



Context Analysis and Methodology Review Report (WP2)

Bulgaria

Mila Mancheva, Evgenia Troeva

International Centre for Minority Studies
and Intercultural Relations (IMIR)

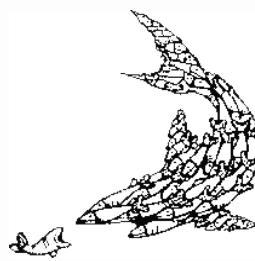


Table of Contents

INTRODUCTION.....	3
<u>1. EMIGRATION.....</u>	<u>4</u>
<u>1.1. Studies on general migration trends and processes.....</u>	<u>4</u>
<u>1.2. Bulgarian emigrant communities abroad.....</u>	<u>6</u>
<u>1.2.1. Studies conducted in the host countries /multi-sited ethnography.....</u>	<u>6</u>
<u>1.2.2. Studies conducted in the home country.....</u>	<u>8</u>
<u>1.3. Studies on migration of Bulgaria's minorities.....</u>	<u>9</u>
<u>1.4. Gender dimensions of migration.....</u>	<u>11</u>
<u>1.5. Migration of the highly qualified.....</u>	<u>12</u>
<u>1.6. Impact of emigration on Bulgarian society and return migration.....</u>	<u>12</u>
<u>2. IMMIGRATION</u>	<u>13</u>
CONCLUSIONS.....	15
<u>3. METHODOLOGY REVIEW ON TRANSNATIONAL AND MIXED FAMILIES.....</u>	<u>15</u>
<u>3.1. Transnational Families.....</u>	<u>15</u>
<u>3.1.1. Research questions relevant for the topic of transnational families.....</u>	<u>17</u>
<u>3.2. Mixed Families.....</u>	<u>18</u>
<u>3.2.1. Research questions relevant for the topic of mixed families.....</u>	<u>20</u>
<u>3.3. Proposed model for country study on mixed and transnational families.....</u>	<u>21</u>
LITERATURE PARTS 1 and 2.....	22
LITERATURE PART 3 (Transnational Families).....	31
LITERATURE PART 3 (Mixed Families).....	35

INTRODUCTION

The fall of the communist regime in Bulgaria in 1989 marked the beginning of radical political and social transition. It also signified a new period of Bulgaria's migration history. The liberated border regime and the economic transformation of the country accompanied by high inflation, unemployment and political instability triggered intensive emigration flows. Approximate estimates point to an outflow of about 600,000 to 800,000 Bulgarian emigrants in the period 1990-2007. The first mass migration wave of 300,000 persons (1989/90) was composed of ethnic Turks, forced to leave Bulgaria to Turkey in the context of an ambitious assimilation campaign by the communist regime. Emigration of Bulgarians, ethnic Turks, and other minorities retained high intensity in the following two decades and effected the formation of considerable Bulgarian communities in some European countries, the USA and Canada. Bulgaria, thus, is to be considered as a sending country with a strong transit migration trend and a relatively low immigration flow. Two events, the removal of the Schengen visa regime for Bulgarian citizens (2001) and Bulgaria's EU accession (January 2007), marked changes in emigration practices from permanent and long-term to temporary and cyclical labor migration. At present Bulgaria follows a "south-south" model of migration with about half of the emigration flow being directed to south-European countries, with labor markets more open to immigrants. On the overall, Bulgarian emigrants today live transnationally and develop multiple attachments. By remittances and transfer of social capital and know-how they play a structural role in Bulgaria's transition.

Bulgarian academia appeared unprepared to study the new migration phenomena in spite of their intensity and high significance for Bulgarian society. Before 1989 migration studies were restricted to the demographic observation of internal migration trends and historical accounts of Bulgarian diasporas. The spectrum of novel practices and social processes associated with migration required the appropriation of respective methodological and theoretical tools of analysis. A serious hindrance to informed migration research was posed by the imperfect data collection system in the country and the lack of systematic data on cross-border movement, especially with regard to emigration. Therefore, migration studies in Bulgaria developed slowly and gradually with stronger interest placed on emigration rather than immigration. During the 1990s the field was dominated by surveys on potential migration and statistical investigations aimed to study general migration trends. Migration studies that employed more relevant methodologies started appearing with greater frequency since the late 1990s. The field today is rather interdisciplinary, attracting the interest of demographers, sociologists, economists, anthropologists, political scientists, as well as historians. The methods of research are correspondingly diverse and produce knowledge on migration processes from a number of perspectives. Main topics of research include: general trends and patterns of emigration, migrant networks and transnational migrant practices, integration in host societies, im(migrant) profiles and motivations, issues of culture, identity and religion.

The present overview is structured by themes and includes a parallel discussion of methodology which is summarized in the conclusions. Studies on emigration and immigration are presented separately as the two phenomena are disproportionately represented in the research literature.

1. EMIGRATION

1.1. Studies on general migration trends and processes

In the early and mid 1990s migration studies in Bulgaria paid interest mainly to the phenomena of emigration, relying on statistical, demographic and sociological methods of analysis. Migration potential studies designed after representative sociological surveys were employed as one of the first tools of studying emigration. They were conducted annually in the 1990s and aimed to monitor the aptitudes and motives for emigration in Bulgaria, the demographic and social profile of potential emigrants, as well as the order of preference of potential destination countries (Migration Potential of Bulgaria, 1992; 1996; 2001; National Migration Potential Surveys, 1991; 1994; 1995; 1998; 1999 and surveys from 2001 and 2003 used in: Калчев, 2001; 2002; Минчев, Бошнаков, Калчев, Гоев, 2004). Providing data about subjective attitudes rather than real trends, these studies are methodologically limited. Irrespectively of that however, some social scientists tended to use them to study cross-border trends and patterns, as well as to investigate issues of highly qualified migration, gender dimensions of migration and other (Калчев, Цветарски, 1991, 1993; Zlatanova, 1991; Kalchev, 2001; 2002; Минчев et al., 2004; Tomova, 2005; Жекова 2006, Rangelova et al., 2006). Still other scholars tried to analyse migration trends discussing the diverse and contradictory migration data in the country (Bobeva, 1994; 1996; Bobeva et al., 1994; Totey/Kalchev, 2000; Guentcheva et al., 2003; Stanchev et al., 2005).

An example of the former tendency is the study of J. Kalchev that offers an overview and analysis of Bulgarian emigration after 1989 (Kalchev, 2001). Although the author discusses the relevance of the various data sources on migration (national censuses, population registers, administrative registers, border statistics and sociological surveys) he relies entirely on various sociological surveys (some new and some already published) supported by demographic comparison of census results from 1992 and 2001. Kalchev's main findings point to an absolute number of more than 680,000 emigrants from Bulgaria (1989-2001) and a negative net migration of 580,000-600,000 persons (Kalchev 2001: 213). The author identifies three periods of development with regard to migration in the country: Largely politically motivated emigration dominated by ethnic Turks (1989-1992) followed by a less intensive flow of economic migrants with increasing shares of young and highly qualified people (1993-1996). The third period until 2001 is dominated by a labor migration trend (Kalchev 2001: 214-215). Kalchev's study is the first that aimed to study Bulgarian emigration trends comprehensively but his choice of methodology poses restrictions to his analysis and places his findings in a conditional framework.

A number of other studies tried to draw their analysis of migration trends on more diverse data sources. The study on transit migration in Bulgaria (commissioned by IOM) is the only one on this topic so far (Bobeva et al., 1994). It is based on quantitative and qualitative data and outlines the scales of migration to and through Bulgaria by countries of origin and modes of travel. Analysis is also provided on the demographic and socio-economic profile of transit migrants, their situations in Bulgaria and their migration plans. The study provides a very good "snapshot" with regard to transit migration in Bulgaria in the early 1990s. Another study by the same author proposes an overview of Bulgarian migration

trends in the early 1990s (Bobeva, 1994; 1996). Outlined is the number of e/immigrants, the main destination and source countries and the reasons and motives to migrate. The article is a good source of Bulgaria's migration trends in the very first post-communist years – as it is based on factual statistical data (from the NSI and the Bulgarian MoI) with migration potential surveys being cited only for prognostic purposes. The migration related data however, is at points cited uncritically and the problems related to the collection of migration statistics in the country are not discussed in the text. An article by S. Totev and J. Kalchev is a similar attempt to present scales on Bulgarian emigration till 1998 (Totev/ Kalchev, 2000). The authors point out but avoid discussion of the existing contradictions in migration data from various sources and use NSI estimates. An interesting aspect of this study is the attempt to make a region specific profile of migration in three categories, based on analysis of the demographic and economic conditions of Bulgaria's administrative regions. Peripheral regions are indicated to produce complete emigration practices, regions with declining industries produce economic migration but also migration motivated by desire for professional realization, central and economically competitive regions have prevailingly "potential migration".

The first serious attempt to provide a general view of the main migration tendencies in the country and to analyse their effects on the Bulgarian society was undertaken in 2003 (Guentcheva et al., 2003). The study is based on a combination of quantitative and qualitative methods of research and includes analysis of statistical data, normative documents regulating migration, relevant literature and interviews with representatives of state institutions and migrants. The authors provide a summary of the Bulgarian migration related legislation and focus on the scales and patterns of migration, its push and pull factors and the main destination and source countries. Temporary seasonal emigration and transit immigration are identified as the two dominant migration patterns by the authors. In addition, they point that economic factors are the main push factors for both emigration and immigration and stress the role of migrant networks for maintaining a relatively stable flow of emigrants (Guentcheva et al., 2003: 47). With regard to the social influence of migration the authors claim that emigration has a greater impact over the Bulgarian society than immigration. The authors trace the positive influences of emigration through indicators such as levels and use of remittances and transfer of know-how. At the same time they identify a number of negative effects of emigration such as loss of highly qualified specialists, depopulation of some areas in Bulgaria, increased school drop-out rates among children with emigrant parents. The study identifies important shortcomings in the existing databases on migration and advises on the development of a unified methodology for observing emigration trends, to be the basis for collection of reliable and correct migration related statistics (Guentcheva et al., 2003: 5). The study is valuable in the attempt to approach various data sources on migration and to use them appropriately while discussing their imperfections and limitations. The problems in the statistical monitoring of migration processes in Bulgaria are studied in detail by N. Cholakov who insists on reconceptualisation of the statistical monitoring of the external emigration of Bulgaria by introduction of an exit/ entry border crossing registration along the basic demographic indicators (Чолаков, 2003: 63). Another, less successful, attempt to study comprehensively current migration trends in Bulgaria is conducted by the Open Society Institute (Stanchev et al., 2005). The report attempts to provide assessments of emigration scales and a comparative macro economic analysis of Bulgaria and some host countries (Germany, Greece and Spain) as a tool of migration projections. In addition, it discusses remittance dynamics in Bulgaria and provides an

overview of selected host country policy frameworks and migrant situations (Greece, Italy, Spain, Germany).

R. Sultanova offers an interesting account of the trends in the Bulgarian refugee flow in the post-1989 period (Sultanova, 2006). The author bases her analysis on statistical information and outlines the three periods of migration and the main destination countries.

A different perspective to this field is proposed by E. Jileva who is concerned with the effects of EU restrictive migration policies on Bulgaria's EU accession process and migration regime (Jileva, 2002a/b/c; 2003; 2004). E. Jileva offers critical analysis of the EU visa policies and procedures for candidate countries, the impact of the extension of these policies to Bulgaria and the impact of the establishment of a visa free regime between EU and Bulgaria (2001). The author also discusses the uneven free labor movement policies of the EU, which approach CEE candidate countries as members with regard to obligations and as third countries with regard to benefits.

1.2. Bulgarian emigrant communities abroad

The topic started attracting the interest of Bulgarian social scientists (mainly anthropologists) since the late 1990s. The emigration phenomenon is approached from the perspective of the home and host country alike with field work being conducted both in Bulgaria and in selected destination countries such as: Austria, Greece, Germany, Spain, USA, Israel, UK and the countries of Central Europe and the Arab world. The main research questions posed by the studies are centered on: migrant (transnational) practices and networks, socio cultural adaptation in the host societies; dynamics of identity negotiation; issues of home and belonging; migrant families and family strategies. The preferred methods of research are qualitative and include: open and semi-standardized interviews, biographic stories, open (and phone) conversation, standard questionnaires, participant observation, internet communication. Some of the studies rely on multi-sited ethnography and follow respondents in the country of origin and destination. The field comprises a number of edited volumes (Томова et al., 1998; Zhelyazkova, 1998; Карамихова, 2003; 2006), a couple of books (Карамихова, 2004; Ганева-Райчева, 2004a; Маева, 2006a) and articles in various Bulgarian and international volumes and magazines.

1.2.1. Studies conducted in the host countries /multi-sited ethnography

One of the important contributions in this area of research is the book on the first generation Bulgarian immigrants in the USA (Карамихова, 2004). M. Karamihova identifies economic and social realities in the country of origin as main push factors for migration. The role of social networks and the processes of cultural interaction in migration are of central interest for the author. Evaluated are the levels of migrants' cultural adaptation, through indicators such as clothing, food, music, calendar and personal holidays. The author considers that the Bulgarian female migrants in USA preserve their social participation model that involves being mothers, housewives and working women together (Карамихова 2004: 57). She points that while marriage rates among immigrants appear high, the endogamy remains the norm for the first generation. The explanation for this trend is the imported model of male aspiration for domination in the family domain and the potential problems it

poses in potential mixed families (Карамихова, 2004: 135). The author's finding is that the first generation immigrants rather preserve their status in the host country and invest all their efforts and hopes in the social advancement of their children.

