There are no such things as culture, space or power. Rather, there are only very powerful enactments of ideas of these concepts that have developed under specific historical conditions and were later broadened as a means of explaining material differences, social order and relations of power. The aim of the paper is to describe and explain performances of power at the EU external border in/ between Terespol (Poland) and Brest (Belarus). These cities, both on the European route E 30 connecting Paris – Berlin – Warsaw - ... and ... – Minsk – Moscow are not only important border crossings but also strategic check points at a geopolitical topology. However, not only a “high policy” of the EU institutions but also everyday praxis of urban dwellers’ itself creates a topology. I am interesting in how incomplete facts – space and distribution of power – are, through acting of involved actors, enacted as finished things. Based on my research I will show enactments of power relations in urban settings in Terespol and Brest by everyday cross-border movement of people, ideas and goods. Grounded on interviews with representatives of Polish Border Police (Straż Graniczna), migrants and on ethnographic observation I will discuss 1. these different practices of negotiating, performing and enacting of different fluid topologies in cities of Terespol and Brest and 2. ways by which are these cities at the border as border cities bringing into life.
In discussions surrounding multiculturalism, diversity and social and cultural impacts of growing mobility of humans it is the western, receiving societies’ setting that is the focus of attention. Apart from economical or development impact, the so called sending countries are usually left out of the analysis. This not only reproduces quite simplistic vision of ‘outsiders’ impacting on ‘natives’ but obscures the fact that nationalisms are suspicious towards all form of mobility, intercultural contact no matter who migrates. But as we know all since Park, the migrant, the ‘marginal man’ becomes also an ‘outsider’ for the society he left. What then about the cultural and social impact of emigration on sending societies? What mechanisms of cultural meanings creation do they employ to identify and dominate their migrating population and how nationalist discourses deal with identities that evolve due to emigration? In this paper I will show that anti-immigrant attitudes and ideologies are not bounded by the opposition between the cultural ‘sameness’ or ‘otherness’ but are stimulated by a suspicion generated by all mobility and transnational movement, no matter if it concerns co-ethnics or distant others. Nationalism then isn’t only about politically identifying a population under a roof of a invented, imagined and homogenous culture against the significant ‘others’ but about constantly fixing and territorializing individuals, extending the process of ‘othering’ onto people that migrate no matter for their ethnic/social/cultural background. At the same time migrants themselves employ a variety of strategies to contest or problematize that domination. Drawing from the research on Polish migrants in London at CRONEM I will elaborate on the forms of contestation of that stigmatization from the part of individuals themselves whose actions amount to extending the sphere of individual freedom and renegotiate relations with the state and the imagined community.
Polish history is replete with stories of achievements and struggles, where notions of independence and territorial control have dominated the geopolitical landscape. Throughout such times, Poles have migrated to form new and often fixed (Polonian) communities, as well as trying to maintain a sense of (transplanted) nationalism in concert with contextual sub-cultural identities. More recently Poland’s EU Accession bear’s witness to a surge of interest in Poles wishing to migrate, and in an unprecedented manner to the UK. Emerging patterns would seem to indicate that many arriving Poles are fairly young (18-34) with no families, making them highly geographically mobile, and therefore different to previous waves. There are also indications from my ongoing research, that these more mobile migrants are developing a new European identity, one which is neither fixed nor tied to place, but one which itself is contextually fluid in nature. I can also note that the construction of post-WWII UK Polonian identity formation, as well as notions surrounding their modes of acculturation into the host society, appears to be in direct contrast to these newly emerging identity formations. Having access to intra-EU mobility is clearly a mechanism which in some cases has already facilitated upward social mobility. There is therefore a need to deconstruct traditional discourses on migration, and to accommodate the recent dynamic and more fluidic nature of 21st Century global movements, which recognises migration as evolving in to multi dimensional forms of different non-linear movement along changing/circular trajectories. This paper will attempt to map newly emerging forms of Polonian identity and community formations, and transnational social networks, and address the real lived experiences of (the rapidly approaching half a million) Poles entering the UK today.
As much about time as space: personal worlds and life stages in contemporary Polish migration

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Polish migration to Britain since 2004 has become a hugely important phenomenon, characterising contemporary migration movements in Europe, and crystallising debates about immigration and identity in the UK. While much research in this area has taken a strongly urban focus, concentrating particularly on London, this paper offers a different perspective on this migration movement. Rather than looking at the large scale environment of the city, based on original research of in-depth interviews it instead investigates the personal worlds of Polish migrants, and considers how their movements in space also signify movements through time. Firstly, this paper will challenge the prevailing assumption that ‘the city’ is the principal magnet for contemporary migrants. For example, while it is clear that London has attracted a high proportion of newcomers, Polish migration in the UK is essentially widespread, reaching into towns and even villages across the country. Urban space is not necessarily relevant for many of these migrants, who have instead found that migration has narrowed, rather than widened their spatial worlds. Domestic caring jobs, for example, coupled with a lack of English, locate these contemporary migrants in a far smaller social world than the one they left behind in Poland. The changes brought by migration are, in fact, felt on much smaller scale and on a deeply personal level, affecting everyday life, routines and lifestyle. Secondly, this paper will stress that while these migrants can be seen to be moving between two worlds – nations or classes – the interviews undertaken suggest that time is the motivating factor behind the movement, with space a lesser consideration. When the interviewees moved, they did so for life cycle purposes, to move forward into the next stage of life in a way that life in Poland prevented. They moved to get better jobs, to afford to buy a house, to afford to have a family, or perhaps moved with the intention of returning to Poland with more financial security to move into the next stage of life more easily there. Furthermore, the interviews revealed that these motivations were firmly embedded in their life histories.
— a fascination with western toys when they were young, friends and family already abroad. So, in moving between nations, the migrants are moving between life stages, hoping to reach the next step. Migration is not so much a disruption in space, as a continuation in time. This paper therefore asserts the importance of the changes in personal worlds that migration brings, and shows how attitudes to time are as much a factor in contemporary migration as attitudes to space.

