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VU Institute for the Study of Religion, Culture and Society (VISOR),
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Diasporas, migration & identities

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KEYNOTES

Andrew **GEDDES**, University of Sheffield, UK

Title TBC

Thomas Blom **HANSEN**, Stanford University, USA
Migration, religion and post-imperial formations

A large part of the migration literature is informed by either critical assessments of the impact of policies and regimes governing international movement of people in the present; or by concerns about how migrant populations are subject to different forms of 'othering' and discrimination in their new countries of residence. What is often overlooked in this literature is that a very substantial part of contemporary flows of migration, especially to Europe but also elsewhere, happen within old and well-trodden pathways of language, commercial ties and cultural imagination established by colonial empires and their wider networks of exchange and control. Adopting the post-imperial formation as a crucial economic and cultural factor in contemporary migration flows enables one to understand a much broader set of migratory movements also beyond the Euro-American context. The paper will explore two such examples – migration to Johannesburg and Durban in South Africa and labor migration from the Indian subcontinent to the Gulf states – in the light of how movement of labor, commercial transactions and religious-cultural difference were managed within the British imperial and post-imperial formation.

Robert **JACKSON**, University of Warwick, UK / European Wergeland Centre, Oslo, Norway
Education about religions and beliefs within a human rights framework: European policy recommendations and research

The events of 9/11 and their ongoing consequences have accelerated a process whereby religion is increasingly accepted as a topic for discussion within the public sphere. Various inter-governmental bodies, including the United Nations, through its Alliance of Civilizations programme, have recognised the importance of public education as a means to inform young people about religions and beliefs and to increase tolerance of religious and 'philosophical' difference within a human rights framework. This presentation introduces the complementary work of the Council of Europe and the Organisation for Security and Co-operation in Europe's Office for Democratic Institutions and Human Rights in

developing generic recommendations about policy and practice which, together with research findings, can be utilised at individual state level when considering education about religious and philosophical diversity. Such approaches recognise complex issues raised by globalisation and changing patterns of migration in European states. The Council of Europe's Recommendation of the Committee of Ministers to Member States on the Dimension of Religions and Non-Religious Convictions within Intercultural Education (2008) and the OSCE's *Toledo Guiding Principles on Teaching about Religions and Beliefs in Public Schools* (2007) will be linked to findings of recent mixed methods empirical research conducted in eight European countries as part of the EC Framework 6 REDCo (Religion, Education, Dialogue, Conflict) project, conducted in eight European countries. Critical reactions to human rights based approaches will also be considered.

Manuel **VASQUEZ**, University of Florida, USA

From multiculturalism to illegality: Managing the Other in the age of migration

In this presentation, I draw from the contemporary political and cultural scene in U.S. and Europe to trace the evolution of the notion of multiculturalism from a "dispositif" to exercise governmentality (Foucault), that is, to manage and normalize difference in the context of late capitalism, to a trope for radical otherness and exclusion. In particular, I focus on the increasing association among multiculturalism, illegality, and the separatist and potentially terrorist Other, highlighting the roles that religion and the media play in establishing this link.

INDIVIDUAL PAPERS

Sundas **ALI** and Maria **SOBOLEWSKA**, University of Manchester, UK
Who speaks for Muslims? The role of the press in creating and reporting of Muslim public opinion polls in the aftermath of London bombings in July 2005

In 2007 Esposito and Mogahed asked: 'Who Speaks for Islam? What a Billion Muslims Really Think', but only answered the second part of this question. The first part: Who speaks for Islam, has been especially important in the aftermath of the London attacks in 2005. The possibility that the views of British Muslims presented to the public were distorted brought with it a real danger to drive further divide between Muslim and non-Muslims Britons at a time when national unity was more called for than ever. Public opinion polls are mostly taken at face value as the direct and unbiased voice of Muslims, but as this article argues nothing could be further from the truth. We analyse all the polls taken during the 18 months after the attacks and all press articles reporting them. The media is strongly engaged in the commissioning of the polls and therefore is not only involved in the presentation of what Muslims think, but also the questions that are asked in order to find out what they think. As such this paper truly answers the question: 'Who speaks for Islam in Britain?' and can be treated as a cautionary tale for using public opinion polls of British Muslims at face value.

Lawrence **ALSCHULER**, University of Ottawa, Canada
Islamism and fanaticism: A Jungian psychopolitical analysis

What turns a sixteen-year-old British Muslim into an Islamist, then into a fanatic, and finally turns him into a spiritual Muslim? In this paper I offer some answers to these questions first, from the perspective of Jungian psychology: complexes, inflation, compensation, dissociation, repression and projection, and secondly, from the perspective of political sociology (Paulo Freire, Albert Memmi): development of the political consciousness of the oppressed. I apply these perspectives to an analysis of the recent autobiography by Ed Husain, *The Islamist: Why I Joined Radical Islam in Britain, What I Saw Inside and Why I Left.*

Eleni **ANDREOULI**, London School of Economics, UK

Symbolic and institutional aspects of identity construction in immigration contexts

This paper argues that the institutional aspect of identity construction has been relatively unexplored since the emphasis has been placed on the symbolic elements of identity formation. Taking the case of the naturalisation of migrants in the United Kingdom, the paper discusses identity as both a symbolic and an institutionalised process of positioning. Analysis of 'earned citizenship' documents produced by the Home Office illustrates that the public policy discourse and practice on immigration is founded on a fundamental distinction between 'deserving' and 'undeserving' migrants, creating and sustaining the dichotomy between elite and non-elite migration. The differential assignment of the right of mobility constitutes the 'moral order' of this form of institutionalised positioning. These findings resonate with data acquired from interviews with thirty-three naturalised British citizens. In the interviews the distinction between elite and non-elite migrants was formulated in a 'West vs. Rest' narrative and was associated with different representations of British citizenship. The paper concludes that processes of identity, especially in immigration contexts, take place both on the level of institutionalised immigration practices and on the symbolic level of representations.

Alessia **BELLI**, Sant'Anna School of Advanced Studies, Italy

Multiculturalism and political participation of Muslim women in the UK and Italy. A gender perspective

In the post 9/11 and 7/7 European scenario the emphasis on national identity and national belonging have gone hand in hand with a general criticism of multiculturalism and withdrawal from multicultural policies, dismissed under the accusation of having nurtured isolated communities and homegrown terrorists. Muslims have been the main target of this retreat, with counter-terrorism policies set up to monitor and govern the supposed 'Islamic threat'. In this polarized environment, characterized by mounting Islamophobia, it has become very difficult for Muslims to work and be recognized as a legitimate part of the fabric of Europe. This is particularly true for Muslim women activists, whose growing political visibility in Italy and the UK is the focus of this paper. The lens of gender offers a privileged insight into the two radically different political systems and stimulates an interesting debate on their peculiar models of integration and national identity. The paper will focus on the new challenges posed by this relatively new visibility, such as the relationship between cultural and political identity and between politics and religion. Instead of blindly following the 'domestication of Islam' agenda, this

research looks at the dynamics that are involving Muslims and tries to understand how they are significantly changing the face of Europe.

Jenny **BERGLUND**, Södertörn University, Sweden
Islam as resource?

The aim of this paper is to discuss the well-being of young Swedish Muslims, and to analyse which dimensions of Islam that are relevant for these young Muslims' understanding of their own religious identity. The theoretical departure point is based on Aakerlof & Crane's discussion of "identity economics". Questions that have arisen from this perspective in relation to the aim are 1) in what contexts does Islam appear to be advantageous for the identity and thus contribute to well-being and 2) in what context does Islam seem to be disadvantageous for these young Muslims? Here the concept of resource has become interesting since it focuses on Islam’s potential in relation to existential issues and dilemmas, that is one aspect of well-being. The paper is based on the results of a questionnaire about life, values, relations, leisure time activities and religion that has been distributed to three thousand young people in Sweden. In this paper the answers of the young Muslims are being analysed and discussed. For deeper understanding the quantitative material has been complemented with interviews of young Muslims.

Foluke **BLACKBURN**, University of Salford, UK
Working with Black Boys and their families

Working with black boys and their families had moved up the political agenda of the last government, as the long term benefits of such programmes were recognised. However, given the current climate of cuts, will services targeted at minority communities be the first to be withdrawn? There is a need, therefore, to re-examine and represent the evidence of the benefits of these programmes. This paper will evaluate the impact of a project that was set up to provide intervention to boys and young men from minority ethnic groups. The project participants were deemed to be on the edge of criminal activity, underachieving at school or at risk of social exclusion. As well as interventions offered directly to these Black young men, the project also offered concurrent services to their parents and families. The paper will further explore what works and contributes to positive outcomes for black young people.

Jennifer **BROWN**, University of Leeds, UK

Rethinking belonging in the New Europe: Polish migrant families finding a home in Manchester

Since eight Central and Eastern European countries joined the European Union in 2004, Britain has witnessed unprecedented immigration, most notably from Poland. This movement represents an opportunity to explore the impact of migrating across national borders within a supranational context on citizens' sense of belonging. My research with recent Polish migrant families in Manchester explores the ways in which they seek to create a sense of home in both their physical surroundings and national imaginings. Using extracts from in-depth interviews, this paper builds on earlier economic-focussed research with Polish migrants to consider the underexplored influence of this group's socio-cultural and emotional geographies on their experiences of migration. I demonstrate how the negotiation and pursuit of a sense of feeling at home in the family dwelling, local community and host nation have important implications for both these migrants' everyday lives and future settlement plans. This paper contributes to our understanding of the ways in which belonging is perceived and lived at a range of scales – an issue of increasing relevance in a world in which transnational mobility is challenging the notion that nation-states dominate in demarcating the borders of belonging.

Rita **CACHADO**, University Institute of Lisbon, Portugal

Hindu Portuguese Diaspora - policies and politics beyond migration

The South Asian Diaspora involves a set of particular contexts through which to approach numerous aspects of global migration. One is the Hindu Portuguese Diaspora families' context. Mostly from a Gujarati cultural background, they share common interests. In political terms, three generations went through different socio-political environments: on the one hand, Portuguese colonialism, both in India (until 1961) and in Mozambique (until 1975); on the other hand, they dealt with an emergent democracy in Portugal (early 1980s). Currently, many people prefer to live in one of the multi-ethnic British cities. Hence, different countries and urban settings, and diverse housing policies, correspond to different socio-political contexts shared by thousands of people from a number of generations with different stories to tell. After a long term research project with a part of Hindu Portuguese families both in Diu (India), Lisbon and UK (London and Leicester), my recent research on personal narratives provides new light to put together a synoptic approach on Hindu Portuguese Diaspora. In this respect, residential mobility as an aspect of transnationality, commonly approached as inherent to migration, will be

chosen as the main focus in this presentation, which will explore new perspectives on transnational movements.

Marco **CASELLI,** Università Cattolica del Sacro Cuore, Italy
The transnationalism of migrants in practice. Notes from some research experiences

Although the concept of transnationalism is increasingly used in the study and interpretation of migratory phenomena, it has also been subject to severe criticisms by authors who dispute its effective usefulness and relevance. One of the criticisms most frequently brought against the concept disputes its novelty, claiming that for at least two centuries all migratory processes have been intrinsically transnational in their nature. Yet even admitting that transnationalism is an effective novelty in the migratory panorama, there are other authors who doubt that there exist people whose experience can be fully likened to that of the transnational migrant. In particular, there are those who complain about the lack of empirical evidence corroborating the validity of the concept.

Elif **CETIN**, University of Cambridge, UK
How does global migration inflows resonate in Southern Europe? Reflections from Italy

Immigration has become an issue often framed with reference to the protection of external borders, welfare state, cultural and ethnic identity, increased risk of terrorism in most of the major receiving countries in Europe. Yet, despite restrictive immigration controls and exclusionary rhetoric in these countries, population inflows continue. Building on the literature which points out that migration policies often ‘fail’ to achieve restrictive objectives due to various institutional constraints preventing governments to realise their electoral promises (Boswell 2003; Calavita 2004; Castles 2004; Freeman 1995; Geddes 2008), this paper analyses the relation between policy debates and policy-making in migration domain. The processes through which immigration debates and policies evolved in Italy, a late country of immigration which was quick in terms of developing a highly politicised immigration approach, are analysed by drawing on qualitative data for the period covering 1996-2010. The paper elaborates on how, faced with the so-called immigration pressures, different discursive categories of immigrants and immigration are created through elite political debates in Italy, the extent to which nodal points of the immigration debate were reflected in the design of immigration control tools and what the link between rhetoric and practice reveals about the processes shaping politics of immigration control.

Stavroula **CHRONA**, University of Surrey, UK

Political ideology and political sophistication as determinants of Turkish public opinion: An in- depth analysis of citizens' political considerations

Our paper examines the cognitive, affective and motivational factors of Turkish citizens' political arguments and considerations as they are determined by two ideological orientations that are often seen as being in tension with each other: Political Islam and Kemalist nationalism. In addition, it examines how the influence of the two ideologies is mediated by political sophistication. Extending our analysis of the World Value Survey data, this paper examines qualitative interview data to identify the significance of Political Islam and Kemalism Nationalism in shaping beliefs and political attitudes. We find evidence that the two ideologies shape different attitudes and behaviors, but at times predict the same political choices. We also focus on the dynamic role of political sophistication in the formation of political arguments. We examine how the level of citizens' political understanding affects the ways the two ideologies shape political judgments. Our in-depth interviews allow us to identify important nuances in the way these complex political ideologies determine political decision making in the changing environment of modern Turkey.

Zinovijus **CIUPIJUS**, University of Leeds, UK

Reluctantly becoming a multi-cultural town? The politics of migrants' inclusion and exclusion in ethnically homogenous urban locality in Northern England.

The politics of migrant exclusion and inclusion have a long standing tradition in migration and race relations research (Rex, 1973). More recently, Cook *et al.* (2010) explored the dynamics of social cohesion between members of local communities and new arrivals through the prism of daily interactions. Significantly there has been an increase of interest in researching the dynamics of migrant' integration in the areas which have been on the periphery of international migration – in the words of Gozdziak (2005), the study of migration 'beyond the gateway'. This particular framework – the context of urban locality with no or little previous inward migration history - forms the background of our research. Throughout six months of extensive fieldwork, we employed qualitative and ethnographic approaches. The interviews with migrants, as well as social support groups, exposed numerous challenges of emergent ethnic diversity, including the issues of ethnic/racial violence in urban space. The interviews have also revealed how, in spite of hostility, migrants find a way to forge socially meaningful connections with local British communities.

The study points to the similarities of migrants' experiences but also variations caused by ethnic differences (White European versus Black and Asian) and migration status (EU and non-EU migrants).

Jim **COWAN**, London South Bank University and David **WOODGER**, Goldsmiths, University of London

Empowering institutional responses to ongoing global migration to the UK

We begin by considering the perspectives we developed in our antiracist work during the 1980s and 1990s and the academic perspectives which supported changes from the personal to the professional and institutional, viz. the differences between institutionalist and social constructionist thinking. We then draw on contemporary theories of peace, which take us beyond `hated` identities, the disempowering and contradictory state responses of integration/assimilation and multiculturalism, and towards global citizenship and a shared humanity. In the final part of the paper we suggest new kinds of institutional responses for which there is some evidence. These responses can lead to the building of workable alliances which are capable of development.

Andrew **DAVEY**, Church of England, UK

Issues of Christian identity and nationhood in the Church of England's response to the BNP

Recent years have seen an increase in the use of Christian identity and nationhood within the rhetoric of the far-right in the United Kingdom. The Church of England and other faith groups have made a significant contribution to the opposition to the British National Party during recent election campaigns. While statements and participation in constructive local partnerships have contributed to the Church's antiracist profile, like political parties and other groupings, the Church still faces significant challenges in connecting with white working class culture where the roots of populist racism must be tackled. This paper explores the background to the use of religion by the British National Party's during the 2010 General Election, and the part played by the Church of England before and during the election campaign in challenging the party. The paper maps the theological discourse which has underpinned local and national interventions and draws conclusions about the significance of the action and position of the Church in statements, public theological engagement and the mobilization of grassroots coalitions. not least the changing approach to the nature of nationalism for an established church.

