What is transnationalism?

What is methodological cosmopolitanism?

The idea of social capital?

Transnational diaspora?

1. Diaspora coming from Greek word “dispersion”
   1. Forceable/traumatic dispersal from ancestral home
   2. Mass movement for political or economic reasons
   3. Term is elastic and changing. Ethnic groups use it due to nature of not feeling accepted or full/equal members of settlement/birth country
      1. Diasporicity – advanced by Tsuda, where every migrant group is diasporic but differ in degree of embeddedness in transnational social relations and affiliations
2. Transnationalism: process by which immigrants build multi-stranded connections (economic, political, cultural) beyond geographic or political boundaries. How they forge and sustain these connections with their societies of birth and settlement.
   1. Multiple identities created through global connectedness
3. R. Cohen (2011) Immigrants are hypermobile. states historically research looked at migrant interactions within borders (territorially-bounded) rather than ways inter-group relations are shaped by conditions outside national boundaries.
4. Ethnicity and race tends to be focused on assimilation, integration, and accommodation rather than how it is formed outside particular borders.
5. Paul Gilroy
6. Stuart Hall: cultural identity not fixed but an everchanging position rooted in history
   1. 3 distinct presences:
      1. African: unspoken. repressed through slavery and racism is hiding in plain sight thorugh language, religiou, arts, music. For blacks living in diaspora, Africa becomes “imagined community”. No going back to pre-slavery Africa since Africa too has changed
      2. European: spoken. Lives through legacy of colonialism, racism, power, and exclusion. European presence inexplicably part of the carribean identity.
      3. American: the “ground, place, territory” where cultures from around the world collided. "where the fateful/fatal encounter was staged between Africa and the West", and also where the displacement of the natives occurred (234).
   2. "conception of 'identity' which lives with and through, not despite, difference; by hybridity".
      1. No one-size-fits-all since africans in the diaspora and constsantly reinventing themselves and identities through mixing, hybridizing, and “creolizing” identities from Europe, Africa, and the rest of the world in their everyday lives and cultural practices.
   3. ﻿Cosmopolitanism from above and below
      1. 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 globalisation 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’. (Werbner, 2020)

Flexible citizenship?

Transnational social fields?

# Good Quotes

﻿Every diaspora has its regrets. Although you can never go back to the past, you do have a sense of loss of an intimate connection with a history, a landscape, family, tradition, custom – the vernacular. ﻿In a sense, this is the fate of all modern people – we have to lose those connections, but we seem to require the myth, the illusion that we are going to go back to them. Stuart Hall speaking with and Pnina Werbner (Werbner, 2020: 349).

References

Werbner, P. (2020). Anthropology and the New Cosmopolitanism. In *Anthropology and the New Cosmopolitanism*. https://doi.org/10.4324/9781003084617