11.45–12.00

**Chinese transnational entrepreneurs in Budapest and Belgrade: seeking the markets in the transition economies**

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I deal with the Chinese migration in Central and Southeastern European countries that has qualitatively and quantitatively different characteristics in comparison with their migration in other regions and previous periods. Chinese migrants today are transnational migrants in terms of everyday practices and economic transactions performed in transnational social space. Their transnational entrepreneurship is the example par excellence of dual embeddedness that clearly joins the economic processes taking place in the sending country together with those in the receiving countries. I conducted MA research in Budapest and Belgrade in 2005, trying to cast light on the enlargement of a Chinese transnational enterprise that joins several receiving countries. At the same time, I aimed at initiating a systematic analysis about Chinese entrepreneurship in Serbia as a non-EU country in Southeast Europe. Exploring contemporary migratory trends, we can observe economic, political and cultural weakening of nation states' hegemonizing dominance in the sense of progressively more social relations that cross its borders. In the emerging transnational social space, cities have become the main arena for the interweaving of national and transnational practices. That is the reason why I chose Budapest and Belgrade for my field work showing that the Chinese entrepreneurs’ economic action has merged these localities not only into one favorable market but into the global transnational economic processes.
Keynote:

The place of the city in transnational studies

Prof. Michael Peter-Smith
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In urban studies “the city” is generally taken to be the subject and object of study, whether the focus of research “upon” any given city is on “its” changing social structure and political economy, its unique modes of “local” politics and culture, or the semiotics of its built environment. Each city, in short, is a text, whose legibility as a place to live, conduct business, experience pleasure, encounter otherness, and so forth, can be “read” by the discerning mind. In transnational studies, the subject and object of inquiry is not the city per se but the discourses and practices of the transnational actors and networks that happen to be situated in particular cities, seen as nodes in wider social formations that traverse the geographical boundaries of cities and the nation-states in which they are located. In this discursive frame, cities are no longer read as texts but interpreted as contexts, amalgams, if you will, of opportunities and constraints that enable or impede the agency of transnational actors, networks, coalitions, and institutions. In reviewing a selection of transnational studies conducted, in the argot of this conference, in this context of “cities unbound,” I will try to show that urban studies has not been superceded but rather revitalized by the fruitful encounters of the local, trans-local, and transnational.

A diasporic sense of place:
Politics of identity and locality among Bangladeshi Muslims in Britain

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Through a study of the politics of identity and locality among British Bangladeshis, this paper will examine the complex and fluid relationship between space, belongings and diaspora. It will shed light on the heterogeneity of socio-spatial dynamics and the ways in
which national, religious or cultural references have been politically grounded in different local British Bangladeshi configurations. Moreover, I will show how the production of locality and the diasporic construction of collective identities involve the symbolic appropriation of memory and imagined communities in a British multicultural context. The links and tensions between this diasporic public sphere and a transnational political space of circulation, networks and flows will also be explored. Finally, beyond the political and discursive construction of ‘community’ I will look at the dynamics of hybridity and subcultural practices among young British Bangladeshis with a focus on the reinvention of ‘traditions’ through a specific social experience of urban space.

14.35-14.50

_Urban translocalities. The role of cities in transnational migration_

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The proposed presentation will suggest the notion of ‘translocality’ as a useful tool for the understanding of the role played by cities in emerging forms of contemporary migrations. Using the case of Senegalese migration as an illustrative example, I will show that transnational migratory practices are accompanied by the establishment of ‘translocalities’: cities that are recognised by migrant networks as sites for collective reference. Such cities are socially constructed as central poles for cross-country relations, so that it is through them that transnational flows of people, ideas, symbols and resources are made possible between sending and receiving contexts. Resting upon ethnographic investigations carried out in Senegal and Italy, I shall first illustrate the different possible ways in which cities may assume a role as ‘translocalities’. Through the study of processes of place-making initiated in Dakar in the home country and in Zingonia in northern Italy, I shall uncover how these two cities have become a powerful reference for Senegalese migrants. The presentation will not only highlight the commonalities across the two contexts, but it will also explore the differences, as cities in the country of origin and of immigration are associated with very different material investment and symbolic meanings.
15.15-15.30

_Spiritual spaces in post industrial places. Transnational migrant churches in London_

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Due to the difficulty to find a place which is affordable and tolerant to noisy worship, more and more churches founded by African migrants in London rent old store-houses, garages and industrial depots. In North East London, one finds more than ten African churches in the Lea Valley industrial park. The area consists of large derelict industrial land, much of which is fragmented and divided by waterways, roads, and rail lines. The churches are difficult to find. Hidden behind scrap metal, next to dealer’s garages and repair shops they share places with other migrant entrepreneurs, most of them from Eastern Europe. They observe these churches suspiciously but mainly ignore them. Thus we find a strange parallel existence in which marginalised groups and newcomers appropriate places for their means but do not engage with the locality as a social space. The church members rather use these places as operational base from which they organise their transnational networks. The emplacement in parallel, transient worlds is underlined by the ways in which church members move in and out of their church premises, dressed in their best clothes, passing workshops and scrap, and old cars, before immersing in or emerging from the ritual space of the church rooms. The paper will argue that these churches create spiritual spaces in post industrial places by functioning as a kind of unrecognised urban avant-garde which operates mainly within transnational networks.

