**Return of the Vietnamese westerners: Second Generation return migration to Viet Nam in the digital age**

Total writing: < 80k words (approx. 160 pages single spaced; 320 double)

8 Chapters @ 10k words per chapter

* Use analytic expressions to chunk ideas:
  + Social, psychological, economic, political, cultural, etc
  + But keep narrative and connect to bigger picture

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| What I need to write:  Social anthropology   1. Literature review of existing research    1. Research question: Why do the 2nd generation return to their ethnic/ancestral homeland? How do ICTs mediate experiences of belonging and identity construction of second generation, western-born Viet Kieu (overseas Vietnamese) after return migrating to Viet Nam?    2. Define key terms, terminology, and definitions of research       1. Transnational; Migrant; migrate; 2nd generation; second generation; return migration; ethnic return migration; international migration; Vietnam; counter diasporic return migration; ICT; information communication technology; identity; belonging; methodological nationalism,    3. Peer-reviewed and academic books only paying particular attention to the works of:       1. Carling, Mortensen and Wu 2011 (A Systematic Bibliography on Return Migration)       2. Strangers in Ethnic Homeland,Takeyuki Tsuda       3. Counter Diasporic Return (King and Christou)       4. Methodological nationalism (resources: Glick-Schiller, Basch)       5. Roots migration (wessendorf)       6. Recycling migrations, Wah       7. Gender dimension of return ﻿(Christou and King 2014: 248; Dahinden 2010; Pessar and Mahle)       8. Transnational Dimension of social class . ﻿While a substantial flow of migration is directed towards the so called “developed” countries, in the course of time, countries of origin that were previously classified as “less developed” might change, offering attractive economic opportunities for returnees ﻿(Coe and Pauli in press; Nieswand 2011; Van Hear 2014) 2. It must clearly address the research question and the theoretical framework 3. Theoretical framework for analyzing qualitative data 4. strong evidence of analytical thinking shown through the connections you make between the literature being reviewed.   Tell the reader how the literature intersects with your project -- how your project complements the existing literature. |

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| 2 NARRATIVE ARCS: ICTs construct a present/different/future narrative of Vietnameseness.  **Main Research Q**  How do ICTs mediate experiences of belonging and identity construction of second generation Viet Kieu after return migrating to Viet Nam?  Theoretical framework: transnational social fields, methodological cosmopolitanism  I was envisioning 2 narrative arcs:   1. 1st arc (Chaps 1-3): For 2nd gen, there was a lack or absence of ICTs in the imaginary of VN while growing up and connecting to VN. Families couldn’t communicate with VN real-time, relied on 1st generation or diasporic media (eg. Paris by Night) to connect with motherland. 2. 2nd arc (Chaps 4-6): Now in VN, using own tools (ICTs) to navigate ancestral homeland on their own. And then pandemic hits and 2nd gen are forced to confront contradiction of how much citizenship matters in age of covid (2nd gen are not citizens of VN, most on 5-year visas that have to be renewed every few months by leaving the country or extended but due to pandemic they can’t leave and are having trouble extending).   **1st Arc**  Chapter 1 **Introduction** (200-1k words)  Chapter 2: **The Vietnamese westerner:** **(un)settling home (How second-gen VK ended up in western countries)**  Couldn’t communcate w/vn. Absence of ICTs. Valverde’s Transnationalizing VN. Caruther’s, Ashley’s research on Australia.  Chapter 3:Upbringing: **The Natal Home: Belonging, identity, and acceptance**  FB use in the natal home grows but then decreases/dies. Returnees become embedded in FB when returning to VN.  **2nd Arc**  Chapter 4: The Return: **The Ancestral Homeland**  Chapter 5**:** **Transnational virtual networks: Mediating assimilation/acculturation via ICTs**  Chapter 6: **National Identities, the Nation-state and Local perception** |

In writing anthropology:

Common devices:

1. lightbulb “a-ha” moments

Dissertation Chapters

Write out all the **themes** and come up with theories afterwards.

