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**Intersectionality and the Spaces of Belonging,**

**28-29 June 2012**

**Main Arts, Bangor University, UK**

**A B STRACTS**

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| **Keynote 1:**  **Prof. Nira Yuval-Davis**,   * Director of the Research Centre on Migration, Refugees and Belonging, University of East London, UK * <http://www.uel.ac.uk/lss/staff/nirayuval-davis/> * Nira Yuval-Davis will speak on the subject of her recent book, *The Politics of Belonging. Intersectional Contestations*. |
| **Keynote 2:**  **Prof. Jie-Hyun Lim : Via Video Link**   * Director of the Research Institute of Comparative History and Culture, Hanyang University, Seoul, Korea/ Wissenschaftskolleg zu Berlin * [http://www.rich.ac/eng/institute/lim.php](http://www.rich.ac/eng/institute/lim.php?pageNum=1&subNum=3) * Jie-Hyun Lim will speak on his current research project, 'A transnational history of victimhood nationalism: national mourning and global accountability'. |
| **Keynote 3:**  **Dr Gurminder K. Bhambra**   * Director of the Social Theory Centre, University of Warwick, UK * <http://www2.warwick.ac.uk/fac/soc/sociology/staff/academicstaff/bhambra/gurminderkbhambra/> * Gurminder K. Bhambra will speak on her current research on early African-American sociologists and their conceptions of identity, inequality, and social theory. |

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| Session 3B  **Adekunle, Adefemi: Positionality, power and participation** |

Current debates on the intersectionality have recently begun to recognise the importance of researcher positioning (A.M. Hancock, 2007 and H.Y. Choo *et al*. 2010). This paper aims to contribute to this discussion.

Based upon a doctoral project exploring understandings of young people’s experiences of place and space, this paper attempts to show how various standpoints (academic and policy researcher as well as youth worker) can combine and/or generate useful tensions. Looking at two field sites in London, this paper seeks to theorize how space influences a sense of place and understanding of young people’s individual and collective identity. Using a spectrum of different positionalities - each role with a different relation to power and knowledge as well as to young people - the challenge was to create a cumulative research methodology that contributes to a rich and nuanced understanding of various ‘spaces of belonging’.

Given that conducting research in different institutional contexts requires an awareness of and sensitivity to the ways in which the values, behaviours and attitudes of those within the institution influence how research takes place, this paper posits several, theoretical, ethical and methodological techniques to achieve this goal. Using participatory GIS, focus groups and surveys, it endeavours to circumvent the way research encounters power relations typically empower particular individuals and disempower others (Hopkins, 2010: 196) by using a participatory methodology that fully utilises the politics of recognition (Taylor, 1994). In the same vein, it aims to suggest a methodology subtle enough to harvest the power differentials implicit within seeming youth apathy and indifference.

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| Session 4A  **Adéla Souralová: Vietnamese First Generation Nationals in the Czech Republic: Czechs with Vietnamese passport?** |

Vietnamese immigrants are the third largest groups of immigrants in the Czech Republic. Comparing to other immigrant groups the higher rate of children in population can be observed. According to the Czech Statistical Office, in 2005 21 % of Vietnamese population were children 0-14 years old (in the Czech population it was 15 %). Some of them were born in Vietnam and came to the Czech Republic with their parents; some of them were born in the Czech Republic. However, both groups share one common characteristic: since the *jus sanguinis* is the citizenship principle in the Czech Republic, most of them have Vietnamese citizenship. It is important to note that each year around 1000 “foreigners” with Vietnamese citizenship are born in the Czech Republic.

Since the passport – as Nira Yuval-Davis (2011: 48) argues – is used as “a major boundary signifier of belonging as well as more temporary forms of inclusion and exclusion”, at a certain period of their lives, children of Vietnamese parents have to deal with following dilemma: Where do I belong to and where is my home? This question goes hand in hand with a practical decision about citizenship: Citizen of which country am I? Should I renounce the Vietnamese citizenship and apply for Czech one? For most of them the question is “either – or” because the Czech legislation prohibits dual citizenship (even if there are many exemptions).

Drawing upon in-depth interviews with Vietnamese first generation nationals (at the age between 17 and 27) the paper addresses the issue of everyday experiences of belonging that the informants usually describe as being “neither here, nor there”. The paper focuses on the intersection of race, nationality and citizenship in the subjective construction of home and feeling of belonging. It aims at demonstrating how the belonging is experienced and negotiated with small decisions and events and springs in the transgression of nation-state boundaries and to the belonging everywhere and nowhere at the same time.

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| Session 4B  **Ahmed, Nilufar: Belonging in BanglaTown: A longitudinal qualitative study on the evolving sense of belonging for first generation Bangladeshi women over the lifecourse in Tower Hamlets** |

This paper will explore the sense of belonging for Bangladeshi women over the lifecourse by examining the intersectionality of migration, ageing and gender for first generation Bangladeshi women in the London Borough of Tower Hamlets. Drawing on findings of a longitudinal study with interviews conducted with twenty women ten years apart in 2000 and 2011, it will discuss the changes that have occurred and demonstrate the fluid nature of identity, belonging and ties.

Bangladeshis were the last of the groups from the Asian sub-continent to complete family reunification. Migration began in the post war period with large numbers of men beginning to arrive in the 1960s and 1970s with wives following in the 1970s and 1980s. The 2001 census reports almost three hundred thousand people of Bangladeshi origin living in the UK, making up 0.5% of the population. More recent population estimates for 2009 suggest the Bangladeshi population will have increased by over 100,000 to just under four hundred thousand (ONS 2011) with a large degree of this increase due to a combination of high birth rates and low death rates due to the young age profile of the community and the higher than average fertility rates, rather than new immigration. More than half of Bangladeshis (54%) in the UK live in London (Eade and Garbin 2005). Tower Hamlets houses the largest concentration of Bangladeshis in the UK where they represent the majority ethnic group and make up a third of the borough’s population (Mayer and Harper 2010).

