

## Program

### **SIEF Working Group "Migration and Mobility" Meeting: Current Approaches to Migration and Mobility in Ethnology, Folklore and Anthropology**

**Date: September 11.-13. 2016**

**Venue: University of Basel,** Institute of Cultural Anthropology and European Ethnology,  
Rheinsprung 9/11, CH-4051 Basel, Switzerland

**Please note:** All workshops and paper sessions are open to any interested participants.  
Prior registration for specific sessions is not necessary.

Please register for the whole meeting with Noemy Künzler: [noemy.kuenzler@unibas.ch](mailto:noemy.kuenzler@unibas.ch)  
For further questions contact Katrin Sontag: [katrin.sontag@unibas.ch](mailto:katrin.sontag@unibas.ch)

Workshops 1, 5 and 6 lounge additional calls for papers/posters/ideas. Please refer to the  
abstracts below for details.

**To prepare:** Please bring an A4 "poster" to introduce yourself- sheets are put up as  
exhibition

<b>Sunday, Sept 11</b>			
14:00	City Tour Basel Meeting Point: Venue		
16:00	Registration and Reception		
17:00	Welcome <b>Keynote 1: University of Basel</b>		
19:30	Speed Dating Dinner		
<b>Monday, Sept 12</b>			
8:30	Coffee		
9:00	Introduction of participants' research topics, short input by each person		
10:00	Workshop 1: <b>Queer Mobilities</b> (Peter F.N. Hörz, Dany Carnassale)	Workshop 2: <b>Digital Diasporas</b> (Christian Ritter)	Workshop 3: <b>Sensorial Awareness</b> (Doerte Weig, Joana Veiga)
12:00	Lunch		

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13:30	Workshop 4: <b>Migration Infrastructure and Intermediaries</b> (Laure Sandoz)	Workshop 5: <b>Skilled Migration between Global South and Global North</b> (Haddy Sarr, Judith Schühle)	Workshop 6: <b>Lifestyle Migration</b> (Aldina Camenisch, Seraina Müller)
15:30	Coffee		
15:45	Paper Discussion 1: <b>Diasporas</b>  The Bulgarian Community in Chicago (Mariyanka Borisova, Nikolai Vukov)  Town of Dollars in the Philippines (Dada Docot)	Paper Discussion 2: <b>Ageing and Kinship</b>  Studying Ageing and Migration (Anne Leonora Blaakilde)  Kinship and Migration (Alina Branda)	Paper Discussion 3: <b>Conviviality</b>  Indian Labour Migration (Asis De)  Interculturality in Bishkek (Natalya Kosmarskaya)
18:00	<b>Keynote 2: Cindy Horst</b>		
19:30	Dinner		
<b>Tuesday, Sept 13</b>			
8:30	Coffee		
9:00	Paper Discussion 4: <b>Identities</b>  Linguistic Landscape (Maria Yelenevskaya)  "National" Folklore Heritage Abroad (Lina Gergova, Yana Gergova)	Paper Discussion 5: <b>Labour Migration</b>  Nepalese Coal Workers (Rashmi Upadhyay)  Female Domestic Workers from Serbia (Tanja Višić)	Paper Discussion 6: <b>Urban Perspectives</b>  Coexistence in Urban Societies (Nina Berding)  Mediated variations of mobility and sedentarism (Christina Besmer, Ina Dietzsch)
11:00	Coffee		
11:30	Workshop 7: <b>Mobile Methodological Approaches</b> (Inga Schwarz)	Workshop 8: <b>Theorizing Subjectivity and Intersubjectivity</b> (Nayana Bibile, Claudia Wilopo)	Workshop 9: <b>Collaborative Filming</b> (Katarzyna Grabska)
13:30	Lunch		
14:30	<b>Final discussion:</b> Commentary by Karen O'Reilly Closing Note: Walter Leimgruber, Discussion on Panels at SIEF congress 2017 and Working Group Meeting 2018		
16:00	End		

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## Abstracts

Workshop 1:

**Exploring Queer Mobilities: Approaches, Theories, Perspectives** Peter F. N. Hörz,  
Dany Carnassale

In recent years queer scholarship reflects a growing number of empirical studies and theoretical approaches related to the mobilities of what is frequently addressed as the ›global‹ LGBT population. Inspired by the works published in the miscellany on »Queer Migration« (Luibhéid/Cantú) and in the GLQ's »Queer/Migration« issue (2008) a growing number of scholars started to discuss issues such as ›transnationalism‹, ›citizenship‹ and ›immigration‹ in due consideration of non-heteronormative sexualities, while others started to investigate LGBT- diaspora formations and LGBT-tourism. But whatsoever scholars are focusing in this field in detail, they share their interest in exploring the busy intersections of sexualities and desires with the mobility of bodies, ideologies, capital, and regional practices of acceptance and rejection. And in many cases they share their political interest in ›queering‹, that is to say challenging the homonormative concepts and life scripts of the global North and West too.

