

**Divided Diasporas: Collaboration and Conflict amongst African Caribbean and African Christian Communities in Britain the case of the Seventh Day Adventist Church**

The Seventh Day Adventist church was formed in 1863, emerging from the Second Great Awakening religious revival in the United States in the C19th. From humble beginnings this still little known movement now claims to have a worldwide membership of over 20 million adherents. Africa in particular West Africa and the Caribbean in particular Jamaica are regions where the church has a particularly strong membership base. In the United Kingdom the church has around 25,000 members, but since the Second World War the composition of this membership has undergone a dramatic transformation, from 95% white British, to being over 80% non white the vast majority of which have origins in the Caribbean and Africa. This paper charts the narrative of this transformation in particular focusing on the dynamic interplay between predominantly Jamaican Seventh Day Adventists and Ghanaian Seventh Day Adventists. These two groups have followed different trajectories within the same movement, and this paper outlines how migration patterns, theological discourses, ethnic identity and power relations between the two interweave in a complex unfolding dynamic to account for the differences in the church experience of these diasporic communities in Britain.

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**“Wherever God Leads Me”: the negotiation of identity amongst university students through their involvement in ‘international’ and ‘ethnic’ New Christian church movements.**

This paper presents and reflects on first fieldwork findings examining university students’ participation in New Christian church movements. The discussion focuses on the ideas and practices of the student participants themselves, particularly their ideas and assumptions about congregational differences and the significance of congregational participation within the variety of New Christianities ‘on offer’ on a university campus. The possibilities and limitations of the international Pentecostal church movement are examined from the viewpoints of student participants, along with the growth and intersections of ethnic church movements within and beyond the student Christian communities.

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**‘Brick Lane: imagining diaspora spaces and communities’**

Drawing on empirical material from our ongoing DMI ‘Bengal diaspora’ project, this paper explores the contesting representations of ‘Brick Lane’ in Tower Hamlets, London. Brick Lane is often presented as the ‘heartland’, physical, emotional and symbolic, of the Bangladeshi community in the UK, and is inseparable from both dominant and demotic discourses about Bengali/Muslim identity in diaspora. From outside, Brick Lane is seen at once as the commercial and cultural success story of the Bangladeshi community - of Banglatown, Monica Ali and East London Mosque - and as the repository of social and cultural disadvantage, segregation and decay that have marked generations of migrants to London’s East End. These external representations belie, however, the contestation over the symbolic and material space of Brick Lane within the Bengali community itself, and the complex lines of division that are imagined, inscribed and performed on the street and its surrounds. This paper offers a preliminary sketch of some of these contested spaces and considers the formations of diaspora community at play and at stake.

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### **National Identity, Social Cohesion and Cosmopolitanism: an exploration of British citizenship**

As part of a political effort to re-imagine Britishness, new legislation concerning British citizenship has recently been introduced. Following the 2001 riots in Northern English towns and the terrorist attacks in London and New York, integration has been the key concept in the Labour government's citizenship and immigration policy. In this discourse multiculturalism is increasingly seen as synonymous with segregation and is being replaced by the ideal of social cohesion. The 'Life in the UK' citizenship test and citizenship ceremonies, elements of the naturalisation process since 2005 and 2004 respectively, point to a new emphasis on territory and 'nationalisation' of citizenship. On the other hand, new forms of community and belonging are being established which are increasingly de-territorialised and challenge traditional notions of national identity.

This creates a paradox: while people have multiple belongings and trans-national experiences, citizenship policies work to 'secure' and solidify national communities. This research project aims to shed light on the ways in which this paradoxical situation shapes people's understandings of "British citizenship" and "Britishness". In-depth interviews (n=40+) with 'naturalised' British citizens and citizenship officers address this issue in relation to national identity formation, belonging and cosmopolitanism. These are complimented by findings from analysis of governmental reports relevant to citizenship and social cohesion. It is argued that current policies of 'earned' citizenship are embedded within an 'assimilationist' discourse linked to ideas of territoriality. Discussion of key findings illuminates our understanding of the role of categorisation in thinking about the British nation and citizenship under conditions of late or second modernity. Theoretical and practical implications of these results are discussed with respect to processes of inclusion/exclusion and identity construction.

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### **Saffron Christians? Anglo-Indian Practices of Christianity**

This paper takes the case of the Anglo-Indians in Calcutta as its focus. Anglo-Indians form a relatively cohesive social group which originated from the encounter and intersection of Indians with Europeans (particularly the British) starting over four centuries ago. The result of these encounters produced a social group which aligned itself culturally with the west. With Indian Independence 60 years ago Anglo-Indians had to face a new future in India, one dominated by Indians. One of the results of this change has been the mass migration of half their number to other English-speaking commonwealth countries. For Anglo-Indians in India there has been an adaptation of some of their socio-cultural practices, for example, their dress, their food preferences, their acquisition of an Indian language, and the way in which they practice their faith. In this paper I examine the practice of various aspects of Anglo-Indian Christianity in Calcutta and comment upon the ways in which it is being influenced by the predominantly Hindu milieu. My discussion is based on anthropologically-oriented empirical research with the Anglo-Indians in Calcutta over the last six years and more recently in the diaspora.

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### **Religious diversity and welfare system: how minority families adapt to the Norwegian welfare system and vice versa\***

The paper presents some of the key findings in the Norwegian case study of Drammen undertaken as part of the WaVE project.

The case study had as its main focus values and the intersections between religion, minorities and gender as they were constructed studying the Turkish Muslim minority's encounter with the local school system. Findings show that generally the minority is quite satisfied with the local welfare

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system, with some modifications. This also applies to its view of the school and the way the school has adapted to the needs of minority children.

Generally, the school functions as an important mechanism of social cohesion. A problem for some children is poor language skills. One source of tension is that minority parents are perceived by the school system to fulfil expectations of participatory democracy in the school to a lesser extent than majority parents, and that children are often withheld from participating in extracurricular activities and important social events. Another source of tension is the minority groups' own attempts to improve children's academic achievement through home work assistance programmes organised by religious (Muslim) organisations, programmes including religious education, and the way this is interpreted by public authorities and voices in the majority population, including the local newspaper. The programmes have also been met with criticism from people within the minority group itself. These phenomena may be related to tensions between discourses, value orientations and identity projects. The minority group's project to combine integration into Norwegian society and at the same time to maintain a Turkish-Muslim identity seems to result in practices where the fulfilment of one of the goals tends to undermine the fulfilment of the other.

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### **“Close Encounters: The Intersection of Faith and Ethnicity in Religiously Mixed Families”**

The encounter and intersection between faiths, cultures, and ethnicities in families where mother and father come from different faith backgrounds are areas of social interaction about which we know little, yet the number of such families is growing in the UK and elsewhere. For example, a Christian may be married to a Muslim or a Jew or a Hindu may be married to a Sikh or a Christian. Mixed-faith families reflect in some ways the multi-cultural and multi-faith character of wider society and are spaces where people develop and negotiate multiple identities connected to faith, ethnicity, gender, education, etc. What happens in families where different (faith) cultures are present? How do parents negotiate the practice and belief of their respective traditions? Can such families be regarded as microcosms for processes which occur in wider societies? How do they navigate between different cultural and/or religious traditions to facilitate the everyday and ensure 'respect' and space for 'the other'? Importantly, what are the implications for the way in which the children in such families form their own religious and social identities? How do they do this in combination with what they learn in school and experience in the wider community? A three-year project in the Warwick Religions and Education Research Unit (WRERU) at the University of Warwick (June 2006–May 2009) seeks to shed light on such questions by investigating how young people in the UK come to identify themselves in relation to their parents' faiths and the factors which have a bearing on their own religious beliefs. The study engages with members of religiously mixed families through ethnographic methods (interview and participant observation). The paper will report on the research by drawing on the interviews conducted with young people and their parents.

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### **Elmina Castle Sacred Space: Uniting African Diasporas Through History and Ritual Performances**

An increasingly numbers of Africans in the Diaspora visit Elmina castle in Ghana not only to trace their roots, but also in search of their identities and the spiritual connections of their ancestors. Elmina castle is a UNESCO world heritage site and a memorial site dedicated to the history of the slave trade. This symbolic space is sacred for the African Diasporas who come to reconnect, mourn, and reflect. This paper, therefore seeks to examine Ghana initiatives to reunite Africans Diasporas and Ghanaians through the *Joseph project* and the Pan-African Historical Theatre Festival (*PANAFEST*), a cultural events held every two years. The dilemma, however, is that Diaspora visitors and returnees not only face resentment and prejudice inherent in cultural differences, but also

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problems surrounding identity and citizenship. It further argues that Elmina castle is a space with different representations: foremost as a space of 'self-spirituality' that holds profound consciousness and emotional attachments, secondly as a space of 'historiography' that not only re-map and re-writes the history of where these Africans diasporas came from, but also about Ghanaians' own history, and finally as a space of 'reconciliation' that anticipates better relations between Africans in the Diaspora and Africans at home, particularly with the tribal chiefs leaders who traded their kith and kin. It suggests that this representational space is not what the African diasporans symbolised, but the enactment of a historical space that is crucial for the understanding of one's history, belonging and kinship.

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### **Positioning the self in the context of mixed social relationships between Afro-Caribbean and white British people.**

This paper employs data from the author's research on mixed Afro-Caribbean and white British extended families in London. It examines mixed-heritage individuals' understanding of *their* social positions within their families and within the wider society, and their innovative agency in constructing and establishing their "mixed" positions in British society. Thus, it challenges the suggestion that mixed-race children experience problems arising from an ambiguous ethnicity (see for example Benson 1981).

In the last fifty years, there has been a growing proportion of mixed Afro-Caribbean and white British families in London. Due to the hostility towards these types of family formations, family members have had to devise innovative strategies to counteract racial prejudice through the generations. These strategies for coping with racism over time and generations have been instrumental in facilitating the *positive* identification and sense of belonging among the children in these mixed Afro-Caribbean and white British families, and this has been a significant change that has occurred from the earlier families to the current ones.

In the current landscape, children in London born of mixed Afro-Caribbean and white British parentage do not feel torn between the "black" and the "white" communities. And although identity is not always a matter of *total* free choice, individuals do have a *certain amount of choice* about how they define themselves. Thus, mixed-parentage individuals in my research families have chosen to construct their own identification categories such as "brown", "mixed-race", "mixed-heritage", "mixed-parentage", "Afro-Caribbean and white", "mixed Caribbean and English", or "half West Indian and British", which for them, have become adequate idioms for locating themselves within the society, thus providing them with a *positive* sense of belonging and self-esteem.

Today, this mixed group has emerged as one of one of the largest ethnic groups in Britain today. These new "mixed" ethnic identities have implications both for the social sciences in general, and beyond the academy to wider public debates. For the social sciences, it adds depth and range to theoretical debates about structure and agency: the capacity of human beings to strategically and innovatively intervene in their own lives and determine the formation of their social realities. With regards to wider public debates, the construction of a new "mixed" ethnic category by these individuals points to the need for "a new cultural politics which engages rather than suppresses *difference*" (Hall, 1996b:162). Thus, "mixed-race" individuals have *chosen* to be recognized as *visible* and responsible agents whose hopes, desires, opinions, experiences and actions matter.

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### **Negotiating difference: using the Delphi Technique to gather expert opinion about Religious Education.**

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Religious Education (RE) is possibly the most contested area of the contemporary school curriculum. Here the interests of liberal education, government policy, religious groups and professional religious educators intersect. This paper presents an account of the use of the Delphi Technique to solicit the views of experts in RE in the first stage of research into the aims, practices and models of effectiveness in RE in schools in the UK. The research probes the assumptions underpinning a range of (sometimes conflicting) claims about the purpose and purposefulness of RE; employing a range of analytical frameworks in order to displace the common perception that RE practitioners and social scientists face each other as professional strangers. The Delphi Technique is designed to facilitate access to the intuitive, experience based judgments of groups of experts whilst mitigating tendencies for groups to be influenced by specious persuasion, unwillingness to abandon publicly expressed opinion and peer pressure. It has been adapted and used in a range of contexts since it was developed in the RAND Corporation in the 1960s. We present a critique of our use of the Delphi Technique and an examination of what we have learned from and about the process.

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### **‘Coming-of-age in diaspora: Hybrid identity formation in European diasporic cinema’**

Coming-of-age films, a loosely defined sub-genre of the youth film, centre on the transition from childhood to adolescence or from adolescence to adulthood. This transition usually occurs as a result of a formative experience (first love, separation, death) or a rite-of-passage (test of courage, graduation) and normally results in a fundamental choice the protagonist has to make. In this paper I argue that coming-of-age narratives occupy a central position in the work of diasporic filmmakers for two reasons: firstly, the preponderance of coming-of-age films can be attributed to a semi-autobiographical impulse. Directors and scriptwriters Meera Syal (*Anita & Me*, 2002), Gurinder Chadha (*Bend It Like Beckham*, 2002), Ayub Khan Din (*East is East*, 1999) and Soraya Nini (*Samia*, 2000) underscored their films’ authenticity by making reference to their own biographies as second or third generation immigrants who have experienced the challenges and opportunities of growing up between or in two cultures; and secondly, diasporic youth operate as a mediator between cultural difference and seemingly irreconcilable ethnic dichotomies, thus functioning as tropes of hybridity in public discourse and popular culture.

What distinguishes coming-of-age films set in a multicultural milieu from those set in a milieu in which race and ethnicity are normalised – and thus invisible and, presumably, socially irrelevant – is that generation conflict, a common plot device in many coming-of-age dramas, is doubly charged because it is conflated with culture conflict. While parents (usually first generation immigrants) uphold the values and traditions of their culture of origin, the children actively affiliate with the cultural norms of the country of residence. Growing up in plural worlds, they develop hybrid identities which connect them and, ideally, allow them to prosper in two cultures.

In European diasporic coming-of-age films hybrid identity formation is performed through switching between ‘ethnic’ and ‘western’ dress codes and languages – Arabic and French, Turkish and German, Hindi, Punjabi or Urdu and English. The films’ soundtracks underscore the multiethnic, or rather, the postethnic milieu in which the protagonists grow up, while at the same time contributing to the crossover appeal of the diasporic youth film.

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### **Micro cohesion within super diversity: ‘race’ and contested spaces**

This paper will suggest that the terms that shape much of the public policy debate on community cohesion such as diversity, ‘race’ and identity have assumed a false status to explain cohesion and

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relationships between different groups within society. It could be argued that they are nebulous, blunt and generic terms and ill equipped to explain nuanced and localised relationships within super diverse areas. Rather the focus should shift from *labels* to *processes* such as power and allocation of resources. Doing this enables us to connect super-diversity with concepts of power, conflict and the reproduction of elites and in particular the work of Bachrach and Baratz as well as Bourdieu. The former used community power studies to develop an innovative approach to show how dominant groups acted in a way to prevent difficult issues from getting onto the agenda of local government. The debates on decisions, non-decisions and preventing public policy issues from getting on local agendas seem particularly relevant to 'race' and contested spaces. The latter labelled social capital as a selective resource that results in the dominance of elite groups in a society. There appears to be considerable merit in optimising debates on community power and social capital to explain 'race' and contested spaces within an increasingly complex society. In doing so we move away from simplistic labels towards a much more interesting discussion of power and capital to explain micro cohesion within super diversity.