There remain substantial gaps in the understanding of this relatively new, yet now rooted community. Most research on or including Bangladeshis has been on specific issues, often health related with little exploration subjective areas such as identity and belonging or of how variables such as migration, gender and ageing interact and how they influence each other over the lifecourse

There continues to be little research on Bangladeshi women, Alexander et al (2010) in their review of the Bangladeshi diaspora in Britain comment on the undeveloped nature of explorations of the experiences of women and factors such as age profile in research with Bangladeshis, this paper attempts to redress this imbalance by exploring how migration, ageing, gender and place interact over the life course to produce an evolving sense of belonging.

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| Session 2B  **Akbaba, Yaliz : (Un-)Doing Ethnicity in Class – Students’ Reactions between Tagging and Deconstructing Differences in Class Interaction with Ethnic Minority Teachers** |

Recruiting more ethnic minority teachers – representatives of educational policy claim – will enhance ethnic minority students’ educational chances by embodying positive examples, bridges and translators between schools and families. From the perspective of Intercultural Education Studies, the current discourse opens spheres between acknowledgement and exclusion based on deviation. Ethnic minority background serves as a differentiating marker, however artificial the category and however unclear its accordance in social reality.

The paper picks up one analytical perspective within the framework of the PhD-project about “Ethnic minority teachers – tracing meanings and ambiguities in the field”, and discusses the results of a one-year-field-study focusing the strategies of students (with and without ethnic minority background) to deal with class situations where teachers produce differences coding them ethnically. Thereby, students’ reactions define a large spectrum between tagging differences and deconstructing them. Which are the references students pick up to reproduce ethnically coded differences? How is ethnicity transformed to a resource? When and how do they ignore or divert differences? How is sameness being established within a difference-sensitive context? And, how do different theoretical perspectives on the case change its meaning? The paper focuses on the theoretical frames of identity building, doing ethnicity, and the institutional school setting all interfering with each other.

Productions and transformations of differences in school contexts take place beyond the binaries of acknowledgment and exclusion. By focusing on an intersectional view on students´ reactions to difference creating addressing, the ethnographical research project delivers results about students’ strategies to reframe questions of belonging and displacement.

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| Session 3B  **Alfred, Zibiah: Belonging, Non-Belonging and spaces between and beyond: voices of refugees in London** |

From 2004 until 2007, refugee community organisations in London worked with the Museum of London and other partners on a Refugee Communities History Project (RCHP). Oral history life story material was collected from over 150 people from diverse communities who had sought refuge in the UK between 1951 and 2004. This rich narrative material was drawn upon to create a public exhibition within the Museum of London entitled “Belonging: Voices of London’s Refugees”, viewed over four months by 32, 335 museum visitors. The team creating this exhibition aimed for “lightness of curatorial voice”, and for diverse individual, rather than institutional voices, to be heard. Interestingly, anxiety and uncertainty about social “belonging” appear to emerge as key themes within some interview narratives. In some narratives, people appear to dance around limiting conventional identity categories and rather choose to express non-belonging. Interestingly, however, material selected by the RCHP team for public exhibition presents a more confident collective narrative about the possibility of people from refugee backgrounds finding comfort in new circles of social “belonging”. Some life story narrative extracts appear to have their jagged, splintered edges softened in their presentation within the collective exhibition. The author, a former RCHP oral fieldworker, reflects upon experiences of negotiating spaces of belonging within oral history interviews and upon the group process to create the museum exhibition, asking whether, given the socio-political context, it would have been conceivable to curate an exhibition of disquiet entitled “Unbelonging” for the public palate.

See also [www.refugeestories.org](http://www.refugeestories.org)

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| Session 5B  **Badenhoop, Elisabeth: Citizenship as contested ‘space of belonging’ – inclusions and exclusions of migrants in the British citizenship test and ceremonies** |

One of the progressive aims of black feminism and intersectionality is to question homogenising and essentialist social categories such as “woman”, “black”, “immigrant” or “national” (cf. Collins 2000, Crenshaw 1989, Yuval-Davis 2006). Historically, the legal status of citizenship included those belonging to the ‘imagined community’ (Anderson [1983] 2006), e.g. white male owners or soldiers, and excluded the nation’s ‘constitutive other’ (Mouffe 2005:15) such as women and immigrants (cf. Lister 1997, Yuval-Davis 1997). Nowadays citizenship still is the means for nation-states to define who belongs to the nation. For migrants, citizenship remains the most secure status: that of non-deportation from the national territory (Butler/Spivak 2011).

Since 2001 various Eastern and Western European countries introduced new barriers to citizenship for immigrants (cf. Van Oers et al. 2010). The UK made the passing of a test on ‘life in the United Kingdom’ as well as the performance of an ‘oath of affirmation’ and ‘pledge of loyalty’ in a locally organised ‘citizenship ceremony’ mandatory precondition for naturalisation. Nevertheless, liberal theorists continue to defend citizenship as ‘more inclusive and universalistic’ as ever before (Joppke 2010:31). Who actually passes the new obstacles of test and ceremony and obtains the precious status of British citizenship today? How is citizenship as space of belonging defined by both the state and the “new citizens”?

Whereas the test serves as platform for the state’s narrow definition of ‘what the British people do’, the ceremonies can be seen as an attempted staging of the nation and inclusion of “new citizens”. The state’s definition is partly undermined by street-level bureaucrats such as City Council staff members who stress local forms of belonging to the city or region next to membership to the Union. Besides, the mostly pragmatic reasons of successful candidates diverge from the official intention of nation-state building. This paper will present a multilayered analysis of the current naturalisation process combining a critical discourse analysis of the UK wide citizenship test and an ethnography of local citizenship ceremonies conducted in two cities in Scotland and in the North West of England from April until June 2011.

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| Sesson 2C  **Baldin, Dominik: Exploring the inclusion and exclusion of persons with disabilities and migrant backgrounds** |

Intersectionality is *in vogue*: Initially not more than a minority critique of gender-related research, intersectionality is now considered as a new paradigm by some researchers1. Alongside with gender and class, race has always been a core category in the debate. Over the last years, the category disability has gained more and more attention, especially through researchers in the field of Disability Studies2. However, publications which focus on the intersection of the categories race and disability are still rare3. The same holds true for research on persons concerned and their belonging to modern societies.

My thesis aims to close this gap. The main focus lays on exclusion processes which people with disabilities and migrant backgrounds experience in their daily life. On the other hand, intersectionally informed strategies of inclusion shall be analyzed.

