

ABSTRACTS OF PAPERS TO BE GIVEN

Monia Acciari
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CURRY CULTURE OR CULTURAL FUSION? INDIAN CULTURE IN ITALY

Once upon a time there was Bollywood in India. Since about ten years, the Indian cinematography has started to disseminate its production within Europe, dominating the market, interest of the diaspora and the curiosity of a “white watcher”.

From UK to France passing through Germany, Bollywood culture has engaged with local, national and transnational realities imposing itself as a social and cultural movement.

This article engages with the diasporic presence of South Asian culture in Italy. This is the first attempt to trace the path of South Asian culture within the Italian peninsula through the help of media. The article will test the open-ness of Italy towards the Indian culture and the extension of the engagement between the two cultures.

This essay draws on research within the media products, understanding the distinctiveness and similarities of India and Italy elaborating on the Italian TV. Italian media audio-visual material and extended interviews with the authors of the programs and South Asian Diaspora in Italy has been used in this article, which addresses the question: Is Italy facing just a “suburban” cultural presence seasoned with curry or a cultural juxtaposition ending in a major social phenomenon of cultural fusion?

Abiodun Adeniyi
University of Leeds

CONNECTION OF NIGERIAN DIASPORA WITH HOMELAND ONLINE

This paper investigates the connective possibilities of the Internet through the prism of the incipient Nigerian diaspora and their relationship with ‘homeland’. Using the UK as a case, it examines the diasporas’ multi-method in the resolution of their ambivalent life, with a particular focus on the Internet. It identifies the role of mediation between here, and there, then and now, and in how homeland is imagined. The space of the Internet is particularly explored for how it helps the diasporic Nigerians to redefine themselves, the extent of this, if real and reasons for a possible inability to so do. It theorises the Nigerian diaspora away from the holistic African diaspora, within the context of Internet consumption and appropriation and pursuant to a need to determine the capabilities and potentials of the network.

Highlighting Nigeria therefore, the work examines the dimensions of the relationship between the diaspora person and the Internet, and how the interactions matter in the reconstruction of their identity in hostland, alongside the state of feelings for homeland. Working through surveys, interviews and participant observation, the study integrates the quest to continually check the realness or lack of it, of the Internet as a revolutionary or evolutionary device of late modernity. It assumes as hypothesis that the network is awesome but suspects' meditative limitations within and between places and spaces of identity, even if re-constructions, re-negotiations and re-definitions continue in the matrix.

Max Andrucki
University of Leeds

Circuits of whiteness: emotional geographies of return to South Africa

In this paper I examine the strategic deployment of emotion by voluntary sector organizations in South Africa encouraging the return migration of white expatriates living primarily in the UK. Drawing on recent literature highlighting the rise of emotivist regimes of governance, I look at the way in which expatriates' whiteness is, literally, mobilized through tropes of feeling, in order to achieve the ends of the neoliberalizing South African state problematically committed to a development strategy of redistribution-through-growth, and thus reliant on the return of skilled white bodies to the country.

Savita Apte
School of Oriental and African Studies
University of London

Souza, Shemza and Chandra: cultural transmission and the making of plural identities

“Because he straddles several traditions but serves none, his work lacks grace and has to make up for a lack of certainty with a clumsy, individual power.” John Berger’s statement made in a 1955 review of Souza’s work epitomises the way in which the artistic practices of South Asian diasporic artists living and exhibiting in London in the 50s and 60s were misinterpreted and consequently marginalised.

This paper will examine the difficulties faced by the South Asian artists Francis Newton Souza, Anwar Shemza and Avinash Chandra as they negotiated the imagined egalitarian terrain of Internationalism and realities of the politics of art. It will explore how each artist struggled to reconcile perceived polar opposites in the quest to (trans) form their identity against the backdrop of new identities claimed by a nascently post colonial South Asia.

Michela Baldo/Kate Roy
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Implications of Language in Diasporic Writing

In recent years the study of diasporic writing has become more fashionable, due perhaps to an increase in migration and writing about migratory experiences. We wish to pose a series of questions such as: Why is there the need to write in this way? How do our authors find a place/space in a new country? And, most importantly for our purposes, what keys does language have to offer: what does it have to do with migration and identity?

In covering writing by two different diasporic writers, we propose to present two different scenarios where we believe language use is significant in its implications.