In the last years the Bulgarian community in Slovakia has been in the focus of the studies of S. Antova (Антова, 2004; 2006; 2008). The author studies the social experiences of mixed families and the formation of transnational family/ kinship relations between Bulgarians and Slovaks (Антова, 2004) and investigates the manifestations of ethno cultural identity of Bulgarian immigrants in Slovakia (Антова, 2006; 2008). With regard to mixed families Antova identifies a number of potential conflict zones related to differences in values and habits; models of children's' naming, numbers and upbringing (with or without grandparents' help). Differences are observed with regard to the gender roles within the family with the woman being considered to hold higher respect in Slovakia (Антова, 2004: 35). In her next study dealing with the ethno cultural identity of Bulgarian immigrants in Slovakia, the author analyses a set of ethno-cultural indicators that are being expressed in the context of inter community relations. Such indicators include, self identification, choice of citizenship, choice of a language for the children from mixed marriages, role of religion, holidays, and free time, food practices and music. By paying attention to migrant relations with the home country, Antova argues that Bulgarians in Slovakia are to be considered "transmigrants" with a double belonging (Антова, 2006: 105). Her conclusion is that the migration of Bulgarians to Slovakia is characterized by quick adaptation and good image - a social behavior that is conceptualized as "cultural bilingualism" (Антова, 2006).

The Bulgarian immigrant community in Hungary is studied by V. Ganeva-Raicheva who is interested in the role of institutions for cultural memory formation (Ганева-Райчева, 2004a; Ганева-Райчева, 2004б). Analysed are problems such as naming, the role of the language, food and holidays as spheres of intercultural relations. Of interest is also the issue of the choice of religion in the mixed Bulgarian-Hungarian marriages with girls of such families being baptized in the Mother's confession and boys in that of the Fathers (Ганева-Райчева 2004б: 163).

A number of studies deal with Bulgarian immigration in Greece. E. Markova has been interested in issues of labor market accommodation of Bulgarian ("illegal") migrants, the influence of regularization campaigns and labor market policies on their social and economic situation (Markova, Sarris, 1997; 2001a; Markova, 2001b; 2004). These issues are studied from the perspective of the economist and are based on standard questionnaires. Other authors investigate the general migration trends to Greece observing a predominantly female middle age migration (Григоров, 2003; Zhelyazkova, 2003) streamed predominantly in the domestic service sector (Григоров, 2003: 239). The two studies of V. Grigorov and A. Zhelyazkova point to the common Orthodox religion as a factor facilitating Bulgarian-Greek marriages. While Grigorov pays attention to the community life of the Bulgarian immigrants in Greece, Zhelyazkova observes a network of assistance between Albanian male and Bulgarian female immigrants (Zhelyazkova, 2003: 185-187).

E. Markova has also conducted studies among Bulgarian immigrants in Spain and the UK (Markova, Reilly, 2007; Markova, Black, 2008). The author studies the micro-level determinants of remittance behavior of Bulgarian migrants in Spain based on a qualitative sample survey (Markova, Reilly, 2007). The article investigates the relationship between migrants' length of stay, status, family structure and remittances. Correspondingly, her study

conducted in the UK investigates the experiences of the new European migrants (including Bulgarians) in the UK labor market in relation to their education and training (Markova, 2008).

V. Lazarov deals with the situation of Bulgarians in the Arab countries during the socialist period and the 1990s (Лазаров, 2006). The author's analysis relies on multi sited ethnography with interviews conducted mainly in the host countries and to a lesser extent with returned labor migrants ("gurbetchii") in Bulgaria. The labor migration is compared to the traditional "gurbet" practices of seasonal internal and external labor migration of agricultural and construction workers coming from rural regions and in the context of the socio political changes in Bulgaria. The author studies in detail the life of the labor migrants ("gurbetchis") in the Arab world and claims that they have rather restricted contacts with the local culture and face difficult adaptation back in Bulgaria in the new economic situation of post-socialism.

An interesting approach to the life in migration is offered by F. Dekalo who studies Bulgarian emigration in Israel after 1989 (Декало, 2006). In focus are the main characteristics of this migration flow and the distinctive social groups of emigrants. The author points to some differences in the occupations for men and, respectively, women in Israel. Sharlanova offers an overview of the Maghreb and African immigration in France (Шарланова, 2006). The author bases her research on secondary literature and interviews with migrants conducted in 1990 – 1997. Her focus is placed on the motives for migration as well on the family structures in migration.

1.2.2. Studies conducted in the home country

Two edited volumes investigate emigration practices by conducting fieldwork in migrant oriented regions of Bulgaria (Томова et al., 1998; Карамихова, 2003). Both studies are conducted in the Rhodope region known for its mixed ethnic population and high migration aptitudes. The study from 1998 is based on sociological survey cards and deals with the country specific preferences for migration pointing to Germany, Greece, USA and Turkey. The second study of 2003 (articles by: Карамихова, 2003; Троева, Григоров, 2003; Дечева, 2003; Воденичарова, 2003; Александриева, 2003) deals with the migration intentions of the Rhodope population distinguishing the specifics regarding migration of each ethno-confessional group (Bulgarians, Christians, Bulgarian Muslims, Turks). The authors distinguish two emigration waves – the first of 1990-1992 included mainly Bulgarian Christians and Turks and the second (1997-98) included also many Bulgarian Muslims (Карамихова, 2003: 48). The book studies the differences between temporary migration to Western Europe and the permanent migration to USA (Карамихова, 2003: 64). Focus is placed on some gender aspects of migration such as the prevailingly female migration from Bulgaria to Greece (Карамихова, 2003: 69; Александриева, 2003: 185) and the prevailingly male migration to Spain and Portugal (Троева, Григоров, 2003: 114). Attention is paid to some new migration tendencies such as the "gurbet" migration of whole families (Дечева, 2003: 138).

1.3. Studies on migration of Bulgaria's minorities

An important set of literature has dealt with the topic of migration of ethnic Turks from Bulgaria to Turkey in the post-1989 period. It is focused on the volume of migration, its changing patterns and motivations, the socio-cultural aspects of immigrant integration and the double allegiances developed by migrants. In the early 1990s scholars of history were the first to provide an account of the forced emigration wave of ethnic Turks to Turkey in 1989/1990 and the subsequent return migration (Hopken, 1989; Vasileva, 1992a/b). They studied the first post-1989 migration waves of ethnic Turks against the background of the migration history of the minority since the late 19th century.

The first study to explore and problematise the processes of adaptation of the Bulgarian Turkish immigrants into Turkish society was the edited volume "Between Adaptation and Nostalgia. The Bulgarian Turks in Turkey" (Zhelyazkova, 1998). The study is based on multi-sited field work in both Bulgaria and Turkey and is engaged with identifying the parameters of difference of the immigrant group with respect to the host society and the nature of their adaptation and integration in their ancestral homeland. T. Georgieva studies the migration patterns between Bulgaria and Turkey throughout the 1990s (Georgieva, 1998). The migration trajectory of Bulgarian Turks, in the account of the author, changes from a linear, politically motivated one-way process in 1989/90 to a transborder practice that encompasses the economic and social spaces of the two states into one transnational field. D. Dimitrova provides an account of the accommodation strategies of the post-1989 Bulgarian Turkish immigrants, their reception in the Turkish society and their relationship with the host Turkish population (Dimitrova 1998). The author studies the motives of the 150,000 return migrants and the main accommodation pillars of those who chose to stay. The author provides an account of the relationship between the Bulgarian Turkish immigrants and the host society which is marked by mutual distances and social isolation of the newcomers due to differences in the cultural norms, language, gender relations and religiosity. P. Krastev provides an oral history analysis of the memory of the assimilation campaign in communist Bulgaria that was the trigger of the big emigration wave of 1989. Krastev's thesis is that due to the dynamics of identity negotiation that Bulgarian Turkish immigrants undergo in Turkey, the importance of the "renaming campaign"¹ is underrated in their memories. The author encounters a memory formation process that dictates selective remembrance of the positive characteristics of the past to serve as generator of positive self-image and source of symbolic opposition to the host society (Krastev 1998: 177-180). The processes of identity transformation as result of migration are studied in the case of Bulgarian Turkish immigrant students in Bulgaria (Hodja, Milanov, 1998: 210-211). The authors identify double attachments of the group under study and a process of accentuation of different aspects of their identities accordingly to their respectively Bulgarian and Turkish environments.

A study by P. Bochkov is based on bi-local ethnography among migrants in Izmir and their relatives in Bulgaria (Бочков, 2004). The author focuses on transborder migrant networks of Bulgarian Turks. His observation is that the family and family relations gain higher role and importance in emigration. The author analyses the various adaptation

¹ The change of names of Bulgarian Turks was initiated in the framework of ambitious campaign by the communist regime for assimilation of the minority that started in 1984. Between 1984 and 89 Bulgarian Turks were forced to abandon their traditional clothing, were forbidden to speak Turkish in public places and finally forced to change their names with Bulgarian ones.

strategies of the Bulgarian Turks in Turkey and observes a process of group stratification with regard to economic integration and good political integration for the whole community.

Two young scholars, a Bulgarian and a Turk have published the latest studies on Bulgarian Turkish immigrant communities in Turkey (Parla, 2005; Maeva, 2006a). While M. Maeva aims to provide a comprehensive study of Bulgarian Turkish integration into Turkish society (focusing on settlement patterns, mutual perceptions and images, social differences), A. Parla explores the dimensions of belonging and homeland in their experiences. The authors approach the questions of identity negotiation and dual attachments of the Bulgarian Turkish immigrant group from slightly different angles. Maeva employs a somewhat traditional approach (Maeva, 2006a; 2004; 2007b) tracing identity processes through account of religious and language practices, custom holiday celebrations and the use of names. To study the attachments to the host and home country Maeva employs a negative/positive image analysis and account of the pragmatic strategies to Bulgaria and Turkey (Maeva, 2002; 2006a, 2006b). Parla whose studies are based on multi-sited ethnography (Parla, 2003; 2005; 2006; 2007) places her analysis within the context of a critical discussion of the contemporary Turkish national discourse that approaches Bulgarian Turkish migrants with cultural essentialism that places them at the margins of the national body. The author's thesis is that imposition of ethnic and cultural sameness as grounds of acceptance of the Bulgarian Turkish immigrants in the ancestral homeland, shapes strongly their dislocation experiences. Parla's ethnographic material demonstrates that Bulgarian Turkish immigrants undergo a variety of homeland experiences and choices (both imaginary and real) that vary and interchange between the lived (Bulgaria) and the ancestral (Turkey) homelands. This in turn allows the author to question static notions of culture and borders as insufficient approaches to the study of the complexity of migrant experiences. Similarly Maeva's conclusion is that Bulgarian Turkish immigrant identity is to be analysed through the lenses of flexibility, multiplicity and situatedness (Maeva, 2006a: 265-269). Both authors provide rich and fresh material on ethnic Turk migration and rigorous analysis of the relationship between migration, identity and belonging. Parla's work has also a gender focus (Parla, 2005). The author pays attention to the uneasy reception of Bulgarian Turkish female migrants in Turkey, the result of contested understandings of proper gender roles. The author provides an account of the norms and practices of equal work and exposure into the public field that are defended by Bulgarian Turkish female migrants in opposition to codes of honor and gender propriety in Turkey. The explanation for this behavior is in the standard policies of emancipation during communist Bulgaria which affected the educational and social advancement of the Turkish minority and constructed a discourse of work that became an "indispensable aspect of identity" for them (Parla, 2005: 154).

Migration of Bulgarian Turks to western European countries has also drawn the attention of some authors who use the case to study realities of irregular migration and identity dynamics. D. Karabinova's study is conducted among Bulgarian Turkish (irregular) labor migrants in Vienna (Карабинова, 2005). The author's observation is that her respondents convey their "black" market labor experience from Bulgaria. Karabinova's finding is that Bulgarian Turkish immigrants in Vienna live isolated from the Austrian society and rely mainly on the co-ethnic networks of friends and relatives. Their status and the type of work they find do not allow this immigrant group to make long-term plans regarding their life and residence in Austria. M. Mancheva studies irregular migration practices of ethnic Turks from Bulgaria to Germany, outlines the main trends in labor migration since 1989 and analyses the role of ethnicity and culture in the formation of migrant networks and the maintenance of

intra-network hierarchies between host German Turks and newcomer Bulgarian Turks (Mancheva, 2008a/b).

Another scholar is currently conducting a research of the migratory behavior and practices of another religious minority community of Bulgaria – the Bulgarian Muslims or so called Pomaks (Deneva, 2006; 2008). N. Deneva is interested in the forms of migrant adaptation in the host country (Spain), the relationships with the home-country and the social networks that make migrant strategies possible (Deneva, 2006). The author analyses how the unstable and flexible self-identifications of Bulgarian Muslims are being transformed and practiced in the process of migration (Deneva, 2008). The author argues that the new social context of Spain where Bulgarian Muslim migrants are not distinguished from their Bulgarian Christian co-citizens (as is the case at home), enacts a “potentially different relational setting for their self-identification”. Deneva argues that a new process of identity formation is at place among Bulgarian Muslims in Spain that “contributes to the broader process of fracture and fragmentation of their community in Bulgaria”. The process involves a stress of one’s Europeananness to the expense of ones cultural and religious specificities (Deneva 2008: 8).

Few scholars focused attention to specific aspects of Roma migration. E. Marushiaikova and V. Popov who are prominent specialists in Roma issues, deal with the migration of two Roma groups on the territory of Romania, Ukraine and Moldova. The study is based on oral histories and historical sources about the Roma migration in 19th and 20th century (Марушиакова, Попов, 2006). L. Peycheva and V. Dimov study the migration practices of the professional group of Roma musicians. The authors analyze the problems that arise from the clash with other cultural models and conceptualize the Roma migrations as “transborder nomadism” that has old traditions in the Balkans (Пейчева, Димов, 2006: 76). A short overview of Roma migration is also provided by I. Tomova. The study provides opinion on migrant motivations and destination countries but is too general and based on migration potential surveys (Tomova, 2006).

1.4. Gender dimensions of migration

The relationship of gender and migration has been in the focus of only few studies so far (Rangelova et al., 2006; Passerini et al., 2007), but gender differentials tend to be accounted for in texts investigating particular migration issues. Migration potential surveys served as a basis for a study of the gender dimensions of Bulgarian emigration (Rangelova et al., 2006). The authors summarize the results of the surveys of 2001 and 2003 tracing the gender differences in the demographic, social and educational profile of potential migrants as well as in the motives for migration. Identified are higher aptitudes to migration among men than women and no gender differentiation with regard to the relationship between professional skills and the labor market integration of Bulgarian migrants (Rangelova, et al., 2006: 65).