Jean-Jacques **DEFERT**, Dalhousie University, Canada

Dispositional complexity. Conceptualizing the migratory experience through the lens of Lahire's 'psychological sociology'

The phenomenon of migration has been traditionally commented upon through statistics from which causative generalizations, most often of a culturalist nature, are derived, that is from a macro sociological perspective emphasizing regularities leading to de-individualized, de-singularized and de-particularized portrayals of a complex social reality. Interrogating the intrinsic plurality of the modern self, Bernard Lahire's psychological sociology offers a microsociological perspective which allows the possibility of a "better understanding of the complexity of individual 'incarnations' of social determinations". Though the migratory experiences described in his research remain nationally-bounded, this experimental approach, which conceptual presuppositions will be described at length here, aims at documenting various aspects of the transnational migratory experience both at an individual and collective level, and comprehending the complex psychological "transferencial processes" involved in the cultural adjustment to the new environmental reality of the hosting culture and more particularly the workings and incidence of one's own inherited schemes of thought and action in the process of adaptation to the new cultural environment of a hosting society. Sociogenesis and transferability of competences and habits, intra-individual and inter-individual variations are some of the aspects that will be put into question.

Monica **DIAZ**, University of Chicago, USA

Leadership dynamics and organizations: A social network analysis of the immigrant rights movement in Chicago

This study aims to understand how social movement organizations serving the foreign-born population in Chicago are influenced by the strategies and political ideologies of the organization's upper management. Specifically, how does the philosophy of directors and board members affect ways in which coalitions, networks, and partnerships are formed and frame the discussion for immigration reform in the U.S. context? The absence of "charismatic" leaders in the contemporary immigrant rights movement raises questions about approaches that organizations and coalitions have taken towards the immigration agenda. Via a social network analysis and content analysis of leadership trainings offered by organizations, this paper analyzes the networks and relationships forged and/or severed between organizations serving the Latino immigrant community in Chicago and its metropolitan area post the mass mobilization's that occurred in 2006. Drawing on

organization and urban social movement theory, as well as transnational U.S.-Mexico literature, data from the Latino National Survey and local non-profit organizations and directories, I aim to understand the relationship between top-level ideologies and the movement's direction. Moreover, I hope this analysis can contribute to more effective ways of framing the discussion as well as to our understanding of urban mobilization and collective action strategies.

Ashely **DOANE**, University of Hartford, USA

Untangling 21st century nationalism: The changing role of the dominant ethnic group

Current debates on migration, citizenship and multiculturalism quite properly focus on the integration of immigrant/minority communities into their new nations. What is less often examined is the nature of the national identity and national culture with which they must interact. What does it mean to be British, American, German, French, etc.? Traditional answers to this question have tended to view national identities and cultures as rationalized and post-ethnic—with the exception of unassimilated minorities. In this paper, I argue that this perspective overlooks what Anthony Smith has called the "ethnic core" of the nation, behind which stands the dominant ethnic group. I contend that how the dominant ethnic group views itself in relation to the national identity and culture is a key factor in shaping the politics of citizenship and multiculturalism. In addition, how it maintains or expands dominant group and national boundaries will play an influential role in the integration of minorities. As part of this analysis, I attempt to (1) assess the forces shaping the evolution of national and dominant ethnic identities in the 21st century and (2) develop a working framework for understanding the differing responses of dominant groups to the claims of immigrant minorities.

Kerstin **DUEMMLER**, University of Neuchâtel, Switzerland

Christians' secular self-understanding and religious Othering against Muslims: a study with young people in Switzerland

In the context of migration, the religious diversity of contemporary societies has profoundly changed. The question of how this transformation has enabled new religious divisions and identities within society to emerge is of crucial concern. The paper focusses on (religious) boundary work among young people, because this concept provides a theoretical understanding of how identifications and categorisations are related to power relations. Based on qualitative fieldwork (observations, interviews, and group discussions) in 4 different Swiss schools, I show

how young people construct a ‘bright’ boundary between ‘us’ (Christians) and ‘them’ (Muslim). The Christian majority youth draw up on two secular moral imperatives to define a hierarchical order between both religions. They see themselves as moderate with regard to religious beliefs or practices as well as individualised from religious obligations and therefore superior. Muslims, on the other hand, are perceived in a homogenous way as extreme and without religious freedom and are devalued for these reasons. Since young Muslims appear be very limited in their agency to develop effective counter strategies against this form of exclusion, I argue that religious affiliation serves as a new system of dominance which is intrinsically related to the secular self-understanding of the Swiss society.

Fancisco Ramón **DURÁN VILLA**, Rubén Camilo Lois **GONZÁLEZ**, Francisco José **ARMAS QUINTÁ** Universidade de Santiago de Compostela, Spain

Emigration and return. The Galician colony in Guildford through study of histories of life

The fact that Galicia has a strong tradition of migration has led many researchers to study Galician migration, although there have been many more who have analyzed departures to the American continent than those to various European countries. Galician people have had many motives to leave, from as early as the nineteenth century, but, even today, authors find no common agreement about the many consequences which migration has had for a region on the Atlantic periphery. The aim of this paper is to study the migratory phenomenon from a qualitative point of view and through emigrant’s life stories across the second half of twentieth century. Firstly, a case study of the colony of Galician people who settled in the English town of Guildford and the process of adaptation to the new country is presented. Secondly, return migration process to the native country and its economic and social impact is analyzed. The empirical basis for the case study is in-depth interviews with emigrants, using qualitative research techniques in Social Geography.

John **EADE**, CRONEM, Roehampton University / University of Surrey, UK

The return of the local? Anglicisation, transnationalism and religion in the global city

During the last twenty years there has developed an acute awareness of the permeability of national borders in the West. The global flow of people, information, material goods and capital have been encouraged by neo-liberal reforms which have encouraged state institutions to move from providing a wide range of welfare resources to a more limited role as local services are privatised and opened up to global competition. However,

national borders and identities in the European region still remain significant and what has emerged is a complex interweaving of local, national, transnational and global processes where territorial allegiances and institutions have adapted to this increased complexity rather than drastically weakened or disappeared. This paper will explore the continuing relevance of national identity and institutions through an analysis of 'Anglicisation' – a process where the state and the 'Established Church' organise religious pluralism by encouraging non-Christian groups to develop a denominational character through hierarchical modes of representation and 'inter-faith' engagement. The analysis will be pursued in the context of London – both a 'global city' and the national capital – and migrants from two other countries (Bangladesh and Poland) and two different religious traditions (Islam and Roman Catholicism).

Zeynep **ENGIN**, London Centre for Social Studies, UK

A complexity approach to analyse the social integration of Turkish speaking community in Britain

Social integration is a very complex and multi-dimensional phenomenon characterised by a large dose of uncertainty. Since there are no overarching theories about the appropriate relationship of all the demographic, economic, sociological, and political parameters; social integration policy interventions are often introduced by regional or local authorities for a variety of other reasons which may depend more on the availability of resources and support than on conceptual clarity. Unnoticed in the literature, the Turkish-speaking community (Turkish, Kurdish, Turkish Cypriot) in Britain provides a rich domain for the analysis of integration dynamics. The community is unique compared with those in other Western European countries mainly because of the large Turkish Cypriot population with past colonial connections to Britain. A huge influx from mainland Turkey took place after the 1960s largely due to economic reasons, and asylum applications were on rise after the 1980s due to the perception of the political conditions of the Kurds. Therefore, the migration histories and experiences of all three ethnic groups differ significantly making the community very heterogeneous and providing a unique environment for this type of analysis. In this study, we use complexity theory principles to analyse the data and offer insights into the social dynamics. The data has been collected through semi-structured interviews with thirty high achieving community members who occupy positions in academia, arts, local/national governments, civic organisations, and private sector. My analysis includes additional factors of variation such as gender, age group, religious and political opinions, and their effects on the integration process. The study serves as a

preliminary research study which lead to a more comprehensive analysis and a conceptual model in an interdisciplinary framework.

Deniz **EROGLU,** University of Essex, UK
The effect of globalisation on Turkish asylum policies and the concerns of decision makers

The literature analyzing immigration control policies varies greatly due to the different claims about state sovereignty over migration policies in the age of globalization. The state-cantered perspective and the globalist perspective are the two main theoretical perspectives on the subject. According to the globalist perspective, states have a limited role in controlling migration and deciding the treatment of aliens within the territory. This is allegedly due to the development of international regimes and conventions with respect to immigration and refugees. In opposition to the globalists' argument, the state-centred position emphasizes state sovereignty and domestic constraints on migration policies. In my research, I specifically examine the asylum policies of Turkey within the framework of state sovereignty and globalization debate. By combining different approaches to explain immigration policies, I analyze the factors that shape Turkish asylum policies. I argue that Turkish immigration policies should be examined by combining both the effect of international organizations and state-centred considerations. In other words, the national interest of states and earlier policy choices limit decision making with respect to immigration besides the effect of international organizations.

Ayse **FILDIS**, ACRES, Beacon College, UK
Violence against immigrant women, its causes and consequences

Despite increased awareness of the need to attend to the experiences of women who are on the margins of society because of their class, race, ethnicity, and sexual orientation, little attention has been paid to problems that particularly affect immigrant women, many of whom are women from Third World countries. For many women, immigrants in particular, the shift to a new context only exacerbates their gender-linked vulnerabilities and powerlessness. For many immigrants, moving to a new country often precedes acquiring the legal status of a citizen or of a permanent resident of that country by several years. In a context of increasing global immigration, we need to attend to the implications of citizenship as a status that, for many immigrants, is obtained via the mediation of complex legal rules, which are often insensitive to predicaments faced by immigrant women. The racism and the gender-related forms of powerlessness that these women face in foreign contexts often combine

with the sexism and cultural chauvinism they encounter in their own immigrant communities to form a constellation of forces that render these women highly vulnerable to domestic violence and disempower them in terms of taking action to end or escape the violence. This paper will examine, therefore, violence against immigrant women and explore its causes and consequences.

David **GARBIN**, CRONEM, University of Surrey, UK

Transnational citizenship and the postcolonial African diaspora: Identities and politics of 'home' among Congolese in the UK

In this paper I explore how identities in diasporic settings relate to discourses and practices of civic engagement and transnational politics among Congolese in the UK. I will locate the analysis against two important backdrops: the 50th anniversary of the independence of the Congo celebrated (or boycotted) in 2010 and the debates around the general elections in 2011 in the Democratic Republic of Congo (DRC). How is the notion of diaspora defined, enacted or even 'sacralised' in transnational and postcolonial contexts? What are the tensions emerging within the field of diaspora politics? How do young British Congolese relate to this political sphere dominated by first generation migrants? Another important part of my analysis will be to show how significant is the role played by religious narratives and religious actors in these processes of long-distance nationalism and citizenship. Two important elements emerged in my ethnography of the Congolese diaspora: how the DRC, as a postcolonial nation, is inscribed within wider symbolic geographies of the sacred; and how a strong *moral* sense of 'citizenship' in the British context involves various processes of spiritual governmentality of the self and the 'community', in the Foucauldian sense.

Daniela **GHIO**, Universita' Di Pisa, Italy

Language and citizenship: two proxies to identify population dynamics ? A demo-linguistic approach

Our paper consists of two sections. Firstly, we discuss about different methodological approaches to analyse immigrant populations' dynamics. Language is one of the most important features in people's lives, but is quite unknown in migration research. For this reason, we propose linguistic criteria to define the identity of immigrants in their origin-destination framework. Secondly, we apply a demo-linguistic method to explain the cultural dimension of integration process into host societies. Our case study is the Chinese population residing in Prato (Tuscany) from 2001 to 2006. By Rogers' model (1995), we recreate the regional demographic system formed by native-born and foreign-born populations

combining regional age-specific fertility, mortality, migration and naturalization rates with linguistic behaviours. Simulating interactions between demographic changes and linguistic transfers, we compare the Chinese sub-population *speaking Italian at home* with the Chinese sub-population *speaking mother-tongue at home*. As a result, we are able to estimate the cultural attachment to language of origin for the first immigrant generations and their descendants. Finally, multiregional projections and stable population scenario allow us to quantify the linguistic process's implications for integration dynamics. Consequently, our regional-based method is a useful tool for policy makers to improve the efficiency of spatial governance planning.

Sareata **GINDA**, Middlesex University, UK

An arranged marriage: The BBC and British Asian audiences

In our multi-cultural age, where integration, miscegenation, and pluralism are largely taken for granted, the notion of positive discrimination may seem an unwieldy anachronism. However in the wake of the BBC's proposal to decentralize the Asian Network this paper will argue that the 'concept' of a national radio platform for music that has sprung from the sub-continent, both in original form and that produced by subsequent immigrant generations is an essential element in the cultural fabric of today's Britain. Although it could be argued that the 'concept' of a radio platform for British Asian expression may seem to "ghettoize" it away from the mainstream, in reality it 'could' act as a platform of opportunity for British Asians who still lack a truly representative voice within the establishment and as a conduit for a vast wealth of music that ranges from Rajasthani desert sounds all the way to Rishi Rich and Jay Sean. However, in practical terms this paper will further argue that the BBC's approach to establishing such a platform was both lazy and muddled and subsequently doomed. By questioning the rationale behind the BBC's proposal to decentralize the national DAB radio service Asian Network in light of recent political and legislative policies, this paper will suggest that 'other' factors may be behind this sacrifice. In doing so this paper will reveal the relationship between BBC, broadcasting policies and the muddled history of British race relations and equal opportunities that has beset the United Kingdom since the end of the British Empire. It further explains why it is necessary and appropriate for the BBC to counterbalance the proliferation of cable, satellite and commercial radio stations that broadcast popular South Asian culture in the United Kingdom.

Marta Burgos **GONZALEZ,** Universidad Autonoma De Madrid, Spain
Building intercultural cities in Catalonia

The increase of diversity in contemporary cities has led to the emergence of a new kind of city: the intercultural city. According to the Council of Europe, the intercultural city uses diversity as a source of dynamism, innovation, creativity and growth, enabling people from different background to mix with each other, exchange and interact. However, beyond the conceptualization of this type of city the question must be asked: *what do policy makers understand by intercultural cities?* And above all, *what concrete steps can be carried in order to build an intercultural city?* To provide a response to these questions, six Catalonian cities, which define themselves as intercultural cities, have been selected and its intercultural programs studied. At the same time, interviews with managers and policy makers have been undertaken in order to complete the issues that have been insufficiently developed in the programs. Finally, using a series of indicators that take into consideration different variables to establish the interculturalism of the city, it has been possible to locate the point where these cities are, identify areas for improvement and establish how policy makers understand the intercultural city at this moment and how this kind of city can be developed.

Breda **GRAY**, University of Limerick, Ireland
The Irish Catholic Church and the politics of migrant integration: An Irish case study

The neoliberal appeal to market principles as morally superior criteria for organising social life has created new opportunities for faith-based organisations as generators of ‘social capital’ and migrant integration. It is important, therefore, that questions relating to public religion and neoliberalism are brought together in analyses of the changing role of religious organisations in migration governance. In this paper I argue that some actors in the Catholic Church, which played a central role in emigrant welfare since the early years of the Irish state, have reinvented a role for the Church as a key agent in an assemblage of civil society actors governing migrant integration in recent years. Indeed, an ‘elective affinity’ between the market logic of neoliberal political rationality and the Catholic doctrine of ‘subsidiarity’ may be evident as both give the state a minimal role in welfare provision, emphasising instead the role of families and local communities. Drawing on a body of 36 interviews with clergy and religious (initiators of pro-migrant NGOs and migrant chaplains), the paper identifies the specificity of the links between neoliberal rationalities of governance and the roles taken up by and attributed to the Catholic Church in migrant integration in Ireland today.

Sara **GRECO MORASSO,** University of Surrey, UK

International mobility and personal development: the experience of migrating mothers in London

Different personal life stories may be hidden behind apparently similar trajectories of international migration. Some of these stories teach us not only that it is possible to adjust to a new type of life, but also that international mobility may bring personal development. This paper sets out to understand the relation between international migration and personal development. The importance of this relation goes beyond the level of individuals, as it is clearly related to the larger scale socio-cultural implications of the movement of people across state borders. I will present the results of a qualitative study on the experience of migrating mothers, selected as a representative category of migrants who face big challenges as well as big opportunities. This study adopts a discourse analytical approach to data collected via in-depth interviews to migrants who have settled in the greater London area in the last 15 years. It investigates the life-story of migrants focusing on their individual perceptions. Adopting a discourse analytical perspective enables us to study the migrants' inner (multi-voiced) dialogue. In particular, I will discuss (a) how migrating mothers face life in a new country; (b) how they perceive their experience of cross-cultural mothering.

