy in the Indian Diaspora*, Bhikhu Parekh; Gurharpal Singh and Steven Vertovec (eds.), London: Routledge.

Contact:
Dr Roger Ballard,
University of
Manchester

E: r.ballard@man.ac.uk
T: 0161 275 3605



Dr Annie Phizacklea,
University of Warwick and **Dr Bridget Anderson,**
University of Oxford

Domestic work in private households is now the largest employment sector for migrant women workers entering the EU. The majority are undocumented. The project entailed: compilation of some 2,800 survey profiles of undocumented domestic workers in the UK; 1,300 questionnaires on women applying for regularization; 80 in-depth interviews; and focus groups including a further 150 domestic workers. Some findings challenge a number of ‘conventional wisdoms’ surrounding migration.

Impact of legal status and children on transnational household strategies of migrant domestics

‘Not being able to return home for a long period of time had a negative impact on relationships with children in particular, but also with parents.’

OBJECTIVES

- to research migratory and transnational household strategies before and after the legalisation process, which was a unique opportunity due to the commitment of the UK government to regularising migrant domestic workers who entered the country under certain immigration conditions.
- to assess the impact of legalisation for domestic workers, in particular comparing the experiences and expectations of migrant domestics and children (both in the UK and at home) with childless workers;
- to provide a gendered understanding of the household strategy model in migration;
- to provide policy makers and service providers with an in-depth analysis of the impact of legalisation on the previously undocumented population;
- methodologically to further develop participatory research techniques with ‘hidden’ populations.

KEY FINDINGS

- Nearly all the research participants are women who have migrated alone. What is clear from interviews and remittance patterns is the primacy of the mother/child relationship, and the importance of female relations within the household.
- Women did not feel that they left as part of a household strategy. In general migration was a decision they made themselves, often in response to an opportunity such as a call from a friend. However, they only rarely described themselves as migrating for themselves, consideration of other family members was paramount. In particular, children’s survival and education, and support for parents. Many, particularly women from India, said they migrated to escape violent husbands.



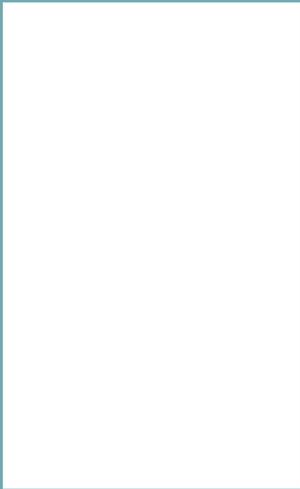
- Only 2 of the 83 remittance questionnaires said that they were sending money back solely to husbands. Most sent money back to female relatives (mothers, sisters, daughters). When this was explored through group interviews (participants from 5 different countries) there was a consensus that men could not be relied on to give the money to those who most needed it.
- "Illegality" in the UK was felt to have a significant impact on the households in the country of origin. Not being able to return home for a long period of time had a negative impact on relationships with children in particular, but also with parents. Many felt that their family did not believe they could not come back.
- Domestic workers entering the UK under the new immigration rule which allows them to change employer are still experiencing serious abuse. Their employers are now more likely to hold their passport than they were before the change. Domestic workers entering with diplomats have particular problems because, when they leave their employer, they are dependent on their Embassy to renew their passport.
- The vast majority of Filipinas (who themselves comprise the bulk of the sample and the migrant domestic worker sector) used an employment agency for overseas work placement.

SELECTED OUTPUTS

Anderson, B. (2000) *Doing the Dirty Work?* The Global Politics of Domestic Labour. London: Zed Books.

Anderson, B. (2001) 'Different roots in common ground: transnationalism and migrant domestic workers in London' *Journal of Ethnic and Migration Studies*, 27 (4).

Anderson, B. (2003) 'Who needs Yehudi Menuhin? Migration and social reproduction' *Women and Globalization*, ed Delia Aguilar and Anne Lacsamana, New York: Humanity Books 2004.



‘Domestic workers entering the UK under the new immigration rule which allows them to change employer are still experiencing serious abuse.’

Contact:
Dr Annie Phizacklea,
University of
Warwick

E: AnniePhizacklea@aol.com
T: 0116 2522738

Dr Bridget
Anderson, University
of Oxford

E: bridget.anderson@anthro.ox.ac.uk
T: 01865 274711



Prof. Zig Layton-Henry, University of Warwick and **Dr Birgit Brandt**, Community Fund

To understand new meanings of citizenship - including membership, rights and political engagement - in light of transnational identities, interviews and focus groups were conducted

Transnational communities and the transformation of citizenship

with 'organised' and 'unorganised' sets of African Caribbeans in Britain and people of Turkish origin in Germany. The subject was also explored in-depth over two years with representatives of lobby groups, civil servants, officials and politicians at city and national levels.

OBJECTIVES

- to identify and analyse transnational dimensions of citizenship, by adopting a 'dual perspective' approach taking into consideration developments that take place on the level of the state as well as perspectives and activities of individuals and groups. From our point of view, the latter are essential in order to grasp crucial developments that affect citizenship in the short, medium and long-term.
- to examine the citizenship dimensions of membership, rights and political engagement supported by interviews with 'organised' and 'unorganised' members of minority ethnic groups (African Caribbeans in Britain and people of Turkish origin in Germany), and representatives of groups attempting to influence policy, civil servants, officials and politicians at city and national levels.

KEY FINDINGS

- In our case studies, the practice of transnational dimensions of citizenship proved to be dependent upon six main factors:
 - 1) the political situation in the country of origin of the so called first generation;
 - 2) the intensity and character of nationalist state discourse in all locations;
 - 3) the economic position of members of minority ethnic communities;
 - 4) age;
 - 5) the geographical proximity as well as travel costs between relevant countries; and
 - 6) the level and quality of inclusive policies offered by Britain and Germany.



‘Citizenship formally develops transnational qualities when states in effect begin to share their citizens officially...’