The other study that is focused on the interrelation between gender and migration comes from scholars with background in oral history, feminist and literary studies. The edited volume *Women Migrants from East to West. Gender, Mobility and Belonging in Contemporary Europe* aims to analyse the new forms of identification that arise in Europe in relation to mobility and gender relations (Passerini et al., 2007). The Bulgarian literary scholar N. Alexandrova has two contributions in the volume based on oral history research of female

migrants from Bulgaria to Italy and the Netherlands. N. Alexandrova explores the relationship between mobility and subjectivity and the ways in which it influences re-configurations of ideas of home and belonging. In her first contribution she provides an account of the cross-border experiences of female migrants that fuel the first set of impressions of the new transnational worlds they enter (Alexandrova, Lyon, 2007). Her second contribution is an exploration of the theme of love in migrant women's accounts. The author studies the *topos* of romantic love as legitimate explanation for female motives and actions across space, and discusses how identification with, or denial of, a romantic narrative can account for the migrant's sense of autonomy and for their own strategies of integration in a new society.

1.5. Migration of the highly qualified

Bulgarian highly qualified migration has not been studied seriously yet, with one sociological study discussing aptitudes for migration among Bulgarian academics (Zlatanova, 1991), two studies concerned with the "brain-drain" phenomena (Цекова, 1993; Бобева, 1996) and two studies of Bulgarian students abroad (Cserjan, 1999; Liakova, 2008). The study by V. Zlatanova is based on a sociological survey of aptitudes for migration among academics in Sofia and the correlation of its results with the political and economic situation in Bulgaria. The discussion is placed in the "brain drain" paradigm viewing the process as extremely negative for the Bulgarian society.

The work of K. Cserjan is a policy-oriented study based on statistical data and qualitative interviews. It offers a detailed statistical account of Bulgarian student migration in Austria and outlines its demographic profile and preferences, by disciplines of study and universities and the normative regulation of foreign student migration in Austria. The study outlines the positive aspects of student migration for both Austrian and Bulgarian society and provides a summary of policy recommendations to relevant institutions in both countries for facilitation of this flow.

M. Liakova offers a qualitative study of the social reality of Bulgarian students in Germany. The author presents a typology of their motivations, social contacts and "hybrid" cultural attachments. Liakova outlines their visions for the future in a somewhat linear 'stay/ or return' framework, but her analysis suggests (although not explicitly) the yet 'undefined' and fluid character of their future professional decisions, dependent on a cluster of factors (Liakova, 2008: 59). In her conclusion the author questions the "brain drain" concept that dominates Bulgarian public discourse on highly qualified migration. The author claims that in the context of a globalized and poli-centered society this type of migration is to be freed from the "national" domain and approached from the angle of assuring access to the "world society of knowledge" (Liakova, 2008: 61).

1.6. Impact of emigration on Bulgarian society and return migration

So far only few studies focus on the effects of emigration on Bulgarian society and on the phenomena of return migration (Guentcheva et al., 2003; Минчев, Бошнаков, 2006; 2007; Mancheva, 2008c). Two articles by V. Minchev and V. Boshnakov are a pioneering attempt to investigate the economic dynamics of Bulgarian emigration (Минчев, Бошнаков, 2006; 2007). Their analysis is based on remittance data from official sources and on a

representative survey among migrant households conducted in 2005. The authors' analysis is focused on the socio-demographic profile and the remittance behavior of Bulgarian return migrants, as well as on the types of migrant investments and the impact of remittances over migrant households at home. The findings of this investigation reveal that official data sources on remittances register about 45-50% of the real flow. The authors also identify a prevailing tendency of remitting through unofficial channels and a strong saving behavior with about only 35% of migrant incomes spent in the countries of destination (Минчев, Бончаков, 2006: 32). The study is an efficient attempt to overcome the restrictions of the official sources on remittances as basis of investigation of the economic impact of emigration on Bulgarian society. This approach however, is to be complemented by qualitative micro studies in the field (such as the one by Markova, Reilly, 2007) to offer in-depth analysis of these phenomena.

2. IMMIGRATION

The studies dealing with issues of immigration in Bulgaria are modest in number compared to those dealing with emigration. The interest in this field developed from the late 1990s onwards and relies on both quantitative and qualitative methods of research. Studies on immigration approach topics such as policy and legislative frameworks (Владинска, 1998; Петкова, 2002; Радева, 2003; MWF, 2003; Guentcheva et al., 2003; Дрюке, 2004; Хюсменова, 2004; Рангелова, 2004; Jileva, 2006a; Кръстева, 2006; Христова, 2007), critical assessment of the human rights aspects of immigrant reception and treatment (БХК, 2004; Ilareva, 2007), socio cultural situation of different immigrant groups within the host society (Кръстева, 2005a, Иска, 2004, Анастасова, 2005, Бързинска, 2007). Interest on topics of immigrant integration and public attitudes to immigrants is unsystematic (Bobeva, 1994; Guentcheva et al., 2003; MWF, 2003). Considerable proportion of these studies is focused on refugee issues and some of those that discuss immigration in general tend to rely on refugee dominated data. In the context of moderate numbers of refugees in Bulgaria this trend can be explained with the highly developed institutional setting and observation of the issue and the availability of reliable and accessible data. Many of the immigration studies are to be considered as reference books rather than academic texts and will not be discussed in the following review.

A study of the Institute for Market Economy (IME, 1999) focused on estimating the (rather low) costs related to refugee support in Bulgaria in an attempt to reassess dominant public perceptions about the social burden posed by asylum seekers on the Bulgarian social sector and the labor market.

The edited volume *From Ethnicity to Migration* is the first study that turned attention to the immigration problems in Bulgaria (Krasteva, 2004). The book offers a summary and critical analysis of the Bulgarian social science literature dealing with issues of ethnicity, identity and minority/ majority relations - topics that were the main focus of social science research in Bulgaria in the 1990s. Aiming to offer a transition of interest to a new pending research issue – that of migration, the volume offers two articles that introduce the problems of asylum and immigration. L. Drucke, who was head of the UNHCR office in Bulgaria at the time, offers a comparative overview of the asylum regimes in the countries of Central Europe and the CIS region and a critical analysis of the levels of harmonization with the international

human rights standards (Drucke, 2004). F. Husmenova provides account of the institutional setting with regard to asylum in Bulgaria (Husmenova, 2004). Having prepared the text in the capacity of Minister responsible for refugee issues in Bulgaria, Husmenova offers an informative but rather uncritical account of the system at place.

The major research on the topic of immigration so far is presented in the edited volume *Иммиграцията в България* (The Immigration in Bulgaria) (Krasteva, 2005). The study is based on prevailingly qualitative methods of research such as fieldwork, open and in-depth interviews, biographic stories, sociological surveys with indicative character, focus groups and media content analysis. The introductory chapter by A. Krasteva compares the levels of inter-group solidarity, the sociological characteristics, the occupations and the family strategies of the Chinese, the Lebanese and the African immigrant groups in Bulgaria (Кръстева, 2005a). Paying attention to the attitudes of the host Bulgarian society towards immigrants, the author concludes that there is "an absence of political instrumentalisation of xenophobic attitudes in contrast to the negative attitude to the traditional minorities" (Кръстева, 2005: 14). The general conclusion is that immigration in Bulgaria starts later and is lesser in numbers with immigrants in generally better economic situation in contrast to the situation in other European countries (Кръстева, 2005a). Immigrants from the Near and Middle East are the focus of another study within the volume (Желязкова, et al., 2005). The authors define the differences between the old and the new Arab immigrants, providing an account of the factors generating migration, migrant settlement strategies, professional occupations, intra-group hierarchies, marriage practices, linguistic adaptation and religiousness. D. Kamenova studies the African immigrant group in Bulgaria analysing the racial solidarity among Africans, their socio economic profiles, language adaptation, the relationship with the home country and the mutual stereotypes (Каменова, 2005). E. Mitseva offers an overview of the various Vietnamese immigration waves and analyses their community life in Bulgaria, their occupations and levels of communication with the host society (Мицева, 2005a). The Chinese immigrants in Bulgaria are studied by A. Krasteva who provides analysis of their numbers (10,000 persons), factors triggering migration, trend of feminization of the flow, ethnic businesses, enclosed community life and strong family relations with children often being taken care of in the home country (Кръстева, 2005b). The study is also focused on the stereotypes regarding the image of "the other". E. Mitseva's study on the Kurds in Bulgaria is based on a 10-year long observation (Мицева, 2005/6). The author studies the old Kurdish immigrant community (about 1500 persons) with 30 years long history in the country and the new male dominated labor migration. The study analyses the community life of the Kurdish immigrants, their holidays, gender specific labor, mixed marriage practices with Bulgarians, observed mainly among the first immigration wave (Мицева, 2005).

The most comprehensive overview of the refugee situation in Bulgaria is provided in the edited volume *Фигурите на бежанеца* (The Refugee Figures) (Кръстева, 2006). The book introduces the various aspects of the refugee situation worldwide and provides analysis of the Palestinian, the Afghan and the Iraqi refugee communities in Bulgaria.

One of the problems posed by immigration and in the context of mixed families is the choice of names for the children. The article of K. Issa explores the issue focusing on the case of mixed Bulgarian-Arab families (Исса, 2004). The author discusses the relationship between ideology, immigrant status, economic/social prestige and naming practices which explains the preferences for Bulgarian names among the old and for Arab names among the new immigrants.

M. Barzinska studies the group of Macedonian foreign students in Bulgaria relying on in-depth interviews and participant observation (Бързинска, 2007). The author is interested in the identity dynamics within the group which are analysed through an account of their religiosity and their perceptions of Bulgarians. Identified is a low religiosity, which however is a lively identity marker at hand emerging in opposition to their Islamic Albanian co-citizens in Macedonia.

CONCLUSIONS

To summarize, Bulgarian research literature is interested mainly in emigration, while immigration and immigrants remain insufficiently studied yet. The main problem areas that have been in the focus of researchers are the ethno-cultural characteristics of the e/immigrants, analyzed based on identifiers such as language, religion, mixed marriages, public life, holidays, career, adaptation, stereotypes, relations with the host society, cultural exchange and tensions. The field attracted the interest of scholars from various disciplines who rely on corresponding methods: sample sociological surveys, standardized questionnaires, statistical and demographic data analysis, ethnography. The studies based on qualitative methods however, are the most numerous. In the context of the problematic and inaccessible data system in Bulgaria, qualitative research, relying on anthropological methods, proved most fruitful for the purposes of investigation of migration, gender and inter-cultural relations. Interdisciplinary studies that involve a combination of research methods and incorporation of historical, ethnographic and/ or economic and sociological analysis have also proved to be very useful. At the same time, scholars from the fields of statistics, demography and economics continue to discuss and analyse migration trends based on migration potential surveys (Totev/ Kalchev, 2000; Минчев et al., 2004; Tomova, 2005; Жекова 2006, Rangelova et al., 2006). While these surveys are useful for prognostic purposes they are rather irrelevant when it comes to retrospective analysis of migration processes and investigation of the economic and social impact of migration. In terms of theory, so far only one text has been published to summarize the theoretical literature on transnationalism and introduce the concept to the Bulgarian public (Султанова 2003). Although knowledge of migration processes is gradually being accumulated in Bulgaria some highly relevant topics such as gender, mobility of the highly qualified, return migration and remittances remain understudied.

3. METHODOLOGY REVIEW ON TRANSNATIONAL AND MIXED FAMILIES

3.1. Transnational Families

In the early 1990s a shift in the approach to studying migration was generated within the social sciences. A set of key texts in anthropology opened the discussion on the need of reconceptualising international migration and introduced the concept of "transnationalism" (Glick Schiller et al. 1992; Basch et al. 1994; Vertovec and Cohen, 1999b; 1999c). The new analytical framework is grounded in an understanding of migration as a multi-sited social

space experienced simultaneously by communities across borders. The concept of space in this paradigm is understood as encompassing transterritorial locations rather than in its physical meaning of place. Transnationalism offers a framework of analysis alternative to previous migration theories that approach the migration phenomena as limited to integration or assimilation in the receiving societies. Migrants are thus conceptualised as "transmigrants" rather than simply emigrants or immigrants and their experiences are analysed through the prism of multiple attachments rather than linearly as a one-way movement from sending to receiving societies (Schiller et al., 1992a). They forge life strategies through simultaneous positioning in several social (and territorial) locations. Main fields of study within the paradigm of transnationalism concern: transnational migrant networks, transnational political activity, transnational citizenship, remittances, transnational family. Transmigrants "develop and maintain multiple relations – familial, economic, social, organizational, religious and political – that span borders." (Schiller et al. 1992a: ix). Transnationalism thus influenced a new reading of individual migrants, migrant communities and also of migrant families. The concept affected a shift from the traditional understanding of families as units based on co-residency at the same place to ones that are spatially dispersed and fragmented. Members of transnational families maintain transborder kinship relations to sustain livelihoods that span over two or more states - "... transnational processes are located within the life experience of individuals and families..." (Schiller et al. 1995: 50).

The topic of transnational and mixed families was neglected until the late 1990s and, although in recent years rich literature has begun to develop, it is still not well theorised and in the process of conceptualisation. Most of the studies dealing with issues of mixed and transnational families are empirical and contextual, rather than theoretical. Concepts of diasporic space and transnational processes and gender theories help to analyze aspects of transnational family life. According to the early authors of transnationalism, the family emerges as a basic structure of the transnational relationships, with remittances and assistance circulating mainly with the nuclear or the extended families (Glick-Schiller, N and Fouron, G, 2001: 51). According to the same authors, family in itself, and the need of its support, becomes a factor triggering migration. They also claim that migration has the effect of widening family networks as migrants locate all possible relatives able to help in the process of migration (Glick-Schiller, N and Fouron, G, 2001: 61).