Considering the topicality of these interests (e.g. due to the constantly rising number of asylum seekers who declare themselves as LGBT) this workshop aims to bring together scholars from Social and Cultural Anthropology and their neighboring disciplines, activists and practitioners who share the interest in queer mobility studies. Thereby the workshop's major concern is the discussion of completed, current or prospective works in this field with special regard to theoretical approaches and/or methodology and/or the perspectives of queer mobility studies. Therefore scholars (including advanced students), as well as activists and practitioners who are referring on queer mobility studies in their work, are invited to submit proposals for a short presentation (posters, papers...) of their work with a special focus on approaches and/or methodological problems and/or questions on queer mobilities that are not answered yet. Proposals should not exceed 500 words.

Workshop 2:

**Digital Diasporas in a Global Age** Christian Ritter

This workshop addresses ethnographic approaches to digital diasporas. New challenges arose for ethnographic methodologies in the wake of the ubiquitous use of digital devices in everyday life. The Worldwide Web (WWW) provides a much greater possibility of diasporic connectivity than previous media systems. In recent years, numerous organizations promoting diasporas started to use blogs and social media to disseminate information and

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connect individuals. The workshop will discuss various cases of digital engagement amongst members of contemporary diasporas by exploring avenues for ethnographic fieldwork online and offline. The existing scholarship of digital diasporas delved into the various aspects of digital change. For example, digital diasporas can make a significant contribution to the socio-economic development of the homeland (Brinkerhoff 2009). The case of the Sikh diaspora demonstrates how diasporic subjects were constituted through quotidian internet practices (Axel 2004). A further investigation into the Tribal Peace Project in the USA illustrates how new media empowered local communities to articulate indigenous, ethnic and cultural identities on the internet (Srinivasan 2006). In addition, the Eritrean diaspora established many virtual communities to enhance the communication within its transnational networks (Bernal 2007). The internet news agency Tamilnet.com is another telling example of the rising impact of digital diasporas. This news blog was created to circulate critical news on the long-standing Sri Lankan Civil War and influence the Tamil diaspora (Whitaker 2004). The participatory workshop will initiate discussions on these and other cases of digital engagement within present-day diasporas. Based on group activities, including practical sessions on lived experiences of physical and virtual spaces, participants of the workshop will assess how digital diasporas reshaped the globalised world by tracing digital agency in everyday life.

Workshop 3:

**Tension and Connectivity: Sensorial Awareness in Processes of Migration and Mobilities** Doerte Weig, Joana Veiga

We explore the connection between understandings of movement coming from mobilities and migration research (Merriman 2012), how 'to human is a verb' (Ingold 2015), and sensorial *fascia*, our bodily connective tissue enabling cognitive-sensing processes. In a process of research-creation, we offer a lived experience of social concepts emphasizing fluidity, relationality, and the dialogical in understanding how the world is radically alive, adding to the emerging conceptual framework giving primacy to movement and mobility. Our concern is with new ways of relating opening up from these conceptualizations, with the transition from a world steeped in duality to one of complex distribution and increasing cross-border and cross-cultural migrations. These mobilities resonate with a reading of politics as 'concerned with experiencing together shared sensibility' (Laplantine 2015), which leads to our focus on the sensorium.

Combining a literature presentation with biodynamic, proprioceptive individual and group movement exercises, we offer an experience of integrated perceiving-thinking-relating and the opportunity to explore the importance of *fascia* in orientating in space. *Fascia* is our

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bodily connective tissue, intrinsically adaptive, enveloping muscles, organs and bones. It enables cognitive and sensing processes and is essential to our movement capabilities.

Linking to the 'paradigm of the sensible' (Bois 2007), which emphasizes the sensing body as lived experience and source of knowledge, and Laplantine's 'politics of the sensible' and his notion of *kairos* - the 'instant in which I begin to be disrupted and transformed by [others]' (Laplantine 2015) - relates this work to key methodological and epistemological questions on movement and sociality. Our aim is to generate a new combination of experience and attentiveness to integrated perceiving-thinking which may be considered vital to examining and understanding processes of mobilities and migration in the Anthropocene. The workshop is open to everyone irrespective of previous experience with body awareness.