Ae Jin **HAN**, University of Surrey, UK

Examining identity and nation in diasporic South Asian and Korean dance

This study explores interdisciplinary and intercultural research into the choreography of hybridity in diasporic South Asian and Korean dance. It addresses the ways in which interdisciplinary tendencies demonstrate whether European-American modern dance comes from non-Western dance cultures or the deconstruction of dance traditions focused on cultural difference. In order to display the intercultural contexts, this study refers to the recognizable alternations in the dance forms of choreographers such as a UK-based choreographer and a Korean-based choreographer. The choreographies of hybridity are located in socio-cultural and historical discourse and movement analysis makes possible the examination of identity and national identity based on the concept of hybridity. As post-colonial subjects influenced by the West, the hybrid choreographic style of the two choreographers is also affected by Orientalism and globalization. Despite different contexts and conditions, the two contemporary Asian dance movements are similar in their hand gestures, which come from Buddhist images. This research asserts that the illusion of hybrid identities provides for a new form and allows

choreographers to use dance as a way to express their own reflections and hybridized "Indian-ness" and "Korean-ness." It considers how the dancing bodies and the choreographies are affected by dance training and travel. Furthermore, it shows how the choreographers' training, influence, and relationship with other bodies globally have shaped their choreographic aesthetic.

Becca **HARTMAN**, University of Witwatersrand, South Africa
Meaning-making in a culture of scarcity, xenophobia and violence: A case study of two Apostolic churches

For poor migrants, Alexandra is one entry point into Johannesburg, South Africa. Alongside a proud legacy of anti-colonial and anti-apartheid resistance, Alex is also the locus of the first "xenophobic" attacks of May 2008 that displaced over 100,000, produced major property damage and left 60 dead nationwide. Within conditions of overcrowding, poor service delivery, limited access to resources, and high unemployment, and within a culture of violence and nationalism-turned-nativism, churches guide residents to make sense of their surroundings in particular ways. Recognizing that religious membership is the only weekly-meeting membership many residents have and that churches are one of the few places where citizens and foreign nationals create community together, churches are an overlooked part of the equation in mitigating and perpetuating violence, power and belonging. My research findings draw on interviews with pastors from 25% of Alex's churches, and compares two Apostolic churches with international membership, located within the neighborhood centre of the 2008 violence. The second, a sister branch of the first, was started by those displaced by the violence. This paper interrogates the way church leadership and membership engages such concepts as scarcity/abundance, insider/outsider and entitlement, all of which are utilized across political, religious and public rhetoric.

Jana **HASALOVÁ**, University of Ostrava, Czech Republic
Social remitting agency in new countries of immigration: From individual to co-development strategies. A case study of Ireland

Remittances are a transnational phenomenon which has created an important area of research on migration and development issues. The research community is currently dealing with the need to incorporate the social aspects of remitting activities into the research on migrant transnationalism. This context has led to the creation of the broader concept of "social remittances" – a term denoting the socially-based and community-oriented transnational activities of migrants. As the community of migration and development researchers struggles to

understand various forms of migrant agency labelled as “transnationalism from below”, quite similar struggles are taking place in the area of development practice where various actors seek the most effective forms of cooperation. In countries with long histories of immigration we can find structures of co-development – cooperation among mainstream and alternative, migrant-led development initiatives. However, countries with shorter immigration histories are still in the process of finding a way to recognise migrant agency which is the main presumption for effective cooperation among various development actors. This paper, therefore, deals with the main aspects of incorporation of individual social remitting structures with the state and non-governmental development sector. The case study of Ireland is used as a showcase of the processes leading to the change in development discourse.

Boris **HEIZMANN**, Friedrich-Schiller-University Jena, Germany

Social policy, economic conflicts and prejudice – Is prevention better than cure?

Prejudice towards immigrants is a form of conflict that has gained societal relevance throughout Europe. With globalization and increased international mobility there is heightened awareness towards immigrants entering host country labour markets, resulting in anti-immigrant sentiments. This paper argues that welfare states, as important institutions of identity formation and social integration, can mitigate this antagonism and enhance societal receptiveness by intervening in labour markets. Two central mechanisms are investigated here: Welfare states can act pre-emptively by adjusting employment security or deal with the symptoms of unemployment by adjusting unemployment benefits. Yet, which of these approaches is more promising with regard to reducing prejudice? In order to answer this research question, the first round of the European Social Survey is combined with data from the European Labour Force Survey and policy indices published by the OECD. Multilevel models are calculated that include individual, regional and country-level characteristics, and several relevant sociological and social psychological concepts are accounted for. The results challenge the conventional wisdom that prevention is always better than cure: It seems that in terms of reducing anti-immigrant prejudice, political preference should be given to a mitigation of the symptoms of unemployment rather than for proactively protecting the employees’ status.

Caylee **HONG**, McGill University, Canada

Regulating religious minorities, defining Quebec's identity: the case of minorities within minorities

Quebec reveals how minorities define and assert their identity through the regulation of other minorities. In immigration and accommodation debates, secularism and gender equality have become central to Quebec's self-articulation as a "culturally distinct nation" within Canada. The controversial legislation, Bill 94, shows how the veiled Muslim woman has become the iconic threat to the gains of Quebec feminism and to secularism. Although drafted in gender and religion neutral language, Bill 94 effectively denies women, who wear the full face veil, access to public services. Since the Bill was announced March 2010, controversy has raged over the appropriate response to women who manifest their religious beliefs through 'illiberal' practices. This paper examines the briefs submitted to the Parliamentary Committee on Institutions during the ongoing public consultations on Bill 94. They highlight how Muslim women become the reference point on which Quebec articulates its foundational values and differentiates itself from English-speaking Canada's approach to multiculturalism. Quebec is a unique example on which to compare approaches to multiculturalism and secularism in the European Union. It also highlights the challenges of articulating common immigration and integration policies in unions or federal states where identity politics align with assertions of power and difference.

Yueh-Po **HUANG**, University of Bristol, UK

The Japanese new religious movement in Taiwan

Founded in 1838, Tenrikyo is a Japanese New Religious Movement which thrives in contemporary Japan and it has been harbouring an ambition to become a world religion by spreading across geographical, national and cultural boundaries throughout the world. This paper aims to illustrate the way Tenrikyo has been spread, prohibited and re-established in a village in Taiwan. Firstly, this village, like many local communities across Taiwan, is mainly composed of Han Chinese immigrants whose religious belief is centred on a pragmatic philosophy – safety, health, prosperity and so forth – and this provides Tenrikyo with an opportunity to meet people's spiritual needs. Secondly, the local village's experience of historical encounters with the Japanese colonial government enables Tenrikyo as a Shinto sect to make deep inroads into popular religion in many local communities, thus allowing the Taiwanese people to incorporate, syncretise and manipulate the Tenrikyo religion as a way of confronting life's uncertainties during and after the period of Japanese colonisation. Thirdly, local people's post-war national identification with Japan plays an

important role in promoting the missionary activities of Tenrikyo in Taiwan, especially at a time when the political atmosphere of pro-Japan and anti-China is reaching its peak.

Sherene **IDRISS**, University of Western Sydney, Australia

"Everything creative is non-Leb": The ways that Lebanese-Australian youth experience disengagement with 'Leb' sub-cultures in Sydney

Many young men and women, who come from migrant Lebanese families and reside within Sydney's Western suburbs, often belong to a youth subculture known as 'Lebs'. This subculture has a negative reputation within the media as well as in the general public. Less extreme stereotypes may depict them as troublemakers; at the far end of that scale they might be labelled criminals. Comprising Muslim and Christian Lebanese Australian youth, they typically congregate in mundane public spaces such as shopping centres, local parks, and most importantly for the people in my study, they are most visible within the schoolyard. Based on a series of in-depth, life history interviews with young Lebanese-Australians as well as extensive participant observation in Sydney's Western suburbs, I explore what it means for youth within the Lebanese diaspora to be a 'non-Leb'. This paper illustrates how, for some, adolescence is defined by conscious and subconscious decisions to position themselves, in dress, leisure interests, and speech, in opposition to or at least different from the habitus of the members in the Leb subculture. Because of the very real dominance of this subculture within this geography, disengagement often means that Lebanese-Australian youth imagine their idenities in transit. Sensing that their habitus is inconsistent with that of the 'Lebs', the young people in my study express a frustration at being mis-interpellated by the wider Australian society as belonging to that group due to their visibly non-white appearance and by the spaces within which they live.

Miranda **IOSSIFIDIS,** London School of Economics and Political Science, UK

Resisting the givenness of place and "community": young people and "anti-social behaviour" in the public spaces of Lewisham (south east London)

Since 1997 "anti-social behaviour" and the implied role of the "community" has dominated political discourse and policy regarding youthful "disorder" in public space. While much academic research has focused on governmentality, the ways in which being targeted by anti-social behaviour discourse has impacted upon young people, especially from

Black, Asian and ethnic minority backgrounds, has received little attention, despite their over-representation in the criminal justice system, racial discrimination in policing practices and the prominence of essentialising discourses constructing certain groups as “problematic”. This paper argues that through their narrative accounts of performances in public space, young people ‘resist the givenness of place’ through disrupting tropes established by ASB discourse and thus in Rancièrian terms, re-politicise them. Furthermore, the emphasis of ASB discourse on youthful disorder in public space is critiqued as being draped in discourses of cultural norms that veil the material and social inequalities inherent in the moral project. In sum, this paper demonstrates the importance of examining unofficial narratives of young people, and as such is an intervention into contemporary dominant imaginative geographies, and current debates surrounding “ASB and difference” and “community and belonging” in multicultural London.

Tariq **ISLAM**, Aligarh Muslim University, India
‘End of history’ and ‘political Islam’

The fall of Berlin Wall led to triumphal euphoria of total exhaustion of viable systematic alternatives to Western liberalism. It was acclaimed that mankind’s ideological evolution has ended with the universalisation of Western liberalism as the final form of human governance. However, a marginalised discourse critiquing the impersonality and spiritual vacuity of liberal consumerist culture stood unaddressed and consequently encouraged from 1990 onwards a rise of religiosity, the age old recluse of spirituality. The encouragements and hesitations reflecting a weakness of Western liberalism led to a rise in religious fundamentalism. The void created by disappearing possibility of alternative ideology coupled with the rise in religiosity was filled up by political Islam usurping the Marxist jargon but replacing the contents. Liberalism, therefore in its inability to politically deal with religious fundamentalism created it as its enemy, a tangible media image of a monster, the Islamic cleric. The then dominant reading was that liberal democratic norms are pitted against religious revivalism of political Islam, an ideology that openly denounces modernity and upholds medieval values. This paper will concentrate on the pessimism regarding ideological alternatives emanating from dogmatic assertions of Western liberalism and will show its link to the rise of political Islam.

Manpreet **JANEJA**, University of Cambridge, UK

School meals, trust, and multiculturalism in East London

Multicultural Britain, together with other European democracies, is faced with the increasing complexities of growing groups of migrants, including Muslims. Debates on 'multiculturalism' in Britain have been intertwined with debates over the possible ban of halal meat, the provision of halal food in British schools, the display of faith symbols and making faith schools more inclusive, and teaching 'core British values alongside cultural diversity' as part of school citizenship lessons. Further cases in point are the possible formalisation of certain aspects of Shari 'ah law under the mainstream British legal system, and continuing concerns over 'home-grown terrorism' post July 2005 and 'radicalisation' *vis-à-vis* Islam in Britain. Given this context, there have been increasing efforts to strengthen 'community cohesion' by engaging with 'Muslim communities', particularly British Muslims of South Asian origin. This paper focuses on the ways in which 'British South Asian Muslim' students construct their identities and agentive capacities through the meal choices they make in the school cafeteria. Drawing on ethnographic fieldwork in a state school in East London, it describes the religious, affective, and health dimensions of such practices. In the process, it examines the issue of trust and its implications for multiculturalism in contemporary Britain.

Rusi **JASPAL** and Marco **CINNIRELLA,** Royal Holloway, University of London, UK

Media representations and identity construction among British South Asians

Given that the media constitutes an important source of societal information, there has been some research into media representations of ethnic minorities. This work has focused upon the contents of these representations (Saeed, 2007) and the likely outcomes for intergroup relations from the perspective of the dominant majority (Jaspal & Cinnirella, 2010). Yet, there is little existing research into how ethnic minority group members themselves respond to negative media representations of their ingroup. The present study set out to address this lacuna in the literature by exploring (i) perceptions of media representations regarding the ethno-religious ingroup; (ii) the impact of media representations for British national and ethnic identity construction; and (iv) global self-esteem. 214 British South Asian (BSA) participants completed a questionnaire. A series of statistical tests revealed that the perception of negative media representations of one's group was negatively associated with British national identification, but positively associated with ethnic identification. This perception was negatively

associated with the perceived coherence of British national and ethnic identities. Negative media representations were negatively associated with global self-esteem. These results attest to the influential role of the media in shaping social representations of Britishness with important implications for social identification and well-being.

Newtona **JOHNSON**, Middle Tennessee State University, USA
Paths of inclusion: Contemporary global migration and rethinking US multiculturalism

Drawing from selected literary writings depicting the existence of America's "new" immigrants I show that socio-cultural structures and practices through which these new immigrants and their offspring fashion and/or express their cultural identity foreground contemporary transnational elements that are transforming the multicultural landscape of the United States. This changing landscape, I argue, is rendering the prevailing concept of US multiculturalism inadequate as a theoretical frame for examining multicultural phenomena in the contemporary US. In order for this concept to accurately capture the multicultural character of the US in the 21st century, it must take into serious account contemporary transnational processes and practices. One limitation of the prevailing concept of multiculturalism is that it casts a racial/ethnic minority group's cultural connections essentially in binary terms: the group's connections to the homeland and to the dominant American "host" society. Within this frame, the homeland is constructed primarily in relation to the past and in terms of cultural heritage. However, other important non-homeland transnational relationships that racial/ethnic groups forge are often elided or rendered opaque. A transnational perspective can foreground such ties of affinity and affiliation as well as complex supra-national structures and relations of power that shape cultural identity in the US in the 21st century.

Signe Kjær **JØRGENSEN**, University of Copenhagen, Denmark
Interest, identity and Muslim values

The paper assesses the legitimacy of the way that political active Muslims have been presented in public with special focus on the most recent Danish election campaign in 2007. Further, the paper discusses how members of marginalised or deprived groups may voice claims for special rights and wishes, if they have to voice them themselves, and if members of a majority culture ought to show any special concern for such claims. Due to the generally acknowledged importance of participating in public debate as a means of achieving support from voters, this paper simultaneously provides a discussion of how to facilitate the entrance of

Muslims into parliament. Finally, the paper discusses how features of a typical political party may have affected the opportunities of one specific candidate, Asmaa Abdol-Hamid, to attain recognition and support from the public. The theoretical points of departure are the work of Iris Marion Young and John S. Dryzek.

Anagha **KAMBLE,** University of Mumbai, India
Situating the idea of Indian culture within the Indian American community

The nineteenth and twentieth centuries witnessed large movements of people. Historically, movement and migration have not been new experiences in India. Large-scale immigration began in 1906, when six hundred Asians applied to enter the United States. Indian Americans form only one of the smallest minorities in the United States. Integration has always been an important part of American life however, it was difficult for Indians because of their appearance. Indians represent a group that wanted to integrate into the American culture but also maintain their unique identity.This paper analyses how the idea of Indian culture and Indianness has been interpreted in the United States. It discusses the methods by which Indians have tried to preserve their cultural ethos and at the same time, integrate into American life. The role of various religious and cultural institutions as protectors of Indian culture in an alien land is highlighted. The paper aims to prove how Indian Americans modify and renegotiate their roles to fit within the American milieu and in doing so construct their new identity in both the material landscape of immigrant community and in the imaginary landscape of the Indian diaspora.

Karim **KARIM**, The Institute of Ismaili Studies, UK
National integration and global engagement: Ismaili Muslims in western societies

Ismaili Muslims are an example of a community that has high levels of cultural, social and economic integration in several western countries (Canada, USA, UK, Portugal, France etc.). There is the appearance of multiple paradoxes operating here including the promotion of a pluralist cosmopolitanism in tandem with strong adherence to national citizenship, the vigorous engagement of a religously esoteric community with the public sphere, and the building of academic institutions for the study of Islam in western countries where security agencies and publics are deeply suspicious of things Islamic. Ismaili integration into western societies has been accompanied by the building of institutions that are structured nationally and simultaneously organised within a transnational network. A 'supraterritorial' (Scholte 1996) Constitution, internationally-linked national

self-governance structures and the global Aga Khan Development Network (AKDN) characterises this multi-ethnic 'transnation' (Appadurai 1996) that is led by a hereditary leadership based in Europe. Whereas individual writers, artists, academics, politicians and activists of Ismaili backgrounds have been outspoken politically, the communal institutions tend to favour an apolitical stance. However, in the AKDN's primary discourses, which are underpinned by humanism and pluralism, there are strong calls for the upholding of human dignity and appropriate policy responses to human difference.