**Key terms:** Micro-diversity; super diversity; connections between 'race' power and capital

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## **Faith and Social Capital: Exploring Religious Influence among Indian Immigrants in Multicultural Australia**

This research paper examines the role of religion in providing the impetus to promote levels of social capital that increase social opportunity and improve the quality of life in diasporic immigrant communities. The term "social capital" coined by L.J. Hanifan as early as 1920, refers to that which satisfies the "individual's social needs and bears the intangible social potentialities conducive to the substantial improvement of living conditions of the community". The research conducted as part of an ongoing doctoral study, examines first-generation Indian migrants settled in Sydney to explore the extent to which Hindu religious groups can provide degrees of social capital that may improve the immigrants' ability to achieve better standards of living in their newly appropriated environments.

Drawing upon empirical ethnographic research among the Indian community in Sydney, the paper tries to understand how the religious identity of migrant Indians exist within an alien context and how this intersection of identities are experienced on an everyday level. Furthermore, it will explore ways in which values imparted through religious groups are appropriated by the immigrants in creating positive changes in their own lives, which in turn improve their social potentiality. Thus the study sheds light on the conditions under which religious groups can help promote social capital that generates higher levels of education, literacy, health, employment, and other public goods that increase social opportunity. Finally, the research introduces alternative views of social development, which are opposed to its conceptualisation from a purely economical standpoint. To this extent, the paper draws upon Amartya Sen's (1990) critique of utility-based evaluations of development, in favour of human development economics concerned with valuing the quality of life and the fulfilment of basic needs.

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## **Intellectual encounters: the (re-)shaping of migrant intellectuals within Italian culture.**

This paper will examine the social and cultural interface between migrant intellectuals - from North Africa, the Middle East, and the Balkans - and Italian society. The primary sources for this analysis will be recent literary texts written in Italian by migrant writers (this is a 'genre' which has emerged since 1990), and particularly a novel by Younis Tawfik, entitled *La straniera* (1999). The paper will explore textual figurations of the migrant intellectual and of his/her encounters with Italians in

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individual and professional contexts as well as in day-to-day anonymous encounters in society, in order to assess the extent to which 'exterior' factors, such as intellectual status and qualifications, as well as more 'interior' factors, such as intellectual formation, tradition and priorities, receive recognition and genuine attention from 'native' Italian interlocutors. The question the paper will seek thereby to address is whether the role, status, and intellectual composition of the migrant intellectual is figured in migrant literature in Italian as one which is somehow re-shaped by the encounter with Italian society and its dominant notions of migrants and of intellectuals, and if so, whether this re-shaping produces positive hybrid positions or, alternatively, represents compromise or even mutilation.

In order to widen the context of this question, and to pose it in more empirical terms, the paper will also discuss a number of individual migrant writers who have constructed for themselves an identity as intellectuals within Italian culture and academia. In this way, the paper will attempt to shed light on the question of whether, as a counterpoint or perhaps complement to a long-standing Italian intellectual diaspora across the globe, it is possible to speak now of an intellectual diaspora or diasporas within Italy. Edward Said commented that 'liberation as an intellectual mission [...] has now shifted from the settled, established, and domesticated dynamics of culture to its unhoused, decentred, and exilic energies, energies whose incarnation today is the migrant, and whose consciousness is that of the intellectual and artist in exile, the political figure between domains, between forms, between homes, and between languages' (*Culture and Imperialism*, 1993). With this concept in mind, is it possible to claim that the encounter between migrant intellectuals and Italian culture is one which has the potential to liberate?

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### **The communal appropriation of heritage sites in Mauritius: the construction of a national identity as a diasporic collective.**

This presentation explores the recent appropriation of heritage sites by the different diasporic communities in Mauritius, and analyses its effect on the process of nation-building in the 'rainbow island'. This analysis is based on primary fieldwork conducted in Mauritius in 2005, and reflections on diasporic and post-colonial literature. The Immigration Depot through which immigrants, ex-slaves and indentured labour from all communities set foot on the island is a vibrant and unique historical emblem capturing the essence of the multiethnic, immigrant society of Mauritius. Leaders of the Hindu diaspora, with government support, have however transformed this zone of diasporic contact into the 'Aapravasi Ghat', an exclusive symbol of the Hindu socio-economic and political ascension in the island. Ethnicization of socio-cultural and political life in Mauritius is traditionally viewed as an obstacle to the formation of a common Mauritianness. Instead, it is argued that the complexity and the originality of Mauritian national identity lie in the revitalization of plural diasporic identities as means of empowerment and integration into mainstream society.

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### **'From the Rest to the West': conceptualizing 'reverse mission' in Britain as a contact zone**

Mary Louise Pratt proposes the notion of the 'contact zone' as a site of colonial encounter where previously separated peoples enter into relations often antagonistically, usually unequally. There is conflict and compromise, hybridity and adaptation. Pratt concludes in *Imperial Eyes* that subjugated historical actors have made their way into metropolitan communicative circuits in the last decade with their perspective on the contact zone. 'Reverse mission' denotes the recent phenomenon of Christians from countries in the global South, which traditionally received missionaries, now conducting mission in the traditionally sending countries in the global North.

This paper discusses how reverse mission represents a contact zone. It draws upon sociological fieldwork conducted with non-western Christian missionaries, many from former European colonies, working in Britain. Through their presence and activities previous relations are inverted as the British are the indigenous population encountering missionaries. The identification of the West with Christianity is challenged, because these missionaries come from places where Christianity is growing at a far faster rate. However, much of the funding, and consequently control, remains British. Missionaries' contrasting national and ethnic identities can facilitate mission, but also lead to discrimination. Success beyond diaspora communities is limited. Thus, through empirical illustrations, the paper demonstrates how identities are challenged and relations between missionaries and recipients uneven in this new contact zone.

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### **Camera & Action! – cultural competence in medical encounters**

Culture has been an object of study for many decades (Inglis, 2004). In medicine, it has influenced our way of thinking about how people respond to health and illness (Kleinman, Iserberg & Good, 1978 Helman, 1994). The concept of cultural competence has been appropriated by policy makers and managers of health systems as a response to the emerging cultural diversity found in medical encounters. Subsumed under the rubric of cultural competence is a palette of strategies and practices ranging from providing interpreting services, staff training, to organisational accommodations (Brash & Fraserirector, 2000). The current concept of cultural competence runs the danger of perpetuating stereotypical and racialised social practices if an isomorphic relation between ethnic group and culture is assumed. Based on the author's recent experience of a participatory action research (PAR) project in which four different ethnic/language groups were involved in the production of a breast screening video, this paper illuminates the process of culture as meaning-interpretation, exchange and meaning-making (Hall, 1997). In particular, the discourse of cultures of the others has become the arena of struggle for symbolic power (Bauman, 2000, Bourdieu, 1992, Swartz, 1997). This paper reflects on the process of transferring medical knowledge of cancer screening to communities through different stages of development of the video: script-writing, filming and post-production, with a corresponding exposition of the theoretical resources that underpin them. It argues that cultural competence cannot be programmatic. To be culturally competent is to understand the multifarious aspects of cultural encounters. While there is potential for conflict, there are also opportunities for examining how the multi-layered relational space between professional, lay, and ethnic groups can be exploited for transformative actions. The involvement of minority ethnic women in the production of health videos offers an opportunity in which negotiation and re-construction of cultural identities and relations can safely be explored. The project represents an example of how the integration of theory and practice is not only fundamental fruitful approach to understanding the fluid nature of cultural identities and inter-cultural encounters in the health context, but also challenges our way of thinking about and living with culture(s).

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### **Ghanaian Pentecostals in London: Between Encapsulating and Permeable Identities**

The Ghanaian 'Church of Pentecost' in London is an important site for recreating an African and global community. Pentecostalism in post-colonial Africa has served as a counter discourse to national and racial thinking, linking individual members with a larger community beyond the nation state and with the white communities from which Christianity first came. This Ghanaian Pentecostal church in London provides a context for permeable ethnicities, where differences between Ghanaian church members, and between themselves and others, temporarily dissolve into each other. Their Pentecostal identity also provides them with a more encompassing idea of 'citizenship' (including an ideology of inheritance, rights and obligations) that extends to all Born-again Christians, breaking down North-South distinctions.

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While sharing an ideal that transcends ethnic and racial differences, Ghanaian Pentecostals actively differentiate themselves from others, as well as between each other. This is done by creating moral boundaries that encapsulates their identity, through which 'Culture' ('African' and 'British') becomes the object of struggle and internal conflict. In this paper I argue that "encapsulation" and "permeability" exists as two possibilities of identity creation and moral practice for Ghanaian Pentecostals in London. I show how the morality of 'Ghanaian' or 'British' culture exists through the debates within the church surrounding the contradictions between their continued membership to a 'Ghanaian' church in London and their Christian endeavours to engage with, and evangelize to, other migrants and British citizens.

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## Intersecting Identities and Shifting Positions

Assumptions of 'normativity' pervade our understandings of identity formation and construction (Pratto, Hegarty and Korchmaros, in press; Pratto, Korchmaros and Hegarty, in press). In this landscape, the subsequent needs, identities and perspectives of adults whose experiences deviate from this 'norm' are assumed to be problematic. Adults who experienced serial migration from the Caribbean as children are often viewed as in need of intervention, and are often seen as subjects worthy of consideration only through the clinical lens (Arnold, 2006). Similarly, adults who grew up in visibly mixed households – such as those of mixed parentage or those living with parents from other cultures - are often viewed as having problematic identities later in life (See Tizard & Phoenix, 2002). Whilst assumption is rife, there is little evidence supporting or refuting such assertions. The understanding of these two groups is limited by existing frameworks of understanding, rather than being informed by research.

In this paper we examine the narratives of two individuals – one who experienced serial migration from the Caribbean as a child and a second who experienced a childhood in a visibly mixed home across two continents. We examine their reflections on their experiences and their understanding of their past, current and future identities. Our analysis demonstrates a complex set of identities encompassing ethnicities, culture, religion and racialised groupings which, shift over time. We demonstrate that, in line with theories of intersectionality, such identities tend not to be separable and additive, but, rather, occur simultaneously (Yuval-Davis, 2006). Further, while they are subject to racisms, such identities are not determined by such experiences. Instead, they are agentic and fashioned from a range of experiences in a complex manner. Our findings add to our understanding of so-called 'non-normative' experiences and signal the need for a broader framework of understanding of individual and group identities.

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## Local diasporas/ global trajectories: new aspects of place-making in UK Tamil Hindu worship

The tension and intersection of global and local influences play a significant part in the complex construction of identity and place-making within diaspora groups. Ethnographic evidence gathered in UK Hindu communities reveals that factors of tradition, religion and nationalism have considerable impact on religious practices and ethnic identity in UK Hindu communities.

This paper discusses the increase of performed religiosity in the diaspora setting. These 'performances' appear to confirm and display not only a general Hindu identity, but a specific Tamil religious identity, located, as they are, within Tamil temple ritual and at Tamil-specific festivals such as *Tai Pusam*. The confident growth of new temples and their adaptation to UK Hindu worship indicates both an increase in local diaspora settlement and reveals too, how significant global trajectories are an essential factor in this expansion. Are these new spaces for worship contested in any way? How has the space been appropriated? What is the significance of these newly-created

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religious places for the local community and the Tamil devotees who travel from surrounding areas? This paper seeks to question the adaptive strategies for preservation, modification and place-making seen in UK Hindu communities that are fuelled by pressures internally within the communities and externally from outside forces, that is, forces that are both local and global.

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### **Narratives of hospitality: challenges and dilemmas in asylum support.**

Between 2000 and 2006, around 2500 people seeking asylum in the UK were dispersed to Nottingham under the 1999 *Immigration and Asylum Act*. This paper will focus on the experiences of members of the host community who chose to work with and alongside asylum seekers. The concept of 'hospitality' is frequently employed in political and policy discourse, but what does it mean to 'host' this group of vulnerable strangers in a real-world setting?

The aim of the research presented here was to develop an understanding of 'hospitality at the limits of welfare' - the space where national, citizenship-based systems of welfare are challenged by the processes of globalization and the increasing porosity of national borders. The empirical research involved a six year case study of the evolution of the Nottingham and Nottinghamshire Refugee Forum, a voluntary sector organisation carrying out campaigning and support work with asylum seekers. The theoretical framework drew upon the work of Derrida, Beck, Bauman to critically examine the notion of 'hospitality' in relation to the reception of people seeking asylum.

In this paper, I will focus on narratives of hospitality that illuminate the emotional and ethical dimensions of the host/guest encounter. The following questions will be explored:

- If hospitality is a question of ethics, of 'opening to the other', how is this experienced at a personal level in the encounter between members of a 'host' community and refugees?
- What stories do hosts tell of moments of opening and closing, and what can we learn from these stories?
- How and when do hosts feel their practices of hospitality are constrained, and how do they establish personal boundaries?

A nuanced analysis of the practice and experience of 'doing hospitality' emerged from the findings of the research. Hosts often seemed to define hospitality through its absence, evincing a finely-tuned awareness of where they were setting limits. Openness cannot exist without closure to define the moment nor, it seems, can hospitality exist without boundaries.

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### **Traditional Christian communities of memory: the last of a long line?**

Part of a longer empirical ethnographic study of almost entirely white boomer and pre-boomer women, in an area of northwest England, this presentation will explore how the identity of a small group of lifelong church-going women is shaped by memory and encounter with the past and particular place(s).

In some more traditional parts of Britain, churches can still serve as significant communities of memory and an important basis of social belonging. The women in this presentation all speak nostalgically of the activities in which they and their longstanding traditional church-going kin and friends have long been a part, the significant roles they still play as part of that continuing tradition,

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the moral underpinnings acquired from belonging, together with their rootedness in a particular local civic community.

In a world of uncertainty and shifting moral values such embeddedness in both the (familial) religious and civic affirms one's identity and provides a moral framework, as it also empowers. Consequently it is neither contested nor having to be negotiated over generations, gender, morality of lifestyle. It is Hervieu-Léger's (2000) religion as a chain of memory. But for how much longer? Can much of this traditional memory and sense of embeddedness be transmitted to the next generation or are we seeing the last of a long line? Are such "scripts" available any longer for those of the younger generations and what are the consequences of such possible loss?

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### **Religion and Roman Diasporas – a foreign eunuch in Catterick?**

Most of the work on religious diaspora communities within the Roman Empire is based on epigraphic research (e.g. Noy 1993-5). This AHRC-funded project explores the cultural and biological experience of immigrant communities in Roman Britain using a range of scientific techniques. We hope to identify migrants in Roman Britain, and to challenge popular assumptions of an essentially homogenous Romano-British population by examining the diversity of cultural identities in this remote province. How was material culture in Romano-British burial used by migrants to express and contest their identities? Did forced migration of individuals and/or family groups impact on their health? Was the consumption or rejection of certain foods used by diaspora groups to integrate with, or distinguish themselves from, their host societies?

Evidence for diaspora communities is being analysed through an innovative combination of material culture, skeletal and isotope research. We employ osteological/forensic methods to assess ancestry based on skeletal traits, and isotope analysis to assess geographic origins (oxygen & strontium) and diet (carbon & nitrogen).

This paper will present initial evidence from Roman Catterick, where a recent excavation report (Wilson 2002) identified a possible Eunuch priest of Cybele.

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### **Everyday cultures of mixing: Parents negotiating difference and belonging in 'mixed' race, ethnicity and faith families**

This paper considers encounters and intersections as the everyday cultures of mixing involved in relationships between parent couples from different racial, ethnic and/or faith backgrounds. The experience of 'mixed' parenting is important where there are increasing trends in marriage and cohabitation across ethnic and religious boundaries, and in the light of debates about multi-culturalism in Britain.

