

## BOOK REVIEWS

Beatrice Knerr and Fan Jieping (eds.) (2015). **Chinese Diasporas in Europe – History, Challenges and Prospects**. Kassel: Kassel University Press (ISBN: 978-3-86219-942-6, 250 pp).

Knerr and Jieping edited a volume with 10 chapters across 4 parts dealing with issues of context, career, language and cultural identity. It is written in an easy to read style and informative. The book mostly presents migration details of the Chinese to Europe and the rest of the world using reliable data sources such as the Eurostat and Statista. However, this is not always the case as some chapters have been written drawing on the author's survey results. It would have been useful to have seen data from the Chinese Government as well as more in-depth analysis of data from the European Union. It would have been useful to have seen a more robust analysis of the types of studies that has been conducted on Chinese migrants over the last two decades to have a better understanding of the issues and challenges.

Whilst the book is informative it does however offer a limited view of Chinese migrants as the focus has been mainly on Germany in the case of career development. Unless the lessons learned are transferable to understanding the Chinese migrants in other European countries the value of the findings might be limited. The insights offered are useful for interested enquirers of Chinese migration in Europe but not for researchers who are already well acquainted with Chinese migrants. The book dedicates a chapter on the role of language and in particular the Chinese language but focused on Zhejiang University in China. This is only of use as a prelude to the notion of cultural identity which is probably the best part of the book. The coverage was good and attempts to address some of the critical issues on Chinese migration was well covered. However, some of the referencing was dated and whilst this does not devalue the arguments it does raise the question of whether the context settings and environment have changed.

Overall whilst the titling of the book implies a coverage of Europe, the book does not cover in sufficient breath the migration of the Chinese across Europe. It would have been useful to have seen if the strategies used by the Chinese are in similarity across Europe and perhaps one of the most interesting questions on Chinese migration and diasporas is the effect of the opening up of China economically and how this will impact on the individual rights and freedoms of the Chinese population. It would also have been useful to draw on how China has contributed to the development of sports and arts in Europe and if this has offered migration and diaspora challenges.

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Amanda Haynes, Martin J. Power, Eoin Devereux, Aileen Dillane and James Carr (eds.) (2016). **Public and Political Discourses of Migration, International Perspectives**, London: Rowman & Littlefield (ISBN: 978-1-783483-28-0, 302 pp).

Haynes and colleagues, very appropriately, dedicated the “Public and Political Discourses of Migration” book to the memories of children who lost their lives by crossing the borders. Aylan, Galip and Rehan Kurdi are just three names of them. The aimed to bring new points of views from the different perspectives. The editors’ objective is to unpick the details of migration process in this century. The contributors analysed the problems by examining key studies highlighting different aspects. The 15 chapters introduces intriguing ideas and critiques.

Chapter 1 titled “The Incurable Subject of the Border Spectacle” by Nicholas De Genova’s interrogates the migration by questioning the borders which he finds as the starting point for migration problems. Genova says that borders give people the labels of “native” or “foreigner”. Borders, effects of capitalism on migration, migrant labourers are discussed in this chapter.

Chapter 2 by Marco Bruno investigates the news representation and media construction of migration in Italy with special reference to Lampedusa island which is on the way for immigrants who cross the Mediterranean to reach Europe from Africa. He criticises the discourse of media that charges immigrants for crimes. In the last section, Bruno refers to the language of pietism on media. He says that media uses the language of mercy too highlighting hypocrisy.

James Carr in chapter 3 points to that fact that the Muslims in Ireland are racialized. Carr’s study is based on a survey with 323 Muslim men and women, seven in depth interviews and three focus groups. Accordingly, % 36 participants felt that they face problems because of their religion, as % 81 faced verbal assault and %22 physical assaults while %20 were threatened or harassed.

Following two chapters take us to US and Finnish cases looking into honour killings and Islam Night TV show. Autumn M. Reed searched a real story which took place in 20 October 2009: 49 year old Faleh Hassan Almaleki murdered her daughter because she had a boy friend. She used a critical discourse analysis for unpacking the news texts as she explored the metaphors of honour killing, invasion, disease, roots. Tuuli Lahdesmaki and Tuija Saaremaa looked into a talk show “Islam Night” on Finnish TV broadcasted in 2013. They examined the tactics for influencing the audience through social media.