Thematic/theoretical chapters?:

* Transnationalism
  + ﻿Werbner writes, “Migration is a class-related phenomenon, and notions of transnationalism or cosmopolitanism as cultural phenomena are of necessity class related (see Novikowski 1984; Werbner 1990).” ﻿In *Working-class cosmopolitans and diaspora* (2018)
  + Studies on second-generation return migration reflect the transnational networks that the second generation are embedded into and the personal and social relationships that connect place of birth, ancestral homeland and diaspora (Levitt 2001; Foner 2002; Glick Schiller 2004; Christou 2006, Wessendorf 2007; King and Christou 2008).
  + King (1979) reflects that an important typology of return migration is the ‘return’ to the familial ancestral homeland.
  + Homeland is often characterised by the deep-rooted identification and emotional attachment to the place of origin. It reflects the migrants’ own interpretation of their roots, the celebration of cultural heritage, attachment to a sentimentalised place and the importance of ‘knowing where you come from’ for the construction of self-identity (Basu 2007).
* Diaspora
  + ﻿Parennas and Siu (2009: 7) have argued that diasporic consciousness and identifica- tion ‘emerge and grow stronger from local processes of racialisation’. ﻿Parennas, R. and L. Siu (eds) (2009) Asian diasporas: new formations, new conceptions, Stanford: Stanford University Press.
  + Takeyuki Tsuda – Diasporicity Relative embeddedness in transnational and co-ethnic networks.
    - First generation Viets as a “victim diaspora” while second generation are more or less economic diaspora but share a collective memory of the first generation’s traumatic dispersal. This can be evident through the stories they shared.
    - Tsuda speaks of Japanese diaspora having weaker diasporicity since they are an older diaspora. Contrast with the Vietnamese diaspora which is a relatively newer one (beginning around 1975 with the liberation of VN).
    - Lateral transnational ties with Coethnics
      * Because the western countries 2nd generations lived in are positioned high in terms of geopolitical power, lateral connections between Coethnics are more prevalent.
    - Although viets are part of the “model minority” myth, SE Asians face economic, political, and social hurdles unlike Japanese older diasporas.
  + ﻿Stuart Hall (2008: 346) speaks of ‘cosmopolitanism from below’. ﻿There is a ‘cosmopolitanism of the above’ – global entrepreneurs following the pathways of global corporate power and the circuits of global investment and capital, who can’t tell which airport they’re in, because they all look the same, and who have apartments in three continents. This is global cosmopolitanism of a very limited kind but it is very different from ‘cosmopolitanism from below’ – people driven across borders, obliged to uproot themselves from home, place and family, living in transit camps or climbing on to the backs of lorries or leaky boats or the bottom of trains and airplanes, to get to somewhere else. Both of them are forms of globalization and, in so far as they both interact within the same global sphere, are deeply interconnected with one another. But they don’t constitute the basis of a ‘global citizenship’.
  + ﻿Jonathan Friedman (1995: 79–80) addresses issues of transnational subjectivity as manifestations of new class formations. The “global elites”.
  + ﻿Within any single national, regional or territorial community, however, these global networks disrupt, as Homi K. Bhabha (1994) has argued, any neat notions of national boundedness, without denying them. In Location of Culture.
  + ﻿Migration is a class-related phenomenon, and notions of transnationalism or cosmopolitanism as cultural phenomena are of necessity class related (see Novikowski 1984; Werbner 1990). Working-class cosmopolitanism – a knowledge of and openness to other cultures – while
* Social Capital (Putnam)
* power dynamics
* Cyber social anchoring
  + Especially with covid, connections formed online
  + With the Delta outbreak occurring in 2021, Viet Nam has suffered tremendously. And returnees are doing a double return, many reluctantly.