#### References

Bois, Danis, Austray, Didier 2007. "Vers l'émergence du paradigme du sensible". *Réciprocités*, no1. Revue du CERAP. Éditions Point d'Appui et Universidade Fernando Pessoa : Ivry-sur-Seine (Paris), Porto (pp. 6-23)

Ingold, Tim 2015. *The Life of Lines*. Taylor & Francis: Oxford, New York

Laplantine, François 2015. *The life of the senses: Introduction to a modal anthropology*. Bloomsbury: London, New York

Merriman, Peter 2012. *Mobility, space, and culture*. New York, NY, London: Routledge. (International library of sociology).

#### Workshop 4:

##### **Migration Infrastructure and Intermediaries** Laure Sandoz

During the past two decades, qualitative migration researchers have focused most of their attention on individuals who have crossed international borders, trying to understand their motivations, hopes and strategies in varying contexts. While such studies are important in order to highlight the human side of mobility, they have been criticised for at least two different reasons. First, by defining *a priori* their research subjects, most of the time by using categories such as ethnicity and nationality, researchers tend to naturalize the idea that migrants are different from citizens, and that nation states need to manage this difference (Dahinden, 2016). Second, studies focusing on individual migrants tend to overshadow the institutional structures that create migrants in the first place and organise their mobility (Favell, 2008).

With this workshop, I would like to discuss several approaches and concepts that aim to overcome these limitations. In particular, I propose to examine the notions of "migration infrastructure" (Xiang & Lindquist, 2014), "migration intermediaries" (Groutsis, Van den Broek, & Harvey, 2015) and "migration industry" (Hernández-León, 2013). By highlighting their advantages and limits in my own research on the mobility of the highly-skilled towards

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Switzerland, I would like to open a discussion with the participants on how to overcome the challenges of methodological nationalism, and how to escape the trap of naturalizing our research subjects through pre-defined categories.

Workshop 5:

**A Different Sphere: the Diversity of Experiences, Reciprocity and Agency in Skilled Migration between the Global South and the Global North** Haddy Sarr, Judith Schühle

Movement across borders is expected to increase tremendously in the coming years, giving a new scope to worldwide migration. Skilled migrants from the Global South and the Global North are leaving their home countries seeking new and perhaps better opportunities as they cross borders. As demographic proximity, historical, cultural, and colonial ties are considered significant elements of today's migration patterns the bi and multi-directional corridors between Global North and South have unique features and are momentums to be recognized. Whereas much is known about the diverse restrictions and opportunities faced by unskilled and/or undocumented migrants, as well as about the agency they create to overcome these restrictions and make use of opportunities, little is known about the experiences of (highly) skilled migrants and the various factors such as gender, social and cultural norms and opportunity structures that (re) shape their migration experiences over time. Against this backdrop, dialogues surrounding migrants entering a new whole new sphere, and their experiences, i.e., negotiation of identity, kinships or sharing of knowledge, trans (local/national) activities and cultural practices are further encouraged. For this reason a deeper understanding of the experiences and "umbilinkal link" between South and North and its skilled migrants calls for a serious reflection.

This workshop aims to bring together researchers who explore life experiences, opportunities and how these are shaped by migration regimes as well as agency. We will discuss how social and cultural norms, gender, profession, policies, capital and opportunity structures shape the experiences of highly skilled migrants. It will create a discussion surrounding the diverse migration experiences of (highly) skilled individuals from south and north as they cross borders.

This workshop is open to anyone interested, however to ensure a fruitful dialogue and engagement we do encourage interested participants to send us a paper of their topic (max 1 page), or a short paragraph on why they are interested in this workshop and the concepts they hope to discuss.

Please contact us on

Haddy Sarr, University of Basel, [haddy.sarr@unibas.ch](mailto:haddy.sarr@unibas.ch); Judith Schühle, Freie Universität Berlin, [j.schuehle@fu-berlin.de](mailto:j.schuehle@fu-berlin.de)

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Workshop 6:

**Approaching Lifestyle Migration from an Anthropological Perspective** Seraina Müller, Aldina Camenisch

Lifestyle Migration, as defined in 2009 by the British sociologists Karen O'Reilly and Michaela Benson, conceptualises the migration of 'relatively affluent individuals moving either part-time or full-time, permanently or temporarily, to places which, for various reasons, signify for the migrants something loosely defined as quality of life' (Benson and O'Reilly 2009). In the past years, Lifestyle Migration has grown out of its niche into a widely used approach. The spread has been accompanied by theoretical elaboration on some of its underlying ideas such as individualism, imaginaries, happiness, and identity.