'Mixed' relationships are often assumed to be fragile and fraught with difficulty in media portrayals and common assumption, inherently under threat from 'culture clash'. Increasingly, however, research is challenging such simplistic views to present more sophisticated and rooted perspectives. In this paper, we draw on quantitative and qualitative findings from a recent Joseph Rowntree Foundation project on parenting in 'mixed' race, ethnic and faith families, to discuss:

- where and what sort of people are mixing and having children; and
- how parent couples from different racial, ethnic and/or religious backgrounds seek and manage to give their children a sense of belonging and identity.

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In particular, we consider mothers' and fathers' everyday negotiations and practices around the significance of cultural difference. From parents' accounts, we identify the 'typical', common sense, frameworks concerning the constitution and implications of difference and belonging that they use to make sense of bringing up their 'mixed' children, and explore the range of underlying features and facets involved in each of these. We look at how these 'typifications' are negotiated where mothers or fathers hold divergent views from those of their partner, and consider the implications for ideas of 'cultural heritage' as part of identity. Crucially, however, we also note that some everyday issues that parents face overshadow the question of racial, ethnic or faith affiliation for themselves and their children altogether.

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### **Encountering the 'Global Indian': The BJP, 'cultural nationalism' and the High Level Committee Report on the Indian Diaspora.**

Between 1998 and 2004 the Bharatiya Janata Party (BJP), the Hindu nationalist party of India, headed a National Democratic Alliance (NDA) coalition government in India. During their period in office they appointed a High Level Committee to examine India's relationship with its diaspora, the first of its kind in an independent India. This paper maintains that the high level committee report which detailed recommendations to develop India's relationship with its diaspora is an example of a 'contact zone' in which encounters took place between the prevailing 'cultural nationalist' ideology of the BJP and the multiple identities of faith, class, gender, nationality and place of members of the Indian diaspora. The paper explores how the report, acting as a 'relational space,' organized these encounters in particular ways with distinctive social, political and ideological consequences for India's relationship with its diaspora.

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### **Britishness versus Englishness: ceremonial practice and community building.**

The aim of this paper is to explore recent civic initiatives to redefine and renegotiate notions of Britishness in comparison to perceptions of ethnic membership and belonging. This paper will argue that 'ethnicity' has become problematic in multiethnic states and that civic notions of nationhood are being promoted through a variety of government initiatives. This process will be discussed in view of the steady decline of Britishness and compared to the shy growth of Englishness, the latter starting to demonstrate an ethnic conception of nationhood in terms of constituting a 'white' identity.

Recent government initiatives are attempting to facilitate integration and cohesion. The Home Office introduced a *Citizens' Day* with the intention of breaking down barriers and offering an opportunity for people from all backgrounds to come together – in a first phase in ethnically mixed parts of Britain as a low key government initiative in 2006. Other related initiatives include 'Local Democracy Week', 'Black History Month' and 'Make a Difference Day'. *Citizenship Ceremonies* have also been introduced as a statement of civic identity and a cause for celebration. Moreover, *Remembrance Sunday Ceremonies* have been adapted to include the many faith groups living within Britain. Mr. Brown went further to suggest that *Remembrance Sunday* would make a suitable *Britain Day*.

These initiatives all intend to celebrate diversity and encourage civic participation in the local community. The process of renegotiating nationhood and emphasis of a civic identity are visible in many multiethnic states. Similar civic 'community building' projects have been noted in the United States, Canada, Australia and New Zealand. Diversity has, in other words, become a platform for political action in the context of national ceremonies and must be understood within a Durkheimian

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approach (1976) in which ceremonies may act as a remedy against disunity and bring communities together. Moreover, many multiethnic states have acknowledged that days marked in the official calendar ought to reflect the contributions of its various ethnic communities.

Recent research (Heath et al. 2005) highlights the challenges to a sense of Britishness both from within and from without. This concluded that ethnic conceptions of nationhood are associated with more authoritarian and less compassionate attitudes in defining membership of the nation. Ethnic communities are also less inclined to identify with 'Britain' compared to the part of population which identifies itself as 'white British'. Thus, the new conceptualisation of Britishness must be understood in terms of reinforcing the civic conception of citizenship perceived as being more inclusive.

However, alongside the steady decline of Britishness we find a shy growth of Englishness (Heath, Martin & Elgenius, 2007). This trend may be discussed in relation to emerging ethnic conceptions of belonging in terms biological criteria as skin colour and 'whiteness' (Hewitt, 2005). This paper will present primary data collected within a larger ESRC funded project 'Are Traditional Identities in Decline?' and assess the steady decline of identification with Britain in relationship to expressions of a stronger sense of Englishness.

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### **Making new citizens: motherhood and migration**

When families migrate they change not only their country of residence, but this also affects relations among genders and generations. The nursery rhymes and the bedtime stories as well as discussions about homework or dating become sites of negotiating the ethnic and cultural identities of parents and children. When it comes to migrant families, where the cultural, social and linguistic resources of the mother's country of origin are different from those in the new country of residence, the aspect of ethnic identity and allegiance becomes part of these negotiations. Based on preliminary analysis of interviews from an ongoing project on migrant mothers', this paper conceptualises mothering as a citizenship practice whereby migrant mothers (co-)construct their own and their children's identities in relation to questions of belonging and participation in the UK. It will look at the ways in which mothering identities constructed are differentially in the home, in the ethnic community, and in relation to British institutions. The encounters of different cultural and ethnic identities can also take place in the intimate setting of the mother-child relationship. Mothering is a practice where different, at times conflicting expectations of bringing up children into different forms of community (national British, local multi-ethnic, ethnically specific) intersect. This paper looks at how migrant women make use of different forms of social and cultural capital to constitute themselves and their children as part of British society.

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### **Abstract: Armenia and its 15<sup>th</sup> Century Diasporas in Italy and the Crimea: Questions of Faith, Identity and the Arts**

The main problem for the Armenians in the fifteenth-century Armenian homelands was national survival and identity. Many left and settled in the Armenian diasporas. My paper focuses on the Armenian diasporas in Caffa (Ukraine) and in Italy. Documents report about the living conditions of the Armenian minority community in terms of faith, rites, language etc. In Caffa, Latin Christians (Dominicans), Orthodox Armenians, Unitarians (Dominican) Armenians all practised their faith and this coexistence resulted in conflicts. My paper addresses these conflicts between the diverse ethnic groups and discusses the way in which armenian identity was expressed in the arts. As for the armenian diaspora in Italy, I will focus on the relationship between Armenia and the Vatican and address questions regarding how Armenian faith was expressed in the arts.

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What was the Armenians' role in Italian society and what do we know about the assimilation process during the fifteenth century?

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### **Tamil Hindu Temples in Switzerland: The reproduction of cultural identities in a diaspora situation**

Tamil migration to Europe is a forced migration of flight from war ridden Sri Lanka: At least 30,000 Tamil Hindus from Sri Lanka have been living as civil war refugees in Switzerland ever since the 1980s. Until now they have rarely attracted public attention and their temples have scarcely been noticed by the majority population. The fact that Tamils established around twenty Tamil Hindu temples within 25 years in Switzerland can be interpreted as a sign of their will to stay. A shift of religious practices from the domestic sphere to the temples appears to be taking place. This raises questions of religious authority, social positioning strategies and immigration-specific changes in gender roles.

These small temples as expressions of Tamil Hindu traditions are a new element in the growing religious diversity in Europe: They are the beginning of public Tamil Hinduism in Switzerland. The temples fulfill multiple social functions that are important for the Tamil immigrants. The religious life in the temples forms a connection with the Tamil traditions and culture and a space to live the ethnic identity freely in exile. Besides the religious identity 'tamilness' is very important: For Tamils in Switzerland, the diaspora situation has created a "long distance nationalism": The Liberation Tigers of Tamil Eelam (LTTE) gets strong support from Tamils in the Swiss diaspora and the Tamil Tigers also seem to dominate some temples in Switzerland. As in many religious contexts, politics and religious life go hand in hand and intermingle.

This research project is part of the Swiss National Research Programme "Religious Communities, State and Society" sponsored by the national research foundation. The aim of this programme is to generate scientific results of practical relevance to authorities, policymakers, schools and the religious communities themselves.

The paper will question the function of Tamil Hindu temples for the diaspora community - two temples in Switzerland will be presented as case studies.

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### **Parisian performance poetry: a republican space for encounters?**

In this paper, I will explore the space for encounters created during Parisian slam poetry sessions. Many participants characterise this performance poetry scene as a medium for *rencontres* (encounters) of people of different backgrounds. The sessions are among the most mixed events one can find in France, in terms of social and ethnic background as well as age and gender. It can thus be seen as an arch expression of the French republican ideal of *mixité sociale* and the value of *vivre ensemble* ("living together" – a term with similarities to the British notion of "community cohesion"). The performances treat a wide variety of issues, expressed with a variety of different artistic styles, from rap to French traditional poetry via experimental theatre. However, seen from a British multiculturally inspired paradigm, the issues of collective religious or ethnic identities are conspicuously absent.

I will place the poetry sessions within the socio-political geography of East Paris (a popular, bohemian and increasingly gentrified area shaped by immigration) and the French republican paradigm of social integration. The paper is based on 16 months of fieldwork in East Paris. In addition, I will draw on my previous research project on British Asians in London.

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### **Nuancing encounters: the varied encounter experiences of immigrant groups in a Greek town**

This paper presents some of the key findings from the Greek case study undertaken as part of the European Commission 6<sup>th</sup> Framework Programme funded project Welfare and Values in Europe: Transitions related to Religion, Minorities and Gender (WaVE).

The aim of the project has been to study values through the prism of welfare, focusing in particular on values leading to cohesion or conflict and the extent to which these values are related to religion, minorities or gender. The study was based on in-depth qualitative research in medium-sized towns of twelve European countries and focused on majority-minority relations in the context of welfare provision in each of the selected towns. By examining conceptions of and practices in welfare amongst various social and religious groups on the ground, WaVE sheds light on elements of cooperation and social cohesion, where they exist within and between various groups, but also on the potential for tension and conflict.

The Greek case study of Thiva focuses on the immigrant minority presence in the town and explores the various types of encounter between majority and minorities. The study seeks to understand how the factors of time and space nuance the varied experiences of different immigrant groups in their encounters with the local majority. The case of Thiva offers interesting insights into the intersection of religious, minority and gender identities in influencing the types of encounters experienced by immigrants in the locality.

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### **'Home and Away': Experiences and representations of Bangladeshi children in transnational families.**

Research on transnational South Asians in Britain is almost entirely focussed upon adults. Despite a burgeoning literature on South Asian youth there has so far been virtually nothing written on British South Asian children as a specific group.

Moreover, this generation of British born children of Bangladeshi heritage will determine the nature of future transnational connections. What is clear is that this generation of children, the majority of whom are born in London are also part of several communities not least on account of their age, resulting in them having unique experiences of (trans) localities than that of their mothers, fathers or grandparents. Furthermore, norms about family members are often premised on their stages in the life course which in turn influences their perception and experiences of places.

This paper presents some preliminary findings arising from an on going project that is based in Tower Hamlets, in London, an area with a high concentration of Bangladeshi families. One of our interests is whether children are key cultural translators and innovators as positioned members of families, for whom social relations and identifications are located in different localities and, that are increasingly globally interconnected.

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**Interpreting classed anxieties about immigration**

Based on fieldwork done for the ESRC Social Identities programme, in a study of white British provincial urban identities, this paper attempts to interpret some interview data *upwards*, i.e. to identify what the findings mean about social change, white identities and the role of the State in contemporary Britain. The fieldwork was carried out in wards in South-West England identified for their lack of multicultural demographics and absence of 'convivial' encounters.

We start from the proposition that the class-based distinctions identified in opinion polls and other surveys on attitudes to immigration over the past decade can be viewed differently: as classed responses to the same phenomenon that derive from different material experiences. We look at two interviews, one from a working-class estate and the other from a middle-class residential district. These embody some of the ambivalence and contradiction around the issue of immigration that characterised many of our respondents' narratives.

There are four elements to the interpretation:

- i) What is the background to the field in terms of attitudes?
- ii) What are the key themes?
- iii) What are the *personal* dynamics in each narration?
- iv) What can these individual, classed stories suggest us about what is happening in terms of social change and the State in the UK?

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**The North of England: its Identity and Representations along the 'North-South Divide'.**

The territorial mosaic of contemporary Britain is a lens through which read the country's complex identity patterns. Within this wider frame, England represents the largest region and – to some extent – the territorial entity with the most blurred internal boundaries. Questions of identity in this context can be interpreted through different angles. Here, what I argue for is the relevance of an analysis focussed on what could be defined the 'different shades of English territorial identities', and the ways in which these are built and represented in society. Identities often generate through an opposition to what is perceived and felt like 'other'. In the English context, such an acknowledgment can be connected to its most commonly expressed 'polarisation' (and internal fracture): that between 'North' and 'South'. The 'North-South divide' discourse epitomises such a fissure and all the same provides a clear example of a sphere where reality and imagery meet and match, giving rise to imagined boundaries and differentiations going far beyond geography, politics or economy.

Within this frame, and along this fracture, the specific case I wish to consider in this paper concerns the North of England, and my aim is to investigate its identity through those representations so deeply rooted in popular discourse and social imagery, which are key in giving shape to a meaning of '*northern-ness*'. Along the North-South divide discourse, in fact, run a number of stereotypes and metaphors about 'The North'. For example, in recent history, from the mainstream London-centred perspective the North has been depicted as the grey, grim and backward, the 'working-class land of flat caps and pies', especially in contrast to the more 'cultured' and 'sophisticated' South. Conversely, indigenous views revolve around similar elements but interpreting them from an opposite perspective. Although these definitions may appear stereotyped and trivial, they are nevertheless very deeply rooted in social imagery and imaginations, functioning as 'myths' or 'mythologies' through which people give sense to the Northern region and its identity. Here, a crucial issue concerns the sources/actors from which these representations are produced (and, subsequently, those by which they are consumed). A key factor, thus, is the viewpoint or the 'geographical positioning' from which one looks at the North, and how this affects the representations of the region.

In this paper I aim to investigate these representations and both their producers and consumers along the line of the North-South divide in the contemporary discourse, and see the influence/impact they have on the regional identity of Northern England. To achieve this, I will draw upon literature on space/place-myths and their roots in popular discourse and how these can inform a conception of regional identity. Then, I will illustrate how this complex and prolific relationship works in/on the North

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of England by analysing its depiction(s) in a case enshrining a typical means for transmission of popular discourse and culture: English newspaper cartoons (and related articles) during the last two decades.

I wish to approach these undertakings from the somehow advantaged perspective of an 'outsider'. The fact of being myself Italian means I come from a country where a similar spatial-polarisation between North and South exists, although with different characterisations. I believe this would add in a certain degree of objectivity and originality to the traditional (English-centred, and thus in some way – either from South or North – biased) debate, helping in shedding light on those blurred boundaries around which identity intersections and contrapositions take place in the English context.