**CHAPTER BREAKDOWN!**

**Chapter 1** Introduction (Introduction, write at the end of dissertation)

## Introduction (200-1k words)

1. 0.0 2010s was an unprecedented time for migration. Vietnamese migrants leaving Viet nam in the form of [labor migration](https://www.ilo.org/hanoi/Areasofwork/labour-migration/lang--en/index.htm). Occurring through Regular and irregular channels. Vietnamese diasporic migration into Vietnam.
   1. 2019 essex lorry incident resulting in 39 deaths brought to the limelight the treacherous nature of international labor migration (Stuart Hall’s Cosmopolitanism from below).
   2. The Technical Intern Trainee Program (TITP). Vietnamese are now the fastest growing group of foreigners in Japan, [numbering 410,000](https://www.reuters.com/article/us-health-coronavirus-japan-temple-idUSKBN2480P2) in 2019 and they account for [almost half of the trainees](http://www.asahi.com/ajw/articles/13142265) in the TITP program.
   3. Reference tien nguyen’s (2017) work, Vietnam and Its Diaspora on labor migrants (p 242)
   4. Forced return migration by trump administration (reference lipman’s last chapter of “in camps”). Also ﻿Michel Wieviorka points out (in “debating cultural hybridity” eds. Werbner, in a communication responding to this new edition, to a widespread ‘refusal of multiculturalism’ by European politicians, reflecting ‘the rising ideologi- cal importance of the right and the extreme right, at least as far as racism, ﻿nationalism, xenophobia and fear of alterity are at stake’ (xvi)
   5. ﻿In “*debating cultural hybridity*”: Although the 1990s bore witness to the rise of global 24-hour televison news, and the spread of the Internet, it is the rise of social media – Facebook, YouTube, Twitter, Internet forums, blogs, Spotify, Google, Skype, and so on – that has enabled global interaction among prior strangers and the emergence of global networks and forums in which to create, share and exchange images, videos, performances, information and ideas, appealing to virtual communi- ties who can also mobilise for action.
2. And it was also during this same period in which an influx of western-born/raised Vietnamese from the diaspora began migrating in.
   1. Unboundedness- ﻿Appadurai, for example, has argued that there is a need to reconceptualize the “landscapes of group identity,” a need that flows from the current world conjuncture in which “groups are no longer tightly territorialized, spatially bounded, historically unselfconscious, or culturally homogeneous” (1991:191). In nations unbounded

2020-2021 was a year of multi-worldwide pandemics: covid, black lives matter, global [anti-asian violence](https://time.com/5947862/anti-asian-attacks-rising-worldwide/). Quotes from folks who wanted to stay in VN and not return to their respective birth homes due to the violence. Article written by Sen Nguyen.

1.1: Defining terms (2k-2500 words)