Without ignoring or rejecting the general critique on the use of categories (based on Butler’s research4), my project will most likely work with an intracategorial complexity approach. As described by McCall5, the latter is especially useful to explore intersectionalities which are often neglected or only rarely addressed in research. In order to take all societal levels into consideration and to avoid reification, an approach recently proposed by Degele and Winker6 seems to be the most appropriate. Doing research on intersectionality by following the theory of power and practice (Bourdieu) will allow my project to include the levels of representation, identity, and structure at the same time.

However, at least two points of critique still remain unaddressed: How to deal with methodological nationalism, a concept inherent in the category class? And following intersectional research in the field of Disability Studies, how can disability appropriately be taken into account? A subsumption of this category under the power relation of “bodyism”, as proposed by Degele/Winker, does not sufficiently reflect the current Disability Studies discourse.

Depending on the progress of my work, the theoretical approach and first preliminary findings will be presented during the conference.

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| Session 3B  **Baumgarten, Stefan: Intersectionality and Translation: towards a Multidimensional Analysis of Power Relations** |

This paper aims to provide a new perspective on research surrounding ‘power relations’ in the field of Translation Studies. It is generally acknowledged that Translation Studies, a still relatively young field of enquiry, lacks a refined conceptual apparatus when it comes to the analysis of questions of power and ideology. Work in the area can therefore benefit much from transdisciplinary collaboration, and especially considering a recent call for a ‘sociological turn’ (Wolf and Fukari 2007), it appears timely to investigate the discourse on questions of power and ideology not only within the discipline, but also from a strictly sociological perspective. This paper thus aims to provide some epistemological, theoretical and methodological pointers towards the development of a ‘multimodal analysis of power’ in Translation Studies. Taking the concept of intersectionality as its starting point, the theoretical discussion also considers discourses on power by scholars such as Baudrillard (2010) and Lukes (2005). In order to assess the potential practicability of the above-mentioned theorizations, this paper will provide a short methodological sketch of two research projects: one case study concerning the development of a Welsh translation history and one project investigating the translation of German Critical Theory into English.

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| Session 1B  **Carastathis, Anna: *Intersectionality and Coalitional Identities: Somos Hermanas, 1984-1990*** |

“Identity politics” is often contrasted to “coalitional politics”: the former is viewed as a kind of separatism based on sameness, while the latter depends on alliances built across differences. While focusing on the differences between groups, this view fails to consider the differences within groups, which an intersectional critique of identity categories illuminates. The identity/coalition distinction assumes that identity-based groups are, naturally, “homes” to us, offering safety, recognition, and belonging, while coalitions are risky, dangerous, even deadly spaces of difference (Reagon 1983). And yet, coalitions may in fact serve as homes—or, as “spaces of belonging”—to multiply oppressed groups who are marginalized within one-dimensional political movements.

Kimberlé Williams Crenshaw concludes one of her germinal essays on intersectionality with the claim that it offers a basis for reconceptualizing identities as coalitions (1991, 1299). Crenshaw invites us to think about how we might form coalitions “in the name of [those] parts of us that are not at home” (1991, 1299). She speaks to the need to “summon the courage to challenge” exclusionary practices that marginalize some group members, while constructing other members as representative or prototypical of the entire group (Crenshaw 1991, 1299). Despite intersectionality having achieved “buzzword” status, the implications of Crenshaw's claims about identities as coalitions are undertheorized (Davis 2008, 67). Indeed, the most frequent critique of intersectionality as a form of “identity politics” doubts its political efficacy, contending that intersectionality leads to “vanishingly small constituencies” and could even lapse into a form of individualism (Cole 2008, 447).

Against this trend, I argue that conceptualizing identities as coalitions – as internally heterogeneous, complex unities constituted by their internal differences and dissonances and by internal as well as external relations of power – enables us to organize effective political coalitions which cross existing identity categories. I turn to social movement history to offer an illustrative case: a multiracial coalition led by U.S-based lesbians of colour, called Somos Hermanas. A project of the Alliance Against Women’s Oppression housed in the San Francisco Women’s Building, Somos Hermanas began as a solidarity delegation to Sandinista Nicaragua in 1984 at the invitation of the Asociación de Mujeres Nicaragüenses Luisa Amanda Espinosa (AMNLAE). Drawing on my archival research, and on speeches and essays by Carmen Vázquez, a founding member of Somos Hermanas and Director of the San Francisco Women's Building, I show that Somos Hermanas mobilized a coalitional conception of identity to ground its transnational solidarity activism with AMNLAE. Conversely, this activism enabled the integration of members’ identities as women, lesbians, and people of colour with socialist commitments engaged in building a global liberation movement.

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| Session 1A  **Dewan, Indra Angeli: Thwarted cosmopolitanism? The experiences of mixed race youth in London** |

This paper discusses findings from qualitative participatory research conducted with mixed heritage teenagers (aged 14 and 15) attending a gender and ethnically mixed comprehensive school in London. Drawing on a critical race feminist perspective (Brah and Phoenix 2004), I compare the students’ talk around mixed race identity, multiculturalism, friendship, appearance, school, and the police tactic of ‘stop and search’ with prevailing dominant theories and popular discourses around youth to reveal how race, class and gender intersect and position the young people in complex and multi-faceted ways (McCall 2005). Initial findings show that race (and gender and class) was not an issue for most girls, and that they felt they could enjoy the benefits of a cosmopolitan society which promotes educational meritocracy, equality of opportunity and cultural diversity (Beck 2006). For mixed race boys from working class backgrounds, however, race was salient, and everyday life and education were frequently experienced through the lens of discrimination. I argue that to some extent this different reality for girls and boys has arisen out of powerful and paradoxical discourses and media images around mixed race youth: whilst being young, mixed race and female is heralded as a desirable and exotic identity, mixed race boys – alongside their black peers – are often constructed as potential criminals and educational failures (Ifekwunigwe 2004; Gillborn and Mirza 2001). The paper draws attention to the ‘thwarted cosmopolitanism’ evident in many mixed heritage boys’ talk – that is to say, the profound disjuncture between their everyday experiences of prejudice and their hopes for a better future in which people accept each other and live side-by-side without strife. The paper ends with a discussion of, and questions around, the possibility of engaging in a transformative pedagogy which is better able to respond to the social, psychological and educational realities and needs of racialised youth.