This workshop aims to gather anthropologists working with the concept of Lifestyle Migration. Based on their own research experience, participants are invited to reflect about an anthropological embedding of the concept. With what other (anthropological) concepts could researchers combine the framework of Lifestyle Migration? Is there a genuine anthropological perspective, able to open up new entry points to the field of Lifestyle Migration?

Moreover, the workshop explores the current and future use of the concept of Lifestyle Migration. What are the potentials of this approach and where are its limits? Why has it mostly been restricted to Western and rather affluent contexts of migration? Could and should it be applied to study other, seemingly different types of migration, as well?

In a pre-workshop phase, participants are expected to share information about their research projects in order to ensure familiarization with each other's work beforehand. Details about the expected presentations will be announced after the 15th of June deadline.

Applications should include a short description of the research that participants will draw on as well as a paper proposal with reference to one of the points mentioned above (max. 300 words).

M. Benson and K. O'Reilly (2009): Migration and the Search for a Better Way of Life: A Critical Exploration of Lifestyle Migration. In: *The Sociological Review* 57 (4), 608-625.

Workshop 7:

**Methodological Approaches to the Study of Migration and Mobility** Inga Schwarz

Inspired by George Marcus who suggested to "Follow the people!" some 20 years ago, Joris Schapendonk recently proposed the methodological design of 'trajectory ethnography' to enable a long-distance and long-term perspective on migratory im/mobilities. Trajectory analysis constitutes one out of a manifold of mobile methodological approaches which emerge across disciplines. The workshop aims to discuss opportunities and challenges of different mobile methods and inherent perspectives for cultural anthropology. We will collect

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experiences of those working 'on the move' and discuss the further development of mobile methods in order to serve as an adequate tool for the study of migration and mobility.

Workshop 8:

**Transforming Lives: A Workshop on Theorising Subjectivity and Intersubjectivity in Ethnographic Research Approaches to Migration** Nayana Bibile, Claudia Wilopo

This workshop aims at deliberating on how investigating the multiple interfaces of humanitarian migration requires a deep understanding of subjectivity and intersubjectivity. It will critically examine the spatialized agencies and subjectivities of both researcher and research participants.

The workshop will draw on research with people in their everyday life whose status is described as irregular, unauthorized, or undocumented, as well as humanitarian regimes of care enacted in transnational space. Navigating these spaces reveals an entanglement between different rationalities and how subjectivities are formed through perceptions of both the 'regular' and the 'irregular'. The aim is to explore a nuanced understanding of intersubjectivity, of how selves are formed in and through relations with others by opening a discussion on ways of theorizing agency and subjectivity that adds insights to individual's shaping of social orders by addressing themes of positionality, power and privilege within ethnographic research.

Hence, the workshop will discuss different modes of theorising subjectivity and intersubjectivity in the context of how they affect the researcher in the field and the subsequent writing of ethnography. It is also hoped to stimulate a discussion on different ways of theorizing agency and subjectivity focusing on both researcher and research participants. A particular emphasis will be given to research with people living in environments where the ethnographer's position is likely to experience inversion of power in the field, such as in contexts of (but not limited to) studying irregular migrants' precarity; elites; gendered hierarchies; or non-white ethnographers. The inherent flux of power relationality in such fieldwork suggests theorising ethnography from the interstices. This emphasises the mutual constitution of both space and subjectivity and the importance and influence of researchers' own conceptualizations of their subjectivities, agency and power. That this approach is not an indulgence, but integral to ethnography in these contexts will be demonstrated with its ability to illuminate thus far under-researched effects of migration.

Based on their own research approach, participants are invited to share methodological experiences associated with these themes. The questions we hope to discuss include, but are not limited to, the following:

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What are some of the theoretical and methodological approaches to address the topic of subjectivity and intersubjectivity during fieldwork and the subsequent writing of ethnography?

How do concepts of subjectivity and intersubjectivity enable ethnographers to engage with issues of power, privilege, hierarchies and experience of inversions of power in the field?

What kind of insights can an ethnographic approach from the interstices give us when conducting research on the topic of humanitarian migration?

What role does space play in the construction of agency and subjectivity when conducting research on the topic of humanitarian migration?

Workshop 9:

### **In Whose Voice? And for Whom?: Collaborative Filming of Narratives of Migration**

Katarzyna Grabska

The power of the visual in anthropology has now been well established. The spread of digital technology and low-budget filmmaking allows for 'telling a story' or 'narrating a life' differently, more immediately, often instantly, creating a level of intimacy between the audience and the narrator. Such technologies can be used directly by protagonists to share their 'own story', and thus subverting the hierarchical relations of power of talk and voice. Arguably, this creates new possibilities for capturing refugee and migrant experiences of movement, mobility, and multiplicity. Yet, filmmaking and the politics of testimony in individual narratives are located in state, individual and global public and private spaces.