1. Transnationalism
   1. ﻿We define “transnationalism” as the processes by which immigrants forge and sustain multi-stranded social relations that link together their societies of origin and settlement. We call these processes transnationalism to emphasize that many immigrants today build social fields that cross geographic, cultural, and political borders. Immigrants who develop and maintain multiple relationships—familial, economic, social, organizational, religious, and political—that span borders we call “**transmigrants**.” An essential element of transnationalism is the multiplicity of involvements that transmigrants’ sustain in both home and host societies. We are still groping for a language to describe these social locations. Transmigrants use the term “home” for their society of origin, even when they clearly have also made a home in their country of settlement. The migration literature describes the country of settlement as the “host,” but such a term, though compact and convenient, carries the often unwarranted connotations that the immigrant is both “welcome” and a “visitor.” Transmigrants take actions, make decisions, and develop subjectivities and identities embedded in networks of relationships that connect them simultaneously to two or more nation-states (p. 8) In glick-schiller and basch’s nation’s unbounded.
2. Viet Nam (monosyllabic; why 2 words)
3. Viet Kieu is a disputed term that will be used in this book. Viet Kieu literally means Sojourner of Vietnamese ancestry or overseas Vietnamese. It comes from the Chinese root, \_\_\_, and refers to those who have left Vietnam for another country. Some, including several informants in this manuscript, find the label to represent a power imbalance, especially when the word is used as a self-identifier. The term usually evokes images of a person who has left Viet Nam, typically to a country positioned higher geopolitically than Vietnam, owning at least one car, and living in the lap of luxury (citation required). Thus, the label is charged with privilege and economic inequality. Some of the informants in this research preferred labelling themselves Người \_\_\_\_\_\_ Gốc Việt (fill in the blank with the birth country. ie. Norwegian with Vietnamese roots) when asked where they were from by locals. With this in mind, Viet Kieu will be used herein for two reasons.
4. First, while Viet Kieu is recognized as being unequal, it is a term that represents and bonds Coethnics within the diaspora. Some of the groups explored in this research use the term to label their own group (ie. Viet Kieus in Viet Nam, Viet Kieus for in Saigon etc.). Viet Kieu easily identifies those of Vietnamese ancestry who have lived abroad for any certain amount of time. It is a term
   1. “Kieu bao” used by the State now to woo returnees and their Đông to Vietnam.
   2. Caroline’s words on VK in Transnationalizing Viet Nam book.
   3. Alvin’s emails on VSG listserv.
   4. Max mueller’s research 2021: ﻿“Viê. tki `êu is a Sino-Vietnamese term. ‘Viê. t’ refers to ethnic Vietnamese, whilst ‘ki `êu’ is a translit- eration of the Chinese word ‘qiao’, which means ‘to sojourn’ or ‘to reside temporarily away from home’. Viê. tki `êu is a popular term of reference for overseas Vietnamese used by the state and people in Vietnam for overseas Vietnamese” (Koh 2015a: 203)
5. Diaspora
   1. Tien Nguyen (2017): *Vietnam and Its Diaspora: An Evolving Relationship,* Diaspora Policies (pg. 247)
   2. Myth of return (Safran 1991).
6. Westerner
7. Second Generation
8. Identity
9. Belonging
10. Return migration
    1. Ethnic return migration (Book: Strangers in Ethnic Homeland,Takeyuki Tsuda, Arizona State University)
    2. Counter diasporic migration (king)
11. Westerner
12. ICT

1.2: Lit Review

Ethnic Return migration (Tsuda, Takeyuki)

Counter Diasporic Return (King and Christou)

Methodological nationalism (resources: Glick-Schiller, Basch)

Roots migration (wessendorf)

**1.3: Theoretical Framework**

Transnational social fields (nina glick schiller and levitt)

Methodological nationalism

Social capital

Online social anchoring

1.4 Methodology

* Positionality. ﻿When we indicated that social scientists are consumers of and
* contributors to hegemonic concepts, we obviously are taking a stand. As social scientists, we see ourselves dialectically as both observers and the observed. At the same time, those about whom we write are both the subjects of our inquiry and subjects who, in relationship to what is being said and done around them, including the work of social scientists, and in relation to their own varying motivations, act upon and change the world of our inquiry. We, in turn, observe these actions and are influenced by them. What is more, we evaluate the actions, the beliefs, and the stance of our ﻿subjects. We are, as are all social scientists, whether or not it is acknowledged, positioned observers. Our perceptions, whether we objectify them by identifying them as “data” or as “texts,” are influenced by our position in the world and our positions about the state of the world. (p. 17) Nations unbound. Glick Schiller

