Logo of the Ugandan Community in the Netherlands

THE UGANDAN DIASPORA IN THE NETHERLANDS

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Executive summary

This paper is rooted in the extensive scope of diaspora communities and the relationships between the host and home countries. However, it centres its research on the Ugandan diaspora community in the Netherlands and their connection to Uganda. Migrants often maintain ties to their homeland for various reasons; as such, they continuously send remittances to support their families. On the other hand, they also integrate into the countries in which they reside, thereby negotiating their existence within these spaces. The remittances dispatched back home bolster the economies of these countries. Consequently, the Ugandan government has expressed its political will and interest in engaging diaspora communities in various economic opportunities. However, economic instability is among the factors prompting Ugandans to migrate, thereby creating challenges.

To understand these challenges, this study formulated a research question as follows: How does Uganda's socio-economic development affect the Ugandan diaspora in the Netherlands? The following topics served as guidelines; influence in remittances, effect on investment, desire to return home, impact of cultural and emotional ties and diaspora engagement.

The literature review aimed to define what this paper argued is the diaspora, and then before searching how the Ugandan diaspora community was formed in the Netherlands, it explored how African diaspora communities emerged within this nation. Furthermore, this chapter examined migration and development in light of economic contributions mainly the remittances due to their significance in the topic of diaspora communities. The conceptual framework defined three notions: Cultural Identity, Transnationalism and Double Consciousness. These concepts were vital to this research because they provided answers to the questions this study aimed to explore for instance challenges, social interactions, and progress of diaspora communities. It was revealed that the Ugandan diaspora living in the Netherlands remit money for autistic and self-interest purposes. Also, they want to retire back home but the positive development of Uganda plays a huge role in this narrative and through diaspora engagement they are constantly reshaping, adjusting and creating activities which allow them to remain connected to Uganda without the pressure of choosing one identity over the other.

Key terms

Diaspora, Cultural Identity, Transnationalism, Migration and Development, Remittances, Uganda, Double Consciousness, The Netherlands, Retirement, Investment, Diaspora Engagement, Stuart Hall

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1 Introduction

In recent years, there has been increasing interest in relations between migrant-sending states and their diasporas (Gamlen, 2008). Many migrants maintain solid transnational connections with their homeland several decades after permanent settlement (de Haas et al.,2020). In most cases, migrating is done to improve their livelihood and the lives of the families left behind. At the same time, these migrants integrate and assimilate to some extent in the host countries in order to achieve the desires that motivated the movement. All while still hoping to return home once they have saved enough money to invest in enterprises (de Haas et al., 2020). This dichotomy leads to specific groups of migrants referred to as people living in the diasporas. Paul Zeleza (2008) defined this dichotomy as Diaspora is both a "state of being and a process of becoming, a kind of journey that involves the possibility of never arriving or returning, a navigation of various belongings, networks, and affiliations". Arthur (2010) contends that migration initiates the diaspora formation process, sustains it, and shapes diasporic identities. This paper aims to shed light on the outcomes of this migration process by examining the Ugandan diaspora community in the Netherlands.

The connection between migrants' home countries and their diasporas has grown stronger. Gamlen (2008) notes that this connection manifests as both "empirical research and normative critique"—a dual approach involving data collection on these relationships and an evaluation of the values or principles shaping them. Furthermore, on the one hand, in the field of state-diaspora relations, tensions are rising between studies that criticise states for their various forms of interference with diasporas (Fitzgerald 2006). On the other hand, some support and encourage diaspora engagement (de Haas, 2006). According to Gamlen (2008), the underlying conflicts in diaspora studies often focus on similar topics but operate within their own separate frameworks, not directly addressing their differing perspectives.

This thesis focuses on the Uganda diaspora in the Netherlands, a relatively small migrant population. The decision to study this group stems from two main reasons: first, the political will and interest of the Ugandan government in engaging Ugandans living in the diaspora in homeland affairs (IOM,2022; Ministry of Foreign Affairs, 2024). Additionally, the growing efforts of Ugandan migrants in the Netherlands to connect with one another as well as with their homeland are evident. Hence, I aim to explore whether a connection exists between these factors and, if so, to understand the reasons behind them.

1.1 Problem Statement

The Ugandan government recognises the significant potential of its diaspora in contributing to the country's development and has demonstrated "political will and interest" in engaging them (Williams, 2022). The Department of Diaspora Affairs establishment exemplifies this responsibility; it facilitates investment, streamlines financial and commercial transactions, and manages bilateral relations (Ministry of Foreign Affairs, 2024). However, there is a significant gap in understanding the perceptions of diaspora communities within this narrative, as policies are often shaped by interactions between host and origin countries rather than through direct engagement with the diasporas themselves. Policy discussions frequently overlook the motivations for migration, the enduring ties migrants have with their homeland and communities, and the specific needs of diaspora groups. This was evident at the Ugandan Netherlands Business Convention (UNBC) in Amsterdam on 24 August 2024. A number of Ugandans were sceptical about Uganda's interests and strategies.

The UNBC is an initiative under the Uganda Community in the Netherlands (UCN), a Ugandan-led organisation based in the Netherlands, dedicated to helping Ugandans in the Netherlands in diverse ways, fostering engagement between the Ugandans and Uganda. It encourages individuals to contribute to the country's progress, both for personal fulfilment and for the broader advancement of the nation. Additionally, the organisation works to promote Uganda as a promising investment destination, urging people living in the diaspora to actively seek out and participate in development opportunities that can benefit both Uganda and its global community (Uganda Netherlands Business Convention, 2024). Yet, the most important factors causing Ugandans to migrate outside their country are unemployment issues, underdevelopment, and limited opportunities; these are significant push factors for migration (de Haas et al.,2020; UNU, 2017; Integral Human Development).

This thesis aims to examine how Ugandan migrants in the Netherlands perceive their involvement in Uganda's development. By examining their opinions and views, this study aims to understand how they perceive their role in contributing to Uganda's progress and the factors that influence their involvement. Thus the question this study poses is: **How does Uganda's socio-economic development affect the Ugandan diaspora in the Netherlands?** The sub-questions below were adopted to answer this question adequately.

1. **In what ways does Uganda's social-economic development influence remittances sent by Ugandans living in the Netherlands?**

2. **How does Uganda's socio-economic development affect investments made by Ugandans living in the Netherlands?**
3. **How does Uganda's socio-economic development affect the desire of Ugandans living in the Netherlands to return home?**
4. **To what extent does Uganda's socio-economic development influence the cultural identity and emotional ties of Ugandans living in the Netherlands?**
5. **To what extent does Uganda's socio-economic development influence diaspora engagement among Ugandans living in the Netherlands?**

1.2 Research Objective

This study aims to contribute to the ongoing debate regarding the complex relationship between development and migration. It focuses on the Ugandan diaspora in the Netherlands, which is relatively small and under-researched. This study selected this diaspora community due to the researcher's familiarity and access to the group, thereby bridging the knowledge gap. Utilizing insider knowledge enhances understanding of cultural nuances and provides context-specific insights that are valuable to the research. Furthermore, this study seeks to provide answers, particularly for migrants, by exploring their motivations for migrating. Additionally, migrants play a significant role in the development of emerging economies like Uganda through remittances. Also, this thesis seeks to explore the lived experiences and challenges faced by Ugandan migrants in the Netherlands, shedding light on the nuances of the so-called diasporic identities and their associated struggles. Lastly, this research aims to investigate and document the impact of host and home country policies and societal perceptions. Through this exploration, the study aspires to deepen understanding of the connection between migration, identity and development.

1.3 Outline

The literature review begins by establishing the study's context and scope, providing historical insights and discussing the evolution of diaspora communities. It then explores the relationship between migration and development, gathering data from secondary sources such as books, journals etc. The conceptual framework highlights essential concepts pertinent to the Ugandan community. The methodology section explains and defends the data collection methods used. In the findings and discussion chapter, the results from field research are analysed. I conducted participant observation, conducted six interviews, and distributed a survey. Additionally, the research limitations encountered during this study are discussed. The document concludes with a summary and a series of recommendations derived from the findings

2 Literature Review

2.1 Context and Scope of the Study

This section defines people who belong to diaspora communities. Next, I analyse the establishment of the African diaspora in the Netherlands. Finally, I investigate the emergence of the Ugandan diaspora community in the Netherlands.

2.1.1 The Diaspora Classification

Diasporas are communities within any host country where people form "oneness," often driven by shared culture, histories, and social ties. Hall (2019) called diaspora communities places where 'creolisation, assimilations, and syncretism were negotiated" (p.234).

The term diaspora was originally or historically used to describe the dispersion of the Jewish people. Nowadays, it describes alien residents, expellees, political refugees, expatriates, immigrants, and ethnic and racial minorities (Akyeampong, 2000). Here is a list of six points worth replicating precisely as Safran (1991) provides:

> *"1)They or their ancestors have been dispersed from a specific original centre to two or more peripheral or foreign regions; 2)they retain a collective memory, vision, or myth about their original homeland – its physical location, history, and achievements; 3) they believe they are not – perhaps cannot be fully accepted by their host society and therefore feel partly alienated and insulated from it; 4) they regard their ancestral homeland as their true, ideal home and as the place to which they or their descendants would or should eventually return – when conditions are appropriate; 5)they believe that they should collectively be committed to the maintenance or restoration of their original homeland and its safety and prosperity, and 6) they continue to relate personally or vicariously to that homeland in one way or another and their ethno-communal, consciousness and solidarity are importantly defined by the existence of such a relationship" (p.83 -84).*

2.1.2 African Diaspora in the Netherlands

From 1831 to 1872, the Netherlands recruited approximately 3,085 men from West Africa for military service in the Dutch East Indies, specifically from what is now Ghana and Burkina Faso. After rigorous training, these soldiers were stationed in various Dutch colonies, including Sumatra, Borneo, Celebes, Bali, Timor, and during the Aceh War. Many of these African soldiers later married Indonesians, establishing small Indo-African communities in regions like

Java. Kessel (2006) notes that their descendants can be found in the Netherlands, Ghana, and Indonesia.

Moreover, individuals from Cabo Verde, Surinam, and the Dutch Antilles settled in the Netherlands. Conversely, guest workers from Morocco and Turkey migrated to the Netherlands as part of a recruitment initiative to address unskilled labour shortages between 1964 and 1975. Additionally, several South Africans, primarily freedom fighters, entered the country during the 1960s. Furthermore, some migrants departed their home nations due to economic challenges, family reunification, or a desire for a better future in the Netherlands. By the 1980s, the African population in the Netherlands had significantly increased.

Another African diaspora community in the Netherlands is made up of Ethiopians. Initially, this group moved to the Netherlands in the 1970s for educational opportunities. However, in 1974, a significant shift occurred as many more Ethiopians arrived searching for asylum, with numbers peaking in the 1990s. The reasons for this migration have evolved to include family reunification, the political climate, and economic factors.