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### **Islamic Law and the End of the World: Messianism and Jurisprudence in Shiite Islam**

In the past five years there has been a heightening of messianic belief amongst the Shiite community worldwide. In Iran, Ahmadinejad, the current President, has encouraged messianism generally and, in particular, promoted himself as a forerunner of the Mahdi who Shiites believe will usher in the Day of Judgement. In Iraq, there has been militia-linked activity to messianic movement including the Jund al-Sama movement in January 2007, and the attacks by supporters of Ahmad al-Hasan in January 2008. There is also evidence for a rise in smaller scale messianic beliefs and activity amongst the Shiites of Lebanon and Pakistan.

This activity presents a serious challenge to the paradigmatic and dominant system of authority within Shiite Islam. The dominant authority system, which has prevailed since at least the early nineteenth century and was influential well before then, concentrates on legal knowledge rather than charisma as the basis of authority. The scholarly stratum of Shiite communities (ulama) hold positions, at least theoretically, on the basis of their juristic knowledge and training in the seminary (the hawza). It is this legal expertise which forms the mechanism and justification for their authority within any particular Shiite community. A hierarchy of juristic expertise, with qualifications and appropriate titles at each stage has been developed. The charisma-based messianic movements in Iran and Iraq challenge this establishment, which could be crudely characterised as a clash of Weberian ideal authority types (charismatic vs legal rational).

This paper examines the emergence of these groups, the nature of their challenge to juristic modes of authority within Shiism, and how these dynamics of conflict might be played out in the coming years.

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### **Troubled Geographies: Two centuries of religious division in Ireland**

Religion has played a central role in the construction of identity in Northern Ireland. While much work has been done in attempting to understand the relationship between religion, politics and society, there has been limited focus on the spatial aspects of religious affiliation. While the recent 'Troubles' may be considered largely resolved at a political level, it is at a territorial level that antagonisms endure. The relationship between identity and space continues to be reinforced through powerful physical and notional boundaries.

This paper will present the findings of preliminary research on one aspect of the major Religion & Society project 'Troubled Geographies: Two Centuries of Religious Division in Ireland', which analyses the relationship between religion and killings directly attributable to the recent Troubles. In addition to the religious context, this paper will also seek to posit patterns of violence within broader

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socio-economic and temporal perspectives in order to better understand why violence occurred and how this changed over space and time. It will also seek to interrogate the established view of the conflict, understood in terms of a binary struggle between Catholics and Protestants by addressing the full temporal and spatial complexity of confessional relationships that exist within Northern Ireland.

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### **Craftwork: Mothering, ethno-religious identities and intimate citizenship**

Claims about the growth and popularity of a revivalist Islam amongst younger British-born Asians have been seen as a serious problem for internal social cohesion and national security. Such claims have been dominated by attention to young men. This paper suggests an alternative perspective. It draws upon a focus group interview with British Bangladeshi mothers in Tower Hamlets to examine talk about the intersections between maternal and gendered-ethno-religious identities through the concepts of 'intimate citizenship' (Plummer, 1995) and 'craftwork' (Mishler, 1999; Frank 2003). Intimate citizenship suggests that our most private experiences, decisions and dilemmas have become bound up with public institutions and an increasingly pluralized and contested public sphere. The paper will use the concept of intimate citizenship to examine how international, national and local acts of terrorism are narrated as having an impact upon some of the mothers' mundane and extraordinary decision-making about dress, mothering and the danger and safety of Tower Hamlets, as a place in which they are the ethnic majority. Ideas about craftwork will be used to describe the ways in which the mothers talk about their identity changes - through motherhood and in becoming practising Muslims - as a practical and embodied art of creating something new which requires ongoing, but differentiated, training and moral thinking. The paper will show the complexity and ambivalence of the women's positioning and agency as mothers within Islam and in a multicultural context, whilst also recognising wider political investments in motherhood as a site for acculturation and the reproduction and maintenance of gender and sexual inequalities.

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### **Sources of the Sacred: Migration, Modernity and Religious Identity in Global London**

Britain today is increasingly pluralistic, ethnically and religiously. The media storm and social uproar unwittingly caused by the Archbishop of Canterbury is evidence of the need for sensitive and case-specific explorations of the religious dimensions of that pluralism on the ground. Moving from such a base, only then will be possible to have an informed and productive discussion of the challenges posed by this diversity to existing social, political and cultural patterns of personal identity, communal belonging and inter-religious dialogue.

This paper stems from two recently commenced case studies of communities in London, one an Anglican/interfaith parish in Newham and one a diversely Catholic/interfaith area around Elephant and Castle. These very specific, detailed and textured parochial studies, drawing upon participant observation, ritual analysis and detailed oral history interviews, seek to illustrate that the co-existence of indigenous and diverse immigrant communities of different faiths in these boroughs has led not just to the tensions which continue to receive such high-profile media attention, but also to fascinating intersections and affinities. The Anglican parish studied, for example, shares its space with Coptic and Jamaican Pentecostal churches and with a gay and lesbian church, also becoming the sacred space of choice for the celebration of weddings between people of different faiths - a West African Catholic with a Sikh; an Orthodox Armenian with a Hindu. And Muslim women come to discuss pastoral issues with the female vicar. Nearby, the Catholic parish recently celebrated the festival of its Spanish patron namesake with a 'musical pilgrimage' to Santiago de Compostela, partly performed by the parish choir with its large Afro-Caribbean contingent. And the recent influx of young Poles is transforming the devotional practices and community-outreach programmes of the mixed Catholic parishes in which they worship.

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As a presentation of in-progress empirical findings, examining 'living intersections' within these communities, the negotiation of diversity within shared, relational spaces, and the ways in which multiple identities such as ethnicity, gender and devotional differences are creatively addressed through ritual and performance, this paper will provide a nuanced and textured account of the creative and cohesive encounters possible within Christian churches in global London.

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### **New Ethnicities and Language Use: The emergence of *Brasian* identities.**

In debates on the nature of ethnicities, the part played by the commonplace patterns of language use of ordinary 'unspectacular' people has been remarkably overlooked. Drawing on empirical research with young people of South Asian descent in London, this paper demonstrates the importance of expertise in, and affiliation to, specific linguistic codes and practices, as a key marker of ethnic and cultural positionings, whether these concern religion, popular culture or broader community dispositions. This perspective assists with the identification of an increasingly significant social formation – the *Brasians*. These are young people who, though they retain *both* diasporic *and* local links with a variety of traditions derived from the Indian subcontinent, are nevertheless fundamentally shaped by an everyday low-key Britishness – a Britishness with new inflections. The use of the term *Brasians* is, in this respect, an attempt to transcend the binary metaphor in the analysis of ethnicities and diasporas.

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### **Religion, Diaspora and Ethnicities: Encounters between Slavs and Tajiks in Soviet and post-Soviet space**

When we think of the diaspora we usually consider this the result of migration away from one's place of origin. However, notional diasporas also occur when the geographic space occupied by one ethnic group is conquered by another one that subsequently takes on the majority political power positions. In essence, this leaves the indigenous group suffering many of the cultural indignities of life in the diaspora without departing their own settings. This phenomenon has perhaps been most radically suffered by Native Americans, aboriginal Australians, and so on. However, it is not limited to these.

The takeover by the Bolsheviks of the region of Turkestan, Central Asia, after 1917 led to multiple, cross-forms of diaspora in the succeeding decades. On the one hand were local cultural groups, almost entirely Muslim identified, who found themselves a cultural minority in a vast state now stretching from the edge of Poland to the seas off Japan. On the other hand were Slavic immigrants to the region, themselves in the diaspora in that they had left the Slavic cultural majority regions to live as ethnic minorities in Central Asia but at the same time forming part of the political majority ruling over the region from Moscow. This group had traditionally been Christian, mainly Orthodox, but under the Soviet regime expected to identify as atheists. The religious issue was integral to the dynamics of the clashes between the sides, both because of the politics in which it was embedded and because of the role it played in their identity positions.

My presentation will deal with the cultural and political clashes between the two groups, the pressures on the one hand to assimilate, on the other to resist, and how this shaped the Soviet period in the Republic of Tajikistan and what is happening in the post-Soviet period. This has been characterised by the out-migration of Slavic groups and Tajik migration to Russia, thus turning the diasporas around. My paper will deal both with the political situation and the personal. The role of

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religion will be shown to be crucial for both and in the current era of clashes between Chechens and the Russian government and the post 9/11 global situation, to have taken on new meaning.

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### **Nowhere to bury my bones! The role of mothers in the development of 'identity' in 'mixed race' daughters.**

This paper shares the outcome of research conducted with an Anglo Indian mother and her daughters on the development of 'racial' identity in 'mixed race' daughters. The father, born in India, was of 'West Indian' decent. The family emigrated from India to the UK in the late 1960s.

The qualitative methodology draws on Black Feminist thinking on the use of narrative and story telling in research and writing. My approach invited Black women to talk about their identity as their story and indeed their life story. They had the opportunity to ... **"Make revolutionary history, telling the past as we have learned it mouth-to-mouth, telling the present as we see, know, and feel it in our own hearts and with our words."** (pg 3 hooks, b., 1989).

The five Anti-oppressive practice principles, (drawn from Black Feminist writing on the simultaneity of oppressions) of Social difference, Power, Linking Personal and Political, Historical and Geographical location and Reflexivity, were used as a framework to analyse the data and extract themes from the transcripts of the narratives.

The work celebrates the importance of 'motherwork' showing how mothers drew on their own life experiences and understanding of racism to support their children in developing positive identities. It questions the usefulness of some theories on Black psychology and 'racial' identity development, (for e.g. Cross and Parham's stage theory which includes nigrescence as a goal) and looks at the implications for therapeutic intervention. Finally it addresses the complexities of speaking of self and identity with reference to the global (colonial and postcolonial) context in a society (the UK) where there is a developing multicultural and multi-ethnic society with the growth of a 'mixed race' population, alongside continuing tensions around 'who' can make claims to 'Britishness'.

The presentation itself will use textual analysis to illustrate some of the outcomes of the work.

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### **'Mixed Race People and the Choices of Faith'**

The question of faith and mixed race people confront two longstanding views about religion and racial/ethnic identity – that these identity markers are somehow 'pure' and 'essential'. The existence of mixed people challenges the notion that these identity markers are monolithic and incontestable. In Britain most debate and scholarship on mixed race people have focused upon individuals with a White and Black heritage (predominantly White and Black-Caribbean) (Song, 2003); within this framework of black/white mixedness, White and African-Caribbean mixed people are seen to share a common faith belonging to various denominations and branches of Christianity. In such cases, faith issues fall out of any prevailing discussions on the religious choices of mixed race people. The literature on mixed race people privileges 'race' over other axes of belonging and identification, thus faith and religious identity are two key themes that have received very little scholarly attention in this area.

In fact in Britain there are more mixed people of Asian and White heritage than White and African-Caribbean heritage (Phoenix & Owen, 1996) and a significant number of 'Other Mixed' race people, who are born into families whose religious backgrounds cross two faiths. We have found from our research that religious identities and attachments seem stronger than 'racial' affiliations for some mixed race respondents. In this paper, we will present some of the key findings from an ESRC funded research project on 'the ethnic options of mixed race people in Britain'. In particular, we will

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focus upon the question of faith choices of mixed people whose identities not only transgress racial and ethnic boundaries, but also across religious affiliation. We will attempt to theorize mixed race identity in conjunction with religious identities and practices, and consider how mixed race and multi-faith people make identity negotiations within such a contested and chequered terrain.

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### **From Inside Out and Outside in: The Half Generational Shift and Being Muslim in a Contemporary British Multicultural Society.**

This paper is based on research that returns to the generation of young Muslim women who were participants in a study carried out just over ten years ago in a single sex state school and a private Muslim girls' school. The original research was doctoral research and a major methodological issue for the work was how the researcher as a white non-Muslim woman could work with and write about the two communities in which the research was based (see Haw, 1996, 1998). Of the three researchers on the current project one is the researcher who carried out the original research and the other two are Muslim women, living within the community who were also pupils at one of the original schools. The first part of the paper returns to these methodological issues with a half generational twist and grounds the issue of researcher identity in relation to the focus of the research through a contemporary methodological discussion around insider and outsider knowledge ten years on. This discussion is then related in the subsequent sections of the paper to the way the data was generated through inter-generational family narratives, video diaries and individual and group interviews carried out by all three researchers individually and collectively. A consideration of these methodological concerns was significant to the establishment of the theoretical framework that guides the analysis and the paper concludes by discussing the kinds of analytical and theoretical insights currently being identified by the research as both researchers and participants negotiate multiple identities of faith, class, ethnicity, gender, nationality, and place. Through tracing the shift in discourses around multiculturalism and identity, ethnicity and religion the paper ends with a discussion of the social and political consequences for these young women concerning their ability to dance between the contradictory and shifting discourses concerned with multiculturalism, essentialism and exclusion and diversity and difference.

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### **Hostility against refugees; themes in media, community, and refugee narratives.**

That refugees often face hostility from the media in host communities is nothing new, and research in the social sciences has examined the forms that these rejections take. Little attention has been paid, however, to the consequences of such hostilities for refugees themselves. In this talk, we will present some recent research in which we analysed the hostile representations of refugees in media and in the narratives of local people, and found that these were organised around contingent hostility themes. Our analysis of narrative biographic interviews with refugees shows that their own self presentations are partly organised around such hostilities. These often took the form of biographical contrasts between life in the UK and life in the original country – contrasts which rendered the themes false and irrelevant to themselves. The talk will also move-on to discuss the impact of hostile representations on the meaning of refugee activities. For example, situations of inactivity, enforced by the asylum system's restrictions on refugee employment, and experienced as being a significant problem by many of the refugees in our study, in media were a consequence of what were presented as the personal attributes of refugees (for example, they are lazy, and wish to receive benefits). Finally, there has been much research identifying high rates of psychological problems in refugees – we will end the talk by presenting what the refugees in our study said about their own problems.

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### **Arguing About Religion: Global Conversations on BBC World Service Message Boards**

This paper will examine the ways global audiences contribute to and interact on BBCWS' *Have Your Say* forums. Based on an analysis of message board postings on religion related topics in 2007-8, the paper will analyse the positioning of religion by diverse individuals and in reaction to the frames provided by the BBCWS. As the recent furore concerning the Archbishop of Canterbury's remarks on introducing aspects of *sharia* law into an English common law framework suggest, the relation between religion and politics is currently highly contested and sensitive even in a national context. Hence the role of cultural broker amongst the BBCWS' diverse trans-national Anglophone audiences is an extremely challenging one, and this paper will consider how the BBCWS is facing up to it, and the ways in which the message boards function as a contact zone.

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### **New Discourse, Same Enemy? Re-constructing British Islam after 7/7**

When, on 7 July 2005, Britain was met with its biggest act of domestic terrorism on mainland Britain since the IRA attack on Manchester in 1996, it seemed to reanimate an almost static discursive battle between Islam and the West. In the four years preceding 7/7 anti-Islamic discourse had remained a persistent theme in Western politics and media, culminating in the post 9/11 ideological and actual warfare. Research following 9/11 (Poole, 2006) demonstrates how British Muslims were associated with the negative connotations – e.g. insurgence, terrorism, fundamentalism – usually assigned to foreigners. However, it was evident from the reporting of the car bomb attacks in Glasgow and London, that those involved were declared criminal rather than terrorist. In this paper we want to explore whether 7/7 has had the effect of inventing a new narrative that takes into account the current political / legal notion of inclusive British citizenship. This new discourse sets up a binary of self / other not only in terms of 'good' Muslim / 'bad' Muslim, but also of 'foreign' Muslim / British Muslim. British Muslim, in contrast to the global Other, is employed to reorder citizens in terms of their relationship to the State. Following the work of Foucault, one could argue that this was an attempt to overwrite the oppositional ideology which they might serve. So whilst terrorism is a term used to describe political violence, the criminal act can be constructed as an act of individual deviance, thus nullifying the need to associate it with *all* Muslims. Here, we argue that removing religion as a valid ideological marker (while still recognizing its status as an identity marker, thus preserving Britain's obligation to multiculturalism), has the effect of rebalancing power in favour of the State. In this paper we aim to show whether this framework of reporting has replaced the post 9/11 construction which utilizes the Orientalist discourse described by Said (1978). In this way, we hope to reveal the tension between the construction of the British Muslim as Other and the attempt to create a narrative of inclusive British citizenship.