So far only few studies have dealt with the characteristics of transnational kinship groups and families, especially in the European context. Main topics of research dealing with transnational and mixed families so far have been: transnational partnering (Pribilsky, 2004, see also Gambaard, 2000; Sorensen, 2005), transnational motherhood (Erel, 2002; Hondagneu-Sotelo & Avila, 1997; LARG, 2005; Parreñas, 2001) and transnational childhood (Parreñas, 2005; Suarez-Orozco, 2001). Attention in these studies is focused on separations between family members, couples and parents and their children left behind. Those studies are interested in the gendered aspects of transnational family life and transnational parenting. Some of these studies indicate that in the case of families with migrant mothers, couples seem to be under more strain (Pribilsky, 2004; Gambaard, 2000). These studies pay attention to a new type of parent – the "transnational mother".

There are two general approaches to the study of transnational families – the one stressing the negative and the other the positive and constructive aspects of transnational family life. The literature on global care chains highlights some negative sides of transnational family life (Ehrenreich and Hochschild, 2003; Hochschild, 2003). These authors argue that

the global transfer of care work from poor to rich countries, associated with transfer of emotional resources, leaves poor countries in a situation of 'care drain' and effects negatively the children left behind.

Other authors, however, tend to stress the positive aspects of transnational family life, by studying the ways and practices of maintenance and reproduction of transnational families across space (Baldassar, 2001; Bryceson and Vourela, 2002; Burholt, 2004; Mason, 2004; Wilding, 2006; Reynolds, 2006; Zontini, 2004a, 2006a). Studies of the same trend also study the types of resources that circulate within transnational families (Reynolds and Zontini, 2006; Zontini, 2006a). The very existence of transnational families rests on kin ties being kept alive and maintained, in spite of great distances and prolonged separations. Two concepts of "frontiering" and "relativizing" have recently been advanced to study transnational family life (Bryceson and Vourela, 2002). 'Frontiering' refers to 'the ways and means transnational family members use to create familial space and network ties in a terrain where connections of affinity are relatively sparse' (Bryceson and Vourela, 2002: 11). "Relativizing" refers to the ways 'individuals establish, maintain or curtail relational ties with specific family members' (Bryceson and Vourela, 2002: 14). In general these studies pay attention to the importance of transnational kin and caring work. E. Zontini summarises the relevance of the concepts of "productive work", "kin work" and "caring work" for the study of transnational family dynamics and the role of women within this domain (Zontini, 2004: 1116-1119). Productive work regards the involvement of migrant women in the economic support of their families. Kin work regards the role of women in maintaining transnational familial relations and kin ties. Caring work involves the tasks related to looking after the young, the elderly and the sick. Studies dealing with the care work domain, are interested in the ways in which caring tasks are being carried out across geographical distance (Baldassar and Baldock, 2000; Goulbourne and Chamberlain, 2001; Reynolds and Zontini, 2006; Zontini, 2006a). These authors focus on the experiences of established migrant groups such as Italians in Australia and the United Kingdom (Baldassar and Baldock, 2000; Zontini, 2006a) Caribbeans in Britain (Goulbourne and Chamberlain, 2001; Reynolds, 2005) and Europeans across the European Union (Ackers and Stalford, 2004), showing that transnational family living does not affect only recently arrived migrants but extends to subsequent generations as well (Zontini, 2006a). The focus has been on caring work that occurs both between and within generations. Work on transnational families thus aims to study the new ways of articulating family relationships as a result of migration and the changes that are produced by migration on the structure of the family, its functions and the gender roles within it.

3.1.1. Research questions relevant for the topic of transnational families

Providing a synthesis of the scholarship on transnational migration, Levitt and Schiller distinguish the literature on transnational families as one of the four distinct traditions developed in the field (Levitt, Glick-Schiller, 2004). We believe that the examination of the relationship between migration and family (transnational or mixed) should be based on contextualized definition of the family that differs, depending on the socio-cultural contexts and traditions and involves respectively different power relations of gender, age and generation.

Important line of investigation in the field of transnational families might be the study of family remittances as indicative of transnational family relations. The social regulation regime

that shapes exchanges is based on ideologies of kinship, gender and inter-generational relations which in turn are part of broader social and cultural processes. Therefore, of importance is the study of the social meaning of family remittances as expression of claim of membership in a family or social network.

Other lines of investigation may involve the gendered differences in power and status that characterise and are being maintained or changed as result of transnational family life or as result of formation of mixed families. The collection of empirical data about the living arrangements, the finances, the generational reproduction and the care work in the everyday lives of transnational families/ or mixed families might be a good basis for conduct of such investigations.

Of interest might be the study of the experiences of parents, children and the elderly and more particularly of the social dimensions of transnational parenthood and the social costs involved in transnational family life.

Of interest might be the study of the relationship between host and home country contexts and transnational family life and networks. The study of normative regimes with regard to gender (in societies of origin and destination) as well as the study of the existing immigration/integration and labour policies as well as emigration policies might be of great relevance for understanding the dynamics of transnational family life. Of great relevance might be the study of the relationship between migrant status and migrant practices and transnational family developments.

3.2. Mixed Families

Researchers use a wide spectrum of terms to refer to marital unions composed of partners coming from different religions, ethnicities or countries: mixed marriages, intercultural families, cross-ethnic intermarriages, cross-cultural marriages or intermarriages (Breger, R., Hill, R., 1998a). Mixed families are one of the main areas where migration generated intercultural relations are manifested and many of the respective studies are investigation of the relationship between intermarriage and cultural diversity. Social scientists thus turn attention to mixed families to gain valuable insight into the nature of inter-group relations. Mixed marriages are most often investigated as a measure of social distance, assimilation and inter-group harmony – in other words they become the focus of studies that are interested in processes of cultural adaptation, levels of integration of various minority and immigrant groups as well as the nature of power relations between different states and cultures.

The field of intermarriage relations and dynamics has traditionally been the focus of US scholarship but is ever more attracting the attention of scholars working in Europe and other continents. Scholars have been interested in the various types of intermarriages: interethnic, interfaith, intercultural or inter-racial. Studies on intermarriage focus on the demographic characteristics of individuals in intergroup unions and their intersection with the cultural and structural factors influencing intermarriage. Other scholars are interested in the racial and gender variables of intermarriages and the specific societal and cultural contexts that allow or obstruct such unions and within which they are maintained. A number of scholars have turned their attention to studies of Western and non-Western partners (Cottrel-Baker, 1990) providing very interesting accounts of western women following their husbands in Pakistan (Khan, 1998), in Palestine (Roer-Strier, Ezra, 2006) or in Japan and Nigeria (Imamura, 1990). Another volume of research draws attention to the importance of

governmental policies in the intermarriage field in influencing negative discourses towards foreigners and intercultural marriage (Berger, 1998; Roer-Strier, Ezra, 2006). A distinct aspect of many studies is the investigation of attitudes towards mixed marriages as induced by different societal factors (Jakobson, Johnson, 2006; Jakobson, Heaton, 2008; Johnson, Jacobson, 2005). Some studies deal with the levels of inter-group marriage in specific societal contexts as an indication of the levels of racial, inter-ethnic, respectively religious integration (Jacobson, Heaton, 2008). Other scholars examine patterns of intermarriage by occupation to map out patterns of social relations and "distances" between the various groups of given society. (Jakobson, Heaton, 2008).

The two dominant theoretical paradigms regarding the processes of cultural adaptation in intermarriage perceive intermarriage as assimilation and acculturation. According to the first theory intermarriage is a form of assimilation into the culture of the dominant group (Gordon, 1964). The opposing theory of acculturation claims that intermarriage does not necessarily lead to loss of ethnic or cultural identity and is the consequence of cultural mix and social tolerance (Cohen, 1988). Some authors prefer the term "mutual acculturation" referring to the mutuality of the process of cultural adaptation that affects both partners coming from the minority and the dominating culture (Falicov, 1995). One stream of research perceives intermarriage as challenging norms of endogamy and posing problems and risks for families and society as a whole (Ata, 2000; Breger-Hill, 1998a; Johnson-Warren, 1994). These authors also point that mixed families experience higher tensions and social sanctions than the endogamous ones (Thode-Arora, 1999; Bacas, 2002). Other researchers stress the positive potentials of intermarriage focusing on the greater degree of tolerance and respect found in intermarriages and the greater opportunities for learning and growth for children (Breger-Hill 1998a; Ho, 1990). Higher degrees of interethnic, interfaith and interracial intermarriages are perceived as identifiers of positive changes in respectively interethnic, interfaith and interracial relations and the shortening of interethnic, interfaith and interracial distances.

Analysis of intermarriage dynamics identifies two general sets of factors that affect intergroup marriage with individual preferences operating within their broad parameters. Opportunity structures such as segregation, geographical isolation and local marriage markets, defined by the opportunity to meet through education, work and places of informal socializing are identified as important prerequisites for intermarriage. These refer to opportunities for mix between individuals from different cultural, religious, ethnic backgrounds. The study of the amount of opportunity structures available at any specific societal context is often conducted through the examination of intermarriage in different contexts. Segregation within regions, income and educational differences between groups within a particular society, previous animosities and language and cultural differences are usually accounted as factors contributing to high homogamy rates in particular society (Jacobson, Heaton, 2008: 146). The so called "third-party" influences such as group identification, group sanctions and religion play important role in the complex processes encouraging or discouraging intermarriage management (Kalmijn, 1998). Cultural factors fall in this group and refer to the social and cultural distances between the various cultural groups, their mutual images and the general openness of the host society to cultural heterogeneity (Klein, 2001; Muhsam, H, 1990). Other scholars study intermarriages as the outcome of the relationship between ascriptive criteria (social background, race, ethnicity) and achieved qualities criteria (such as education) in determining social positions in specific societies (Qian, Zhenchao, 1997).

Empirical case studies in intercultural marriage put the patterns of cultural adaptation of spouses into several categories: assimilated cultural adaptation, ambivalent cultural adaptation and bicultural adaptation pattern (Roer-Strier, Ezra, 2006). Studies of intermarriages are associated with investigations of levels of respectively: endogamy, exogamy, homogamy, hypergamy. Such studies are interested in the correlations between ethnic/ racial endogamy and social/educational homogamy as well as the correlations between sex, race, ethnicity and hypergamy in specific societies. For many authors intermarriage is an indicator of the degree of assimilation of minority group members. Some also suggest that increase of positive attitudes to intermarriage might indicate potential shift in social distance that racial/ ethnic, cultural groups maintain toward each other. Increase in intermarriage is seen as sign of diminishing of the structural and cultural differences between majority/ minority groups. According to other authors, intermarriage depends substantially on ethnicity, education, regional racial compositions. Authors also claim that racial boundaries to intermarriage are still more difficult to cross than other such as national origin or religion (Douglas, G, Yancey, 2004).

Some of the criticisms to present day scholarship on intermarriages involve an attack to the static approaches that do not take into account a reality in which many cross-cultural couples live in more than one country and adopt multiple adaptation strategies. Critics also point that usually little attention is being paid to the cultural adaptation strategies of the partners belonging to the host or dominant group. Other criticisms to current analytical discourses of intermarriage claim that mixed families are to be accounted as more than a measure of race or inter-ethnic relations in a given society, but as an engine of social change (Goldstein, 1999; Yancey and Yancey, 1997). Certain historical research for example turned attention to intermarriage as both cause and consequence of structures of social mobility (Lynch, 1998). Of little attention so far has also been the influence of the power relations and hierarchies of different states and cultures over mixed families and their management (Roer-Strier, Ezra Dina Ben, 2006).

3.2.1. Research questions relevant for the topic of mixed families

Background on gender and family structure characteristics of immigrant groups under study

- gender structure of the migrant communities by ethnic identifier;
- levels of exogamy by immigrant group;
- average marriage age by ethnic identifier;
- types of family organizations of respective immigrant groups (nuclear/extended, patrilocal/ matrilocal, number of children, name giving practices);

Contacts and experience of mixed families with the official institutions;

- registration of marriage (civil marriage, religious marriage);
- legal status of immigrant spouse – do they apply for / take the citizenship of their partners from host countries;
- which immigrant communities are most and which are least desirable for family partnership on the part of the host population;
- perceptions of discrimination by institutions on the part of each partner in a mixed couple;

Intercultural aspects of mixed family life

- selection of name and religion of the children;
- number of children;
- language of communication in the family (how many languages are used; do both partners speak each other's native tongue);
- identity choices and identity negotiations by children from mixed families;
- changes in partners' self-identification;
- conversions of partners in families of mixed religion;
- family cultural traditions; joint celebration of different religious and other festivities;
- level of adaptation and integration of the mixed couple into the extended families and circle of friends of both partners (how is the family included in the activities and life of the host and the immigrant community respectively);
- conflict zones in the family lives, arising from the different ethnic and/or religious background of the partners and how families deal with such conflicts;
- types and levels of intercultural (ex)change by partners of mixed families;

Gendered dynamics in mixed family life

- "female" and "male" roles and duties in the family: "division of labor" with regard to productive work, care work and social reproduction of the family

3.3. Proposed model for country study on mixed and transnational families

The partners involved in this work package will undertake the tasks of:

1. Historical background and overview based on: statistical and archival data as well as published studies on gender, ethnic and religious relations within the mixed and transnational families.
 - brief overview of the tendencies during the 20th century
 - situation in the last 10 years (1998-2008). Depending on specific features in each country, a slightly different time-frame can be chosen.
2. Fieldwork with mixed couples will focus on couples, formed of one local and one foreign partner. Field work with transnational families will focus on home-community members of transnational families and where possible on migrant members of transnational families. Research will not be limited only to couples that are officially married, but will include also those who live together in cohabitation. If the couple lives together with a close relative (e.g. parent(s) of one partner), we recommend that all household members are interviewed.

The interviews to be conducted with respondents: a combination of biographical and semi-standardized interviews will be employed for the purposes of the study. In order to obtain a more detailed information about the inter-family relations, the study will put qualitative approach ahead of the quantitative one. The biographical interviews will first give the respondents an opportunity to present the story of their lives through autobiographic narrative, after which the interviewer will use a semi-standardised questionnaire to gain additional data important for the topic of the work package. Semi-

standardized interviews will be combined with additional questions in a free dialogue when appropriate if seen as relevant by the interviewer in individual cases. Interviews could be conducted in several stages: first separate conversations with all members of the household (including parents of the spouse-s and grown-up children), who agreed to be interviewed, followed by a group conversation with the whole family. Remark: this might be technically difficult to implement and might not work with each family;

Number of interviews: up to 10-12 families (mixed and transnational). Ideally, interviews with both spouses in a family will be conducted but if this appears difficult to do in all cases, we may allow for certain number of interviews with foreign spouses and with local spouses irrespectively of whether they come from the same family.