Nino Ricci is an Italian-Canadian writer, whose novels are written in a mixture of English (the main language), Standard Italian and a Southern Italian dialect. The codeswitching in his texts can be considered as a mimetic device used in order to promote the author's heritage language. However, it represents also a technique for creating multiple perspectives since it hints at a unresolved conflict, the one between the Italian and the Canadian culture, which results in feelings of doubleness and awkwardness. This conflict symbolizes the process of narrating about identity in diasporic writing, a context in which translation, hinted by the shift in languages, plays a major role.

Emine Sevgi Özdamar is a Turkish-German writer who, particularly in her early works, has displaced and deterritorialised the German language, making it resonate with features of Turkish syntax and, more importantly, Turkish semantics, causing difference to be encountered through the medium of this language itself. Taking a Deleuzian perspective, Özdamar's reterritorialisation of language creates something new, enabling us to think beyond the notion of 'intercultural dialogue' and instead to focus on the productive capacity of language's interaction with those who read it, rendering them conscious of what is happening to it and how, in itself, it is challenging the majority language, creating hybrid expression.

Jenny Carson
University of Manchester

"Fishers of Men not Distributors of Fish in Tins" - The Friends Relief Service in Germany after the Second World War

This paper will look at the work of the Friends Relief Service (FRS), the relief assistance branch of the Religious Society of Friends (Quakers), with displaced persons in Germany after 1945. It considers how the Quakers as an organisation saw their duties to the displaced persons and whether these organisational ideals came into question in the field? The views of the FRS towards the actions of the United Nations Relief and Rehabilitation Agency and other humanitarian agencies in the field will also be examined. This paper will discuss how the individual FRS relief workers viewed the displaced persons, how they befriended them, saw them as nationally distinct individuals, encouraged them to start cultural activities and run their own organisations, yet at the same time worried about the growth of nationalism? Throughout their work in Germany the Friends Relief Service saw

themselves as providing a humanitarian service as part of their duty as servants of God, but in 1945 they did not appear to see themselves as a humanitarian organisation. This paper will consider whether this idea changed over time.

Martin Hay
University of Ulster

Narratives of Diaspora: The creation of the Ulster-Scots subject

Perhaps the most significant response to the changing socio-political environment in Northern Ireland to emanate from the Protestant community has been the development of the Ulster-Scots 'movement'. While Ulster-Scots is often associated with the issue of 'Ullans' (the Ulster-Scots 'language'), the movement is more accurately as being concerned with the investigation of ethnic identity and territorial belonging on a historical basis for the purpose of constructing a cogent cultural identity. Central to this 'project' is the Ulster-Scots understanding and retelling of their community's historic experience of Diaspora.

The aim of this presentation will be to analyse the role played by an ideology of Diaspora in the Ulster-Scots understanding of history and in particular how the retelling of Diasporic narratives serves to create the idealised Ulster-Scots subject. In doing so we will begin by outlining the three Diasporic events around which Ulster-Scots organise their understanding of communal history. This shall be followed by an analysis of the ideological standpoints which reoccur throughout the narratives of Diaspora. We shall then consider the 'novel' uses to which an ideology of Diaspora is employed by members of the Ulster-Scots community and how this may relate to the broader field of Diaspora and identity.

Lars Kristensen
St Andrews University

Cinematic Representations of Russian Identities in the Land of the Swedes

In a region that is traditionally considered to be transnational, the Nordic cinema has often posed as the prime case for a transnational cinema. In the paper I will contest this notion of transnationality by analysing two films that depict two Russian women travelling to Sweden. *Interdevotska/Intergirl* (Todorovski, 1989, USSR) and *Lilya-4-ever* (Moodysson, 2004, Sweden) challenge the inclusiveness of the region and make explicit the fact that Russian identities are not part of the homogenous mixture of the region. In the first film the protagonist prostitutes herself before leaving the Soviet Union and in the latter the Russian is tricked into leaving her country for Sweden and subsequently forced into prostitution. These cinematic representations are not part of a transnational Nordic identity. Instead, Russian identities of cross-border prostitution are cinematically subjected to rejection and victimisation.

The paper will show how cinematic representation of female Russian identities travelling to Sweden differs from each national context, but also investigate the limitations of such readings by probing into a comparative analysis. Furthermore, I will discuss the usefulness of minor cinema and transnational cinema by examining Russian identities abroad and cross-border travel of prostitution.