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| Session 1C  **Dorn, Eva: *Urban aesthetics in contemporary African literature (1980-2010)*** |

Spatial structure represents more than pure language. The spatial entity of the letter is a one of languages' tools to bridge space. The narrative-fictional text delivers the possibility to create alternative imaginary worlds in the continuum of the plot. Henri Lefebvre uses a concept of the 'superstructure' to describe this meta-level of spatial dispositions. He applies it to explain the semiotic codifications of places, mainly occidental agglomerations. He defines them as an alphabet, a language of urban space, where elementary signs in their paradigmatic and syntactical relations are stratified, and which are circumscribed in streams of power defined by their dynamically changing frontiers.1

Whether space is closed or opened is dependent on the social circumstances and relationships to others (i.e. social capital), of the individual passing through it. The interest in Lefebvre's model can be circumscribed by the experiment, to attribute some of his terms to differing circumstances traced by African authors and philosophers nowadays. The important connotations they produce create a new meaning of African and European urban spaces, accessible to a western public. They allow us to rethink modalities of global cohabitation in order to surmount the unconscious Eurocentrism.

The human migration process is commonly considered as a movement or flow from 'developing' countries or conflict and disaster zones to places of exile in 'developed' countries. Contemporary African authors attempt to clarify some principal misunderstandings of this one dimensional view. The Senegalese writer Ken Bugul regards migration as the closing of a circle, rather than a straight, one way movement directed towards industrial wealth. In her first novels the train of events in the life of a female migrant ends in a threatening climax. A forced inertia is followed by the *Retour au pays natal* (Aimé Césaire). Similar situations can be found in novels by Kangni Alem or Alain Mabanckou. Fatou Diome surmounts the implications of these authors towards migration by seeing the process culminating in inert cessation, as a level of impossible free personal movement. In *Celles qui attendent*, the protagonists are held in a kind of 'nowhere' or 'limbo', stuck between national borders, eventually losing their sense of time and space.

Conclusion: Texts resulting from African diaspora are writings affiliated to heterogeneous backgrounds and complicated hybrid identities, exploring and ascribing new meanings to concepts of 'non-place', 'heterotopia' and 'dystopia'. The spatial codifications of these richly narrated spaces question and re-evaluate the ideology of utopia and the microcosm of western thinking.

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| Session 4C  **Dornick, Sahra: Spaces of Silence – The Intersection of Trauma and Longing**  **in Gila Lustiger’s novel: *So sind wir*** |

The novel *So sind wir* contributes to the literature of German-Jewish authors of the 2nd generation. Although the story seems to focus on the traumatic experiences of the narrator’s father Arno Lustiger, it is soon given tounderstand that the plot mainly revolves around the family memory of the Lustigers. Thus the story deals with shared memories, rituals and habits as well as with the specific relationships between the different family members. Also it appears that the novel is not primarily focusing on the traumatic experiences of the 1st generation but rather on the *impact* of persecution and torture during the Holocaust.

While taking into account the general turn in narration from 1st to 2nd generation, it is essential to raise questions about the different ways traumatisation is faced, negotiated and forwarded through literature. How is traumatisation intertwined with patterns of identity?

What kind of interpretative patterns are chosen to depict especially the impact of traumatisation? And moreover: what enables the trauma to pass from the 1st to the 2nd generation beyond language?

It is my approach to show how powerful traumatisation works through silence in the novel: *So sind wir*.1 Lustiger depicts silence combined with the child´s longing for her traumatised father and simultaneously composes heterotopic narrations about the entanglement of longing, identity and the non-space of utopia. While the little girl Gila is looking for tenderness and intimacy with her father, he is close to his newspapers which he is reading with a tender gaze. Therefore – she tells the reader – she has learned to play with his silent mouth: “Hier, sagte der stumme Mund, spiel damit” (p. 20). And therefore she has brought herself into being able to create virtual landscapes: “Und ich spiele mit der Fliege, mit den Bäumen und dem Herbsttag” (p.20).

While it is often said that traumatisation of the 1st generation prevented the ability to perform “normal” parenthood2 as well as it led to deficient identity-processes of the 2nd generation3, it is my claim to look at the enabling processes by analysing particular moments of gaining identity in intimate spaces of belonging and expressed effects of the silenced.

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| Sesson 5B  **Eichsteller, Marta: Cross routes Identities – transnational experiences and the sense of belonging** |

Identity is one of the most complex theoretical concepts allowing us to capture and characterise the ongoing interaction between social structures and individual agency. Context dependent, interactionally constructed and emotionally charged, identities pose both conceptual and empirical challenges. The inner intersection of the embodied perceptions, social categories and institutional affiliations requires innovative methodological approaches, which cannot only capture expected patterns but also emerging frameworks of identifications and the types of external conditions shaping them. Applying narrative methods, such as narrative ethnography, offers an insight into the internal-external interplay of social conditions as imprinted in the ways in which individuals themselves see their position. Narrative methods, however, require a theoretical baseline, which captures the overall intersections of the various levels of identifications rather than a repertoire of single context-driven roles. The plural actor theory (Lahire 2011) places the individual agent at the core of their interest but assumes that the same individual acts in a variety of social spaces and occupies different social positions at the same time. Lahire is interested in how the coexisting types of social repertoires, created for the purpose of different social roles, are activated by the external conditions, especially in the cases where the individual is placed in heterogeneous social contexts.

The plural actor theory fits well with the autobiographical narrative material, allows for detailed investigation of the influence of transnational experiences upon identity formation and provides a coherent standpoint for the investigation of formation and upholding of identities.

This paper thus aims to explore the identity modifications and adjustments activated by the experiences of transnational mobility – captured by 25 autobiographical narrative interviews gathered as part of the FP7 EuroIdentities project – as well as the individual practices, which aim to create an individual sense of belonging to a new place whilst at the same time upholding the emotional and social ties with the country of origin. Following the narrative ethnography approach this paper will explore the individual practices of transnational individuals in the narrative environments such as establishing transnational personal relationships, accessing local communities, jobs and organisations as well as the issues of status associated with the notion of cosmopolitanism.