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### **Part of the "Identities in Transmission" Project of the ESRC Identities and Social Action Programme**

This paper discusses the relationship between minority ethnicity, well-being and children's social capital in the light of data from a qualitative study on social capital among thirty-two British Punjabi primary school children. Through a broad overview of social capital literature on ethnic minorities and children's welfare, the case is made for placing children's well-being in a contextual framework that

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acknowledges the variety and wealth of children's everyday experiences. Looking at the children's social networks and future aspirations, the discussion will draw out ways in which social capital processes interact with aspects of children's identity, including ethnicity and gender, from a child-centred perspective. Finally, some exploratory ideas are offered as to how bonding processes may impact on children's well-being, and how they may be viewed through the concept of 'emotional capital'.

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### **'Encounters, intersections and multiplicity: women's identities in post-colonial London'**

Informed by contemporary debates on the failure of multiculturalism and an antagonistic indifference towards Britain's histories and legacies of empire, this paper furthers understandings of gendered and sexualised, racialised and ethnicised identifications in late (post-)modern, post-colonial London.

Drawing on in-depth interviews from a project on 'white' and 'South Asian', 'straight' and 'queer' women in different urban cultural spaces, this paper focuses on Asian women to explore encounters and intersections through spaces of sociality in London. In doing so, it examines 'multiplicity' both to explore the multiple identities of the respondents, and the multi-sites of the city (London) in which they live, work and/or socialise.

The paper draws on and develops understandings of and connections between diasporan identities and diasporan space. It argues that whilst diaspora is about exile, loss and unbelonging, it is also about new beginnings, finding different ways of belonging and developing alternative ways of being. The paper outlines commonalities and differences in ways in which women construct their gendered and sexualised, racialised and ethnicised, identities within spaces of sociality. In doing so, it considers 'diaspora' through the multiple points of intersection, convergence and divergence which together compose each respondent's constellation of identifications in a post-colonial social order.

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### **Immigration, faith and cohesion: evidence from local areas in England with significant Muslim populations**

This paper is based on research investigating factors that contribute to or undermine community cohesion in local areas with significant numbers of recent Muslim migrants and established Muslim residents. The lack of 'community cohesion' in parts of the UK was identified in a series of official reports as an underlying factor in urban disturbances in northern towns in 2001. More recently, concerns about radicalisation associated with terrorist attacks ensured that the debate on cohesion increasingly focused on British Muslim communities, including those who have recently arrived to live and work in the UK. The research involved semi-structured interviews in 2006 – 2007 with 155 Muslim and 44 non-Muslim migrants in the UK for less than five years, 74 established Muslims born in the UK or with more than 10 years residence, and 46 UK-born non-Muslims, living in Birmingham, Newham and Bradford. Topics explored included the interviewees' experiences and views of living in their neighbourhoods and localities, the extent and nature of interaction within and across religious and ethnic boundaries, community and civic participation, experiences of religious and race discrimination and feelings towards Britain and countries of origin. Key findings include evidence of Muslims, including women with family responsibilities, interacting with people from other religious and ethnic backgrounds at work, in schools, colleges and other public place; and the high value placed by both Muslim and non-Muslim recent migrants on democracy, justice and security in Britain. At the same time, there were widespread experiences of race discrimination among recently arrived, established and UK-born minority ethnic interviewees, and experiences of religious discrimination

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among recent Muslim migrants, which negatively affected feelings of belonging in Britain. The findings of the study contribute to government policy relating to building cohesion, including in areas characterised by recent migration, and to current debates on migration and citizenship.

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### **Silence for talking: The classroom encounters of one Punjabi-Sikh girl with her Canadian teacher**

This paper explores the encounters of one young girl with her teacher in a private-school classroom in Canada where all the children share a Punjabi-Sikh heritage, while the indigenous teacher does not. The children in the classroom all are first generation children of Punjabi immigrants to Canada, and share a place on the periphery of mainstream Canadian life. However, this shared place does not seem to support or encourage the development of all the students. The particular focus on Zara's experience in the diaspora is set on her interactions with her non-Sikh teacher. The research project spanned one school year (Year 2) and used ethnographic methods to document Zara's silence and minimal responses when in interaction with her teacher. The analysis of her silence is set within the particular feminist linguistic theories of Coates (1993, 1998a, 1998b) and Cameron (1998, 2001) with specific recognition of silence as a speech strategy among many 'powerless' speakers as possibly a way of resistance or surrender (Gal, 1991; Goldberger, 1997). Both the quantity and quality of the teacher's language when in interaction with Zara is discussed in light of the complex intersection of ethnic identity and national identity as seen during classroom moments (Mahony, 1985; Thornborrow, 2002). The teacher's own goal to 'integrate' her students into mainstream Canadian culture clashes with the 'community of cohesion' that surrounds these students.

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### **From Security to Insecurity: British Jewish Communal Leadership in the Context of Multiculturalism**

This paper examines the changing nature of the British Jewish community and its leadership since 1990. The argument is made that there has been a shift within Jewish communal discourse from a *strategy of security*, which emphasized Anglo-Jewry's secure British belonging and citizenship, to a *strategy of insecurity*, which emphasizes the dangers and threats Jews face individually and communally. The paper looks at one aspect of this shift – the considerable concern raised by members of the Jewish communal leadership over the numerical decline of Anglo-Jewry. The cause of this decline was identified as an excess of security and belonging within the UK, leading to excessive assimilation. Against this perceived threat the goal of communal policy increasingly came to be 'Jewish continuity', pursued via initiatives that included: extensive programmes of research on Anglo-Jewry; the formation of a dedicated organisation called Jewish Continuity; the building of new Jewish day schools and the development of policies to stimulate the quality of Jewish education; programmes of institutional restructuring within the major synagogue umbrella bodies. It is argued that one of the most notable aspects of the Jewish continuity agenda was that its advocates were either unaware of or were antithetical to, trends in British multicultural thinking. Indeed, suspicion towards multiculturalism has come to be an important theme in contemporary British Jewish communal discourse.

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### **Encountering Ourselves: Moving on and Moving Back - Sudanese refugees repatriate, resettle and reconfigure**

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This paper explores the experience and responses of a group of long term Sudanese Acholi refugees who have now lived in Uganda for almost two decades. The mediation of diverse encounters has necessarily been part of everyday life as refugees negotiated their presence and activity with a range of other social actors. Reaching accommodations with Ugandan 'host' populations at the social, political and economic level, these refugees have also been occupied simultaneously with coping with social, spiritual and other transformations within their own communities.

The relative calm of long term exile was breached in January 2005 with the signing of a peace agreement in Sudan's civil war. Rather than denoting a predictable and stable conclusion to a 'refugee experience', however, this process has precipitated further movements leading to a range of complex intersections between Acholi returnees and those they encounter as they return home, move to Ugandan or Sudanese cities to pursue livelihood opportunities, or even resettle to third countries to join other members of their ethnic and national communities there. Based on research with refugees in several countries, the paper seeks to understand the complex web of networks and relationships which exist, and their impact on identity for these individuals and group.

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### **Diaspora – homeland relations in Bethlehem - hope and frustrations**

Through 150 years of emigration, Christian Palestinian from the Bethlehem-district have established extensive networks throughout South, Central and North-America, as well as in Northern Europe. Emigrants of Bethlehem-origin have enjoyed great success in their new countries of residence. In countries like Chile, Honduras and El-Salvador, members of the Bethlehem diaspora have gained access to the financial and political elite-circles, and in North-America, Bethlehem-emigrants have made their mark as industrious business-men and entrepreneurs, making their way into the upper middle-class strata of American society.

Such stories of successful Bethlehem emigrants contrast sharply with the long-term deprivation and economic paralysis that have faced their home communities on the West Bank. Based on fieldwork in the Bethlehem-area in 2006 and 2007, this paper will address the tension and ambiguity of diaspora – homeland relations marked by economic asymmetry and dependence as well as mutual enrichment. Looking at migrant-home-community relations both at the level of family relations and at a community level, I will explore local expectations towards the diaspora with reference to financial support and migrant-assistance, and how such expectations are expressed in encounters between migrants and their home-community.

No longer confined within an academic setting, or within a national context with reference to the Palestinian expulsion of 1948, the term diaspora has gained popular usage within the Bethlehem community. Focusing on the intersectionality of class and gender, I will look at how local notions and evaluations of a Bethlehem-diaspora reflect differences in socio-economic standing and aspirations within the local community.

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### **Inter-generational transmission of religion in British Muslims**

Research evidence from Western countries on religious transmission across generations has tended to be concentrated on Christianity. It is also largely quantitative, with relatively little ethnographic or qualitative work existing on the issue. This paper concerns the inter-generational transmission of Islam in the UK and considers this issue in both quantitative and qualitative dimensions. Firstly the authors will present the findings of secondary analysis of the 2003 Citizenship Survey (also known as

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the People, Families and Communities Survey). This is a survey conducted across England and Wales with an enhanced ethnic minority sample. The analysis focuses in particular on religious identity, social class and ethnicity in relation to respondents' reports of practising the religion in which they were raised. Secondly, the authors will introduce their ongoing qualitative study of religious nurture in Muslim families living in Cardiff. In the light of the secondary analysis and the ongoing qualitative research there will be some initial theoretical reflection on the inter-generational transmission of Islam in the UK.

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### **Revival or Redefinition: Muslim Women's Identity in Post-War Bosnia**

The war in Bosnia and Herzegovina, like post 9/11 Islamophobic climate in Europe, has had overwhelmingly gendered manifestations. This article investigates the transformations in Bosnian Muslim women's identity in post-war Bosnia. It explores different ways in which women use Islam as important identifier of self in the context of modern Europe.

The article considers different strategies employed by Bosnian Muslim women who choose to display the markers of ethnic/religious difference (for example, by their dress code) and still wish to actively engage in 'crossing' religio-ethnic boundaries.

I argue that, as a result of the war, Muslim women in Bosnia are redefining their identities by widening their horizons and identifying with both their European heritage and global Muslim community. This positioning marks them as different to the diasporic Muslim communities of Western Europe, where the women mostly identify themselves with their indigenous countries. In broad terms, this article challenges the notion of 'clash of civilisations' by considering lived experiences of Bosnian Muslim women who are actively embracing their Islamic identity and, at the same time, feel proud to be indigenous European Muslims.

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### **In the Footsteps of Jesus: Christian Filipino Carers in Israel Claiming the 'Holy Land'**

Within a global economy based on an international division of labour, Filipina migrants have become nannies, maids, and carers in numerous Asian and Middle Eastern affluent homes. Academic literature on these women has focused on their vulnerability as female migrant domestic workers, excluded from citizenship, suffering from racial discrimination and confined to the confines of their employers' private homes. By highlighting vulnerability, exploitation and discrimination, this approach has downplayed the role of women's (often religious) engagement in the countries of their destination, as well as the social and imaginative dimensions of their going abroad. In my paper, based on anthropological research in Israel, I will show that these factors play a major role for Filipina workers.

As the 'Holy Land' of Christian believers world-wide, Israel attracts a large number of devoted Filipino Christians, among them many evangelical 'born-again's. While Filipinos are recruited as contract workers in the private caring sector, many narrate their coming to Israel as a form of sacred journeying, a divine blessing, which comes with specific obligations. Thus, during frequent pilgrimages, large gatherings or worshipping events on their weekly day off, Filipino domestic workers come to experience the 'Holy Land' by physically relating to, praying at and claiming the land. Within religious groups, migrants develop practices, strategies and narratives that contradict societal stereotypes and processes of social, economic and political exclusion in Israel. Moreover, they not only formulate claims of political and social inclusion within these collective spaces, but re-narrate the hardships of domestic work as a position of power. Within the narrative of Filipino believing Christians, domestic work – most especially the caring for and serving of Jews - the people of God, as is typically emphasized in this context – becomes much more than an *economically* rewarding job, but a *spiritually* rewarding act agreeable to God. Entering the intimate sphere of private homes gives them the opportunity, so they hope, to spread their Christian mission 'one by one', namely towards their Jewish employers.

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The case of Christian Filipino carers in Israel, so I argue, provides a rich and fascinating case example for contemporary experiences, practices and the intersection of religion and diaspora. The understanding of Filipino migrants as global Christian activists raises a whole array of theoretical questions, while providing a new framework for re-thinking power, inequality and the role of spirituality in a global gendered economy.

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### **Encounters between migrants and non-migrants – dialogical I-positions of identification and disidentification in Edinburgh and Stockholm.**

According to the European Union's current Hague Programme, '*Integration is a dynamic process of two-way accommodation by all immigrants and residents of member states*'. An increasing number of 'integration' metrics are assessing migrant opportunities & competencies in terms of education, employment, language acquisition etc. There is, however, a relative paucity of empirical evidence on the perceptions and sense-making of both migrants and residents in relation to integration.

In the D-MIC study (Dialogues on Migration, Integration & Citizenship) 24 participants - both migrant and non-migrant - were asked in two cities, Edinburgh and Stockholm, to debate European policy statements such as the one above and give an account of their own everyday practices of integration and sense of citizenship.

Using a Bakhtinian dialogical analysis the paper reveals how individuals whether mobile or non-mobile, demonstrate polemical and rhetorical capacities when taking up a dynamic and relational multiplicity of I-positions of identification and disidentification in relation to specific questions of migration, integration and citizenship. The paper calls for academics to lead in promoting increased specificity in debates around migration, integration and citizenship. In particular an analytical distinction needs to be made between on the one hand, 'mobility' and 'settlement' and on the other, the trans-cultural processes of identity-making.

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### **“Solidarity” as a colonial encounter? The embodied presence of white/western anti-war solidarity activists in the Middle East**

In March 2003, a 23-year-old white American woman named Rachel Corrie made the news after she was run over by an Israeli army bulldozer while trying to prevent the demolition of a Palestinian home. Corrie was a member of the International Solidarity Movement (ISM), a group comprised of volunteer activists who travel to Palestine to offer protection, support, and to oppose violence. Their activities include protests, spending nights in houses marked for destruction, escorting children to school, and demonstrating against the violent conditions of occupation. In December 2005, international solidarity activists once again made the headlines when four members of Christian Peacemaker Teams (CPT) in Baghdad were kidnapped by Iraqis and subsequently rescued by British and Canadian military forces. These men, a Briton, an American, and two Canadians, became the focus of much media attention around the world and their kidnapping provoked heated debates about the implications of this type of activism vis-à-vis national and global identities and imaginings.

Though the ISM and the CPT are driven by different principles (i.e. one is political while the other is faith-based), the basis behind the interventions of both groups is racialized privilege in the form of an embodied presence. In deploying the status inscribed upon their bodies (through skin colour, religion, citizenship, gender, political economics, or any combination thereof) the activists' presence is intended to bring protection against and publicity to the violence threatening racialized Others in

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particular geopolitical settings. Thus, what makes these activists effective are the ways their white/western bodies are classified within a global racial hierarchy.