- Citizenship formally develops transnational qualities when states in effect begin to share their citizens officially and when they formulate or design respective national law, policies or institutions for doing so. [EU citizens' rights - such as the right to reside, work, pursue education etc. among citizens between EU states - represent one set of examples.]
- The practice of transnational dimensions of citizenship is remarkably more common amongst German-Turks than African Caribbeans in the UK. This is particularly evident in the political engagement of German-Turks in religious or ethnic organizations that embrace a dual, or transnational perspective towards both Germany and Turkey.
- Merely holding dual or multiple nationality is not as such 'transnational'. Many people have, for instance a second or third nationality passed on by descent. The reality of multiple membership only turns transnational when formal membership of at least two countries is 'activated'.
- The situation regarding dual or multiple nationality for African Caribbeans in the UK and people of Turkish origin in Germany is almost diametrically opposed. In Britain, dual citizenship is tolerated and is not a political issue, in fact, it is hardly discussed in the public sphere. In Germany the opposite is the case. Over forty years of restrictive citizenship and naturalisation politics have rendered such issues, such as dual citizenship rights, of central importance.
- In both case studies people identify themselves with multiple locations regardless of the presence or absence of dual citizenship. Identification with the Caribbean and Turkey will depend on various factors, although it is stronger amongst older people than it is amongst the younger generation.
- Particularly with young people, cross national identifications do not necessarily 'materialise' with the physical crossing of borders, but rather with narratives, images, music or language. In this context, Turkish newspapers and Turkish TV (via satellite) are important tools for Turkish-German young people. These tools do not exist in the same intensity in the case of African Caribbeans and are not accessed by them.

'Of transnational dimensions of citizenship proved to be dependent upon six main factors.'

SELECTED OUTPUTS

Layton-Henry, Z. (2003) 'Transnational Communities, Citizenship and African Caribbeans in Birmingham' in J Doomernik and H. Kippenberg (eds.) *Migration and Immigrants: Between Policy and Reality*, Amsterdam, Askant, pp.136-54.

Layton-Henry, Z. (2001) 'Patterns of privilege : citizenship rights in Britain' in A. Kondo (ed.) *Citizenship in a global world*, Basingstoke: Palgrave: pp.116-35.

Brandt, B. (2000), *Citizenship and International Migration: Discussion of the German Situation in Ozdog and Tokay* (eds), *Redefining the Nation, State and Citizen*, Istanbul Eren, pp. 215-31.

Contact:
 Prof. Zig Layton-Henry, University of Warwick

E: ersaz@warwick.ac.uk
T: 02476 572858



Dr Michael Stewart, Dr Susan Pattie and Dr Ruth Mandel, University College London

This comparative project examined the evolving dynamics between states, practices of citizenship, and senses of belonging in the post-socialist, post-Soviet world. Parallel studies

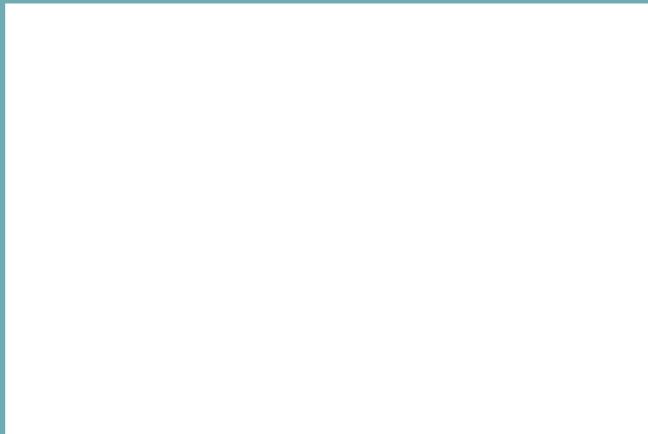
Citizenship and belonging: local expression of political and economic restructuring

focussed on: Hungarians beyond Hungary's borders; the transformation of relations between and notions of homeland and diaspora in Armenia; the 'repatriation' of diaspora Germans from Kazakhstan, and attempts to create in Germany a new local Jewish community of immigrants from the former Soviet Union.

‘In spite of initial difficulties in “homeland” or diaspora, refugees/immigrants integrate and contribute to the society, given even the barest economic foothold.’

OBJECTIVES

- to investigate the rearrangements in the ways state, citizenship, and sense of belonging are connected in countries directly affected by the collapse of the Soviet bloc and state socialism.
- to examine diasporas and peoples with transnational affiliations, three research projects shared a concern with the political challenges posed by changes to old patterns of identification and the cross-border politics that flow from diaspora in the context of the rupture of state systems in 1989-91. Since 1990 successive Hungarian governments have been trying to regularise, once and for all, the legacy of the Trianon treaty of 1920 that left large numbers of co-ethnics immediately beyond the Hungarian borders.
- to investigate the transformation of notions of Armenian “homeland” over five decades. Armenians who migrated to Armenia in 1947, coming from an ancestral village now in Syria, are followed through the process of their integration into the Soviet system, as outsiders in their own “homeland,” and then their subsequent adjustment to post-Soviet independence.
- To explore German immigration and citizenship policies, by looking at the concurrent repatriation from Kazakhstan of centuries-old diaspora Germans and the attempt to create a new diaspora population of “ethnic” Jews in Germany, also drawn from the former Soviet Union.



KEY FINDINGS

- The three projects were linked by three factors:
 - 1) the perceptions of cultural belonging to a nation beyond the state in which a person lives, including attitudes towards the resettlement of diasporic peoples, have a new political immediacy in the much more labile post-Soviet world;

2) issues of authenticity - the definition of who is a “real” Hungarian, German, Jew, Armenian, has become a political matter in the past ten years and how this begins to inform notions of citizenship both in the “homeland” and in the host countries of the diaspora;

3) the impact of multiple ethnic, religious, and national identities on questions of citizenship and belonging which is rarely given expression in formal politics where one finds the simplicities of either/or and exclusive attachments.