Table 1: CBS Report of Sub-Saharan Africans in the Netherlands in 2003

1	Somalia	27,567
2	Cape Verde	19,353
3	Ghana	17,974
4	South Africa	14,914
5	Angola	11,710
6	Ethiopia	10,120
7	Congo	8,312
8	Sudan	7,629
9	Nigeria	6,712
10	Sierra Leone	6,031
11	Guinea	3,371
12	Liberia	2,819
13	Kenya	2,207
14	Cameroon	1,827
15	Burundi	1,581
16	Congo-Brazzaville	1,568
17	Togo	1,450
18	Tanzania	1,389
19	Zimbabwe	1,356
20	Rwanda	1,311
21	Senegal	1,131
	TOTAL	150,332

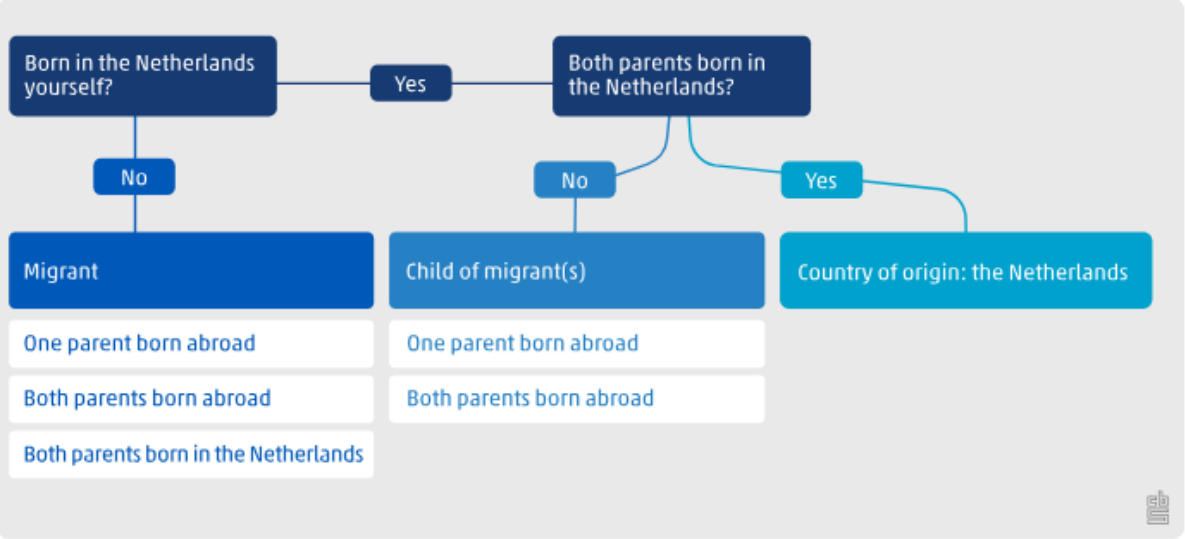
(A.A.Mohamoud, 2003).

African diaspora communities in the Netherlands comprise individuals from various countries with rich backgrounds. Some have historical connections to the Netherlands due to colonial

relationships. Others arrived after serving in the Dutch army and decided to stay, while many settled here seeking refuge from political turmoil or in pursuit of better economic opportunities. Figure 1 illustrates the number of sub-Saharan Africans residing in the Netherlands in 2005.

The International Organisation for Migration reported that around 4.6 million individuals in the Netherlands are part of various diasporas (IOM, 2021), including approximately 749,780 identified as having African heritage. In 2022, the Centraal Bureau voor de Statistiek (CBS) implemented a new method for presenting data on people with diverse backgrounds in the Netherlands. The categorisation now emphasises whether individuals have a Western or non-Western background rather than their country of origin. This shift prioritises an individual's birthplace over their parents' nationality (see Figure 1).

Figure 1: The New Dutch classification of its population



2.1.3 Ugandan diaspora in the Netherlands

Unlike the countries mentioned in the previous section, there are no specific historical connections between Ugandans and the Netherlands. Nonetheless, there are various motivations for people to relocate. As noted by the United Nations (2024), individuals may move to seek jobs or economic opportunities, reunite with family, or pursue education. Other triggers for migration include persecution, human rights violations, natural disasters, famine, wars, colonial ties, and various environmental factors. According to UNHCR (2021), in the 21st century, many Ugandans choose to leave their country for various reasons. These include a lack of job opportunities in Uganda, political conflicts, and issues related to sexual orientation, such as those faced by lesbian, gay, bisexual, transgender, and queer individuals (LGBTQ), among others. As aforementioned, in the past, migrants were drawn to the

Netherlands due to colonial connections, low-skilled jobs, political conflicts, and family reunifications. This changed, and now an increasing number of refugees are settling in the Netherlands. Furthermore, asylum seekers were generally welcomed in the Netherlands (Ušinović, 2006), but recent changes in migration policies have shifted this dynamic (Selm, 2019). The current debate centres on decreasing migration to the Netherlands, reflecting a broader public dialogue about immigration policies (Ministry of Asylum and Migration, 2024).

Several Ugandans have settled in the Netherlands, primarily seeking asylum due to factors such as political unrest and LGBTQ+ rights. Simultaneously, others have obtained citizenship after pursuing further education and choosing to remain, as well as through family reunification and even human trafficking. Furthermore, some Ugandans have secured residency through the RANOV-vergunning, commonly called the General Pardon, which provides residence permits to long-term asylum seekers (Immigratie- en Naturalisatiediensst, 2022).

In 2005, the Centraal Bureau voor de Statistiek (CBS) counted approximately 1,624 Ugandan migrants in the Netherlands and by 2022, this figure had risen to 3,858 individuals. The Ugandan Community in the Netherlands (UCN), a Ugandan-led organization established in 2014, reports that there are now around 5,000 Dutch citizens with Ugandan roots, according to a recent communication from K. Muyingo on September 25, 2024.

2.2 Migration and Development

Migration and development are complex and interrelated issues (de Haas et al., 2020; Haas, 2023; Geiger & Pécoud, 2012). While migration is frequently caused by underdevelopment, it also fosters development and means of escape from poverty. The optimistic group attributes to brain gain, whereas the pessimistic group claims migration causes brain drain to migrants (de Haas, 2012). Brain gain refers to the phenomenon that migration of skilled migrants is good for the economy, which also makes it “politically acceptable” for many governments that benefit from skilled workers (Boeri et al.,2012). On the other hand, brain drain refers to the perception that migration deprives poor countries of their scarce qualified workers and drains their investments in education (de Haas et al.,2020).

Furthermore, the most common migration discourse is the claim that development in emerging economies will lead to fewer people migrating (Geiger & Pécoud, 2012). Given that most migrants leave their country of origin in search of better opportunities (de Haas et al., 2020). However, as mentioned above, the movement of people also leads to the loss of human capital in sending countries and the human development of the migrants themselves (de Haas, 2012).

Ndulu (2022) asserted that more African scientists and engineers work in the USA than in Africa. Boeri et al. (2012) referred to it as the worldwide race of skilled migrants in which the "global winner has been the USA".

Debates about migration and development have often shifted between researchers, NGOs, and political arenas, while the opinions of migrants are overlooked. These policies frequently contradict each other because development aims to reduce poverty, while migration restrictions constrain people from seeking these opportunities. De Haas (2023) says that the place of presenting facts that would be used to tackle these debates is ignored in these fixed ideologies between "pro- and anti-immigration camps" (p.5).

Migrant diasporas and institutions should be included in these discussions. States and development institutions have started envisioning diaspora members as optimal development allies due to their potential access to lucrative enterprises, expertise, abilities, financial resources, and other initiatives aimed at social transformation (Mullings,2011). This is most prevalent in sending countries. Governments are now attracting diaspora participation in economic development and homeland affairs by adapting policies and designing initiatives utilising favourable legislation (Birka & Wasserman, 2023).

2.2.1 Economic Contributions

Diaspora plays a complex role as an economic entity, with significant potential recognised in diaspora investment. Most studies concentrate on remittance flows and investments in home countries (Elo & Riddle, 2016). Additionally, investment dynamics vary based on the investor's identity and intentions; motivations greatly impact the willingness and interest of diaspora members. This thesis examines remittances by analysing motivations from both self-interest and altruistic perspectives.

2.2.1.1 Remittances

Self-interest theory

Remittances are monetary or material support that migrants send to their families in their countries of origin. Remittances are sent for personal reasons; this means that migrant's motivation to remit is for their investment – the self-interest theory. According to Lucas and Stark (1985), the self-interest motive to remit is based on selfish reasons: 1) aspiration to inherit. The migrant remits only to obtain a more significant portion of the inheritance from their kinship. 2). To invest in assets and ensure they are well taken care of. The migrant, in return, sends extra money to those who look after their properties as a token of trust. 3). The

intent to return home, the migrant remits to set up businesses that will support them once they return home (p.904). Remittances for self-interest purposes increase or decrease depending on the economic conditions in the states in which they originated.

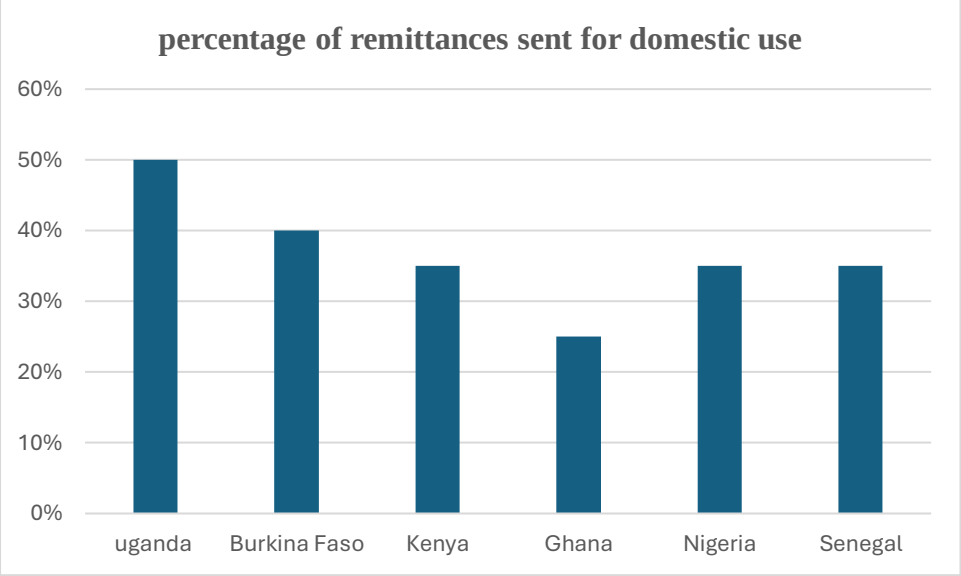
According to Gamlen (2008), diasporas can contribute to the development of the origin state by creating policies that focus on state interests, mutual obligation, and cooperation between sending states, receiving states, and emigrants.

Altruistic theory

Another reason to remit is due to altruistic purposes. The Altruism theory emphasises that migrants remit money back home in concern for the well-being of the remaining family members (Hagen-Zanker & Siegel, 2007). In this model, the migrant is somewhat satisfied when the welfare of their family back home is better off. In bad economic conditions, the migrants are motivated to increase the number of remittances. According to Chami et al. (2003), remittances are “compensatory transfers” because they grow when the country's economic situation is disrupted. Remittances were anticipated to decrease due to the “global recessions brought about by the COVID-19 pandemic” (Kpodar et al.,2022). Instead, they gained attention from various entities, donors, international institutions, and policymakers.

In Sub-Saharan Africa, most people earn a living through so-called "blue-collar" jobs (manual labour or trading jobs), and many cannot afford or access social security and pension schemes like people in Western countries (European System of Accounts, 2010). Relying on financially stable family members is integral to the culture because it provides future prospects (Akyeampong, 2000; de Haas et al., 2020; Bett, 2011). In this context, culture implies the way of living in the global south. The report on remittance markets in Africa by the World Bank showed how important remittances were in households (Mohapatra & Ratha, 2011). Sending these remittances yields satisfaction to the migrants (Sikod, 2010). Below, figure 2 shows the percentage of remittances sent for domestic purposes, as reported by the World Bank on remittances in Africa. There are several reasons why people remit money, including investment, which is discussed in the self-interest section. Charity and debt repayment are also other reasons.