15.30-15.45

_Diaspora, relational politics and the city_

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Drawing upon ideas from critical geopolitics, post-structural accounts of the city, and notions of relational space, this paper is particularly concerned with tracing the mobilisation of the Croatian diaspora as a political community. The paper is based upon
research amongst the Croatian diaspora in North America, principally in the city of Pittsburgh, Pennsylvania. Its focus is largely on the performativity of diaspora identities during the ‘homeland wars’ of the 1990s. It seeks to draw out the relational nature of these emergent diaspora identities, both within and through the city of Pittsburgh.

Traditional approaches to the urban spatialities of migrant communities have tended to focus upon the creation of distinct spaces of identity expression, especially the ‘ethnic neighbourhood’. This paper argues that whilst some urban spaces remain important in the playing out of diaspora identities, cities such as Pittsburgh (and particularly, actors within the city) also function as relational nodes in the wider mobilisation of the Croatian diaspora. To some extent the fixed spatialities of the urban ethnic neighbourhood have been overcome by much more fluid, temporary, and performative sets of relations.

16.45–17.00

**Generations of Polish migrants in London**

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This paper draws on research on new Polish migrants in London funded by the Economic and Social Research Council. It focuses on the networks these migrants use to facilitate their migration and to find work, accommodation (instrumental) to find out about how things are done in London (information) and social and emotional support (social) and the impact this has on their migratory strategies. Research on recent (post-wall) migration has suggested a predominance of temporary migrants, for whom maintaining strong links with home may be more important than establishing close relationships in the host country. Although some use services established by earlier migrants, especially the Polish Church and Polish Centres, new migrants do not see themselves as embedded in these networks and have little social contact with previous generations of Polish migrants.

These new migrants have different motives for migration, forms of attachment to a Polish ‘homeland’ and migratory strategies. The results from our research so far suggests that the networks developed by recent migrants are becoming more rooted in London, particularly in the wake of EU enlargement which has had a complex impact on migratory strategies and particularly family migration. The Polish community in London
is in the process of transition, with membership of the community negotiated, as it was in early 1990s (Temple 1995). Our findings suggest that the development of Polish networks and new community organisations in London is characterised by marked antipathy between different generations of Polish migrants, including between different waves of post-wall migration. This is reflected in lack of mutual understanding between the new migrants and old post-war migrants who have established networks, a misunderstanding often due to differences in age and education, but more broadly about accepted culture and values. It is also evident in the strong condemnation of some of the most recent migrants by those who have themselves been here for a very short time. Our participants have expressed concern for the ‘reputation’ of Poles as a result of what they describe as excessive drinking and loud behaviour. Some participants also described exploitative networks involving other Poles in relation to employment and housing. This has led to a reluctance to socialise in what are seen as ‘Polish’ venues and hinders the development of supportive Polish networks. Some migrants turn to non-Polish networks while others have barely any Polish contacts or friends in London and appear extremely isolated.

17.00-17.15

*Cartography of an imagined home*

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The aim of this paper is to interrogate the construction of an imagined home in the psyche of an immigrant population. How does nostalgia, feelings of exile and relationships within the host community affect this process? My work is focused on the Kurdish community in East London, the choice of whom is strategic in that the homeland that is being referred to doesn’t really exist and so the process of constructing this imagined home is somehow doubled. The two waves of Kurdish immigration to the UK, the first in the sixties and the second in the early nineties are separated by a rapid politicisation of the populace in the fight for a homeland. My aim is to interrogate the difference in attitude toward the construction of the distant homeland as well as the imagined home, within these two groups separated by the time of migration. My research methodology
will derive from a journalistic approach using interviews with members of the community and also the use of cartographic methods in recording the content of the interview. Through these ‘maps’ I hope to analyse the spatial politics of the Kurdish community and draw conclusions as to the effect of generation and perhaps gender in the construction of an imagined home.

17.30–17.45

Suburban folkways. Cultural irreverence in migrant backyards in Sydney

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This paper is based on research with migrants from southern Europe and south-east Asia living in Sydney’s western suburbs. It suggests that many of the most important symbolic expressions of migrant collective memory occur not in public places under the stage management of the state, but in the semi-public spaces of gardens/ backyards. In such spaces the affective connections to homelands are embodied in horticulture, in collective rituals (usually associated with the production and consumption of food and beverages) and, most importantly, in artistic/creative endeavours. Our research reveals the use of suburban backyards as improvised sculpture gardens, museums and exhibition spaces, containing memorials, shrines, sculptures and constructions. Their life history narratives reveal that these backyard artists and curators are not simply nostalgic. Rather, they have a much more complex and ambivalent relationship to remembered homelands. Both narratives and the symbolic configurations of backyards depict a passage from tradition to modernity. They describe their emancipation from the toil of rural life or the poverty of town life. They express a fondness for communalism and tradition, but our subjects are not wedded to the ‘purity’ of these things. The backyard bricolage this paper explores poses a challenge to official multiculturalism in Australia, in which ethnicity is represented in folkloric terms and paraded in public festivals of multiculturalism – as cuisine, costume, movement and music. Their creative endeavours and the testimony of our interviewees reveal elements of what Spivak would recognise as strategic essentialism. However, they resist being culturally sequestered. They readily incorporate elements of modernity and other migrant cultural traditions, and they pay homage to
Australia (albeit often in stereotypical ways). Our interviewees present both their life history narratives and backyards as collages: complex, uneven, rejecting the unity and formal conventions of, and reverence for, tradition. Rather, in Bakhtin’s terms they embody heteroglossic tendencies, where disparate symbolic elements of various origins are incorporated and hybridised. This work illustrates how the cultures of the migrant backyard and the narratives that are woven around them undermine one of the central projects of contemporary Australian multiculturalism – to fix migrant cultures around grounding traditions, to show that they are singular, discrete and distanced from the imagined, mythical Anglo centre.