- The ease of social integration of newcomers and diasporic peoples as citizens of a nation state is not perforce weakened by the strengths of their ties with each other, and across the borders with co-ethnics and/or homelands. Given the opportunity to engage in the social, economic and political life of the host country, newcomers and diasporic people develop lasting commitments to the new host state, while maintaining personal connections to fellow members of their ethnic group around the world. This leads to identification with the host state, as well as with the ethnic group. The question of where the balance lies will change according to the degree of security perceived both within the host state and for their compatriots elsewhere including a homeland.
- Refugees (and asylum seekers) adjusted more quickly when living as extended family or village groups. When forcibly dispersed by the host state they spent considerable energy and resources finding each other and restoring the groups with which they had initially emigrated. The research demonstrates that, in spite of initial difficulties in “homeland” or diaspora, refugees/immigrants integrate and contribute to the society, given even the barest economic foothold. Current policies aimed at constraining immigrant flexibility are misplaced.
- So called ‘fuzzy citizenship’ solutions for dealing with diaspora (such as the Hungarian Status Law) are far less innovative than their proponents claim and neither respond to actual transnational linkages nor encourage a framework within which diasporas can function effectively in a host society. They should not be emulated as a model for cross-border affiliations in Europe.

SELECTED OUTPUTS

Pattie, S. (2001)- “The Armenians” in *Endangered Peoples: Struggles to Sustain Cultural Survival*, volume on Europe. Jean Forward, ed. Westport, Conn: Greenwood Publishing Group.

Stewart, M. (2002) Preface, in E. Sik ed. *Magyarországon élő Romák migrációja* (The Migration of Roma living in Hungary). Budapest: MTA.

Mandel, R. (2002) *How German are they? Questions of citizenship and race in Germany*. Submitted for journal publication. MS available from Centre for Democracy and Society, UCL.

‘The definition of who is a “real” Hungarian, German, Jew, Armenian, has become a political matter in the past ten years...’

Contact:

Dr Michael Stewart,
University College
London

E: m.stewart@
ucl.ac.uk

T: 0207 504 2442



Dr Eva Østergaard-Nielsen, Universitat Autònoma de Barcelona

Throughout Europe governments are increasingly lobbied by diasporas urging them to pursue particular policies towards their homeland; the same European governments receive demands from the homeland governments to restrain diasporic dissidents. Heretofore there has been no systematic comparative study of the homeland strategies of the 'same' transnational community diaspora in several countries in Western Europe. Case studies of Turks and Kurds in the UK, Germany, the Netherlands and Denmark analyse diaspora opportunities to participate in local politics in countries of residence vis-à-vis the scope, forms and effectiveness of engaging in homeland politics.

Diaspora-politics of immigrants and refugees from Turkey residing in Germany, The Netherlands, UK and Denmark

Heretofore there has been no systematic comparative study of the homeland strategies of the 'same' transnational community diaspora in several countries in Western Europe. Case studies of Turks and Kurds in the UK, Germany, the Netherlands and Denmark analyse diaspora opportunities to participate in local politics in countries of residence vis-à-vis the scope, forms and effectiveness of engaging in homeland politics.

OBJECTIVES

- to explore understandings of trans-state political links of diasporas to the study of political activities of immigrants and refugees in Western Europe. Transnational communities from Turkey are highly visible immigrant groups and, as such, an obvious case.
- to investigate two aspects of trans-state political links of immigrants and refugees (diasporas): 1) the diaspora's opportunity to participate in politics in the countries in which they reside vis-à-vis the scope, forms and effectiveness of homeland politics; and 2) the intensity and use of political links between diasporas and their political, ethnic or religious counterparts in their homeland .

KEY FINDINGS

- Throughout Europe, transnational communities of immigrants and refugees from Turkey retain and develop an interest in, and political ties with, their country of origin. There is a situation of 'spatial diffusion of domestic politics' in both countries. There are not two separate sets of organisations within the communities - rather each organisation has dual agendas of *immigrant politics* and *homeland politics*, which overlap and reinforce each other.
- Political mobilisation and organisation on homeland political issues do not relate to host-state political structures in the same way as political organisation on immigrant political issues does. Despite the different national institutional and political context the landscape of homeland politically oriented Turkish and Kurdish organisations in the Netherlands largely resemble that of Germany. That is, there are organisations representing the various ethnic, religious and political movements in Turkey as well as in diaspora. Such organisations, using different methods, seek to support their compatriots at home with direct economic aid, or indirectly via lobbying in their host-countries.
- Political lobbying on homeland political issues do not relate to the host-state political context in the same way that immigrant political participation does. Both German and Dutch political authorities do not

‘Homeland political organisations pool financial resources and draw on expertise and manpower in sister organisations elsewhere.’

welcome discussion on homeland political issues in these fora, as they are seen as counterproductive to integration of immigrated minorities. While immigrants participate on issues of common interest to them and policy-makers of their host-society, homeland political movements do not. Campaigns for minority rights in Turkey, for instance, are not welcomed with the same kind of interest and attentiveness as activities to counter soaring crime rates among second generation Turkish youth.

- This is particularly the case in countries that perceive themselves as having done a great deal to incorporate immigrants into their society and political system such as the Netherlands (and to some extent Denmark). In such countries, homeland politics are seen as a failure of integration of ethnic minorities. Thus, although the organisations have better opportunities for obtaining funding by Dutch national and local authorities, and there are more platforms and fora for dialogue between immigrants and refugees and Dutch policy-makers and civil servants than is the case in Germany this does not make for more channels for dialogue on issues of homeland politics.



