Abstract Reader

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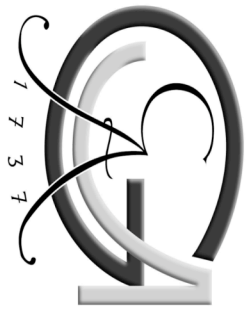
Ethnicity, Belonging, Biography, and Ethnography

Center of Methods in Social Sciences

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Session: Looking back to Collective Belongings in the Past?

Estonian Russians` life stories from the prism of frame analyses

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Manifestation of cultural trauma as a discourse of Estonian Russians´could be named the "**Fall of the Dreamland**". Among the other post-Socialist biographical discourses in Estonia it is the most current and most painful, and, more importantly, it is yet in its stage of maturing. The last feature strongly relies on the fact that Russia has never acknowledged the occupation of the Baltic states in 1944 and on the international level wishes to depict the Russian population staying in Estonia and Latvia as victims of ethnic discrimination. The Estonian Russians' stormy and controversial search for identity began at the same time as the Estonians' mass mobilisation for restoring their national independence in 1988 thus a more detailed mapping of this discourse is still a work in progress.Based on 43 biographies discourse echos such leitmotifs as: 1) an intense dissonance between the "bad" present and "good" Soviet past; 2) an abrupt interference with their habitual life by Estonian authorities; 3)a painful acknowledgement of the presence of Estonians and the requirement to learn their language; 4) the closing the state borders; 5) the insultind labelling them by Estonians as occupiers.

Belonging, identity, intersectionality and translocational positionality

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This paper reflects on the concepts of belonging, identity and culture which inform understandings of ethnicity and national identity in the modern era. I will look at the ways that these enter into discussions of new forms of identity hailed by the related notions of diaspora, hybridity and cosmopolitanism. I will also reflect on the concept of intersectionality as a means of developing a more integrated analysis of identity formation which relate to the links between gender, ethnicity and class. The paper provides a critique of the notion of identity as it has been used in the study of minorities and migrants. I will also develop the notion of translocational belonging. For once we focus on the intersectionality of notions of belonging, we can move away from essentialised notions of belonging, on the one hand, but also avoid the rabid deconstructionism of post-modern approaches to belonging and identity.

Sibling identifications and "the enigma of arrival"

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As a result of my Ph.D. research with Indonesian women living in Switzerland I came to interpret the subjective sense of belonging as influenced by and experienced through sibling identifications. In Indonesia the relationships, both real and symbolic, between sisters and brothers as well as between older and younger siblings can be regarded as a "core element" of the social structuring. In my dissertation I analyze the data material of two selected biographical case histories and one long-term case history (around 50 meetings over a period of two years). The analysis of narrative representations of sibling relationships and in a broader sense, *intra*generational relationships, might be an important corrective to the paradigmatic status of intergenerational (or vertical) relationships in Western discourse. Applied in the field of biographical migration research, the 'sibling approach' seems to allow for a deeper understanding of integration processes triggered e.g. by (marriage-) migration. In my presentation I will discuss some of my theoretical conclusions in relation to the three women's strategies of dealing with psychic and social conflict and their sense of (ethnic) belonging.

Redefining dialogue in the Israeli-Palestinian conflict

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The Israeli-Palestinian conflict is especially complicated as it is characterized by double asymmetries that contain practical and psychosocial aspects. The first asymmetry is the one most of us are aware of in which the Israelis have more military and political power and access to economic and territorial resources. However, alongside this asymmetry resides an opposite less discussed asymmetry that is more psychological in nature: The Palestinians are seen by the Israelis as part of the larger Arab Middle Eastern society that is threatening the Israeli existence. Dialogue within small interethnic groups was designed to reach mutual understanding, and in some ways can be seen as an effort to create a bridging shared narrative. However, in practice the ability of dialogue to fulfill this goal is limited because it necessarily represented within it the macro level of the double asymmetry. In a group of studies we try to describe the limitations to developing a meaningful dialogue, in the Israeli-Palestinian reality of the double asymmetry. Steinberg and Bar-On (2002) identified seven discourse categories in interethnic small groups: They were dominated by ethnocentric talk and reached a few dialogical moments. Together with colleagues (Maoz et al. 2004) we defined "bad-enough" dialogue in such a setting, when the Jewish-Israeli participants dominated the discourse, without letting the Palestinians express their feelings and views. Later we tried (Maoz et al., submitted) to present an explosive interaction, in which the Palestinian participants used arguments that did not enable the dialogue between the parties to continue. The project of "learning the historical narrative of the other, Palestinians and Israelis" (Adwan & Bar-On, 2004) suggests that the two historical narratives have to be addressed by the parties, rather than excluding each other or developing a bridging narrative. One can views this set of studies as an effort to have research reflect the interethnic reality, moving from dreams about a 'good marriage' between the two parties to get them to move into 'a reasonable divorce'.

Transjewish affiliations: constructions of ethnicity by Russian-speaking Jewish migrants in Israel and Germany

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What happens to a specific ethnicity if it is deprived of its original cultural environment of language, traditions, religion, and common shared knowledge of collective history, as in the case of Russian-speaking Jews? The main goal of this paper is to examine different aspects of Soviet "Jewishness", or Jewish ethnicity as it is brought along, is newly constructed, and presented by the Jewish immigrants in their narrative descriptions in interview situations. In my paper, I will first examine how Russian-speaking Jews have filled the void, as they were extremely constrained in their cultural practice and, at the same time, could not escape, reject or hide their being Jewish because of the forced notation in their passports. I will show how diverse conditions led to a unique situation concerning the shaping of Soviet Jewish identity, which to my opinion differs from Jewish identities in Israel and in other countries.

It is especially important for me to trace how the original ideas and constructions of Jewish ethnicity collide and interact with different local ideas about ethnicity and specifically about Jewishness in such different social contexts as in Israel and Germany, two main countries where Russian-speaking Jews have immigrated.

For the case of ex-Soviet Jewish migrants in Israel and Germany, I will then propose a new concept of *"transjewish affiliations"* to characterize a new transnational cross-border space. This space is built in connection with and corresponding to the processes of change in today's CIS and also to ethnic, cultural or religious notions about the Jewishness of relatives and friends who still live in those countries and with whom migrants develop intensive social networks.

NGOs, transformations of conflicts and modes of governance in North Ghana

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Ghana is among the few countries south of the Sahara that have been spared larger-scale armed conflicts. Moreover, during the past 14 years, Ghana has achieved the transition to a multiparty regime with apparent success and, after decades of economic decline, experienced a kind of modest economic miracle. This favorable view needs considerable qualification with regard to North Ghana that saw many armed local conflicts since 1980. In the year 1994 (and again 1995) the Northern Region was the venue for a civil war between different ethno-political factions that lasted several weeks. After the war an informal consortium of Ghanaian and international NGOs initiated a mediation process that led to an almost comprehensive peace treaty in 1996 and to its by and large successful implementation. However, since then smaller processes of violent escalation, usually of a local scale, have returned or appeared now and then. But during recent years the level of violence of these disputes was much more limited, and apparently the focus of the tensions has shifted from inter-ethnic to intra-ethnic issues and cleavages.

Which are the lessons to be learnt from these small armed conflicts and the processes of de-escalation – for the practice of constructive conflict management as well as for the explanation of armed communal conflicts in Africa? Since 1994 the importance of NGOs or "civil society organizations" for the local processes of conflict regulation has greatly increased in North Ghana as well as in other African countries. More and more the NGOs – not least among them the churches and faith-based organizations – have become important partners in communication and mediators for

the factions in local conflicts as well as for regional governments and local administrations. The paper shall inquire into their specific roles and changing functions, and their growing political clout, within the triangle of the state, the traditional leaders and "civil society".

Ethnic belonging in biographical presentations of Polish emigrants in Germany

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The central question of my paper is how ethnic belonging is processed within the biography. Discussing this issue through analysing the cases of polish emigrants in Germany I will elaborate on the question of the necessity of collective belonging to an ethnic group. In my paper I will examine the transformation of different kinds of belonging through the process of migration. I will also take a closer look at the trajectories of transnationalism and its intergenerational aspect. Furthermore I am going to discuss the variation of the ways the polish emigrants are structuring their self definition of being polish.

The paper is a part of my PhD project, which focuses on the biographies of polish emigrants in Germany with emphasis on the biographical construction of both biography and migration.

Data Session 3

What do pictures show? Interpreting the 'visual' in social phenomena

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The workshop will deal with the question how the visual dimension of social phenomena can be methodically reconstructed. In order to create a basis for discussing central aspects of analysing visual material in comparison to verbal data, the analysis of a picture (e.g. a foto or other kind of fixed visual data) will be exemplary presented. Proposals of pictures to be analysed from participants of the workshop are welcomed.

Session: Methodology of Researching Ethnicity, Belonging and Ethnic Conflicts

'Strangers' in public pictures. A methodical photo analysis

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In processes of constructing 'foreigners' as 'strangers' in public discourses, the visual dimension plays an important role. The way how 'strangers' are pictorially presented, how these 'pictures' are looked at, and how they are 'looking back', constitutes a social field of (symbolic) interaction and meaning. In processes of 'seeing', 'looking' and 'gazing' meaning is generally created also in a visual dimension (see exemplary Marianne Hirsch 2002). With an exemplary analysis of public pictures, the paper aims to show how 'strangers' are visually constructed, and how we can analyse processes of creating meaning in and with pictures in a methodical way.