Jennifer Langer
University of London

Exile from Exile? Trauma, nostalgia and exilic memory of an Iranian Jewish woman

In recent times, large numbers of Jews from countries such as Algeria, Egypt, Iran, Iraq, Libya, Morocco and Yemen have left for exile. Through interrogating theories of memory in both a private and collective context, I will critique the autobiography, *Wedding Song: Memoirs of an Iranian Jewish Woman* by Farideh Goldin, brought up in the Shiraz *mahaleh* (ghetto) and exiled in America. I will make reference to two other texts by exiled Iranian Jewish women to interrogate whether they perceive themselves as alienated or as belonging, both in the context of Iran and in exile in America.

I suggest that through the text the intersection of exile, gender, race, memory and forgetting is problematised. In a sense, as Goldin is initially traumatised by her own cultural space in Iran, a double alienation results in exile, as she articulates alienation in U.S. exile. However, the past is continually re-interpreted from the perspective of the present. Within the broad paradigms of spatial and temporal memory, Goldin enunciates a range of visceral discourses which are critiqued through theory by scholars mainly positioned in the cultural and historiographic discourse of Iran, exile or Sephardi-Mizrahi Jewish roots.

Eleni Liarou
Birkbeck College,
University of London

The cultural politics of identity: Film, Television and Immigration in post-war Britain

In relation to the Diasporas, Migration and Identities Programme, the research questions of my PhD project fall within the research theme of Representation, Performance and Discourse.

Studying the moving image as a source for cultural history, my research aims to examine the role of British film and television in shaping responses to immigration into Britain in the 1950s and 1960s. More specifically, the study of how immigrants are represented in post-war British film and television is placed within a wider context of ideology, and in relation to their historical context. Its main objectives are: to infuse 'historical memory' into the politics of 'identity labelling', to understand how these representations generated a public debate and a public consciousness around issues of migration, space and belonging, and how they reconstructed notions of British national identity and community.

The significance of the strong historical perspective adopted in this research lies in uncovering the ideas and *representational forms* which have been central to the operation of the cultural politics of migration and identities in Britain, and which, to a large degree, still influence and define our 'visual literacy' and understanding of these identities.

Philip McDermott
University of Ulster

Far From Home? Language, Policy and Community among the Chinese and Portuguese Populations in Northern Ireland

The Good Friday Agreement of 1998 apparently facilitated the promotion of cultural diversity in Northern Ireland. One subject recognized was the idea that language and in particular, “linguistic diversity” were paramount to the idea of a multicultural society. The Irish language, Ulster-Scots and the languages of the various ethnic communities were all acknowledged within the document as being part of the cultural wealth of the entire island of Ireland.

One would have expected that the statements in the Agreement would have had the influence to change language policy in the province dramatically. However, so far this seems not to have happened and Government has tended to focus on Irish and Ulster-Scots and have by and large omitted ethnic minorities.

This paper draws on two case studies to illustrate the unstructured nature of language policy for diasporas and immigrants in Northern Ireland. The first study investigates the issue of language and the long established Chinese community and the second study focuses on the more recently arrived Portuguese-speaking community.

Tony Murray
London Metropolitan University

London Irish Fictions: Questions of Narrative Representation in a Diasporic Literature

London became the favoured destination of Irish migrants after World War II, some of whom reflected their experiences in an idiosyncratic and intriguing ‘hidden literature’ both fictional and autobiographical. In the same way as ‘hidden histories’ of migrant groups within British society (including the Irish) have begun to be documented in recent years, such texts can provide an insight into the experience of a particular diasporic group.

In a critique of work set during the immediate post-war years (by writers such as Michael Campbell, Leland Bardwell and Donall Mac Amhlaigh), I will employ Avtar Brah’s concept of ‘diaspora space’ (in particular the component idea of a ‘confluence of narrativity’), along with Paul Ricoeur’s work on ‘narrative identity’. By doing so, I will examine if/how literary representations of differing experiences of migration and settlement contribute to a wider notion of diasporic identity.

John Nassari
University of East London

Heterogeneous narratives of exile and identity from Turkish and Greek Cypriots refugees in Cyprus and London

My doctoral research study explores the relationship between Greek Cypriot and Turkish Cypriot refugees in Cyprus and London. Central to the study is an examination of the similarities and differences of exile experiences between I.D.P's and refugees who live in London. The thesis examines refugee narratives gathered twenty-nine years after an experience of forced migration and considers how social and cultural context determines the ways in which the exilic narratives are shaped.

