

ideologically charged. Choosing a more neutral analytical category would do more justice to the volume. These critical points should, however, not undermine the value of the diverse contributions in the book, especially when read on their own.

Overall, the volume proves useful and timely for anyone working on (post) socialist regimes, economic transition, (South) East Asia, and economic history. Its interdisciplinarity and balancing of micro macro scale are strengths when it comes to understanding Vietnamese, Laotian, and Chinese reforms. With its diversity of contributions, the volume delivers unexpected and manifold insights for anyone seeking to understand the Laotian, Vietnamese, and Chinese 'socialist market economies' from different angles.

Notes

- 1 B. Naughton, *The Chinese Economy: Adaptation and Growth*, Cambridge, MA 2018.
- 2 J. D. London (ed.), *Routledge Handbook of Contemporary Vietnam*, Abingdon Oxon/New York 2022.
- 3 I. Weber, *How China Escaped Shock Therapy: The Market Reform Debate*, Abingdon Oxon/New York 2021.
- 4 B. Naughton (ed.), *Wu Jinglian: Voice of Reform in China*, Cambridge, MA 2013.

Brenda S. A. Yeoh / Francis L. Collins:
Handbook on Transnationalism,
Cheltenham: Edward Elgar
Publishing Ltd., 2020, 480 pp.

Reviewed by
 Paolo Zucconi, Leipzig

In the *Handbook on Transnationalism*, editors Brenda S. A. Yeoh and Francis Collins provide a comprehensive work on the pressing topic of transnationalism and its importance “as a theoretical and analytical lens for social scientists and others grappling with a range of phenomena” (p. 2). Bringing together contributions by many authors, the handbook focuses on “the way in which notions of transnationalism took shape in new approaches to migration, placing particular emphasis on its emergence in the 1990s [...] before the increasing normalization of transnational terminology and the development of new conceptual directions” (p. 3). Facing today the consequences of global issues like the Covid-19 pandemic, climate change, and an increasing uncertainty in the global economy, this book is a timely contribution to the scholarship offering a new lexicon and a transnational lens that can be helpful to theoretically understand cross-border phenomena.

Transnationalism is an important topic of which there is no shortage of literature. While the authors in this book make no secret of that as, at the beginning of each chapter, they present a background of previous works, they are able to add important and under-researched aspects of transna-

tionalism applied to migration studies. This is done by combining theoretical rigour with knowledge about the empirical realities of transnationalism.

The editors rightly point out that transnationalism has much more variety than migration studies and “more conceptual concerns” (p. 2). However, the main focus of the book is on recognizing the variety of ways in which transnationalism is employed in migration studies research. To discuss the merits of the book, it is worth presenting an overview of the topics the authors of each chapter analyse.

The book starts with a first chapter that serves as an introduction by Brenda Yeoh and Francis Collins. They address the academic debate on transnationalism, presenting the views of the main scholarship of that field as well as the critique of scholars arguing for the continued importance of the nation-state (p. 5). Then, Part I, which includes six chapters and focuses on conceptualizing transnationalism, addresses a wide range of migration-related topics. In chapter 2, David Featherstone focuses on transnationalism and translocalism before and during the formation of nation-states (pp. 30–45). In chapter 3, Biao Xiang presents transnationalism through the development of a “multi-scalar analytical framework” aimed to assess the lasting impacts of “transnational relations on social changes” (p. 45).

Sergei Shubin, in chapter 4, examines the temporal dimension of transnationalism, exploring the changing meaning of “transnational time” (p. 61). Vincent Horn, in chapter 5, focuses on transnational ageing, asking “whether older people are involved in transnational processes” while also exploring “the relevance of these processes for

individual ageing experiences, the transformation of relationships, identity formation, self-conceptualization, and health” (p. 77). In chapter 6, Loretta Baldassar and Raelen Wilding look at the emotions and the role of hope, love, and guilt in transnational relationships, in particular on transnational parenting, partnering, and aged care (p. 103).

In the last chapter of Part I, Jorgen Carling combines population studies with insights from broader social science to examine the importance of defining transnationalism. He addresses the question “how can we best understand the ways in which transnationalism varies across space and changes over time?” (p. 110). The author shows how challenging it is to conceptualize transnationalism due to the “potential circularity of determining the prevalence of transnational ties” (p. 122).

Part II deals with varieties of transnationalism and starts with two chapters by Gerasimos Tsourapas and Paolo Boccagni. While Tsourapas presents the need to integrate different fields (or subfields) to better understand how autocracies adapt to migration and how different types of transnational authoritarianism operate to crush dissidents abroad (p. 128), Boccagni investigates the “home-migration” nexus and analyses the social dimension of home as a place made up of relationships and infrastructure for migration, which is not necessarily fixed because of an “increasing autonomy from the material and contextual physicality” (p. 151).

In chapter 10, Ludger Pries and Rafael Bohlen investigate the role of transnational profit and non-profit organizations in a world that “moves between globalization and re-nationalization” (p. 163). Michele

Ford, in chapter 11, investigates the politics of transnational activism, pointing out that “current forms of transnational activism are not new” (p. 169). However, faster travel connections and internet have increased activist collaboration on a global scale. The result is activities that go beyond the borders while being “necessarily grounded in the countries where the constituents of any given network, coalition or movement are based and thus in the opportunity structures that exist in those countries” (p. 178). Brenda S. A. Yeoh, Theodora Lam, and Shirlena Huang discuss the formation of “geographically dispersed families” in Asia as a common form of living arrangement (p. 182), following how “transnational migration studies have paved the way for a more critical understanding of gender and generational relations, identities and politics within families” (p. 193). The remaining chapters of Part II analyse other aspects and actors of transnationalism. Valentina Mazzucato and Joan van Geel, in chapter 13, draw attention to children left behind and mobile young people, actors that need to be further researched (pp. 203–207). In chapter 14, Arnisson Ortega and Evangeline O. Katigbak address transnational urbanism in the Global South. Through their analyses, the authors show the significance of transnational flows in urbanization processes. They take three cases into consideration to illustrate “some of the diversity of urban experiences in the Philippines” (p. 225) as well as urban transformations in the Global South, arguing for the need to “look into the transnational interconnections with urban transformations in sending countries, particularly the Global South” (ibid).