Life stories and dialogue (es). A postgraduate course at the University of Sarajevo

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This presentation has the aim to outline the major outcomes of the optional course "Life Stories and Dialogue (es)" in the regional postgraduate program in human rights and democracy, organized by the University of Sarajevo for a group of 13 postgraduate students, most of whom come from South-East European (SEE) countries. The course was structured as a set of four workshops that took place from December 2006 till May 2007. The relevance for this course was seen in the fact that more than fifteen years after the fall of communism the societies of South-East Europe are still struggling to bring to the public some grave human rights violations that took place during the past period(s). In this region with its insufficient degree of democratic history (or prevailing pure ideologies (Zizek in Bar-On, 1999), political power was legitimized through centuries by suppressing memories of certain events and respectively recalling some others. On a family level, silence on previous war experiences prevails, with a trans-generational impact leading to stereotypes and prejudice towards other ethnic, religious, political groups. The course was seen as a possibility for learning more about our own identity (es) construction, moving from monologue to intensive and multiple dialogues, both within ourselves and with others (Bar-On, 2006). Upon presenting their personal stories, students interviewed one of their parents, while some of them additionally interviewed one of their grandparents. The main research questions related to this course were: In which ways do the students frame their conflict/war experience within their life stories? Which are the

elements that constitute their dominant identities? In which ways do their parents' stories relate to their identities? In my presentation, I will discuss how students' memories of the fall of communism and the accompanying conflicts - at that time they were 10-15 years old - do not figure significantly within their stories but appear in paralinguistic symbols, in their gesticulation and body expression. Students' identities are constituted around trajectories of suffering in their families, but a central theme of their life stories is also education (as an action orientation). All of them are highly educated young people who gained their undergraduate education mainly in Western countries and left their family home and home country. Knowledge could be understood as a power tool that increases choice possibilities and could be interpreted as a step out of victimization societies, which paralyze us. In the second part of the course, where the dialogical dimensions of the conducted interviews were discussed in a supportive environment, students showed their willingness to address and raise some crucial issues on a more general level. Possibly this might lead to a re-definition of their identities and communities (Adkins, 2003), as well as towards "genuine discourse" (Bar-On, 1999).

Hyphens of belonging: ethnicity and community among Haitians and Cubans in the United States

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Cuban and Haitian refugees/immigrants have had a major impact on political, social and cultural life in Florida in the United States. In this talk, we focus on the connections between ethnic identity and sense of belonging among members of these two groups. Our work was part of a collaborative project between researchers from Nova Southeastern University and the Georg-August-University in Goettingen that was supported by the Humboldt Foundation. In our research, we combined biographical-narrative interviews and ethnography. In the Haitian immigrant population, we found that major themes of importance for the research participants were these of power in relation to class, race, authority, 'ambiguous belonging', education, and gender. In the Cuban sample, we found that the main themes were idealization of Cuba, gender, ambiguous belongingness and broken dreams. In the talk, we will discuss similarities and differences between the two immigrant groups, tying perceived sense of ethnic belonging to issues of political consciousness, connections to the homeland, and issues of class and race.

Identities in peace and conflict: belonging among Israeli and Palestinian émigrés to the United States

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This talk will look at the complex, and sometimes contradictory, ways in which generations of Palestinians and Israelis, émigrés to the United States, understand their collective identities and belonging, against the backdrop of living the Palestinian-Israeli conflict and life in America. Looking at the life stories of men and women who emigrated from the Middle East to America, I will focus on the immigrant biographers' constructions and re-constructions of their collective identities. These rigid-yet-dynamic constructions center on and are anchored in major historical-political events in the Middle East, but also deeply intertwine with personal life experiences. Similarities and differences between members of the two groups will be explored, groups which are tied together through a violent past that continues to be part of their more secure present in the United States.

We-sense – the tacit source of social belonging

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In sociology one finds a wide range of concepts explaining collective identity and belonging.

Durkheim has dealt with the forming of collective affections in rituals. Victor Turner followed him with the idea the ritual is a kind of a social drama.

Norbert Elias tried to ground forms of national identity by the category of 'we-layer'. Karl Mannheim explained collective imaginations by a process he called 'conjunctive recognition' – kinds of experiences established in shared activities. Maurice Halbwachs dealt with the phenomenon of collective memory.

In Contemporary Sociology the concept of collective identity is highly influenced by the debate on "imagined communities" (Benedict Anderson) – a radical critique on (especially romantic) ideas of collective representations. In Germany this critique was taken up also in Social History by Lutz Niethammer in his work "Kollektive Identität". For him the 'collective identity' is not a scientific concept but a 'plastic word'.

Instead of joining in this popular swan song on collective identity and social belonging I want the rehabilitate the concept by introducing the category of the 'we-sense'.

This category was developed in the process of an empirical investigation on the biographical roots of social engagement. In this investigation we found out that voluntary activities were highly influenced by the actor's sensibility for doing and realizing certain things together.

Therefore, we conceptualized 'we-sense' as practical sense, a tacit knowledge for taking part in activities which are collectively performed – for example: the sense of playing or dancing together. We-Sense is not dependant on (formal or informal) membership and is different from a sense of belonging to a community (which would be a more specific we-sense for living together at a collectively shared place). We-

Sense as a tacit source of taking part in social activities can also refer to fluid forms of social belonging.

In my contribution I want to explicate the concept by reconstructing it from biographical cases.

Local identity and collective belonging in two neighbour villages of Vrancea County in Romania

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The paper addresses the issue of local identity and collective belonging in the arena of small community participation. The research area is Vrancea County, the central eastern part of Romania, in the Carpathian Mountains. I explored there the mechanisms of social identity and spatial identification through the parallel analysis of two neighbour-villages, using anthropological and sociological research methods. To understand villagers' connection with the symbolic living space, I applied on a small sample of thirty village-residents the interpretative instrument of mental maps. The morphology of the local territory in the collective imagery proved to be an exquisite method to explore the way inhabitants of the two villages perceived themselves and the Other. I asked myself not only what effects could the local morphology have on the collective mindset, but also the other way around: what does the space perception acquire as a result of its integration into the community spirit?

"Where are you from actually?" An autoethnographical account of everyday practices of exclusion in multi-cultural society

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Transnational migration has transformed most European countries, making the problem of how to "integrate" growing numbers of immigrants an increasingly popular topic in public debates and social policy. It is assumed that as long as the newcomer learns the language, adapts to the local customs, and finds work, s/he will be integrated and welcomed with open arms as a full-fledged member of society. Based on an autoethnography of our experiences as US-born, long-term, and fully "integrated" residents of the Netherlands, one of Europe's most multicultural societies, as well as biographical interviews with other so-called "newcomers," we have explored some of the subtle, well-intentioned practices of distancing and exclusion which are part of the fabric of everyday life. We will show how - contrary to the official discourse of integration - Dutch-ness as a white/ethnic national identity is ongoingly constructed as a "we" which excludes all "others." And, indeed, we have discovered that, paradoxically, the closer the "other" comes to being completely assimilated into Dutch society, the more the symbolic borders of national belonging may need to be policed and tightened.

Data-Session 2

Self searching for the missing story

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This study describes an educational initiative that employs methods from critical pedagogy with Palestinian – Israeli students in their first year of teacher training. Analyses were conducted by the students on family stories and personal narratives in order to incorporate life stories into teacher training which would impact the personal and professional development of young teachers-in-training. Life stories allowed the teachers-in-training to connect to themselves and assisted them in connecting with the inner and outer world of their pupils. The students embarked on a personal journey in search of their roots and the life story of their families.

From the wide variety of Palestinian student's narratives that underwent a journey in search of their roots it is clear that they wonder, investigate, contemplate, and criticize, and know how to successfully express themselves quite well.

It is also apparent how the initiative enabled them to expand and strengthen their egos and enrich their inner world, connecting with themselves, their families, their nation, their heritage, and the historical narratives of the Palestinians candidly and thoroughly. In other words, self-awareness was increased and social and political consciousness intensified. This is important for a teacher and a good educator according to Freire (1981) who views awareness and such consciousness as the foundations of education whose purpose is to bring about a change of reality, the conditions for freeing man from the bonds of internal oppression that was internalized through the external mentality of oppression that has been impressed upon them.

This tool of the life stories of the students about their roots should be viewed as a tool to strengthen the personal and professional self of the student in training, particularly Arab Palestinians. Especially in light of a continuous history of prohibition and

oppression, the need for Arabs in Israel to study the heritage and history of the Arab Palestinian nation is crucial. This provided Arab students with a corrective experience to satisfy their varying needs and wants and an opportunity to learn about their nation. It also enabled them to establish a renewed connection with the history and heritage of the Palestinians according to the Palestinian ethos and narrative that is told by families and grandparents.

Had the students not been given this opportunity and the appropriate encouragement to undergo the journey in search of their roots, the narratives brought throughout this research would have been lacking and perhaps would have been lost over the course of time.

What comes out of this study is that the time has come to undergo a self-search for the missing narrative of the Arab Palestinians living in Israel.

An attempt was made to illustrate the Arab-Palestinian myth that was created by the War of Independence and even beforehand, as told by the Palestinian grandparents themselves who tell it to the generation of sons and grandsons. The other issue of nationality was raised and the meaning of its historical narrative as opposed to the Zionist narrative.

Today in the post-modern age no one is looking for the sharp, concise, and coherent word anymore. We are obliged as educators to call on the pluralistic society to re-examine their views and the myths that are well enrooted in the Jewish-Israeli public that have been perceived till now as undisputable.

The question was asked what pluralism is if other types of opinions are not allowed to be received in the society we live in.

Solomon (2002) views education for peace as an attempt to increase students' understanding of the collective narratives of the other from the other's perspective and to understand themselves in relation to the other and to relate more positively to the same other in light of these understandings.

There is room to accept the narrative of the other side and what is implied from it as legitimate without necessarily agreeing with it or its implications. This step, for example, requires students to accept the definition of the events of 1948 as "Nekba" – the Palestinian disaster as is perceived by Palestinians, even if there are those who dispute the extent of how they were exiled and expelled. They are also compelled to understand that the collective Palestinian pain is comparable to a national disaster in the eyes of the Palestinians.

The results of the study draw a self-evident conclusion that in order to aspire to education for peace in the words of Solomon (2002), in an area in which there is such an ethno-political conflict between Arabs and Jews in Israel there must be a preceding stage that is the search for the personal and collective Palestinian narrative. This narrative is missing from the consciousness of many Palestinians today, especially among the younger generation (the third generation since Nekba), and the policies of the Israeli-Jewish establishment are responsible.

After searching for and documenting the missing narrative it must be brought into the Israeli consciousness and then should be used to educate Israeli students so that they accept and recognize the Palestinian narrative as legitimate.