Chapters 6 to 8 and 12 focused on Irish cases. Sara Hannafin analysed how returnee Irish migrants from Britain understood Irish identity and how they perceive the two national identities. Analysis of the second generation group offers clues about global community and identity formation in Britain while also underlining people’s attitudes for new comers. The following chapter by Elaine Burroughs is about analysing Irish parliamentary texts. She emphasised the language of Irish parliamentarians on “irregular migrants”. She used Topoi Analysis for interpreting the texts. In chapter 8, Martin J. Power, Amanda Haynes and Eoin Devereux aimed to identify the Irish politicians’ attitudes towards immigrants following the expansion of the EU. They used the print media for collecting data and analysed the material by content analysis technique. The articles were selected from three newspapers between 01.01.2008 to 31/12/2009. They chose 2008 because it was the starting point of global economic crisis. Their findings showed that immigrant workers were not seen as an economic threat. Chapter 12 is about a Northwest Cameroonian Group in Ireland written by

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Sheryl Lynch. After defining the “Diaspora space”, Lynch identifies Nowacire as a place and Cameronian groups attendance at St. Patrick’s Day. She discusses how a diasporic group joins a national day. Her study is a result of 5 years work with Nowacire.

Chapter 9 by Aileen Marron & colleagues is about the blonde Roma children. In 16 October 2013, police rescued a blonde child from the camp. They supposed that she might be a victim of abuse and the DNA test showed that she didn’t belong to a Roma family. The Gardai (the Irish Police Force) in Tallaght and Gardai in Athlone picked up two more children. Marron and colleagues explored the approach of Irish print media and how these events were conveyed to the public. They found five media frames, namely Child Protection, Racial Profiling, Gardai’s and HSE’s Actions, Media Reports and Problems of the Roma Families”.

Moshe Morad, in chapter 10 provocatively looks into music and dance as identity among undocumented Latino labour migrants in Israel with reference to a personal experience in 2003. He discovers “what happens to music culture and its performance in the migration situation” (p.135.) by using ethnomusicology. Along with observation, informal interviews and conversation with both undocumented Latino migrants and Israelis who interacted with the Latinos, he conducted interviews with social workers and municipal officials.

Michalis Poupazis, in the following chapter, focuses on music and Greek speaking Cypriots in Birmingham. He treats the Cyprus question in three parts: before 1974, after 1974 and Cyprus problem in diaspora. Then he looks into the apolitical approach with a focus on music.

Yannik Porsché, in chapter 13, questions the meaning of a museum exhibition and who decides what can be shown in a museum. He argues that these constitute the perception. He questions that who speaks for whom. He looked into an exhibition that is aimed for migrants and titled “A chacun ses étrangers? France-Allemagne 1871 a aujourd’hui/ Fremde?”. He used contextualisation analysis for the exhibition. Then he searched the press reports for the production of meaning.

In chapter 14, Emma Hill is comparing and contrasting the views from England and Scotland by dissecting the political leaders’ victory speeches. Hill shows the contrast between Cameron’s and the Scottish leader’s speeches regarding attitudes towards immigration and immigrants.

No Nos Vamos, Nos Echan: Multimodal Framing of Spanish Youth Unemployment and Labour Migration in Social Media is the title of the final case study written by Uta Helfrich and Ana Mancera Rueda. Authors focus on an organisation’s use of social media: the JSF ‘Youth Without Future’. There is apparently a huge youth unemployment problem in Spain and youth have to migrate to find jobs elsewhere. This movement by using social media helps and strengthens the immigrant and unemployment youth. Helfrich and Rueda analysed the messages on the facebook page of the JSF.

This is a well edited volume which will be of use for many years to come for analysis of migration and representation in media and discourses. It is an important contribution to highlight racism in discourses and possibly ways to counter them. Underlining and analysing these negative scenarios and scaremongering is important and authors here offer a very rich collection of cases from around the world.

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Eckehard Pistrick (2015). **Performing Nostalgia: Migration Culture and Creativity in South Albania**, London: Rowman & Littlefield (ISBN: 978-1-472449-53-5, 266 pp).

Bringing the sound in, Pistrick's work is an intimate take on migration, contrasting with studies that position migrants against receiving societies. The book is part of the subjectivities and emotionalities turn in social and migration research, and more particularly, of a specific body of work that integrates sound in transnational migration and diaspora studies. The book stands comfortably above disciplines to offer an excellent anthropological study of migration songs, based on a well-researched case study: Southern Albanian villages and the surrounding regions.