The workshop considers the experiences of filmmaking and dissemination of a documentary entitled *Time to look at girls: migrants in Bangladesh and Ethiopia*, which takes 30 minutes and will be shown during the workshop. The collaboration between professional filmmakers together with feminist researchers and protagonists created a set of points of tension and reflexion about ethical considerations over the use of film, filming technics, and visual methods as such. The protagonists were young women who migrated as adolescents under often dramatic circumstances. Their portrayal as 'victims' was often favoured by filmmakers as an effective way of captivating the audience. Tensions arose also around the way protagonists wanted to be portrayed, and what researchers saw as 'appropriate' way of representation of their agency. I argue that this type of collaboration provides insights into the struggle over interpretative power of narratives and images – discussed in feminist writings, yet much less so in refugee and migrant studies.

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Paper Discussion 1 – Diasporas:

**The Bulgarian Community in Chicago, US – Migration and Mobility** Nikolai Vukov,  
Mariyanka Borisova

Among the numerous ethnic and cultural communities in a multicultural city like Chicago, the Bulgarian immigrant community can be considered invisible, however, numbering around 300 000 people, it holds a vivid presence. In fact, this is the largest Bulgarian immigrant community and this has led to popular interpretation of Chicago as a Bulgarian city. What is interesting with the Bulgarians living there, is that although there were cases of immigrants from Bulgaria who settled since early twentieth century and during the communist period, the majority of the immigrants arrived after the political changes of 1989 in Bulgaria. The city turned out to be an appealing immigrant destination for various reasons, but with the growing of the Bulgarian presence, the easier access to networks of co-nationals after arriving and settling up appeared to be of major importance.

The goal of the current paper presentation is to shed light on the main aspects related to migration and mobility of Bulgarian community in Chicago, and to trace these at the background of other Bulgarian immigrant groups in US and Europe. The paper will outline the set of pull-push factors that have led to the high concentration of Bulgarian immigrants in this city and will explore their relation to the processes of consolidation and institutionalization within the immigrant community. Based on the two authors' fieldwork visit in Chicago and on their continuous explorations of immigrant communities after 1989, the paper will evoke recent theories and approaches in the study of migration and mobility for understanding the formation and integration processes among Bulgarians in this city. The presentation will present also the various stories and narratives produced by immigrants about their arrival to Chicago, and will be accompanied with abundant photographic materials gathered during the author's fieldwork.

**Ton-ton (The Descent): Returning Migrants' Fulfillment of a Covenant in the "Town of Dollars," Philippines** Dada Docot

The Philippines remains one of the world's major sources of migrant labor, and Filipino workers are now spread to literally every country and territory in the world. More than 5,000 Filipinos leave the country every day for overseas work. This presentation hopes to add to the SIEF Migration Group Meeting a discussion on some of the aspects of everyday life that occurs at one of world's major sources of human labor. Ton-ton is an annual Easter Sunday ritual that is celebrated in different varieties in Catholic Philippines. It dramatizes the meeting of the risen Christ with the grieving Virgin Mother. In my fieldsite, the ton-ton is held as a devotion to Inang Katipanan (Mother of the Covenant) that began during the Spanish colonization after a major earthquake in 1711 struck the town. Today, with many families

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that have ties with the U.S., the town is called by its residents the "Town of Dollars." The ton-ton has become a money-making pageant whose participating families often have direct connections to overseas labor. Based on anthropological ethnography, I investigate how these rituals can inform us about the ways in which the sacred brings together a transnational network of families in the town and overseas. I explore the ton-ton as a publicly celebrated ritual that is a site for the emergence of personalities who hold different intersecting purposes, but mainly: to fulfill a covenant. Migration studies need to look into how: religiosity and religious attachments play out in the originating locality; migrants' attachments to folk icons are imagined to facilitate departure; the fulfillment of a covenant facilitates migrants' family life and their anticipated homecomings. My field site is also my hometown, and I also hope to reflect on the complex positionalities in conducting an ethnography of the "home."

Paper Discussion 2 – Ageing and Kinship

### **Challenges in the Study of Ageing and Migration** Anne Leonora Blaakilde

The issue is the combination of research on migration and ageing. The field of migration studies seldom includes later life, and ageing studies, the field of Gerontology, seldom touches upon issues regarding non-native populations. In Eurostat for instance, immigrants above the age of 65 does not even figure in the datasets.