In this study Arab students underwent the "pre" stage of a personal and collective search for their Palestinian narrative.

The readers are invited to study the narrative more in depth and accept as recognize it as legitimate even if they don't agree with it or what it implies. Only then will there be a better chance for a new dialogue between the Arab and Jewish sides which will lead to peace and a better future.

Identity and generation. An empirical study of the social, identificational, and cognitive integration process of the immigrant-origin population in Germany

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There is a broad consensus in the public debate that migrants' integration process into German society has come to a standstill and that ethnicity has become increasingly important for their identity, behavior, and social networks. Many aspects of this statement are conceptually unclear and supporting evidence is often impressionistic in nature. In the presentation, the often stated assumption that labor migrants in Germany turn away from integration and reaffirm their ethnicity is scrutinized by summarizing recent empirical findings about their identificational, cognitive, and social adaptation processes. I will start out by presenting an overview and a methodological critique of the current debate about particularly Turkish migrants' supposed reluctance to integrate. Based on this, trend analyses of different hostland- and homeland-related indicators are presented drawing from data from the German Socio-economic Panel. Results are displayed separately for first- and second-generation migrants from Turkey and the EU.

In between immigrants, in between identities: on the identity of immigrants from the USSR to Israel in the 1970's after the wave of immigration in the 1990's.

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Which processes do veteran immigrants experience on meeting with a new group of immigrants from their country of origin? How does it influence the reconstruction of their social and ethnic identity? The presentation will discuss the different strategies of construction of identity, as examined by the case of immigrants from the former USSR who came to Israel in the seventies and twenty years later met the nineties' immigrants. Between the seventies and the nineties the Israeli society went through changes, which one of them is widening of the multicultural orientations, resulted in a growing number of groups asking to emphasize their unique ethnic identity. This request was voiced by the nineties' immigrants as well. The question that rises is whether the "Russian" socio-cultural autonomy and the response to it by the Israeli society will also be expressed in the reconstruction of the seventies' immigrants' identity.

The research is based on semi-structured in-depth interviews conducted with twenty six people who immigrated to Israel in the seventies' wave. Findings show that the meeting with the new immigrants raises questions about the Russian identity of the veteran immigrants, but also about their Israeli identity. The research suggests looking at the seventies' immigrants through movement between and within identities, and it shows that the long-term outcomes of the immigration do not come to an end even thirty years after the migration.

Ambivalences in constructions of social belonging: ethnic Germans from the Former Soviet Union

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How do members of ethnic minorities deal with the sociological inheritance of their family history and the history of their ethnic group under changing social circumstances? What sense of belonging do they develop and how does this relate to any other sense of belonging that is attributed to them? It is these issues which we shall discuss in our paper, using the example of members of the German minority from the Soviet Union. In the context of the project "Ethnic Germans from the former Soviet Union in Germany"[1] we conducted biographical-narrative interviews with family members of three generations. In our paper in the context of the above mentioned questions our focus is on the members of the middle generation, the generation born between 1950's and 60's. Being members of a disenfranchised and stigmatized group ("Fascists") in post-war Soviet Union, social acceptance and ascent were only possible for them under condition of assimilation to the dominant Russian and Soviet culture. They developed a construction of belonging, which involved a clear commitment to the Soviet society and pushed their German family history into the background.

It is interesting to point out, that the question of a possible migration to Germany, which arose in connection with the policy of Perestroika in many families, led to a reversal of this construction of belonging. After the collapse of the Soviet Union its

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[1] The project is in charge of Gabriele Rosenthal and sponsored by the German Research Foundation (DFG). Viola Stephan is participating as a scientific assistant.

citizens were faced with political and economic uncertainty. Political premises allowed the Germans to escape these problems and to immigrate to Germany. Relevant legal criteria for a migration (proof of affiliation to the ethnic group of the Germans, § 6 BVFG) demanded a concentration on their German background. Accordingly the representatives of the here mentioned type of a life course turned to selected aspects of their family history, in order to prove their affiliation with the discriminated German ethnic minority. At the same time they distanced themselves from their former actively lived concept of belonging to Soviet society or even denied it. In Germany they are confronted with the ascription of being Russians, and this is a hindrance to them gaining a status of citizenry equality in German society.

Some criteria of collective belongings and their impact for positions of the Israeli society in the Israeli-Palestinian conflict

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Israel is a society affected by waves of immigration. Of the six million inhabitants, the majority (58%) of the total population lives in the „periphery" of Israel. According to the Israeli Central Bureau of Statistics, inhabitants born in Israel predominantly live in the "core" of the country, that is, in the metropolitan areas of Tel-Aviv, Jerusalem and Haifa. The "periphery" encompasses the southern, central, and northern district, thus about 85% of the total area of the country. An ethnically and socio-culturally more heterogeneous population lives in these regions as compared to Israel's core metropolitan areas. Nevertheless, the country's economic, political, cultural and social dominance and stability derives from the population in the core/center. This population also determines the dominant criteria of collective belonging, as well as the country's positioning concerning the Israeli-Palestinian conflict even though the inner societal conflicts as well as the exterior Israeli-Palestinian conflict concern the entire Israeli population and the whole country. This issue has been raised but so far not much discussed in an interdisciplinary analysis of political science and sociology. This paper raises the question of how criteria of collective belongings considered as vital within the Israeli society are constituted differently in the "periphery" and the "core". These criteria concern belonging 1. to the Jewish people who went through the Shoah, 2. to the Zionist collective, and 3. to the religious community of the Jews. At the same time, these three criteria also concern the positioning in the Israeli-

Palestinian Conflict. In this paper, concepts of belonging concerning the three criteria with regard to the core/periphery difference will be pointed out in interview passages. One difference becomes visible through including all Jewish Israelis in the collective significance of the Shoah, postulated as a main belonging criteria by the mostly Ashkenazi Jews in Israel's core. Yet this does not reflect the history of the many Mizrahi citizens living mainly in the "periphery". The aim of this paper is to show how belongings constituted in the core and enforced on the whole society affect the positioning in the Israeli-Palestinian conflict and how alternative concepts of belonging could move the positioning.

Ethnic conflict in Sri Lanka: identity crisis or human security issue?

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Most of the present day conflicts in the contemporary world are based on 'collective identity" or "identities' of individuals who think that they are fitting into one or the other groups and shares some common values. These collective identities are again promoting social configurations and groupings of global society to take more fundamentalist and ideological bases of religion, ethnicity and race to justify their ideas and causes of actions. Thus identity based conflict warrants better explanation of the nature of emerging collective identities, mobilization, politicization and importantly how it shapes or challenge the security of ethnic others in their society. In this paper on the one hand, I argue that the crisis situation in Sri Lanka to be understood as relational, situational and constructive process of identity formation of communities on ethnic boundaries. On the other hand, it is also emphasizes the importance of identity in the context of social and human security perspectives. Intensification of identity (ethnicity) based conflicts inevitably create uncertainties and insecurities for other social groups in the society

The paradox of belonging in space: Israeli settlers in the West Bank between settling and already settled

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By moving to the frontiers, settlers participate in a society expanding its boundaries, physically as well as socially (Turner, 1999.) Their movement bears a paradox: it aims to make them "normal" residents in a "normalized" region, redeemed, in a sense. Thus, while settlers may initially self-differentiate from society's "normal" residents, they ultimately seek to become one. The aim, paradoxically, is for the title, "settler," to become obsolete. In a sense, they "despise," but also idealize the "normal" resident. The same is true for the larger society and its space, that becomes an ideal for the frontier and yet decadence and over-built, simultaneously. Belonging to the larger society becomes ambivalent.

Some Israeli settlers in the West Bank work through this paradox with the familial context. While they constitute themselves as the un-redeemed settler that is still striving to accomplish the mission, they present the spouse as the one who had already "done it". They are thus settlers in both means of the word - settling and already settled.

Session: Local Communities and Belonging

Jewishness in the post-Soviet space (on example of Ukrainian small town communities)

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Ethnicity and ethnic revival are topics of great importance in the Post-Soviet space. Many communities are constructing their identity by means of "invention" of traditions, languages, and religions. However, an alternative model of ethnic belonging may also be constructed without the use of the cultural markers mentioned above.

During the workshop I would like to discuss ethnicity and its construction taking as an example the Jews of Post-Soviet Ukraine. Nowadays people in these communities do not speak their language, do not visit the synagogue, or preserve any "traditional" norms. Many of them build their Jewishness as particular narrated biographies, which include different kinds of resistance to the State, high mobility, economic competence, professional skills. Materials were collected in Odessa and Vinnitsa regions (Ukraine) within the frame of field work organized by Center "Petersburg Judaica," St. Petersburg, Russia, and within the project "Rural futures" supported by Academy of Finland.

Cosmopolis revisited: myths of trans-national forms of being (comparative analyses of identity formation in US minority, and in French, British migrant's novel)

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The paper introduces new post-national myths about the US role in post-cold war world (US as a trans-Atlantic and trans-American, trans-Pacific regional power, as creator of a Planetarian democracy, as a trans-regional global power), about trans-national Americanism as culture contrasting it with modern myths of America, reflecting in trans-national ethnic novel.

 The second part of text gives a short list of methods in new theories of novel (minimal novel, social constructivist novel, New historicism, Bahtyn). Firstly paper analyses dominant discourses of Italian –Americans (Don DeLillo: The Names, Cosmopolis), then analyses discourses and narratives as means combating exclusive practices and inventing inclusive practices (border-line narratives in Hispanic literature(G. Anzaldúa), reconstruction American myths (Vizenor),the urban ethnic places as zones for trans-national interactions, the role of comic and the carneval as a transformative force (to lessen distances between cultures: Sherman Alexie), the role of masks as character of immigrants (Mukheerjee), poly-glossia as liberation from horror of the native language, the role of parody as free-time smiling, hibridity and dialogism as method for reconstruction the reality of the New America. The main result of new trans-national literature: a verbal-ideological decentralisation, the loss of closed character of Americanistics, the new role of English language as a means forming a post national culture. The paper gives a comparative analyses of

ethnic identity for race minority in case of French-Algerians and British Black-Carribbean novel.

