

## Book reviews

### Books received

**Controlling Immigration, a Global Perspective.** Edited by James F. Hollifield, Philip L. Martin, Pia M. Orrenius, Stanford, California: Stanford University Press (ISBN: 978-08047-86270).

**Lives in Limbo, Undocumented and Coming of Age in America.** Roberto G. Gonzales. Oakland, California: University of California Press (2016, ISBN: 978-0-520-287266)

**Strangers No More.** Richard Alba and Nancy Foner. New Jersey: Princeton University Press (2015, ISBN: 978-0691-161075).

**Handbook of Chinese Migration Identity and Wellbeing.** Edited by Robyn R. Iredale and Fei Guo, Cheltenham: Edward Elgar (2015, ISBN: 978-1-78347-6633).

**After the Crisis.** Edited by James G. Carrier, London: Routledge (2016, ISBN: 978-1-138-100855).

**Eating Soup without A Spoon.** Jeffrey H. Cohen. Austin: University of Texas Press (2015, ISBN: 978-1-4773-0782-3).

**Culture, Language and Globalization among the Moldavian Csángós Today.** Edited by Magdolna Kovács, Petteri Laihonen & Hanna Snellman  
Helsinki: Uralica Helsingiensia (2015, ISBN: 978-952-5667-68-4).

**Turkish Migration, Identity and Integration.** Edited by Ibrahim Sirkeci, Betül Dilara Seker, Ali Caglar, London: Transnational Press London (2015, ISBN: 978-1-91078112-8).

**Dreams and Nightmares, Immigration Policy, Youth and Families.** Marjorie S. Zatz and Nancy Rodriguez. Oakland, California: University of California Press (2015, ISBN: 978-0-520-283060)

**Overeducated and Over Here: Skilled EU Migrants in Britain.** Bradley Saunders. London: Transnational Press London (2015, ISBN: 978-1-910781-10-4).

**Chinese Migration in the Republic of Kazakhstan: Silk Road Traditions and New Opportunities for Cooperation.** Elena Y. Sadovskaya. Almaty: Raritet. (2014, paperback, in Russian).

**The Price of Rights: Regulating International Labor Migration.** Martin Ruhs, New Jersey; Princeton University Press (ISBN: 9780691132914).

### Reviews

**Culture, Language and Globalization among the Moldavian Csángós Today.** Edited by Magdolna Kovács, Petteri Laihonen & Hanna Snellman. Helsinki: Uralica Helsingiensia (ISBN: 978-952-5667-68-4).



*Culture, Language and Globalization among the Moldavian Csángós Today* compiles a collection of articles about Moldavian Csángós, one of the smallest and least known amongst various minority groups in Europe. Csángós are a historical minority consisting of Roman Catholics in an overwhelmingly Eastern Orthodox region in the eastern side of the Carpathians. This group lives a self-segregated life and has been referred to as the most enigmatic of European minorities. In official documents, Csángós are referred to as an “archaic relict”, their way of life as containing “ancient traditions”. Csángós have actually maintained certain aspects of their culture seemingly unchanged for decades, yet it is important to realize that the same can be said about any given group of people when their traditions are examined closely. It is pointed out by some contributors that Csángó communities have indeed evolved though globalization and embraced aspects of modern practices.

The volume consists of an introduction by the editors, nine independent articles, and a closing chapter by Juliet Langman, a sociolinguist and scholar in Bilingual and Bicultural Studies. The research perspectives of the authors range from rather descriptive articles to discussions regarding ethics of working in context, and conducting ethnographic fieldwork with under-researched individuals.

The first article by Isohookana-Asunmaa and Tánczos discusses Csángós in the contexts of recommendation for minority protection by The Council of Europe’s. Isohookana-Asunmaa’s report about Csángó minority culture in Romania initiated The Council of Europe to adopt Recommendation 1521 in 2001. Based on her report the Council recommended launching international research on the Csángós, especially in the field of education. Isohookana-Asunmaa and Tánczos point out the dilemma of the Csángós: linguistic, ethnic and religious minorities that are acknowledged by the EU enjoy basic minority rights, yet, Csángós don’t have any of these rights because they are not a recognized minority in Romania where they reside.