**Chapter2**

**Part1**: **The Vietnamese westerner:** **(un)settling home (How second-gen VK ended up in western countries)**

1. departure: a push/pull from the ancestral homeland (Outward migration of 1st generation from Viet Nam). Use Jana K. Lipman’s In Camps as an expose on limbo refugees faced being re-patriated to VN and/or in limbo to be screened-in and screened out in respective camps
   1. The history of the Vietnamese diaspora.
      1. Much research to-date has focused heavily on the US, Australia, and UK. The paper should touch upon these countries and also look at other “receiving” countries (Czech republic, Germany, Norway, Finland, Switzerland, France, etc).
      2. Use Jana K. Lipman’s In Camps as an exposé on limbo refugees faced being re-patriated to VN and/or in limbo to be screened-in and screened out in respective camps
2. Outward Migration Patterns
   1. After 1975, close to 800,000 individuals left Vietnam by boat, survived, and sought refuge in camps in Malaysia, Thailand, Indonesia, the Philippines, and Hong Kong.2 (jana lipman’s intro)
      1. Rebecca Hamlin’s Crossing.
   2. Pre-1975 (1 wave)
      1. Orderly departure program (ODP)
   3. Post-1975 (3 waves)
      1. Refugee (push) but who is designated refugee status? Who is a refugee and who determines status? migrant/refuge binary (phi’s book intro + jana lipman’s (p 1) intro) that some are categorized as refugee/migrant and it affects our imaginary.
      2. Skilled migrants (pull factor)
      3. Work/economic migrants/Contract Laborers (Phi Hong Su dissertation/research in Journal of Vietnamese Studies. Cold War Coethnics in Berlin. Different migration streams, to Soviet-allied countries. Japan’s technical interns)
3. Arrival of the 2nd generation: born and raised in the West: experiences in the Western birth country
   * 1. Communicating with the first generation: Parents not being able to communicate to VN due to absence/lack of ICTs (Valverde’s work). This also affecting 2nd generation.
   1. 2nd gen experiences in birth country
      1. Research about Acceptance? Discrimination
      2. ? Authenticity (Tamsin Barber’s work)
      3. Hinting at factors that shape return to VN
      4. “post memory”—recall of growing up in the western homeland for 2nd generation

**Part2: Belonging, identity, and acceptance in the natal home**

1. Growing up in the West.
   1. Cite research on Vietnamese 2nd generation in western countries
      1. USA (bankston and zhou, routeledge, Andrew nova Le, etc)
      2. Australia (Carruthers, etc)
      3. UK (Tamsin barber)
      4. Germany (Phi Hong Su)
      5. Other western countries if you can find them.
   2. fitting in
      1. Zhou, M. (1997) ‘Segmented assimilation: issues, controversies, and recent research on the new second-generation’, Internal Migration Review, 31(4): 179–191.
   3. Return visits (S. Wessendorf research; Tasmin Barber’s research, JEMS Achieving ethnic authenticity through 'return'visits to Vietnam: paradoxes of class and gender among the British-born Vietnamese)
   4. Return motivations
      1. Diaspora conversation. Myth of return [[safran]] for some.

**Chapter 3**: The Return: **The ancestral homeland.** (tentative name) From foreigner to Westerner🡪 they are outsiders in their birth home and become westerners in their own.

4.x When a return is not a return. Jana K Lipman’s epilogue (p 234) account of Pham Chi Cuong, 1.5 generation viet who was forced repatriated by Trump administration in 2018

4.x.1 N. Nguyen’s research expressing the uncontrollable distress and physiological reactions associated with corruption in their return journeys of 1st generation. 2nd generation didn’t have that kind of stress and trauma. And Ngoc hasn't gone back but may return for the sake of her children so they can "discover their roots" (p. 27) In *We return in order to take leave ': Memory and the Return Journeys of Vietnamese Women.*

4.x.2 Postmemory. ﻿Hirsch and Spitzer, writing about the children of Jewish Holocaust survivors, refer to as a "postmemory, a secondary, belated memory mediated by stories, images and behaviors among which [they] grew up, but which never added up to a complete or linear tale" (2003:85). 2nd generation "inherited [their] par- ents' knowledge of the fragility of place, their suspicion of the notion of home" (Hirsch and Spitzer 2003:93 in ﻿Hirsch, Marianne, and Leo Spitzer. 2003. 'We would never have come without you': Generations of nostalgia. In Contested -pasts: The politics of memory, Katharine Hodgkin and Susannah Radstone, eds. London: Routledge

﻿4.x.3 Like the narratives of post-Holocaust genera- tions, hers "speaks about what is not known by one generation and what has not been said by another" (Wajnryb 2001:27)

4.0 Vietnam Today (Use long bui’s chap 5 empire’s residuals. Returns of War capitalism is happening seeing as “explicit market”). Also about outside global investments in VN from which countries that lay the brickwork so to speak, of hegemonic global capitalism which makes it easy for 2nd gen to return.