Selection of respondents: Different transnational and/or ethnically mixed families will be selected for the study (either officially married or living in cohabitation)

- Different age groups (20-30; 30-40; 40-50; 50-60);
- Different ethnic and / or religious background (according to specificities of all three countries). For example, in Bulgaria most typical combinations would be Bulgarian female – Arab male, Bulgarian female – Western European male, Bulgarian male – female from former Soviet Union;
- Immigrants and emigrants (diaspora); respondents from the second group can be reached also with the help of information technologies (for example, they can answer the questionnaire over email);
- Other household members (children, parents);
- Other relevant respondents, dealing with marriage and families (clergy, wedding officials).

Focus groups: In the final stages of the WP9, two focus groups should be organized: one with women and other with men from mixed or transnational families. The main aim of discussion will be to check and test further the results of the individual interviews.

LITERATURE PARTS 1 and 2

In Bulgarian language

Александриева, Л (Alexandrieva, L) (2003) "Човекът и предизвикателствата към неговото достойнство" ("The Man and the Challenges to One's Dignity") в М. Карамихова (съст.) *Да живееш там, да се сънуваш тук. Емиграционни процеси в началото на XXI век* (in M. Karamihova (ed) *Living There, Dreaming Here. Emigration Processes in the Beginning of XXI c.*), София: МЦМКВ, 160-220.

Анастасова, Е (Anastasova, E) (2005) *Руснаци (Russians)*, в А. Кръстева (съст.) *Имиграцията в България* (in A. Krasteva (ed) *Immigration in Bulgaria*), София, 156-191.

Антова, С (Antova, S) (2004) "Смесените бракове между българи и словаци" ("The Mixed Marriages between Bulgarians and Slovaks"), *Българска етнология (Bulgarian Ethnology)*, 1: 28-39.

Антова, С (Antova, A) (2006) "Знаци на етнокултурната идентичност. Автопортрет на българите в Словакия" ("Ethnocultural Identity Markers. Self-portrait of

Bulgarians in Slovakia"), в М. Карамихова, Градиво за етнология на миграциите (in M. Karamihova, *Ethnology of Migrations*), София: БАН, 112-144.

Антоева, С (Antova, S) (2008) „Тук живеем, тукашен хляб ядем“. Етнокултурна идентичност на българите в Словакия ("We Live Here and Eat Our Bread Here". *Ethnocultural Identity of Bulgarians in Slovakia*), София: МЦМКВ.

Баликси, А, Стоянова-Бонева, Б (Balikci, A, Stoyanova-Boneva, B) (1993) *Балкански бизнесмени в Канада (Balkan Businessmen in Canada)*, София.

Бобева, Д (Bobeva, D et al.) (1996) Миграцията – европейската интеграция и изтичането на мозъци от България (Migration – European Integration and the Brain Drain from Bulgaria), София: ЦИД.

Бочков, П (Bochkov, P) (2004) "Българските турци, изселници в Измир – идентичност, адаптация и мрежи на солидарност" ("Bulgarian Turks Emigrants in Izmir – Identity, Adaptation and Assistance Networks"), *Антрапологични изследвания (Studies in Anthropology)*, т.5: 175-190.

БХК (ВНС) 2004, *Изследване на правата на мигрантите в България. Финален доклад на Българския Хелзинкски комитет (Survey on the Rights of Migrants in Bulgaria. Final Report of the Bulgarian Helsinki Committee)*, София: Български Хелзинкски Комитет.

Бързинска, М (Barzinska, M) (2007) "Религиозността сред македонските студенти в България или защо и как празната позиция е цяла позиция" ("Religiosity among Macedonian Students in Bulgaria or Why and How an Empty Position is a Full Standing Position"), in M. Karamihova (съст) *Завръщане на религиозността* (M. Karamihova (ed) *Return of Religiosity*) Academica Balkanica, 3, София-ЕИМ-БАН.

Вартоломеев, О, Аврамов, Р, Георгиев, Б (Vartolomeev, O, Avramov, R, Georgiev, B) (1987) *Българите в Аржентина (Bulgarians in Argentine)*, София.

Василева, Д (Vassileva, D) (1992b) "Изселническият въпрос в българо-турските отношения" ("The Migration Question in the Bulgarian-Turkish Relations"), в *Аспекти на етно-културната ситуация в България* (in *Aspects of the Ethno-cultural Situation in Bulgaria*), София.

(1999) *Българската политическа емиграция след Втората световна война* (Bulgarian Political Emigration after WWII).

Владинска, Н (Vladinska, N) (1998) "Роля на системите за социално подпомагане и социални услуги при прилагане на политики и стратегии за интеграция на мигранти и етнически групи" ("The Impact of Systems of Social Solidarity in the Process of Applying the Policies and Strategies towards Integration of Migrants and Ethnic Groups"), *Годишник на Варненския свободен университет (Annual of the Varna Free University)*, vol. 4 (1).

Воденичарова, А (2003) „Традицията в съвременните миграционни процеси сред българите мюсюлмани“ (The Tradition in the Modern Migration Processes among the Bulgarian Muslims"), в М. Карамихова (съст) *Да живееш там, да се сънуваш тук. Емиграционни процеси в началото на ХXI век* (in M. Karamihova (ed) *Living There, Dreaming Here. Emigration Processes in the Beginning of XXI c.*), София: МЦМКВ, 141-159.

Ганева-Райчева, В (Ganeva-Raicheva, V) (2004a) *Българите в Унгария – проблеми на културната идентичност (Bulgarians in Hungary – Issues of Cultural Identity)*, София.

(20046) „Българската диаспора в Унгария – аспекти на интеркултурния диалог“ ("The Bulgarian Diaspora in Hungary – Aspects of Inter-cultural Dialogue"), *Антрапологични изследвания (Studies in Anthropology)*, т. 5: 145-172.

Григоров, В (Grigorov, V) (2003) "Икономическите имигранти в Гърция" ("The Economic Immigrants in Greece"), в М. Карамихова (съст) *Да живееш там, да се сънуваш*

- тук. *Емиграционни процеси в началото на ХХI век* (in M. Karamihova (ed) *Living There, Dreaming Here. Emigration Processes in the Beginning of XXI c.*), София: МЦМКВ, 236-247.
- Гърdev, K. (1992) "Емигрирането на българите в Северна Америка" (*Emigration of Bulgarians in North America*), *Население, кн. 3 (Population, vol. 3)*.
- (1994) *Българската емиграция в Канада (Bulgarian Eigration in Canada)*, София.
- Дамянов, С, Беров, Л (Damyanov, S, Berov, L) (1986) *Българите в Австралия (Bulgarians in Australia)*, София.
- Декало, Ф (Dekalo, F) (2006) „Българска работа“ в Израел означава прецизно свършено нещо“ ("Bulgarian job" in Israel Means a Precisely Done Job"), в M. Karamihova *Градиво за етнология на миграциите* (in M. Karamihova *Ethnology of Migrations*), София: БАН, 173-226.
- Дечева, М (Decheva, M) (2003) "Новият стар път на гурбета" (*The New Old Path of the Gurbet*), в M. Карамихова (съст) *Да живееш там, да се сънуваш тук. Емиграционни процеси в началото на ХХI век* (in M. Karamihova (ed) *Living There, Dreaming Here. Emigration Processes in the Beginning of XXI c.*), София: МЦМКВ, 124-140.
- Дичев, И (Ditchev,I) (2008) „Мобилни идентичности? Мобилно гражданство“ („Mobile Identities? Mobile Citizenship?“), *Критика и хуманизъм*, тематичен брой „Култури в движение“ (*Critique and Humanism*, thematic issue "Cultures in Motion"), кн. 25, бр. 1: 9-23.
- Дрюке, Л (Drucke, L) (2004) "Бежански режими в пост-комунистическите страни" ("Refugee Systems in the Post-communist countries"), в A. Кръстева (ред) *От етничност към миграция* (A. Krasteva (ed) *From Ethnicity to Migration*), София: Нов български университет.
- Жекова, В (Jekova, V) (2006) "Вътрешна и външна миграция на населението в България" ("Internal and External Migration of Bulgarian Population"), *Икономически изследвания (Economic Studies)*, XV: 2: 175-204.
- Жилева, Е (Jileva, E) (2006b) Бежанци и сигурност (Refugees and Security) в Ана Кръстева (съст) *Образите на бежанца* (A. Krasteva (ed), *The Images of the Refugee*), София: НБУ.
- Желязкова, А / Zhelyaskova, A (2003) *Албански перспективи. Теренни проучвания / Albanian Prospects. Fieldwork*, IMIR-Sofia. (bilingual edition).
- Желязкова, А, Григоров, В, Димитрова, Д (Zhelyazkova, A, Grigorov, V, Dimitrova, D) (2005) "Имигрантите от Близкия и Средния изток" ("Immigrants from the Near and Middle East"), в A. Кръстева (съст) *Имиграцията в България* (in A. Krasteva (ed) *Immigration in Bulgaria*), София, 19-73.
- Златанова, В (Zlatanova, V) (1991) *Социологически аспекти на миграцията в България (Sociological Aspects of Migration in Bulgaria)*, София: издателство.
- Иса, К. 2004: Психо- и социо-лингвистични проблеми при избор на лични имена в българо-арабски семейства (Psycho- and Socio-linguistic Problems in Selection of Personal Names in Bulgarian-Arab Families). – Наука, кн. 5, 2004, 49-52.
- Калчев, Йордан., Цветарски, С (1991) Потенциалната миграция на пътуващите в чужбина български граждани (The Potential Migration of the Traveling Abroad Bulgarian Citizens), vol. I, София -НСИ.
- Калчев, Йордан (1992) Вътрешна и външна миграция на населението през 90-те години [Internal and External migration of the Population during the 1990s], София – НСИ.
- Калчев, Й, Цветарски, С (Kalchev, J, Tsvetarski, S) (1993) Потенциалната миграция на пътуващите в чужбина български граждани (The Potential Migration of the Traveling Abroad Bulgarian Citizens), vol. II, София-НСИ.

Калчев, Й, (Kalchev, J) 2001. Външната миграция на населението в България (External Migration of Bulgarian Population), София – Дунав Прес.

Калчев, Й (Kalchev,J) (2002) "Териториална мобилност на населението" ("Spatial Mobility of the Population"), Преброяване на населението, жилищния фонд и земеделските стопанства през 2001, т. 6, 3, София – НСИ.

Каменова, Д (Kamenova, D) (2005) "Африканската общност в България" ("The African Community in Bulgaria"), в А. Кръстева (съст) *Иммиграцията в България* (in A. Krasteva (ed) *Immigration in Bulgaria*), София, 74-88.

Карабинова, Д (Karabinova, D) (2005) "Мечти и реалност: животът на българските турци без документи" ("Dreams and Reality: the Life of Undocumented Bulgarian Turks"), *Антропологични изследвания (Studies in Anthropology)*, т. 6: 76-92.

Карамихова, М (Karamihova, M) (2003) „Емиграцията от Родпите – нов феномен или временен отговор в периода на криза“ ("Emigration from the Rhodopes – New Phenomena or Temporary Solution in the Period of Crisis), в М. Карамихова (съст) *Да живееш там, да се сънуваш тук. Емиграционни процеси в началото на ХХІ век* (in M. Karamihova (ed) *Living There, Dreaming Here. Emigration Processes in the Beginning of XXI c.*), София: МЦМКВ, 23-108.

Карамихова, М (Karamihova, M) (2004) *Американски мечти. Пътеводител сред първа генерация емигранти (American Dreams. A Guide through the First Generation Emigrants)*, София: ИК "Кротал".

Карамихова, М (Karamihova, M) (ed) (2006) *Градиво за етнология на миграциите (Ethnology of Migrations)*, София: БАН.

Кръстева, А (съст) (Krasteva, A, ed) (2004) *От етничност към миграция (From Ethnicity to Migration)*. Нов български университет – София.

Кръстева, А (Krasteva, A) (2005a) "Българският имиграционен феномен" ("The Bulgarian Immigration Phenomenon"), в А. Кръстева (съст) *Иммиграцията в България* (in A. Krasteva (ed) *Immigration in Bulgaria*), София, 7-18.

Кръстева, А (Krasteva, A) (20056) "Китайците" ("The Chinese"), в А. Кръстева (съст) *Иммиграцията в България* (in A. Krasteva (ed) *Immigration in Bulgaria*), София, 105-136.

Кръстева, А. (съст) (Krasteva, A, ed) (2006) *Фигурите на бежанеца (The Refugee Figures)*, НБУ-София.

Лазаров, В (Lazarov, V) (2006) "Гурбетчиството на поредната граница на прехода" ("The Gurbet at the Next Boundary of Transition"), в М. Карамихова *Градиво за етнология на миграциите* (in M. Karamihova *Ethnology of Migrations*), София: БАН, 145-172.

Лякова, М (Lyakova, M) (2008) „Хибридният жинзен свят на българските студенти в Германия“ ("The Hybrid Life-world of the Bulgarian Students in Germany"), Критика и хуманизъм, тематичен брой „Култури в движение“ (Critique and Humanism, thematic issue "Cultures in Motion"), кн. 25, бр. 1: 45-63.

Маева, М (Maeva, M) (2006a) *Българските турци-преселници в Република Търция. Култура и идентичност (Bulgarian Turks-immigrants in the Republic of Turkey. Culture and identity)*, София, 2006a

(2002) "Образът на турците в Р Турция през погледа на българските турци-преселници" ("The Turks` Image Through Bulgarian Turks` Eyes"), *Българска етнология (Bulgarian Ethnology)*, бр. 4: 42-55.

(2004) "Език и етнокултурна идентичност на българските турци в Р Турция" ("Language and Bulgarian Turks` Ethnocultural Identity"), *Българска етнология (Bulgarian Ethnology)*, кн. 2: 59-74.