Side taking, role playing, reflecting. Final year students in a German high school studying the Israeli-Palestinian conflict

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Individuation during adolescence proceeds by identifying with collectivities. Young people in German society relate their own biographies to German history, also when their families are immigrants. The Israeli-Palestinian conflict significantly figures for adolescents in Germany, whether they are of German descent or whether their parents or grandparents have immigrated to Germany. Side taking in this conflict has generated strong identifications among many young people.

In our proposed paper, we describe and analyze how high school students in their final year work with a unique history book, *Learning each other's historical narrative*[2].

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[2] Under the auspices of the Peace Research Institute in the Middle East (PRIME) and its co-directors Dan Bar-On (Beer-Sheva) and Sami Adwan (Bethlehem), Jewish-Israeli and Palestinian teachers and historians have been meeting since 1999, even during the 2nd *Intifadah* to develop this schoolbook for high school history lessons. The book focuses on critical dates in Palestinian and Israeli national narratives. It consists of tri-partitioned pages, with an Israeli narrative and a Palestinian narrative on either side of each page, separated by a lined space in the middle to insert commentaries. The schoolbooks in Hebrew or Arabic thus represent in their content the historical and continuing source of conflict between irreconcilable perspectives that demand their validity out of the negation of the other. At the same time, the irreconcilable narratives appear on the same page; this creates a common frame, transforming exclusive and hostile claims against the other into a possible basis for dialogue. Participating in a dialogical process is invited with the empty lines in the middle that *separate and connect* the narratives on either side. The lines in the middle provide a potential space for associating and separating the national narratives.
In Palestinian and Israeli schools, teachers are working with their students on the basis of this history schoolbook. Through the mediation of their teachers, students can learn about the narrative of the other, as a first step toward acknowledging and respecting the other. Through the process of

The class and their teacher worked with an English translation of the history schoolbook. The majority of the students' families are immigrants, many of them from Islamic countries. In our paper, we focus on how the students approached the topic of the Israeli-Palestinian conflict, how they reacted to the divergent narratives and worked with them, also by role-playing, and how they biographically relate to taking different perspectives on the conflict. We also explore the question what it means to be working with this schoolbook in Germany.

In analyzing protocols of the lessons, the class work, and narrative interviews with students, we as researchers brought together different perspectives, too; as teacher of the class (A. Rieber), and as participant observers (L. Inowlocki, H. Schwarz).

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developing the narratives with the teachers, hostility might decrease; the narratives can be understood as separate and also as interdependent.

Memories of the nation-in-exile and collective belonging to homeland: Sovietishness and nostalgia through narrative biographies of Russian academic emigrants

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Studies on immigrant identities show that in response to new cultural spaces diasporic life leads to the reconstitution of identities or the social re-positioning through the collective memories of the nation, which particularly sharpen in exile. Through the method of narrative biography, this paper explores the extent to which the Soviet Russian academic culture may be ingrained in and reproduced by Russian academic emigrants working in universities in the UK, the USA and Canada. The findings display that though the negative memories of the Soviet academic nation largely justify the fact of emigration and thus cancel a possibility of return, the positive memories continue to contribute to the informants' nostalgia and to their alienation from the host culture, which eventually leads to their schizoid identities.

Ethnicity and citizenship: the second generation in Switzerland between social exclusion and the pressure to assimilate

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In the proposed presentation, I would like to examine the relationship between the public discourse and political changes concerning citizenship and the ways of belonging in the second generation in Switzerland. To what extent do the actual debate about immigrants and citizenship and restrictions in the access to Swiss citizenship have an impact on the sense of belonging, ethnicity and the relation to the Swiss state of the second generation? And what is the role of the family in these processes? The proposed presentation is based on an ongoing research project about citizenship and the family in Switzerland.

Ethnicity and belonging among young migrant women with Turkish backgrounds in Germany

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Studies about women with Turkish backgrounds in Germany are dominated by an inclination to homogenise them in terms of their country of origin. The women tend to be defined by the socio-cultural and religious values of the receiving country. Their collective family and life experiences from their country of origin as well as those in Germany, which determine their sense of belonging, are mainly ignored. The perspectives of the women themselves are hard to find.

In this Paper I will argue, that migrant women from Turkey are notably heterogenic. The key aspect thereby will be the connection between socio-religious belongings and gendered aspects of such belongings. Implying the collective experience of belonging to a majority or minority group, I will show the importance of such belongings for the self definition and positioning of young migrant women with Turkish backgrounds in current German society.

Identity, the sense of belonging and biographical closure

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If we are to refer to the history of post-war Poland, massive displacements were experienced by many nations and ethnic groups. Three of them: Poles, Jews and Germans (among many others) seem to be the most spectacular when we consider not only their human and individual but also political, historical, social and cultural meaning. The trauma of relocation, whether by choice or by force, affected many lives. In many cases spatial and temporal distance from homeland has lasted for decades. And it is not until recently that we can observe intensive travelling to birth places. Many of those who have decided to visit their homeland describe this experience as "a return". The idea of visiting homeland is the result of a long process and complicated biographical work undertaken in order to come to terms with one's biography. Biographical work on emotions combines the past and present experiences. These general frames are then shaped by particular and unique individual biographical experiences. At the same time they are also formed by collective identity and memory since a return is a rather "mono-ethnic" experience influenced and strengthened by specific socio-historical circumstances.

 In my presentation I would like to present some results of my work on this topic. I have conducted biographical narrative interviews with Jews visiting Poland as their place of birth.

The vicissitudes of boundaries, or: who belongs where and what belongs to whom?

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Since the seminal interventions of Fredrik Barth and Anthony Giddens, it is well known that boundaries and their maintenance are constitutive both to modern ethnicity and the modern state. Further, the institution of linear and unambiguous boundaries is part and parcel to that state's enumerative and ordering principle. This has entailed a thorough reordering and reorientation of territory as well as of collective identity throughout the inhabited world. Such pervasive reordering has occurred between states, constituted as national states i.a. through the process, and also at subnational levels. From this perspective, it is dangerously mistaken to talk of 'artificial' boundaries in contradistinction to supposedly natural ones. Against this backdrop, however, the question arises in which way collective identities or 'belonging' attach to bounded territories and how this may be conceptualised.

Session: Current Studies of the Committee Biographical Research in the German Sociological Association

Zur Bedeutung von Vorgangs-, Eigenschafts- und Situationsbeschreibungen im Krankenhaus

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Erzählgenerierende Eingangsfragen haben das Ziel, Erzählungen hervor zu locken. Bei der Auswertung von Stegreiferzählungen liegt der Schwerpunkt daher bei der Interpretation von Narrationen und weniger bei der Analyse von Beschreibungen. Entgegen diesem dominanten Fokus auf narrative Anteile wird der Vortrag sich mit den deskriptiven Anteilen in Interviews beschäftigen. Anhand eines konkreten Beispiels aus dem DFG-Projekt „Zum Wandel von Arbeit durch computerisiertes Wissen im Operationssaal aus der Geschlechterperspektive" stellen die Vortragenden dar, welche Bedeutungen den Vorgangs-, Eigenschafts- und Situationsbeschreibungen im Krankenhaus zukommen. Dazu wird der Text von Kallmeyer und Schütze (1977) neu gelesen und danach befragt, wie sich Handlungsspielräume in Beschreibungen manifestieren. Es wird gezeigt, wie vielfältig das interviewte Krankenhauspersonal die unterschiedlichen Beschreibungssorten nutzt, um den individuellen Umgang mit Routinen und die Handlungsfähigkeit darin darzustellen.

Im Projekt wird ein Methodenmix aus narrativen sowie biographisch-narrativen Interviews, teilnehmender Beobachtung und Videointeraktionsanalysen eingesetzt. Der Vortrag beschränkt sich auf die narrativen Interviews, die als erstes beim

Feldzugang geführt werden. Die Erzählaufforderung wird dabei auf eine Zeitspanne gerichtet, wie z.B. „Können Sie mir bitte von der Zeit erzählen als sie hier im Krankenhaus angefangen haben bis in die Gegenwart". Die anschließenden Nachfragen werden auch nicht-narrativ gestellt wie z.B. „Können Sie mir diesen oder jenen Handlungsablauf beschreiben".

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Inclusion and exclusion in the biographies of migrants from the post-Soviet union in the Czech Republic in a transnational perspective

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Since the nineties the Czech Republic has been a part of a newly emerging Central European migration space attracting migrants from certain geographical regions, mainly from countries of the former Soviet Union. In the process of socio-cultural inclusion those migrants face a stigma of „migrants from the East" as well as „Russian-speaking people" who are, due to certain historical events, still often perceived as oppressors and invaders. In this study, I focus on the inclusion and exclusion of migrants from post-Soviet countries in the Czech Republic both at the level of behavioral participation and at the level of socio-cultural belonging in a transnational perspective. Using biographical approach to migration research, I explore how the migrants´ feelings of belonging are challenged, contested and transformed in the process of migration and how the influence of particular socio-cultural context both in the Czech Republic and their country of origin on this transformation is reflected in their life-story narratives.

Public story and Biography: reconstructing life story of a Japanese American

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In March 2001, Takuji Yamashita (1874-1959) was emerged in the mass media of USA, as a Japanese American who had legally struggled against ethnic discrimination in early 20th century. Although Yamashita was barred from practicing law after passing the bar examination in 1902, the Washington State Supreme Court reversed its decision made 99 years ago. Now posthumously, he is recognized as the first legal challenger against injustice and a pioneer of fighting against ethnic exclusion at two trials. Such a public story of Yamashita has been formed since then, even though his private life is still not known enough. This paper tries to reconstruct his life story with narratives of 8 persons who had personal experience with Yamashita who was silent, never telling himself and passed away over 40 years ago. I examine the possibility of biographical method for reconstructing his life story by others' narratives and think of biography and ethnicity from the contempary context.

Constructions of belonging by migrants from Cuba in South Florida and Germany

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Emigration from Cuba has a long tradition but it greatly increased since Fidel Castro came into power in 1959. After then the causes for emigration, or in many cases exile, are associated with the politics of the Castro regime. Broadly defined was the emigration caused by a combination of political opposition (often connected to repression and/or persecution) and unsatisfactory working and living conditions.