- Homeland political organisations pool financial resources and draw on expertise and manpower in sister organisations elsewhere. They reinforce their campaigns by co-ordinating them with political counterparts in other countries - either in the form of producing joint informational material or in organising and co-ordinating confrontational activities (demonstrations/ mass meetings) to happen simultaneously.
- In more cases than not the institutionalisation of trans-state networks within Europe, are mainly initiated either from Turkey or from communities based in Germany. Or both, when the organisations in Germany act as bridgeheads between the political party/movement in Turkey and organisations elsewhere in Europe. The Turkish State has a

very movement in Turkey and organisations elsewhere in Europe. The Turkish State has a very ambiguous relationship with the communities abroad as it seeks to curb political dissidence and evoke loyalty at the same time. The different political parties are interested in economic and political, and quite a few exchange safe seats in national or local elections in return for economic support from the increasingly well to do communities abroad.

SELECTED OUTPUTS

Østergaard-Nielsen, E. (2002) 'Working for a solution through Europe: The Kurdish Diaspora and the Transformation of Home' in N. Al-Ali and K.Koser (eds.) *New Approaches to Migration? Transnational Communities and the Transformation of Home*, London: Routledge, pp. 186-201.

Østergaard-Nielsen, E. (2001) 'Transnational Political Practices and the Receiving State: Turks and Kurds in Germany and the Netherlands' in *Global Networks: a journal of Transnational affairs*, 1 (3): 261-82.

Østergaard-Nielsen, E. (2001) *The Politics of Migrants' Transnational Political Practices*, Transnational Communities Working Paper WPTC-01-22.

'Transnational communities of immigrants and refugees from Turkey retain and develop an interest in, and political ties with, their country of origin.'

Contact:
 Dr Eva Østergaard-Nielsen, Universitat Autònoma de Barcelona

E: eva.ostergaard@uab.es
T: +34 93 5813152



Dr. Sarah Radcliffe,
University of
Cambridge, **Dr Nina
Laurie,** University of
Newcastle

Focussing on the social identity aspects of indigenous politics - its political economy, geography and negotiation of ethnic-racial issues - the project documented ways in which

‘We are all Indians’? Ecuadorian and Bolivian national indigenous movements are inter-linked and connected with multilateral development agencies, international NGOs and pressure groups. The team also evaluated policy formation surrounding indigenous peoples, especially in relation to processes of development and democratisation in the Andean states.

‘The representations of indigenous people circulating in transnational policy and political circles are often at odds.’

OBJECTIVES

- to specify the ways in which a transnational community around indigenous politics, identity, and development is being constituted in Ecuador and Bolivia.
- To focus on the social identity aspects of indigenous politics; its political economy; its geography and its negotiation of ethnic-racial issues.
- to document the networks through which the Ecuadorian and Bolivian national indigenous movements are inter-linked, as well as their connections with multilateral development agencies, non-governmental organisations (especially those operating internationally), and pressure groups.
- to map out of the personal and organisational connections and exchanges between groups and individuals, by means of documentary analysis and interviews.
- to evaluate findings with regard to policy development, especially in relation to the processes of development and democratisation in the Andean states, and the roles of international, governmental and non-governmental bodies.

KEY FINDINGS

- Transnational actors and institutions shape relationships between indigenous identity, territorial questions and resource conflicts.
- The representations of indigenous people circulating in transnational policy and political circles are often at odds. Drawing on neo-liberal and social inclusion paradigms, development agencies nevertheless tend to use stereotyped representations of indigenous people. By contrast, indigenous groups highlight issues of racism, power hierarchies, and political economic exclusion.

- Bolivian highland groups challenging neo-liberal reforms to privatise irrigation water successfully gained transnational and multilateral support for modifications to policy when representing themselves as indigenous. 'Non-indigenous' groups in the same situation did not receive the support of transnational actors in the same way, making them more vulnerable to the consequences of neo-liberal reforms.
- Transnational indigenous networks do not represent a separate sphere of political and policy-related activity. Rather, the creation and consolidation of transnational indigenous networks are constitutive of (and constituted by) the social processes of civil society and the state formation. These different spheres each negotiate and institutionalize neo-liberalism and multiculturalism, in their mutual interactions.
- The professionalisation of an indigenous affairs agenda is creating a common language and multi-ethnic network of experts, by means of consensus building around a 'transnational' curriculum.
- Despite increasing 'globalization' of development agendas, transnational indigenous networks understand their politics within the national and regional context where they operate. Emerging institutional arrangements for "development with identity" bring together international experts with indigenous leaders, former state employees and non-governmental organizations.
- The language of interculturality is becoming a means of debating indigenous development policy and social changes across national borders. Interculturality advocates the equal and respectful participation of different ethnic groups in development. The formulations of - and audiences for - interculturality are transnational, yet depend upon a limited number of professionals and Latin American educational centres through which these ideas are diffused.

'The language of interculturality is becoming a means of debating indigenous development policy and social changes across national borders at odds.'

SELECTED OUTPUTS

Radcliffe, Sarah A., Nina Laurie and Robert

Andolina (2002) 'Re-territorialised space and ethnic political participation: indigenous municipalities in Ecuador', *Space and Polity* 6(3): 289-305 (November).

Laurie, Nina, Robert Andolina and Sarah

A Radcliffe (2003) 'Indigenous professionalization: transnational social reproduction in the Andes' *Antipode: Journal of Radical Geography* 35(3): 462-490.

Radcliffe, Sarah A, Nina Laurie and Robert Andolina (2004) 'The transnationalization of gender and re-imagining Andean indigenous development', *Signs: Journal of women in culture and society*. Winter. Special issue on "Development Cultures: new environments, new realities, new strategies".

Contact:

Dr. Sarah Radcliffe,
University of
Cambridge

E: sar23@cam.ac.uk

T: 01223 333383

The Transnational Communities Programme organised and sponsored a wide range of activities and events through the course of its life. This included a tremendous variety of

Activities & Events

academic conferences, workshops and seminars. Producing policy relevant research was a priority for the TransComm Programme; accordingly numerous events were held with community groups, non-governmental organisations, businesses, policy makers and politicians. These included collaborative events organised with the Royal Institute of International Affairs, Institute of Public Policy Research and Metropolis.