(2007a) "Емиграция на турци от България към ЕС" ("Emigration of Turks from Bulgaria to European Union"), в *Человек в истории и культуре* (in *Man in the History and Culture*), Одеса-Терновка: 376-385.

(2007b) "Религия и идентичност на турците, преселници от България в Република Турция" ("Religion and Identity of Bulgarian Turks Emigrants in Turkey"), в М. Карамихова (съст) *Ти имаш ясен знак! "Завръщане" на религиозността в края на ХХ и началото на ХХI век* (in M.Karamihova (ed) *Return of Religiousness at the End of 20 and at the Start of 21 century*), Sofia, 2007b Pp. 143-158.

"Миграция и идентичност на българските турци – преселници в Република Турция в периода 1989-2004" ("Migration and Identity of Bulgarian Turks – Migrants in Turkey in 1989-2004 period"), *Balkanologie: Association française d'études sur les Balkans*. (под печат)

"България и Турция през погледа на българските турци-преселници в Република Турция" ("Bulgaria and Turkey through the Eyes of Bulgarian Turks Emigrants in Turkey"), в *Сборник в чест на проф. Цветана Георгиева* (in *Book in Honour of Prof. Tsvetana Georgieva*). (под печат)

"Съвременни миграционни вълни на българските турци" ("New Migration Waves of Bulgarian Turks"), в *Динамика на националните и транснационалните идентичности в процеса на европейската интеграция* (in *Dynamics of National Identity and Transnational Identities in the Process of European Integration*), София. (под печат)

Манчева, М (Mancheva, M) (2008a) „Трудова миграция на българските турци в Германия. Съетнични мигрантски мрежи и култури” ("Labor Migration of Bulgarian Turks in Germany. Co-ethnic Migrant Networks and Cultures"), *Критика и хуманизъм*, тематичен брой „Култури в движение” (*Critique and Humanism*, thematic issue “Cultures in Motion”), кн. 25, бр. 1: 25-44.

Марушиакова, Е, Попов, В (Marushiakova, E, Popov,V) (2006) „Дългият и късият път до Одеса (миграцията на две цигански групи)” ("The Long and the Short Way to Odessa (The Migration of Two Gypsy Groups”), в М. Карамихова *Градиво за етнология на миграциите* (in M. Karamihova *Ethnology of Migrations*), София: БАН, 7-30.

Минков, М (Minkov, M) (1995) "Международната миграция в България" ("The International Migration in Bulgaria"), В С У "Черноризец Храбър", 1: N 1:127-139.

Минчев, В, Бошнаков, В, Калчев, Й, Гоев, В (Minchev, V, Boshnakov, V, Kalchev, J, Goev, J) (2004) "Българската емиграция в началото на ХХI век: оценка на нагласите и профила на потенциалните емигранти" ("Bulgarian Emigration in the Beginning of the XXIst Century: Assessment of Attitudes and Profile of Potential Migrants"), *Икономическа мисъл*, N 5: 3-30. also in English: Mintchev, V, Boshnakov, V (2004) "External Migration from Bulgaria at the Beginning of the XXI Century: Estimates of Potential Emigrant Attitudes and Profile", *Economic Taught*, July: 137-161.

Минчев, В, Бошнаков, В (Minchev, V, Boshnakov, V) (2007) "Емпирични оценки за нагласите на завърналите се български емигранти" ("Empirical Assessment of the Attitudes of Return Bulgarian Migrants"), *Икономическа мисъл*, 5:13-32. also in English: Mintchev, V., Boshnakov, V. (2007) "Stay or Leave Again? New Evidence for Bulgarian Return Migration", *Ikonomicheska Misal*, July: 107-126.

Минчев, В, Бошнаков, В (Minchev, V, Boshnakov, V) (2006) "Икономика на българската емиграция - емпирични оценки" ("The Economics of Bulgarian Emigration – Empirical Assessment"), *Икономическа мисъл*, 1: 2: 23-47.also in English: Mintchev, V, Boshnakov, V (2006) "The Economics of Bulgarian Emigration – Assessment", *Ikonomicheska Misal*, July: 134-161.

- Мицева, Е (Mizeva,E) (2005a) "Виетнамци" ("Vietnamese"), в А. Кръстева (съст) *Имиграцията в България* (in A. Krasteva (ed) *Immigration in Bulgaria*), София, 89-104.
- Мицева, Е (Mizeva, E) (20056) "Кюрди" ("Kurds"), в А. Кръстева (съст) *Имиграцията в България* (in A. Krasteva (ed) *Immigration in Bulgaria*), София, 137-155.
- Петкова, Р (Petkova, R) (2002) "Наказателноправни въпроси на граничната сигурност на Република България" ("Penal Issues of the Border Security of Bulgaria"), *Правен преглед*, 1.
- Пейчева, Л, Димов, В (Peycheva, L, Dimov, V) (2006) „Миграции и гурбети от България: музикални орбити“ ("Migrations and Gurbets from Bulgaria: Musical Orbits"), в М. Карамихова *Градиво за етнология на миграциите* (in M.Karamihova *Ethnology of Migrations*), София: БАН, 61-101.
- Радева, М (Radeva, M) (2003) *Промени в политиката и дейностите по интеграция на бежанците в Република България. Доклад* (Changes of the Policy and Activities towards Integration of Refugees in Republic of Bulgaria. A Report), София: Агенция за бежанците.
- Рангелова, В (Rangelova, V) (2004) *Закрила на децата-бежанци в България* (*Protection of Refugee Children in Bulgaria*), София : Български червен кръст.
- Стоянова-Бонева, Б (Stoyanova-Boneva, B) (1991) *Американци по български или българи по американски* (*Americans the Bulgarian Way and Bulgarians the American Way*), София, 1991.
- Султанова, Р (Sultanova, R) (2003) "Транснационализът като подход при изучаването на постмиграционния опит на мигрантите" ("Transnationalism as Approach in Studying the Post Migration Experiences of Migrants") в М. Карамихова (съст) *Да живееш там, да се сънуваш тук. Емиграционни процеси в началото на ХХI век* (in M. Karamihova (ed) *Living There, Dreaming Here. Emigration Processes in the Beginning of XXI c.*), София: МЦМКВ, 268-291.
- Султанова, Р (Sultanova, R) (2006) "Българите като бежанци" (*The Bulgarians as Refugees*) в Кръстева, А *Фигурите на бежанеца* (in Krasteva, A, ed) (2006) (*The Refugee Figures*), НБУ-София, 151-178.
- Събева, К, Радева, М (Sabeva, K, Radeva, M) (2005) *Практически аспекти на заетостта в България на чужденци, получили статут на бежанец или хуманитарен статут* (*Practical Aspects of Employment in Bulgaria – of Foreigners with Refugee Status or Obtained Humanitarian Status*) София: Агенция за бежанците.
- Томова, И, Григоров, В, Бебелекова, М, Атанасов, И, Иванова, Е (Tomova, I, Grigorov, V, Bebelekov, M, Atanasov, I, Ivanova, E) (1998) *Планината Родопи – усилията на прехода* (*The Rhodope Mountains – the Transition Efforts*), София.
- Тодоров, Т. и др. (Todorov, T et al.) (2006) „Българската емиграция в периода на изграждане на пазарна икономика (1990 - 2005)" ("Bulgarian Emigration in the Period of Market Economy Development"), Алманах науч. изследв. СА "Д. А. Ценов" - Свищов, 4: 283-323.
- Тотев, А (1989) *Външна и вътрешна миграция на българското население* (*External and Internal Migration of Bulgarian Population*), Sofia: BAN.
- Трайков, В (Traykov, V) (1993) *История на българската емиграция в Северна Америка* (*History of Bulgarian Emigration to North America*), София.
- Трайков, Т, Ганев, Х (Traykov, T, Ganev, H) (1999) "Състояние, особености на съвременната миграция в България" ("Condition and Specifics of Contemporary Migration in Bulgaria"), *Проблеми на географията*, кн. 3-4: 27-33.
- Троева, Е, Григоров, В (2003) „Гурбетчийството в Родопите – минало и настояще“ ("The Gurbet Practices in the Rhodopes – Past and Present"), в М. Карамихова

(съст) Да живееш там, да се сънуваш тук. Емиграционни процеси в началото на ХХI век (in M. Karamihova (ed) *Living There, Dreaming Here. Emigration Processes in the Beginning of XXI c.*), София: МЦМКВ, 109-123.

Христова, Н (Hristova, H) (2007) *Режим на пребиваване на чужденците на територията на България* (Residence Regime for Foreigners on the Territory of Bulgaria), София: Ciela-Soft and Publishing.

Хюсменова, Ф (Husmenova, F) (2004) "Взаимодействие между институциите в областта на убежището и бежанците" ("Inter-institutional Cooperation in the Area of Asylum and Refugees"), в А. Кръстева Ана (съст) *От етничност към миграция* (in A. Krasteva (ed) *From Ethnicity to Migration*), София: Нов български университет.

Цекова, Е (Tsekova, E) (1993) "Загубите на научен потенциал от звената на БАН през 1990-1992 г." (The Loss of Academic Potential from the Bulgarian Academy of Sciences in 1990-1992), *Население*, 4: 93-96.

Чолаков, Н (Cholakov, N) (2003) "Статистическите данни за външната миграция и демографската информация за българското население" ("Statistical Data for External Migration and Demographic Information on Bulgarian Population"), *Икономическа мисъл*, кн. 5: 53-64.

Шарланова, В (Sharlanova, V) (2006) "Поглед върху съдбата на магребската и африканската имиграция във Франция" ("A Glimpse to the Fate of the Maghreb and African immigration in France"), в М. Карамихова *Градиво за етнология на миграциите* (in M. Karamihova *Ethnology of Migrations*), София: БАН, 227-256.

In other languages

Angelov, Chobanov, Dimitrov, Kostadinova, Dr. Stanchev in cooperation with Dimitrova, Karamalakova, Dr Markova and Cankov (2004) Constellations, Incentives and Provisional Impacts of Migration Related Policies, December, www.ime.bg.

Alexandrova, N, Lyon D (2007) "Imaginary Geographies: Border-places and "Home", in the Narratives of Migrant Women", in L. Passerini, D. Lyon, E. Capussotti, I. Laliotou (eds) *Women Migrants from East to West. Gender, Mobility and Belonging in Contemporary Europe*, Oxford - New York: Berghahn Books.

Alexandrova, N (2007) "The Topos of Love in the Life-stories of Migrant Women", in L. Passerini, D. Lyon, E. Capussotti, I. Laliotou (eds) *Women Migrants from East to West. Gender, Mobility and Belonging in Contemporary Europe*, Oxford - New York: Berghahn Books.

Bobeva, D, Kaloyanov, T, Kalchev, J, Katzarsky, N, Kamenov, T, Velikov, V, Chantov, D, Dobreva, J, Bezlov, T (1994) Transit Migration in Bulgaria, Budapest: IOM – Migration Information Programme.

Bobeva, D (1994) "Emigration from and Immigration to Bulgaria", in H. Fassmann and R. Münz, (eds) *European Migration in the Late Twentieth Century. Historical Patterns, Actual Trends and Social Implications*, England-USA: Edward Elgar Publishing Limited: 221-237.

Bobeva, D (1996) "Migration aus und nach Bulgarien in Vergangenheit, Gegenwart und Zukunft", in H. Fassmann and R. Münz (Hg.) *Migration in Europa. Historische Entwicklung, aktuelle Trends und Politische Reaktionen*, Frankfurt/Main - New York: Campus Verlag: 303-322.

Cserjan, K, et. al. (1999) *Wirtschaftliche, soziale und kulturelle Auswirkungen der Studien bulgarischer Studentinnen und Studenten in Wien*, IAS (Institut fuer Angewandte

Soziologie) - OBIF (Oesterreichsches Institut fuer Berufsbildungsforschung): Wien. (http://www.oeibf.at/_TCgi_Images/oeibf/20061212184726_oeibf_98-23_Bulgarien.pdf).

Gashter, A (2002) "The Ambiguities of Emigration: Bulgaria since 1988", *International Migration Papers*: 39, Geneva: ILO.

Georgieva, Tcv (1998) "Motivation of the Bulgarian Turks to Migration", in A. Zhelyazkova (ed) *Between Adaptation and Nostalgia. The Bulgarian Turks in Turkey*, Sofia: IMIR.

Guentcheva, R, Kabakchieva, P, Kolarski P (2003) *Migration Trends in Selected EU Applicant Countries. Bulgaria – The Social Impact of Seasonal Migration*, Vienna: IOM.

Dimitrova, D (1998) "Bulgarian Turkish immigrants of 1989 in the Republic of Turkey", in A. Zhelyazkova (ed) *Between Adaptation and Nostalgia. The Bulgarian Turks in Turkey*, Sofia: IMIR.

Deneva, N (2006) "The Role of Ethnicity in the Reconstruction of the Community: Internal and International Migration in a Bulgarian Muslim Village", in A. Szseepanikova, M. Canek and J. Grill (eds) *Migration Processes in Central and Eastern Europe: Unpacking the Diversity*, Prague: Multicultural Center Prague: 20-25.

Deneva, N (April 2008) "On the Margins of Two States: Flexible Self-identification Strategies of Bulgarian Muslims in Spain", www.migrationonline.cz.

Höpken, W (1989) "Die Emigration von Turken aus Bulgarien. Historisches und Gegenwartiges", *Sudost-Europa*, 38 (10): 608-638.

Krasztev, P (1998) "Understated, Overexposed", in A. Zhelyazkova (ed) *Between Adaptation and Nostalgia. The Bulgarian Turks in Turkey*, Sofia: IMIR.

Ilareva, V (2007) "Bulgaria's Treatment of Asylum Seekers", *Forced Migration Review*, 29: 60-61.

IME (1999) *The Economic and Social impact of Refugees on the Host Country: Bulgaria* (Sofia: Institute for Market Economics) www.ime-bg.org.

Jileva, E (2002a) "Insiders and Outsiders in Central and Eastern Europe: The Case of Bulgaria", in G. Elspeth and K. Groenendijk (eds) *In Search of Europe's Borders*, The Hague: Kluwer Law International: 273-288.