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| Session 2B  **Heba El-Sayed, Anita Greenhill & Chris Westrup: What does it mean to be a practicing ‘Academic’ ‘Muslim’ working in a ‘Secular’ Western’ ‘University’?** |

The paper discusses how practicing ‘academic’ ‘Muslims’ in a ‘secular’ ‘university’ in the UK enact their ‘spaces of belonging’. Due to globalisation and migration, the majority of institutions and organisations nowadays have a number of Christian, Muslim, Hindu and Buddhist employees. When such religious diversity is accompanied by global revitalisation of religion (Thomas 2005, Yuval-Davis 2011), issues are raised about how a wider range of legitimate religious needs are accommodated in the workplace and what happens in failing to accommodate those needs?

Practicing Muslims for example are required to pray 5 times a day at regulated times yet the number of companies who fail to accommodate this need and who are involved in prayer disputes is on the rise. For example, in 2008 Muslim workers at JBS Swift & Co. meatpacking plants in Colorado have been in a dispute with the company over prayer breaks, leading to several firings2. Lately Hertz fired 26 Muslim Drivers for not clocking out for prayer breaks after suspending 34 Muslim drivers in prayer disputes a few weeks earlier 3. These issues are not only confronting companies, business organisations and governments, but universities as well raising the question of why this might be the case?

The late 19th century saw the rise of secularism which is best seen as an anti-religious view-point that seeks to drive religion out of the public domain (Somerville 2006). The public university systems of the United Kingdom as well as in many other western countries embrace a thorough secularism i.e. declaring themselves as a religion-absent zone. Kong (2001) argues that religious experience is predicated on the existence of sacred space which is often in conflict with secular space. For ‘practicing’ ‘Muslims’ who are required to perform daily prayers, working in a ‘secular’ ‘university’, poses a challenge for complying with the secular rules of their workplace and at the same time fulfilling their religious requirement. It poses a challenge in terms of constructing boundaries of belonging. This paper draws on intersectional analysis to examine how ‘spaces of belonging’ are enacted by a group of practicing Muslims staff members in a UK university. It shows how these ‘spaces of belonging’ are organized and constructed and how boundaries of belonging are characterized by their fluidity and permeability. Data for this paper come primarily from our interviews at an undisclosed university with practicing and non-practicing Muslims; other religious practitioners; and managers charged with diversity issues at the institution.

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| Session 1A  **Erel, Umut: Migrant Mothers negotiating the Politics of Belonging** |

This paper explores how migrant women from Europe in London construct belonging for themselves and their children. It draws on an empirical project consisting of 30 in-depth focused interviews with migrant mothers from European Union countries in London, exploring the migration process, motivation for migration, experience of becoming a mother and of bringing up their children in migration. European citizenship is an important topic in the ways in which migrant mothers legitimate their participation and belonging, it constitutes an important social division between migrant mothers: European citizens are entitled to migrate to and work in the UK, whereas non-European citizens have to legitimate their presence with recourse to humanitarian reasons (refugees) or their ability to economically contribute. The project explores how a group of middle class, white mothers with privileged mobility rights in the EU experience and conceptualise notions of cultural identity, mobility and belonging for themselves and for their children.

The paper mobilizes sociological debates on identities to explore how intermeshing social divisions (Anthias and Yuval-Davis 1992) of gender, ethnicity, class, citizenship and migration status (Brah and Phoenix 2004, Crenshaw 1995, Erel et al 2010; Fraser 2003; Young 2000) relate to different politics of belonging (Yuval-Davis 2006). While the interviewees all broadly occupy similar social locations in terms of class, heterosexuality, motherhood and European citizens, they develop a range of identifications and values to claim belonging for themselves and their children. This sample shows the ways in which migrant mothers mobilize notions of cosmopolitan, transnational and intercultural modes of identification to claim belonging on the levels of the local, the nation of residence, Europe, and their countries of origin.

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| Session 3A  **Godin, Marie: ‘Intersectional capital’: a resource used by Congolese women in the UK and in Belgium in their ‘diasporic engagement’** |

This contribution will rely on the studies of transnational migration and more specifically on the concept of 'transnational social field' (Levitt & Shiller, 2004). This sociological concept refers to a set of multiple interlocking networks of social relationships through which ideas, practices, and resources are unequally exchanged, organized and transformed (Ibid,p.9). In fact to adopt a transnational framework is to think outside of the national box. Nation states may still play a great role in the way they shape migrant's lives and potentially their engagement towards the country of origin. However, such an influence will have to be empirically proven rather than taken for granted. The use of the concept of 'transnational social field' implies to consider several social layers (global, transnational, national and local) at the same time as they may affect the daily lives of social actors within a locale. My research focuses on the ‘diasporic engagement’ of Congolese women migrants in the UK and in Belgium towards women located in the Democratic republic of Congo (especially in the East of DRC). The social positioning of Congolese women groups in the different ‘social fields’ in which they are incorporated such as the “development cooperation social field” and the ‘transnational feminist social field’ will be the main focus. Different forms of power differentials exist and which are related to patterns of class, religion, ethnicity and age. The use of the concept of intersectionnality requires looking at the different social categories and the exclusion processes that are attached to them as well as how they do intersect with one another. So far, the concept of ‘intersectionnality’ has not been given a prominent place in the field of transnational studies. It will be shown that intersectional identities and the experience of multiple layered discriminations can be a resource for political activism and mobilization. Being reflexive about the different aspects of power relations provide women with a specific resource that can be called “intersectional”. They can move from one social field to the other and take advantages of each position that are ascribed to them and which they are at the same time challenging. This ‘intersectional capital’ that women have is being used within each social field and across fields. It is their capacity of using it (not without conflicts and tensions) that allows achieving their goal and promoting social change, here (in Europe) and there (in the DRCongo).

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| Session 4A  **Hancock, Scott: Runaway Slaves, Citizenship, and Belonging in the Antebellum United States** |

Using Critical Race Theory’s application of intersectionality as a starting point, this paper explores why African Americans who successfully escaped slavery claimed to belong to a country that actively supported the institution from which they fled. Many slaves who ran away in the 19th century did attempt to leave the United States altogether to Canada, Great Britain, or

western African settlements. But most stayed. Many of those who stayed carved out a physical and conceptual space and then argued stridently that they belonged in this space and that this space belonged to them. They envisioned the space north of the Mason Dixon Line, the dividing line between the northern and southern states, as a physical space with the potential to realize their interpretation of the Declaration of Independence and the Constitution.