My paper argues that Cypriot refugees are ambivalent about their home and their identity. I theorises this with the term heterogeneity, to comprehend the way that people show multiple attachments to places, times and positions. I suggest that the intercommunal, multiple cultural, social and diverse experience in the metropolitan, London context gives rise to alternative identity narratives, despite the dominant, powerful, institutional and political discourses in the homeland. The heterogeneous aspect to Cypriot refugee identities extends to refugees in Cyprus as well, making it difficult to standardise the Cypriot refugee experience and problematises research studies and thinking that essentialise and homogenise refugee identity.

Sanaz Raji
School of Oriental and African Studies
University of London

Iranian-American Diaspora Internet Community: Second-Generation Iranian-Americans and Diasporic Communications

My thesis project is examining the role of the Internet as a tool for community mobilization and expression among those in the Iranian diaspora. Through this investigation of current literature and the e-magazine, *Iranian.com*, I will argue that the Internet has become a vital area for open communication and transformation of ideas that is not evident in other forms of diasporic media, namely satellite television from Los Angeles and print media (i.e. newspapers and magazines). Because of this, the Internet has become a valuable and important technological tool, evading the nationalist discourse and socially conservative topics prevalent in Iranian diasporic media, giving a greater and varied voice to those within the diaspora and linking them with likeminded voices throughout the diaspora and in the homeland.

In addition, an examination into second-generation Iranian-Americans has rarely been researched in Iranian and Middle Eastern studies circles. Many of the communications that Iranians in the diaspora have done previously have been to the disadvantage to second-generation Iranians who do not communicate in Farsi (Persian) or have a lack of understanding orally and written of the Farsi language. These second-generation Iranians in the U.S. have used the Internet as an outlet to express themselves, especially the different views they share culturally, political and socially from their parents' generation. Because English is the predominate language on the Internet, it is easier for second-generation Iranians to communicate in either English or the hybrid and Internet

friendly language that is known as “Pnglish”, a combination of Farsi and English words and phrases. By exploring the second-generation of Iranian-Americans who have used the Internet as an outlet, we can understand their longings and desires and how they shape themselves within their dual ethnic and cultural environments.

Rachel Ramsay
Manchester University

Jewish-Turkish Encounters in Contemporary German Literature

My PhD theorises encounters between all things Jewish and Turkish in German literature since the 1980s. As well as examining meetings between Jewish and Turkish figures in German novels, I analyse whether the three cultures are being defined as delineated and separate, or hybridised. Further matters which interest me are self-representation and representation of the other, intertextuality and references to mystical traditions such as Sufism and Kaballah. My fundamental thematic concern is with German cultural memory: the legacy of the Shoah in the German imagination. This legacy provides subject matter not only for German and Jewish writers as might be expected, but increasingly also for writers with a Turkish background. As the Turkish-born German writer Zafer Şenocak asks, ‘does migrating into Germany not also mean migrating into recent German history?’

My thesis draws on three clusters of theory: postcolonial theories of hybridity, colonial mimicry and diaspora, theories of representation and representability from studies of Holocaust literature, and theories of cultural memory. In order to avoid an ethnicisation of Turkish and Jewish writers and a reinforcement of the category of ‘Ausländerliteratur’, the writers I focus on come from a variety of cultural backgrounds.

John Sherry
University of Ulster

“Weaklynges sucking at England.” A re-assessment of Scottish migration during the Plantation of Ulster

The seventeenth century Plantation of Ulster by English and Scottish migrants has quite rightly received much attention from academics. However, the works of Nicholas Canny, Raymond Gillespie and Phillip Robinson, amongst others, opens up a new debate; when did the Plantation actually end? Some argue 1641, others as late as the Restoration period.

The purpose of this paper is to not only synthesize the arguments made by prominent academics, but to challenge their assertions of when the Plantation ended. This will be shown by analysing the large-scale Scottish migration to Ulster during the last decade of the seventeenth century, and detailing the impact it had on Ulster and Irish society. This paper will go as far as to state that the Plantation would not have been as successful as it was had it not been for the 40,000-70,000 Scots who arrived in Ireland in the 1690s.