The reasons and motives of Cubans to migrate to South Florida are various. The migration to South Florida took place in recurrent waves (The Early Exiles 1959-1962, the Airlifts or Freedom Flights 1965-1973, Mariel 1980, the Rafter Crises 1994) with an estimated total size of two million persons. By contrast emigration to Germany was limited to a few thousands and usually based on workforce exchange arrangements, and on marital and intimate relations that grew out of these. (In 1990 a total of 9,000 migrants from Cuba stayed in Germany.)

Even though the reasons for emigration to South Florida and Germany differ in many ways, their identification with Cuba is processed, within their biographies, by both groups of migrants by turning towards the arts.

In my paper I would like to show the various ways how emigrants or exiles construct their belonging to, and identification with, Cuba by using artistic forms of expression. These activities may be seen as a mode of processing life experiences, political treatment and a nostalgic construction of the past and the future.

Cross-cultural conflicts and integration: the case of East Timor refugees in Indonesia

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Timor island inhabited by more than twenty ethnic groups, thirteen of them live in east part of Timor island called East Timor or Timor Leste now. As written by many Anthropologists, they always conflicts each other far before Portuguese came five hundreds years ago.

After referendum many of East Timorese moved to West Timor as refugee and they stay along West Timor until now, and still conflicts each other like before, even though they have the same political choice to integrate with the Republic of Indonesia. There were more than 40 cases had happened since they move to West Timor.

Theoretically many Sociologist and Anthropologist believe that integration happen upon consensus among majority of people in a community, but in the case of East Timor refugees the theory of integration failure to explain the social processes; even though they have high consensus on political ideology, conflicts among them always happen.

This paper discuss some variables potentially caused the integration and conflicts happened among people who have consensus upon the fundamental or principal values in society. Data have been collected for more than seven years and my own experience in handling refugees in this period of time will enrich the discussion.

Epistolary tricksters – finding ways to write about America

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In the 19th Century an enormous amount of people emigrated from Mecklenburg/Germany, hoping to find a new home and a better life in North-America. Ego-documents that were addressed to Europe are perfect examples for how migrants (un-)consciously developed narrative structures, e.g. to substantiate their experiences to the recipients of these writings, and themselves, too. The challenge of different life conditions and the need to redefine or defend their understanding of collective belonging are topics that are continuously dealt with in letters, diaries and songs of that time.

In my presentation I will talk about those narrative strategies, and the impact they had, and still have for example on the intergenerational discourse in German-American communities. I hope to present various interim-conclusions from my dissertation project "Irreversible Passages – Tracing Narrative Strategies in Ego-Documents of Mecklenburgian America-Migrants", an empirical study in the fields of European Ethnology, American Studies and Biography Studies.

Globalization and belongings: multiple political memberships, overlapping national identities, and the dimensions of citizenship

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The paper is devoted to investigating how globalization and belongings interrelate, introduces the concept of belonging and some of the theoretical discussion and debate on related issues of identity and culture, and then explains the reconfiguration of different identity/belonging formations by reference to political, economic, and socio-cultural conditions. Secondly, the author shall seek to examine to what extent neo-liberalism represents a new socio-political matrix for en-configuring the public-politics-society relationships. Thirdly, this paper analyzes the nationalist logic cultivating their opposition. The local communities, Taiwan, should be understood in terms of identity and belonging. Fourthly, the paper explores the meaning of citizenship, the challenges to it, and the implications of these challenges, and probable future of citizenship as a type of belonging. Finally, the author will seek to understand the conditions under which people of different cultures and backgrounds can live peacefully together within the same political organization, and under which conditions conflict is likely to arise. By means of these discussions, we will try to understand what holds our societies together and makes them cohesive, and to capture the interplay between social thinking and socio-historical dynamics.

Al Norte: cognition, memory, and identity among Guatemala/Maya living in South Florida

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Memory in relation to biography, and especially its association with trauma, is examined from various accounts of Guatemala/Maya living in South Florida. What this essay argues is that recent cognitive understandings of religio-practices have similar structural features to acculturative memories of immigrant experiences from imagistic trauma, particularly in association with the journey from war-torn Guatemala in the 1980s. In other instances, 'structural violence' as experiential clashes with the new host-culture cause other punctuated spikes of episodic trauma. Such flashbulb memories, escaping from a civil war or coping with racial prejudice, are points of heightened emotional experience among the everyday or routinized memories of living as an integrated-foreigner in North American life. To this extent, the experiential narratives of Guatemala/Maya may be regarded as 'mental maps' of their immigrant ontology of new identity formations—expatriated, bounded by the past in the present, and imaginatively liminal to the collective majority.

Belonging and boundary making – dilemmas of exploring transnational biographies

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Transnational Biographies are characterized by a diversity of movements, financial and emotional investments as well as mental orientations in and between countries of sojourn and of origin. In this paper which is based on my research on transnational mothering (of East European and Latin American women) I will elaborate the various dilemmas of the research setting and the data analysis, springing up in biographical research with transnational migrants. Two of the problems, a) language and translation; b) missing links and contexts, will be at the centre of this presentation. It will be asked how these problems emerge, how they are tackled in the interview situation and whether or not there are adequate ways of dealing with them in the analysis.

The concept of 'multi-sited' ethnography coming from ethnographic studies, Stuart Hall's concept of 'articulation' as well as the insights of linguists on matters of translation will be taken into account; it will be asked whether and how these can enrich the study of biographical narrations.

Towards the construction of national identity

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The author applies biographical analysis to narrative interviews with Belarusian-speaking residents of Belarus. An 'expert-type' biographical interview abounding in argumentative and explicatory structures has been selected for a detailed inquiry. The focus of the paper is on biographical work (and biographical action schemes) undertaken by the narrator on the way towards the rediscovery of his ethnic belonging and construction of Belarusian national identity in the aftermath of the collapse of the Soviet empire. Some of the most crucial turning points, significant others and reference groups that have facilitated the formation of socio-cultural belonging of the former Soviet national have been outlined.

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Labour chances and restrictions for highly qualified migrants with foreign degrees

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The paper's aim is to present results of the research conducted within the study group "Cultural Capital in Migration" (team leaders: Nohl/Schittenhelm/Schmidtke/ Weiß) financed by the Volkswagen Foundation.

In the approximately 45 biographical interviews we evaluated using the Documentary Method the options and limitations of migrants with foreign degrees become evident in a multi-faceted way.

In order to typify we primarily reconstructed varying biographical constellations that led to migration or consolidated it as well as different forms of using the cultural capital (in the Bourdieuan sense).

In certain cases the cultural capital gains the employer's direct recognition, but sometimes it's only valued when the migrants work in close relation with their own ethnic community or their country of origin.

The biographical opportunities and risks that may lie in the exploitation of sociocultural belonging on the labour market will thus be highlighted by means of the empirical material.

Remembering conflicts in a Black Sea town: a multi-sited ethnography of memory

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This study examines the memory of past communities in Tirebolu, a Black Sea town deeply affected by the movement of its population (First World War, internal migration). It uses oral history methodology, collecting life-history interviews with men and women both in Tirebolu and in Athens. It also looks at the town's material culture -- destroyed and rebuilt continually since the 1910s -- as an important text to be analyzed alongside the narratives. Tirebolu is a promising locale to explore how memory and the sense of place are interrelated in the making of a historical consciousness about one's locality. The town has been an important settlement since 13th century when the Genoese dominated the Black Sea trade. In the Ottoman times, beginning by the 15th century, Tirebolu had a multi-ethnic community with Turkish, Greek and Armenian population. It experienced a significant change in social and material life, during and after the First World War, including the exile of both its Greek and Armenian communities, the temporary migration of its Muslim community (an experience called the "*muhacirlik*"), adjustment to the new reforms of the early Republican era and welcoming the post-1950s Democratic Party regime. In that respect, the study of the town of Tirebolu reflects the local experience of the Turkish Republican history since the late Ottoman times up to the present and the Greek National experience of absorbing Anatolian refugees.

Recognition struggles: an empirical contribution

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This paper presents parts of a PhD research project that aims to explore and compare some British and German cases in which collectives make public claims that are widely perceived to be made in the name of specific ethnic and religious identities. Rather than directly attempting to solve any of the philosophical, political theoretical or sociological puzzles implied in the debates around identity and recognition, the investigation wants to contribute some empirical evidence to it by exploring the intentions and hopes that individual claim supporters connect to the respective projects they lobby for.

Using partly structured interviews with about 10 individuals per project as its main method, the research focuses on four such projects: three cases in which Muslim and Sikh minorities campaign for the opening of faith schools, and one case that concerns the construction of a Buddhist-Vietnamese temple. With two of these cases located in Germany and the two others in Britain, the study enables valuable insights into the influence of a range of contextual factors on the content and framing of these "identity recognition" claims. The findings underline the strong links between individual biographies and perceptions and expressions of ethnic/cultural/religious belonging. It turns out that "recognition", as it is typically used in literature on multiculturalism, covers only a small part of reasons for claim support participants talk about. Furthermore, the insistence on difference is weaker than expected. Where it does appear, it is more often than not formulated with recourse to equality as the higher-order principle.

A kaleidoscopic ethnic identity: the case of Roma in Bulgaria

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Since the beginning of the transition period in the earliest 90-s, the Romany identity in Bulgaria is a subject of an increasing academic interest but the scholars still argue about its building-up and structure. "Is the sense of belonging to the whole Romany community [an ideal construct such as the Anderson's concept of nation (1991)] stronger then the sense of belonging to the macro society [in the present case - the Bulgarian "nation"]?" – This is the main question remaining in a whole set of publications (Popov 1991, Marushiakova 1991, Marushiakova 1992, Dimitrov 1991, Ivanov & Tomova 1993, Kertikov 2002, Mizov 2003, Pamporov 2004, Tomova 2005). There is also a discussion "What the Roma really are?" with a two main standpoints: 1) they are IGREC – an Intergroup ethnic community (Marushiakova 1992) and 2) they are a "quasi Diaspora" (Tomova 2005).