17.15–17.30

**Blond Swedish girls in a multi-ethnic suburb**

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What happens when a majority group locally becomes a minority, when a structurally superior and societally dominant group, situationally, becomes marginalised and is seen as somewhat deviant? In the Swedish debate, the suburb has become a sign that represent something other than the typically Swedish, a stylised marker for something that diverges from the norm. But what happens to Swedishness when it is no longer seen as unmarked normality? My informants are teenage girls, living in the suburbs, who are identified both by themselves and by others as Swedish. But they are Swedes living in what is usually called an immigrant suburb. Thus they are seen as different. Ideas and practices regarding gender, sexuality and intimacy must be understood as an important arena for the making of normality. The girls may be called into question, or cause surprise, by living with a young man without being married. They may encounter prejudices such as the idea that Swedish girls act and dress in a sexually provocative way or that blonde girls are easy. On a theoretical level, there is currently a discussion about the challenge to make whiteness visible and show the constructed nature of normality. But what happens when whiteness is locally the exception from the norm? When what is racialised is in fact “blondeness”, and whiteness is made manifest and questioned? And if this reversal happens locally and situationally, what does the suburb mean as the site of such a process?
Since at least 1989, the geographies of work and working lives in Poland have undergone a set of radical transformations. Workplaces have been privatised, unemployment has become a persistent feature of the socio-economic landscape, and new forms of work and work organisation have emerged. In more recent years, EU accession and the opening of some western European labour markets has sparked renewed waves of labour migration and a rethinking of work across borders. Through these dislocations and migrations, we can identify growing connections – material and discursive – between the working lives of Poles and other Europeans. This paper identifies and explores some of these connections through reflection on two ongoing research projects, one which explores the remaking of economic life in Nowa Huta, Poland and a second which focuses on the in-migration of central European workers to English cities, setting both in a historical context. Working through the spheres of urban and household economies, social and economic policy, media and representation, this paper seeks to contribute to developing debates over transnationalism, work and geography, in a contemporary European context.
09.30-09.45

Riots in France. Social identity as a demonstration of the culture of poverty

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This paper deals with the issue of the riots in France in November 2005 in context of the construction of social identity and the inclusion of the immigrants into major society. According to the analysis of the media, political and academic discourse, we argue that riots on French suburbs (“banlieues”) initiated by young second and third-generation immigrants from Magreb should be understood as the cause of the fail of French immigration policy and social and spatial discrimination of the immigrants instead of being assumed as a prove of “the clash of civilization”. Social identity of rioters is based not on the different culture in terms of religion, customs or mentality, but on the demonstration and refusal of the culture of poverty. This can be seen in bad living condition as well as in mental desperation and hopelessness. They live in segregated and isolated suburbs with high unemployment rate, which are not only on the periphery of the city, but also on the periphery of the interest of the state. The only interest of the state in these suburbs is to keep the social order and law. As Richard Sannett or Luic Wacquant argue, the more isolated are the immigrants suburbs, the stronger is the call for keeping the rules there.

9.45-10.00

Old inner-city districts as spaces of residential flexibility

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Recently the long neglected inner districts of many Western cities have been undergoing processes of socio-demographic transformation. Numerous researchers link the revival of centrally located old built-up areas with the 2nd demographic transition and its effects on the size and structure of contemporary urban households. The decline of the traditional family model and the increasing individualisation and atomisation of present-day
societies, reflected in the emergence of “new”, fluctuating and unstable types of households, is inherently connected to modification of urban dwellers’ lifestyle patterns. Examples from Western Europe indicate that old built-up neighbourhoods show a unique flexibility of the constructional structures and the associated possibilities of use for housing, work and everyday life, which makes them attractive for the new household types. Similar tendencies are now also being observed in the catching-up post-socialist cities of Central Europe. The paper, based on results of ethnographic study of 30 households in two selected districts of Gdansk, aims to explore how inner-city households of different size and form, social strata and status manage to reconcile their daily needs with employment requirements, mobility constraints and domestic tasks and to what extent the specific location of their dwelling is considered advantage to reaching compromises in those matters.

10.45-11.00

To be placed and to place oneself. Place and home among youth in stigmatized urban spaces in Sweden

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Due to various social and economic forces migrants are often channelled into urban low status spaces in receiving countries. In Sweden these spaces, located in the city outskirts and, have developed into ethnically mixed neighbourhoods who are discursively constructed as places for migrants and for people who are not recognized as Swedish. They are depicted as Oriental spaces inside a blonde and white nation. Thereby they visualize how ideas about ‘difference’ acquire social significance and how migrants in Sweden are inserted into axes of social relations and differentiation. Studies on migration and place tend to focus on those who migrate and on movement. In this paper though I discuss descendents of migrants and their construction of home. Using qualitative in-depth interviews I analyse how youngsters who are born and raised in stigmatised suburbs in Sweden talk about place and belonging. How do they position themselves in relation to different places? What social and physic geography of space do they call
home? And what is their relationship with their present place of residence, the stigmatised suburb?