Figure 2 how much is remitted for domestic use in 6 African countries



(Mohapatra & Ratha, 2011).

In 2023, the World Bank remittance inflow recorded 90,256 million USD sent to Africa, with Nigeria as the largest receiver and São Tomé and Príncipe as the smallest (International Facility for Remittances, 2024) with remittance GDP at 4.3 in Nigeria and 1.9 in São Tomé and Príncipe. Remittances are important for GDP because they boost national income, increase hold consumption and support economic stability. This can also help in poverty eradication and financing development. According to de Haas & Plug (2006), remittances sent are much more because many monies are sent through informal channels or taken as cash payments. Remittances appear to be a more effective instrument for income redistribution than large conglomerates or development aid (de Haas,2012). They also support the national economy, as mentioned above, and have the potential to reduce poverty levels in various African countries.

3 Conceptual Framework

In exploring the experiences of diaspora communities, this section focuses on three concepts – cultural identity, transnationalism, and double consciousness. These concepts serve as lenses through which individuals navigate the complexities of belonging and provide a foundation for understanding how diaspora individuals negotiate their identities and sense of community.

3.1 Cultural Identity

In his book Primitive Culture, Edward B. Tylor (1871) defined culture as a "complex whole which includes knowledge, belief, art, law, morals, customs, and any other capabilities acquired by man as a member of society." Another definition of culture is a collective phenomenon that people with a shared history and ancestry share. This is insufficient because it overlooks diversity among groups, cultural evolution, intersectionality, and shared characteristics across various cultures ancestries.

Cultural Theorist Stuart Hall provides another definition of culture that combines the two definitions mentioned above. Stuart Hall was a Jamaican-born British cultural theorist, diasporic writer, sociologist and one of the founding figures of the field of cultural studies. Furthermore, Hall was instrumental in developing the concept of "cultural identity" (Hall & Werbner, 2008; Hall,1994; Hall, 2019; Hall & Gay, 1996; Hall & Schwarz, 2018). He describes cultural identity this way; firstly, he acknowledges that "even though there are similarities, there are also critical points of big and significant difference which constitute what we really are; or, since history has intervened, what we have become" (Hall 2019, p.225). Rather than thinking of identity as an already accomplished fact, which the new cultural practices then represent, Hall (1996) in Vociu (2013) asserts that we should think of identity as a "production which is never complete, always in process, and always constituted within, not outside representation" (p.162).

For migrants, culture becomes a collection of diverse meanings and subjective experiences. An individual's cultural identity involves a dynamic interaction process with multiple factors (Voicu, 2013). Social interaction and personal awareness play essential roles in forming human identity. According to Bhandari (2021), the cultural identity of immigrants can be grouped into three categories.

1. The essentialist approach
2. Cultural identity as a social construct.

3. A combination of merging both the essentialist and social constructivist approaches.

The essentialist approach to cultural identity suggests that there are essential characteristics within each community that only specific individuals inherit naturally as members (Bhandari, 2021). Raymond Williams called it a "structure of feelings – an inborn, unreflective belongingness, knowing the social grammar of the place; an ability to feel instinctively the pulse of the culture behind a text" (Hall & Schwarz, 2018, p.205). Hall, in his book Familiar Stranger, gives an example of these nuances. He says, "I had read and loved Jane Austen too, but I could not seem to get hold of what intricate resonances Bath or the parsonage stirred in the English imaginary." He continues to say, "I found it difficult to call on, let alone to claim, an insider's attentiveness to the subtle nuances of feelings and attitudes which played across the text" (Hall & Schwars, 2018, p.205). His fellow English peers seemed to have unconsciously internalized what he would have self-consciously to have to learn.

Additionally, this approach emphasises that every community has specific essential core values "that determine its uniqueness and specificity" (Petkova & Lehtonen, 2005). Again, to explain what I mean here, I re-echo Stuart Hall because he explains this very well. He states, "by "unfamiliarity with lived experiences" he does not mean being unfamiliar with the location or history of the United Kingdom. What he meant is that he was excluded from sharing a habitus – an ingrained way of life, customs, and everyday behaviours that are taken for granted and operate below the conscious or purely cognitive level (Hall & Schwarz 2018, p.205). These things were rooted as much in the minor details of daily life, in facial expression or body language, in what was left unsaid, because it was in what was spoken. They were evidence of the "tacit knowledge" which supports cultural practices, the "shared codes of meaning" that those who belong naturally draw on their experiences and ingrained knowledge to understand the world around them (Hall &Schwarz 2018, p.206). An individual acquires a cultural identity that transcends time and space through these inherited essential communal values and norms (Bhandari, 2021). This is what enables a culture's members to be aware, yet unaware, of the unwritten cultural rules about what can be said or done, what is considered "reasonable or appropriate," and when and where certain actions are acceptable (Hall & Schwarz 2018, p.206). Therefore, through the lens of an essentialism approach to cultural identity, Hall says being English had everything to do with this deep structure of an imagined community. This approach, however, does not address the role of personal experiences and social interaction, bringing me to the next category – cultural identity as a social construct.

Another way to view cultural identity is through the social constructivist approach. The second model asserts that an individual's cultural identity evolves from social interaction throughout life (Bhandari, 2021). This approach denies the existence of any fundamental characters that are fixed (Petkova & Lehtonen, 2005). It claims that an individual's cultural identity is a social construct. A social construct is anything made real by collective agreement. In this model, cultural identity is continuously constructed, shaped, and reshaped by individuals within a particular community; thus, even essentialist identities can be reshaped once agreed upon by the community (Hall, Cultural Identity and Diaspora, 2019). In such social interactions, people may adopt different cultural identities in various social and cultural contexts, and their cultural identity undergoes a constant process of formation and reformation (Bhandari, 2021). Within the social constructivist approach, cultural identity is neither essential nor permanent.

The last category combines the essentialist, and social constructivist approaches to define cultural identity. Stuart Hall proposes this approach, emphasising "the role of cultural genealogy and social interaction in forming an individual's cultural identity" (Hall & Gay, 1996; Hall & Schwarz, 2018; Hall, 2019). Hall (1994) briefly conceptualises the cultural identity of immigrants in this notion of being and becoming. The former (being) emphasises the similarities among people based on their shared cultural values and historical experiences, while the latter (becoming) focuses on the similarities and differences among an imagined cultural group. These two processes jointly influence the formation of cultural identity. Hall (1994) in Bhandari (2021) argues that there is an "authentic cultural identity, a true self which people with a shared history and ancestry share in common" (p.106). As explored in the paragraph examining the essentialist approach in defining cultural identity.

For Hall, cultural identity is a matter of representation, and the practices are associated with the positions of the subjects who represent it (Bhandari, 2021). His discourse of representation invokes his personal experiences as a member of the Jamaican diaspora in Britain (Hall & Schwarz, 2018; Bhandari, 2021). The subject's position transforms historical and geographical spaces, ultimately changing the paradigms of cultural identity. Thus, the effect of the positionality of the subject "deconstructs the fixed and stable identity" (Bhandari, 2021). Hall (1994) elaborates:

> *Cultural identity "belongs to the future as much as to the past. It is not something that already exists, transcending place, time, history, and culture. Cultural identities come from somewhere and have histories. But, like everything that is historical, they undergo constant*

transformation. Far from being eternally fixed in some essentialised past, they are subject to the continuous 'play' of history, culture, and power" (p. 225)

Immigrants constantly negotiate cultural practices in their home and host countries. They are not free from their cultural origins, shared historical experiences, and everyday cultural codes. At the same time, their present interactions with foreign cultural practices in host countries continuously influence their "subjectivities" (Bhandari, 2021, p. 107). Due to such bicultural affiliations, their cultural identity embodies diversities and fluidity in negotiating their space within the diaspora (Bhabha, 1994).

3.2 Transnationalism

Viewing migration as an inherent aspect of humanity's tendency to be ever-moving can foster empathy within the public. This thesis also highlights migrants' viewpoints instead of the divisive pro- and anti-migration narratives. I echo de Haas's sentiment that migration is linked to "broader social, cultural, and economic changes" in our society and the world. While it can benefit some more than others, it also poses challenges for certain groups and cannot simply be ignored or wished away (de Haas, 2023). Transnationalism creates greater tolerance in this discussion because it connects individuals, communities, and societies globally, creating change in social, economic, cultural, and political landscapes between host and homelands (International Organisation for Migration, 2010). Moreover, scholars and policymakers have also argued that contemporary migration and development effects are better understood from a "transnational perspective that focuses on migrants' lives in and attachment to multiple territories" (Tan et al., 2018).

In the early 20th century, Randolph Bourne introduced the concept of transnationalism. He contended that immigrants do not necessarily have to assimilate, as cultural diversity is both achievable and valuable (Bourne, 1916). His work, "Trans-national America," was published during a period of heightened intolerance toward immigrants, particularly during World War One, which intensified fear and suspicion among native-born Americans (Canelo, 2016).

In 2023, authors like Hein de Haas are trying to ease the same tension of migration in the 21st century. In his book How Migration Really Works, Hein de Hein (2023) writes that we appear to be in an era of unprecedented mass migrations, but then he says migration has been a constant phenomenon (p.4). This indicates that the movement of people is not a recent trend, people are

always on the move. In reality, a significantly larger number of Africans, Arabs, and Latinos move to neighbouring countries rather than to the West (de Hein, 2023; de Haas et al.,2020).

Transnationalism links to diasporas in five categories that are all interlinked. I chose to shed light on transnational political linkages and activities because it allows me to examine political affairs and diaspora engagement. In some ways, the transnational social spaces are examined in the cultural identity section, “the multiple interlocking of relationships across communities” (Faist, 2010). Social spaces are places where interactions between people are formed through shared meanings, symbols and collective interpretations. Transnational economic linkages, which, among others, include remittances, were covered in the section titled Economic Contributions. Then, the transnational subjective linkages will be discussed in depth in the Double Consciousness sub-section.

Transnational political linkages refer to the political actions by which migrants participate in the politics of their home countries while also negotiating their collective identities and citizenship (Tan et al., 2018). Take, for example, dual citizenship, which refers to the status of a migrant who is a legal citizen in both origin and destination countries and has the right to vote. However, according to Waldinger (2008), the interest of diaspora populations in voting is low even though countries of origin have granted their diasporas this right.

Transnationalism presents another opportunity for migration, particularly when considering transnational activities. Migrants in host countries can cultivate and sustain connections with family, communities, institutions, and governments back home, allowing them to balance both worlds without feeling pressured to choose one (Tan et al., 2018). This interaction also highlights social and cultural dimensions through entertainment—such as art, music, and films—as well as tourism and shared knowledge, similar to what was observed during the Uganda Day and Business Convention in August 2024. As a result, Ugandan migrants in the Netherlands create their significance through these exchanges.