Melissa **KELLY**, Uppsala University, Sweden
In search of belonging and success: Swedish-Iranian youth in London

The outbreak of the Revolution in Iran led approximately 50,000 Iranians to migrate to Sweden in the 1980s, making Sweden one of the most important destinations for Iranian refugees. While some Iranians have continued to move from Iran to Sweden in recent years, statistics point to an emergent reverse trend: Iranian out-migration from Sweden to other countries. Since the late 1990s, a growing number of people with Iranian backgrounds have started to leave Sweden for countries such as the United Kingdom, the United States, and Canada. This trend is surprising considering that many of these onward migrants are young, well-educated and - at least by most formal measures - well integrated into Swedish society. Drawing on the concepts of citizenship and belonging, this study takes an intersectional approach to understanding what motivates some Iranians to move on. Preliminary findings suggest that less detectable integration challenges have greatly influenced the onward migration of young Iranians from Sweden to third countries. This research is based on a series of life history interviews conducted with young people who were born in Iran, educated in Sweden and are currently living in the United Kingdom.

Kim **KNIBBE**, University of Groningen, The Netherlands
Nigerian Pentecostal churches in the public sphere in the Netherlands

Nigerian-initiated Pentecostal churches are spreading across Europe at an amazing pace. This paper is based on research carried out from 2007-2010 on this phenomenon within an international project including research in Germany, the UK, Netherlands and Nigeria. In this paper I will examine the ways in which Nigerian Pentecostal operate in the public sphere in the Netherlands and how they are framed by various social actors and in the media. This analysis will start from the understanding of

Nigerian-initiated Pentecostal churches as strongly transnational networks. I will show the fundamental disjunctures between their self-representation and their reception in the national public sphere. To make these disjunctures visible, I will focus on the spatial practices of Nigerian Pentecostal churches and of other actors and from there examine the discursive relationships that are established through these practices.

Ana **KRALJ**, University of Primorska, Slovenia

Coming "from the wrong places", "for the wrong reasons" or "in a wrong way" – public discourse on immigration in Slovenia

Through a discourse analysis approach the author researches how the press and the political representatives in the Slovenian parliament reacted to the arrival of foreigners ("illegal" immigrants) in the period of the so-called "immigrant crisis" in 2000 to 2001. The public discourse at the time established a series of discriminatory discursive practices, where the dominant thesis was one in which Slovenianhood was threatened. The characteristic elements of the public discourse on immigrants were:

- homogenization (»Us« vs. »Them«);
- emotionalization (the immigrants pose threat to state and its people);
- victimization of the »autochthonous« inhabitants (»our« way of life is endangered, »we« are the real victims);
- blaming immigrants and the Slovenian state (the state should protect »us«, instead it is giving excessive rights to the immigrants);
- hygienization (immigrants are filthy, they are carriers of infectious diseases);
- criminalization of immigrants (»They« lie, cheat, steal our jobs and our women).

The research shows that the construction and stigmatization of foreigners is repeated over time and consolidated into a pattern. The reluctance to welcome foreign immigration in Slovenia thus presents a general context, a process, rather than a single act over a limited period of time (i.e. during »crisis periods«).

Charli **LEDDY-OWEN**, University of Surrey, UK
Englishness in a multicultural context

Since the devolution of Scotland, Wales and Northern Ireland there has been a notable upsurge in interest surrounding English national identity. The question of what Englishness means today is asked on an almost daily basis in newspapers and across the mainstream media, as well as in a flurry of academic and popular books. My PhD looks at how English national identity is reproduced within an area of South London notable for high levels of migration. The particular focus is on the relationship between Englishness and subject positions of race, gender and social class among 'White Britons' in England. My fieldwork consists of in-depth qualitative interviews which aim to tease out how interviewees' construct Englishness in relation to contemporary debates on migration. Following the first interview, in order to enable reflection prior to a second interview, interviewees are asked to take photographs of what they think represents Englishness. The second interview then looks at the interviewee's thoughts in greater depth, thus adding a temporal element allowing analysis of how reflection on Englishness in a multicultural urban area may affect the interviewee's constructions of their national identity. My presentation will present the findings from my fieldwork thus far.

Marcin **LISAK**, Pontifical University of Saint Thomas Aquinas (Angelicum), Italy
Shifting religiousness of Polish immigrants in Dublin as a way between separation and integration

If we are to understand the importance of making the world a habitable place, we should take into account the global role of religion. However, religious demands and inspiration can, unfortunately, become a line of division or a weapon of fundamentalism. On the contrary, religion should be, hopefully, a way of dialogue and of striving for solidarity and integration. In that context, this paper portrays a case study of Polish religiousness under current migration circumstances. The field research is based on the serial surreys carried out, year by year, from 2008 to 2010 in the City of Dublin. This longitudinal study is based on a cohort of relatively young Polish church-goers which is a non-representative sample of Poles living in Ireland. According to this empirical research Polish believers seem to be quite separate from Irish Catholics. Despite this, many Polish church-goers remain very devoted to the institutional Church, even though they frequently disobey official Catholic moral teaching. Consequently, it becomes evident that even amongst regular practising Christians, some religious transformations and diffusions are being observed. Some far-

reaching opposition to the rigorism of the Catholic Church has been examined.

Ulrika **MARTENSSON**, NTNU-The Norwegian University of Science and Technology, Norway

Muslim Society Trondheim: The dialectics of Islamic doctrine, social policy and institutional practices

The paper describes interactions between Islamic doctrine, European and national social inclusion policy, and institutional practices in the Norwegian city of Trondheim. The purpose is to analyse the relative impacts of social policy and Islamic doctrine on institutional practices. This will be done by looking at the interactions between one Islamic organisation and three of its institutional interlocutors: the Church; the police; the child-care authorities. Their interactions will be analysed in terms of European and national social inclusion policy; Islamic doctrine as played out on European, national and local levels; and the dynamics between individuals within these institutions. The background is the European development from multiculturalism towards a policy of civil integration which emphasises the universality of the procedures of liberal democracy. It will be argued that familiarity with democratic procedures enabled the local Islamic organisation to change policy and practices in the public institutions to accommodate values and practices which matter for some Muslims' well-being. Such a change requires that the public institutions adhere to the same procedures. The paper suggests that procedural democracy is an important tool for participation in a society with different cultures, and that the commitment is as much on the public as on the Islamic institutions.

Helen **MOORE**, University of Surrey, UK

Moving beyond the city: Economic migration and the challenges of multiculturalism in rural England. An ethnographic analysis addressing intersections of race, nationality and 'community'.

English cities have witnessed the arrival and settlement of global migrants for generations, yet the movement of significant numbers of non-British Nationals to rural England is a relatively recent phenomenon. In the popular imagination the English countryside is frequently evoked as a harmonious and traditional space, and rural villages are portrayed as unchanging, epitomising a quaint Englishness frozen in time. By contrast, since the enlargement of the EU in 2004 and 2007, large numbers of Eastern European migrant workers have arrived in the English countryside to work in the multimillion-pound fruit and vegetable growing, processing, and distribution industries, and they are beginning to have a

significant impact on local economic, social and cultural landscapes. In this paper I will draw upon my (ongoing) ethnographic PhD fieldwork which I have been conducting in a Worcestershire village since August 2010. I shall discuss residents' ideas and concerns about the arrival, settlement, integration and accommodation of Eastern European migrant workers in the village, and I will focus on the relationship between the white majority (English villagers) and the white minority (Eastern European migrants) to assess how race, nationality and social class intersect to inform ideas about 'community' inclusion and exclusion.

Liza **MÜGGE**, University of Amsterdam, The Netherlands
Are you still one of us? Sending state perceptions of emigrants between pragmatism and nationalist ideology

It is often argued that sending state policies aimed at emigrants are redefining the relationship between the state and its territorial borders, and reconfiguring understandings of sovereignty, citizenship and membership. But why do some sending states encourage continued emigrant involvement whereas others do not? According to existing literature the main explanation lies in cost-benefit analysis. This paper offers an alternative explanation by comparing two sending states: Surinam, which excludes emigrants from the nation, and Turkey, which actively encourages emigrants to remain active citizens. The two sending states have very different ideologies of nationhood: one based on 'unity in diversity' on one territory (Surinam), the other based on ethnic nationalism (Turkey). Homeland ideologies of nationhood, this paper argues, play a significant role in including or excluding emigrants and their descendants and thus determining whether they remain 'one of us'.

Gayle **MUNRO**, University College London & The Salvation Army, UK
The interplay between faith and citizenship: a case study of The Salvation Army

This paper seeks to explore the relationship between religious beliefs, religious practices and the concept of citizenship through the lens of The Salvation Army, an international Christian church and registered charity. How does the notion of citizenship translate into membership of a church as diverse as The Salvation Army which is represented in 121 countries, many of which have country nationals worshipping at SA churches in the UK? How does the understanding of citizenship differ between Salvation Army members of urban churches compared with those based in other areas? What role do local demographics and local context play in the interpretation of citizenship in practice? To what extent does the ethos of the individual church and/or church leaders play a role in determining

citizenship values of its membership? This paper situates fieldwork conducted across several Salvation Army sites in the context of citizenship initiatives run by other Christian churches in the UK and citizenship themes in the wider literature. The paper also considers the position that church elites play *vis-à-vis* the development of citizenship programmes initiated and run by the state.

Minerva **NASSER-EDDINE**, University of South Australia, Australia
Australian multiculturalism and émigré communities: A curse or a blessing? The 2009 Lebanese parliamentary elections and Lebanese-Australians

An unfortunate legacy of the Howard years was the often used phrase 'UnAustralian'. This implied mixed loyalties or, if allegations were really serious, the culprit was seen to be 'inciting terrorism'. The negative connotations of this term have been profound in implying that such individuals were undermining Australian culture, values, and practices. Questions arose regarding their contributions to the nation, and as a result the topics of Australian nationalism and citizenship were hotly debated. On the other hand, globalisation, ageing societies in industrialized countries and multicultural policies have in recent years provided the opportunity for many middle class skilled professionals to migrate to new countries. As they grew comfortable in their new surroundings the issue of belonging and social contributions to their new society began to gain dominance. However, the tension, between 'what is' and 'what was', remains a divisive one for many. It is within this paradox that this paper takes form. In early 2009 the Lebanese government announced that for the first time Lebanese nationals abroad could vote in the June 2009 elections – the catch being they needed to return to Lebanon and be registered to vote. The paper will explore the identity dilemma of the Australian 'Lebanese' as a citizen of two 'nation-states', and how homeland identity is perceived by Australians, official or otherwise.

Gijsbert **OONK**, Erasmus University, The Netherlands
Settled strangers. Why Asians in Africa cannot become natives?

In this paper I propose the concept of 'settled strangers' that may help us to understand the ambivalent relations between 'strangers' and the local society through generations. Settled strangers are descendents of migrants who eventually settled in their new environments for at least three generations. They are often referred to as 'third or fourth or more' generation migrants, despite that they didn't migrate themselves. They (and their parents)are born and raised in the new countries, which they have made their own. Here they enjoyed their education, they know the

local language and they most likely will get married locally (but frequently within their own ethnic group). Often, but not always, they carry local passports or have obtained local citizenship. In other words, they are 'settlers' not migrants. Despite all this, their loyalty towards the local society is at stake in the discourses on migration, citizenship. Frequently the suggestion is that 'strangers' are not committed to the local economy or the local politics because settled strangers always have an 'escape'. Nevertheless, if they take up local citizenship or become political active, they are said to do for 'personal gains' and not to 'serve the country'. In this paper I show how settled strangers navigate between being insiders and outsiders at different places and in different times. Even after three or four generations running local business, paying taxes, spending money on charities, hospitals, dispensaries and what not, they find out that it is never enough to be accepted as locally loyal. In his Inaugural Lecture at the University of Cape Town, Mahmood Mamdani rhetorically asks: When does a Settler Become a Native? And his shortcut answer is: from the point of view of ethnic citizenship, NEVER.

Dimitra **PACHI** and Martyn **BARRETT**, University of Surrey, UK

British Bangladeshi young people and the British political system; perceptions of belongingness and access in comparison to English young people

Even though western democratic societies claim to provide an array of opportunities for participation in the political decision-making process, young people have moved from institutionalised forms of participation to voluntary, indirect activities (Zukin, Keeter, Andolina, Jenkins & Delli Carpini, 2006). But how do British Bangladeshi young people of pre-voting age regard these opportunities, and what changes with their eligibility to vote? The present study examined the differences in British Bangladeshi and English young people's perceptions of civic and political participation before and after voting age. Data were collected from nine focus groups with young people aged 16-18 years old and 20-26 years old living in London. Age, ethnicity and also gender appeared to be related to young people's perceptions of the existing opportunities to participate. Institutionalised forms of participation, such as voting and contacting officials were completely disregarded by young Bangladeshis, while their English counterparts considered voting as the most important form of expression and participation. Similarly, while "non-conventional/radical" forms of participation were considered ineffective by all English participants, they were considered rational and effective by male Bangladeshi participants. Finally, only post-voting age Bangladeshi and English participants considered themselves full-rights citizens; younger participants could not identify with this category based on their perceived

lack of opportunities to participate due to politicians' lack of interest and lack of trust in young people.

Anna **PARASKEVOPOULOU**, London Metropolitan University, UK
Migration and challenges of diversity and equality policies at the workplace

Following the two European Directives on Race Equality and Employment Equality in 2000 and the requirement for EU countries to implement them, a new focus on equalities and diversities started to became central both in academic and social discourse across Europe. This is also a period that coincides with increased migration and at the same time deregularised forms of a new and globalised economic system. Focusing on the aspect of employment relations and within the theoretical background of inequalities of race, ethnicity and religion the paper will discuss key debates that have informed scholarship on equality and diversity in relation to the working environment. In particular it will look at the role of trade unions and NGOs across Europe in accommodating different ethnic and religious backgrounds at the workplace as a means of promoting good working practices and ensuring workers' rights. The presentation will discuss results from a recent EU study, completed by the Working Lives Research Institute, on mapping discrimination in 34 European countries. Findings from the research suggest that trade unions and NGOs have worked with employers and other civil society organisations to develop innovative and significant programmes for migrant workers but also for ethnic and religious minorities.

Maya **PARMAR**, University of Leeds, UK
Dancing Dandiya: Enacting cultural representation in the double diaspora

My doctoral research, located in literary studies, seeks to comment upon cultural representations in Britain by the twice displaced Gujarati East African community. Because this double diaspora signify identity through social forms that are often beyond the traditional written text, my research refocuses the literary gaze to consider other modes of communication. These include culinary practices, visual material and dance. In this paper I consider the role of *Navratri* festival dance, within the British Gujarati East African community. Primarily, I ask how do the dances of *garba* and *dandiya* – both traditional practices of regional Gujarat – represent a community that has been dislocated twice. I examine the spiritual *Navratri* space to consider cultural representations of the double diaspora, through the other styles of, often secular, dance that appear in this sacred arena.

Whilst excavating the performativity of dance I also consider how *garba* and *dandiya* forge a collective identity and nationalism, giving way to imagined communities and imaginary homelands. To conclude, citing Diana Taylor's research on the archive and repertoire, I consider the capacity of dance to articulate self and community, in a way the fictional text cannot. Presented alongside this paper will be visual representations of the dances I consider.

Claude **PROESCHEL,** GSRL, Groupe Sociétés, Religions, Laïcités (EPHE-CNRS), France

Can Republican societies be multicultural?

Late modernity is characterized by a relativized sense of belonging. At the same time, we have seen an increase in religious identification, specifically of identity claims based on religious membership. This paper addresses the relationship between these two developments, and examines the consequences for the efforts by nation-states to integrate their citizenry. As regards individuals, it explore whether a strong identification with a religious community constitutes an obstacle to integration into the global community, or, conversely, whether it can promote such integration. With regards to nation-states, it will examine the degree to which the various contemporary democratic efforts to manage pluralism find themselves threatened by religious identity claims. Our aim here is to engage in some introductory reflections of a conceptual nature, in order to clarify some issues about the regulation of religious pluralism in modernity. We will focus our discussion on the situation of and evolution in societies of Republican functioning or "ideology"'. By this, we mean those societies that share an universalist vision of citizenship and an individualist vision of religion. What drew our attention is the way that 'societies of Republican functioning', and in particular French society, have shifted their ways of reacting to and managing religious identity claims.