11.00-11.15

**South-South transnational ties and networks between Havana and Maputo**

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Over the past decade and a half the social sciences and humanities have been greatly influenced by the effects of and discourses on globalization, migration and transnationalism. In so doing scholars have tried to theoretically understand and explain the complexities involved in a world of increasing movement, interconnectedness and mixture of cultures, particualrly in urban contexts. Despite these efforts much of the globalisation and transnational research in both migration and urban studies tends to still be conducted and conceptualised along a traditional North-South axis. The proposed paper intends to break away from these more established research and theoretical norms by looking at the identities and transnational ties of migrants from the South who have migrated to other southern, urban contexts; i.e. South South migration and transnational ties. This will be done through the specific case study of the large scale labour migration of Cuban health care workers to various African countries, specifically Mozambique. Based on anthropological field research in Havana and Maputo, the paper will focus on the lives, realities and changing identities of the Cuban community in Maputo as well as their relations back to Cuba. Particular attention will be paid to how Maputo, the capital of one of the world’s poorest yet economically fastest growing African countries is perceived and experienced by these professional migrants, who for the most part have never left Cuba before or had any experiance living and operating in a highly complex, capitalist, urban environment. Moreover given the highly controlled and politicised context of Cuba as well as challenges in communicating between the two countries how do these Cubans’ transnational ties to their homeland manifest themselves and what role do they play in their migration experience?
Lost in the city. Mapping the Arabic urban space

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Getting around Tripoli (Libya) and its suburbs implies from the part of the non-Arabic speaking migrant groups to identify a system whose purpose is to ease their orientation. Translating the names of streets, squares, shops, learning words used in orientation by locals, giving names to some locations based on the similarity to the places back home or on the community folklore, as well as drawing maps with noteworthy and functional landmarks help the migrant cope with the urban space. Focusing on the Romanian migrant community resident in Tripoli area, I considered two aspects of their system of getting around the city. The first one spotlights the orientation vocabulary created by the Romanians. The second one focuses on the maps they use inside or outside the community in order to communicate certain locations and meeting points. Used inside a certain migrant community or between different communities, this orientation system, which I will call unofficial because it is not promoted by the administration (of the city), portraits another perspective of the urban space. Rethinking and remapping the city according to their own needs offer each community a feeling of familiarity and security which makes the process of integration easier.

Re-imaging the city. Visual representations of anti-racism in Belfast

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The territorialization of identity politics is most evident in the struggle for the space of the city. The urban space of Belfast provided a pivotal site for the (re)production of sectarian difference and territoriality throughout 'the Troubles'. Visual culture, most
obviously murals but extending to documents, flags, bunting and posters, has been very important in the construction of boundaries along sectarian lines. Recently Northern Ireland, for years considered ‘a place apart’, has become a popular site for immigration, with Belfast the key location. Co-terminus with the peace process and the transnational movement of people into the region, issues of ‘race’, racism and anti-racism have emerged on the political and policy agenda. Transnational processes are now challenging the conflation of cultural difference and sectarian identity in Belfast as anti-racist discourses and practices have emerged in Belfast. This paper shall examine representations of anti-racism in visual artifacts like mural paintings and anti-racist pamphlets to investigate the production of social and cultural difference in the city. In looking at the constructions of difference in anti-racist representations the paper shall also seek to address the positioning of the racialized 'Other' in Northern Irish identity politics.

12.10-12.25

*Art and space in post-socialist town. Case of Nowa Huta*

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Temporary artistic interventions in both postindustrial urban space and public discourse of Nowa Huta, currently a district of Cracow, are the main topic of this paper. The first project I am discussing deals with the question of lack of appropriate language for effective negotiation and construction of modern heritage of socialist era. An idea of creating up to date visual representations was brought to life and a series of posters understood as visit cards of the place were worked out. Two next examples of artistic projects with different aims and target groups are: an exhibition “Lost luggage Found” and “City-eye. A new walk in Nowa Huta.”, a set of installations relating to architecture and urbanism. How they shaped and interpreted local identity and what their impact on community was will be my next questions to answer. nowa_huta.rtf, a project realised in the framework of Culture 2000 is the main object of my research and interpretations and issues such as: memory, representation, old and new homeland, civil society after communism will be discussed. Art is understood here as a way of communication with local community and as an opportunity to create a forum for identity negotiations.
Migrants and policies in Prague

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Prague has attracted a number of migrants as tourists, short and long-term immigrants working in services, construction or international companies. How have some of these categories been defined or not in the municipal policies? First, I will concentrate on the Wenceslas square as a place where the presence of foreigners has become important. Its function and symbolics has been changing substantially in the last ten to fifteen years. Migrants are there not only as tourists but also as shop assistants, drug dealers, news-vendors, owners of houses and shops, etc. The attempts at the regulation of one of the most important squares in Prague will be described. Second, the evolution of the understanding of the Prague´s local integration policy of immigrants will be described. Amongst others it will be noted how the notion of the local immigrant integration policy has been shaped by the interaction with the Czech national minorities´ policy.

Educational policy and migrations

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Education is one of the most important tools in the integration process of immigrants with the receiving society. Analyzing the benefits resulting from the implementation of educational programmes, great attention is drawn to children of immigrants i.e. to the second generation. Intense work with this group brings tangible social effects: knowledge of the receiving country’s language, acquiring education, which, in turn, is reflected in social and economic status. The educational achievements and equalising the opportunities of immigrants’ children prevent from their marginalization and contribute to better contacts with the rest of the society. Integration is a complex process, in which not only immigrants but also the society of the receiving country must be involved. The transformation of European countries into multicultural societies requires implementation
of programmes that introduce the variety of cultures, religions and languages to children – already at the primary level. Such actions prevent misunderstanding, stereotypes and mutual reluctance. From the point of view of the receiving society authorities not much can be done in terms of education of the first generation, however, for this group the school might be the place of civil education. For the immigrants who send their children to school it is very often the first institution that they contact regularly. The cooperation of parents within the area of school influences the creation of open, multicultural society. The immigrant parents get to know the educational system of the receiving country and the related principles of functioning of civil society. In my presentation I would like to introduce the importance of educational policy for integration of immigrants, basing on over 20 years of experience of the Netherlands in this area. The following projects would be discussed: multicultural education, integration courses, education in native language and culture and “black schools”.