The concepts of diasporas and transnationalism are not entirely different but “bleed into each other in describing similar sets of people, circumstances and social processes”(C.Johnson, 2012). Nagel (2001) argues that they are “two sides of the same coin”, given that they all present the alternative lens to view migration through the lens of migrants and migrants' experiences. Thus, as Brah (1996) reminds us in C. Johnson (2012), it is self-evident that each diaspora community be analysed in its historical specificity. Doing so will allow us to

understand better how these unique transnational socio-cultural movements arise, why they occur, and their specific implications for societies.

3.3 Double Consciousness

W.E. Burghardt DuBois introduced the idea of double consciousness in his 1896 essay, "Strivings of the Black People" where he examined the experiences of black individuals in America. This speaks to diasporas since they encompass black people, and African Americans are also part of this diaspora, as detailed in the section on African diaspora formation. As time passed, African Americans began to focus more on the impacts of slavery and racism. At the same time, migrants linked to Africa—whether from personal experiences or through research—have, in many ways, still felt the lasting effects of the diaspora syndrome. DuBois defines the diaspora syndrome below when discussing the issue of double consciousness.

W.E.B. Dubois defined double consciousness ''as the sense of always looking at one through the eyes of others, of measuring one's soul by the tape of a world that looks on in amused contempt and pity. One ever feels his two-ness-an American, a Negro two souls, two thoughts, two unreconciled strivings; two warrings ideals in one dark body, whose dogged strength alone keeps it from being torn asunder" (Dubois, 1897 in Chandler 2015).

In her article "Migration and Transnational Studies, between Simultaneity and Rupture", Phina Werbner quotes Stuart Hall, who summed up the "painful predicament of international migration as the dawning realization that one can never return home" (Werbner, 2013, p. 106). Migration triggers a process of dislocation while introducing new social settings and scenes. According to Werbner (2013), as a migrant evolves, their emotional understanding and ingrained expectations transform. At the same time, the countries and friends they left behind also changed. Consequently, upon returning, they discover they no longer belong to the same country. Hall reflects on the sense of loss and argues that "every diaspora has its regrets" (Hall & Werbner, 2008) there's a sense of loss. You yearn to connect deeply with your landscape, family, and traditions. This appears to be the fate of contemporary individuals—we are compelled to let go of these connections while still hoping to reclaim them (Hall & Werbner, 2008). Home carries different meanings: for someone who has never left, for one living far away, and for someone who returns (Werbner, 2013). Schütz, in "The Homecomer" (1945), puts it this way; "to feel at home" is an expression of the highest degree of familiarity and intimacy. There is no need to define or redefine situations that have frequently occurred, nor to seek new solutions to problems that have been adequately managed in the past

(Webner,2013, p.370). The feelings experienced by diasporas stem from migration, which fosters a sense of double consciousness.

Werbner (2013) says that the migrant must cope with the insider and outsider perspectives instantaneously, viewing themselves through the critical eyes of those who stayed behind (p.107). Luckily, there are not only losses in this narrative; interestingly, the feeling of unfamiliarity also holds its own appeal. The wish to blend new skills gained from abroad with established patterns shines through as a hopeful perspective on this story (Schütz 1945). Nonetheless, Werbner (2013) highlights the significance of delving into the complex emotional and moral dimensions of transnational migration, which create challenges and nurture connections. Simply viewing transnationalism as only a connection between countries overlooks the complexities and emotional challenges migrants face. Moreover, as time passes, despite regular communication and visits, the connection between a migrant's homeland and their new country can increasingly weaken (Werbner, 2013). Living between two worlds often results in feelings of regret, loss, and disconnection, hindering migrants from fully engaging with both societies due to limitations of time and space. The transnational theory of seamless social connections between homeland and diaspora overlooks how deep knowledge is maintained across fragmented spaces and times (Werbner, 2013, p. 107).

Werbner (2013) suggests that tackling the issue of double consciousness requires recognising that social transnationalism is not static at the moment of migration. Instead, it should be integrated and developed to foster new moral connections across different spaces, allowing migrants to establish their identities both “ontologically and experientially” in their host countries while maintaining ties to their homeland (Werbner, 2013, p. 120). For instance, community ceremonies and cultural events organised by the Uganda Community in the Netherlands and other event planners like Mambo Entertainment and Royal Corporates help migrants feel connected across distance, creating an illusion of shared experience despite physical separation. This sense of connection allows them to uphold their emotional and cultural ties while living aboard (Werbner, 2013, p. 120).

4 Methodology

This chapter investigates various methodological approaches to data collection in this research. It reviews the perspectives I relied on; it explains the case study and the literature I used. It also elaborates on the methods I employed to obtain information during the field research. Afterwards, I reflect on these techniques, discuss how I addressed ethical concerns, and present my positionality.

4.1 Research Perspectives

In this study, I embraced various research perspectives to shed light on the theoretical approaches that shaped my work and how I interpreted the data. These perspectives also assist readers in grasping the fundamental assumptions behind the study. I relied on interpretivism, constructivism, and insider's (emic) viewpoints to achieve this.

4.1.1 Epistemological Perspective

Perspectives on how we create knowledge are often referred to as epistemological positions (Bernard, 2018). This thesis adopts an interpretivist epistemology; this perspective emphasises the significant differences among individuals and is more attuned to specific traits of people and their social institutions (Clark et al., 2021, p. 25). To study Ugandan diasporas in the Netherlands effectively, it is crucial to understand their perspectives and acknowledge the differences within different diaspora communities. Moreover, it involves emphasising the participants' subjective meanings and lived experiences. Insights will be collected through interviews and surveys focusing on how these individuals perceive and navigate their diaspora identities.

4.1.2 Ontological Perspective

The way we see the social world and its happenings—like the facts, events, or situations we observe—are what we call our ontological positions (Clark et al.,2021). Some scholars believe the "social world should be viewed as external to social actors and something over which we have no control". On the other hand, an alternative view argues that the social world is in a "constant process of reformulation and reassessment." (Clark et al.,2021, p. 27). Considering the literature discussed earlier and the specifics of my case study, this thesis embraces the latter standpoint. This study embraces a constructivist ontology, examining how people interpret their behaviours (Bernard, 2018). This entails grasping how social constructs and their background influence the experiences of being a member of the Ugandan diaspora in the Netherlands. Their

identities, challenges, and relationships with Uganda and the Netherlands are perceived as multifaceted and formed through both personal and community interactions.

4.1.3 Insiders Perspective

Insider research refers to studies conducted within a social group, organisation, or culture of which the researcher is also a member (Greene, 2014). Although insider research has its roots in ethnographic field research in the disciplines of anthropology and sociology (Sikes & Potts, 2008), it is vital across several disciplines and "should particularly interest those concerned with the methodological and ethical consequences of conducting research" (Greene, 2014, p. 1). As an insider researcher, I can navigate social settings seamlessly, draw on contextual knowledge to ask meaningful questions, interpret non-verbal cues accurately, and provide an authentic understanding of the case study. Furthermore, I will be able to interact more naturally with participants, avoiding stereotypes and judgment. Labaree (2002) points out that respondents appreciate discussing issues with someone who understands the social group setting. This perspective provides me with access to the field due to established contacts that I have acquired over the years, enhancing the study's validity by capturing the valid viewpoints of the case study.

There are two main concerns about the insider perspective; as Greene (2014) points out, the critics of this approach argue that the researcher can be too subjective and biased. The knowledge of the member is the result of subjective involvement which can hinder objectivity (Greene, 2014, p. 4). To avoid this, Greene (2014) suggests that the researcher asks the participant to answer questions discussed as if it were the first time the question had been asked to them. I aim to adopt this strategy during my interviews.

Another argument by critics of this approach, as mentioned earlier, is bias; the issue of objectivity arises as the utmost concern because the researcher is too close to the group they are studying. According to Greene (2014), the way to minimise bias is to be aware of them and find ways to minimise any influence they might have on the study, just as outsider researchers must be mindful of their own biases. As my research continued, I remained attentive to factors that could affect my assumptions.

4.2 Research Design

4.2.1 Literature Study

A literature review was necessary for my research because it contributed to the knowledge I gained to understand my case study. Furthermore, desk research provided insights into migration and development policies. It clarified various concepts of diaspora identities, the definitions involved, and the existing emphasis on studying diaspora communities through their distinct narratives. Therefore, the review enabled me to examine what others had said about my research topic.

In addition, using secondary data, which is information collected by scholars and other researchers, saved me much time. Also, using this data gave me answers to various spoken emotions within diasporas, such as double consciousness. Similarly, the advantages of using this data are the high quality and access to longitudinal and cross-cultural analysis (Clark et al., 2021, p.295). This was crucial for my thesis due to the similarities in diaspora identification. Diaspora communities share some common traits, as elaborated on in detail in the Diaspora section.

4.2.2 Participant Observation

Participant Observation is a qualitative research method where researchers collect observational data by immersing themselves in a situation or organisation (Clark et al., 2021). The reason why I chose to include this method among my research techniques was to be able to collect data through a setting which was more interactive and relaxed so that I might capture hidden insights that I could not get from an interview or survey. I also took on the role of an active observer because I am a part of the community, I was observing (Bernard, 2018).

I observed the Uganda Netherlands Business Convention (UNBC), a business and investment networking platform held annually in the Netherlands since 2017. I chose this convention because many Ugandans living in the Netherlands would be present. While I had heard about the convention in past years, I had never participated before. This enabled me to join the community without prior experience of how these are done.

During this convention, topics discussed included farming, business opportunities, consular services, Real Estate, life insurance, and small-scale and large farming. Among the speakers were Her Excellency Miriam Blaak, Ambassador of Uganda to the Benelux countries and EU, the minister representative for the diaspora desk department under the Ministry of Foreign

Affairs in Uganda, representatives of life insurance organisations in Uganda, and Ugandan farmers.

During this approach, I also used the "on-the-spot observation approach," which means observing how people behaved and interacted with each other and how they responded to the speakers in each session (Bernard, 2018). People did not act any differently because my position as a member made it easy for me to blend in effortlessly.

Two incidents caught my attention; the first one was when someone from the audience (A) asked the speaker (B) who was talking about buying land and the steps needed for Ugandans to invest in such ventures. (A) highlighted that numerous Ugandans abroad have been victims of land grabbing, noting the need for laws that protect the property of those living in the diaspora. In response, speaker (B) mentioned that efforts are underway to address this issue.

Another incident occurred when (C) asked how the diaspora desk in Uganda aims to tackle diaspora issues without diaspora representatives involved. Someone from the audience (D) also asked why Ugandans living in the Netherlands with dual nationalities still have to pay for visas. The speakers said the department would ensure all our concerns were considered.

In conclusion, participating in this event gave me valuable insights into the issues that matter to Ugandans.

4.2.3 Semi-structured interviews

Research interviews are about "gaining information from the interviewee, and when conducting interviews, the interviewer provokes various kinds of information from the respondents" (Clark et al., 2021, p.191). I intend to achieve this through my interviews, which will assist me in gaining a deeper understanding of the case study. I will conduct semi-structured interviews and use a more informal approach to ensure that interviews are conducted organically.

The structure of the interview questions will remain the same; for this research, the number of questions will also remain unchanged. However, I aim to have different types of people, ranging in age, sex, career, and relationship status. By doing this, I aim to gain broader perspectives due to different experiences, which will help me better understand the diaspora community and also give me a wider representation of people. As a result, I intend to use various probes for my interviewees based on the circumstances. Lastly, the questions fall into four categories: remittance, investment, retirement, and diaspora engagement.