Most of the scholars do not question the internal structure of Romany identity and build their studies on dichotomy "Roma – Gadje" [Gypsies – Non-Gypsies]. Nevertheless, the French researcher Jean-Pierre Liegeois (1994) offers four types of explanatory bipolar patterns: 1) a gradually expanding shape, 2) a funnel, 3) a target sociogram and 4) a vector sociogram – each one with a six levels. However, Liegeois also relies on the practice of double endogamy [in the clan and in the community] and does not query the relation Roma – Gadje.

The present paper stands on understanding about a difference between "the other" and "the alien". Based on a set of experience near concepts (gathered in the course

of life-story and genealogical interviews), a triordinate belonging network is proposed. We discuss identity not in a dichotomy but in the light of "We-You-They" relation, paying attention about the dimensions of the historical horizon. Firstly, on the Balkans "the *neighbour* is a constant phenomenon since the remote past and there are not existing traditional, absolutely close communities which reject the *another* point of view" (Grekova 1996). Secondly, the totalitarian structures have changed a lot of Romany everyday life style (Pamporov 2006).

In the field of Romany studies, some authors talk about *multiple* or *switching* identity (Sikimic 2003), and even about an ethnic *mimicry* (Mizov 1991). Our outcome suggests the concept *kaleidoscopic identity* – a case of undivided identity, which, afford an opportunity for easy – promptly and not traumatically – redefinition of the significant others in case of change or extension of the role set.

Biographies revisited. Life stories of female members of the Hungarian Fascist (Arrow Cross) Party

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This paper grew out from my previous book project where I analyzed life interviews with conservative and extreme right wing female politicians in today's Hungary. (Pető 2003 and 2006, Pető-Chiantera-Stutte 2003 and 2005) I found continuity with the Arrow Cross Party discourse on gender politics in today's Hungary so I started a research in order to reconstruct the female members and their activity. I would like to present one chapter from this new book project about how the female members of the Arrow Cross Party who were convicted as war criminals, were constructing their life stories in the different circumstances in post 1945 Hungary. I have done the methodological analyses of the sources somewhere else (Pető, Schrijvers 2006) so here I would like to focus more on different modes of constructing belonging during the legal testimonies.

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Transforming transnational biographies

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For people with known histories of migration, transnationalism is necessarily part of the constitution of their biographies and often has an impact on their construction of belonging. For example, 'narratives of return' are common for some migrants (e.g. Chamberlain, 1997) and family ties are more often than previously maintained by Information and Communication Technology (Wilding, 2006) as well as, for example, by pivotal family members, such as grandmothers who have investments in keeping alive family histories (Olwig, 2005; Sørensen, 2005). Transnational biographical narratives are, thus extended in place and time, making narrative analysis a particularly appropriate method for studying them (Olwig and Besson, 2005). Since, however, narratives are about the future as much as the past and so are subject to change over time (Bruner, 2003), transnational biographical narratives are both transformed over time as circumstances change and transform the teller as they produce new stories or reproduce key narratives (Boenisch-Brednich, 2002) .

This paper uses data from a study of adults who have had what many would consider to be 'non-normative' childhoods and so have to produce biographical narratives to account for themselves. It focuses on of adults who have had three sets of family experiences in their childhoods: (i) coming from the Caribbean to Britain to rejoin their parents in the process of serial migration; (ii) growing up in families of mixed ethnicity and (iii) having sometimes taken responsibility for their parents as translators. In all three cases, ethnicisation has been an important feature of their experiences in the UK context and issues of belonging are central to their narratives. The paper explores the accounting practices they use and how narrative analysis contributes to an understanding of processes of subjectification and subjection in the construction of identities.

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Chinese Singaporean transnational migrants: Constructing a transnational habitus

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This paper analyzes why and how Chinese Singaporean transnational migrant construct a transnational cultural habitus. It answers the questions of why and how these migrants, who have lived in at least two nations, develop ways of seing and expressing things that combine cultural characteristics that were once rooted in different geographical regions. Reconstructing the migrants' transnational biographies, the data (consisting of depth interviews with 15 individuals) show that the migrants combine elements from different cultures to construct positive, as well as negative, transnational cultural capital in relation to groups of people located in different geographical regions. The strength of pre-migration economic capital emerges as a key factor to explain why the migrants either construct positive, or negative, transnational cultural capital in relation to social networks in different places.

Memory work in migration
Young Russian Jews in Israel narrate Shoa and anti-semitism

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Examining the relationship between personal and national memory in migration, the paper deals with the shifting meanings of constitutive events in the process of relocation. The research is based on probing personal stories narrated to us in the mid 1990th by 44 Russian-Jewish, university students. Our analysis shows that the young migrants embrace the authoritative, national discourse in Israel on the Shoa as the epitome of Jewish collective trauma. However, when they recollect their personal experiences with anti-Semitism in the former USSR, they 'normalize' it by representing them as secondary and expected events against the formal national narrative that defines such events as constitutive and traumatic experiences.

Thus in contrast to the Israeli national discourse that converges the Shoa and anti-Semitism, the migrants decoupled the two. Bringing together the students' "memory work" teaches us that they maneuver with the Israeli national memory: espousing it and at the same time subverting it. In this way they relocate themselves in the Israeli's memory field both by integration and struggle for their own voice and ethnic identity.

A "transnational cognitive space": the impact of migration on the identity formation

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This study analyses the biographical employment trajectories of East-Europeans migrants and Spannish in Portugal to verify if the occupational mobility that they pass through nowadays will improve the transnational practices that they, eventually, perform.

Either in the case of the Spanish either in the case of the Eastern Europeans there are a sense of an emerging "transnational cognitive space", as, in the formers, their identities are regional (e. Galicia), national (Spain/Portugal), and supranational (European Union), and in the latter's case, their identities suffer a re-nationalisation process with the migratory experience. In some cases, it is even rejected, as the process of identification is with a space that doesn't exist - the soviet space -, but that the host society made it real.

Moving stories' - migration and the formation of New Welsh identities: the making of new communities?

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My comments in the Panel will surround the idea of 'moving stories' (A. Thomson) – in the study of biography and migration. It will make reference to two studies: the 'classic' *The Polish Peasant in Europe and America* (W.I. Thomas and F. Znaniecki) and a proposed study by myself and others in S. Wales, UK of Polish migrant workers.

Thomson summarises the interesting notion of 'moving stories' as follows:

> ''Moving stories' is a crude but useful pun about the oral history of migration. These oral histories centre on the physical experience of movement between places. They are often redolent with the emotionality of disjuncture, and are deeply moving for the narrator and for his or her audience. And the stories are themselves constantly evolving and moving, presenting living histories in every sense of the term and a unique resource and opportunity for social and historical understanding'. (Thomson, 1999: 36, *Oral History* journal)

1. *The Polish Peasant in Europe and America*, Thomas and Znaniecki.

This 'classic' study attempts to trace the changes in personality and communal life/organisation due to migration from one society to another. It employs a range of concepts to study the social personality – including character, temperament, lines of genesis, personality types – to follow the effects of migration and changes in attitudes and values. Despite the difficulties with much of this theorisation, as pointed out by various commentators (e.g. Coser), the attempt is important – to understand

how an individual's social personality changes due to the biographical experience of migration.

2. Migration and the Formation of New Welsh Identities: The making of new communities?

This study of migrant workers into South Wales is still in its very early stages. It will seek to uncover the experience of new migrant workers (from the expanded EU) who are commonly employed in particular factories (e.g. meat processing) or working in certain trades. The main intention is to show the biographical experience of migration and how these groups are adapting to their new social surroundings. The study will attempt to see whether or to what extent there is the formation of a 'new' Welsh identity (or a 'hybrid' identity, e.g. 'Welsh-Polish) in these new groups. Whether such an identity shift is taking place may well depend on a range of factors including: the length of existing residence; the permanency of residence; the degree of social isolation of the group; the importance or type of connections with place of origin; and type or extent of involvement in outside family, communal or other activities. The study will discover whether or to what extent there are 'communities in the making' - new communities being formed and the implications for social cohesion.

'Moving stories' - Biographical change and migration can be studies through four main themes (as *The Polish Peasant in Europe and America* pioneered):

Individual: the experience of migration and current outlook of migrants.

Ethnic Identity: the sense of group identity of the group and the degree to which a 'Welsh' identity or a 'hybrid' is being formed.

Communal Organisation: the degree to which a group is 'organised' (in religious, voluntary, political or other terms) and is involved in wider communal organisations and activities.

Transnational: the types and degree of linkage between place of origin and the group's present location.

Research dilemma: ethnization or de-ethnization of the interviewees by the researchers?

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In my paper I would like to discuss, on the basis of empirical material, a dilemma we often face when doing research on the social construction of ethnic or other collective belongings. This is the dilemma founded on the fact that we as observers, scientists or experts, exert a form of symbolic power when we classify or group our interviewees according to national, ethnic, religious or other collective belongings. On the other hand the attempt to avoid such classifications creates the danger to overlook or neglect processes of stigmatization, discrimination or exclusion that have been suffered by our interviewees, in particular those which took place 'behind their back', and which are not thematized by themselves during our conversations. To neglect these processes would imply losing sight, in our research, of the objectivation of qualities, respectively the qualities produced and reproduced thus as objective qualities, of groupings that have been stigmatized as outsiders within changing established-outsiders figurations within the contexts of different, and sometimes discrete, life-worlds. One of the most important aspects in this context is the inherently fluid nature of social figurations, and established-outsiders figurations in particular. By analyzing complete biographies and by researching the time points, the contexts and the questions how, and by whom, in which social and institutional settings, social affiliation to an ethnic group as a category was suggested or indirectly assumed, it is possible to cope with this dilemma in a successful manner.