Richard **RACE**, Roehampton University, UK

The multicultural backlash? The role and influence of integrationist ideas on social and education policy-making.

At the very least both Angela Merkel's speech in October 2010 and David Cameron's speech in February 2011, both challenged the concept of multiculturalism. Cameron argued that, '… the state must confront, and not consort with, the non-violent Muslim groups that are ambiguous about British values such as equality between sexes, democracy and integration. To belong in Britain is to believe in these values … Claiming the previous government had been the victim of fear and muddled thinking

by backing a state-sponsored form of multiculturalism … [Cameron argues] "We need a lot less of the passive tolerance of recent years and much more active, muscular liberalism." (Wintour, 2011; *The Times*, 2011; Modood, 2011). This paper aims to firstly examine such terms as tolerance, responsibility, choice, duty, recognition and cohesion, as a greater understanding of integration is attempted. Secondly, by analysing social (HO: 2003; DfES, 2004) and education policy documents i.e. the Free School policy introduced by the Department for Education (DfE, 2010) integrationist terms will be applied to these policies. Finally, the notion of the backlash against multiculturalism (Vertovec and Wessendorf, 2010; Race, 2011) will be analysed to see how influential integration is politically and how integrationist notions shape policy-making processes.

Sandra **RIOS**, University of Aberdeen, UK
Religion and traumatic memories of Colombians in Miami

This paper analyses the influence of transnational religious practices in the social construction of memory. It focuses on the case of Colombian forced migration in Miami, a migrant city par excellence. Colombia is the second largest international displacement country in the world, with an estimated 4-5 million Colombians, or one in ten of the country's population, now living abroad (FMO, 2008). The theoretical and methodological approach, which guides this investigation, leads to arguing for a transnational perspective. It therefore takes into account not only the religious but also the political discourses on both sides of the border. The movement of people is a process accompanied by fears, beliefs and hopes, which are connected to the situation in the country of origin. This paper pays attention to religion in the construction of boundaries related to the crossing and dwelling of migrants. It challenges the understanding of Colombian-majority religious organizations in Miami as communities of memory, shaped by religious actors who in many Colombian regions are key agents in peacemaking through the social reconstruction of memory. Instead, the research has uncovered the reproduction of a dominant silence about violent and traumatic memories in religious discourses in the public arena of Miami.

Yehudit **RONEN**, Bar-Ilan University, Israel
Global and regional demographic movements: Arab and African migratory waves to Europe

The last months of 2011 have witnessed a surging tide of violence in the Middle East as many of the societies across this region have been inflamed with revolutionary spirit, determined to overthrow the governing regimes and install new political, socio-economic and cultural orders. As

the fighting continues and as the chaos and the casualties mount, growing numbers of displaced persons searching for refuge across their states' borders (i.e., Syrians to Turkey and Libyans to Tunisia) as well as of migratory waves to Europe (i.e., Egyptians and Tunisians to Italy), have gathered momentum. Concurrently, African states (i.e., Ivory Coast, Niger, Mali, Sudan, Senegal and others) are suffering political and socio-economic turmoil, which in turn has reinforced the migratory waves to Europe. This has caused members of the European Schengen Area to rethink the liberalization of border crossings (i.e., between France and Italy). Tracking this large-scale demographic influx and examining its specific motivations and features, this article will also draw attention to the central scene of these migratory movements, concentrated to a large extent in the Libyan territory and its environ. Libya has functioned as a primary conduit of migration from Arab and African areas towards Europe. This paper tackles a wide range of issues relevant to migration within the geo-political context of the Arab world, Africa, the Mediterranean region and European states. Exploring these multi-faceted areas, this paper reflects on issues which lie at the nexus between nationalism, religion, politics, ethnicity, culture, migration and economy.

Louise **RYAN**, Middlesex University, UK

'Under my niqab I was smiling':Muslim women performing religion and gender in everyday contexts

This paper explores how interconnections between religion, ethnicity and belonging are negotiated and experienced through gendered performances in everyday contexts. Based on a study with Muslim women in London, the paper analyses the multilayered constructions of identities and belongings. The field work (2008-2010) involved interviews and focus groups with a range of ethnically diverse women. Some were British-born of South Asian origin, others were more recent arrivals from countries such as Somali and Afghanistan. The study included self-defined ‘conservative Muslims’, ‘good Muslims’ and ‘hardcore Muslims’, as well as those who questioned what being a ‘Muslim woman’ meant and some who defined as ‘secular Muslims’. I examine how individual women position themselves in relation to a collective ‘Muslim community’. Clothing, especially decisions about whether, when or how to wear hijab, jilbab and niqab, were frequently a means through which identity and positionality were articulated. Everyday social interactions in supermarkets, at school gates, at work, were framed through performances and perceptions of clothing. The paper concludes by examining how religion shapes and is shaped by social spaces. For many, Islam provided a lens through which to critique British mores, while for others living in Britain provided a space to reflect upon Islam.

Sergey **RYAZANTSEV,** Institute Social-Politic Research of the Russian Academy of Sciences, Russia

Russian diaspora in the conditions of globalization: formation, integration in host countries, interaction with Russia

Modern diasporas are not just historically dispersed peoples, united by common ethno-cultural roots, maintaining real or imaginary ties with their historic homelands. Modern diasporas should be viewed as strategically vital trans-national networks with remarkable social, political and economic potential. Today's Russian diaspora has been formed in unique historical circumstances, as the consequence of the break-up of the Soviet Union, the formation of the new nation-states replacing it, and a massive wave of emigration since the early 1990s. This paper will examine the global nature of the contemporary Russian diaspora, both in the West and in the Far East. Focusing on the example of the USA, Canada, Australia, some European and Asian countries, it will examine the statistical size of this diaspora, its ambiguous ethno-cultural composition, its patterns of integration and assimilation, its forms of diasporic self-organisation and support, and, finally, the creation of diaspora-based business, professional, socio-cultural and educational networks. Furthermore, this paper will look at how these diasporic groups represent the Russian Federation abroad and the role that they increasingly play in Russian diplomacy and foreign policy.

Richard **SIGURDSON,** University of Manitoba, Canada

Religion, multiculturalism and Canadian national identity

This paper analyses religious intolerance and discrimination against ethno-religious minorities in contemporary Canada. In particular, the focus is on the extent to which the Canadian government policy on multiculturalism implicitly endorses an ideological secularism which has the effect of reinforcing an animosity against minority religious traditions prevalent among immigrant populations. The root of this animosity can be found in the country’s history of Christian privilege, but is currently manifest as an anti-immigrant hostility towards those in the population who do not conform to the prevailing secular worldview that is understood as the bedrock of Canada’s enlightened, democratic, liberal and multicultural public political culture. The increasing divide between a secularizing majority population and an immigrant population that tends to exhibit higher levels of religiosity is undermining the sense of unity and inclusion promoted in the official state policy of multiculturalism.

Justyna **SAMOLYK**, Queen's University Belfast, UK

Visiting home as the opportunity to enlighten the Polish society - results of biographical narrative interviews with Polish immigrants in Northern Ireland

It is common place that the process of migration catalyses transformation in individuals' perception of the social world around them. Moving to a different political, cultural, religious and social context involves different extent of acknowledgement of one's sense of identity. One of the events in the process of migration, in which the notion of belonging is being renegotiated, is the migrant's visit to the original homeland. In this paper I am going to present the results of biographical narrative interviews with Polish immigrants in Northern Ireland which include numerous accounts concerning the strategies of coping with the state of in-betweenness caused by the discordance between the two contexts. Interestingly, some interviewees expressed a sense of obligation to share the knowledge and experience obtained on different levels of everyday life in the country of destination with people back in the original homeland. Accordingly, they see their role as contributors to the 'inevitable change' in Polish society at least in terms of social relations and daily coexistence. In the paper I am going problematise the framework of transnationalism by discussing the relationship of Polish migrants to their original home country.

Debbie **SOOTHILL**, University College London, UK

"Theft is not a crime in Spain": Stigma, neoliberalism and grey areas in the Chinese migrant experience of crime in Madrid.

This paper seeks to address the apparent ambiguity between Spanish media perceptions of Chinese migrant criminality and the Chinese migrants' own experience as victims of crime in Madrid. Why do the Chinese as a group feel more vulnerable to crime than any other group in Madrid? Why do they insist that theft is not a crime in Spain? At the same time, why are they stigmatised by the Spanish mainstream as potential perpetrators of crime? To answer these questions, the paper explores Western assumptions about law, the neoliberal framework within which the migrant experience is based and underlying assumptions regarding crime and the law that Chinese migrants have formulated in China before migrating. The paper draws on ethnographic examples from two years' in-depth fieldwork in Madrid. This is combined with an analysis of Spanish and local Chinese language press articles which explores the differing discourses – and misconceptions - framing understanding on both sides. This paper addresses the issues concerning citizenship rights and duties and their co-existence with transnational ties and how minority individuals relate to the national cultures within which they live.

Ana **SOUZA**, Goldsmiths, University of London, UK

Pentecostal and Catholic churches in London – the language ideologies of Brazilian, Ghanaian and Polish faith leaders

The former Labour Government acknowledged that religious practices play an important role in the development of children's identities (DCSF, 2009; DfES, 2007). However, little is known about the ways in which these identities develop in faith settings. Gregory *et al.* (RES-062-23-1613) stress the role of religious settings in linguistically and culturally supporting migrants, and investigate how the identity of children of migrant families to the UK is affected by their faith. This paper draws on this investigation and focuses on the two Christian groups in that study: Ghanaian Pentecostalists and Polish Catholics. The specific language ideologies of these migrant churches are explored through an examination of semi-structured interviews with their faith leaders. The discussions draw comparisons between Pentecostal and Catholic leaders who are Brazilian migrants - another group of newcomers to the UK which is rapidly growing. This paper considers how these leaders' discourses about religion, language and identity are co-constructed and negotiated with teachers, parents and children in their own settings. It is hoped that these considerations will throw some light on how faith settings offer opportunities that allow the development of the children's religious, ethnic and linguistic identities.

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Barbara **SPEICHER**, DePaul University, USA

Discourses of nationalism and language

Both nationalism and national identity are constructed, reproduced, perpetuated, and challenged in the media and in public discourse. Constructions of 'nation' require the continual reification of sameness (us/here) and difference (them/there), yet one unified notion of nation rarely stands uncontested. An array of events can trigger such discussions. For example, sporting events and mad cow disease in the UK and public radio in Canada occasioned revealing public discourse surrounding nationalism and national identity. Language often plays a central role in definitions of nationalism, particularly in the context of immigration. In the USA, a moral panic ensued regarding the release of *Nuestro Himno*, a Spanish-language version of the US national anthem, in

spring, 2006. News coverage, editorials, and letters to the editor from US newspapers serve as the data for this discourse analysis. The public discourse surrounding this event provides an opportunity to explore how nationalism is framed in the USA in the early 21st century. Ideologies of nationalism competed to define what being "American" entailed, what values represented "America", how "America" was envisioned, and to what degree this translation posed a threat to the status of English. Finally, some questioned the ubiquitous assimilation model for immigrants in the US.

Hirohisa **TAKENOSHITA**, Shizuoka University, Japan
The impact of economic recession on unemployment among immigrants: the case of Japanese Brazilian immigrants in Japan

This paper seeks to understand the manner in which economic crises that emerged in 2008 affected the situations of immigrants in Japan, specifically Japanese Brazilian immigrants in Japan. Japan has been considered as a recent country of immigration, since it only began to introduce large immigrant populations since the 1980s, due mainly to the labour shortages, and declining fertility rates. While previous studies have focused on the labour market incorporation of immigrants in North American and European countries, little is known about the socioeconomic conditions experienced by immigrants in Asian countries, several of which have received large immigrant populations. Some surveys for Latin American immigrants in Japan conducted in 2009 highlighted the fact that the rate of unemployment for them rose by 30 to 40 per cent. To consider the impact of recent economic recession in 2008 on immigrant employment, we will take into account Japanese labour market structure and their labour market incorporation. This paper also discusses how the Japanese government has responded to the massive rise in unemployment among Japanese Brazilian immigrants, thereby illuminating the relationships between employment policy and immigration in Japan.

Shaminder **TAKHAR**, London South Bank University, UK
'Making the leap': Community politics and the under-representation of South Asian women councillors

This paper will present the findings of a research project funded by the British Academy which addresses the issue of the under-representation of South Asian women councillors at local government level. It also provides an understanding of the importance of women's representation in democratic structures. Recently minority ethnic women's under-representation in politics, exclusion from public life and experiences of

discrimination has been brought into sharp focus. Recommendations to remedy this include consultation with women in grassroots organisations and a commitment to quotas by the leadership in political parties. This project used semi-structured interviews with twelve South Asian women already involved in the political process as councillors (cross party and region), and those in community politics. The research forms a pilot study for using a larger sample for understanding the limited inclusion of South Asian women in local democracy. The research also tackles the question of progression routes into politics i.e. from community to local politics. It assesses the role of the National Association of Black, Asian and Ethnic Minority Councillors and the impact of the 'Be a Councillor' campaign. Although the number of minority ethnic women councillors has increased, it would take approximately 135 years to reach a representative level.

Bregje **TERMEER,** University of Amsterdam, The Netherlands
(Dis)engaging culturalist discourse: Artistic production of Muslim migrants in the Netherlands

This paper is based on my PhD research that analyses artistic production of Muslim migrants in The Netherlands and how this is related to the culturalisation of citizenship. It is an ethnographic study of individual practices and perceptions. Public and political integration discourse in The Netherlands centres on a narrow and static conception of culture and treats culture as the most important marker of identity and alterity. It constructs Muslim migrants as the cultural and religious Other of the Dutch nation, who does not belong. This culturalist logic negates socio-economic explanations for societal problems, in favour of cultural explanations. My research looks at how Muslim migrants position themselves in this discursive field of culturalisation by means of artistic production. It aims to analyse the different responses to culturalisation that are expressed in artistic production, ranging from reproduction of, opposition to and independence of culturalisation. Furthermore, it seeks to analyse what sources of inspiration Muslim migrants draw upon in their artistic expressions, to what extent these expressions are related to their religious or ethnic background and what this tells us about dominant discourse. The research looks at artistic production as a politics of presence and a politics of perception.

Sylvie **TOSCER-ANGOT,** University Paris Est Créteil (GSRL Paris), France

Muslim teachers' demands to wear headscarves in German state schools: what are the implications for the relationship between politics and religion?

In the last few decades, German society has become pluralistic and multireligious. Since the early 1980s, the political actors have been facing claims from Islamic groups or individuals seeking legitimacy or public recognition. Therefore, there have been many debates in Germany over how to deal with an increasingly diverse society and over how much freedom should be given to minorities to express their religious identity in the public realm and especially within the educational system. One of the most important debates was about teachers wearing a Muslim headscarf at school. In September 2003 the Constitutional court ruled that Baden-Wurttemberg was wrong to ban a Muslim teacher from teaching, because the ban "has no sufficient legal basis in Baden-Wuerttemberg's law". The Court's ruling declared that individual states are free to ban or approve Muslim headscarves or other religious symbols in state schools. In 2005, the city-state of Berlin passed a law excluding all religious symbols from schools and public services. Is this a trend towards the privatization of religion? This seems to be in contradiction with the expression of religion in the public realm, which is a characteristic of Germany. The aim of this paper is to give a clearer insight into the impact of Muslim teachers' demands on the relationships between politics and religion in Germany.

Alexej **ULBRICHT**, The School of Oriental and African Studies (SOAS), UK

Citizen Other: liberalism, rights and difference

This paper looks at how some of the antinomies and exclusions inherent in discourses of citizenship and human rights are carried over into liberal multiculturalism. Liberal multiculturalism (I will be looking primarily at Parekh and Kymlicka) celebrates these doctrines as a success, and reproduces the problems that arise from them with gusto. In order to look at these processes I first turn to the antinomies of citizenship – drawing especially on the work of Étienne Balibar. I then turn towards human rights. I argue that human rights discourse has to be seen in conjunction with citizenship and multiculturalism both because liberal multiculturalists advocate both and because there are exclusions at work in human rights discourses that connect to citizenship. This will necessitate looking at the deployment of human rights and at how they are exclusive both in their concept and in their practice. The exclusions of citizenship and human rights discourse belie certain aspects of liberal multiculturalism, because

in its celebration of human rights and citizenship it necessarily supplements exclusions into itself. They are testimony to a certain tendency within multiculturalism that can help us understand the ever-accelerating process of securitisation we have witnessed in recent years.