4.2.4 Survey

The use of a survey in my research was important because it enabled me to gather data from a large number of participants. I aimed to reach about 100 people. Surveys are particularly effective for collecting quantitative data and exploring trends, attitudes, or behaviours within a specific population (Clark, Foster , Sloan, & Bryman, 2021). The survey enabled me to capture a wide range of perspectives from the Ugandan community, which is crucial for addressing my research objectives.

I used the snowball sampling technique to get participants. Started with participants within my network and they referred me to others therefore forming a network of respondents. The survey was distributed on my social media channels and Ugandan community groups. The snowball sampling technique enabled me to reach a larger number of people and broadened the participant pool through personal referrals. However, it had limitations, which included the risk of bias within my sample due to familiarity and the lack of full community representation.

4.3 Reflection on Research Methods

I employed participant observation, semi-structured interviews, and a survey to collect data. Combining these methods enabled me to obtain data from different narratives, which added value to my results.

The semi-structured interviews proved to be highly effective and engaging. I gathered substantial information and explored the participants' perspectives more deeply. In one specific interview, I chose to redo it because I sensed the interviewee was uncomfortable during the first session. After asking for a second chance, the atmosphere improved notably; I explained that only I would view the recording and that my main purpose was to accurately transcribe his response, ensuring proper representation. Furthermore, the responses to the survey came in quickly, but this pace slowed down after the second day. With continued sharing and follow-ups, I managed to gather around 118 responses.

4.4 Ethical Considerations

Informed consent refers to ensuring that the people you are researching know and approve of your research. Therefore, I will ensure that all survey participants are informed about their voluntary participation before completing the survey. Additionally, interview participants will be required to sign a consent form agreeing to take part in the interview.

In addition, I believe that building trust with participants is crucial during interviews when they share their personal experiences. Creating a safe and welcoming environment allows participants to feel comfortable and share their insights openly. I let them pick their own venues; some chose to conduct the meeting online via Zoom; for others, I went to their places and for others, we conducted the interview at comfortable locations like at the coffee house and restaurant.

Regarding the survey, I assured my respondents that all collected information would be kept private and confidential solely for this project. Moreover, by distributing the survey via WhatsApp groups, Snapchat, and other social media outlets, I sought to foster mutual trust with my respondents, relying on the expectation that they would answer my questions individually to the best of their ability. Ethics is a reciprocal concept; it embodies the relationship between individuals (Clark, Foster , Sloan, & Bryman, 2021).

During participant observation at the Uganda Netherlands Business Convention, I conveyed my role as a member of the Ugandan Community along with the purpose of my research. This transparent approach allowed me to arrange an interview with a Ugandan Money Bonds organization and a representative from Ugandan National Identity Cards.

Finally, as a researcher, I endeavoured to adopt the “virtues” of Honesty, transparency, responsibility, and independence as part of Wageningen University's code of conduct (NWO, 2024). Each participant will have the opportunity to obtain a copy of the Thesis.

4.4.1 Positionality

Positionality refers to the idea that an individual's values and perspectives are shaped by time and place, which affect their worldview (Bernard, 2018). Consequently, the researcher needs to be aware of who they are as a researcher and how this affects their standpoint.

As the author of this thesis, I feel it is important to be open about my background. This is why including an insider perspective—both the pros and cons — was crucial in my research methodologies.

I chose this case study due to my genuine concern for the community. As someone of Ugandan descent, residing in the Netherlands presents various challenges, such as navigating cultural identity and experiencing double consciousness. Just like many other migrants, these are things that I continuously navigate daily. Moreover, as one progresses in academia, one faces

increased exposure to information on migration, belonging, systems, structures, integration, etc. This exposure increases the sense of belonging.

My goal is to offer solutions and support to other Ugandan migrants in the Netherlands who share similar life experiences and wish to find ways to navigate them. My position—one with lived experience and acquired knowledge —makes me the right person to conduct this study. I hope to contribute to a clear understanding of the complexities behind these differences and similarities and why they occur.

5 Findings and Discussion

This section outlines the study's findings and explores their significance in relation to the research questions and literature used. Furthermore, the discussion is structured around the key themes I utilised when gathering data: Remittances, Investment, Retirement, and Diaspora Engagement. These topics were also examined in the literature review and conceptual framework chapters, as they pertain to this study's exploration of Ugandan migrants in the Netherlands and their relationship with their homeland and host country.

5.1 Analysis of the interview and survey

I will present the findings for each topic sequentially, beginning with remittance and followed by investment, retirement, and diaspora engagement. Before analysing these results, here is an overview. Between November 18th and 29th, 2024, I interviewed six individuals, three men and three women. About 118 Ugandans residing in the Netherlands participated in my survey, consisting of 41 men and 79 women. Their age groups are detailed below.

Figure 3: Percentage of participants

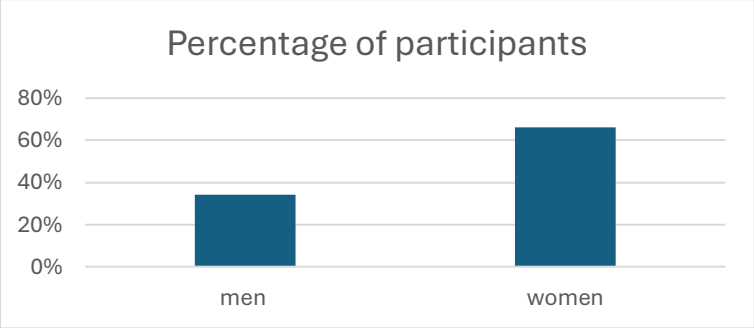
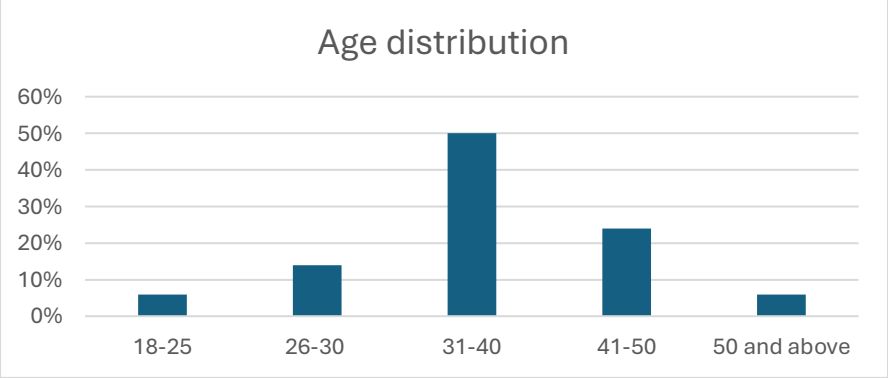


Figure 4: Illustrates the age group of my participants.



5.1.1 Remittances

This section addresses sub-questions 2 and 4 by examining how Uganda's socio-economic development impacts remittances sent by Ugandans in the Netherlands and its influence on their cultural identity and emotional connections.

All interviewees shared that their remittance experiences have been positive and straightforward since they began using apps like World Remit and Remitly. Previously, they used Western Union, which they found expensive due to high sending fees (personal communication, interviews 1 – 6, November 18-29, 2024). Richard, a member of the Uganda Community Board in the Netherlands, highlighted their efforts to find ways to collaborate with a remittance company because many community members still send money for obligatory reasons such as school fees, medical expenses, and other essentials. According to Richard, a tailor-made remitting company would be beneficial, one that understands that remitting money for Ugandans is crucial for the above reasons. They envision a company where discounts, promos and the knowledge of the seasons in which people remit more are known (personal communication, interview 1, November 18, 2024).

Ruth, Martha, Maureen, Zach and Deborah noted that they send money to support their families (personal communication, interviews 2 to 6, November 19 -29, 2024). Ruth sends money to help her sisters and their children (personal communication, interview 2, November 19, 2024). Zach stated that he cares for his mother and must remit regularly (personal communication, interview 6, November 29, 2024). Uganda Community in the Netherlands, as an organisation, collaborated with a company called Marvel until its funding ceased. Richard pointed out that the remittance industry is competitive and complicated. Although Richard does not regularly send money home, he understands the significance of remitting because of his position in the Ugandan community (personal communication, interviews 1, November 18, 2024).

When asked how the future of Uganda affects their remittances, none of the interviewees viewed it as a motivating factor for sending or not sending money. Their reasons for sending money were primarily altruistic; they sent money to support the loved ones they left behind. They are aware of Uganda’s political and economic situation and stay updated by watching the news, social media platforms, and so on. They stated that they follow developments in Uganda because it is their country (personal communication, interviews 1 to 6, November 18 – 29, 2024). Furthermore, the interviewees asserted that Uganda's economy is thriving and prosperous; however, corruption remains the country's most significant drawback (personal

communication, interviews 1 to 6, November 18 -29, 2024). When asked how this issue could be resolved, some suggested a need for a change in mindset, accountability, and government intervention (Richard, Martha and Zach, November 2024). According to Richard, sometimes businesses are frustrated because "every sector wants to get something out of you" before you can move forward (personal communication, interview 1, November 18, 2024). Richard and Zach stated that accountability at all levels to begin this conversation, and the government must establish laws to penalise those involved in fraud (personal communication, interviews 1 and 6, November 18 and 29, 2024). Ruth grieved, stating that when a family member can steal from you, it is also corruption "I do not know how it will be solved" (Personal communication, interview 2, November 19, 2024). While all these issues were raised, they did not seem to indicate that their remittances would be reduced or increased. The subject regarding the future state of Uganda is further discussed in the section on retirement.