This type of activism whereby white/western activists travel to war zones to act as protective companions, witness-observers, or “human shields” is increasingly heralded as a practical and promising approach to challenging unequal power relations and oppression within global hegemony (Gilroy 2005; Said 2004). Yet, this strategy of deploying an embodied white/western presence also raises important questions about how this activism may reify the very systems of white/western hegemony that it seeks to oppose.

This paper responds directly to the *Encounters – Materials, Spaces and Performances* theme of the conference. It takes as its starting point the three mutually informing concepts of *the encounter*, *the contact zone*, and *racialized embodiment* to explore this activism as an antiracist practice. While the concept of the “encounter” enables an exploration of how the white/western activists come to know themselves or experience their *being* through the Other (Fanon, 1992), “the contact zone” enables an historicized exploration of the specificity of the encounter in particular geopolitical spaces given the “highly asymmetrical relations of domination and subordination” between them (Pratt, 1999, p. 4). Sara Ahmed (2000) develops the idea of the encounter further by making physical and visible attributes (i.e. corporeal) central, emphasising that within racialized encounters, some bodies are recognizable as friendly, and others as strange or dangerous.

Positing this transnational activism as a colonial encounter, this paper critically examines the contradictions and complexities of the racialized power relations that emerge through the deployment of white/western presence in the Middle East in recent years. Through a textual analysis of media representations of the well-publicized cases of Rachel Corrie’s death in Palestine and the kidnapping of the Christian Peacemakers in Iraq, it delves into some of the dilemmas that arise through this form of activism. It also raises compelling questions about the ethical and pragmatic challenges of using racialized privilege/power effectively. Specifically, it argues that some forms of “solidarity” need to be reconsidered as practices that rely on and reproduce racialized relations of power and imperialism.

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## **Institutional and behavioural economic effects on religious adherence in Britain and Germany**

The proposed paper examines the ‘religious economies’ model of religious adherence via a case study approach, by comparing adherence in Great Britain and Germany. The religious economies model, associated with Laurence Iannacone, Roger Finke and Bruce Stark, posits that religious vitality is higher when state regulation of religion is reduced. European secularisation is accordingly ascribed to heavy state regulation. This paper examines whether the differing structures of state funding of religious organisations in Great Britain and Germany may have an impact on adherence opposite to that proposed by the model, from a behavioural economics perspective. Religiosity and religious behaviour is compared – attendances are higher in Germany than Great Britain, but belief in God lower - and the funding context considered. In Great Britain, donations to religious organisations can take advantage of Gift Aid and Payroll Giving schemes, but finances are administered privately. In Germany, federal law has provided Christian churches in Germany with an income stream from income tax since the nineteenth century and formalised in the Weimar Constitution of 1919; Jewish organisations have received federal funding since 2003; and an Islamic coalition has recently begun lobbying for formal recognition and financing. Individuals must actively ‘opt out’ of paying this tax - 8-9 per cent of their income tax depending on the *Land*. By analogy with organ donation schemes, given that individuals must actively opt out, a ‘default effect’ may slow membership leakage, even where there are benefits to the individual from doing so. Secondly, individuals may be more tolerant of state funding in principle when recipient organisations are traditional and ‘mainstream’, but less so as religious diversity increases, either with immigration or internal ideological change. The paper suggests that the campaign for fiscal equity in Germany, driven by increasing religious diversity, may cause the traditional model to be undermined, and funding to be privatised along British lines. In addition, the process of secularisation in Germany may thereby be hastened, as churches move to an ‘opt in’ funding system.

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### **Love and Sharia: Common Words between Evangelical Christians and Muslims?**

The increased presence of resurgent Islam in the British Public Sphere is raising issues not just for society in general but for other faith groups in particular. Among these the Christian Evangelical community, including many from various Christian Diasporas, is struggling to find a coherent response which is true to its Bible-based, activist, conversionist roots.

This paper, part of a wider postgraduate research project exploring encounters and intersections between these two faith communities, focuses on two public discourses. The first surrounds the publication in 2007 of an open letter from 138 Muslim intellectuals addressed to world Christian leaders entitled "A Common Word". The second is the speech on "Civil and Religious Law in England" delivered by the Archbishop of Canterbury early in 2008. In addition to the extensive discourse in the secular media, both events produced a great deal of response from the Evangelical community and this paper examines the spectrum of those responses, from the tentatively welcoming to the downright suspicious. The themes of these two discourses - love and law – are in many ways paradigmatic of the tensions in Christian and Muslim approaches to faith in public life and may well suggest the loci of future intersections.

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### **Mystical violence: beyond the identity paradigm**

Not even meriting an entry in the first *Encyclopedia of the Social Sciences* published in the early 1930s, 'identity' emerged out of the United States' Second World War research on 'national character', to be subsequently transformed through mass society theories of the 1950s, the rise of US ethnic politics of the 1960s, and the 'politics of recognition' of the 1990s. Today we need to ask if this particularly North American concept (grounded in a particular model of sovereignty which has religious origins) is able to grapple with grammars of contemporary global social life, in particular the increasing importance of the inexperienced and the unimaginable. This paper draws on the author's current research exploring trajectories into jihadi violence in Europe, and argues that moving beyond the identity paradigm is central to constructing social sciences able to engage with some of the most urgent questions confronting us today; in this case, mystical violence.

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### **Grunwick and Gate Gourmet: South Asian women workers and political action in the UK**

Sundari Anitha, Ruth Pearson (University of Leeds) and Linda McDowell (University of Oxford)

The Grunwick strike of 1976-77 acquired an iconic status as a strike that represented a turning point in British labour history, as a key moment which marked the inclusion of 'black' workers by the Trade union movement, and was also remembered for the participation of South Asian women in industrial action. Almost thirty years later, a dispute at Gate Gourmet at Heathrow airport seemed similar, as

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women of South Asian origins were dominant on the picket line and in subsequent actions. This paper examines the representations of the two disputes, although the main focus is on Grunwick, through film, newspapers and other media, as well as the memories of those involved. It compares and contrasts the ways in which the strikers were represented, their support from the trade union movement and the different attitudes of the women involved. Whereas the Grunwick strike is still celebrated as a key example of political action, in 2005-6, attitudes towards the Gate Gourmet workers are more complicated in the different industrial context of the new century.

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## Rethinking the Study of Religion in UK South Asian Diasporas

The purpose of this paper is to begin the urgent task of locating empirical accounts of the reconstruction and public recognition of religion in UK South Asian diasporas in terms of more general theoretical and methodological frameworks which have dominated the social sciences and humanities in recent decades. I am especially concerned with the impact of the intellectual shifts associated with post-modernist, globalisation and post-colonial social and cultural theory. In simple terms, this body of work is overwhelmingly concerned with questions of 'culture' and the reproduction of power relations in society (Foucault, Bourdieu, Gramsci, Said). Indeed, such discourses have been pivotal in shaping 'new' scholarly constructions of 'diaspora' since the late 1980s and 1990s, not least in terms of the re-imagining of African diasporas in the discipline of Cultural Studies (Hall 1992, Gilroy 1993, Bhabha 1994). During the 1970s and 1980s, accounts of migration from South Asia to Europe and North America were dominated by Sociologists, Anthropologists and others working largely within paradigms of race and ethnicity, with their respective emphases on the significance of social structure and cultural agency (Clarke, Vertovec and Peach 1990). During the last decade, accounts of South Asian heritage popular and youth cultures inspired largely by Cultural Studies' accounts of diaspora have also emerged (Brah 1996; Sharma et al 1996, Kaur and Hutnyk 1999, Alexander 2000). However, neither literature provides an entirely sufficient basis for thinking about religion both in South Asia and its multi-local diasporas, not least in terms of the overwhelming persistence and continuing world-wide significance of 'tradition' in the face of 'translation' (Werbner and Modood 1997). This paper reflects on the work of a number of anthropologists who are honourable exceptions in this regard (Asad 1993; Van der Veer, 1994; Baumann 1996, 1999) as well as those in Religious Studies who pioneered the study of South Asian diaspora religion in the UK (Knott 1987; Smart 1987; Hinnells 1997). At the same time, it argues that while scholars of Religious Studies are increasingly concerned with theories of post-modernism, globalisation and post-coloniality (McCutcheon, Flood 199, Fitzgerald 2001, King 200\*, Nye 1999), with a few exceptions (Nye 2001; Knott 2005), important developments concerning the category of religion, have yet to fully impact the literature on religion in the South Asian diaspora.

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## Encountering welfare – values and the intersections between Religion, Gender and Minority

This paper presents some of the key findings from the UK case study undertaken as part of the European Commission 6<sup>th</sup> Framework Programme funded project Welfare and Values in Europe: Transitions related to Religion, Minorities and Gender (WaVE).

The aim of the project has been to study values through the prism of welfare, focusing in particular on values leading to cohesion or conflict and the extent to which these values are related to religion, minorities or gender. The study was based on in-depth qualitative research in medium-sized towns of twelve European countries: and focused on majority-minority relations in the context of welfare provision in each of the selected towns. By examining conceptions of and practices in welfare amongst various social and religious groups on the ground, WaVE sheds light on elements of

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cooperation and social cohesion, where they exist within and between various groups, but also on the potential for tension and conflict.

The UK case study of Darlington reveals not only different experiences of community, identity and value formation within and between different groups in the town, but also, in contrast to the vast majority of research on minority communities which has been undertaken in large and culturally and religiously diverse urban conurbations, highlights experiences related to being 'minority' in a small and fairly homogeneous town.

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### **Religion, diaspora, ethnicity: the relationships between Hindus and Muslims in the United States**

In the process of (re)constructing their identities in an alien society, South Asians have tended to give to religion a significant importance. This salience of religion owes as much to the dislocation and the stigmatization engendered by the migration experience as to the local context, the United States, who, while promoting a policy of multiculturalism, sees religion as an 'acceptable' identity marker. Drawing on this process, this article examines the implications on the inter-ethnic relationships, in particular between Hindus and Muslims (both Indian and Pakistani), as two opposite and competing trends are underway: on the one hand, separate, if not confrontational, Hindu and Muslim identities are arising, while on the other hand, a South Asian identity, ignoring the borders of Partition, is shaping up.

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### **Black Theology and Black Christian Identity in Britain: Sixty Years after the Empire Windrush.**

Sixty years after the Empire Windrush docked in Tilbury with the first 'wave' of Caribbean immigrants the Black Church, as the most cohesive and coherent section of Black communities, finds itself in a salvific and serendipitous place on the British religious and social landscape.

It is now fashionable for Church of England Bishops, cultural critics and journalists to hold up the Black Majority churches (BMCs) as a mirror and a metaphor for what is taking place in the 'death of Christian Britain'. The mirror is a reminder of the *possibility* and plausibility of the centrality of 'faith' in constituting personal and cultural identities; and the metaphor speaks of the 'empire strikes back', bringing life, vitality and celebratory authenticity to religious signs and symbols that no longer appear credible in postmodern/post-Christian Britain. Sixty years ago Labour MPs were complaining to the Prime Minister about the 'discord and unhappiness' this wave of Caribbean immigrants would cause to the nation. But six decades later meetings with senior Black Church leaders have become an entrenched part of the Prime Minister's diary.

This paper looks at the development and encounters of Black Majority churches in Britain, their sociological and theological diversity. It suggests that residual aspects of 'Black Theology' still have a significant role to play in the formation of Black Christian identity and in any post-Bicentenary matrix of consciousness. Politically, it argues that there is now a '*Karios*' moment for Black Church leaders to convert their numerical strength and moral authority into an instrument of public policy. It concludes by asking whether there is a perverted form of the Weberian thesis at work in the prosperity teachings of some Black churches and whether Pentecostalism is the new 'opium' of the people.

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**Diasporic relationships and faith groups: an exploration of The Salvation Army and other churches**

This paper seeks to explore the relationship between The Salvation Army's multi-ethnic and diasporic members within the UK and Salvationists indigenous to the UK. The Salvation Army, as an international Christian church and registered UK charity, has churches in the UK which have been developed around specific ethnic groups (such as Koreans, different ethnicities from the African continent) and churches where a significant part of the membership is drawn from one ethnic group and, as such, runs services targeted at that community. What relationship do these churches have with the other more 'mainstream' Salvation Army churches? To what extent are these 'diasporic' churches 'separate' entities or to what degree and in which ways are they integrated with The Salvation Army UK at large?

The second part of this paper discusses how the relationships between the varied ethnicities within The Salvation Army as a church compare with those in other churches in the UK with considerable diasporic communities, such as the Roman Catholic Church and the Orthodox Church. Attempts are made to analyse the factors contributing to any similarities/differences in these relationships with each Church's diasporic communities, including, but not limited to, the different doctrines involved, the role of religious traditions, historical contexts, local geographies, local politics, language and cultural contexts, identities of ethnicities and gender.

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**If Poland equals 'girls' and Ireland equals 'school', just where is 'home'?**

Ireland and its Polish Newcomers: an Investigation of Attitudes, Identity Construction and the Dynamics of Language-use in the New Multicultural Ireland

Since the accession of ten new member states to the EU on May 1<sup>st</sup> 2004, Irish migration patterns have seen a significant reversal. Young, educated Polish migrants, among others, have flocked to Ireland's shores in search of a better life and better career prospects. Many of these migrants have brought with them school-age children, who themselves have had to experience a major shift in their living and school circumstances. Under the general auspices of the IRCHSS-funded joint Trinity College Dublin/University College Dublin project "Second Language Acquisition and Native Language Maintenance in the Polish Diaspora in Ireland and France", this paper will present the preliminary findings of two related individual research projects. The answers to sociolinguistic questionnaires completed by 40 newcomer Polish children and teenagers attending Irish schools will be analysed in terms of the perceptions they have of their host and home countries. The paper will examine the patterns of second language acquisition these participants are presenting, and how this is contributing to the construction of their (new) identities in this very (new) multicultural setting. Importantly, against the backdrop of this huge life-shift, the *contexts* in which Polish is being maintained will be investigated; in particular, the pivotal role the Catholic Church is playing in these language-maintenance trends. Finally, the paper will speculate on the different English language learning outcomes likely to be associated with different sets of attitudes, and attempt to draw conclusions concerning the future integration of this 'New' Irish community.

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**The Hi/story of a Torn Swaddling Cloth – Intersections in Linen and Silk**

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In 1836 in Fürth, Germany, a woman called B.G. Fingerspiegel used silk threads to embroider a long band of linen. With satin and round stitches, she created an inscription in Hebrew: "Zvi, called Hirsh Bar Yoel, born on the second day of Tamuz (1836). May God bring him to Torah, huppah, and good deeds, amen." Uncommonly she signed her name with small stitching in Yiddish at the lower right corner.

In 2000 the Goldberg family, distant descendants of the embroiderer B.G. Fingerspiegel, donated the object to the Museum of German Speaking Jewry, in Tefen Industrial Park, Israel, to commemorate their deceased relatives.

In 2007, 171 years and seven years later, I lean on a showcase, trying to get through to the dense stitching, asking: "Why do you touch me so deep? Where are you, B.G.?"