Details of all events listed here can be found on the Transcomm website: www.transcomm.ox.ac.uk/events.htm

1998

- Transnational Communities Programme Annual conference, St. Antony's College, Oxford, 21-23 September 1998
- The Indian Ocean: Trans-regional creation of societies and cultures, Institute of Social and Cultural Anthropology, 21 March
- ICCR International Workshop on Transnationalism, Manchester, 16-18 May
- Post-Migrant Turkish-German Culture: Transnationalism, Translation and Politics of Representation, 27-29 November

1999

- History, Culture and Politics of the Islamic World: The Historical Roots of Islamic Transnationalism, Oxford Centre for Islamic Studies, January-March
- Globalization and Identities, Manchester Metropolitan University, July
- A New Politics? Representation, Mobilisation and Networks in the Information Age, University of Birmingham, September
- New approaches to Migration: Transnational Communities and the Transformation of Home, University of Sussex, September
- Policy Challenges of the New Migrant Diasporas, Chatham House, London, April. (Organised in Collaboration with The Royal Institute of International Affairs and Metropolis)
- The Mobilisation and Participation of Transnational Exile Communities in Post-Conflict Reconstruction, University College London, September
- Economic Actors, National Systems and International Contexts, University of Copenhagen, September
- Media in Multicultural and Multilingual Contexts, Klagenfurt University, Austria, November

2000

- Transnationalism and Migration, University of Oxford, 11 January
- Transnational Communities Research Programme Briefing Workshop for Canadian Minister and Civil Servants, University of Oxford, 7 March
- Culture and Economy in the Indian Diaspora, India International Centre, New Delhi, 8-10 April
- Conceiving Cosmopolitanism: Politics in Transnational Perspective, University of Warwick, 27-29 April
- Panel on 'Transnational Spaces', AAG Conference, Pittsburgh, 8th April
- New African Diasporas, University College London, 5 May
- Migration from the People's Republic of China to Europe and Asia, Hungarian Academy of Sciences, 26-27 May 2000 (with European Science Foundation)
- Transnationalism in Post-Socialist Societies, University College London, 21 June
- Dangerous Designs, South Asian Fashion and Style in Global Markets, Professor Parminder Bhachu, Clark University, 29 June
- Transnational Migration: comparative, conceptual and research perspectives, University of Oxford, 7-9 July 2000 (with the American Social Science Research Council [SSRC])
- Sending Countries, London School of Economics, 10 July
- Workshop on 'Politico-Religious Diasporas' within Conference of the European Association of Social Anthropologists, Krakow, July
- TransComm hosts Metropolis International Steering Committee meeting, St Antony's College, Oxford, 23-24 March, 30-1 July
- Transnational Communities in the Asia-Pacific: Comparative Perspectives, National University of Singapore, 7-8 August
- Panel on 'Diaspora and Social Integration,' Congress of the International Association for the History of Religion, Durban, 6-10 August
- Refugees and Reconstruction: Mobilisation and participation of Transnational exile communities in post conflict reconstruction, Sarajevo, Bosnia-Herzegovina, 14 September
- Writing Diasporas: Axial Writers, Plural Literacies, Transnational Imagination, University of Wales Swansea, 20-23 September
- Seafarers International Research Centre Asia Pacific Conference, Merchant Court Hotel, Singapore, 4 October
- Transnational Communities: Tracing new migration systems and networks, workshop at Sixth Metropolis Conference, Rotterdam, 26(30 November
- Workshop on 'Transnationalism and Migration: What's Old, What's New, What's Policy Relevant' within Fifth International Metropolis Conference, Vancouver, Canada, 13-17 November
- Chinese Business and Culture in Global and Local Contexts, Academia Sinica, Taiwan, 16-18 November

2001

- Programme Workshop, Royal College of General Practitioners, London, 12 January
- Living on the Edge: Migration, Conflict and State in the Backyards of Globalisation, Centre for Development Research, Copenhagen, 15/17 January
- Chinese Business and Culture in Global and Local Contexts, Academia Sinica, Taipei, Taiwan, 15/16 February
- Seminar on Skilled Worker Migration: Economic Impacts of Migration and Policy Considerations, Institute of Materials, London, 22 March (Organised with Metropolis and IPPR - Institute of Public Policy Research)
- Transnational Migration: Comparative Perspectives, Princeton University, 30-1 July
- International Conference on the Caribbean Diaspora, South Bank University, London, 30 August - 1 September
- Multinational Enterprises: Embedded organisations, transnational federations or global learning communities?, University of Warwick, 6/8 September
- Borders as Barriers and Bridges: A Comparative Look at three Borderlands, Science and Research Center, Koper, Slovenia, 14/16 September
- Connections and Identities: Understandings of the Arab Gulf, University of Oxford, 26/29 September
- Traditions of Learning and Networks of Knowledge (The Indian Ocean: Trans-regional creation of societies and cultures), University of Oxford, 29/30 September

2002

- Gender and Transnational Families, University of Amsterdam, 31-1 June
- Creolization and Diaspora: Historical, Ethnographic and Theoretical Approaches, UCL, London, 27-28 July
- Final Academic Conference for Transnational communities programme, at Keble College, Oxford, 1-4 July
- After September 11th - University of Wales, Swansea, 9-11 September
- Dissemination of programme material at International Metropolis 7th Annual Conference, Oslo, September
- Oxford University Press Launch of *Conceiving Cosmopolitanism* co-edited by Steven Vertovec and Robin Cohen, October
- People without Frontiers: The New Global Communities, Church House, Westminster, London, 25 October

2003

- Migration and Health, University of Cape Town, 27-29 January
- Globalisation of India and Indianisation of the Globe, LSE, 14-16 February

This series, published by Routledge and edited by Steven Vertovec, also grew directly out of the ESRC Transcomm Programme. The series hit a niche market by providing high quality works

Transnationalism, Routledge Publishers

contributing to a major, and arguably new, field of study. Serving to ground theory and research on 'globalization', the series offered the latest empirical studies and ground-breaking theoretical works on the contemporary

socio-economic, political and cultural processes which span international boundaries. Contributions are drawn from Sociology, Economics, Anthropology, Politics, Geography, International Relations, Business Studies and Cultural Studies. The series will continue in a revised format beyond the life of the programme.