Figure 5: Remittances Frequency

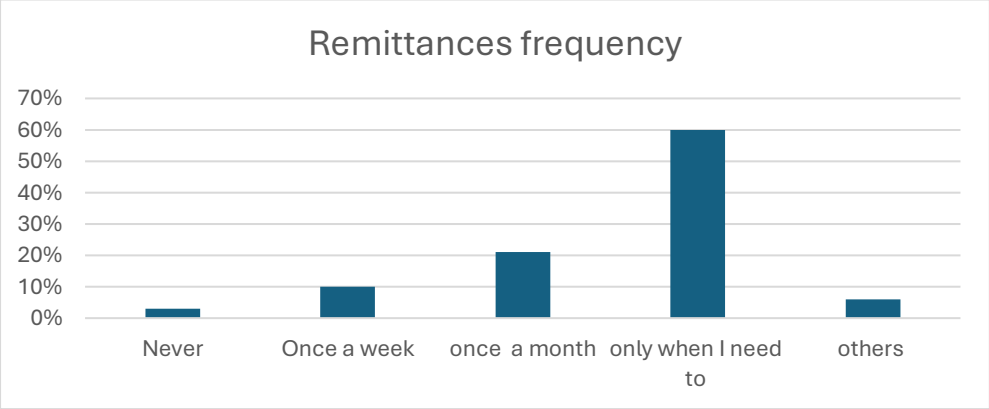


Figure 6: Reasons for remitting

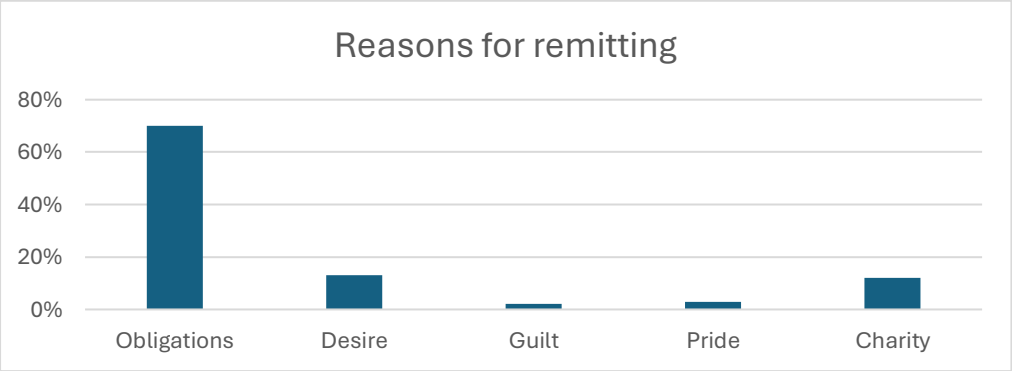
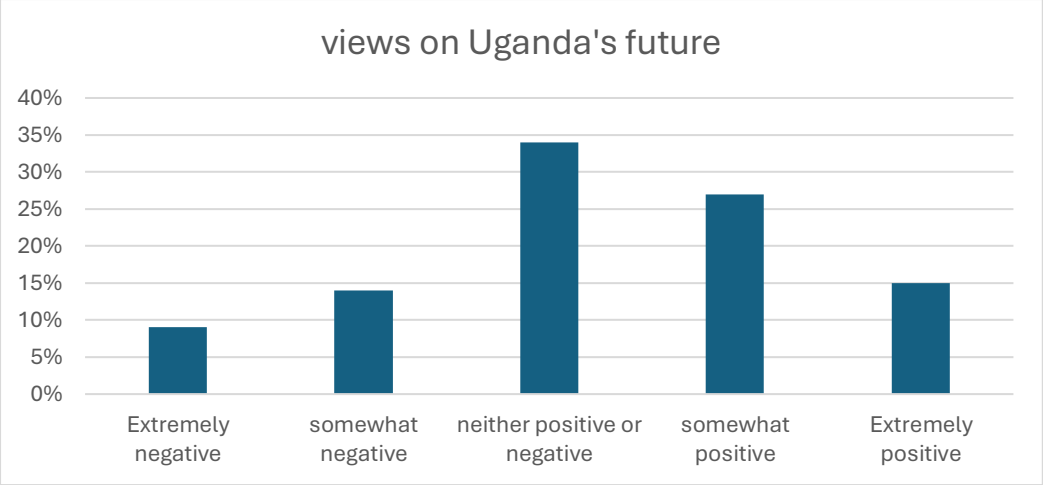


Figure 7: views on Uganda's future



In the survey, 60 percent of participants reported sending money when necessary. Moreover, 73 percent cited obligations as a reason for their remittances. In addition, approximately 34 per cent held a neutral view of Uganda's future, 27 per cent were somewhat optimistic, and just 9 per cent expressed extremely negative feelings (see the figures above).

In conclusion, for Ugandan migrants in the Netherlands, sending money home is crucial due to its emotional and relational significance. Deborah expressed that it helps her feel closer to her family (personal communication, interview 5, November 21, 2024), whereas Ruth and Zach noted that remitting money is a responsibility (personal communication, interviews 2 and 6, November 19 -29, 2024). These sentiments represent the altruistic motives behind remittances (Hagen-Zanker & Siegel, 2007). Although corruption remains Uganda's biggest challenge, interviewees did not cite it as a reason for the amount they remit, nor did the survey. Additionally, the respondents maintain a neutral stance on Uganda's future; further conversations are addressed in section 5.2.3 on Uganda's future and its implication for retirement. When it comes to sending money to Uganda, altruistic motives are the primary motivation for Ugandans residing in the Netherlands.

5.1.2 Investment

This section answers sub-questions 2 and 3 by examining the impact of Uganda's socioeconomic development on the investment behaviours made by Ugandans living in the Netherlands. Additionally, it aims to understand the factors that motivate their desire to return home. The findings on investment differed between those who showed little interest and those who were highly engaged. The survey indicated many respondents expressed interest in agricultural ventures, mainly small-scale farming, real estate, and rental properties. During the

interviews, I inquired about the participants' investment experiences and their perspectives on what investment means to them, leading to the following insights.

According to Richard, Uganda is a great place to invest, but many factors influence someone's decision to pursue it. Furthermore, there are a lot of uncertain and unnecessary delays within the bureaucracy. For more Ugandans to come and invest, he believes that the government should set up systems that penalise corruption; this "goodwill from the government" will encourage many investors in the future (personal communication, interview 1, November 18, 2024). To tackle this issue, Martha believes that 'Bibinas,' which means investment circles, can assist because they create a bridge between the public and the dishonest bureaucracy agents (personal communication, interview 4, November 20, 2024). Maureen pointed out investing in bonds; she said this type of investment is one of the best ways Ugandans living in the Netherlands because it is easy to track, and you can access your money digitally (personal communication, interview 3, November 21, 2024). Before relocating to the Netherlands, Ruth, Martha, and Deborah had made investments, which gave them insight into how the system operates (personal communication, interviews 2, 4 and 5, November 19 – 21, 2024).

When asked whether investments in Uganda should determine the success or failure of migrants, Richard said that investing in Uganda should be approached without self-imposed pressure. He mentioned there is no timeline for a Ugandan to start investing (personal communication, November 18, 2024). Maureen pointed out that societal expectations create these pressures (personal communication, November 21, 2024). Ruth and Martha affirmed these pressures by giving examples of what is often said: how come you have no car? Or when will you start building (personal communication, interviews 2 and 4 November 19 and 20, 2024). Maureen stressed that the downside of feeding these pressures is that it can lead to excessive work and burnout (personal communication, interview 3, November 21, 2024).

Ruth, Martha, and Zach's investment efforts in Uganda are closely linked to their retirement plans. They plan to dedicate a large part of their retirement to Uganda, and making investments back home is vital for an enjoyable retirement (personal communication, November 19-29, 2024). Ruth further expressed that her investments are intended to support her family back home (personal communication, interview 2, November 19, 2024). While both Ruth and Martha understand the pressures felt by Ugandans living abroad, they assert that their investment motivations stem from personal plans made before relocating. Martha has a plan for her stay in the Netherlands and does not want to return empty-handed (personal

communication, interview 3 November 20, 2024). Ruth mentioned her desire to have a residence upon her return because it is good, and Uganda is home (personal communication, interview 2, November 19, 2024). The following figures present survey results regarding investments, investment types, and their perceptions of retirement in Uganda.

Figure 8: interest in investment in Uganda

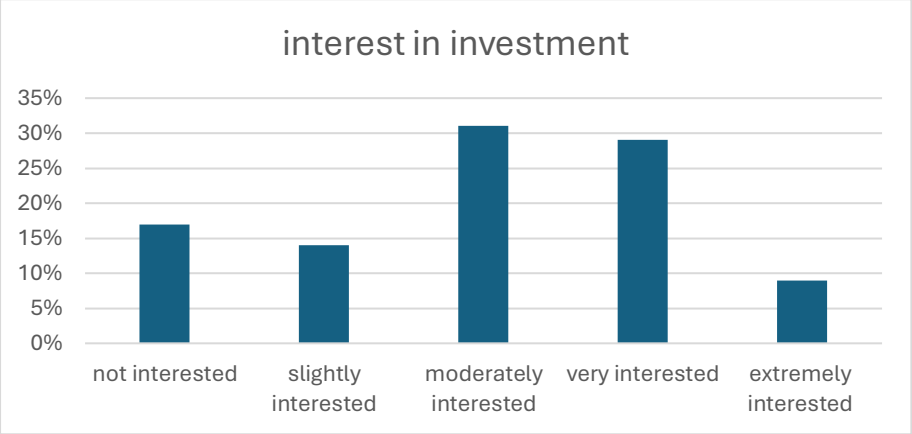


Figure 9: Types of investment in Uganda by migrants

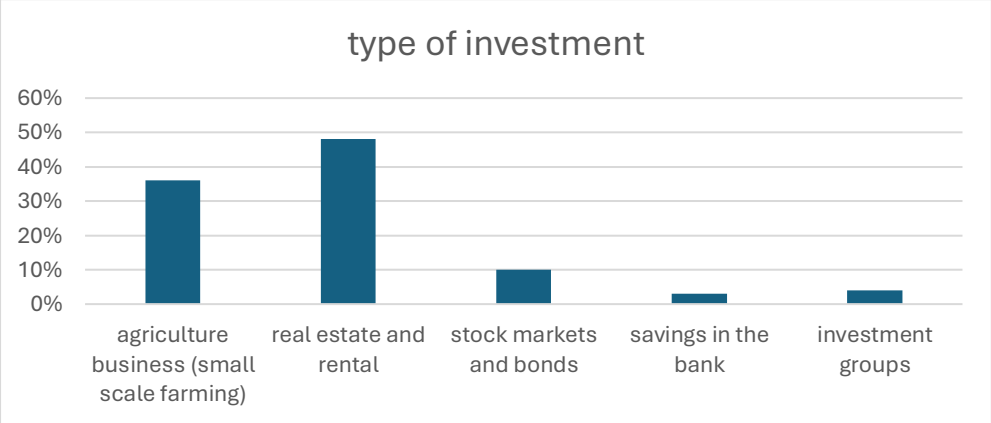
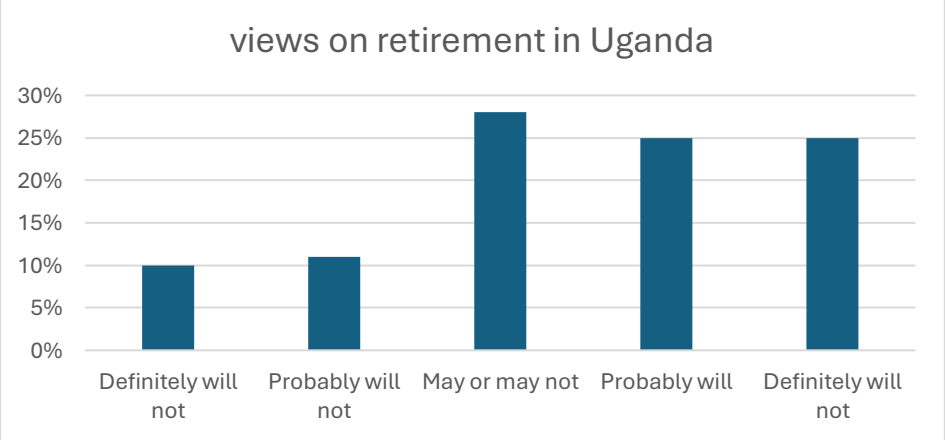
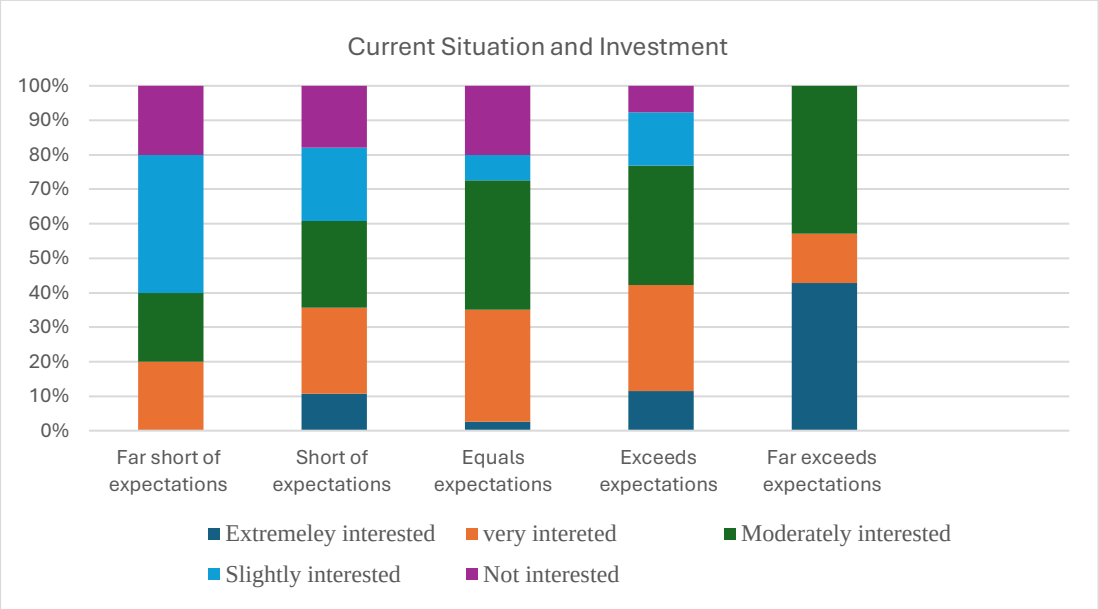