The object in the intersection of the three temporal trajectories is a Torah binder, a textile band which wraps the Torah scroll to prevent its unrolling, during the time when the scroll is not in use. Common items in the synagogue inventory, binders from German speaking European communities had a production particularity – they used to be produced from the swaddling cloth that covered the male child during the circumcision ceremony and could even bear a few spots of blood. The cloth was torn into four stripes, sewn together and embroidered or painted with names of the child and his father, date of birth and a blessing recited during the circumcision ceremony. Decorative scripts and illustration were added according to the skill and imaginative ability of the maker – the child's mother or a female relative. The binder was donated to the synagogue when the child had reached the age of three. Then it was used to wrap the scroll on the day of the child's Bar-Mitzva celebration and in some communities, on the day of his wedding it decorated the wedding canopy. The earliest known samples of the swaddling cloth binders are dated by early 15<sup>th</sup> century.

The Torah binder from Fürth acts as a material site of interchange and overlapping between multiple zones of identification: nationality, religious law, gender, community and home. The process of cultural exchange is inscribed upon its surface in the particular choice of the maker how to interpret a medieval custom, to articulate novelty and/or adherence to tradition, negotiating a portion of personalised space against and within the prescribed distribution of social positions and preoccupations that befit them.

In its now-time the binder, withdrawn from its ceremonial functioning in the synagogue, provides with a space to imagine the ritual, its participants and locations. This imagining shifts back and forth from the ritual to the moments of the binder's production, the continuum of labour, momentary decisions with thread and needle, incoming of images and letters, diffused features of the face and a possible life story, seen through the bricollage of embroidered elements, names, dates. Contained in the glass showcase with other textile liturgical items, the binder opens an entry to an examination of identity in process, which inscribes itself in material, in cloth. Endlessly unrolling in a massive field of social and material intersections, the textile band touches upon the situation of the Yekim (German speaking) minority in Israeli society, post-memory and commemoration of Holocaust, cultural contribution and difference, utopian aspirations and everyday necessities and labor in the Jewish statehood. The immediate geographical location of the Museum in Tefen, Galilee, in a short distance from the Jewish Carmiel and the Druze villages of Majd-el-Kurum and Yirka raises the ubiquitous question of territorial divide and conquest. Nevertheless, the nature of the particular questioning at stake here is not a sociological or post-colonial theoretical analysis of the Yekim minority situation in the context of contemporary Israeli social and geo-political problematics. What can be learned from the hi/story and the current actualization of the binder as a minority museum artefact about the processual actualization of identity and ways of its material inscription? The aim is to devise a framework of observation and description of the binder in order to re-evoked the condensed life-experience embodied in it and proceed to a heuristic approach to artefact theorization suggesting a practical outcome as a research-based artwork or design.

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## **'Living In A Box': identities and social relations in a young offenders' institution**

This paper explores the situated nature of young male prisoner identities in the late modern British context. The prison represents an institutional environment in which diverse groups of young men live and work in close proximity under conditions of constraint and deprivation. Drawing on 8 months

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ethnographic fieldwork in an ethnically, religiously, and nationally diverse young offenders' institution, consideration is given to how prisoners' manage and negotiate difference, exploring the contours of racialisation and racism which can operate in ambiguous and contradictory ways. The complexity of lived identities (both individual and collective) which, draw on intersecting identity resources organized through locality, ethnicity, nationality, faith, nationality, and masculinity, are considered within the theoretical frames of multicultural conviviality, global-local relations, and working class cultures.

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## **Chinese-Singaporean Transnational Migrants: Intersecting Cultural, Social and Economic Dimensions in Identity Negotiations**

This paper examines how Chinese-Singaporean migrants who lived in different places intersect cultural, social and economic dimensions when they negotiate their identities during serial migration. I will apply Pierre Bourdieu ideas on the convertibility of cultural, social and economic capital into one another to analyse why and how these migrants negotiate their subjectivities in relational spaces that intersect cultural, social and economic dimensions. Emphasis is on showing that these identity transformations are located in attempts to construct a transnational habitus that includes cultural capital to negotiate access to social and economic resources located in different networks, with different characteristics, in different regions. The data presented are the transnational biographies of Chinese Singaporeans who live in London at the time of research, or who have lived in the UK during their serial migrations.

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## **The place of religion in Canadian public life**

The Canadian Multiculturalism Act (1988) officially recognizes "the diversity of Canadians as regards to race, national or ethnic origin, colour and religion as a fundamental characteristic of Canadian society." Yet the place of religion(s) in Canadian public life remains contentious. This paper presents a critical analysis of religious discourse in small-town Canada, examining in particular how rural Canadians (i) adopt various stances on multiculturalism, in relation to religious considerations and (ii) how such stances function as a resource for the discursive construction and/or critique of their own and others' religious identities. Whereas most research into Canadian multiculturalism focuses on urban centres with large "visible minority" populations, this paper challenges the notion that issues of intersection and multiplicity are restricted to such locations by demonstrating how disparate, even contradictory, stances on multiculturalism are interleaved with the religious concerns of rural Canadians. Special attention is paid to the discursive construction and negotiation of religious identities affected by intolerance and/or persecution.

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## **Challenging the significance of Inter Faith Dialogue: The experience of multi-faith Beeston post-7/7**

Interfaith dialogue has been uncritically adopted by the UK government as a community 'good' (e.g. the 'Face to Face and Side-by-Side' consultation). Evidence from a small, local project in Beeston, South Leeds is used to challenge the prevailing dominant discourse of interfaith dialogue, and to ask whether positive relationships between people of different faiths owe more to the reality of multi-faith

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communities than to theological intention. The textual, reified activity of theological dialogue is implicitly questioned by the demotic discourse of community and identity (Gerd Baumann). A triangle of relation is identified in which state leaderships and religious leaderships relate as a dominant discourse with little reference to a third corner – the local community. The paper asks whether the prevalent model of interfaith dialogue, and consultation with ‘faith communities’, is fundamentally flawed because of the discursive ‘distance’ between religious and state leaderships and community members. In the aftermath of the July 7<sup>th</sup> 2005 London bombings, the people of Beeston drew on the positive outcomes of co-working and grassroots discourse which this paper will itemise, demonstrating how little they owe to the dominant theological and political discourse.

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### Reading, Encountering, and the Ethics of Diasporic Reception

This paper examines reading group discussion as a specific kind of social and literary encounter. The consumption of diasporic texts (e.g. *White Teeth* and *Small Island*) within the currently popular formation of the book group is both conspicuous and striking. Reception is used in this context to refer to diasporic narratives of arrival, hospitality and conviviality, and to the activity of reading, interacting with and responding to such narratives. Such encounters are easily dismissed within the academy because reading groups have no clear political orientation, and lack subcultural capital/cache. Certainly, this paper will document evidence suggesting that reading groups compromise the ‘ideal’ (resisting) reader of postcolonial studies. At the same time reading group discussions arguably generate what Spivak has called the kind of ‘uncoercive rearrangement of desires’ central to the ethics of reading after 9/11. Examining empirical evidence of book group discussions collected as part of the AHRC-funded Devolving Diasporas project (<http://www.devolvingdiasporas.com/>), this paper will consider to what extent reading might be regarded as an encounter that involves ‘putting oneself imaginatively in the place of another’ (Spivak).

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### Configuring Transnational South Asian Formal and Informal Religious Practices

In the region of Punjab (which spans India and Pakistan) as well as in the diaspora, the religious identities Hindu, Sikh and Muslim are treated as separate traditions with their own unique textual sources, rituals and practices. The colonial classification of distinct religious communities has led to a postcolonial demand by the states of India, Pakistan and the UK for discrete identities enumerated by tools such as the census and surveys. Thus, formal religious identities, backed by institutions and techniques which affirm their official status, tend to be the frame within which religious practices and identities are most commonly understood in the region as well as in the diaspora. Spatial markers such as mosques, gurdwaras and mandirs which tie into consultation processes and inter-faith forums also establish normative boundaries around what is deemed religious. Such formal categories fail to take into account the plethora of practices, performances and expressions of religiosity that are often difficult to hinge upon a singular religious identity or category. These are often labeled as folk religion or folk culture, to render them outside of the domain of the formal and, of course, in some senses enabling the establishment of what is considered proper and right within a religious domain.

This paper will explore how despite hegemonic formal religious identities which attempt to fix and present exclusive notions of belonging and protocol, ‘popular’ spiritual practices present a backdrop of multiplicity and complexity of spirituality through practices which are shared or ‘common’ in the manner in which sacred spaces are used, texts are interpreted, mediums are accessed, and mysticism is engaged with. This often takes the form of engagement with a range of practitioners who are located outside or at the periphery of formal institutions, such as sants, pirs, astrologers, soothsayers, palmists etc. These various sets of informal practitioners operate in separate spaces (at the tombs of saints or through their own offices and homes) but can also be found within formal religious sites and centres. The paper will draw upon a range of examples of practice, engagement

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and performance which highlight the continuum across the formal and informal, rendering the distinction questionable when developing an understanding of spiritualism in the context of Punjab and other transnational spaces.

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### **‘Oye oye’: Hip-Hop and Reggae With Punjabi Twist**

In contrast to the segregated black and brown enclaves in Africa with little opportunity for intercultural mixing, white racism compels a black solidarity among Asian and African youth in Britain’s working class neighbourhoods. Though the term ‘black’ has been adopted as a strategic essentialism in the formulation of anti-racist discourse, the signifier has been deconstructed in the last decade to reveal a variety of experiences confirming Hall’s declaration about the end of ‘the innocent black subject’.

The bonding between black and brown immigrants in Britain has resulted in the emergence of a new musical genre Bhangra, which hybridizes Punjabi drum beats with those of reggae, rap and hiphop. Bhangra’s appropriation of Black Kool has reinvented Asian tradition in consonance with the lived realities of multicultural Britain and given Asian youth a new, distinctive voice in the form of ‘Asian dance music’. This mixing acquired an Afro-American dimension with Jay Z’s rapping on Panjabi MC hit chart ‘Beware of the Boys’ and other Afro-American and Panjabi collaborations followed in the wake of its success.

This paper will examine various aspects of Indian African sonic hybridization by tracing the history of Bhangra’s ‘denigration’(going black or *kaala*) beginning with Apache Indian’s ragamuffin craze to Jay Z Panjabi MC collaboration in ‘Beware of the Boys’. It will cover all forms of mixings that came in between, including active collaborations, rappings, remixings, samplings and so on that made Punjabi and Afro-American patois dialogue in global popular cultural space.

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### **The paper discusses implications of various encounters between the Muslim minorities (Sunni and Shia) and the non-Muslim majority population.**

Taking its basis in a fieldwork in Nørrebro, one of Copenhagen’s (the capital of Denmark) most diverse ethnic neighborhoods, the paper discusses implications of various encounters between the Muslim minorities (Sunni and Shia) and the non-Muslim majority population. The paper shows the impact of such encounters on a local level, not least by focusing on (1) the collaboration between Muslim and secular, municipal institutions, (2) the establishment of identification between Muslim/ethnic minority youth and cultural subcultures, representing oppositional identities vis-à-vis broader society, and (3) the role of religious authorities in facilitating or preventing the encounters. The paper also shows how both radical Muslim and Christian movements use Nørrebro as a locus for their agitation against multicultural coexistence. On the basis of this analysis, the paper pleads for a critical view of the national understanding of religion as a primary stumbling block for dialogue and co-existence between minority and majority. In a neighborhood as Nørrebro, other social factors appear to be just as (if not more) important for the creation of conflicts, fragmentation or the establishment of alliances.

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### **“Mothering Memories”: Textiles as a catalyst for the familial ( female) reconstruction of identity and modernity within the ‘religious’ constructs of the Dorcas Club.**

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Dorcas Clubs or societies have existed in various forms since the 1700's, their prime directive being to train women in 'sewing skills'. Dorcas clubs continued to flourish in the post emancipated Caribbean under the gaze of various religious groups, firmly focussed on education for economic independence.

Migration would offer new opportunities to diasporic women travelling to the UK and , would give rise to 'transculturation' or 'religion on the move' (Hock 2002) .

In Dorcas women meet once a week: we are talking about a eminently feminine experience here, a kingdom of women, would gather and where all other public negotiations disappear, ....this feminine arena is the door which allows their connection to the world and its social riches through sharing different actions...amplifying their feminine experiences and pushing them towards the social milieu. (Montecino 2003)

The textiles produced at the Dorcas Clubs provided visual tactile maps of their 'living faith' firmly placed within a transculturated process which is non-static and changed with migration.

The transculturation process it can be argued is exhibited in the work of the Dorcas Club, where skills of the maker are acknowledged before both God and mankind, where worship, and ritual find a place in celebrating the making of cloth or textiles, formalising both the feminine construct, and creating intersections, and new identities, effecting social change and economic empowerment.

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## **Cultural Hybridity in Western Buddhism – Unmarked Whiteness or Moral Cosmopolitanism?**

Largely through the ramifications of the colonial enterprise, Buddhism has come to the West to stay and is attracting an increasing number of adherents. They have formed their own newer religious movements which, in the main, tend to be predominantly white and middle class (Sōka Gakkai International being an exception to this trend). This paper, based on the author's doctoral research, will address the conference theme by exploring how people of colour (defined for the purposes of this study as people of African, Asian and Caribbean descent) who are often racialised as minorities stand in relation to such movements. Two ethnographic case studies of Western convert Buddhist movements based in the multicultural area of East London, UK, developed using a feminist methodology, will be outlined and compared. The studies are of the Friends of the Western Buddhist Order and Sōka Gakkai International – UK. The paper suggests that, although processes of cultural hybridisation can be observed in both movements, those in the FWBO centre an unmarked whiteness as 'the West' for whom Western Buddhism is being developed, whereas those in SGI-UK advocate a moral cosmopolitanism of the 'global citizen' that encourages the development of a more ethnically and culturally diverse membership.

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## **Evangelical Christian Young People Encountering Muslims**

There is, currently, within government and the media much discussion of 'community cohesion' and the negative affects of communities living 'parallel lives'. During 2005/6 I undertook research for a doctoral thesis which considered how evangelical churches could equip young people to live out their faith amongst Muslim peers. The research concluded that Christian young people rarely learn about how to relate to people of different faiths through formal teaching in churches, though there are many for whom encounters with Muslims is a regular occurrence. For some Muslims are close friends, for others they are acquaintances, for still others the Muslims they meet are antagonists or, at best, interlocutors. The research consisted on 10 focus groups made up of a total of 95 young people, 7 of these groups were in the West Midlands, 3 were in rural areas where there were few Muslims. There

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was also a questionnaire sent to Christians across England, 97 were returned.

This paper sets out to distinguish the different characteristics of encounters with Muslims that the Christians described. It then outlines the impact that encountering Muslims made on the Christian young people. It demonstrates that within the diverse contexts there were discernable trends in the Christians attitudes and responses to encountering Muslims. It will be demonstrated that, although meeting Muslims caused new questions and different eschatological opinions, for most the encounters with Muslims strengthened their own faith whilst acknowledging a positive influence from Muslim peers.

The research concluded that the young people had a deep commitment to their evangelical tradition along with a positive view of Muslim influence. This challenges to the traditional view that Christian-Muslim dialogue is a closed area for evangelicals or young people.