This disciplinary interstice represents a variety of challenges which I would like to discuss in this presentation. An obstacle is the question of co-construction of pre-conceived images of old persons as well as of immigrants. How do we as scholars deal with often conform representations of populations we are studying?

Another question I would like to discuss is methodological issues which I find tend to be very delicate and difficult. First of all, it can be very complicated to get in contact with relevant older immigrants, and to get access to research material. If the topic is everyday life of elderly immigrants living independently at home, their attitude towards national researchers may be imprinted by scepticism or suspicion, especially in countries where distinct negative discourses about immigrants are outspoken. On the other hand, if research is carried on in institutional settings, it may be very complicated to balance between a row of interests, representing single persons, families and networks, work hierarchies, interest groups, local political issues as well as larger political questions.

For some years, I have carried out two studies involving elderly immigrants living in Denmark. One study was focusing on transnational health-care use by elderly Turkish immigrants, and one was a study of the first multicultural nursing home in Denmark; on the experiences of the inhabitants, family members and the staff. I am preparing a new study which I would like to include in the discussion.

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## **Perspectives on Kinship and Migration: A Few Case Studies** Alina Branda

My paper aims to analyze the complex links between migration and family/kinship, using the circular/return migration from Transylvanian rural areas to Spain, Italy and UK as a highly relevant case study. My research attempts to address how and why the relations between migration and family/kinship, are so intricate, deep, tight in these cases: Why is circular migration to Spain, Italy and UK so much produced, sustained, encouraged by extended family networks? How does migration influence, structure or restructure family ties in these specific cases or does it contribute to the articulation of new family relations types? What kind of family crises are triggered by migration, who are the victims of mobility? How and why does this process contribute to the dismantling of "traditional" social structure in villages, how is this form of "nomadism" perceived by those less engaged in it? How are the family relations configured or reconfigured in the new places? These are all research questions I formulate in my paper. The ethnographic work is conducted in three Transylvanian villages, placed near the Romanian border with Hungary. Semi-structured, in-depth interviews as well as life histories are methods of great help in the process of collecting empirical data and in finding appropriate interpretive and analytical frames for this research.

Paper Discussion 3 – Conviviality

## **Indian Labour Migration and the Non-Muslim Outcastes: An Anthro-po-literary Approach** Asis De

In this proposed paper I would like to deal mainly with the issue of internal labour migration of Indian low-born Hindus and the tribals, to whom mobility was/ is always a necessity. By attempting a linear socio-historical and literary-cultural survey I would investigate how this Indian subaltern population has contributed both diversity and development to those settlements away from their 'home'. In the context of Indian society, religion has ever played a key role in the choice of the place of destination, but for those extremely poor and low-born, living itself is a better necessity than religion. To make it clear I would like to cite some literary texts, published mainly in the last two decades, where one could easily find how Dalit and Tribal Indians migrate to work as farmhands, domestic workers or even as industrial labourers. In this proposed paper I would attempt to show how migration itself becomes the key factor in shaping the cultural identity of the low-caste and tribal labourers in successive mobility. I would also simultaneously focus on issues like child labour, gender, seasonal migration and resettlement of the unskilled labourers in some other profession inside the geographical boundary of India. I may sometimes come across the issue of indentured labour-migration only at points, where cross-references seem to be relevant.

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## **Intercultural Communication and Language Behavior in a Post-Soviet City: The Case- Study of Bishkek (Kyrgyzstan)** Natalya Kosmarskaya

Bishkek, capital of Kyrgyzstan, provides a unique ground for exploring diversity of cultural orientations and linguistic practices in a post-Soviet transitional society under conditions of intense population mobility. From the one hand, Kyrgyzstan has followed route of many other former Soviet republics launching “national revival” campaign which, together with a socio-economic turmoil, provoked massive out-migration of Russian-speakers during the first post-Soviet decade. From the other hand, due to a combination of subjective and objective reasons, Kyrgyz turned out to be one of the most Russified ethnic groups in the f. USSR. As a result, Kyrgyz population of the capital consisted, by 1991, mainly of the so-called urban Kyrgyz — Russified, modernized and tangibly different from their rural co-ethnics.

Two more contradictory factors contribute to a specificity of Bishkek as a ground of linguistic- cultural interaction. The country’s openness to Western cultural influences supports modernizing trend in the urban linguistic-cultural landscape. Massive inflow of Kyrgyz seeking better life in the city (since the late 1980s it has tried to withstand pressures of the three waves of internal migration from depressive rural areas) contributes, on the contrary, to de-modernization of urban order and lifestyle.