De/Constructing difference: a biographical perspective on constructions of ethnicity as transnational positionality

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In this paper, I examine how ethnic difference gets de/constructed in migrant women's biographies. Based on biographical-narrative interviews that I conducted for my PhD thesis about migration processes and ethnicity & gender constructions in biographies of migrant women from Finland in Germany, I argue that the concept of ethnic difference is in fact an ambivalent concept that requires an analysis of its intersection with other differences like gender, "race", class and nation. By discussing biographical processes, constructions of agency and gendered migranthood, I will show how ethnic difference is a relational and contextual notion that is imbued with different levels of intimate as well as societal un/spoken power relations, structural constraints, experiences and discourses. Accordingly, ethnicity is biographically constructed as transnational positionality, in the sense of transnational belonging and translocational positionality. It is a biographical resource as well as a strategy that results from the negotiations of location and dislocation in relation to the social positioning and constructions of difference and belonging along ethnicity, gender, class, nation and racialization.

Praxis der Herstellung von Professions- und Geschlechtergrenzen im Krankenhaus: Analysen von szenischen Beschreibungen in Interviews und Beobachtungsprotokollen

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Im Vortrag wird der Frage nachgegangen, wie eine Rekonstruktion von Geschlechter- und Professionsgrenzen in methodisch unterschiedlich erzeugten szenischen Beschreibungen entwickelt werden kann. Die ausgewerteten szenischen Beschreibungen wurden in teilnehmenden Beobachtungen auf Krankenhausstationen und in leitfadengestützten Interviews mit Schwestern, Pflegern, Ärztinnen und Ärzten gewonnen. Sie fokussieren auf die Frage der Zusammenarbeit von Pflege und Medizin im Krankenhaus. Im Vortrag soll reflektiert werden, was die besonderen Kennzeichen von *szenischen Beschreibungen* sind und welche Gewinne sich hieraus für eine rekonstruktive Erforschung von Geschlechter- und Professionsgrenzen erzielen lassen. Die in und durch die unterschiedlichen Methoden erzeugte Perspektivität der Beschreibungen soll nach ihren konstruktiven Merkmalen vergleichend vorgestellt werden. Es soll erörtert werden, welche unterschiedlichen Kontexte die differenten Beschreibungen „hervorbringen" und wie sie in einer praxeologischen Forschungsorientierung „entdeckt", zusammen- und/oder nebeneinander gestellt werden können.

Towards a critical (but non-Orientalist) approach to research on migrant masculinity

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As sociology's qualitative methods become more and more refined, they seem to become objective "research-tools" devoid of theoretical implications. Working on the situation of male second-generation Turks in Vienna, I have become acutely aware that such a split between methodology and theory is not feasible if one wants to go beyond the dominant scientific as well as popular discourse on "Turkish boys" as fundamentalist, patriarchal or generally violent. In the paper, a methodological approach is presented that integrates biographical with ethnographic methods to study "narratives of belonging" and "tactics of claiming space" of young men with Turkish migrant background. It will be argued that this is a way to go beyond fixed notions of ethnicity and belonging and study such questions as gendered identifications and practices of constructing (transnational) life-worlds in a dialectic, contextualized manner.

Biographie und Politik. Eine Generation zwischen politischer Partizipation und staatlicher Repression

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Im Zentrum des geplanten Vortrags stehen die Angehörigen der sog. HJ- bzw. Aufbaugeneration. Diese Generation hatte keine gesellschaftlich demokratischen Systeme kennen gelernt, sondern war in den NS-Jugendorganisationen HJ und BDM sozialisiert worden. Nach 1945 stand diese Generation in besonderem Maße vor der biographischen Herausforderung, neue Zukunftsentwürfe zu entwickeln und in politischer Hinsicht „Gelerntes wieder Verlernen zu müssen" (Rosenthal 1987).

Diese Generation war in der SBZ/DDR mit einem grundsätzlichen Spannungsverhältnis des neu aufzubauenden Staates konfrontiert: Einerseits wurde neben dem antifaschistischen Grundkonsens der politische Anspruch formuliert, vor allem auch in bildungspolitischer Hinsicht, eine gerechtere Gesellschaftsordnung zu schaffen. Daran mitzuwirken war vor allem diese Generation „eingeladen". Andererseits waren die 1950er Jahre der DDR durch politische Repressionen, Disziplinierungen und Inhaftierungen gekennzeichnet. Systemkritische Personen, aber gleichermaßen SED-Mitglieder konnten in dieser zeithistorischen Phase der DDR Ziel des offenen „Justizterrors" (Werkentin 2005) werden.

Vor dem Hintergrund dieser Ambivalenzen in der politischen Wirklichkeit der SBZ/DDR von 1945 bis 1961/62 stellt sich die Frage nach den Konsequenzen für die Konstitutionsbedingungen politischer Biographien. Im Beitrag werden anhand divergierender institutioneller Kontexte der frühen DDR – einer Bildungseinrichtung (Arbeiter-und-Bauern-Fakultät) und eines Sanktionsinstruments (Gefängnis) – die Erfahrungen der in diese Institutionen eingebundenen Personen rekonstruiert. Dabei

wird auf der Grundlage von narrativ-biographischen Interviews nach Disziplinierungsprozessen und Handlungsspielräumen gefragt, die die Generationsangehörigen erlebt haben.

Migrant's children: next generation of migrants in multicultural society

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We are starting from the problem that in time of globalizing and developing multicultural migration the inclusion of migrants in another society (recipient society) becomes a long-term process, that means that even the next generation of migrants are involved in the process of citizenship formation. The contradiction between the two socializing agents and their aims: of family and local community, on one hand, and globalizing knowledge-based society, on the other, brings up individual conflicts in everyday childhood practices and at the same time becomes a significant social problem.

Migrant's children here will be considered as children born in their native country or brought in to recipient country by parents in their nursery age along with family migration process: the upper board line for children age could be nominated as 13-14 years old.

In our research geographical mobility of migrants' children within the city space and their experience of city space, subjective 'boundaries' of 'their' space in multicultural city could serve as a means for analyzing the process of their inclusion/exclusion in cultural citizenship.

Children's practices in city space could be considered as forms of childhood adaptation to global city cultural transformation which touch upon both city geography and generational relationship in public and private sphere.

Do children from migrated families become the 'third culture' children, brought up neither in their home culture nor that of the host culture, but in an expatriate community?

What are the risks and challenges of migrant's children status?

The strict segregation and narrow locality of experienced space could serve as criteria of migrants' children exclusion from citizenship in the big city (compared with native-born children).

The strategy of the research emphasizes the specifics of childhood research in anthropological tradition: case study of migrant's family and migrant community; in-depth comparative interviews with migrant and non-migrant children; children's drawings of sociografic city maps.

How migrants experience ageing: retired Italian couples and their biographical narrations

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The paper will present some findings of my Ph.D. project dealing with retired Italian migrant couples in Switzerland and how they experience old age. When asking about the ageing experiences of labour migrants who stay in their host society after retirement, ethnicity is often regarded as a possible resource of solidarity and mutual support when individuals get into precarious situations due to health or financial problems. In my research, the experience of ageing is approached from a biographical perspective. With regard to the question of how relevant ethnic or national background becomes in old age, it focuses on how lines of difference are drawn by the narrating subjects and to what categories of social belonging they refer. Although recent scientific discussions suggest that the importance of ethnic belonging is increasing in old age, my results do not show any clear priority given to ethnicity as long as other social networks are accessible for care and support.

The effect of the very distant past for migrants: an Armenian family in Germany

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In my paper I focus on migration from a family-biographic perspective. Based on the case of an Armenian family from Turkey, who has lived for about forty years in Germany, it will be examined how a family past - marked by genocide, persecution and continual discrimination - influences the biographies and present lifes of the next generations. I would like to concentrate upon the following aspects: In which way do the individual members of the family talk about their own biographies and about their migration to Germany? How does the family past influence their experience of the emigration to Germany and of their lifes in Germany? In which way does the family history and the experience of persecution and discrimination influence the migrants' sense of belonging? Finally, the effects of the public debates about the Armenian genocide and of the denial by the Turkish Officials are examined. The presentation is based on a study on Armenian families from Turkey, living now in Germany.

Session: Ethnicity and Belonging of Migrants in Florida

This land is our land-
Natives and immigrants staking urban claims

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For those opposed to immigration, Miami is a nightmare. Miami has the highest proportion of immigrants of any major city in the developed world. Miami is the de facto capital of Latin America; it is a city where immigrants dominate, Spanish is ubiquitous, and Denny's is an ethnic restaurant. Are Miami's immigrants representative of a trend that is undermining American culture and identity? Drawing from in-depth fieldwork in the city and looking closely at recent events, this presentation will examine interactions between immigrants and established Americans in Miami to address fundamental questions of American identity and multiculturalism. Rather than focusing on questions of assimilation, as many other studies have, this book concentrates on interethnic relations to provide a new perspective on the changes wrought by immigration in the United States.

Educational success and intergenerational transmission in the second generation of migrants with Turkish background in Germany

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The German education research as well as the social discourse in this field is dominated by the problem of the failures and disadvantageous positions of migrant children (in particular of the Turkish youth) in the educational system. In contrast, within the context of biographical case studies, I concern with those successful migrants of the second generation with Turkish background who obtain access to higher education. In this perspective, educational success is conceived as incorporated into the context of the whole biography. In spite of the educational distance and the low social-economic resources of these Turkish migrant families, the children realize an educational rise. In this context, the results of my research refer to the significance of the intergenerational transmission of family educational remit concerning the educational success. Most of the empirical cases point out the impact of the intergenerational transmission of educational remit especially on the female line in the families, which is narrowly connected with the prevention of education from women.

Frauenbewegung und intergenerationaler Wandel. Eine qualitativ-empirische Studie über Frauenbiographien aus drei Generationen

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Die empirische Studie fragt aus einer intergenerationalen Perspektive nach dem - häufig nur pauschal unterstellten - Zusammenhang zwischen Frauenbewegung und Wandel im Geschlechterverhältnis. Dabei steht nicht so sehr das "Was" oder "Wieviel" dieses Wandels im Vordergrund, sondern das "Wie" des Zustandekommens von Veränderungsprozessen. Dazu wurden biographische Interviews mit je drei Frauengenerationen einer Familie (Großmutter - Mutter - Tochter) geführt, um in Fallstudien intergenerationale Dynamiken zu rekonstruieren. Wie sich in verschiedenen biographischen Konstruktionskontexten beobachtete Veränderungs- und Kontinuitätsmuster in ein Verhältnis zur Frauenbewegung setzen lassen, wird an einem Fallbeispiel erläutert.