Johanna Waters and Maggi Leung include a further dimension: higher education. In chapter 15, the authors show how international student mobility and programme mobility contribute to transnational frameworks. They point out how literature on transnational higher education has remained relatively separate, suggesting there is potential for new knowledge at the intersection of institutional and student mobility from a transnational perspective (p. 241).

Part II ends with two analyses of transnationalism in popular culture and religion. Chapter 16, by Youna Kim, focuses on Korean Wave popular culture as a case study, considering “the significance of popular culture and digital technology as an integral resource for soft power and everyday reflexivity alongside its potentials and limits, complexity and implications” (p. 247). Chapter 17, by Dominic Pasura, instead provides a transnational analysis of the role that “religion plays in shaping population movements and migrants’ lived experiences and correspondingly evaluates how religious traditions and practices are transformed through processes of movement, displacement and migration” (p. 262).

Part III of the handbook focuses on conceptualizing transnational migration across different mobility patterns and categories. Matt Withers and Nicola Piper, in chapter 18, discuss the topics “of precarity, migrant aspirations and institutional networks in relation to prominent guest workers in Asia” (p. 280). Their goal is to explain “the manifold links between temporary labour migration and transnationalism” (p. 288). Gracia Liu-Farrer, in chapter 19, explains the role of international students as transnational migrants as “more than a bi-focal

perspective that involves back and forth movements between source and destination countries” (p. 294). In chapter 20, Juan Zhang investigates transnational marriage migration in Asia. The author discusses “intimate geopolitics and gender dynamics” in those Asian societies where Jongwilaian and Thompson’s notion of “transnational patriarchy bargain” apply (p. 311). Zhang then concludes that “South-South marriages” are on the rise, “challenging long-held assumptions about desirable destinations” (p. 320).

In chapter 21, Anastasia Christou and Brenda S.A. Yeoh focus on the interconnection between transnationalism and return migration “before reviewing two main themes where the transnational approach has been significant in destabilizing binary fixities in the way ‘return migration’ has been studied” (p. 325). The authors then conclude with a reflection on the “material and emotional dimension of transnational return as an idealized but provisional form of mobility” (p. 326), revealing “asymmetric power entanglements and ethicized exploitation” (p. 336).

In the last chapter of Part III, Anju Paul discusses the concept of “multinational migrations” and how the understanding of the “transitional ties migrants enjoy can be significantly expanded if we consider more complex forms of migration, particularly multinational migrations that go beyond a single-origin/single destination framework” (p. 351).

Following the discussion in Part III, Part IV deals with the networks and circulations emerging as result of transnational migrations. In chapter 23, Marta Bivand Erdal focuses on the flows of remittances, asking how to measure migrant remittances and

“what should count” as such (p. 356). She points out how a holistic approach is necessary in order to capture the motivations for sending and receiving remittances, which are more than money sent back home (p. 365). She states: “It is through understanding economic exchanges and relationships that we can make better sense of migrants’ social practices across space and time” (p. 365).

In chapter 24, Jolynna Sinanan and Heather Horst discuss communication practices as a crucial component of transnational networks, in particular in light of global technology developments. By focusing on practices, the authors have engaged “in a dialogue of how digital landscapes intersect with longstanding themes in migration scholarship” (p. 382).

Loretta Baldassar and Raelene Wilding, in chapter 25, discuss the role of care circulation in transnationalism. The authors point out how “care circulation foregrounds the way that care circulates in uneven and asymmetrical ways, through family and other support networks” (p. 399). At the same time, the “reciprocal exchange of caregiving across distance in transnational family relationships demands the use of ICTs and social media platforms” (p. 399), proving that the technological component plays an important role in transnationalism. The concepts of care circulation and digital kinning go together and help to highlight both the portability of care and the processes and practices of kinship.

In chapter 26, Jacob Thomas and Min Zhou focus on “examining how ethnic entrepreneurship is affected by immigrant transnationalism” (p. 404). The authors examine “new concepts, models and empirical research to identify key mechanisms

by which ethnic entrepreneurs traverse national borders and assess the main effects of transnational entrepreneurship on diasporic community building” (p. 415).

Sin Yee Koh, in chapter 27 (and the last), turns the attention to transnational elites, posing the questions: who are they and “what is particularly distinctive about their transnational networks, spaces and lifestyles” (p. 420). The author argues how elites and their transnational lives have gained influence by increasing concern with the structures of differentiation that segregate the elites from non-elites. At the same time, elites have access to transnational resources and opportunities, which are key means to enhance their privileged status.

Overall, the book presents itself as a comprehensive work on transnationalism applied to migration studies. The topic is analysed from different angles, examining not only the dynamics of transnationalism but also the different actors involved (e.g. old people, students, young people, families, organizations, elites, etc.) as well as dimensions (e.g. time, space). Although the chapters address various issues, which are loosely related to migration as a transnational phenomenon, they do not address a number of other critical issues of migration, like the role of transnational organized crime, terrorism, and other security issues, just to mention a few, which would represent an intersection of transnational issues combined with classical state-based phenomena.