Norman **URQUIA**, Roehampton University, UK

User lead research with the BAME voluntary sector

This paper draws on fieldwork with BAME (Black, Asian and Minority Ethnic) service users and voluntary sector groups to highlight methodological challenges in user-led research in health, local government and voluntary sector research. This push for user-led research is consistent with the emphasis on service user involvement in the design of policies and services and is promoted as way of achieving greater accountability. User-researchers may bring greater access to study participants and help overcome traditional difficulties in accessing Black, Asian and Minority Ethnic participants. Employing user researchers appeals to a desire to empower 'local communities' and seems to offer a cost effective approach to fieldwork. However, this approach raises several concerns. The overreliance on convenience samples, for example, risks over-representing interest groups and muffling minority voices, especially those exposing community taboos and tensions, e.g. BAME LGBT issues, intergroup factions, intragroup conflicts and rivalries. Furthermore, repeated use of well motivated representatives can further marginalise the unconnected residents. Lastly, local service users groups may struggle with conflicts of interest in the light of their own pressing community needs. The paper concludes with suggestions for improving service user-led research based on fieldwork.

Zana **VATHI**, Sussex Centre for Migration Research, University of Sussex, UK

Religious Identity and Integration of the Albanian second generation in Europe

Literature on the second generation has highlighted the role of religion within the framework of ethnicity and the importance that ethnic identity and community have for the integration of the second generation and their transnational ties. In general lines, it was originally assumed that the second generation will either embrace parents' ethnic identity and create ethnic enclaves, or will reject the ethnicity of origin and will tend towards full assimilation. A more recent track has identified the return of the second generation to their parents' religion as a source of capital and a more stable identity framework that would enhance their integration. This paper focuses on Albanian first- and second-generation migrants in

Europe and draws on 160 interviews and 5 focus groups conducted in London, Thessaloniki and Florence. It also brings a comparative account on the religious identities and integration of these groups across the three sites. The case of the Albanian second generation in Europe consists of a new trend, which shows a religious second generation contrasting with a largely secular first generation. The attitude towards religiosity and the strength of religious identity are found to be conditioned by the centrality of religion and identity politics in the 'host' society and socialisation processes taking place at a micro and meso level. Findings are discussed in relation to migration, ethnic minorities and integration literature.

Iñaki **VAZQUEZ LARREA,** Universidad Catolica San Antonio, Spain
Sabino Arana Goiri: Nationalism as religion

"Paternalism as a myth or as an ideology always looks back. It defines itself less as a reality, but more as a just finished ancient age. A Golden Age where the current manners are just considered as mere degradation " E.P. Thompson

God, religion, race and *fuerista* historicism are the defining *ethos* of Basque nationalist discourse developed by Sabino Arana Goiri who, according to the Basque anthropologist Julio Caro Baroja, tried to find a solution to the *historical problem* of the end of Basque traditional society, and the final breakdown of the old system of values, myths and beliefs related to it. Those values were called in to question by the impact of both liberal modernity and industrialization taking place on Basque society at the end of the nineteenth century. The aim of saving *a perennial* Basque national community through a form of communal solidarity and an awareness of its fading, determines all his later political actions. This paper analyses the ideological background of Basque national identity as defined by Sabino Arana, founder of the Basque Nationalist Party (PNV) in 1895, and its theological aspects.

Mariangela **VEIKOU**, University of Peloponnese, Greece
The economic crisis and immigration: The dream of liberal multiculturalism is depriving the other of his/her otherness

The economic crisis is becoming a way of life and is affecting the way Greek society views immigration. The Greek people view foreign cultures at best in a vivid romantic air as marginal colorful people from whose shops they can buy at low prices and /or at worst in a hostile air as people whose lives are synonymous with criminality, bad living and backwardness. The kind of economic state of emergency in need of all sorts of austerity measures we are entering, shockingly, brings about the

fear, even in liberal minds, that the country cannot provide for all. In today's debates concerning immigration we find that those who support a liberal multiculturalism share with those, who oppose immigration, the need to put a stop to new immigration. The paper discusses these issues complemented by a series of street photographs depicting everyday instances of immigrant life in today's Athens and thus creating a visual narrative of metropolitan life. This visual narrative forms the basis for a discussion about a whole range of issues related to liberal multiculturalism and rights, participation, work, negotiation of identities of immigrants who live in this country for many years without having the status of a citizen.

Susanne **WESSENDORF,** Max-Planck-Institute for the Study of Religious and Ethnic Diversity, Germany

Commonplace diversity: Social interactions in a super-diverse context

The London Borough of Hackney is one of the most diverse places in the world. It is not only characterised by a multiplicity of ethnic minorities, but also differentiations in terms of variables such as migration histories, religions, educational and economic backgrounds both among long-term residents and newcomers. This paper attempts to describe different types of social relations in such a 'super-diverse' context and aims to identify patterns of social relations which cross categorical boundaries such as ethnicity, class or religion. The paper describes a phenomenon conceptualised as 'commonplace diversity', referring to ethnic, religious and linguistic diversity being experienced as a normal part of social life by local residents, and not as something particularly special. Closely related to commonplace diversity are intercultural skills which are needed to facilitate everyday social interactions. These competences are described as 'corner-shop cosmopolitanism', referring to the everyday nature of such skills and the existence of a certain openness towards people perceived as 'different'. Furthermore, the paper discusses the limits of corner-shop cosmopolitanism. Drawing on 18 months of ethnographic fieldwork, the paper shows how despite the existence of intercultural skills and commonplace diversity, many people continue to lead 'parallel lives' when it comes to private relations.

Jason **XIDIAS**, King´s College London, UK

An analysis of post-colonial immigration and integration in Britain, France, and Spain

In the field of migration studies, Britain, France and Spain are three countries that have rarely been studied in comparative context; yet, from a

historical perspective they have much in common. They were all large dynastic states, were all heavily influenced by Enlightenment thought, were all colonial powers, and today have large immigrant populations from their ex-empires. Despite these similarities the three countries have responded to post-colonial immigration and integration in very different ways. In "Beyond national models: civic integration policies for immigrants in Western Europe" migration scholar Christian Joppke argues: “national integration models no longer make since, if they ever did.” In my presentation, I shall counter this viewpoint by arguing (like Rogers Brubaker in *Citizenship and Nationhood in France and Germany*) that unique historical and cultural contexts remain highly relevant to explaining cross-border integration policy variance. Although convergence is indeed taking place in areas such as civic integration and anti-discrimination legislation in all three countries, states still largely decide who enters their territories, who is granted citizenship, and the degree to which policies are ultimately enforced in practice. This paper will seek to explain both integration policy convergence and variance while at the same time maintaining a strong central argument that specific national historical and cultural contexts still matter.

Celeste Yuet Mui **YUEN**, The Hong Kong Institute of Education, China
The self identity and spirituality of immigrant students in Hong Kong

The present study aims to evaluate the extent to which self-identity and spiritual well-being relate to the life satisfaction of immigrant adolescents in Hong Kong. With its long history of international connections, Hong Kong is known as a global society. In this immigrant city, the majority people are Han Chinese and quite a few of them are recent immigrants from Mainland China. On the one hand, they share the same cultural roots but on the other hand, there are a multitude of regional differences even within these Chinese groups. There are also around 5% non-Chinese speaking ethnic minorities in Hong Kong - for example, Indians, Pakistanis, Filipinos and Nepalese – and they now constitute two generations. Both the Chinese new immigrants and South Asians bring a wide range of cultures, religions and aspirations to the society. Hong Kong schools are often criticized as insensitive to intercultural issues and as failing these students. This study draws on the findings of a survey on the life satisfaction of immigrant adolescents in Hong Kong secondary schools and discusses the relationships between self-identity, spiritual well-being and life satisfaction among these student groups. The implications for school counseling programmes and educational policy will also be discussed.

POSTERS

Camille **AZNAR**, Queen Mary, University of London, UK
To bank or not to bank: Risk in the transnational financial livelihoods of low paid migrants

This presentation explores the role of risk in the financial livelihoods of poor migrant workers in London. In particular, it examines how risk emerges as both as a supply and demand side factor, critical in shaping migrants' engagement with financial institutions and vice versa. Through a detailed analysis of low paid migrants' formal and informal financial practices, this study aims to reflect upon the way migrants manage different levels and types of risk whereby the costs of being financially excluded are balanced against and shaped by their migration histories, immigration status and transnational lives. Conceptually, it provides an important contribution to understandings of how risk is constructed by both individuals and institutions and how this translates into particular risk management strategies. On a broader scale, it responds to the need to situate risks, and notably financial risks, in their socio-cultural environment. Within a mixed methods framework, this research project adopts a comparative case-study approach to review the issues surrounding the everyday financial practices of two carefully chosen migrant communities in London: the Moroccans and French-speaking Cameroonians.

Mihaela **BACIU,** Alexandru Ioan Cuza University, Romania
Teritorialities of Romanian immigrants in the metropolis of London

This poster focusses on the situation of Romanian immigrants in the metropolis of London in the global context where we are witnessing the transformation process of migration into Europe from historical situations where migration was dominated by the restriction of central states and the territorial borders to a migration that is a dynamic,continuous and growing process defined by the force of the labour markets. The modernization of communications and more permissive boundaries for labour migration have created new opportunities for migrants to move from one country to another, to work and live in many national contexts. This project reviews the external migration of Romanian emigrants to the metropolis of London and seeks to assess the situations and challenges that Romanian citizens, who choose to work and live in this multicultural city, are exposed to, based on the premise that Romanian citizen migration to this destination is a highly important phenomenon, dynamic and constantly growing. Because the free movement of workers is one of the four

freedoms in the European Union, there has been a fundamental transformation in the process of migration of Romanians to other member countries of the Union. This paper reviews the phenomenon of Romanian migration in London metropolitan space from the point of view of the dynamics, structure, direction and weight of migratory flows. The desirable achievements are to obtain the same rights for Romanian emigrants, to provide better adaptability solutions for them and to reduce the negative effects of unsettlement, by strengthening cohesion of Romanian community in London and improving the image of Romanian immigrants. This report is based on various sources of information, reports, statistics and collected data.

Teresa **CALLEJO PAJARES**, Universidad Autónoma of Madrid, Spain
In/visibility. A cartography of the Straits of Gibraltar

In my paper I strive for an analysis of the conditions of visibility of the border between Spain and North Africa. In other words, how it has come to be imagined not only as a national border but also as a global geostrategic site at the turn of the century. The reason I consider this topic worth exploring is the increased political, economic and social stakes that are now invested in this space as the southern border of Europe, and how these are being debated in terms of visual representation through the introduction of the Integral System of Surveillance of the Straits of Gibraltar (SIVE). In this sense it has become a strong marker for notions of belonging, citizenship, language, and race, which are enacted at this specific site and are dispersed to both sides of the border through the media. My aim will be to offer a multidirectional approach that will encompass the numerous debates present in the Spain and North-Africa border site. Firstly, through an analysis of the dominant discourses disseminated by mainstream media and the role of the SIVE in political and popular imagination; and secondly through a series of works by cultural agents that deal with specific issues of mobility, language, technology, labor and gender as they are being precluded by the SIVE. The importance of these works resides in their critique of the dominant discourses in mainstream media as a normative force for restrictive policies.

Nina **IVASHINENKO**, University of Glasgow, NNSU, RCS “Haven”; Irina **CHONGAROVA**, CRONEM; Valentina **SHATALINA,** CRONEM, RAOE, RCS "Haven"

The role of cultural factors in affecting the integration of migrants in the labour environment: Volunteering as a model for future labour relationships

Research on the interaction between East European volunteers and British employers shows what barriers can prevent synergy in the labour process. These barriers can be identified in the following structural differences - professional ethics; the structure of hierarchical communication between staff of the same and different levels; goal setting and the definition of priorities in the course of employment; the role of personal initiative, and in interpersonal communication during work breaks and corporate parties.The interaction between volunteers and employers reveals, then, differences in shared cultural norms, in notions of polite behavior, increasing language problems and a lack of knowledge about the social norms governing the behavior of labour and professional ethics. These differences are shaped by a model of labour relations brought from Eastern Europe which is influenced by a heritage of Soviet labour relations. At the same time personal strategies of behavior in the workplace vary according to age, educational level and place of its reception, previous work experience and the chosen form of volunteer activity. The study’s findings lead to a set of recommendations aimed at overcoming the barriers in mutual understanding between the East European migrants and their employers and helping to increase the employability of the migrant workers. The study raises the issue of understanding and how to educate younger migrants, including students, in the British culture of volunteering which they can carry back to their respective countries of origin among other social remittances.

Rusi **JASPAL,** Royal Holloway, University of London, UK

Anti-Semitism and anti-Zionism in Iran: the role of identity processes

Anti-Semitism and anti-Zionism constitute two important ideological building blocks of the Islamic Republic of Iran. Yet, there is no existing research into the psychosocial motives underlying the manifestation of anti-Semitism and anti-Zionism at the institutional level in Iran. Here it is argued that there is much heuristic and predictive value in applying tenets of identity process theory (IPT), a socio-psychological model of identity threat and coping, to the primarily socio-historical literature on anti-Semitism and anti-Zionism in Iran. The paper provides a summary of anti-Semitism, anti-Zionism and ‘new anti-Semitism’ and IPT. The substantive section of the paper explores (i) how anti-Semitism and anti-Zionism may

restore feelings of belonging in the Muslim world and beyond; (ii) the inter-relations between in-group and out-group self-efficacy; (iii) the psychosocial motivation to maintain Shiite ideology and Khomeini's legacy; and (iv) the construction of Jews and Israel in terms of a threat to group continuity. It is suggested that insights into the motivational principles underlying anti-Semitism and anti- Zionism at the institutional level may inform empirical research into social representations of Jews and Israel in Iran. More broadly, this paper highlights the potential contribution of social psychology to existing work on anti-Semitism and anti-Zionism in the humanities.

Dawid **KOZIARSKI,** University of Surrey, UK

Fear of immigrants? – A quantitative analysis of British views concerning the assimilation process of Polish immigrants within United Kingdom boundaries

The aim of my paper is to explore how British citizens perceive and react to the assimilation of Polish immigrants in British society. I discuss two theories significant for migration – Realistic Group Conflict Theory and Assimilation Theory - and review the findings of studies on migration conducted in the United States and the United Kingdom. The United States studies explore assimilation process in terms of language, productivity and citizenship (Paxton and Mughan 2006), and UK studies (Garapich 2006, 2007; Omielan 2010) discuss specifically Polish migration to the United Kingdom in terms of the level of skills attained to find employment (low and highly skilled workers) and the issue of ethnicity. My research examines the origins and the impact of fear among British nationals towards immigrants, especially Poles. I present data from a survey conducted in major UK cities that measures levels of fear and tests hypotheses about the impact of fear on perceptions of Polish migrants' assimilation.

Débora **MAEHLER,** University of Cologne, Germany

Naturalization: Is identification with the majority a condition or an outcome?- A longitudinal study with immigrants in Germany

This research addresses the question of whether integration into German society is promoted by the process of naturalization, or if it is naturalization that causes a stronger affiliation with Germany. In order to verify this hypothesis the present longitudinal study compares non-naturalized and recently naturalized immigrants (N = 251). Identity is analysed through social identity theory (Tajfel, 1982). The premise is that individuals partially derive their self-concepts from membership in social groups. In order to promote a more accurate verification, identity was

assessed by a two-statement method (ethnic and national identity), and analysed by a cluster-analytic and discriminant procedure. The subjects could be assigned to one of five typologies of identity and the results showed that in the near-term the citizenship does not result in a higher affiliation, but that a “German” identity motivated the process of naturalization. The outcome of the study can provide an important contribution to the national integration policy of countries, particularly Germany.

Manuela **MUGURUZA**, University of Brasília, Brazil
Uruguayan immigrants in Brasília

This poster proposal seeks to discuss how the relationship between the Uruguayan immigrants in Brasilia is established. Which are the factors that influence that relationship, the characteristics that define the dynamics of this colony in comparison to other groups of other nationalities and even between groups of Uruguayans already studied? Thus, we observe the relevance of the period when the migrants left their country, their relationship with their countries' diplomatic representatives and with the country itself to determine the establishment (or not) of those relationships. To conduct this investigation interviews were made with Uruguayans established in Brasilia and participant observation in events involving them. The study maps, therefore, how the Uruguayans that are living in Brasília function and raises hypothesis that may explain their behaviour and their discourse, and shows general characteristics of this particular group. Knowing that Uruguay has about 3.5 million inhabitants, and that more than 500.000 Uruguayans are living outside the country, we can have an idea about why this is such a serious problem for this small nation.

