SERIES FOREWORD

The politics of marriage (and divorce) is an often-used strategic tool in various social, cultural, economic, and political identity projects as well as in symbolic conflicts among ethnic, national, or religious communities. Despite having multiple strategic applicabilities, pervasiveness in everyday life, and huge significance in performing and managing identities, the politics of marriage is surprisingly underrepresented in both the international book publishing market and the social sciences.

The Politics of Marriage and Gender: Global Issues in Local Contexts is a series from Rutgers University Press examining the politics of marriage as a phenomenon embedded into and intensely interacting with much broader social, cultural, economic, and political processes and practices such as globalization; transnationalization; international migration; human trafficking; vertical social mobility; the creation of symbolic boundaries among ethnic populations, nations, religious denominations, or classes; family formation; or struggles for women's and children's rights. The series primarily aims to analyze practices, ideologies, and interpretations related to the politics of marriage and to outline the dynamics and diversity of relatedness—interplay and interdependence, for instance—between the politics of marriage and the broader processes and practices mentioned above. In other words, most books in the series devote special attention to how the politics of marriage and these processes and practices mutually shape and explain each other.

The series concentrates on, among other things, the complex relationships between the politics of marriage and gender, ethnic, national, religious, racial, and class identities globally, and examines how these relationships contribute to the development and management of social, cultural, and political differences, inequalities, and conflicts.

The series seeks to publish single-authored books and edited volumes that develop a gap-filling and thought-provoking critical perspective, that

are well-balanced between a high degree of theoretical sophistication and empirical richness, and that cross or rethink disciplinary, methodological, or theoretical boundaries. The thematic scope of the series is intentionally left broad to encourage creative submissions that fit within the perspectives outlined above.

Among the potential topics closely connected with the problem sensitivity of the series are “honor”-based violence; arranged (forced, child, etc.) marriage; transnational marriage markets, migration, and brokerage; intersections of marriage and religion/class/race; the politics of agency and power within marriage; reconfiguration of family (same-sex marriage/union); the politics of love, intimacy, and desire; marriage and multicultural families; the (religious, legal, etc.) politics of divorce; the causes, forms, and consequences of polygamy in contemporary societies; sport marriage; refusing marriage; and so forth.

Marriage, Gender and Refugee Migration is an insightful analysis of how cultural, religious, and gendered identities are transformed and renegotiated in the context of (and due to) transnational migration among Somali migrants living in Bristol, United Kingdom. By outlining the nature of conflicts and tensions between these identities created through the migration process, Carver’s monograph also convincingly reveals why and how cultural, religious, and gendered identity projects reflect and shape each other.

On the one hand, *Marriage, Gender and Refugee Migration* highlights the discursive strategies and practices through which marital breakdown and divorce are explained, framed, and justified and compares the complex and often conflictual relationship between the public narratives and personal tales focusing on these intimate processes. On the other hand, Carver’s analysis meticulously presents the ideological, emotional, and practical struggles of Somali migrants to harmonize as well as partially reformulate the socioreligious—Islamic, and so on—ideals of “doing family” and “doing gender” within the new context of living in Bristol.

By vividly demonstrating how diaspora masculinities and femininities work and change, Carver’s monograph gives a fascinating insight into the dynamics of how and why Islamic family life has been changing in contemporary Britain.

Péter Berta
University College London
School of Slavonic and East European Studies

Marriage, Gender and Refugee Migration