Chapter 1 offers a complex analysis of literature that situates sound in the broader field of research on transnational and sensorial migration experiences. Theoretically, the book addresses three main fallacies: the lack of focus on sound, the overemphasis on diaspora, and the need to integrate performance as part of the analysis of migration songs. Following this, Chapter 2 consists of a thorough background analysis of multipart singing in Albania, or rather, the particular region it focuses on. The book touches upon the theme of representation (p. 26), which it could have elaborated on. However, it does not claim to make any general assumptions on the way we should view migratory movements and emotionalities. The book is not stuck in structural approaches, neither does it fall prey of tendencies to offer a predictable and systematic analysis of migration songs - a stance encapsulated by explicitly challenging the idea of a unified migration songs repertoire.

In Chapter 3 the analysis of the absence/presence in the context of post-communist Albanian villages of the south continues to unravel along the themes of memory, nostalgia and emotion, and that of landscape. In contrast with a good chunk of existing research, migratory movements across borders are not portrayed as isolated phenomena taking place in a linear fashion. This is an analysis of transnational ties in a holistic way, including various relationships that evolve and transform in the shifting plane of migration across borders, in a region that has been ravished by mobilities since antiquity. And here lies another major strength of the book – the exquisite continuum in which migration and mobility are situated throughout, the longing and belonging, separation and death experienced and re-enacted through songs, on the move and in stagnation, with movement as both an opportunity and a fatality. Commendable is also the focus on both migrants and their families, and the communities of origin. The book goes beyond the study of corporal mobilities, integrating virtual mobilities of sound and music.

Another strength of the book and what is lacking in most migration research is the rich contextual analysis of the musical practices in the region and beyond, and a thorough historical analysis of the Albanian context situated in the South East European and even global context. This is also characteristic of Chapter 4, which consists of an intimate analysis of Albanian migration. The theme of suffering is traced back to the times of *Arbëresh* – Albanians that migrated to Italy in the 15<sup>th</sup> century when Albania was occupied by the Ottoman Empire. However, against a backdrop of studies that have emphasised the assimilation of Albanian migrants, particularly those in Greece, the book creates the impression that migrants stick to their Albanian identity, which is then performed through songs. Trauma is mentioned (p. 13) but it and the theme of suffering appear as linked to the very distant past as integrated in the folk culture. And while not a weakness in itself, the analysis in this book shows that the meaning of home as it features here, is more prevalent among those left behind than migrants, and migrants' double identities are very downplayed.

Another understated aspect was the role and prominence of materialities, even though they are mentioned as 'materiality of absences' (p. 60) where the author endearingly describes the homes of migrants and their arrangements. While landscape has been given more space, the argument that 'migration songs are ... not artefacts, but socially active in their immateriality' (p. 4) only reinforces the need to focus on the material expressions of the immaterial impacts and interrelations that these songs establish or disrupt in the context of migration. As the book progresses, the role of materiality is hinted on as 'when sounds travel with humans or in a material form, they are subject to mobility restrictions'. Later in the book the author speaks about cross-border mobilities and cassettes of migration songs, the intimacies of homemade food – the sugar-coated walnuts, the *gliko* (Chapter 7). The strength of Chapter 5, however, rests on the excellent analysis of the discursive character of migration songs, and the broader connections with, and representation of, socio-cultural aspects of community.

The analysis continues to unfold in Chapter 6, which focuses on the expression of longing and nostalgia through arts, more particularly, migration songs. Through these songs, absence is replaced with presence in the communities of origin, with feasts appearing as important social institutions in the villages where migrants originate from and return in the heat of southern Albanian summers. This chapter is entirely dedicated to the emotionalities of multipart singing and migration songs, complemented by authentic descriptions and illustrations of singing experiences. Parallelisms are drawn between the feast and the village, and the impact of migration on both, portraying the feast as a social institution and as a local identity construction site (p. 126).

The book takes on a heavy responsibility: to address the social and mental costs of Albanian migration. Considering the epic proportions and the controversies linked to Albanian migration, this is a timely and overdue contribution. The analysis of social validation of pain through migration songs starts to unfold in Chapter 6 and it culminates in Chapter 8 with a powerful analysis of one of the contemporary migration tragedies in Albania: the Tragedy of Otranto in 1997. The analysis shows how a consciousness of migration, being both an economic survival strategy and a cause of severe emotional oppression, exists in contemporary Albania, which is then sang about and performed by migrants, their families, and traditional and contemporary artists. Songs are, and at the same time, contribute to transmission, revitalisation and reflexivity, which interact in migration and its memory, and in the mythistory of the villages.