Figure 10: views on retirement in Uganda



To conclude, the interviews revealed that Ugandans living in the Netherlands are concerned about the investment systems, yet they are still willing to invest; this was also supported by the results received from the survey. Investing in bonds and investment groups assists in bureaucratic delays linked to corruption. Additionally, investing in Uganda allows them to support their family members whom they left behind. Furthermore, investing is viewed as a guarantee of a place to stay when they decide to return home, illustrating how self-interest is another reason that drives the act of remitting in relation to investments(Hagen-Zanker & Siegel, 2007). In an attempt to further understand this subject, a correlation between the economic state of the Ugandans living in the Netherlands and their investment patterns was analysed. The data revealed that as the current situation in the Netherlands improved, they invested more in Uganda. Here, the current situation refers to stability in their income and livelihood. (See Figure 12 below).

Figure 11: correlation between the financial situation in the Netherlands and the ability to invest in Uganda

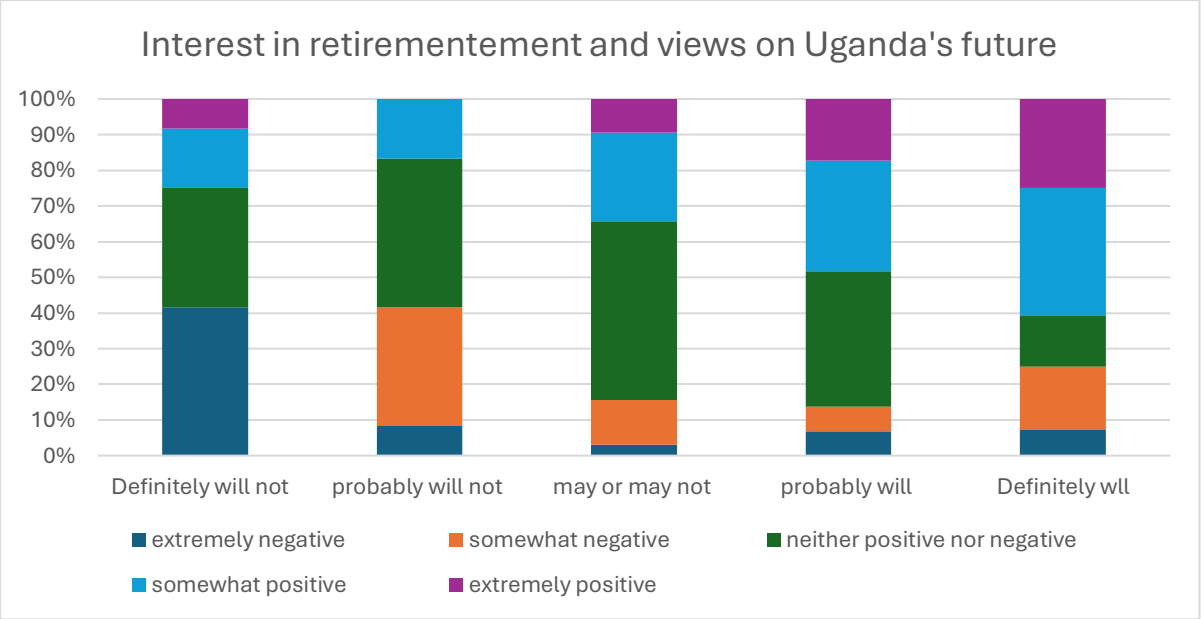


5.1.3 Retirement

As previously noted, for many Ugandans living in the Netherlands, retirement means returning to their native country; this was indicated in the interviews and also seen in the survey responses (see Figure 11 above). However, during the interviews, two out of six participants mentioned considering alternative retirement destinations beyond Uganda. Richard describes retirement as a time for peace, so where he finds peace is where he hopes to retire, whereas Maureen is looking into various countries, not just Uganda (personal communication, interviews 1 and 2, November 18 and 21, 2024). Using the survey, I further investigated the relationship between

individuals interested in retirement and their perceptions of Uganda's future. The survey revealed that Ugandans who were extremely negative about Uganda's future also did not believe they would retire in Uganda. Conversely, a relatively similar percentage indicated they were positive about Uganda's future and would thus definitely retire there. The proportions of those who are negative and positive about Uganda's future correspond to those who will retire and those who will not. Hence, according to this, Uganda's development status significantly influences the choice of retirement location for Ugandans living in the Netherlands. See the figure below.

Figure 12: correlation between interest to retire in Uganda and view on Uganda's future



In conclusion, retirement for Ugandans residing in the Netherlands is linked to their cultural identity, encompassing both the essentialist and social constructivist perspectives on culture as defined by Stuart Hall and other authors mentioned in the section on Cultural Identity. In the interviews, Ruth, Martha, and Zach expressed that retiring means returning to Uganda, stating that Uganda is home and integral to their identities, exemplifying the historical experiences that underpin the essentialist perspective. On the other hand, Richard, Deborah, and Maureen considered various factors that would influence their retirement destination, as noted above. This viewpoint illustrates the social constructivist perspective, which posits that social interactions shape an individual's cultural identity; through engagement with foreign cultures, one's subjectivity is transformed (Hall & Gay, 1996; Hall, 2019; Hall, 1994; Hall & Schwarz,2018; Hall & Werbner, 2008; Bhandari, 2021).

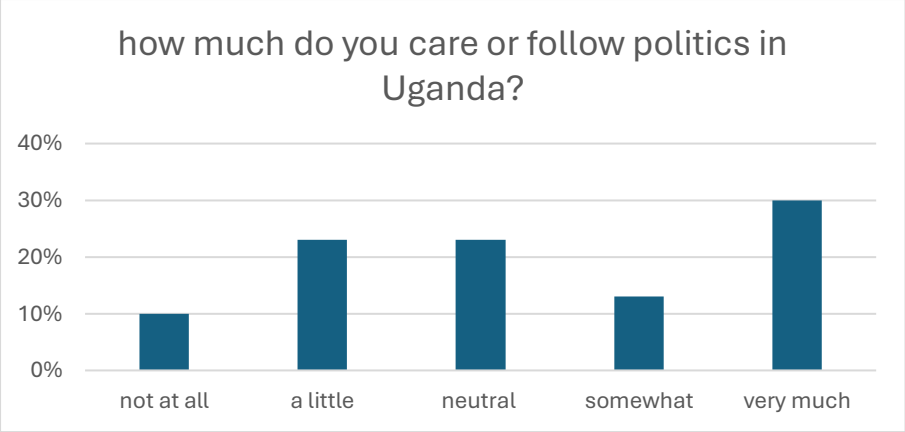
Looking at Figure 13 above, we see that 40% of people state that they may or may not retire in Uganda. This number was also equivalent to those who were certain they would not, however, this was linked to the development of Uganda. By looking at this, I conclude that the socio-economic development of Uganda plays a huge factor in whether Ugandans in the Netherlands will return home or not. Nonetheless, these people still engage in social, cultural and political activities related to Uganda for example celebrating Ugandan Independence Day, Uganda Day, The Business Conventions, Entertiaments, religious activities and foods. By promoting and maintaining these activities they remain connected to Uganda (Tan , Liu, Rosser, Yeoh, & Guo, 2018).

5.1.4 Diaspora Engagement

A key aspect of this research was grasping how diaspora engagement relates to Ugandans living here. I highlighted transnationalism in the literature review, especially regarding political linkages and activities. Participating in activities such as voting and having dual citizenship are examples of requested opportunities Ugandans living in the Netherlands wish to enjoy. When it became known that Uganda permits dual citizenship, the Ugandan government and some people in the community who obtained dual citizenship encouraged those who were able to apply for it, highlighting benefits such as visa-free entry to Uganda. Deborah stated that the reason she has been reluctant to apply for her Dutch citizenship is the fear of losing her Ugandan nationality (personal communication, interview 5, November 21, 2024). Such efforts by the Ugandan government for people living in the diaspora represent a positive endeavour that reflects political will and interest in engaging migrants(Ministry of Foreign Affairs, 2024).

Additionally, the survey showed that many Ugandans follow politics in Uganda (see Figure 14 below). During the interviews, the participants mentioned that to them, diaspora engagement was more than connecting to Uganda, it also meant connecting with people from other African countries who share similar interests, For instance, religious beliefs and similar food preferences. Martha said that diaspora engagement also means talking with other Africans about African foods (personal communication, interview 4, November 20, 2024). Ruth and Deborah pointed out that sharing local meals and speaking the same language all these things were emotionally comforting to them (personal communication, interviews 2 and 5, November 19 -21, 2024). Through social interactions, Ugandans living in the Netherlands are forming different practices which define their cultural identity, (Bhabha, 1994) defined this as the expression of diversity and the fluidity in the negotiation of space within the diaspora.

Figure 13: interest in the political atmosphere



Additionally, Richard stated that by having a variety of community activities, such as football clubs, career events, and business conventions, individuals can choose where they feel comfortable connecting with one another. He continued to say that here in the diaspora, we become one people even though we originally were different people back home (came from different ethnic groups and social statuses). To survive here, we come together and create various outlets that meet the different needs of people (personal communication, interview 1, November 18, 2024). Ruth said that such activities help people with "loneliness by making new friends and eating foods from your country" (personal communication, interview 2, November 19, 2024). Likewise, for Maureen, such a communal setting helped her instil her cultural values into her children, for example, kneeling to elders and greeting older people. She said that such simple values can be lost when we integrate with other cultures (personal communication, interview 3, 21,2024). Figure 11 below shows how living in the Netherlands positively impacted religious and cultural values among the Ugandans.