14.50–15.05

**Imaging, mnemonics and spaces of identity**

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In a practice based research for the Master of Fine Arts, I am investigating how contemporary imaging practice links personal histories of migration with collective memory. This paper explores the dialogue between collective consciousness and mnemonic identifications with constructed values of space. Through the affective quality of digital imaging, the research considers how subjective perceptions can be reconfigured and shifted to new spaces of identity. Historically, family photographic albums represented a feminine motivation, reuniting generations of isolated and dislocated familial units and their geographies. The immediacy of global networks and new technologies within the field of Imaging allow ‘places of memory’ whether they are real or imagined, to permeate our visual culture and therefore replace documentary archives. The psychological, political and cultural motifs constructed by imaging strategies materialise collective experience and offer new modalities of thinking inscribed into sites of ‘elsewhere’. *Locate* proposes that the relevance of imaging subjective perceptions is
instrumental to the understanding of multi-layered identities and heralds a movement towards new dimensions of cultural space. Globalization has enabled visual imaging technologies to compress space and place. Through digital imaging strategies, *Locate* examines the affective experience of migration and anxieties associated with loss at a collective level, to incite reflection and restoration. This psychological movement and interaction between collective visual memories within our mythical investments in home, impacts upon the re-positioned social space of cities. As ephemeral states of being, new orientations evaluate the ways in which global events define selves and societies. Through the visceral encounter with imagery, this paper demonstrates the theoretical principles of fusion through spatial configurations. Stimulating the emergence of new cultural spaces, whilst generating a rapport with ‘other’ peoples lives.

15.05-15.20

*Homes away from homelands: the construction of place among London's migrant Workers*

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Housing is recognized as having a significant impact on the social, political and economic integration of migrants, and consequently, its study yields considerable insight into the transitions and life trajectories of these individuals. This paper presents various findings from primary research conducted into the living conditions of migrant workers in London. The study was undertaken through quantitative surveys of predominantly Polish migrant workers and interviews with key service providers. In addition to documenting current housing conditions, the relationship between accommodation and the wider experience of home and belonging of migrants will be explored. The interdependent influences of employment, language and social networks will also be considered to provide a more complete understanding of migrants’ experience. The information presented challenges, foremost, a homogenised understanding of the migrant worker population. The motivations and meanings of migration are seen to vary considerably between each individual. A strong polarisation of intended lengths of stay is highlighted, as well as the frequent uncertainty faced by migrants. The wide range of experiences of migrants is additionally explored, with emphasis on the growing trend of
homelessness among A8 nationals arriving in London. Discursive assumptions regarding migrants’ quality of life in the city and their perceptions of home are also called into question.

15.45-16.00

**Different approaches towards national identity among Polish immigrants in Manchester**

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The aim of my presentation is to characterise two main groups among Polish immigrants in Manchester in terms of their national identity. These groups are: post war migration, which consists mainly of soldiers and new migration, who arrived after May 2004. Post war migration was a forced migration with clearly understood necessity of settlement in foreign land. Their specific background has resulted in very conscious celebrating national identity in diaspora. However, this strong national identity was rarely passed to immigrants’ children. They were no interested in cultivation of traditional Polish way of life, which appeared to them as archaic. In results, Polish church in Manchester, which was bought and renovated with great effort of Polish community, emptied due to the natural ageing process. When Poland has joined European Union new immigrants filled Polish church. However, a temporary in assumption economical migration has very limited common ground with old patriots. No one is interested in cultivating an old migration heritage. There is also only a little resemblance between modern Poland and the homeland of old migrants. Now the only homeland they recognise as their own is their diasporic community.
“Our parents were not born here, but we were, this is our home.” Stockholm is the home for Jaspal Singh, religious men, grew up in a family of immigrants from Punjab. In European cities there are many people like him – first or second generation immigrants. These people and the process of their adaptation to host society – in particular: Sikh community living in two, big European cities: Stockholm and London will be examined in this presentation. The question arose how both characteristics of the societies and a group with such a different cultural background do influence the process of adaptation and integration? City of London is famous for its multiculturalism, a great number of immigrants and ethnic minorities, whereas Sweden has a high level of intolerance to immigrants\(^1\), and Stockholm comparing to London is still relatively homogenous. How then community of people coming from a different civilisation circle do evaluate in the two cities, how do they construct their social identity? How globalisation process and communicational facilities offered by it does influence the two communities? I will attempt to answer the questions presenting results of my research carried on in the two big cities.