Critical Race Theory uses the concept of intersectionality to challenge the law’s propensity to construct and operate with categories that do not fit the complex & multi-facted lived experiences of individuals or groups. Intersectionality can also be applied to better understand the problems of people who make claims of belonging based on legal concepts that may be inherently inimical to the complexity of how their own self-perception and circumstances.

For instance, fugitive slaves’ goals & dreams for freedom and safety certainly informed their evolution of political and national values. Many sought to root their claims to citizenship in mixture of racial identity construction, a liberal legal ideology, their definitions of the physical spaces north of slavery, and how they saw themselves fitting into that space. Intersections of race, law, and geography culminated in their arguments of belonging that demanded unconditional acceptance into the polity and concrete claims to resources.

However, the liberal legal ideology in which they rooted their claim was itself partly rooted in a conception of citizens as autonomous individuals in a free market society. Where one stood in society was a result of what one had done or not done—with minimal regard for extenuating circumstances such as a prior life of enslavement. Piled on top of that, evolving racial ideologies construed black people as antithetical to many other qualities considered necessary to be a citizen who belonged in the United States.

By combining history, law and society, geographical studies of space and place, this paper aims to push beyond identity studies in African American historiography. The field needs to tackle the advantageous and problematic aspects of African Americans’ history of rooting a claim for belonging in this complex mix of racial identity, legal ideology, and physical space. This paper unpacks how and why runaway slaves--those free African Americans who would presumably be the least likely contributors to a discourse of belonging to the United States—often became the foremost spokespersons of that discourse.

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| Session 3A  **Hickey, Gail: ‘People were kind of shocked’: Gender, religion, and work in U.S. South Asian women’s narratives** |

South Asians are one of the fastest growing migrant groups in the United States. Mainstream U. S. media tend to portray South Asian women stereotypically — as subservient wives and homemakers. Rather than reflecting these media stereotypes, U.S. South Asian women's lived experiences and perspectives instead demonstrate significant diversity.

This study explores South Asian women immigrants' career experiences and perspectives through oral history interview narratives. Interviewees represent the countries of India, Pakistan, and Sri Lanka, and include both first- and second-generation immigrants. Religious representation includes Hindu, Muslim, Christian, Sikh, and Parsi Zoroastrian.

An open-ended questionnaire combined with a semi-structured interview design facilitated the collection of richly textured oral history narratives. These narratives are analyzed through the lenses of feminist oral history methodology (Gluck & Patai, 1991) and cultural change theory (Birman, 1994). Three factors are correlated with U.S. South Asian women's career decisions: level of education, the presence of children in the home, and family values. Interviewees perceive marriage, religious background, and gender as mitigating factors in decisions about education and career.

South Asian immigrant women’s sense of belongingness differs from their U.S.- mainstream society counterparts chiefly in conceptualizations of family and subsequent sense of self. South Asian women living in the United States exhibit significant diversity related to region, language, religion, class/caste, and education. These differences are evident in narrative excerpts:

I decided to become a teacher because that’s job women can have. [Hindu 1st generation interviewee]

Women back home are protected and well taken care of. There is always a man figure who would always helps her and take care of her. Before the marriage, the father and brother take care of her and after that, her husband takes care [of her]. [Muslim 1st generation interviewee]

My mom had a degree in sociology. She did not work outside the home. She just went to school, got married and that’s about it. [Hindu 2nd generation interviewee]

People were kind of shocked…. I don’t have any relatives here, so [elders in the ethnic community here asked me], ‘How can you undertake something without [family to help you] — without giving serious thought to [the consequences of] that kind of thing?’ [Hindu 1st generation interviewee]

A significant finding of this study relates to first-generation married U.S. South Asian women who engage in paid employment outside the home. First-generation married interviewees tend to view outside employment as an extension of their homemaker role, rather than as a replacement of the homemaker identity. In the U.S., such perspectives may be transmuted into “helping behaviors,” thus permitting one’s family to save face in the larger U.S. South Asian community (Rangaswamy, 2000).

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| Session 2B  **Hippmann, Cornelia and Oktay Aktan: Multicultural Peer-Groups in Germany from an Intersectionality Perspective: An Empirical Study of the Establishment of Social Belonging in Schools** |

School generates a social space for the students with different ethnic background to come together. Gender plays a significant role in students’ formations of cliques in this multi-cultural social space. Milieu and ethnicity are the other two significant dimensions determining the students’ mutual belonging to each other. To investigate these three categories in the school context, *intersectionality* is taken as the research perspective for a multidimensional analysis of social belongingness (Winker and Degele, 2009).

The collected data demonstrates that the *cliques* i.e. the peer groups of adolescence who are closely connected with each other generate a *particular social sphere* for them*.* These friendship constellations have implicit significant influences on the students’ individual and collective perceptions, group’s common relevance, interest and orientation patterns. In other words, the cliques patch their *culture* together to which they feel themselves embedded to in these *particular social spheres*.

Our project "Gender, Milieu and Ethnicity: Peer Cultures and Educational Requirements in intersectionality Theory” seeks to reconstruct these *peer cultures*. The common *peer cultures* including both the students’ self-presentations and their perception of the teachers and their manners constitute “the meaning of the school” for the students in this context. In order to discover these peer-cultures, our research focuses on the implicitly generated social belongingness in these small group formations which have eventual impacts on the students’ educational performances as well.

The field research includes twenty-four group discussions (Bohnsack, Marotzki and Meuser, 2010) and video records in two different types of secondary school: *Gesamtschule* and *Gymnasium,* conducted in various cities and city-districts in *Ruhr Region* which has a high-population of students with migration background. The main aim is to compare both the girl and boy peer-groups from different milieus with diverse ethnic backgrounds. Besides we provide twelve group discussions in order to reconstruct the teachers’ common perceptions of "gender difference" and "migration" in school context. With this two-sided analysis including not only the students, but also the teachers’ perspective, this qualitative study aims to bring together the three major dimensions: gender, milieu and ethnicity in understanding the notion of collective belonging generated in youth groups.