1. *New Transnational Social Spaces - International migration and transnational companies in the early 20th Century*
Edited by Ludger Pries
2. *A New Politics? Culture and Politics in the Information Age.*
Edited by Frank Webster
3. *Transnational Muslim Politics: Reimagining the Umma.*
By Peter Mandaville
4. *New Approaches to Migration? Transnational Communities and Transformation of Home.*
Edited by Khalid Koser and Nadjie Al-Ali
5. *Work and Migration: Life and Livelihoods in a Globalizing World.*
Edited by Karen Fog Olwig and Ninna Nyberg Soerensen
6. *Communities Across Borders: New Immigrants and Transnational Cultures.*
Edited by Paul Kennedy and Victor Roudometof
7. *Transnational Democracy: Political Spaces and Border Crossings.*
Edited by James Anderson
8. *Transnational Spaces.*
Edited by Peter Jackson, Phil Crang and Claire Dwyer
9. *The Media of Diaspora.*
Edited by Karim Karim
10. *Transnational Politics: Turks and Kurds in Germany.*
By Eva Ostergaard-Nielsen
11. *Culture and Economy in the Indian Diaspora.*
Edited by Bhikhu Parekh, Gurharpal Singh and Steven Vertovec
12. *International Migration and Globalisation.*
Edited by Rey Koslowski
13. *Transnational Communities in the Asia-Pacific.*
Edited by Katie Willis and S Fakhri
14. *Transnational Activism in Asia: Problems of Power and Democracy.*
Edited by Nicole Piper and Anders Uhlin
15. *Gender in Transnationalism*
By Ruba Salih

The journal, *Global Networks*, published quarterly by Blackwells, grew from and with the Transnational Communities Programme. It offers high quality, peer-reviewed articles on global networks,

Global Networks

transnational affairs and practices and their relation to wider theories of globalization. The journal provides a forum for discussion, debate and the refinement of key ideas that have arisen from the programme and beyond.

Global Networks is a path-breaking new journal devoted to the social scientific understanding of globalization and transnationalism.

Contributions continue to be welcomed from any field of study, including anthropology, geography, international political economy, business studies and sociology, and also include history, political science, international relations, cultural studies and urban and regional studies.

For more information visit the website at: www.globalnetworksjournal.com

Editor: Alisdair Rogers

Co-Editors: Robin Cohen and Steven Vertovec

Special Issues:

New Research and Theory on Immigrant Transnationalism: Edited by Alejandro Portes

Global Knowledge Networks: Edited by Diane Stone

Transnational households and ritual: an overview: Katy Gardner and Ralph Grillo

Globalization, Creolization and Cultural Complexity: Essays in Honour of Ulf Hannerz: Edited by Ronald Stade and Gudrun Dahl

Articles have included:

Globalization, the knowledge society, and the Network State: Poulantzas at the millennium - *Martin Conroy and Manuel Castells*

The debates and significance of immigrant transnationalism - *Alejandro Portes*

Rethinking comparative studies: an agent-centred perspective - *Gordon Clark, Paul Tracey and Helen Lawton-Smith*

A wedding in the family: Home making in a global kin network - *Karen Fog Olwig*

Methodological nationalism and beyond: Nation-state building, migration and the social sciences - *Andreas Wimmer and Nina Glick Schiller*

Subscriptions and Advertising: <http://www.blackwellpublishing.com/journal.asp?ref=1470-2266>

Compiled and Edited by Dr Alisdair Rogers, *Traces* represented an on-line news digest service provided by the Transnational Communities Programme for researchers and other interested parties.

Traces

The aim of *Traces* has been to make sense of the human dimensions of globalization by monitoring new stories from around the world and presenting them in summary form. These stories were selected for their relevance to the aims and interests of the Programme. It also provided a valuable educational resource, being extensively used by students on the Transnational Communities course at the Oxford University School of Geography and elsewhere.

Traces appeared quarterly between January 1998 and June 2002, and a full index of stories can be found at <http://www.transcomm.ox.ac.uk/traces/tracesindex.htm>. Among the major events covered in this period were the arrest of Kurdish separatist leader Abdullah Ocalan, the growing threat of Al Qaeda, the spread of Transnational crime and the fall-out from the Asian economic crisis. Regular topics included debates over dual citizenship, the role of remittances in development, the problems faced by expatriate professional workers and the economic potential of such groups as Non-Resident Indians.

Visit the site at: <http://www.transcomm.ox.ac.uk/traces.htm>

Drawn predominantly from TransComm weekly seminars and workshops, the
Transnational Communities Programme Working Paper Series 1998 - 2002 *TransComm Working Paper series totalled 82 downloadable .pdf publications by well-known senior authors alongside mid-career and young scholars. These continue to be available at:*
www.transcomm.ox.ac.uk/working_papers.htm