Transnationalism and multiculturalism in globalising cities

In her highly influential study of the ‘global city’ Saskia Sassen emphasised the economic transformation taking place within three cities in particular – New York, London and Tokyo. This transformation was driven by massive flows of capital invested in the stock markets and the increasingly sharp division between, on the one hand, elites involved in those markets and in related services and, on the other hand, workers who provided a range of poorly paid services to these elites - for example, by cleaning the gleaming offices of the central business districts where the elites made their fortunes or acting as domestic servants in their homes. Subsequent researchers have pointed to the limitations of Sassen’s economistic perspective and the need to explore the social, cultural and political processes producing ‘global cities’. Others have objected to the term ‘global city, preferring to talk instead about globalising cities where many more cities than the elite three are being transformed by global flows of capital, goods, people, information and ideologies. The deep economic and social inequalities between North and South have been demonstrated so that many poor countries in Africa and Latin America, for example, have been left out of the globalising process except as places from which people seek to escape to globalising cities. The debate about deepening social and economic inequality also raises the issue of transnationalism and multiculturalism. Recent research has revealed how transnationalism and multiculturalism complicates assessments of inequality based on dominant values within particular nation-states. Quantitative evaluations of inequality have to be accompanied by qualitative analyses of what migrant workers, for example, understand as inequality and how they operate between different social and economic hierarchies. To illustrate this process I will draw on research undertaken in London with David Garbin on Bangladeshi Muslims and with Michal Garapich on Polish Catholics.
Kreuzberg has the highest population of Turkish Immigrants outside of Turkey. However it is an isolated community living in one of Berlin’s poorest districts. Hidden in the centre of its commercial hub, within the NKZ apartment complex, is the Mevlana Mosque: the only centre in this entire district that fulfills the spiritual, intellectual, social and educational needs of the Islamic community. In January 2000, the German Law on nationalization changed and half a million Muslims applied for German Citizenship. As a result the systematically neglected matter of visible religious worship for Muslims finally became both a public and political issue. The Mevlana mosque like most mosques in Germany is invisible: in this case a converted office block. However each time the mosque committee put forward plans to expand or move, their proposals are turned down by the Berlin municipality citing (conformist) planning regulations. This conflict has stirred up accusations of racism and proof of an Islamophobic conspiracy led by the German Authorities, conflagrating deep German suspicions that the mosque committee harbour ulterior motives of creating a segregated society within Kreuzberg. It is ironic that Mevlana, the 13th century mystic of Islam, advocated ‘unlimited tolerance, positive reasoning, goodness, charity and awareness through love... treating Muslim, Jew and Christian alike’. By investigating these conflicts together with the German building regulations and Mosque building techniques, my architectural proposal found ways of appropriating new spaces into the existing NKZ complex around the existing mosque, providing for the social, cultural, educational and spiritual needs of the community. The scheme includes a koranic school, courtyard, independent space for women, private prayer rooms, kindergarten, playground, roof garden, minaret, enclosed garden and hamam. The result transformed the traditional horizontal plan of a mosque and its ancillary buildings into a vertical hierarchy of transitional spaces that fit into the vernacular of the ten storey NKZ complex. The proposal looks to dispel the fear of Islam creating segregated societies, by encouraging the whole of Kreuzberg and Berlin to
explore and share these new spaces with the Islamic community. This cultural centre is an important step in improving inter-community relations; educating the German public about Islam and likewise the Islamic community can begin to feel part of a progressive German society – implementing the pluralistic vision that Mevlana once had.

09.45–10.00

**Family decisions and transnational migration: recent Polish migrants in London**

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Before EU enlargement in May 2004, migration from Poland (much of it undocumented) tended to be perceived as short term, transient and individual (Morokvasic, 2004; Gryzmala-Kazlowska 2005; Duvell, 2004). Migrants were depicted as having either no dependents or as leaving dependent family members ‘back home’. Our research examines changing migratory strategies post-accession. Focusing on recently arrived Poles in London, we explore the role of networks (including family networks) in migrants’ decision making in relation to transience and settlement. As other researchers have noted, the dominant focus on the migrant workers as an individual economic actor (Kofman 2004) tends to simplify the role families play within the migration process. In gaining a broader understanding of migration patterns, it is necessary to interrogate the diverse roles played by ‘families’ (Baldassar and Baldock 2000). This paper is based on on-going research in London, including focus groups and individual interviews with new migrants. We are finding that family considerations often underpin migratory decision making, with some evidence of family reunification. For example, new Polish Saturday Schools and Polish Mother and Toddler Groups are being formed. Participants recount narratives of negotiation, decision making and planning, which provide a more complex picture of contemporary migration. We raise questions about the factors that facilitate family migration and reunification and the considerations that shape families’ plans to settle in London or return to Poland.
10.15–10.30

Transnational connections and the emergence of the transnational family

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In this paper I will explore the phenomenon of the emergence of the transnational family (Basch et al. 1994; Salazar Parreñas 2001). First of all, I want to answer the question what the transnational family is and how it is new in comparison with earlier migrants’ experiences. I also want to analyze issues connected with this phenomenon, such as mixed marriages, maintaining transnational connections by the second generation, and motherhood in absentia. The analysis will be based on six-months-long research conducted in the Filipino community in Denmark. What is more, examples from the lives of Filipino immigrants in the United States will be provided as comparative material. Migration from the Philippines is nowadays one of the biggest migration streams worldwide, with about eight million Filipinos working outside the country, and so analyzing it can prove to be important in developing new theories of migration. As it has been argued, Filipino immigrants are becoming transnational in various ways (Basch et al. 1994; Espiritu 2003) – they not only help the economy in the home country flourish by sending remittances, but they also maintain close relationships with those left behind.