One might expect the city to be divided into two cultural worlds, with this division being supported by a spatial and linguistic boundary: city centre with multi-storied buildings of late socialism — zone of habitual settlement of “old residents” (Russians-speakers and “urban Kyrgyz”) widely using Russian both in private and public spheres, versus “migration belt” of Bishkek — vast zones with small self-built houses, where only Kyrgyz is spoken.

However, the picture is more complicated and diverse at both ends. The paper seeks to highlight vibrant diversity of cultural worlds in present-day Bishkek as they are experienced and narrated by the city dwellers of various ethno-cultural origin and with different experience of living in a urban surrounding. The research is based on extensive field-work in Bishkek conducted between 2008 and 2014.

Paper Discussion 4 – Identities:

## **Immigrant Groups in the Linguistic Landscape: Seeking Visibility and Affirming Identity (A Case of Israel)** Maria Yelenevskaya

The study of linguistic landscape is a young and burgeoning field which has received a powerful impetus from growing migration, recreational traveling and globalizing tendencies in city development. Public space worldwide has become more multilingual and multicultural than ever before. Yet, this does not mean that physical space is no longer an arena of group

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competition and strife for political power and social status. The purpose of this paper is to explore the linguistic landscape of Israel and analyze how it reflects the growing tolerance of the state towards language maintenance by immigrants, the diversity of immigrants' involvement in political, social and economic life of the country, but also interethnic tensions.

After a brief overview of the use of various immigrant languages in the public sphere, I will concentrate on the role of Russian as the third most spoken language in Israel in marking city space. Relying on the model proposed by Ben-Rafael and Shohamy (2006) I will look at how top-down use of Russian by government agencies and bottom-up use by private companies and individuals have changed since the beginning of mass immigration to Israel of Russian-speaking Jews in 1990. Based on more than 300 pictures taken in different localities, the study shows that Russian signs testify to the limits of upward socio-economic mobility of the group and to the pervasiveness of ethnic enclaves in Israeli towns. I will analyze the use of Russian for intergroup communication when various political parties struggle for the attention of Russian-language voters and in intragroup communication when Russian posters and graffiti reflect conflicting allegiances within the community. Finally, I will discuss which elements of Russian culture persist in the linguistic landscape in Israel.

### **'National' Folklore Heritage Abroad: Creating, Maintaining and Representing Immigrant Communities** Lina Gergova, Yana Gergova

During the socialist period in Eastern Europe the amateur cultural movement was highly developed and in Bulgaria even in the post-socialist times these activities continued their life, especially in the smaller towns and villages. Perhaps the dancing has always been the most popular amateur folk art and at recent years it is becoming a hobby for more and more Bulgarian youngsters in bigger cities. Meanwhile, within the Bulgarian immigrant communities (in Europe and USA) folk dance clubs and classes at the Bulgarian Sunday schools are being established (in London, for instance, we have 27 adults' dancing groups and much more children's ones).

We pose the question why folk dancing is getting so popular among the Bulgarians living abroad and what maintains these groups over the years. We study that issue from the perspective of cultural heritage because it is the basis for consolidation of Bulgarian migrants nowadays and it is in the core of institutionalisation from above. Furthermore, these institutions organise community life, mediate its communication with local and national public authorities, and preserve, transmit and popularize cultural heritage, which is thought to be 'national' by its defining characteristics.

In this paper our focal point is the groups and classes for folk dances led by amateurs and professionals living abroad. We compare their role as a contact zone of educational, cultural and social trajectories within the different immigrant communities; a leading factor in

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representing these communities within host societies; and an important actor in processes of creating and maintaining 'national' cultural heritage. We have observed rehearsals at schools and clubs, as well as performances at concerts and other spectacles; we also follow the FB pages and groups of these organisations, and we have conducted interviews with groups' trainers and members in USA, UK, Sweden, Italy and Denmark.

Paper Discussion 5 – Labour Migration

**The Nepalese Migrant Workers in the Coal Mines of Jaintia Hills, Meghalaya, India**  
Rashmi Upadhyay

The present paper is an ethnographic account of the Nepalese migrant workers living and working in the coal mines in Jaintia Hills, Meghalaya. The study argues that the continual return of the Nepalese migrant workers to the coal mines allows them with an opportunity for a better future. With the review of literature, it has been found that there are limited anthropological studies which deal with the lived experiences of Nepalese migrant workers in the coal mines of Jaintia Hills. Studies on labour migration have focused on either risks faced by the migrants, or on economic remittances. The aim of this paper is to address the integrated nature of risks, remittances- social, economic and political and the factors which motivate (push and pull factors) the migrants to keep coming back to the coal mines. The issue related to migrants' return as permanent or temporary is also the topic of discussion. The fieldwork in Nepal is conducted and it has explored that the utilization of the remittances is not only economically alone but also socially as the migrant workers are able to progress and move towards upward social mobility. Thus, the study focuses on the multiple dimensions on the integrated understanding of risks, remittances, return, as well as the socio-economic way of life of the Nepalese migrants working in the coal mining areas.