In chapter 7 the emphasis is put on the imaginary as a point of reference in migration songs and its recollection, emerging as a preferred point in an ever-changing reality. The act of singing is analysed for its symbolism in terms of memory, intimacy and belongingness, but also as a therapeutic process. This chapter portrays migration as a painful operation on the national body, analysing it as an embodied experience itself. It goes on to provide authentic descriptions of migration rituals – the space, the sound and sociality, while the author does not overlook their symbolism for those directly involved in them and the wider collectivities. This chapter intimately narrates how migration has serious repercussions for migrants, their families, and the self-perception of the national body, detailing the historical and the contemporary rituals of departure, and the fatality of non-return.

Chapter 8 dwells further on the idea of wound, tragedy and death to bring the analysis to a higher level interpreting migration in light of national and ethnic agendas. Migration has been linked to both self-determination and collective suffering in Albania, yet, the remembrance of migration takes place in a more individual and familial setting. The analysis



of the Tragedy of Otranto shows how migration tragedies and traumas in Albania establish a link between the private and the public, while partly institutionalising migration memories.

More could have been said about this being a case study of a particular region of Albania, and indeed rural areas in the south. This is evident in some of the parts of the book that talk about resistance of Albanians towards modernity. While a consciousness on the fallacies of modernity may be forming in Albania, the 1990s and less so the 2000s, recorded a strong rejection of tradition in the country, and a longing for foreignness and a Western outlook, even though this was less emphasised in rural areas. This point is picked up in the empirical chapters where migration is analysed as a precondition to modernity in the beginning of 1990s in Albania. In this context, migration was seen as a culturing factor, as a strategy to improve the individual and the collective situation in the village. In these chapters, furthermore, the book goes beyond researching the Albanian context, but sees this as part of the region of South-East Europe, drawing on research in Greece and FYROM. Yet, the arguments on the particularities and importance of this case study are spread out across different chapters, and scholars working in other disciplines would have benefitted from a clearer statement from the start.

If any specific parts shed any doubts on the authenticity and strength of analysis in this book, they are all overcome in the powerful conclusion section. Every migration scholar would find inspiration in the book's humility and the sophisticated analysis of intimacies of migration. Migration songs encapsulate some of these intimacies, bearing significant social agency, ensuring some continuity in a fragmented emotional and socio-political space. Trauma and suffering give rise to musical creations, and the book points to the importance of performance in achieving catharsis through migration songs. The book's depth shows how such nuances and the deep wound of migration can be easily missed or trivialised by other research approaches. It consists of an essential piece in the area of Albanian studies, transnational migration and regional studies of mobility, apart from being a specialist analysis of the theme of migration songs.

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Sari K. Ishii (ed.) (2016). **Marriage Migration in Asia: emerging minorities at the frontiers of nation-states**. Singapore/Japan: Nus Press/Kyoto University Press (ISBN: 978-4-87698-892-1, 216 pp).

Marriage Migration in Asia: emerging minorities at the frontiers of nation-states (2016) edited by Ishii advocates to study marriage migration and transnational relations beyond classical boundaries. Papers in this book show that marriage migration is not always a static movement but can be fluid over space and time and it has long term consequences for the partners, but also for children and even for parents. Evidence from different communities in Southeast and East Asia provide new insights into migration research. To understand the dynamics of transnational relationships in this day and age classical definition of marriage migration need to be altered, gender of marriage migration need to be questioned, and the topics and trajectories studied in marriage migration research need to be stretched out. Most of the authors of the book depend on merits of qualitative (and sometimes also longitudinal) research.