The eight articles that follow are written by five young scholars from Romania and Hungary with first-hand knowledge of the field. Four of the authors (Iancu, Kinda, Lajos and Peti) have recently completed dissertation work among the Csángós, and are thus well informed experts on the little known minority. Iancu, a Csángó herself, adds valuable perspective to this volume. She carefully dissects her role as an insider conducting reflective ethnographic research within her own group; furthermore her insightful observations on language and identity resonate with the global discussion concerning languages and identities/stigma associated with them. She provides a short summary in Magyarfalú (Csángó dialect) both at the end of her article and the co-authored piece with Kovács. This choice puts emphasis on the authors’ aim to write not only about a minority but also for them.

The authors approach the subject matter from very different angles. Langman observes in her closing comments that, in fact, the authors position themselves at the quite opposite ends of the spectrum of how languages and cultures can be perceived, approached, and talked about. At one end, Kinda for example, represents culture as almost as a static piece, an artifact that can and possibly should be preserved as it is. However, at the other end of the spectrum, Lajos for example, approaches the topic from a much more contemporal viewpoint; she presents language and culture as always shifting, reflecting and responding to local, and global forces. Lajos distances herself from the notion of Csángós perceiving themselves as a silenced, and oppressed minority in need of outside representation. Lajos sees her research subjects as resilient,

culturally adaptable, and willing -yet hesitant at times - participants of the modern mobile world.

This volume is intriguing and thought provoking. It certainly is an informative collection of articles about Csángós, and serves well as medium to make the minority better known. Beyond its informative nature, this book could be used as undergraduate study material for any cultural studies course as a springboard for discussing and examining oneself as a researcher as well as an actor in the field. Where do we stand as researchers, from what angle are we looking at the field and making interpretations? How do our position and underlying academic traditions color, and even determine our observations and the outcomes of the research? Some authors of this volume reflect around these questions in length whereas other do not, yet the authors' stances can be read between the lines so to speak. It could be a great intellectual exercise for undergraduate students of any field in cultural studies or linguistics to study these articles for stance, theoretical assumptions, and unexpressed premises about culture language, and minorities. Langman's excellent closing remarks and insights add depth to this work and elevate it beyond merely a collection of informative and interesting articles about Csángós.

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**Turkish Migration, Identity and Integration.** Edited by Ibrahim Sirkeci, Betül Dilara Seker, Ali Çağlar, London: Transnational Press London (ISBN: 978-1-91078112-8).

As it is indicated in the introduction, through this book, the volume offers an useful handbook for those who are interested in issues related to Turkish migration in Europe. Given the fact that the migration is a complex and multidimensional phenomenon, to comprehend it, requires a multidimensional and multidisciplinary approach, as this essay-collection book has. Chapters in the book may be grouped under some main categories, analyzes Turkish migration to Europe and its relative issues as like identity strategies and patterns of integration, with different methodological approaches and theoretical perspectives. While some field researches are conducted with quantitative methods and by using secondary material, some others are qualitative field researches which are conducted through grounded theory or life experience method and they are mainly based on face-to-face knowledge of individuals.

However, in this review, these chapters will be analyzed in main categories like cultural and religious aspects of Turkish migration, integration and non integration of immigrants in the host country, migration and gender, migration policy and use of public services among immigrants, etc.

First of all, it can be argued that, most of the essays, before giving a detailed information about the method and the results of the field research, provide many important concepts about Turkish migration's historical background in Europe. This historical approach is particularly underlined in the Chapter 13 where it is investigated Turkish immigrant's entrepreneurial and residential patterns in Bremen. Especially for those who adopt a relational approach to understand the migration phenomenon, given its complexity, to incorporate an historical context into its explanation helps the readers to contextualize the Turkish migration impacts within a multidimensional framework.

Understanding gender may be crucial in the migration context and this book contains three essays which underline the migrant women experiences in different contexts. The phenomenon of language shift and maintenance among women in France and its impacts on integration process is analyzed in Baskin's Chapter (7). The peculiarity of this research is to reinforce, with many different case studies, the research hypothesis, which can be summarized as follows: in some cultures, such as Turkish, women are considered as bearers of tradition and culture specifically through their choice of language. Taking account of the French immigration policy which requires immigrants to abandon, as much as possible, their language and traditional backgrounds for that of France we can comprehend the contradictory effort of Turkish migrant women to preserve the culture and make possible to integration in the host society. While, in the Chapter 8, Hametner analyzes Austrian-Turkish women's dealing with experiences of racism and demonstrate us, contrary to widely held assumptions, how women being active individuals when they are subject to racist attitudes. Although it differs from the previous chapter (8) in the sense of method, Alkin's research on men/women representation in Turkish emigration cinema underlines the same intellectual preoccupation about the depiction of women migrants as passive individuals and no less than a victim.