Figure 14: Religious views

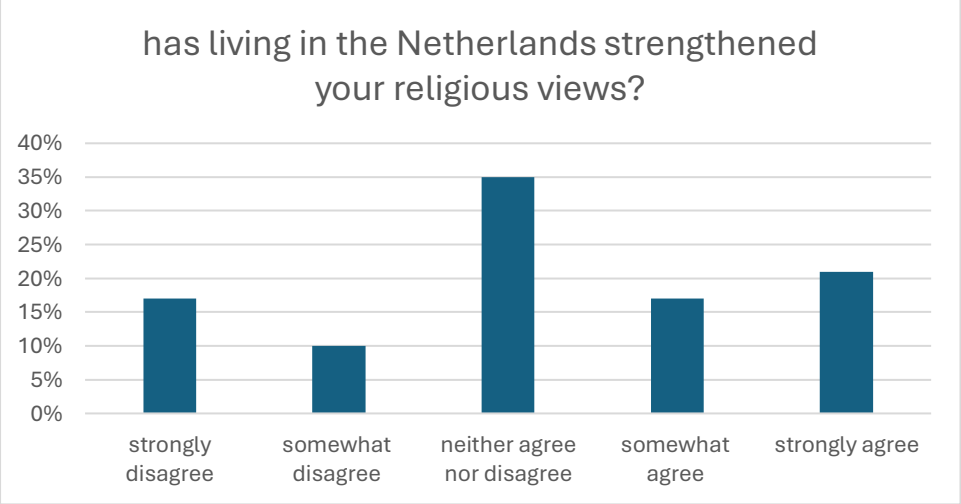
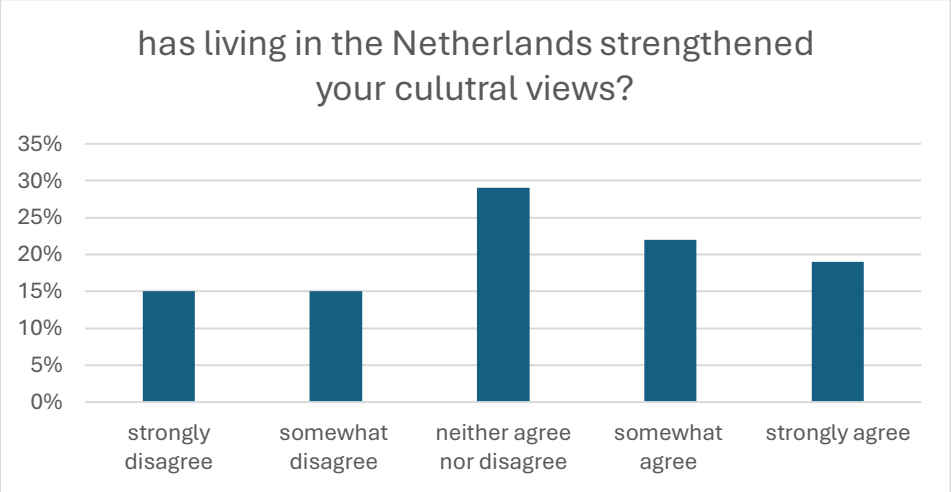


Figure 15: cultural views



To conclude, diaspora engagement for Ugandans living in the Netherlands entails engaging in their homeland's affairs and creating connections with people from different diaspora communities within the Netherlands. Ugandans in the Netherlands are creating, reshaping and redefining what it means to belong in the community. This formation is what (Hall, 2019; Hall, 1994; Bhandari, 2021) refer to when they stated that the cultural identity of people living in the diaspora is a combination of essentialism and social constructivism approaches. The essentialist perspective on identity regards it as fixed and rooted in communal traditions, values, and heritage. By retaining their citizenship, Ugandans in the Netherlands highlight their belonging to Uganda. Simultaneously, the social constructivism perspective views cultural identity as fluid and influenced by social interactions. As they adjust to life in the Netherlands, Ugandan migrants learn Dutch, intermarry, and create their own identity.

5.2 Limitations

While this study provides important insights into the experiences of members of the Ugandan diaspora in the Netherlands, it is crucial to recognize some limitations. The findings are context-specific and may not fully capture the diversity of experiences within all Ugandan migrants living in the Netherlands, particularly for individuals who may not actively engage with diaspora networks or community events.

The study analysed several correlations, primarily between investment and the participants' economic status in the Netherlands, as well as their views on retirement compared to their perspectives on Uganda’s future. Nonetheless, external factors like time limitations prevented

this study from examining further correlations. Future research could strengthen rigour by combining statistical techniques with qualitative insights. Moreover, employing an ethnographic research method would better capture the nuances of this study, as it requires complete immersion in the group being studied to uncover insights derived from extended observation. Additionally, this study took place during a specific timeframe, which may not reflect the changing dynamics within diaspora communities or shifts in policies and socioeconomic conditions that impact them.

In conclusion, the depth and nature of the shared information may have been influenced by cultural nuances and differing levels of openness among participants. These limitations point to opportunities for future research to expand upon the current findings, leading to a more complete understanding of the diaspora experiences.

6 Conclusion

This section summarizes the key findings of this research, highlighting their significance in addressing the central question and sub-questions. It also provides practical recommendations based on the results and proposes directions for future research purposes.

This paper explored how the Ugandan diaspora community living in the Netherlands perceived Uganda's socio-economic development, particularly in light of the limited opportunities and underdevelopment that had prompted their migration. The study examined this by examining the complex dynamics between migration and development, then it explored the experiences of diaspora communities through three key concepts: cultural identity, transnationalism, and double consciousness. These concepts served as frameworks for interpreting the complexities of belonging and provided a foundation for understanding how diaspora members shape their identities and connect with their communities. We understood that people living in the diaspora maintain essentialist identities, but new identities emerge as they adapt to their new environments known as social constructivist identities of culture. This feeling of having two identities that are sometimes in conflict reflects the struggle of balancing their cultural heritage with expectations and perceptions of the society in live.

Furthermore, during field research, I aimed to explore the reasons behind Ugandans' remittances, investments, participation in diaspora activities, and their desires to return to their homeland. The interviews and survey showed that Ugandans in the Netherlands send money back home for two primary reasons. 1) self-interest, meaning they send money to benefit themselves through investments, among other avenues, and 2) altruistic motives, where migrants remit out of duty or concern for the welfare of those remaining at home. Additionally, many view diaspora engagement in terms of fostering belonging, upholding cultural and religious values, and connecting with individuals from diverse diaspora communities. Uganda's development influences the retirement location of most Ugandans living in the Netherlands.

I do acknowledge that every person who moves from one place to another is a migrant however I aimed to go further than just the movement and investigate the experiences that happen after the movement. That is why I chose the concept of “diaspora” rather than “migrants. Looking at the Ugandan living in the Netherlands solely through the lens of a migrant, deprived these people of the in-depth emotional and lived experiences they encounter. Migration defines the physical and practical – the movement whereas when we explore the diaspora, it reveals so much more than just a place where a migrant moves to. Here the state of being and the process

of becoming starts. In the diaspora migrants face challenges, and struggles, and have emotional trauma and dreams before relocating; these things were the inspiration for my paper. Therefore, the Ugandan diaspora community I investigated were in line with the six criteria outlined by Safran's classification of people who live in the diaspora.

6.1 Recommendations

Upon completing this research, I would like to provide three recommendations to the Ugandan diaspora community and the Ugandan government because I believe whatever changes should be made, they should come from the Ugandans and the government.

1. I recommend Ugandans living in the diaspora actively build bridges between the Netherlands and Uganda. They should leverage their unique position to encourage cultural exchange, invest in local enterprises, and contribute to the growth of both communities. Through this process issues of double consciousness, transnationalism and cultural identities are understood. Ultimately answering the emotional struggles, they encounter and in return helping other people within their circles and from other diaspora communities.
2. I recommend that the Ugandan government create targeted policies to support and incentivize diaspora investment. This would ensure that Ugandan migrants feel their contributions are recognized in the development of the Country. As mentioned in the section titled Economic Contributions and from the fieldwork, we see that remittances from the diaspora communities boost the country's economic state.
3. I recommend that the Ugandan government use this opportunity to actively engage diaspora members in ways to tackle migration causes. This is particularly to the diaspora desk department under the Ministry of Foreign Affairs. Including people in the diaspora as members of this organisation will aid in the formation of the right policies to reduce migration. **See work (Gamlen, 2008; de Haas, Engaging Diasporas: How Governments and Development agencies can support diaspora involvement in the Development of Origin Countries, 2006; Akyeampong, 2000; de Haas, How Migration Really Works: A Factful Guide to the Most Divisive Issue in Politics, 2023).**

For future research purposes, working with the Ministry of Foreign Affairs, particularly the diaspora desk department in Uganda would be pivotal to further explore ways in which suitable

policies are implemented. Policies that reflect the desires of the diaspora communities, the discussions should include diaspora members to ensure that the challenges that promoted migration are tackled. Furthermore, finding solutions to address the challenges faced in the diaspora, the distrust towards the government by Ugandans living in the Netherlands and creating avenues in which people living abroad transition back home are some of the areas where future research can be explored.

Given the platform, migrants have a lot to contribute to the debate on migration and development and thereby influence policies.

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8 Appendix

Interview guideline

Remittances
1. Can you tell me about your experiences with remitting to Uganda?
2. How do you feel about Uganda's socioeconomic state, both the present and future?
3. What is the main reason remitting money to Uganda?
Investment
1. Can you tell me about your experiences with investing in Uganda?
2. What can you say about Uganda's investment system?
3. How important is it to invest back home?
Retirement
1. When you think of retirement, what comes to mind?
2. Where do you see yourself in your golden years?
Diaspora engagement
1. What does diaspora engagement mean to you?
2. Should people living in the diaspora engage in diaspora activities?

Survey questions

Type of Variable	Questions	Measurement used
Nominal Variable	What is your gender?	Gender (Male, Female)
Ratio Variable	How old are you?	Age (18 – 51 and above)
Nominal Variable	Which of the following best describes your current relationship status?	Single, in a relationship, married, separated, etc
Ordinal Variable	How long have you been living in the Netherlands?	Years (0 -20 years and above)
Ordinal Variable	To what extent has your economic situation exceeded your expectation since you relocated to the Netherlands?	Far short of expectation -far exceeds expectations
Ordinal Variable	How much do you care about or follow politics in Uganda?	Very much -Not at all
Interval Variable	On a scale of 1-5, how worried are you about the current political situation in Uganda?	Very much – not at all
Nominal Variable	How do you stay connected to Uganda? (select all that apply)	From Social media outlet, visits to Uganda, UCO etc
Nominal Variable	Which of the following best describes your motivates to maintain a connection with Uganda? (select all that apply)	From staying in touch with family and friends, work, etc
Continuous Variable	How often do you send remittances to Uganda?	Never – only when I need to
Ordinal Variable	What are the most important personal drivers to remit money? Rank your choices from highest to lowest	Obligations, desire, guilt, pride and charity
Ordinal Variable	How interested are you in making investments in Uganda?	Not interested – extremely interested
Nominal Variable	Which types of investment are you mostly likely to invest in? Rank your choices from highest to lowest	Agriculture business, Real Estate, stock markets, bank savings etc
Open Question	Depending on your answer, could you like to share with me why?	
Ratio Variable	How often do you miss Uganda?	Never – always
Interval Variable	On a scale of 1-5, what social issues in Uganda concern you the most? Rank your choices from highest to lowest	Poverty, unemployment, corruption, education system and health system
Ordinal Variable	Do you feel that living abroad has strengthened your connection to Uganda's tradition and values?	Strongly disagree – strongly agree
Ordinal Variable	Do you feel that living abroad has weakened your connection to Uganda's tradition and values?	Strongly disagree – strongly agree
Open Question	Look again at your last two answers, do you have any recommendations on how this could be addressed and by whom it can be addressed?	
Ordinal Variable	How likely are you to retire in Uganda?	Definitely will not – definitely will
Ordinal Variable	How positive are you about the future of Uganda?	Extremely negative – extremely positive