**Who Actually Cares? An Ethnographic Study of Female Migrant Domestic Workers from Serbia in Germany** Tanja Višić

Based on ethnographic data and biographical interviews, this revealing study presents a realistic account of Serbian female domestic workers who commute in order to perform cleaning and provide care for the children and an elderly in German private households. The paper investigates the ways in which migration changes relations between the genders and generations. What care arrangements emerge in the new migratory contexts? How and why domestic and care work is being outsourced to female migrants and which outcomes this has in terms of gendered and intergenerational relations for both sides employers and employees? How mobility (commuting in the frame of three months tourist visa), which becomes a life strategy, induces women's ability to use social knowledge and experience and how this mobility, work arrangement, border crossing and transnational linkages allow them

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to sustain their lives in their country while maintaining a regular status and an irregular job in the informal sector of domestic work in Germany.

The paper brings together the specific characteristics of informal domestic work highlighting the specific position of Serbian care workers at German informal care market and necessity of better qualitative understanding of multiplicity of dimensions of social reality that shape migrant worker's experiences and lives apart from gender – age, nationality, religion, different social and educational background and geopolitical location. The paper aims to show how studying irregular domestic work raises relevant questions both on social and methodological challenges of ethnographic fieldwork.

## Paper Discussion 6 – Urban Perspectives

### **Coexistence in Urban Societies** Nina Berding

Over the last decades questions of coexistence in diverse urban societies have become more and more important in both public and scholarly discourses. These discourses are mainly fueled by ongoing processes of globalization and the consequential urbanization in many parts of the world. A central aspect of the discourse is the current migration of refugees from countries of the southern hemisphere to Europe and the resulting challenges for cities, their municipalities and the civil society as a whole. Despite now decades of experience in dealing with mobility processes, the public and scholarly discourse has remained remarkably unchanged. Two very different aspects of the debate on the challenges of peaceful coexistence in urban places have proven to steer the discourse in opposite directions:

On the one hand the coexistence in mixed urban neighborhoods is regarded as problematic. The fact that local residents feel overwhelmed by the diversity in their neighborhoods is a key issue in this debate. In this context terms such as ghettoization and parallel society have also emerged. On the other hand the coexistence in mixed neighborhoods is often idealized, meaning that the interaction between different groups is attributed to integrative forces, which evoke synergy effects and is influencing all the people in the neighborhood in a favorable way.

While there is only a small number of scholarly papers that focus on the urban practice, the discourse dates back to as far as 100 years ago. Simmel, then, had cynically described it as a "blasé attitude" (Simmel 2006 (1903)). The idealization or problematization of mixed neighborhoods is contrasted by a trivialization of urban coexistence, describing the challenges of living together as a part of the social reality.

In my presentation I like to follow these different discourses and discuss them under the perspective of current research findings, based on a 16-month field research in Düsseldorf/Oberbilk and Barcelona/La Florida, where I conducted participant observation and semi-

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structured interviews with local people and experts about the coexistence in their neighborhoods.

**Mediated Variations of Mobility and Sedentarism** Christina Besmer, Ina Dietzsch

Urban spaces are characterised by the tension between mobility and sedentarism, as well as regimes of life on- and offline. In Basel the range of different states of mobility and urban citizenship embraces long-term sedentary local residents, migrants who know that they will stay and those who do not know how long they will or are allowed to stay. And finally there is a floating population of seasonal workers and frontier commuters from France and Germany; not including short-term visitors such as tourists and fair visitors. The everyday life of all those who are involved are increasingly permeated by different forms of media.

Basel's politics mainly represent a "sedentary version" of cosmopolitanism of a local bound urban citizenship. During the last couple of years, however, there has been an adjacent emergence of other practices which relate mobility and sedentarism in new ways: (1) Institutions have been founded that are mobile themselves. (2) Mobile groups have created their own institutional forms. (3) Other institutions deliberately connect the local and the global and (4) a couple of initiatives aim to involve people by alternative ways and in spontaneous action. From a media-sensitive perspective our paper will discuss how these developments intermingle with the politics of sedentarism and how they are supported or contradicted by particular forms of mediation.

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