4.0.1 return impressions (first weeks/months)

4.0.2 skilled returnees (nguyen-akbar 2017: The formation of spatial and symbolic boundaries among Vietnamese diasporic skilled return migrants in Ho Chi Minh City, Vietnam)

4.0.2.1.0 types of work these VK do in VN. English teacher, consultants, cooks, corporate

4.0.2.1 flexible citizenship (aihwa ong)

4.0.2.2 ﻿D. Reed-Danahay’s article on cosmopolitanism and Stuart Hall’s piece on “cosmopolitanism from above and below”. This group is from above.

4.0.3 dialectic relationship of western-born VKs returning to Vietnam and the global influx of Vietnamese contract workers leaving vietnam to work unskilled, menial labor factory work in other countries, namely Japan. Cite work of scholars doing work in field of “technical internships” in Japan and elsewhere of Vietnamese workers

4.0.4 the process of transnationalism is several decades long process of global capitalism. ﻿The development of transnationalism within the past several

decades is part of a long-term process of global capitalist penetration. ﻿The development of an international division of labor and the integration of the world by transnational corporations that develop worldwide systems of production, distribution, and marketing affect both the flow of immigrants and the manner in which they come to understand who they are and what they are doing.

B. (p. 13) in Nations Unbound. Glick Schiller and Basch.

4.1 spaces connected with (oldenberg: third spaces; bowling alone, Robert Putnam, social capital)

4.2 establishing community

4.2.1 friends in VN

4.2.2 expats vs locals

4.2.2 Coethnic (vk) connections)

4.3 Acceptance (Tensions, Resistance and problems)

4.3.1 Within

4.3.1.1 hybridity. ﻿In “debating cultural hybridity” eds (pnina werbner) (p xiv) Bakhtin is that all cultures, like languages, are continuously evolving, unconsciously and organically; they are neither bounded nor fixed. At the same time, however, intentional, transgressive, newly created, deliberate and often shocking cultural mixings challenge normative separations or dominant hegemonies and are the grounds for reflexivity and for the public bridging of cultural differences.

4.3.1.2 “Care for the other”. Folks working in NGOs to educate folks on “precarious journeys” labor migrants take. ﻿Cultural mix- ings are thus conceived of in the book as conjoined with social responsibility and care for the other, respect for difference and a challenge to established inequalities and hierarchies (in “debating cultural hybridity” above)

4.3.2 without

4.3.2.1 language

4.3.2.2 Locals ask: “O day luon?” Will you stay here forever? Talking about transient not yet used to permanence. Another element of the "return" is the question of duration or permanence (ở [đây] luôn?]. This would be a good question to ask VK who live in VN now or have plans to return/go. Permanence is on the extreme end, but it seems to be the default question from Vietnamese who learn your are "VK".

Flexible citizenship ((aihwa ong)).

4.3.2.2 Power dynamics, hegemony: foreigners (vks) being treated better than locals.

* Nina glick schiller’s article ﻿in *Chapter 6 Diaspora and Transnationalism A global perspective on transnational migration: Theorising migration without methodological nationalism* quoting this: ﻿“Clearly, those who have rights as citizens in states or confederations of states that dominate the world militarily and economically – namely the United States and the European Union – have been able to move to the rest of the world with few barriers.” (p.
* ﻿Providing us with a clear statement of the ongoing connectedness of migrant ties to “different places,” the call for network analysis focuses our attention on migrants as actors. These formulations, however, do not look at the implications of these networks for the formation of migrant political and social identity, or the complexities of nationalist identifications within transnational social fields. The “spider-web” networks of transmigrants must be located within the hegemonic processes of multiple nation-states, and we must move beyond descriptions of networks to a view of migrants as active agents in a process of hegemonic construction (p. 30, Nations unbound: transnational projects, postcolonial predicaments, and deterritorialized nation-states).
* hegemony is the relationship between those who dominate within the state and those who are dominated. relations are ultimately maintained by force, the social order is sustained by daily practice, habit, and common sense. (p. 14) Nations Unbound.
* ﻿We use the term “hegemonic construct” to describe both consciously articulated statements and embedded perceptions that are used and reappropriated by transmigrants, and which serve ultimately to empower and legitimate dominant forces in both the migrants’ societies of origin and of settlement. (p. 15) In Nations Unbound.
* Transmigrants simultaneously are affected by, incorporate, and participate in hegemonic contentions “back home” as they learn new meanings and forms of representation in their new settings. (p. 17) ibid.