WPTC-98-01	Globalisation from Below: The Rise of Transnational Communities	Alejandro Portes
WPTC-98-02	Frames and Transformations in Transnational Studies	Martin Albrow
WPTC-98-03	Europe of Strangers	Zygmunt Bauman
WPTC-98-04	Transnational Practices and the Analysis of the Global System	Leslie Sklair
WPTC-98-05	Belonging, ethnic diversity and everyday experience: co-existing identities on the Italo-Slovene frontier	Warwick Armstrong
WPTC-98-06	Spaces of Global Media	Kevin Robins
WPTC-98-07	Zurich's Miami: Transethnic relations of a transnational community	Andreas Wimmer
WPTC-98-08	'Singapore Unlimited?': Configuring social identity in the regionalisation process	Brenda Yeoh and Katie Willis
WPTC-98-09	New Migrations, Ethnicity and Nationalism in Southeast and East Asia	Stephen Castles
WPTC-98-10	Transnational social movements: an assessment	Robin Cohen
WPTC-98-11	Transnationalism and Diasporas: The Kurdish Example	Östen Wahlbeck
WPTC-98-12	Transnational participation and citizenship: immigrants inside the European Union	Riva Kastoryano
WPTC-98-13	Uneven Crises: Institutional Foundations of East Asian Economic Turmoil	Jeffery Henderson
WPTC-98-14	<i>Finis Graeciae</i> or the Return of the Greeks? State and Diaspora in the Context of Globalisation	George Prevelakis
WPTC-98-15	Globalisation and the black diaspora	Ronald Segal
WPTC-99-01	Turkish delight - German fright: Migrant identities in transnational cinema	Deniz Göktürk
WPTC-99-02	From Ethnic Media to Global Media: Transnational Communication Networks Among Diasporic Communities	Karim H. Karim
WPTC-99-03	TRACES (hard copy of on-line news digest)	Alisdair Rogers
WPTC-99-04	Multi-national, multi-cultural and multi-levelled Brussels: national and ethnic politics in the "Capital of Europe"	Adrian Favell and Marco Martiniello
WPTC-99-05	Policy challenges of the new diasporas: migrant networks and their impact on asylum flows and regimes	Jeffrey Crisp
WPTC-99-06	Islamism in the Diaspora. The fascination of political Islam among second generation German Turks	Werner Schifffauer
WPTC-99-07	Regional Identities and Alliances in an Integrating Europe: A Challenge to the Nation State?	Robert Parkin
WPTC-99-08	Transnationalization in International Migration: Implications for the Study of Citizenship and Culture	Thomas Faist
WPTC-99-09	Race, nationalism and social theory in Brazil: rethinking Gilberto Freyre	David Cleary
WPTC-99-10	Silicon islands and silicon "valles": informational networks and regional development strategies in and era of globalization	Paul Lubeck and Kyle Eischen

WPTC-99-11	Longing and belonging: issues of homeland in the Armenian diaspora	Susan Pattie
WPTC-99-12	Satellite broadcasting as trade routes in the sky	Monroe E. Price
WPTC-99-13	<i>Tu dimunn pu vini kreol</i> : The Mauritian creole and the concept of creolization	Thomas Hylland Eriksen
WPTC-99-14	Transnational communities and business systems	Glenn Morgan
WPTC-2K-01	Traces volume 2 (hard copy of on-line news digest)	Alisdair Rogers
WPTC-2K-02	Flows, boundaries and hybrids: keywords in transnational anthropology	Ulf Hannerz
WPTC-2K-03	Ordinary Cosmopolitanisms: Strategies for Bridging Boundaries among Non-College Educated Workers	Michèle Lamont
WPTC-2K-04	Dueling multiculturalisms: the urgent need to reconceive cosmopolitanism	G. Pascal Zachary
WPTC-2K-05	Cosmopolitanism and Business: Entrepreneurship and Identity among German-Turks in Berlin	Antoine Pécoud
WPTC-2K-06	Fostering Cosmopolitanisms: a conceptual survey and a media experiment in Berlin	Steven Vertovec
WPTC-2K-07	A European Space for Transnationalism?	Alisdair Rogers
WPTC-2K-08	Globalisation from below: Birmingham - postcolonial workshop of the world?	Nick Henry, Cheryl McEwan & Jane Pollard
WPTC-2K-09	Culture and Economy: Tamils on the Plantations Frontier in Malaysia Revisited, 1998-99	Ravindra K. Jain
WPTC-2K-10	Vorsprung Durch Sales Technique: Stereotypes, strategies and identities in a 'Global' city	Fiona Moore
WPTC-2K-11	Institutions and their Agents in Diaspora: A Comparison of Armenians in Athens and Alevis in Germany	Martin Sökefeld & Susanne Schwalgin
WPTC-2K-12	Creole Metaphors in Cultural Analysis: The Limits and Possibilities of Sociolinguistics	Roxy Harris & Ben Rampton
WPTC-2K-13	Women's Congregations as Transnational Communities	Gertrud Hüwelmeier
WPTC-2K-14	Reinventing Polynesia: The Cultural Politics of Transnational Pacific Communities	Paul Spoonley
WPTC-2K-15	Rethinking Remittances: Plenary Lecture at the 5th Metropolis conference, Vancouver	Steve Vertovec
WPTC-01-01	Religion and Diaspora: New Landscapes of Religion in the West	Steve Vertovec
WPTC-01-02	In the footsteps of the Lord of Miracles, The expatriation of religious icons in the Peruvian diaspora	Karsten Paerregaard
WPTC-01-03	The Para-Site of Governance: Transborder Regionalism in the Euregios	Olivier Kramsch
WPTC-01-04	<i>Gitano Evangelism: the Emergence of a Politico-Religious Diaspora</i>	Paloma Gay y Blasco
WPTC-01-05	Transnational Entrepreneurs: The Emergence and Determinants of an Alternative Form of Immigrant Economic Adaptation	Alejandro Portes
WPTC-01-06	Transnational Challenges to the 'New' Multiculturalism	Steven Vertovec
WPTC-01-07	Traces Volume 3 (hard copy of on-line news digest)	Alisdair Rogers
WPTC-01-08	Transnational Migration And Multiculturalism In Europe	Ralph Grillo
WPTC-01-09	Institutions in Diaspora: The Case of Armenian Community in Russia	Marina Oussatcheva
WPTC-01-10	How national citizenship shapes transnationalism: A comparative analysis of migrant claims-making in Germany, Great Britain and the Netherlands	Ruud Koopmans & Paul Statham
WPTC-01-11	Disaggregating the transnational community Senegalese migrants on the coast of Emilia-Romagna	Bruno Riccio