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### **‘Do “mixed race” young people in Britain have ethnic options?’**

The growth of ‘mixed race’ people and relationships today makes a nonsense out of the idea that there exist distinct, ‘natural’ ‘races’ among people in multiethnic societies around the world. The population of the UK is becoming increasingly diverse in terms of ethnicity, race, religion, and national identity. For the first time, the growth in MR people was officially recognized by the inclusion of a “mixed” group in the 2001 UK census, in which about **674,000** people were identified as ‘mixed’. Demographers have identified the ‘mixed’ group as one of the fastest growing of all ethnic groups, estimating that by 2010 it will have increased by more than 40% (or by more than 80% by 2020) compared with 2001 (ONS). Yet in spite of its growing importance in demographic terms and its entry into “official” data collection, relatively little is known about the life experiences of so-called ‘mixed’ people, or how this new population grouping identifies in ethnic and racial terms – information which is crucial for our understandings of cultural diversity and policies addressing citizenship. In this paper we will present some of the key findings from an ESRC funded research project on the ‘ethnic options of mixed race young people in Britain’. In particular, we will focus on the question of whether people of various ‘mixed’ backgrounds (e.g. of Black/White, South Asian/White, East Asian/White, Arab/White, or two different non-White backgrounds) perceive and exercise different degrees of choice in the assertion of their ethnic and racial identities. Most studies in the USA suggest that people of Black/White heritage may be more constrained in their racial identifications than other types of mixes. However, most of those studies rely solely on quantitative data, or make speculative claims about the links between parents’ racial designations of their children and the presumed racial identifications of their children. Our paper will draw on both survey and interview data to demonstrate not only variability in racial identifications across groups, but also the significant fluidity evident in how ‘mixed race’ individuals racially identify across a number of different contexts.

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### **Partnership Approaches to Challenging Religiously-Endorsed Violence involving Muslim Groups and Police: developing critical thinking in counter-terrorism**

Since 9/11, government officials and security experts have used the terminology of the ‘new terrorism’ to convey the sense of an arguably heightened risk from terrorist activity that western liberal democratic states face (Mythen and Walklate, 2006). Within this heightened security context, there is increasing policy emphasis on working with Muslim communities to tackle violent extremism. ‘Communities defeat terrorism’ has become an accepted counter-terrorism maxim (Briggs et al., 2006), with emphasis being placed upon developing partnerships between agencies of the criminal justice system, as well as other statutory and voluntary organisations, and Muslim communities.

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This paper presents the preliminary findings of an interdisciplinary research study carried out to explore how Muslim groups work through partnerships with the police to engage their communities in challenging religiously-endorsed violence. Qualitative data, derived from interviews with police officers and Muslim community members, is presented and used to explore and develop critical thinking in relation to developing 'bottom-up' approaches to counter-terrorism, underpinned by partnership work. Key aspects to a critical approach include: engaging with Salafi and Islamist minorities, reflecting upon faith as a cultural resource through which to develop partnership approaches, and documenting communities' voices and their experiences of partnership work.

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## **Protestantism and peacemaking in Northern Ireland: forgiveness, reconciliation and inter-church dialogue**

Drawing from interview material conducted with range of Protestant clergy and associated bodies, this paper will examine how Protestantism is responding to the transition from conflict to post-conflict society in Northern Ireland. In particular, it will consider what the Protestant ethos of 'together yet divided' means in an environment where divisions and communal antagonisms are being both re-evaluated and re-defined.

Looking at how Protestants are engaged in inter-church dialogue, how they conceive of forgiveness and what they believe needs to be done if reconciliation is to take place, this paper will elaborate on projects and initiatives which a number of Protestants are involved in and will consider that role alongside those who are resistant to inter-church dialogue and the 'dangers of ecumenicism'. Overall, the intention of this paper is to highlight the changes and continuities which exist in Protestantism as Northern Ireland moves from war to peace.

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## **Post-1968 Polish-Jewish diaspora: identity changes and transnational networks development within and beyond nationalist "identification regimes"**

The paper discusses a number of theoretical and empirical issues that have emerged during a sociological study of processes of identity formation and change among Jewish émigrés from communist Poland. About 20 thousand Jews and "Poles of Jewish descent" left Poland in late 1960's and early 1970's following the government-sponsored antisemitic purge known as "anti-Zionist campaign" in March 1968. The author starts with outlining modern-historical context of "Polish-versus-Jewish" identification field of 19th and 20th centuries, then critically analyzes ambivalences of nationalistically-driven "really existing socialism" in post-World War II Poland with the special focus on policy towards the Jews and on Jewish experiences of this period.

Using theoretical framework of recent anthropological and sociological diaspora studies, the author outlines the major time-space aspects of displacement trajectories and formation of a unique multi-centered transnational community distinct from both Polish diaspora (known as Polonia) and Jewish communities in countries of destination. Drawing upon a common hypothesis of Polish-into-Jewish identity change in the émigrés' community, the author attempts to problematize this subject by analyzing how those identification categories have been made antagonistic and essentialized throughout modern Polish-Jewish history, in diasporic conflicts over recognition of Jews' involvement in and contribution to Polish culture and politics internationally, and in occasional encounters in

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immigrant contexts. By using a notion of “identification regime”, the analysis is a critical look at how “Jewish-versus-Polish” works in diaspora space as well as how “Jewish-versus-Israeli” is an attempt to negotiate Polish and Polish-Jewish cultural past with biographic and historical effects of antisemitism and with contemporary pro-Israel nationalism. Israel is taken into consideration not as an absolute center and/or major ideological homeland, but rather a still more significant point of reference in the broader diaspora space. The author also explores other issues in intra- and interdiasporic conflicts, such as those concerning definition of “Jewishness” (e.g. atheist Polish Jews versus established Jewish religious communities) and Polish-Jewish émigrés’ position towards Arab and Muslim diasporas in Western Europe.

The paper attempts to present the ways of negotiating and crossing the lines of “identification regimes”, and generation along with Poland-oriented democratic politics (especially from the 1980’s “Solidarity” period) seem to be the realm of diasporic integration that goes beyond national and nationalist discourses.

The paper is based on the author’s pre-doctoral empirical research focused on content analysis of over sixty in-depth interviews with post-1968 Polish-Jewish émigrés living nowadays in Scandinavia, Western Europe, North and Central America, Israel and Australia; the study also uses material drawn from immigration press, published and unpublished memoirs as well as participant observation at the 2002 “Reunion ‘68” meetings.

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## **Rights, social cohesion and identity: the debate over the state funding of Muslim schools in Britain**

The debate over the state funding of Muslim schools in Britain is often presented in polemical terms, with those on opposing sides being portrayed as holding fundamentally conflicting values. Those in favour of Muslim schools are supposedly motivated by the desire to gain equal provision for Muslims in line with other faith groups or sustain a distinct Islamic identity. Those opposed to Muslim schools are presented as primarily concerned that all children interact with those of other beliefs in order to improve mutual understanding and maintain a cohesive British society. In this paper I aim to challenge this polemical presentation, arguing that supporters and opponents of Muslim schools share some key desires and values. Drawing on empirical research with stakeholders in the Muslim schools debate, I will argue that those on both sides are concerned with the issues of rights, social cohesion and identity. Advocates and opponents are keen to determine the rights and responsibilities that should be afforded to minority and majority communities and the state in multicultural Britain. Both are concerned to find the appropriate balance between maintaining distinct cultural communities and developing a sense of common British citizenship. They also share a desire to defend their identity and have it respected by others. This illustrates that, underneath the antagonism and misunderstanding which often pervades the Muslim schools debate, there are some key desires and values that unite those on opposing sides.

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## **Identity Practices of young Somali refugee and asylum seekers in the UK**

This chapter draws on empirical research with young Somali refugee and asylum seekers (aged 11-18) in the UK to examine their identity practices. Specifically, we focus on the disavowal of a black identity by young Somalis, a finding that resonates with an emerging issue in Frosh, Phoenix and Pattman’s (2001) work on young black masculinities. We argue, by unpacking young Somalis’ narratives of identity, that this absence can be linked, in part, to the importance of a Somali identity that has been maintained and reinforced through complex patterns of mobility and through parents’ and family’s geographical imaginings of a return to the ‘place’, Somaliland/Somalia. Indeed, in

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defining their relationship to white majority communities in the UK, the Somali interviewees argued that they were identified as 'refugees'; suggesting that the identity 'black' referred only to the British Afro-Caribbean population. To counter what they regarded as the stigmatised identity of 'refugee' the Somali young people emphasised their pride in the place they have come from, even though many of them left Somalia when they were very young (or were born when their parents were already on the move) and have little or no direct memory of it. At the same time, a strong and relatively self-contained Somali community of practice has also shaped and enforced the importance of the identity 'Muslim' for this group. This is the identity which for most of the young people is the most important and consistent way that they have of defining who they are in the context of forced and voluntary mobility. The apparent absence of the racialised identity 'black' among young Somalis has a number of implications for their understandings of their encounters in everyday spaces. Whilst the majority of the young people interviewed did not self-identify as black, nonetheless it became apparent from their accounts that their identities were read as such by others. In particular, a number of participants, for example, reported experiences of being verbally abused in the street for racialised language or being told that they could not be British because they were not white, yet described such incidents as 'hassle' or 'bullying' rather than racism. In such ways, young people's self identifications meant that they did not recognise their experiences of racism as such. The conclusion explores the implications of these findings in relation to theories of intersectionality; and in relation to cohesion, and integration policies, as well as reflecting on the findings for the politics of 'community'.

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### Encounters between refugee children

My paper will examine the encounters between refugee children entering industrialised countries and those given responsibility for the organisation and delivery of their health and social care. It will in particular examine various formative and highly influential preconceptions whereby refugee children are constituted as a homogeneous group that suffers from common problems. In doing so it will draw on a variety of case studies from a range of countries, including the Pharos schools programmes for refugee children in the Netherlands (now introduced in a range of EU countries including the UK), social care programmes for refugee children in Kent and Manchester, and creative programmes for refugee children in Montreal. I will examine the ways in which social identities are formed in contexts of care wherein refugee children are constituted as located within particular problem spaces. I will also consider the potential development of alternative epistemes that may be appropriately responsive to the complexity and diversity of this group. In presenting this paper I will draw on research undertaken for my book *Refugee Children; Towards the Next Horizon* (2008) and as principle investigator of recent EU funded research into the reception of asylum seekers in Europe.

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### The Danish Cartoons and the reasonable exercise of freedom of expression

This chapter considers a principle or guideline for judging the reasonable exercise of free speech, using the Danish cartoons controversy as a case study.

In the controversy over the Danish cartoons of Muhammad there was a tendency to stake out 'non-negotiable' positions on each side – the right to free speech versus the right not to have religious beliefs offended. As a matter of fact free speech is never non-negotiable in a democracy because it cannot be sealed off from debate about its proper limits within the law. In other words, people will disagree about how to use the law to put limits on free speech. In addition, within the limits of lawful free speech people will disagree about the reasonable exercise of that right. These types of disagreement are chronic features of a plural, diverse society. In this sense affairs like that of the Danish cartoons are likely to recur. Although they can be played out in different ways their occurrence is built-in within multicultural European societies.

It is clear that offence is part of the give and take of free speech. Offence is unavoidable just because we have different ideas about what is offensive. Therefore offence cannot, by itself, be a sufficient

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ground for restraint. But offence isn't nothing. The reasonable exercise of the right to free speech involves a kind of negotiation in which the likely offence is weighed against the importance attached to speech. For example, while we should think nothing of offending the deeply held convictions of a racist, it's not worth causing deep offence to make a trivial point.

However this principle is difficult to operationalise. Weighing others' offence is difficult – do they take offence too easily? are they faking it? has it been manipulated? Weighing offence is especially difficult cross-culturally.

In deciding our attitude to the cartoons we have to interpret their meaning and weigh our evaluation of the declared offence felt by some Muslims against our evaluation of the worth of the cartoons

The cartoons have to be judged at two levels. The first is the motivation of *Jyllands Posten* in deciding to publish any depiction of Muhammad, regardless of the specific meaning of particular cartoons. The second involves interpreting the meaning of the specific cartoons.

The cartoons were published ostensibly to make the point that non-Muslims are free to depict Muhammad if they want to. But this seems trivial and not worth the offence caused. On the other hand the most offensive of the cartoons can be interpreted as making a serious point about the (mis)use of Islam to justify terrorist outrages.

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## **1807 Commemorated: Encountering the history, memory and materiality of the British slave trade**

The bicentenary of the abolition of the slave trade in Britain in 2007 marked a moment in time when individuals across the country encountered a painful traumatic history. The way in which this anniversary was marked provides an intriguing means of examining the construction of national, religious and ethnic identity in this discovery or rediscovery of a central aspect of British history. Where these negotiations of self and identity took place was often in the museums and art galleries, the exhibitions and installations which were put in place to consider and address the poisonous heritage of the transatlantic slave trade. Using data obtained from a widespread survey of exhibitions marking the bicentenary in Britain and large-scale audience response work at a number of national museums this paper explores these issues by examining the encounters of individuals with the history, memory and materiality of the slave trade. This considers how individuals positioned notions of their own identity in relation to their encounter with this history. The performances of individuals from various ethnicities and social classes within the museum towards objects and texts also highlights the manner in which a potentially divisive history is accepted, rejected and reworked and the consequences of these actions for wider British society. The museum thereby possesses an important capacity to inform notions of tolerance and social justice. In this effect the space of the museum becomes a space of contact with a past which has been neglected and ignored.

### **1807 Commemorated Project**

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## **The Intersections, Shifting Boundaries and Growth of Religious Communities of Eritreans in the US**

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In *Religion and the New Immigrants*, Helen Rose Ebaugh and Janet Saltzman Chafetz studied how religious communities were formed or joined by new immigrants in and around Houston, Texas. The focus of their study was a comparative study between religious communities rather than studying individual religious communities (2000). Comparative studies often tend to draw sharp distinctions of boundaries between communities which make comparative analysis possible, but do not allow for the shifting associations and memberships and organizations within and between religious groups. Some recent studies have recognize the changing boundaries between churches and even characterize diasporic churches serve as “transnational civil societies” in response to the oppressive state machinery in the home countries (Ferme, 1999; Guyer 1994, Kaldor 1999 and Redeker Hepner (2004:268). I share with this perspective that the Eritrean churches are diasporic churches that serve as transnational civil societies, but are full of contradictions that function as Hepner pointed out to insulate Eritreans from the intrusive Eritrean state. But within the diasporic religious communities, there are shifting alliances and cooperation with the state sponsored intrusion and control within the Diasporic Eritrean communities. I argue that these intersecting and crisscrossing religious affiliations and pluralism between and within Eritreans is an adaptations to the pressure of Eritreans face in the United States as well as the transnational pressures they face from Eritreans in Diaspora and the Eritrean state. It is a response to internal pressures within Eritrean immigrants in their new life in the US, external pressures coming from American society and pressures from the Eritrean state habit of intervention in the affairs of the Diasporic Eritreans. The shifting alliances and conflicts in the transnational civic spaces are illustrated through Orthodox Church in Eritrea and in Diaspora and the Minority Churches (meaning churches other than the Orthodox Church) in Eritrea and in the Diaspora.

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### **Nira Yuval-Davis & Erene Kaptani** **Performance, performativity and the construction of collective identities**

The paper will examine constructions of collective identity practices – national, ethnic, religious - and the ways they relate to notions of performativity on the one hand, and performance on the other hand. The analysis in the paper will be based both on the literature on identity but also on the findings of our research project **Identity, performance & social action: participatory theatre among refugees** which is part of the ESRC research programme on **Identity and Social Action**. The article argues that collective identities need to be seen as products of specific political projects of belonging as well as resources of individual constructions of identity within a dialogical context of social relations.

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