Papers of Kudo (Chapter 1), Sakai (Chapter 2) and Lumayag (Chapter 3) show that the 'traditional' definition of marriage migration (a single, one-directional movement from

north-to-south with marriage as the main motive) where static households are formed, is simply not enough anymore to study marriage migration, even when we talk about two-bordering countries. Kudo, with her research on life-trajectories of Japanese women married to Pakistani men, illustrates how marriage migration results in 'fluid' transnational households as the couples respond to different stages of the marriage life-cycle, how adjustments are made as a result of power-relations within the family, but also as a result of agency of women. Sakai and Lumayag extend the definition of marriage migration to persons who initially left their country for other purposes than marriage and later on are 'transformed' into marriage migrants in the same country. In her paper Sakai addresses the problems Japanese women who initially migrated to Shanghai as labor-migrants (north-to-south migration) face when they become 'marriage-migrants' as a result of their marriages to Chinese men: stagnation in careers or even have to give it up. Lumayag, in her study of cross border marriages within the global south-to-south framework, demonstrates how a downward movement in the professional status of married women can be a result of explicit policies of nation states. She presents evidence on how highly educated Filipino women experienced a downgrading in their professional status or how domestic workers became undocumented workers after their marriage to Malaysian men, as a result of policy restrictions on labor force participation of marriage migrants.

Tokoro (Chapter 4) and Ishii (Chapter 5) illustrate how (gendered) geographies of power (it is mostly women who are marriage migrants and migration takes place from south-to-north) can reverse or totally disappear in different contexts, not only for women but also for men and children. Tokoro, in his study on cross-border marriages between Pilipino women and Japanese men emphasizes the irony of how policy arrangements to avoid-human trafficking essentially lead to exploitation and abuse through unwanted results of such policies (fake-marriages). His research presents the social-economic vulnerability of women working in the entertainment sector in Japan, but also that of Japanese men who follow their partners to Philippines in case of return migration and find themselves in poverty and social exclusion, when they were abandoned by their partners. Ishii, but also Anh Le (Chapter 8) and Chen Tien-shi (Chapter 9) demonstrate that study of marriage migration should also deal with issues on social and economic position and well-being of children (through access to education and social welfare and as a result of social in-/exclusion) after separation/divorce and subsequent return migration. Ishii sheds light on the long-term situation of children of divorced couples by illustrating cases of Japanese-Thai children. Her study shows that the advantages of geographies of power disappear quickly once the mothers return to their home country due to lack-of financial support from the father, lack of improvement in the socio-economic position of the mothers during their stay in Japan and a deterioration in the social status of these children due to the negative image of return migrants. Anh Le's paper on Vietnamese-Korean children in Vietnam illustrates how perceived geographies of power by mothers might influence the immediate and future wellbeing of children after return migration. Due to the conflict between the preferences of mothers for their children (keeping the Korean nationality) and legal restrictions imposed by the nation states, children may be denied access to one of their primary rights: education. Paper by Dealwis (Chapter 6) looks at the reversed geographies of power from a totally different aspect and seeks answers to the question why the descendants of European marriage migrants choose to assimilate in the host society (Malaysia) although their own ethnic background could have provided them with a higher social status.

Papers by Grillot (Chapter 7), Chen Tien-shi (Chapter 9) and Chestsumon (Chapter 10) address the issue of 'double vulnerability'. Their findings illustrate how the situation of



women, men and children who are already in disadvantaged positions before migration (due to poverty or exclusion from marriage market as a result of stigmatization in home countries or statelessness) worsens in the host country (by becoming irregular workers, due to the lack of a legally recognized marriage or social exclusion). Chestsumon (Chapter 10) shows how the national authorities can contribute to this vulnerability due to the lack of knowledge of the system and may deny migrants of their basic human rights to establish a family that they are actually entitled to in the national (and international) law.

A visible common and important thread running throughout the papers in this book is the explicit or implicit questioning of the concept of global hypergamy (Constable, 2005) - that marriage migration will bring an upward shift in women's socio-economic position, as they will 'marry up'. Evidence from research in this book, especially by Sakai, Lumayag, Ishii, and Grillot illustrates that factors such as policy restrictions or power relations in the family may lead to a 'downward shift' in the socio-economic position of (even highly-educated) women. Constable (2005) already points out that moving up can only be at macro-level and spatial (migration from a less-developed to a developed country and from south-to north) and does not necessarily lead socio-economic improvements at micro-level. Lumayag shows that women may merely enjoy an upward shift in their social status just because of their newly acquired positions in the community as wives and mothers (even if they are deprived of economic sources they possessed before) and argues that concept of global hypergamy is an interesting concept to study further.

This book, will inspire marriage-migration researchers. It will be a merit if qualitative studies are complemented with evidence from quantitative methods to explore how transnational couples and families react to different life-events and policies of nation-states and what the (nature and extent of) problems they encounter in the short- and long run are. Such research will probably also have more power in persuading nation states to react to problems of transnational couples and families of our time.

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