What happens when someone leaves his home definitely? Is it possible, through strong assimilation policies, to abandon the roots? Maybe reaffirm or discover them? Are there some constant conditions for a successful adaptation to the host society? These are the main questions, related to migration, identity and integration issues, that many essay seeks to answer. As Akdemir argues, what happens to Kurdish Alevis in United Kingdom can answer one of the above-written question since, according to researcher, Alevi Community discovers and/or reinforces their religious and political identity by leaving their homeland, in the host country where the experience of immigration is actualized. The socio-political condition of the host country that makes possible to defend actively the cultural rights of minorities helps Alevis to reconstruct their religious and cultural identity. Ozalpman's chapter (12) too analyzes Alevi Community, but in this time in Vienna, and their identity correspondence in *Magnificent Century*, a Turkish soap opera which is based on the life of Suleiman the Magnificent, one of the most important Sultan of the Ottoman Empire. It's chosen as a case study since it has many cultural and religious elements related to Alevi belief.

What identity can be defined, very briefly, is one's perception of self and it can transform significantly during the immigration process. Since this perception conditions the integration of the immigrant it has been intensely studied. The essay of Yaylaci (chapter 6) investigates how the Turkish teachers in Belgium define themselves and whether their perception of self may be significant or not for their student to whom they should teach the Turkish culture and language. The idea that one has of oneself, how it is produced, reproduced and preserved through social communication among Turkish people in Belgium is analyzed in the Chapter 9. It is a qualitative research and reports the interview data which give some important information about the personal experiences of the immigrants in terms of defining themselves; as in the case of a 26 year-old-woman, who is a second generation, talks about her 'double absence' as indicated by Sayad, which is characterized by inability to belong nowhere, neither the host society nor the country of origin.

Migration is a complex process and contrary to widely held assumptions is not always a permanent decision. In fact, even if the return migration has received always less

attention, both arrivals and departures are the important components of migration phenomenon. In the Chapter 2 it is studied the motivations to migrate and to return home of three different cases: Turkish, Egyptian and Moroccan. It is used secondary data which is collected in 1997 by Netherlands Interdisciplinary Demographic Institute. There are many points which are both valid for all three country's immigrants and some others which differ from one country to another. For example, being married, education, diligence and remittances are the common motivations to migrate for all three countries while the fact that the presence of internal migration before the international one incentivizes to return home only the Turkish migrants. Another comparative research is reported in the Chapter 1. Here, it is investigated Turkish migrant's border crossing mobility practices in comparison with Romanian migrant's mobility in order to identify whether third-country migrant status influences the mobility practices or not.

The use of public services by the immigrants in the host country may be considered as an important variable to understand the immigrant's living condition. The qualitative research which is reported in the Chapter 3 gives information about the use of health and social services of older Turkish refugees living in London. Summarizing very concisely, it could be told that they do not have a physical obstacle to access the health services while the most important problem is the inability to understand or use the host country's language to describe the medical symptoms or to understand information related to diagnosis and treatment. There is another essay (Chapter 4) which studies immigrant's living conditions in Sweden by elaborating income and poverty of the children of immigrants from Turkey and neighbouring countries like Iraq, Iran, ect. It is asked whether there is a widened income gap among the generations and if so it is tried to understand nature of change for the three year periods; 1983 – 1985, 1995 - 1997 and 2008 – 2010. One of the most important characteristic of the resarch is that it is based on register data and includes all the population of the country, not only a sample. Related to use of public services there is also another essay (Chapter 10) which analyzes the participation and the results of Tiryaki Kukla, a smoking cessation and tobacco prevention programme activated in Switzerland for the Turkish speaking immigrants, since they often show the highest smoking prevalence rates. During the weekly group- counseling session they are offered special training by the coaches and the results demonstrate that the 58.4% of the 197 participants (2010-2012) stopped smoking at the 12-month follow-up.