10.30-10.45

Christmas, Christianity and alcohol: expressions of identity through food and drink in the highlands of Borneo and among Poles in the East End of London

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The Kelabit of Sarawak are a small tribal group whose homeland is at the headwaters of the Baram River in Miri Division, Sarawak, Malaysia, on the island of Borneo. The Kelabit Highlands was described by Tom Harrisson, who was parachuted into the highlands to organise resistance against the Japanese and later became Curator of the Sarawak Museum, as a ‘World Within’; but since the Second World War, and particularly since the 1980s, there have been very high levels of migration from the
highlands and there is now a strong Kelabit presence in the oil city of Miri on the coast. I have been carrying out anthropological fieldwork among the Kelabit for the past 20 years. The Poles in Britain include those who came after the Second World War as political refugees and their descendants; and those who have come since then, and particularly since 2004, as economic migrants. I will here focus on the former group, which is particularly and explicitly concerned with expressing a common Polish identity in the British context. I married into this group and have done some formal and informal fieldwork within it. For both the Kelabit of Sarawak and the Polish community in London food and drink are an important means of constructing and projecting identity. Both are communities which have been profoundly affected by migration over the past 50 years, and I want here to compare and contrast the parallels and contrasts between the ways in which food and drink have played a role in the context of this migration. For both groups, Christianity is a key factor defining identity, and meals held at Christian festivals and in particular Christmas are important events in constructing and projecting a sense of common identity and community. Also for both groups alcohol plays an important role in constructing identity; the post-war Polish migrant community and their descendants in a positive way, using it as a way of cementing community; while for the Kelabit, who gave up making rice beer in the 1950s, abstinence from alcohol is as a marker of their Christianity and hence of their identity.

11.15–11.30

_Spirits in the market place. Transnational networks of Vietnamese migrants in Berlin_

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After 1975, in particular in the end of the 1970s and in the beginning of the 1980s, more than 2 million Vietnamese left their home country and settled elsewhere. An estimated number of 40 000 Vietnamese refugees came mas "boat people" to West-Germany and around 60 000 Vietnamese as "contract workers" to East-Germany. After the reunification of Germany in 1990 many of the former contract-workers have settled in Berlin, mostly in the Eastern part of the city, looking for jobs and business opportunities. They have opened hundreds of shops and snack bars and built Vietnamese "global trade markets" in the "nowhere" lands of East Berlin, on the grounds of former socialist
factories. Shop keepers, owners of small restaurants and traders in the "global trade markets" have installed altars and shrines in their stores to honour spirits who protect their families and guarantee success in business. These shrines and altars are part of transnational connections which forge and maintain family, economic, political and religious ties between Vietnamese in Berlin and at home in Vietnam. Based on anthropological fieldwork in Berlin this paper argues that religious and economic place making of Vietnamese migrants is a contested process in present day Berlin. The paper focuses on the question of why religious places and ritual spaces are to be find in the most remote areas of the city, in the outskirts of Berlin and its former industrial zones.

11.15-11.30

Navigating livelihoods and identities across Borders. Temporary labor migrants from Bulgaria to Germany 1989 – 2005

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Drawing upon on-going ethnographic research on Bulgarian irregular labor migration in Berlin, Germany, this paper studies the question of how notions of ethnicity, nationality and citizenship function in a new transnational migration reality. I focus on one specific group of labor migrants from Bulgaria in Germany, namely the Turks who form 9% of Bulgaria’s population and have traditionally been considered the most important Bulgarian minority as of their Muslim religion and the close proximity of the neighboring kin-state Turkey. The paper will focus on the processes of negotiation and construction of migrants’ cultural and social identities by examining the multilayered involvements that they sustain in the host and the home society and the social networks associated with them. In particular the paper will study the social network established between the “new” ethnic Turk migrants from Bulgaria and the “old” host Turkish diaspora in Berlin that involves ongoing contestations over proper gender, religious and cultural practices. The main argument put forward by the paper is that the notions of being “Turk”, “Bulgarian” and “European” are central in the exploration of identity practices among transnational ethnic Turk migrants from Bulgaria in Berlin. The changing dynamics between these three central self-ascribed identifiers are dependent on migrants’ social
relationships and pragmatic strategies to accommodate or resist the circumstances and the social hierarchies they encounter in their transnational urban field.

11.40-11.55

_Palestinian diaspora in US_

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The Palestinian diaspora presents a fascinating vehicle through which to explore the formation and creation of national, community, and individual identities. Stateless for more than half-a-century, Palestinians are still able to maintain a strong sense of community, national and ethnic identity, and a connection to their ancestral homeland. Through what processes does this strong sense of identity arise? Using oral history interviews, I examine how networks among Palestinians and Palestinian Americans from a wide variety of backgrounds have been created, structured, and restructured over the past fifteen years in the urban and suburban communities of Raleigh, Durham, and Chapel Hill. I assert that identity and community are maintained primarily through the narrative of the homeland and the structures that reinforce this narrative, as this exiled community attempts to establish a place in which they feel safe. I intend to show that Palestinian identity is centered on creating a homeland, even if it is one of the mind, supported by oral narrative traditions and community activities and infrastructure, such as cultural organizations and community newspapers. These features combine to create a Palestinian identity and community in central North Carolina. This identity is maintained as a result of and in spite of the precariousness of the Palestinian situation, their constant state of exile, and thus, their constant search for home.
The Palestinian Christians represent a community that is oft-overlooked in the context of the Palestinian diaspora, yet theirs is a unique experience of a compelling nature as they transcend the boundaries of ethnic, religious and national identity in their endeavour to assimilate into Jordanian society. As the ethnic diversity of Jordan contributes additional aspects to the Jordanian-Palestinian relationship along lines of Arab-Circassian and Christian-Muslim, the Palestinian Christian community has enjoyed an economic, social and political strength disproportionate to their actual size and has provided a source of envy for Muslims and other minorities. Drawing on concepts from social anthropology and international relations, the paper will explore the identity of the Palestinian Christians that migrated to Amman from Palestine during the ongoing Palestine-Israel conflict and analyse the dynamic between the Christian and Muslim Palestinian-Jordanians. How individuals preserve their identity in a new environment and whether religion assumes an active role in their integration into a host society requires further clarification and discussion. This paper will provide an insight into the integration process and the development of identity through the responses of respondents interviewed in Amman between January and April 2006 and explain the cultural interaction between the Jordanian and Palestinian-Jordanian population.