4.3.2.3 Remittances (Ivan Small: Currencies of imagination book; nguyen-akbar article: tensions of diasporic ‘return’ migration: how class and money create distance in the Vietnamese transnational family)

4.4 Identity post return

4.5 Gender dynamics

4.5.1. reference Max Müler’s work. Viet Gender Relations history.

**Chapter 4:** **Transnational virtual networks: Mediating assimilation/acculturation via ICTs**

5.0 Is it technology that binds?

5.0.1 ﻿Technological explanations for the emergence of more transnational patterns of migration prove to be incomplete when divorced from an analysis of the social relations of production.2 Rather it is the current moment of capitalism as a global mode of production that has necessitated the maintenance of family ties and political allegiances among persons spread across the globe (p. 15) in nations unbound

5.0.2 post 1970, capitalist nations found it more profitable to set up production in "periphery" states. "core" economies, such as the US and other Western countries would be essential for managing "the periphery" leading to dramatic changes in the labor markets of these nation-states (p. 26) nations unbound. Also see pg 27 about multination companies bouncing around periphery countries in search of the highest profits

5.0.3 Doi Moi policies

5.0.4 History of internet in VN

5.1 Forms of and ways media is used

5.1.1 fb; yt; IG; tiktok; overseas Vietnamese (linkedin + their own forum); reddit

5.1.1.1 keeping in touch with family and friends in natal home

5.1.2 News. VN Express. Saigoneer. Vietcetera.

5.2 online groups

Research of Nedelcu, Mihaela-Migrants' New Transnational Habitus: Rethinking Migration Through a Cosmopolitan Lens in the Digital Age

Goals of joining

Coethnic connections

Frequency of physical meetups

5.3 dating and romance (Book: Dealing in desire). History of online dating: when did it become prevalent?. Thai, Hung Cam. 2008. *For Better or For Worse Vietnamese International Marriages in the New Global Economy*. Kings of candy shop journal article)

5.2.1 gendered experiences

5.2.2 within VK groups?

5.4 Return migration without ICTs?

Chapter 5: **National Identities, the Nation-state and Local perception**

6.1 The State (recognition, Priscila Koh and Recycling Migrations research article)

6.2 citizenship (+visas, on FB groups)

6.2.1 ashley carruther’s national belonging in transnational fields article. Citizenship makes one belong more or less (p. 426) legal vs performative citizenship (p. 427)

6.3 property ownership

6.4 Discussion and Conclusions

Chapter 7: Conclusion

**Chapter Categories/Themes (aligning with research/interview questions):**

1. The Natal Homeland (Q1)
   1. Childhood
      1. Experiences
      2. School
      3. Fitting in
   2. Identity
   3. Return motivations
2. The Ancestral Homeland (Q2)
   1. Return impressions (first weeks/months)
   2. Spaces migrants felt connected with initially
   3. Establishing community
      1. Friends in VN (q3.c)
      2. Viet kieu connection
      3. Acceptance
         1. Within
         2. Without
      4. Local connection
   4. Identity post return
3. ICTS (Q3)
   1. Forms of media used
   2. Keeping in touch with community in natal home
   3. Online groups
      1. Goals of joining?
      2. Coethnic (viet kieu) connections
      3. Frequency of physical meetings
   4. Romance and Dating
      1. Within VK groups?
   5. What would return migration be like without aforementioned technologies

Migrant capital.

Emmit erel. Carrying around capital.

Taking from different notions of capital. What is important for my data and migrants. Visibly paler, fatter.