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| Session 4C  **Husmann, Jana: Anti-Semitism and Spaces of Belonging: Intersections of Religion, Race and Gender within German Christian Fundamentalism during the ‚Third Reich’** |

Discussing religion as a category of intersectional research one might mostly think of religion as a category of social and individual identity, that is a category of belonging, a category that somehow intersects with other social categories like race, class and gender, intersections that shape individual spaces and social structures of inequality. In this sense religion becomes a question of rights of religious minorities, a question of religious freedom or oppression, a question of women’s rights and gay rights within different religions, a question of ethnic domination or subordination between and within different religions and/or a question of normative concepts of femininity and masculinity within different religious traditions.

The paper will discuss aspects of religion as an intersectional category of analysis with regard to a religious anti-Semitism delivered by German Christian fundamentalists in the 1930ties. It concentrates on religious knowledge productions on race, nation, gender and religion by looking at Christian fundamentalist positions on National Socialist ideologies of state and race. Starting point is the fundamentalist’s contradictory and often conflict-ridden endeavours to adapt its agenda to accommodate National Socialist policy, endeavours that centred largely on a vindication of the ‘Old Testament’, that is the Hebrew Bible. From this background the paper looks at the inner Christian conflicts between fundamentalist positions and the ‘Religious Movement of the German Christians’ which had called for the *abolition* of the ‘Old Testament’ (which they defamed as ‘Jewish heritage’).

The Christian conflict on the Hebrew Bible reveals much more than a theological discussion. The highly political question of Jewish heritage within Christianity during National Socialism re-shapes religious ‘spaces of belonging’ that are racially re-defined during that time. The scriptural fundaments of religious knowledge become a ‘troubled’ imaginary space of belonging itself. By looking at the anti-Semitic strategies that are part of the fundamentalist defence of the ‘Old Testament’ three interwoven elements will be addressed: Firstly: an anti-Semitic construction of the Jew; secondly, a ‘de-Jewification’ of the Hebrew Bible and its interpretation as an anti-Semitic document; and thirdly, an anti-Semitic approach evident in the fundamentalist’s critique of historico-critical approaches to the Bible. It will be asked: To what extent are religious and secular forms of knowledge entangled? In what way(s) are the racialization of religion and the re-sacralization of the secular categories ‘race’ and ‘nation’ interwoven? To what extent do anti-Judaism, anti-Semitism and anti-intellectualism play a role in the fundamentalist assertion of ‘true’ and ‘false’ interpretations of the Scriptures? And in which way(s) do they ally themselves with *gendered* constructs of knowledge? In this sense ‘spaces of belonging’ will be discussed with a focus on processes rather than on states of being. Of interest are not only intersectional categories of identity but intersecting categories of religious and secular knowledge. While the religious anti-Semitism is thus evidently connected to the production of *secular* knowledge on ‘race’ and nation the paper will argue that it simultaneously reveals National Socialism itself to be a ‘secular religion’.

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| Session 2C  **Karlsen, Saffron: Influences on the European identities of Muslims living in England, Germany and Spain.** |

Debates regarding the attitudes of Muslims towards their lives in Europe never seem far from public or media agendas. Concern is voiced regarding the ability of Muslims to feel ‘European’ and the perceived inherent incompatibility of ‘Western’ and ‘Islamic’ lifestyles and traditions (Miles and Brown 2003). While little empirical evidence has been produced to support, or refute, such concerns, prejudice against Muslims is on the increase and appears to be considered more socially acceptable than other forms of racism, justified on the basis of this cultural difference (McGhee 2005).

This paper will present quantitative findings from analyses of the ‘Muslims in Europe’ study, conducted in 2004, a follow-up to the Health Survey for England 1999 called EMPIRIC (Sproston and Nazroo 2002) and the Home Office Citizenship Survey 2008/2009 (Lloyd 2010). This work suggests that, contrary to media reports, many Muslims living in Europe, and those with different ethnic and religious minority affiliations living in England, consider themselves entitled to access ‘European’ identities. Interestingly, while these identities often exist alongside other forms of cultural identity, which relate to a heritage located outside of Europe, Muslims – along with Hindus and Sikhs – identify a compatibility between their European-ness and other aspects of their cultural and religious identity which is not apparent in rhetoric in the media and other arenas more generally. Exposure to external classification and exclusion, through experiences of victimisation for example, appears critical to whether or not respondents feel authorised to access a sense of European-ness.

This work engages with the aims of the conference in its contribution to our understanding of the mechanisms of boundary foundation. It speaks in particular to the ways in which the adoption of national identities may be limited by racist victimisation, while noting that the barriers to European-ness generated by particular cultural/religious lifestyles and attitudes, which are used to justify this social exclusion by the media and Governments, appear less salient for ethnic and religious minorities themselves. This work demands greater recognition be given to the ways in which this exclusion itself limits the ability of ethnic and religious minority groups to feel part of European society.

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| Session 1B  **Klesse, Christian: Queering Diaspora Space – Creolising Europe. Narratives of British South Asian Gay and Bisexual Men on Sexuality, Intimacy and Marriage** |

In this paper, I deploy a queer diaspora and creolisation framework in order to understand the narratives and opinions of British South Asian gay and bisexual men on key queer tropes on sexuality. The recent increase in cultural, social and political organising among British South Asian lesbian, gay male, bisexual, transgender and queer people, I argue, results in the formation of discursive spaces that allow for the articulation of complex narratives on intimacy sexuality, cultural or religious values and citizenship which create counter publics that creolise queer thought and politics. The paper explores 24

research participants’ views on community, racism, intimacy, marriage and non-monogamy and argues that a dialogue between diaspora and public sphere theories can be helpful for understanding the processes involved in creolizing Europe from a queer British South Asian perspective.

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| Session 2C  **Krayer, A., Zinovieff, F., Robinson, C. & Poole, R. : The crossroads of mental health and substance misuse service provision – intersectional influences on the individual** |

Although there is an increasing focus in policy and practice on individuals with co-occurring mental health and substance misuse problems, and issues around inequalities and social exclusion (HM Government, 2011; Welsh Assembly Government, 2002), there is a lack of understanding of the multiple positionings of such individuals, and how power relationships shape privilege and oppression (Dill & Zambrana, 2009). Failure to address the multiple intersections that influence individuals’ health, well-being and their experiences of the intersection mental health and substance service provision may have problematic consequences (Smye et al., 2011).