Paula **PUSTULKA,** Bangor University, UK
Old gendered nationalism and new gendered migration? Intersections of religion, national ideologies, and gender in the narrations of Polish women abroad

Polish emigration discourses' analyses signalize an ideological presentation of migrations as bloodshed. Regardless of whether we read the older works by Znaniecki & Thomas (1918) and Zubrzycki (1956) or recent accounts of those arriving in UK after 2004 (Parutis 2006, Garapich 2005 & 2009), we find political ideologies deeply rooted in the migrants' perception of their patrimonial duty. Scholars have raised the issue of Polish nationalism being strongly marked by both religion and gender (Morawska 1984, Graff 2008, Walczewska 1999). Not only is the country

personified and imagined as a God-devoted lamenting mother, crying over the loss of her sons at war, but also the connection between representations of nation and gender within religious symbolism often leads to a contraction: “Polishness - Marian devotion - motherhood”, sometimes allowing an even stronger simplification: “Polishness=obligatory motherhood”. At the same time, transnationality is condemned for disregarding values, resulting in moral panics (Urbanska 2009). Contemporary migrant women no longer perform their role as mothers within nationalist gendered expectations. In my paper, I will highlight the above intersections of gender, nationalism, and religion, as they appear in the narrations of Polish mothers living in the West.

Tatiana **RIAZANOVA,** Orthodox St. Tikhon Humanitarian University, Russian Federation and
Evanthia **LYONS,** Queen’s University Belfast, UK

Differences in Russian Muscovite adolescents’ identities across an eight year period
(2000 - 2008)

Russian adolescents aged 15-16 years old were given a task which required them to rate the subjective importance of different kinds of identity - Citizen (State), Ethnic, Religious, Gender, European, Local (Moscow, i.e., the place where one lives). The sample consisted of 120 Russian adolescents in 2000 and 120 adolescents of the same age in 2008. The studies were made within the contexts of two international collaborative projects (INTAS Open N1363; INTAS N 03-51-3123). Analysis of the data showed that the hierarchy of subjective importance of different identities had changed between these two dates. In the earlier study, ethnic (Russian) identity was rated as the most important identity, and religious identity was the third most important. In the later study, the respondents rated their ethnic identity in fourth place, and religious identity in fifth place, with the most important identity being the Russian state identity (which was only fifth in the earlier study). European identity become slightly more important in 2008 than in 2000. Gender identity had not changed its rank. It is argued that these changes which were observed were due to social-psychological changes in the studied cohorts of adolescents.

Chloe **SHARP,** University of Bedfordshire, UK

Exploring the role of and relationship between the gift, deceased organ donation and religion: A case study of Polish migrants

Since the EU enlargement of 2004 there has been a significant increase in the number of Polish migrants coming to the United Kingdom. This study aims to explore the interaction between the gift, deceased organ donation and religion among the local Polish community. Religion and religion-related reasons, such as body totality, have been cited as a reason for not donating. This study will explore the relationship that Polish migrants have with Catholicism and God and how this influences their attitudes and moral stance towards the body, soul, life and death. Major religions have shown their support for organ donation, except for Islam where there are two schools of thought, through relating organ donation to scripture on helping others and saving lives. This study aims to investigate the significance of these teachings and organ donation. This exploratory study will use a constructivist grounded theory methodology study and the qualitative research tool focus groups to achieve a rich insight. The pilot study and first focus group will include Polish migrants who attend the local Roman Catholic Church. The grounded theory approach will guide the sample for the next focus groups. The pilot study results and analysis will be presented in June 2011.

SYMPOSIA

SYMPOSIUM 1

Super-diversity and the ethnographic field

Convenor: Mette Louise **BERG**, ISCA, University of Oxford, UK
Discussant: Michael **KEITH**, COMPAS, University of Oxford, UK

Symposium scope:

Massive demographic changes in the UK and elsewhere have led to the emergence of super-diverse neighbourhoods in global cities and unprecedented churn and demographic diversity in traditionally more stable areas. Ethnography, both in the anthropological and sociological traditions, has tended to prefer long-term immersion in discrete, bounded ethnic communities. This model is increasingly contested in the context of super-diversity; the research field is simultaneously becoming hyperlocal and transnationally distributed. While multi-sited ethnography is now well established, enabling ethnographers to study people in motion across locations, there have been relatively few attempts to research multiple migrant communities sharing specific locations. How can we develop the methodological tools required to achieve this? The myth of the lone researcher, heroically immersed in a bounded group, is part of the problem, and new modes of collaboration are required, but what are the practical, epistemological, ethical and political stakes? This symposium of three papers opens reflection and debate on ethnographic fieldwork in super-diverse contexts.

Mette Louise **BERG**, ISCA, University of Oxford, UK
From ethnic communities to super-diversity: challenges to ethnography

The ethnographic fieldwork imaginary has tended to depend on rural and pastoral metaphors including, of course, the central concept of ‘the field’ itself. Along with the rural imaginary ethnographic fieldwork has conventionally relied on an ideal of total immersion and isolation from the ethnographer’s own society, and on the idea of ‘rapport’ between ethnographer and informants. Classic ethnographic fieldwork has also tended to assume that the boundaries context for research and the fieldwork setting were nearly identical. The paper critically reflects on these conventions, arguing that they are based on an implicit paradigm of a white, male, upper-class fieldworker. Against this background, the paper

then moves to consider how ethnographers working on migration and urban multiculture have grappled with the rural fieldwork imaginary over the past two decades, especially regarding the definition of boundaries and context for research. Finally, the paper reflects on the scope for collaborative and comparative fieldwork as modes of research that may be better able to capture the complexities of contemporary transnational yet also hyper-local migrant lives.

Ben **GIDLEY**, COMPAS, University of Oxford, UK
Landscapes of belonging, portraits of life: Researching everyday multiculture in an inner city estate

Three tower blocks and three low rise blocks: nearly a hundred languages and over a hundred countries of origin. A council estate in a super-diverse neighbourhood is a space of concentrated difference and division, but also an intercultural space where new modes of living together emerge. At the same time, it is connected in an increasing number of ways with various outsides which make its internal space more complex. This paper explores emerging forms of urban multiculture on a South London council estate. The paper is based on a long-term collaborative research programme that included commissioned local policy research, academic ethnography and an artistic visual collaboration. It argues that multiple research strategies, including radically collaborative modes of inquiry, are required to represent the multiple, incommensurate perspectives co-present in the dense urban space of the estate.

Nando **SIGONA**, COMPAS and RSC, University of Oxford, UK
Researching 'illegality' through the accounts of undocumented migrants

‘Illegality’ is not an abstract category. It is instead the product of specific immigration policies which are embedded in current political debates on citizenship, security and belonging, as well as in the broader processes of restructuring the labour market and welfare system. One of the epistemological and methodological challenges that derives from this theoretical standpoint is that researching how migrants experience ‘illegality’ cannot neglect the impact that specific immigration systems and their concrete bureaucratic practices have on migrants’ attitudes towards state bureaucracies and institutions, but also specific practices such as interviewing by authority figures. Trust and trust building therefore become important components of the research methodology. Drawing on the experience of working on two qualitative research projects on undocumented migrants in the UK, which involved in total three senior researchers, four research assistants, eight ‘community’ fieldworkers and

a dozen partner organizations, this paper discusses some of the epistemological and methodological challenges encountered at different stages of research and argues for reflexivity in research practice to address issues of researchers' positions and positionalities, as well as those raised by collaborative modes of inquiry.

SYMPOSIUM 2

The Brazilian diaspora: Religion, identity and transnationalism

Convenor: Christina **ROCHA**, University of Western Sydney, Australia
Discussant: Manuel **VASQUEZ**, University of Florida, USA

Symposium scope:

Brazil was traditionally a country that received inflows of migrants; however, in the last three decades the flow has been reversed. The socio-economic crisis of the 1980-2000 period led to massive social inequalities, and widespread crime and violence. This motivated many Brazilians to emigrate. According to a 2000 census of foreign consulates undertaken by the Brazilian Ministry of Foreign Affairs, 1.5 million Brazilians had left the country between 1980 and 2000. In 2008, a report by the Brazilian Ministry of Foreign Affairs found that this number had doubled. Furthermore, the Brazilian Ministry of Justice estimates that 4 million are undocumented, making the total number of Brazilians overseas around 7 million people. In the last decade Brazil has experienced high economic growth and stability, fulfilling the 2001 prediction by Goldman Sachs that it would become an emergent power along with other BRIC (Brazil, Russia, India, and China) countries. Indeed, it endured the Global Financial Crisis better than many developed countries. Notwithstanding these recent developments, Brazilians continue to leave the country for better opportunities elsewhere. Papers in this session investigate the multiple ways in which the Brazilian diaspora constructs its identity in England and Australia. They will focus on how institutions, including churches and community language schools, facilitate and reinforce belonging in the host country and transnationally.

Christina **ROCHA,** University of Western Sydney, Australia
'We're an Assembly of God Australian-style': Hybridity in a Brazilian Pentecostal Church

The paper analyses the establishment of a new Brazilian church in Sydney, Australia. Comunidade Nova Aliança (CNA) is an Assembly of God Church created by a young Brazilian couple to cater for the increasing number of Brazilian students in Sydney. Scholars have pointed out that diasporic churches assist migrants in the process of overcoming nostalgia homesickness and the challenge of adapting to the new country. Indeed, CNA offers students a space for community building through Sunday services, weekly cell meetings, camping trips, and other

communal leisure activities. It also helps them to adapt to the new life by offering basic employment training courses in barista and cleaning skills to middle-class Brazilian students, most of whom have never experienced paid employment in their lives. However, academics have paid little attention to the ways in which religious institutions in the host country may influence rituals and facilitate the establishment of the new church. I argue that churches created by migrants are not established in a deterritorialised diasporic vacuum. Reterritorialisation engenders hybridity. Drawing on participant observation in services, and interviews with CNA founders and followers this paper demonstrates the ways in which CNA has been supported by the Australian Assembly of God and heavily influenced by Hillsong, an Australian Pentecostal mega-church. CNA is a hybrid of a conservative Brazilian Baptist church and a very informal, rock-concert-style Hillsong church.

Olivia **SHERINGHAM**, Queen Mary University of London, UK

Everyday transnationalism: Religion in the lives of Brazilians in London and 'back home'

This paper is based on my doctoral research, which explores the role of religion in the everyday lives and imaginations of Brazilian migrants in London, and the ways in which it enables them to create or maintain links with ‘back home’ in Brazil. While there exists a vast literature relating to migrant ‘transnationalism’ and to the sociology - and more recently geograph(ies) - of religion, there is a striking dearth of research that examines the relationship between the two. This paper outlines a conceptual framework that seeks to examine the interplay between broader processes of global transformation in which religion plays a major role, and the ways in which the everyday religious practices and beliefs of migrants themselves transform and are transformed in more specific ways in their everyday lives. Through recourse to data collected through ethnographic research in London and five ‘sending’ towns in Brazil, the paper relates these broader arguments to the religious practices and narratives of Brazilian migrants and their families in sending and receiving contexts. It highlights the role of religion, both institutional and everyday, as providing social and spiritual support for migrants and their families in new contexts: spaces for inclusion in otherwise hostile environments, and means to transcend – spiritually - the loneliness and nostalgia caused by family separation. Finally, it considers the ways the ways in which migrant religion can engender new forms of exclusion or conflict.

Ana **SOUZA**, Goldsmiths, University of London, UK

The role of complementary schools and faith lessons in migrants' sense of identity

Studies point to the relevance of religion to migrants in relation to the maintenance of their languages, culture and sense of community (e.g. Freston, 2008; Mota, 2004). In the UK, the role of complementary schools in language maintenance and identity formation has been acknowledged by studies with children of migrant heritage (e.g. Conteh et al, 2007; Lytra & Martin, 2010). However, there is only a limited number of investigations being conducted in the faith lessons delivered by migrant churches in their community languages (e.g. Gregory et al, forthcoming; Lytra et al, forthcoming). This paper aims to bridge studies being conducted in language and in faith lessons. Focussing on Brazilians in London, issues of linguistic and cultural identities raised by migrants in these settings are discussed. The data indicate that in both settings the mothers tend to link their ethnic identity to their language choices as do the children. The faith leaders, however, are influenced by how much their reasons for migrating are related to the dissemination of their faith. I argue that the leaders' language ideologies add to the complexity of the linguistic negotiations in the faith settings, an issue which calls for further understanding.

Maria das Graças **BRIGHTWELL,** PhD student at Dept. of Geography, Royal Holloway, UL

A taste of home: Brazilian food in Brazilian Pentecostal and Catholic congregations in London

This paper draws on broader themes from my PhD thesis which investigates the relationship between food, identity and belonging among Brazilians living in London. In this paper I present empirical evidence of the ways food is used in religious settings and also highlight some evidence of how some Brazilian-owned food business are enmeshed with religious organizations. This evidence is based on the testimonies gathered through a focus group with members of a Pentecostal church, interviews with an event organizer, an event volunteer and two restaurant owners, and from personal observation. Central to fundraising activities, a display of 'Brazilian food' not only helps to assert 'Brazilianess' for its Brazilian and non-Brazilian members; it also creates a space of conviviality where food provides a 'taste of home'. However, as congregations are not homogeneous, food can also be pivotal to cultural negotiations among Brazilian themselves as well with other groups. Food business which are owned by church members often provide support in terms of employment for fellow church goers, but they also reap the benefits from having 'faithful' customers.

SYMPOSIUM 3

Islam, identity and belonging in Greece: practices and policies towards indigenous Muslims and Muslim migrants.

Convenor: Venetia **EVERGETI,** CRONEM, University of Surrey, UK

Symposium scope:

The presence of Muslims in Europe is certainly not a new phenomenon. The examples of Spain, Sicily and the Balkans have shown that Islam's historical roots in European political, geographical and cultural landscape go back centuries. Although much of current research and debate on Muslims in Europe surrounds older and newly established immigrant groups, in some Southern and Eastern European countries there are historical indigenous Muslim communities. In Greece, and other countries in Southeast Europe, the indigenous Muslim populations have their roots in the Ottoman Empire and Islam in this region is often associated with the Turkish/Ottoman 'other'.

However, in recent years this has started to change. Southern Europe and in particular Greece has become an important destination for international migrants, including many from predominantly Muslim countries of South Asia, Middle East and North Africa. The gradual establishment of informal mosques and the performance of religious symbols and practices on public space inscribes new 'religious townscapes' which seem to alter the Christian physiognomy of Southern European cities. The arrival of new immigrants, as well as the presence of national minorities challenge myths of homogeneity and introduce the possibility of different continuities.

This panel brings together papers that will explore the socio-political situation and religious rights of indigenous and migrant Muslim communities in Greece. The case studies included here explore the socio-historical perceptions of Islam and examine issues of belonging, tolerance and acceptance through case studies of indigenous and/or migrant Muslim communities whilst providing an insight into the religious practices of Islam in Greece. The symposium will examine the topics of Muslim identity formation and negotiation, the way Muslim presence influences social and political debates and practices of social inclusion and the degree to which Greek national identity is shaped to accommodate or exclude the Muslim 'other'.

Maria **XENITIDOU**, University of Surrey, UK

Religion and Greekness in Greek speakers' talk about migration

Since 1989 Greece appears as a destination country for immigrant populations from Eastern Europe, the former Soviet Republics, North Africa, South Asia and the Middle East. In this context a negotiation of identities is observed. The aim of the present paper is to present the ways in which religion is constructed and mobilised in Greek speakers' talk about migration. The paper draws from a focus-group based study conducted in Greece in 2004-8, with people who identified as Greek citizens of Greek ethnic origin. The focus groups were recorded and the recordings were transcribed. The transcriptions were discourse analysed focusing on themes, rhetorical strategies and their functions, ideological dilemmas and interactional identities. Religion – and the category 'Muslim' in particular – is mobilised in the focus group discussions when talking about Greekness and in subsequent negotiations about the boundaries of Greekness and about access to it by 'others'. This talk and negotiations reflect recent tensions with regards to the role of religion in Greece as well as the ideological dilemma of prejudice and tolerance.