Rose Sinclair
Royal College of Art, London

Who Is Dorcas? Women of the Windrush Generation

The arrival of the Windrush marked a turning point in mass immigration from the Caribbean to post war Britain in 1948. This research sets out to document the experiences of a group of Caribbean women, who travelled to England between 1950 and 1965, by exploring the textiles work they created as members of what was called The Dorcas Club.

The Dorcas Club was formed as an Evangelical Christian self help movement, named after a biblical character called Dorcas. In the Caribbean The Dorcas Club (based in the local church) was used to share the skills of Sewing, Dressmaking, Knitting and Crochet, and also provide a social meeting place for women of all ages.

In England, the traditions of The Dorcas Club were continued in the evangelical churches that grew to support the new immigrants. The Dorcas Club allowed the women to retain an essential black identity, where there might have been a divide in terms of social class, colour or political affiliation. It would be their religious convictions that would consolidate a common blackness.

Through the Dorcas Club, they would be part of a wider collective or organisation that could effect social change. The textiles that they produced were to be an inherent part of that process.

This paper will discuss how the Dorcas Club operated in the UK, and the place of textiles as a catalyst, in defining the relationship between culture, space and identity.

Ala Sirriyeh
University of Leeds

'Dual exile?: Young forced migrants and conceptions of home and belonging'

This paper discusses the findings from recent qualitative research which explored the experiences of young forced migrants (aged 16-25) in Leeds, who are separated from their families. The research aimed to explore their conceptions of identity, home and belonging at a time of transition to adulthood and to life in a new country.

Previous research on refugees has largely focussed on either children or adults, but has not highlighted the particular experiences of those in 'the invisible early 20s' (Social Exclusion Unit 2005). It was found that these young people had specific needs and experiences associated with the dual transition they face in both adapting to life in the UK and becoming adults, and also the changing support network and entitlements available to them. Their constructions of home and belonging were also compared to those of other migrants reported on in research on transnationalism and diasporas, particularly in relation to their lack of access to intergenerational relationships with those of the same nationality, and also their young age at exile.

Lauren Wagner
University College London

Les vacances: Spaces of return for the Moroccan diaspora

Every year, millions of Marocains Résidents à l'Étranger (MRE; Moroccans residing abroad) cross into Morocco during the summer months in what has become an institution in the Moroccan diasporic community: the annual vacation 'home'. Because Moroccan citizenship is passed by paternity, this state-devised name encompasses the offspring of the migrant generation as well, whether or not they have ever resided in Morocco. Despite state efforts to embrace the visitors, the time and space of the vacation evokes tensions between the Moroccans of Morocco and their European-based co-nationals. The annual presence of the diaspora brings into question their role as members of the Moroccan community, especially with regard to flows of people, capital and power between Morocco and Europe.

The proposed paper examines linguistic territoriality and place as they are articulated in interactions between MRE and the local Moroccan community. In addition, I am interested in the intersection of discourses of diaspora, migration and of cultural tourism. Each of these modes of displacement and attachment between ethno-national spaces influences to how MRE engage with Moroccan spaces and Moroccan localities, influencing in turn how Europeans of Moroccan origin imagine themselves, or do not imagine themselves, as part of the Moroccan community.

Karen Wilkes
Nottingham Trent University

Migration, representation and identities: the construction of the sexualised female body in discourses of paradise

The paper aims to provide a discussion of visual representations of the sexualised female body in discourses of paradise. The paper demonstrates that within the wider colonial framework, the racialised female body was used to carry themes of sexual desire alongside representations of the tropical landscape as an earthly paradise.

Drawing on Edward Said's Foucauldian, post-colonial approach, the paper presents analysis of work produced by Italian artist, Agostino Brunais (1773-96) and French artist Paul Gauguin, (1848-1903), novelist Jean Rhys, (1894-1979) and travel writers James Stark, (1898) and Astley Smith (1902). Their works produced representations of the black, and the "not quite white" mulatto woman as Other, yet in some cases sexually desirable.

Through the sexual dimension and colonial migration, the paper explores the long and interlocking relationship that Europe, and in particular Britain, has with the Caribbean region. The continuities of using the female body to incite sexual desire in the contemporary tourism context are explored through an analysis of tourist promotional material. The paper draws on Roland Barthes' semiotic approach to analyse the transformation in representations of sexual desire, as the black or mulatto woman is replaced with representations of the slim white female body.