The last chapter (14) can be considered as a descriptive and qualitative field research since it investigates, through the interviews, the presence of Turkish religious organization in UK and aims to describe the different types of organizations, their historical background and finally the services, both symbolic one like sense of belonging and practical one like mosque activities or funeral services, which they offer to Turkish Community.

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**Overeducated and Over Here: Skilled EU Migrants in Britain.** Bradley Saunders. London: Transnational Press London (2015, ISBN: 978-1-910781-10-4).

Amid growing turmoil of the current EU refugee and migrant crisis that began in 2015, where tens of thousands of people have fled war-torn countries and tried to enter into Europe, Saunders's *Overeducated and Over Here* helps to show a different picture of

struggles facing migrants in the UK. At a broader theoretical level, this short, thought-provoking book is a valuable addition to a burgeoning body of literature on labour precarity and inequality, i.e. the flip side of neoliberal tenets of mobility and freedom. Indeed, so-called transnational, boundaryless and protean careers are only enjoyed by a handful of high-status, affluent and powerful individuals. By overstating agential freedom, neoliberal doctrines neglect the interconnectedness between individual and society where a complexity of political, economic and socio-cultural constraints invariably bears on individual perceptions and practices in everyday life. As Saunders's study implies, migrant workers' decision to move to the UK and their subsequent experience of 'skill- and status-underemployment' are immensely complex and dynamic, resulting from interweaving macro and micro factors such as host and home country's political and economic environment, work and employment institutions, family circumstances, ethnic or cultural background, educational and professional ability, gender, age and personality traits.

Within transnational, migrant and management studies, the book's focus on 'the plight of those who settled for less in their pursuit of more' contributes to a better understanding of how skilled EU migrants, due largely to their ethnic minority status, are susceptible to downward career mobility, poor or stressful working conditions and social marginalisation. Saunders emphasises that the ability of those skilled migrants to find jobs that commensurate with their educational and professional experiences was significantly hindered by English language skills, a reluctance on the part of hiring bodies and employment agencies to recognise non-UK qualifications, and a lack of financial resources for a long-term job search. Their struggles and coping strategies were also complicated by non-work, notably family, situations affecting their adjustment to living in the host country.

Reflecting on the author's own transnational experiences and addressing a relatively overlooked, interesting subject, the book provides much food for thought. However, there is disjuncture between literature research and empirical studies, perhaps due to a lack of effort to compare and synthesise different theories. In particular, the interdependent, co-generative and dialectic relationship between macro-level structural forces and micro-level individual agencies, which, as anthropologist and sociologists would argue, is the key underlying dynamics of social life, is not well applied to the study; the former is largely relegated to a background factor, rather than being systematically incorporated into analysis of individual narratives and experiences. As a result, the discussion of empirical data appears to be underdeveloped and leaves much to be desired. Methodologically speaking, limitations of semi-structured interviews on which the book relies are not sufficiently dealt with, especially in comparison to long-term immersing ethnographic fieldwork. For example, it would be interesting for the reader to know how findings are influenced by the relationship between the researcher and the studied people, the detailed context where interviews took place, as well as the customary discrepancy between what the studied people say they know, say they should do and actually do.

Despite the theoretical and methodological weaknesses, the book sheds light on migration, a complex and controversial issue sparking intense debate across the UK and Europe, and will pave the way for further research.

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**Chinese Migration in the Republic of Kazakhstan: Silk Road Traditions and New Opportunities for Cooperation. Elena Y. Sadovskaya. Almaty: Raritet. (2014, paperback, in Russian).**

The reviewed book is a remarkable contribution to the interdisciplinary field of international migration studies. It's a book of interest to academia researchers, stakeholders and practitioners. The book provides insight into the political, legal, economic, and cultural dimensions of the Chinese migration in the Central Asian countries, in particular in Kazakhstan.

Nowadays China's growing prominence in Kazakhstan is encouraging greater interest in its motivation and framing many questions about its approach. Kazakhstan has become a host country for migrants from China in 1990's. Ten years later, the scope of border crossings between Kazakhstan and China has been steadily increasing, migration exchange between two countries reached 503,000 in 2011 and jumped up to 576,400 people in 2014 (pp. 63-67).