Anastasia **PAPANASTASIOU**, University of Oxford, UK

Conceptualising the "ummah": The case of Muslim immigrants in Greece

The presence of Islam is not a new phenomenon for Southeastern Europe, and Greece is not an exception. Like most Balkan countries, Greece has an indigenous Muslim community, mostly residing in the region of Thrace, but also in the islands of Rhodes and Kos. However, the increase of migrants during the last decades, many of them originating from Muslim majority countries, has altered the perception of Greeks about Muslims and Islam. This paper discusses the formation of identities among Muslim immigrants in Greece, and looks at the relation of these identities to the perceptions that Greeks have about Islam. In addition, it examines the negotiation of a common Islamic identity, also known as *ummah*. *Ummah* is a Quranic term which re-emerged in the 20th century and acquired a globalised meaning. It was first used by Islamists such as Mawdudi and Qutb but later came to refer to a transnational Muslim community, and it is largely used among migrants in Europe and the U.S.A. The discussion focuses on the understanding of *ummah* by the Muslim immigrants in Greece.

Venetia **EVERGETI** and Panos **HATZIPROKOPIOU**, CRONEM, University of Surrey, UK

Perceptions of Islam in Greece: the case of indigenous and immigrant Muslims

Official discourses of national identity in Greece relate Islam with the Turkish Ottoman “Other”. To a certain degree, it is against this “Other” that Greekness has been officially constructed, partly by placing great emphasis on Christian Orthodox religion. The small, but politically significant, indigenous Muslim minority in the area of Western Thrace has often been used to reinforce such understandings of Islam in Greece by equating the Muslim with the Turk. However, since the 1990s the presence of large numbers of immigrants in Greece has started to change this situation, challenging national myths of homogeneity and presenting new continuities. An increasing proportion of new migrants now comes from distant lands, including predominantly Muslim countries of South Asia and the Middle East. The majority of these migrants are concentrated in Athens; unlike the Thracian Muslims they are not citizens, many are undocumented and would prefer to cross to Western Europe. Above all, they come from Islamic traditions largely differing from those from Turkey. This paper will explore the perceptions of Islam in Greece through the cases of the Muslim minority in Thrace and Muslim newcomers. It is based on material from an AHRC-funded project entitled “Islam in Greece: religious identity and practice among indigenous Muslims and Muslim immigrants”. It will draw on interviews with Thracian and migrant Muslims living in Athens, focusing on their views about Greece’s myth of Islam, and its practice in a country were Orthodoxy forms such an integral part of the national self and where the Church was never truly separated from the State.

SYMPOSIUM 4

Transformations around religion, multiculturalism and secularism

Convenor and discussant:
Mohammed **HASHAS**, LUISS Universtity, Italy / Tilburg University, The Netherlands

Symposium scope:

As it fuses people from different ethnicities, cultures and religions, migration has also fused politics and policies. This process of fusion in society seems hard to describe as 'one thing' because it breaks with exactitudes and narrow-definitions of what the components of this mix could be: religion, society, policy, and politics. Western Europe is the space where much of this discussion is located, but it has travelled also outside this geography. Europe after all is not the only 'multicultural' place. With the emergence of postcolonial studies at the same time of migration flows to Europe, the issues of post-colonialism and multiculturalism seemed close to each other: religion and its place in society is discussed in Europe as much as it is discussed in postcolonial societies, especially in democratic countries like Ireland in Europe and India in Asia, and also in the Arab world that is trying to change for democracy and political pluralism.

This symposium discusses some of the main issues in the reformations and redefinitions multicultural societies are facing. Secular and post-secular reconstruction, liberal tolerance in postcolonial multicultural societies, education and minority rights in liberal societies, and European Islamic thought are the main issues this symposium raises.

Valentina **GENTILE**, LUISS University, Italy
Secularism in plural post-colonial Societies: Is liberal toleration enough?

What is secularism? Can secularism be compatible with post-colonial democracies? In recent years, a wide literature emerged in post-colonial societies which has focused on the notion of secularism and its relation with democracy. In this respect, the case of India is particularly relevant. In this country the "Nehru-Gandhi consensus" on the secular rule was based on the recognition of the difficulty involved in overcoming the deep religious antagonisms which emerged after the declaration of Independence. However, critics of secularism have shown that the

process of secularisation in India has presented ambivalences and disintegrative potential. This paper is concerned with the criticisms raised by two influential Indian scholars, namely Chatterjee and Chandhoke. In particular, it is focused on their critiques of Rawls' model of political tolerance. Can the model of "reasonable pluralism" be useful in divided societies like India? I will show that the arguments raised by Chandhoke and Chatterjee fail to grasp key issues involved in this model. Although these two scholars present two distinct strategies of criticism, both disregard the asymmetry between democratic legitimacy and justification, in other words both assume that liberal models of tolerance and reasonability would be acceptable and fully justified only by liberals.

Oliver **SCHARBRODT**, University College Cork, Ireland
Postcolonialism, church-state relations and the new Islamic presence in Ireland

While much of the academic discourse on the place of Muslims in European societies is shaped by the experiences of the larger Western European countries after World War II, the new Islamic presence in smaller European countries such as Ireland has not been given sufficient attention. Certain factors create different dynamics in discussions of the place of Islam in Ireland: Ireland is the only postcolonial country in Western Europe; religion in the form of the Catholic Church has played a significant role in the construction of Irish nationalism and has exercised immense social power; Ireland's experience of multiculturalism is very recent, only beginning in the early 1990s with an economic boom leading to mass immigration to Ireland and a rapid increase of the Muslim population. This paper will discuss how these different historical experiences of Muslim immigration, the lack of a secular tradition and the very recent Muslim presence in Ireland create both opportunities and obstacles for the accommodation of Muslims in Irish society.

Domenico **MELIDORO**, Center for Ethics and Global Politics, LUISS University, Italy
Principles of secularism

This paper is about the principles of secularism. In particular, it is about what happens when (and if) there is a clash among these principles. The value pluralist assumptions of these conflicts will be analyzed and criticized. The starting point is an analysis of *Laïcitè et Liberté de Conscience*, a recent book written by C. Taylor and J. Maclure. The authors view secularism as constituted by four principles: equality of respect, freedom of conscience, State neutrality towards religions, and separation of Church and State. These principles do not have the same

status. Equality of respect and freedom of conscience are the "two great principles" at the basis of secularism and represent its final purposes, whereas neutrality and separation of Church and State are the two institutional structures needed to realize these principles. They are indispensable for realizing the final purposes of secularism but they can be interpreted in different ways so that different understandings of secularism become available. The ends/means distinction will be accepted but an analysis of equality of respect and freedom of conscience will show that, contrary to what Taylor and Maclure maintain, no authentic conflict is possible between the two great principles of secularism. To be meaningful freedom of conscience has to be *equal* freedom of conscience. The conclusion is that equality of respect turns out to be the leading principle of secularism and freedom of conscience loses its normative independence.

Mohammed **HASHAS**, LUISS University, Italy / Tilburg University, The Netherlands

European Islamic thought in the making

In the West, and Europe in particular, political thought is remaking itself. For an outsider as well as an insider of Europe, one would jump quickly to say that the presence of Islam has put liberal and secular democracies in a dilemma over a number of issues. At the same time, the Muslims in Europe - the European Muslims who are born and educated in Europe with foreign origins - are saying that it is not 'us' which is the problem, and if it were 'us' then we are fixing it; we are reforming it to live in 'our' Europe, too. What seems to be taking place is what I would call a 'mutual transformation.' Secularism and its limits are re-discussed and post-secular societies seem the solution. Multiculturalism is pronounced dead by many but maybe 'pluralism' remains the powerful word. European Muslims are also transforming. With their aspiration to be looked at as Europeans with a different religion, they are reforming their tradition and are constructing 'European Islamic Thought.' The Syrian-German Bassam Tibi and the Swiss of Egyptian origin, Tariq Ramadan, are the leading voices of European Islam. In an unprecedented attempt, this paper compares the horizons of both versions of European Islam the two scholars call for, before concluding that their aim is one but their strategies and discoursing about it are different. Bassam Tibi is a liberal progressive, while Tariq Ramadan is a conservative reformist. Despite the methodological differences, European Islam as an idea answers the religious dilemmas of the 'afraid' liberal secularists. The challenge then is not with European Islam, I argue, but with the acceptance of the idea of Islam itself in Europe.

MIGRAPASS PANEL

A panel on a project supported by the European Commission under the Leonardo da Vinci (Lifelong Learning) Programme

Migrapass – A portfolio and a companion for migrants

A CRONEM team led by John Eade is currently contributing to a European project on improving the recognition of migrant workers' skills and competences, which will run between October 2010 and September 2012 and involves colleagues from Austria, Bulgaria, France and Spain. In this panel we will first outline some general issues concerning lifelong learning and migration, how to identify key stakeholders and how voluntary organisations can work with migrants. After discussing the issues arising from these outlines the second half of the session will consider particular national contexts, viz. Britain, Spain and Bulgaria, and such issues as the limits of transferable skills and the employability of migrants in both a regional and urban context.

Bénédicte **HALBA**, Institute for Research and Information on Volunteering (iriv), France
From expatriation to the labour market - the Lifelong Learning perspective: an opportunity to value migrants' skills and competences - The Migrapass example

In 1997 the Amsterdam treaty established migration as a key competence of the European Union. The process of lifelong learning, which is encouraged by the European Union Leonardo da Vinci programme, involves such key competences as knowledge, skills and appropriate professional behaviour and are essential for each person in a knowledge society. Thanks to their experience of transnational movement migrants have developed a unique and special competence, which can be described as a 'meta-competence'. Yet at the same time many migrants suffer experience to forms of discrimination in the labour market. They are excluded from certain jobs or training for reasons which are presented as objective. Many are also restricted to low qualified jobs where there are difficult working conditions. This segmentation of the labour market is both unfair and inefficient. The Migrapass project will devise a tool and a method through a portfolio and collaborative training, which will allow

migrants to express their experience and value their competences within the labour market or to improve their professional career. The tool will be based on the knowledge and competences acquired by migrants thanks to their professional (previous employment), social (voluntary involvement such as in an association, trade unions or political parties) and personal experience. Valuing migrants' competences is a key issue for improving their social and professional integration. The Migrapass project will test the tool and pedagogical approach in Austria, Bulgaria, France, Spain and United Kingdom in order to change migrants' prospects on the labour market. The project will encourage people to see the backgrounds of migrants as assets rather than as handicaps.
(www.iriv.net)

Heidi **DUMREICHER**, Oikodrom - Vienna Institute for Urban Sustainability, Austria

A stakeholder analysis – a tool for participatory processes

In the Migrapass project stakeholder analysis is understood as "a process of systematically gathering and analyzing qualitative information to determine whose interests should be taken into account when developing and/or implementing a policy or program" (Schmeer 1999). A stakeholder analysis includes clear steps that enable policy makers to recognise the different positions and competences held by the actors involved. The main outlines of a stakeholder analysis are the following: planning the process and finding the purpose of the project/research in order to identify the key stakeholders - this includes analysing their stake and importance in the project, their possible expectations from the project, their involvement, tasks and positions held in the project. This analysis is usually displayed through an Excel template, where the information gathered about all stakeholders is summarised and clearly arranged.
The collection of this information produces a better understanding of the stakeholders involved and contributes to a better and more desirable outcome for the project being undertaken. Moreover a stakeholder analysis helps to detect and prevent misunderstandings and conflicting expectations at an early stage. The Migrapass project seeks to include all the interest groups who are (or might be) involved in the research process at any level. Regarding the issue of migration, social inclusion and their (inter-) connectedness, we will identify possible actors (e.g. civil society agencies, civilians, administration, politicians, minority representatives) in close detail. Here it becomes clear that a stakeholder analysis is not only about other researchers, institutes and so forth, but also about external interest groups who can vary widely depending on the main issue. A stakeholder analysis right from the beginning of this project will help to integrate different actors, who are affected by migration in various ways.

Since certain groups of people tend to be excluded from discussions about migration and its implications (very often people directly affected), a broad and meaningful analysis will give people the opportunity to represent their stake and enrich the chances of a positive outcome for this project – one which all the stakeholders are satisfied with.

Anne Laure **JOLY**, Autremonde, France
Associations and migrants, working together for a better integration

My contribution will concern the role played by associations in France, which complement public agencies by supporting the social and professional integration of migrants. Drawing on the experience of Autremonde, a French association based in Paris, I will analyse the role of the associations in giving migrants tools to understand the roles of major actors in everyday life (those working in public administration, transport, public services etc), to express themselves in French and defend their rights. Beyond providing them with services they would need (French lessons, legal support,etc), the associations play a key role among migrants by helping them defend their rights and organise collective action, helping them gain self confidence and defend their role as active citizens in French society. Associations have a role to play in changing the way the wider community looks at migrants and also play a prominent role in helping migrants to be as active as possible

John **EADE**, Michal **GARAPICH** and Jamil **IQBAL**
CRONEM, University of Surrey / Roehampton University
Labour migration to Britain – The limits of transferable skills

This contribution will outline the history of post-Second World War labour migration to Britain before concentrating on two minorities created by that migration – Bangladeshis and Poles, especially those arriving since 2004. We will explore the mixture of specific social, cultural and economic capital these flows have brought to the global city of London. The Migrapass project will focus on the ways in which Bangladeshi and Polish migrants are coping with the recession which began in 2008 and their developing engagement with the Migrapass project. This engagement involves two of the project team – Michal Garapich and Jamil Iqbal– who will describe their involvement and progress.

Mónica **IBÁÑEZ ANGULO**, University of Burgos, Spain
Improving 'employability capacities' among foreigners living in Spain:
Migrapass Portfolio in Castilla y León (Spain)

In this paper I will, first, analyse the statistical data available regarding the regularised and non-regularised foreign population in Spain by looking at three main variables: nationality, sex and place of residence in Spain. The main objective in this first part is to provide a broad outline of the relationships between the nationality of the migrant population, sex and preferences for particular areas of the country. In the second part, I will analyse the relationships between professional experience and employment among the foreign population in the region of Castilla and Leon (northern central Spain) with the aim of defining how the Migrapass portfolio could eventually improve the 'employability capacities' of foreigners who live in this region.

Anna **KRASTEVA** and Vanya **IVANOVA**, CERMES, Bulgaria
Labour migration to Bulgaria: employability capacities in urban environment

The paper has three aims: to provide an outline of labour migration to Bulgaria, to focus on two types of migrants and to compare their employability capacities. The first part presents the flows and stocks of labor migration to Bulgaria differentiating it according to nationalities and gender. The second identifies two types of labour migration to Bulgaria: returnees (Bulgarian emigrants coming back and (re)entering the national labor market) and immigrants. The latter group is heterogeneous and encompasses both EU citizens enjoying free movement of circulation, investors, consultants and professionals from developed countries and a variety of third country nationals. Women and their strategies for entering the labour market are a specific focus of this analysis. The third part compares the employability capacities of the two groups of labour migrants.

AHRC ROUNDTABLE

The AHRC 'Diasporas, Migration and Identities' Research Programme.
Where did it get us?

Kim Knott, AHRC Programme Director: Diasporas, Migration and Identities, will be leading a discussion on the contribution to our understanding of diasporas and global migration made by this trans-disciplinary research programme.

The director will open the roundtable with some information about the Programme, followed by interventions from,

- an award holder and co-editor
- an external critic
- a project researcher

The award holder and co-editor (Sean McLoughlin, co-editor *Diasporas: Concepts, Intersections, Identities* (Zed Books 2010), PI on network 'Writing British Asian Cities', and Senior Lecturer in Religion, Anthropology and Islam, University of Leeds)

The external critic (Nicholas Van Hear, Deputy Director, Centre on Migration, Policy and Society (COMPAS), University of Oxford, and a member of the research team of one of two new Leverhulme programmes on the 'Impact of Diasporas')

The project researcher (Kanwal Mand, researcher on 'Home and Away: Experiences and representations of transnational South Asian children', Lecturer in Sociology, University of Brighton)

The programme director (Kim Knott, University of Leeds)
'Diasporas, Migration and Identities' was a trans-disciplinary research programme funded by the Arts and Humanities Research Council from 2005-10. It included arts and humanities scholars from all over the UK working on individual research, large collaborative and interdisciplinary projects, and in international networks. The aim was to research, discuss and present issues related to diasporas and migration, and their past and present impact on subjectivity and identity, culture and the imagination, place and space, emotion, politics and sociality.

The final programme report and project findings are available on the website, http://www.diasporas.ac.uk/index.htm.