Muslim groups in Portugal: family histories, collective subjectivity and distinct perceptions of belonging

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The contemporary Muslim presence in Portugal is largely the result of post-colonial movements of South Asian middle class families from Mozambique and workers from Guinea Bissau who have established themselves and the first Islamic communities in the country during the last 30 years. Immigrants from Muslim majority countries without shared colonial past (and hence not Portuguese-speaking), such as Morocco, Bangladesh and Pakistan, have only started arriving recently. Migration experiences and projects, legal status and socio-economic profiles, as well as self-positioning in Portuguese society and local Islamic community life differ significantly. In this comparative context, the paper focuses mainly on "postcolonial people" of Indian-Mozambican origin, who's family biographies are partly marked by triple migration over a period of three generations. Based on ethnographic fieldwork, the paper analysis shifting concepts of belonging among these three generations, while the self-perception of all family members (whether located in Mozambique, Portugal or the UK) is overall the of being "Portuguese Muslims".

The democratization process and the resurgence of ethnic politics in Ghana (1992-2006)

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Since independence, it is perhaps only under the Nkrumah regime (1957-66) that class and the anti-colonial struggle, rather than ethnicity, has been a dominant factor in Ghanaian politics. Since 1996, all military and civilian governments have had to contend with accusations of being ethnic bias in the distribution of appointments and political positions in their governments, the top echelon of the military, civil/public service and public organizations as well as in the sharing of national resources. This cycle of complaints about perceived or real ethnic discrimination in national life has become a permanent feature of politics and governance in Ghana. This paper will examine the role of ethnicity in national life and governance in Ghana. It will also specifically analyze the taboos and contradictions surrounding the use of ethnicity in governance and party politics since the return to civilian rule in 1992. It will examine the cycle of accusations of being ethnic bias frequently labelled against the incumbent governments by opposition parties and their sympathizers. The central argument of the paper is that the political elites are able to successfully use the ethnic factor as a tool in their quest for political power and material resources not only because of the strong attachment and hyper-sensitivity of many Ghanaians with respect to their ethnic belongingness but also because of the taboos that characterize any debate about ethnicity in Ghana.

The Shoah's presence in the life-stories of the survivor's grandchildren

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Krisztina is a teenager at the time of the transition. It is a time when everybody works on his/her „new" identity. Anti-semitism is more overt, than before. Krisztina meets it, actually a not really strong manifestation of it. And in this all-over present searching, on the surface it is what launches her toward dissimilation. The hermeneutic case-reconstruction finds in the background the shoah experience of the grandmother, her suffering and fear on the one hand, and above that the experience of the mother on the other. The mother, who was born after the shoah, suffered in her childhood from the presence of Auschwitz, as according to her experience a „certain touch of Auschwitz" was always present in her mother, (i.e. in Krisztina's grandmother), as according to Kriszina's experience it is also present still today in her own mother.

Socio-cultural belonging in the life stories of immigrants in Finland

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I am preparing a doctoral thesis on the acculturation of immigrants in Finland. My aim is to examine and understand acculturation in the context of individual lives.

My primary data is longitudinal and consists of 50 autobiographical narratives by 25 immigrants from 12 different countries of origin. When analysing the data, I have identified different themes, social and cultural categories and distinctions that the participants use to make sense of their changing lives, to position themselves and to negotiate their identities and belonging. In addition to this narrative data I have collected questionnaire data regarding the acculturation and identity of the participants.

In my talk I would like to concentrate on the theme of socio-cultural belonging, based on the results of my qualitative text analysis. In the end I'd like to compare my findings with the questionnaire data and address the question of combining methods in immigration research.

Data Session 2: Biographical Approaches

Socio-cultural belongings of Moroccan degree students in Finland and France

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This paper will present my on-going PhD study 'Learning culture in transnational spaces. A case study of Moroccan degree students in Finland and France.' The purpose is to find out how the Moroccan higher education students orientate their lives transnationally and how do they identificate themselves in transnational spaces? Is there a visible transformation in the sense of belonging during the time of studies in Europe? How can we study the belongings?

The study will be conducted by using qualitative methods such as in-depth thematic interviews and observation. Basing on multi-sited ethnography, I will conduct field research in Finland, France and Morocco.

 As I am preparing for the fieldwork in 2008, I would like to raise questions about the methodological aspects of conducting this kind of study. Data provided for further discussion consist of thematic interview forms that will be used in the research interviews.

Should we stay or should we go: migration plans and return intentions of the highly skilled workers

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In the 21st century we are witnessing how immigration to the developed countries becomes regulated in a more rigid manner. Against this background, highly skilled workers is an exceptional group. It is benefiting from liberal national and international regulations, and at present is one of the rare groups that enjoy the freedom of mobility despite the still existing borders and visa regimes in the modern world.

My research focuses on the migration of highly skilled labour as an independent group with its particularities. The research investigates the motives that underlie the highly skilled migration from former Soviet Union countries to Germany and their intentions to return back home. I aim to go beyond bipolar framework of economic and family network factors and rather explore empirically other important motives that drive highly skilled workers abroad and call for home. The primary goal of the research is to explore what narrations on motives migrants talk themselves and what factors they view as crucial in their decision to migrate.

To unveil the reasons expressed by the migrants in theirs talks, I draw on the life history analysis approach. Life course is applied to look at the experiences of individuals and the development of their lives. It also has an added dimension, namely the time perspective. Applying it to the migration process, I would like to view the process from a more individual perspective, i.e. from a prospective/ retrospective viewpoint. Such segmentation, though provisional, allows to track and reconstruct the transformation of the motive linear and also the way decision –making process of motives occurs.

Shifting boundaries of the self:
Arab Christian women between collective belonging and individual notions of identity

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The self-image of Arab Christians is partly rooted in their ethnically based affiliation to the Arab world. But foremost it is influenced by their religious belonging and the dominance of primary group relations as typical features of Arab societies. As they are a minority group, most Christians fear a growing social and political marginalization. For Arab Christian women the asymmetry is even twofold: They are not only subject to the Islamic dominated culture of the Arab lifeworld, but they are also socially struck by inequality in the churches with their traditional gender norms. The aim of the paper is to show how Arab Christian women are shifting the boundaries of their religiously based identity, without changing their sense of collective belonging. This will be done by means of interpretative interviews with women from the Ecumenical Movement. The results show that Ecumenism - with its guiding principle of unity and universalism - can be used as frame of reference for the outline of a distinct self-conception transcending the limits of traditional gender boundaries.

Biographical Interviewing

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This workshop is focused on a practical training in the method of biographical narrative interviewing in different research contexts. After a short introduction, techniques of narrative interviewing - opening-up and eliciting (biographical) narratives - are practically exercised.

Chinese migrant-networks in Bucharest

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Since 1990, a small number of migrants from the People's Republic of China (PRC) have constituted a publicly little known immigrant population in Romania. This migration flow arose from political and economic changes in the post-Mao era in the PRC and was pushed by the Tiananmen massacre in Beijing in 1989. Concurrently, a transition was taking place in Eastern Europe, and with the downfall of the dictatorial Ceausescu regime, Romania became a new option for immigrant entrepreneurs. They were able to enter easily, and to start up businesses.

My paper is based on a case study on the Chinese Community in Bucharest, which includes the reconstruction of the immigration-process since the early "wild" years of transition in the 1990es up to Romania's accession to the European Union in 2007. In my paper I will focus on the complexity of the immigrant`s network-building during this process, which implicates both the transnational link to the homeland on the one hand, and the immigrant`s long lasting embeddedness in the rapidly changing and social heterogeneous host society on the other.

Political identity and cultural belonging of North Korean refugees in South Korea

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This paper aims at the reconstructing the biographies of North Korean Refugees in South Korea and at illuminating their political identities and cultural belonging.

Since the 1990s there has been an increas in the nummber of North Korean, who went over the political board to live in another side of the Korean Peninsular. It is discussed that not only hunger but also other political and social conditions lead them to a biographical action, namely emmigration or political exile. They amount now to around ten thousand and are a social minority.

The important qustions of this paper are afterwords: Which biographical backgrounds motivated them to cross over the board? How did they experience the long process of exile from North Korea to South Korea? What kinds of characters, regarding their political identities and social belonging have been constructed in this process?

Young non-Jewish immigrants in Israel

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The study examines the process of ethnic identity formation of the immigrants from the former Soviet Union who arrived in Israel Under the "Law of Return" but were not registered as Jews by the Israeli authorities.[3] The results of the study based on life history interviews with 21 young non-Jewish immigrants who came to the Israel as teenagers in 1990s. The participants reported that immigration to Israel and the encounter with Jewish Israeli society raised the question of ethnic identity and prompted the need to explore their connection with the Jewish people. Three patterns of dealing with the ethnic identity crisis were found: 1) participants who felt and defined themselves as Jewish regardless of their religious and legal status; 2) participants who didn't define themselves as Jews but did perceive Israel as their home and considered themselves an integral part of Israeli society; 3) participants who neither identified themselves as Jews or Israelis.

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[3] Under the "Law of Return", anyone with a Jewish grandfather or grandmother can immigrate to Israel with his/her spouse and offspring. Nevertheless, only someone whose mother is Jewish is defined as Jewish according to Jewish law ("Halacha") and registered as a Jew by the Israeli authorities.

At the intersections of assignations and self positioning – Polish migrants in German sex business

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The research on sex workers from European Union member states in Eastern Europe who make their living in Germany is subject to various powerful discourses. So far the life conditions and diverse self-conceptions of these persons have been examined only tentatively by empirically driven migration research. My current PhD project "Polish migrants in the context of sexual economy" focuses on Polish sex workers as actors of their lives and examines their migration processes with regard to subjectivity and multifaceted power relations on the basis of an anthropological fieldwork and biographical narrative interviews. However the research in this highly stigmatised social context reveals significant difficulties with easy assignations and self positioning of the interviewees and interviewer according to national, cultural or professional identities. By reading the interactions and biographical presentations I would like to discuss, how the specific power relations of this social field can be detected exactly from this struggling about points of identification.