This book highlights the empirical studies and sensitive statistic data, introducing new approaches of Chinese migration to Kazakhstan. It comes as surprise that Chinese migration is not actually Chinese, in the sense that ethnic Chinese, so called Han Chinese, are not in the majority. Composition of migrants from China residing on the territory of Kazakhstan is very diverse and represented by Hans, Kazakhs, Uighurs, Dungans, Koreans, Uzbeks, other ethnic groups' members (P. 50-52). Furthermore, in a period from 1995 through 2014, 92,000 repatriated Kazakhs came to Kazakhstan, they make 97%- 98% of the total newcomers from China to Kazakhstan.

Author presumes that Chinese migration to Kazakhstan is a mirror reflecting social, economic, ethnic and demographical issues of the Republic of Kazakhstan. Ms. Sadovskaya goes on to recognize that Chinese migration to Kazakhstan comes in many diverse forms, i.e. humanitarian migration (p.282-285); regular and irregular labor migration (pp. 154-169; 178-180), repatriation of ethnic Kazakhs (pp.252ff; 263-275) and ethnic Chinese (pp. 275ff), migration for educational and business purposes (chapter IV- VI). Quite interesting that there is an impression that Kazakhstan is more interested than China in intensive educational cooperation, particularly, in educating its students in China (p. 226). Since 2010, annually grows number of Kazakh students enrolled in Chinese university: 7,874 persons in 2010 and 8,287 persons in 2011. Opposite tendency shows declined number of Chinese students applying at the Kazakh universities: 1,054 people in 2010; 1967 in 2011; 1037 persons in 2012 (p.222)

Chinese migration and its dissemination in Kazakh economy, culture, education and business networking could be called "shadow power in practice". Closely associated with China's growing prominence in Kazakhstan and other Central Asian countries are discussions about how to benefit from Chinese expansion and to protect national interests at the same time.

The book is divided into twelve parts, incl. introduction, ten chapters and conclusions. The first part presents the historical background, contemporary migration trends and push factors of the Chinese migration to Kazakhstan. Chapter two is devoted to the presentation of the Chinese economic interests and their investment potential in Kazakh agriculture, transport, energy and tourism. The next chapter is therefore logically devoted to building an overview of "good cases" and good practice that forced both migration influx and economic cooperation. Chapter four deals with the human capital that streams in a frame of legal and irregular labor migration between both

countries. Chapter five describes dynamic, market-segments and ethnic-based motivation of the small, middle and large Chinese enterprise companies working in Kazakhstan. Chapter seven revises different concepts and type of Chinese migration to Kazakhstan. The intent behind the chapter eight summarizing a collection of myth about Chinese migration appears to be generating discussion and introducing new areas for future research (pp.306-320). Chapter nine is a most sufficient chapter since it focuses almost exclusively on the legal and institutional regulation of migration movements between two countries. The last substantive chapter includes description of interstate institutional cooperation. Author states that bilateral migration framework is quite weak, because a) functions of regulation and control of Chinese migration influx in Kazakhstan for a long time has been distributed among various bodies. As a result, the Agreement concerning regulation of temporary labor migration between Kazakhstan and China was settled only in 2013 (with twenty-year experience of engaging labor force from China); b) legal labor migration from China to Kazakhstan is accompanied by generation of a flow of uncontrolled irregular migration; c) forced migration (Uighur refugees from Xinjiang) is a politically sensitive point of regulation and leads to violation by Kazakhstan of international humanitarian standards; d) Chinese business, especially trade, has illegal content and leads to shadow economy expansion in Kazakh economy (ranging from corruption at customs to tax evasion of small entrepreneurs, corruption at the wholesale markets). Among different types of Chinese-Kazakh cooperation dominates business-motivated movement, which has a bilateral nature; about 50% of Chinese- Kazakh trade is carried out by small and individual entrepreneurs, making it difficult to control their activities.

Taken together, this book has been fruitful insofar as the supply side of migration influx deserves attention. Movement of capital, goods, services and labor from China to Kazakhstan is currently measured not in the traditional system of relations “North-South” among the developed and developing countries, and in the system of economic, social, migratory changes in direction “South-South”. The book by Sadovskaya is welcome contributions to this understudied field because it could and would break from a typical framing of Chinese migration in the Central Asian countries. Perhaps the strongest component of Sadovskaya’s contribution is a summary, maps and infographics along with her justification for her own research design on a broader and diverse context of Chinese migration to the Central Asia, indeed in Kazakhstan.

Summing up, this book provides several important insights for understanding how Chinese migration creeps into Kazakhstan and how it affects diverse capacities inside the country.

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