(2002b) "Visa and Free Movement of Labor: the Uneven Imposition of the EU Acquis on the Accession States", *Journal of Ethnic and Migration Studies*, special issue on "EU Enlargement and Migration in Central and East Europe" (A. Favell and R. Hansen (eds)), 28 (4), October: 277-300.

(2002c) "Larger than the European Union: The Emerging EU Migration Regime and Enlargement" in S. Lavenex and E. Uçarer (eds) *Migration and the Externalities of European Integration*, Lanham, MD: Lexington Books: 75-91.

(2003) "La mise en oeuvre de Schengen: la délivrance des visas en Bulgarie", *Cultures & Conflits*, numéro 49-50: 31-49.

(2004) "The Europeanisation of EU Visa Policy", *Helsinki Monitor*, 15(1) March: 23-32.

Jileva, E, Guiraudon, V (2006a) "Immigration and Asylum", in P. Heywood, E. Jones, M. Rhodes and U. Sedelmeier (eds) *Developments in European Politics*, Hounds Mills, Basingstoke, Hampshire: Palgrave Macmillan: 280–298.

Jileva, E, Krasteva, A (2007) "Teaching Ethnicity and Migration in Bulgarian Universities", in S. Jacobs (ed) *Pedagogies of Teaching 'Race' in Higher Education: British and European Experiences*, Birmingham: University of Birmingham.

Jörn, V (2003) *Bulgarien leben in Berlin, Miteinander leben in Berlin*, Berlin: Der Beauftragte des Senats von Berlin für Integration und Migration.

- Kaltchev, J. (1996) "Migrations internes et internationales de la population de Bulgarie au cours de la deuxieme moitie du XX-me siecle", *La demographie des Balkans*, Thessalonique.
- Kalchev, J. (1997) *Binnenmigration und Bevolkerungsprozesse in Bulgarien*, Sudosteropa-Studie, Munchen (in collaboration).
- Maeva, M (2006b) "The Turks` Image Through Bulgarian Turks` Eyes", *Ethnologia Bulgarica*, vol. 3: 103-112.
- (2005) "Bulgarian Turks and European Union", in H. Rusu and B. Voicu (eds) *EU Integration Process from EAST to EAST: Civil Society and Ethnic Minorities in a Changing World*, Proceedings from a round table for young social scientists, Sibiu: Psihomedia publ. House: 119-126. (www.iccv.ro/romana/conf/conf.sibiu.2004/papers/09.%20Mila.pdf)
- (2007c) "New Migration Waves of Bulgarian Turks", in E. Marushiaakova (ed) *Dynamics of National Identity and Transnational Identities in the Process of European Integration*, Cambridge Publ: 224-247.
- (forthcoming) "Arabic Language and Bulgarian Turks, Emigrants in Turkey", in *The Arab World and Islam – Identities and Intercultural Interactions*, Sofia.
- MWF (2003) *Иммигранти и бежанци в България и тяхната интеграция (Immigrants and Refugees in Bulgaria and their Integration)*, Sofia: Фондация Манфред Въорнер – НИ ПЛЮС.
- Mancheva, M (2008b) "Practicing Identities Across Borders. The Case of Bulgarian Turkish Labor Migrants in Germany", in M. Smith and J. Eade (eds) *Transnational Ties: Cities, Migrations and Identities, Comparative Urban and Community research Book Series*, vol. 9, New Brunswick: Transaction Publishers. (in print).
- Mancheva, M (2008c) "Emigration and Economic Transition at Home: The Case of Bulgaria", in R. Black (ed) *Distant Development: Migrant Diasporas in Collective Transnational Activity*, Amsterdam University Press. (in preparation)
- Markova, E, Sarris, A (1997) "The Performance of Bulgarian Illegal Immigrants in the Greek Labor Market", *South European Society and Politics*, vol.2, No 2, Autumn: 55-77. also in Bulgarian: Маркова, Е, Александрос, С (1997) Българските емигранти на гръцкия трудов пазар [Прев. от гр.], Икономика, N 7, с. 24-26. in English.
- Markova, E, Sarris, A (2001a) "The Decision to Legalise by Bulgarian Illegal Immigrants in Greece", in S. Djajic (ed) *International Migration: Trends, Policy and Economic Impact*, London: Routledge Publishers.
- Markova, E (2001b), "Bulgarian Migrants' Community in Greece ", in A. Marvakis (ed) *Migrants in Greece*, Athens: Elinika Gramata (in Greek).
- Markova, E (2004) "Recent Phenomena – Employment Initiatives towards Immigrants in Greece", in J. Blaschke and B. Vollmer (eds) *Employment for Immigrants in the European Union*, Berlin: Edition Parabolis: 201 – 238.
- Markova, E, Reilly, B (2007) "Bulgarian Migrant Remittances and Legal Status: Some Micro-Level Evidence from Madrid", *South-Eastern Europe Journal of Economics*, 1: 55-69.
- Markova, E, Black, R (2008) "The experiences of 'new' East European immigrants in the UK labour market", *Benefits: The Journal of Poverty and Social Justice*, 16: 19-32.
- (1992) Migration Potential of Bulgaria (IOM: Geneva).
- (1996) Migration Potential of Bulgaria 1996 (IOM: Sofia).
- (2001) Migration Potential of Bulgaria 2001 (IOM: Sofia).
- Mirkov, M (1994) „La migration internationale en Bulgarie”, *Revue Europeenne des Migrations Internationales*, vol. 10: 10.
- Mintchev, V (1999) "External Migration and External Migration Policy in Bulgaria", *South-East Europe Review*, Quarterly of the Hans Bockler Foundation, N 3.

- National Migration Potential Surveys*, Sofia: National Institute for the Study of Public Opinion (from March 1991, June 1994, September 1995, April 1998, November 1999).
- Parla, A. (2005) *Terms of Belonging: Turkish Immigrants from Bulgaria in the Imagined Homeland*. (Dissertation Thesis) New York University: Department of Anthropology.
- (July 2007) "Irregular Workers or Ethnic Kin? Post nineties labour migration from Bulgaria to Turkey", *International Migration*, vol. 45 (3): 157-180.
- (2006) "Longing, Belonging and Locations of Homeland among Turkish Immigrants from Bulgaria", *Journal of Southeast European and Black Sea Studies*, vol. 6:4: 543-557.
- (2003) "Marking Time along the Bulgarian-Turkish Border", *Ethnography*, 4(4): 561-575.
- Passerini, L, Lyon, D, Capussotti, E, Laliotou, I (eds) (2007) *Women Migrants from East to West. Gender, Mobility and Belonging in Contemporary Europe*, Oxford - New York: Berghahn Books.
- Rangelova, R., Kalchev, J, Vladimirova, K, Minchev, M, Boshnakov, V, Blazheva, S (2006) "Gender Dimension on the Bulgaria's New Migration: Policy Implications", *Икономически изследвания*, XV/ 1: 43-66.
- Scott, W (1991) *Ethnic Turks from Bulgaria: An Assessment of their Employment and Living Conditions in Turkey*, Geneva: ILO - World Employment Programme.
- Spassova, P (ed) (2008) *The Implication of EU Membership on Immigration Trends and immigrant Integration Policies for the Bulgarian Labor Market*, Sofia: Economic Policy Institute.
- Stanchev, K (ed) (2005) *Bulgarian Migration: Incentives and Constellations*, Sofia: Open Society Institute.
- Tomova, I (1998) "The Migration Process in Bulgaria", in M. Opalski (ed) *Managing Ethnic Diversity in Plural Societies*, Ontario: Forum Eastern Europe.
- Tomova, I (2006) "Migration of Roma in Bulgaria", in *Forced Ethnic Migrations on the Balkans: Consequences and Rebuilding of Societies*, Conference Proceedings 22-23 February, 2005 Sofia, Bulgaria, Sofia: IMIR, MEIJI University: 124–137.
- Totev, S, Kalchev, J (2000) "Emigration processes and the Socio-economic Development in Bulgaria", *Migration Studies*, Roma: Estratto.
- Vasileva, D (1992a) "Bulgarian Turkish Emigration and Return" *International Migration Review*, 6 (2): 342 352.
- Zhelyazkova, A (ed) (1998) *Between Adaptation and Nostalgia. The Bulgarian Turks in Turkey*, Sofia: IMIR.
- Zlatanova, V (1991) "The Bulgarian Brain Drain", *A European Journal of International Migration and Ethnic Relations*, 11-12/ 3-4: 133-142.

LITERATURE PART 3 (Transnational Families)

- Ackers, H, L and Stalford, E (2004) *A community for children? Children, citizenship and internal migration in the EU* Aldershot: Ashgate.
- Alicea, M (1997) "A chambered Nautilus": The contradictory nature of Puerto Rican women's role in the social construction of a transnational community" *Gender and Society*, 11(5): 597-626.
- Anderson, B (2000) *Doing the dirty work*. London: Zed Press.
- Avramov, D, Cliquet, E (2005) *Integrated Policies on gender relations, Ageing and Migration in Europe*, Antwerpen.

- Bacas, J (2002) *Cross-border marriages and the formation of transnational families: A case study of Greek-German couples in Athens.*
- Baldassar, L and Baldock, C (2000) Linking migration and family studies: Transnational migrants and the care of ageing parents in Agozino, B (ed) *Theoretical and methodological issues in migration research. Interdisciplinary and international perspectives*, Aldershot: Ashgate, 61-89.
- Baldassar, L (2001) *Visits home: Migration experiences between Italy and Australia.* Melbourne: Melbourne University Press.
- Basch, L, Glick Schiller, N and Szanton Blanc, C (1994, 2003) *Nations Unbound. Transnational Projects, Postcolonial Predicaments, and Deterritorialized Nation-States*, London and New York: Routledge.
- Bjéren, G (1997) "Gender and reproduction" in Hammar, T, Brochmann, G, Tamas, K and Faist, T (eds) *International migration, immobility and development. Multidisciplinary Perspectives*. Oxford: Berg, 219-246.
- Brettel, C (2000) "Theorizing Migration in Anthropology. The Social Constructin of Networks, Identities, Communities, and Global scapes" in Caroline Brettell and James Hollifield (eds.) *Miration Theory*, New York.
- Brettel, C (2003) *Anthropology and Migration. Essays on Transnationalism, Ethnicity, and Identity*, Walnut Creek-Lanham-New York-Oxford: Altamira Press, Rowman&Littlefield Publishers, Inc.
- Bryceson, D and Vuorela, U (eds) (2002). *The Transnational family. New European frontiers and global networks*. Oxford: Berg.
- Burholt, V (2004) "Transnationalism, economic transfers and families' ties: Intercontinental contacts of older Gujuratis, Punjabis and Sylhetis in Birmingham with families abroad" in *Ethnic and Racial Studies*, 27(5), 800-829.
- Castells, M (1996) *The Rise of Network Society*, Oxford: Blackwell Publishers.
- Chamberlain, M (April 1999) "The family as model and methaphor in Caribbean migration in Britain", *Journal of Ethnic and Migration Studies*, 25/2: 251-266.
- Chant, S and McIlwaine, C (1995) *Women of a lesser cost. Female labour, foreign exchange and Philippine development* London: Pluto Press.
- Christou, A (2006) "Deciphering diaspora-translating transnationalism: Family dynamics, identity constructions and the legacy of 'home' in second-generation Greek-American return migration", *Ethnic and Racial Studies*, 9 (6), 1040-1056.
- Cohen, R (ed) (1996a) *Theories of Migration*, Cheltenham, UK – Brookfield, US: Edward Elgar Publishing Limited.
- Cohen, R (ed) (1996b) *The Sociology of Migration*, Cheltenham, UK – Brookfield, US: Edward Elgar Publishing Limited.
- Di Leonardo, M (1992) "The female world of cards and holidays: Women, families and the work of kinship" in Thorne, B and Yalom, M (eds) *Rethinking the family: Some feminist questions*. Boston: Northern University Press.
- Ehrenreich, B and Hochschild, A (2003) "Introduction" in Ehrenreich, B and Hochschild, A (eds) *Global woman: Nannies, maids and sex workers in the new economy*. London: Granta Books.
- Erel, U (2002) "Reconceptualizing motherhood: Experiences of migrant women from Turkey living in Germany" in Bryceson, D and Vuorela, U (eds) *The transnational family. New European frontiers and global networks*. Oxford: Berg, 127-46.
- Ecriva, A (2004) *Securing care and welfare of dependants transnationally: Peruvians and Spaniards in Spain*. Working paper 404, the Oxford Institute of Ageing.