WPTC-01-12	Researching Global Socio-Cultural Fields: Views from an Extended Field Site	Karen Fog Olwig
WPTC-01-13	Between God, Ethnicity, And Country: An Approach To The Study Of Transnational Religion	Peggy Levitt
WPTC-01-14	The Impact of Kinship on the Economic Dynamics of Transnational Networks: Reflections on some South Asian developments	Roger Ballard
WPTC-01-15	Multiple Transnationalism: Space, the state and human relations	Bridget Anderson
WPTC-01-16	Transnational social formations: towards conceptual cross-fertilization	Steven Vertovec
WPTC-01-17	Communities Across Borders under Globalising Conditions: New Immigrants and Transnational Cultures.	Paul Kennedy & Victor Roudometof
WPTC-01-18	Transnational Religion	Peter van der Veer
WPTC-01-19	'Weltoffenheit schafft Jobs': Turkish Entrepreneurship and Multiculturalism in Berlin	Antoine Pécoud
WPTC-01-20	"Gender and Transnational Migration"	Patricia R. Pessar & Sarah J. Mahler
WPTC-01-21	Elites and Institutions in the Armenian Transnation	Khachig Tölölyan
WPTC-01-22	The Politics of Migrants' Transnational Political Practices	Eva K. Østergaard-Nielsen
WPTC-01-23	Migrant Membership as an Instituted Process: Comparative Insights from the Mexican and Italian Cases	Robert C. Smith
WPTC-02-01	Reproductive Labour and Migration	Bridget Anderson
WPTC-02-02	Transnational Networks and Skilled Labour Migration	Steve Vertovec
WPTC-02-03	Transnational Networks And The Local Politics Of Migrant Grassroots Organizing In Post-Colonial Portugal	Ana Paula Beja Horta
WPTC-02-04	Incorporation and Resistance: Borderlands, Transnational Communities and Social Change in Southeast Asia	Alexander Horstmann
WPTC-02-05	Indigenous people and political transnationalism: globalization from below meets globalization from above?	Sarah Radcliffe, Nina Laurie and Rober Andolina
WPTC-02-06	Traces Volume 4 - hard copy of the programme's on-line news digest	Alisdair Rogers
WPTC-02-07	Transnational Communities, Citizenship and African-Caribbeans in Birmingham	Zig Layton-Henry
WPTC-02-08	Banal Transnationalism: The Difference that Television Makes	Asu Aksoy and Kevin Robins
WPTC-02-09	The Hungarian Status Law: A new European form of Transnational politics?	Michael Stewart
WPTC-02-10	Cross-border marriages and the formation of Transnational Families: A case study of Greek-German couples in Athens	Jutta Lauth Bacas
WPTC-02-11	Mobilizing Korean Family Ties: Cultural Conversations across the Border	Nancy Abelmann
WPTC-02-12	<i>Querido Emigrante</i> : Musical Perspectives of Dominican Migration	Hannah E. Gill
WPTC-02-13	Transnational Dialogues: Developing ways to do research in a diasporic community	Cindy Horst
WPTC-02-14	<i>Xawilaad</i> : The importance of overseas Connections in the livelihoods of Somali refugees in the Dadaab refugee camps of Kenya	Cindy Horst
WPTC-02-15	Does transnationalisation matter in nation-state school education? Normative claims and effective practices in a German secondary school	Sabine Mannitz

COMPAS

CENTRE ON MIGRATION · POLICY & SOCIETY

The Centre on Migration, Policy and Society (COMPAS) is a new national centre for research funded by the Economic and Social Research Council (UK). Based at the University of Oxford, COMPAS commenced activities in October 2003.

The objectives of COMPAS are:

- to undertake interdisciplinary research on global mobility and migration;
- to evaluate national, European and international policy options for just and effective migration management;
- to develop migration theory in the context of contemporary social transformations;
- to act as an international and national hub for a network of individuals and institutions in the field, both academic and non-academic.

Director

Professor Steven Vertovec, *Institute of Social and Cultural Anthropology, University of Oxford*

Centre on Migration, Policy and Society

University of Oxford
58 Banbury Road, Oxford OX2 6QS

T: +44(0) 1865 274711

F: +44(0) 1865 274718

W: www.compas.ox.ac.uk

COMPAS will have a core staff of senior social scientists and non-academic experts on migration policy. Research at the centre will be designed in consultation with community groups, trade unions, industry, international agencies, NGOs and government departments. COMPAS will contribute to scholarship by training post-doctoral researchers and contributing to postgraduate degrees at the University of Oxford, including a planned MPhil degree in Migration Studies.

Research at COMPAS will be organised around five programmes:

- **SENDING CONTEXTS** - Analysing conditions in the countries of origin is crucial to a full understanding of migration flows. Projects will include work on economic development, gender and class structures, transnational links, as well as relationships between internal and international mobility.
- **MEANS OF MIGRATION** - Movements across borders are complex processes. This programme will examine relationships between demand for labour, people smuggling, trafficking, networks, gender, methods and avenues of migration.
- **INTEGRATION AND SOCIAL CHANGE** - The notion of integration needs to be problematised. Projects will explore networks and participation in the informal sector, second generation cohorts, longitudinal processes, and the transformation of immigrant and receiving communities.
- **THE MIGRATION-ASYLUM NEXUS** - The distinction between economic and forced migration is increasingly blurred. Projects will probe the root causes of migration, policy regimes, and the implications of differential legal status.
- **MIGRATION MANAGEMENT** - Assessing immigration and integration policy tools and their impact, projects will investigate British and EU policy processes in light of labour market trends and public opinion.