- Faist, T (1998) International Migration and Transnational Social Spaces: Their Evolution, Significance and Future Prospects, InIIS-Arbeitspapiere, Nr.9.
- Faist, T (1999) *Transnationalisation in International Migration: Implications for the study of Citizenship and Culture*, Transnational Communities: Working Paper Series, WPTC-99-08.
- Gambaud, M (2000). *The kitchen spoon's handle: Transnationalism and Sri Lanka's migrant housemaids* Ithaca: Cornell University Press.
- Glenn, N (1994) "Social constructions of mothering: A thematic overview" in Glenn, N, Chang, G. and Forcey, L (eds) *Mothering: Ideology, Experience and Agency* London: Routledge, 1-29.
- Glick-Schiller, N, Basch, L, Blanc-Szanton, C (eds) (1992a) *Towards a Transnational Perspective on Migration. Race, Class, Ethnicity, and Nationalism Reconsidered*, New York: Annals of the New York Academy of Sciences, vol. 645.
- Glick-Schiller, N, Basch, L, Blanc-Szanton, C (eds) (1992b) "Transnationalism: A New Analytic Framework for Understanding Migration" in Vertovec, S, Robin, C (eds) *Migration, Diasporas and Transnationalism*, Cheltenham,UK, Northampton, MA, USA: Edward Elgar Publishing Limited.
- Glick-Schiller, N, Basch, L, Blanc-Szanton, C (1995) "From Immigrant to Transmigrant: Theorizing Transnational Migration", *Anthropological Quarterly*, vol. 68, N 1, January, p. 48-64.
- Glick-Schiller, N, Fouron, G (2001) *George Wake up Laughing. Long distance Nationalism and the Search for Home*, Durham-London: Duke University Press.
- Goldring, L., J Berhnard, and P. Landolt (2008) "Transnationalizing Families: Canadian Immigration Policy and the Spatial Fragmentation of Caregiving among Latin American Newcomers." *International Migration* 46 (3): Forthcoming.
- Goulbourne, H. and Chamberlain, M (eds) (2001) *Caribbean families in the transatlantic world*. Basingstoke: Macmillan.
- Hochschild, A (2003) "Love and Gold" in Ehrenreich, B and Hochschild, A (eds), *Global woman: Nannies, maids and sex workers in the new economy*, London: Granta Books.
- Hondagneu-Sotelo, P. and Avila, E (1997) "I'm here, but I'm there. The meanings of Latina transnational motherhood", *Gender and Society*, 11(5), 548-571.
- Ibarra, M (2002) "Transnational identity formation and Mexican immigrant women's ethics of elder care", *Anthropology of Work Review*, 23(3-4), 16-20.
- LARG (2005) *Transnational, multi-local motherhood: experiences of separation and reunification among Latin American families in Canada*. <http://www.yorku.ca/cohesion/LARG/html/largindex2.htm>
- Levitt, P, Waters, M (eds) (2002) *The changing face of home. The transnational lives of the second generation* New York: Russell Sage.
- Levitt P. and Glick-Schiller N. (2004), "Conceptualizing simultaneity: A transnational social field perspective on society", *International Migration Review*, 37, 3, pp. 1002-1039.
- Levitt P. and Jaworsky B. (2007), "Transnational migration studies: Past developments and trends", *Annual Review of Sociology*, 33, pp. 129-156.
- Mason, J (2004) "Managing kinship over long distances: The significance of the "visit" *Social Policy and Society*, 3(4), 421-429.
- Massey, D, Arango, Hugo, Kouaoui, Pellegrino, Taylor (1994) "An Evaluation of International Migration Theory: The North American Case", *Population and Development Review*, vol. 20, N 4, December, p. 699-753.
- Massey, D (1998) *Understanding International Migration at the End of the Millennium*, Oxford: Oxford University Press.

- Parreñas, S (2001). *Servants of globalization. Women, migration, and domestic work.* Stanford: Stanford University Press.
- Parreñas, S (2005) *Children of global migration: Transnational families and gendered woes.* Stanford: Stanford University Press.
- Pribilsky, J (2004) "Aprendemos a convivir: conjugal relations, co-parenting, and family life among Ecuadorian transnational migrants in New York City and the Ecuadorian Andes", *Global Networks*, 4(3), 313-334.
- Pries, L (Hrsg) (1997) *Transnationale Migration*, Baden-Baden.
- Reynolds, T (2005) *Caribbean mothers: Identity and experience in the UK.* London: Tufnell Press.
- Reynolds, T (2006) "Caribbean families, social capital and young people's diasporic identities" *Ethnic and Racial Studies*, 29(6), 1087-1103.
- Reynolds, T and Zontini, E (2006). *A comparative study of care and provision across Caribbean and Italian transnational families.* Families and social Capital ESRC Research Group Working Paper, 16, London South Bank University.
- Salih, R (October 2001) "Maroccan migrant women: transnationalism, nation-states and gender", *Journal of Ethnic and Migration Studies*, 27/4: 655-671.
- Sorensen, N and Olwig, K (eds) (2002) *Work and Migration. Life and Livelihoods in a Globalizing World*, London-New York: Routledge.
- Suarez-Orozco, C. and Suarez-Orozco, M (2001). *Children of immigration.* Boston: Harvard University Press.
- Thode-Arora, H (1999) *Interethnic Marriage. Theoretical and methodological aspects*, Berlin.
- Vertovec, S (1999a) *Migration and Social Cohesion*, Cheltenham,UK - Northampton, MA, USA: Edward Elgar Publishing Limited.
- Vertovec, S (1999b) "Conceiving and Researching Transnationalism", *Ethnic and Racial Studies*, 22: 2.
- Vertovec, S, Cohen, R (1999c) "Introduction", in Vertovec, S, Robin, C (eds) *Migration, Diasporas and Transnationalism*, Cheltenham,UK, Northampton, MA, USA: Edward Elgar Publishing Limited.
- Vertovec, S (Oct 2001) "Transnationalism and Identity", *Journal of Ethnic and Migration Studies*, 27/4: 573-582.
- Vucinic-Nescovic, V (2002) *Mixed Marriages as a Bridge to Interculturality in South Eastern Europe*, Belgrade.
- Waters, C and Levitt, P (eds) (2002). *The changing face of home: the transnational lives of the second generation.* New York: Russell Sage Foundation.
- Wilding, R (2006) "Virtual' intimacies? Families communicating across transnational contexts", *Global Networks*, 6(2), 125-142.
- Zontini, E (2004a) *Italian families and social capital: Rituals and the provision of care in British-Italian transnational familie.*, Families & Social Capital ESRC Research Group Working Paper, 6, London South Bank University.
- Zontini, E (Nov 2004b) "Immigrant omen in Barcelona: Coping with the Consequences of Transnational Lives", *Journal of Ethnic and Migration Studies*, 30/6: 1113-1144.
- Zontini, E (2006a) "Italian families and social capital: Care provision in a transnational world", *Community, Work and Family*, 9(3), 325-345.

LITERATURE PART 3 (Mixed Families)

- Ata, I.W. (2000) *Intercultural Marriage between Christians and Muslims*. Victoria,Australia: David Lovell.
- Baltas, Zuhal, Andrew Steptoe (2000) "Migration, Culture Conflict and Psychological Well-being among Turkish-British Married Couples", *Ethnicity & Health*, Volume 5: 2, pp. 173 – 180.
- Breger, R., Hill, R. (eds.) (1998) *Cross-Cultural Marriage: Identity and Choice*. Oxford,UK: Berg.
- Breger, R., Hill, R. (1998a) Introducing Mixed Marriages, in Breger, R., Hill, R. (eds.) *Cross-Cultural Marriage: Identity and Choice*. Oxford,UK: Berg.
- Cohen, S. M. (1988) *American Assimilation or Jewish Revival?*, Bloomington: Indiana University.
- Cottrel_baker, A. (1990) "Cross-national Marriages: A review of the literature", *Journal of Comparative Family Studies*, 21: 151-169.
- Douglas, G, Yancey, G (2004) "Taking Stock of America's Attitudes on Cultural Diversity: An Analysis of Public Deliberation on Multiculturalism, Assimilation and Intercultural Marriage", *Journal of Comparative Family Studies*, 35: 1, pp. 1-....
- Falicov, C.G. (1995) Cross-cultural marriages, in Jacobson-Gurman (eds.) *Clinical Handbook of couple therapy*, New York: Guilford, pp.231-246.
- Fu, X. (2007) "Inter-Racial Marriage and Family Socio-economic Status: A Study among Whites, Filipinos, Japanese and Hawaiians in Hawaii", *Journal of Comparative Family Studies*, 38:4, 533-550.
- Fu, V. (2007) "How Many Melting Pots? Intercultural Marriage, Pan ethnicity, and the Black/Non-Black Divide In the United States", *Journal of Comparative Family Studies*, 38:2, 215-230.
- Furlong, Mark, Abe W. Ata (2006) "Observing Different Faiths, Learning About Ourselves: Practice with Inter-married Muslims and Christians", *Australian Social Work*, Volume 59: 3, pp. 250 – 264.
- Goldstein, J (1999) "Kinship Networks that Cross Racial Lines: The Exception or the Rule?", *Demography*, 36: 3, pp. 399-407.
- Gordon, M., M. (1964) *Assimilation in American Life: The Role of Race, Religion and National Origins*, New York: Oxford University Press.
- Górny, Agata, Ewa K. (2004) "Mixed marriages in migration from the Ukraine to Poland", *Journal of Ethnic and Migration Studies*, Volume 30: 2, pp. 353 – 372.
- Hamon, Raeann R, Ingoldsby, Bron (eds.) (2003) *Mate Selection across Cultures*, Thousand Oaks, CA: Sage Publications.
- de Hart, Betty (Feb 2001) "Not Without My Daughter: On Parental Abduction, Orientalism and Maternal Melodrama", *European Journal of Women's Studies*, vol. 8: pp. 51 - 65.
- Hawwa, S. (2000) From cross to crescent: Religious conversion of Filipina domestic helpers in Hong Kong, *Islam and Christian-Muslim Relations*, 11: 347-367.
- Ho, M.K. (1990) *Intercultural Couples in Therapy*, Springfields, IL: Thomas.
- Jacobson, Cardell, Johnson, Bryan (2006) "Interracial Friendship and African American Attitudes about Interracial Marriage", *Journal of Black Studies*, 36: 570-584.
- Jacobson, Cardell, Tim Heaton (2008) "Comparative Patterns of Interracial Marriage: Structural Opportunities, Third-party Factors, and Temporal Change in Immigrant Societies", *Journal of Comparative Family Studies*, 39:2, pp. 129-148.

- Johnson, Bryan, Jacobson, C (2005) "Contact in Context: An Examination of Social Settings on Whites' Attitudes towards Interracial Marriage", *Social Psychology Quarterly*, 68: 387-399.
- Johnson, W.,R.- Warren, M. D. (1994) Introduction in Johnson, W.,R.- Warren, M. D. (eds.) *Inside the Mixed Marriage: Accounts of Changing Attitudes, Perceptions of Cross-Cultural and Interracial Marriages*, Lanham, MD: University Press of America, pp. 1-13.
- Imamura, A., E. (1990) "Strangers in a Strange Land: Coping with Marginality in International Marriage", *Journal of Comparative Family Studies*, 21: 171-191.
- Qian, Zhenchao (1997) "Breaking the Racial Barriers: Variations in Interracial Marriage between 1980 and 1990", *Demography*, 3-4: 2, pp. 263-276.
- Quan, Z., Bliar Lee, S., Ruf, S. (2001) „Asian American Interracial and Interethnic Marriages: Differences by Education and Nativity”, *The International Migration Review*, 35:2, 557-586.
- Kalmijn, Matthijs (1991) "Shifting Boundaries: Trends in Religious and Educational Homogamy", *American Sociological Review*, 56: 786-800.
- Kalmijn, Matthijs (1998) "Intermarriage and Homogamy: Causes, patterns, trends", *Annual Review of Sociology*, 24: 395-421.
- Kalmijn, Matthijs, Liefbroer, A., van Poppel, F., van Solinge, H. (2006) "The Family Factor in Jewish-Jentile Intermarriage: A Sibling Analysis of the Netherlands", *Social Forces*, 84: 3, 1347-1358.
- Kaufman, Joyce, Kristen Williams (2004) "Who Belongs? Women, Marriage and Citizenship", *International Feminist Journal of Politics*, Volume 6: 3, pp. 416 – 435.
- Kenney, K. (2002) "Counseling Interracial Couples and Multiracial Individuals: Applying a Multicultural Counseling Competency Framework", *Counseling and Human Development*, 35: 4, 1-12.
- Khan, D. (1998) "Mixed Marriages in Islam: An Anthropological Perspective on Pakistan", *Journal of the Anthropological Society of Oxford*, 29: 5-28.
- Klein, T. (2001) Intermarriage between Germans and Foreigners in Germany, *Journal of Marriage and Family*, 64: 325-346.
- Lynch, Katherine (1998) "Old and New Research in Historical Patterns of Social Mobility (Historical Social Mobility)", *Historical Methods*, 6:22.
- Merton, R.K. (1941) "Intermarriage and the Social Structure: Fact and Theory", *Psychiatry*, 4, pp. 361-374.
- Motkal, Hisham Abu-Rayya (2007) "Acculturation, Christian religiosity, and psychological and marital well-being among the European wives of Arabs in Israel", *Mental Health, Religion & Culture*, Volume 10: 2, pp. 171 – 190.
- Muhsam, H. (1990) "Social distance and asymmetry in intermarriage patterns", *Journal of Comparative Family Studies*, 21: 307-324.
- Nemoto, K. (2006) "Intimacy, Desire, and the Construction of Self in Relationships between Asian American Women and White American Men", *Journal of Asian American Studies*, 9:1, 27-54.
- Okun, B. (2004) "Insight into Ethnic Flux: Marriage Patterns among Jews of Mixed Ancestry in Israel", *Demography*, 41:1, 173-187.
- Oliva, E (1997) "The Role of Gender and Emotion in Women's Experience of Migration", *The European Journal of Social Sciences*, 10: 4.
- Petronoti, Marina, Eleni Papagaroufali (2006) "Marrying a 'foe': Joint Scripts and Rewritten Histories of Greek-Turkish Couples", *Identities: Global Studies in Culture and Power*, Volume 13: 4, pp. 557 – 584.

Polek, E., Schoon, I. (2008) "The Sociocultural Adaptation of Polish Brides in the Netherlands: Marital and Occupational Status", *Journal of Comparative Family Studies*, 39: 3, 353-370.

Roer-Strier and Dina Ben Ezra (Feb 2006) "Intermarriages between Western Women and Palestinian Men: Multidirectional Adaptation Process", *Journal of Marriage and Family*, 68:1, pp. 41-54.

Rodríguez, Dan, García (2006) "Mixed Marriages and Transnational Families in the Intercultural Context: A Case Study of African-Spanish Couples in Catalonia", *Journal of Ethnic and Migration Studies*, Volume 32: 3, pp. 403 – 433.

Salih, Ruba (Aug 2000) 'Shifting Boundaries of Self and Other: Moroccan Migrant Women in Italy', *European Journal of Women's Studies*, vol. 7: pp. 321 - 335.

Simon, C. (2006) "When Conversion is not on the Agenda: Developing Direct Support Strategies for MixedCouples", *Judaism*, 55: ½, pp. 99-106.

Stringer, Peter (1994) 'Cross-community marriage in Northern Ireland: Social support and social constraints', *Sexual and Relationship Therapy*, Volume 9: 1, pp. 71 – 86

Yancey, G, Yancey, S (1997) "Black-White Differences in the Use of Personal Advertisements for Individuals Seeking Interracial Relationships", *Journal of Black Studies*, 27: 5, pp. 650-667.