This paper explores how an intersectional framework can provide a more complex understanding of individuals’ experiences of service provision by focusing on the processes by which categories are experienced, (re)produced and resisted in everyday life (McCall, 2005). The research presented here is part of a wider study focusing on perceptions around stigma and social exclusion from the perspectives of statutory and third sector organisations as well as people with mental health and substance misuse problems.

In-depth individual interviews were conducted with professionals from statutory and tertiary services using a topic guide. Interviews with individuals with mental health and substance misuse problems were based on the based on the Biographical Narrative Interview Method (BNIM) developed by (Wengraf, 2011). An inductive thematic analysis approach was used, applying comparative coding strategies (Boyatzis, 1998; Saldana, 2009). The focus was on exploring intracategorical complexity (McCall, 2005).

The analysis is in progress. Preliminary findings indicate that professionals tend to link definitions and expectations to specific categories: i.e. the category of an individual with mental health problems and the category of an individual with substance misuse problems, informed by their professional backgrounds and principles. Enacted stigma tended to be linked in complex ways to each category, influenced by perceptions of service users’ responsibility. Individuals presenting with mental health and substance misuse who cross the boundaries between those categories create major tension and are experienced as problematic and challenging. The context of current budget cuts reinforces demarcation of services and the focus on individuals and their behaviour, rather than taking into account the social structural context. However, there are also examples of individuals and groups aiming to transcend the separate categories and address the multiple intersections that influence individuals’ health and well-being.

Narrative interviews with individuals experiencing mental health problems and substance misuse difficulties show how these categories are experienced and reproduced in interactions with professionals. In addition, the narratives indicate that the simplicity of the categories neglects the inter-related and co-constructed nature of social locations and experiences. Relationships with professionals and institutions tend to be framed in the context of unequal power relationships.

In conclusion, the framework of intersectionality has provided some valuable insight into the understanding of how identity dimensions link to structural and institutional forces that may produce differences in advantages and disadvantages. By focusing on structures, dynamics and subjectivities, it sheds fresh light on the complexity and multiplicity of marginalization.

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| Session 2A  **Lavie, Smadar: Wrapped in the Flag of Israel: Mizrahi Single Mothers and the GendeRace of Bureaucratic Torture** |

This paper is about the lives of disenfranchised *Mizrahi* (“Oriental,” Hebrew) single mothers. Mizrahim are the state of Israel’s demographic majority. Most vote for Right wing political parties because of the Zionist Left’s historical formation of the Mizrahi-*Ashkenazi* (“European Jewish,” Hebrew) racial rift.

This essay is both a scholarly exploration of the interrelationships between bureaucracy and torture, and an aesthetic experiment in various modes of ethnographic writing. It centers on a divine cosmology Don Handelman terms, “bureaucratic logic.” I argue that divine bureaucracy denies agency. Bureaucratic logic amalgamates the intersectional, constructionist concepts of gender and race, and then calcifies them into a primordial truism that prohibits identity politics. I term this essence “GendeRace.”

Gender and race are parts of Rosaldo’s model of mobile culture as a “busy intersection.” Puar argues that the intersectionality model has become too structured, and ought to be treated as a nomadic assemblage. In contrast with both, Out of love for the Israeli state, homeland of the Jewish people, Right wing Mizrahi single mothers reify “the intersection” as the set of phenomena immanent in the GendeRace essence. It is this very essence that denies their capacity for agency. To overcome the elusiveness of bureaucratic torture, this essay must transgress the boundaries of scholarly language as pain attempts to transcend its pre-discursive stage and become mimetic redemption.

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| Session 5B  **Mann, Robin : The significance of class for English national sentiments** |

The aim of this paper is to examine contemporary English identity in terms of its relationship to class. The first part of the paper will draw on the historical sociology of the relationships between nations and classes. Michael Mann (1993), for example, refers to ‘the rising of the English class nation’ in which the establishment of parliament by the end of 17th century produced a class (of gentlemen, lords, landowners, clergy) ‘which starts to see itself as the nation, the content of its class ideology was *to be* the nation’ (Chernilo 2007: 120; see also Colley 1986). Hence, according to Tom Nairn (1977), English nationalism suffers from the absence of ‘a semblance of classlessness’ as a ‘mobilising myth’. Building on these arguments, I develop the idea of English national identity as problematised by the absence of an *imagined* social equality - Anderson’s (1983:7) distinction between ‘imagined equality’ and ‘material inequality’ is crucial here.

The second part of the paper tries to demonstrate the contemporary intersections of class and nation through an analysis of qualitative data collected with white English respondents. In many instances, direct and explicit associations are made between English, Englishness and class. These took form in two principal ways: On one hand English is associated *upwards* with the upper classes (such as with royalty, posh people or the English gentlemen). On the other English is associated *downwards* with a so-called underclass (with hooligans, louts, behaviour abroad, social decline and so on). The concern of white middle class people to distinguish themselves from both these groups makes them uneasy about being English. Both the decline in social deference to the upper classes, along with an increase in contempt for the poor are examples of change in discourse and attitude towards class (Sayer 2005:170). What is significant for this paper is how these changes in sentiments about class also intersect with how people talk about and identify with being English.

Finally, the paper considers the significance of class and social equality for current political debates on English identity and devolution. Taking our cues from Nairn, England needs a socio-political revolution to create a basis for ‘classless’ (civic) English nationalism. This, needless to say, is unlikely. But we could have a series of public debates about other, more modest, constitutional reforms which may make a difference. These would include debates about English devolution but also about the reform, or abolishment, of the House of Lords, the monarchy and the honour system. The recent survey findings on English attitudes to devolution suggest that some if not all these reforms are beginning to receive popular support (Jones *et al* 2012).

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| Session 1B  **Monk, Helen: From Theory to Practice: Violence Against Women Service Providers’ ‘Intersectional’ Vision** |

Analytically, Intersectionality enables theory to metaphorically and conceptually explore experience and discourse as the product of intersecting identities and multiple systems of domination, facilitating the deconstruction of single categories to reveal diverse aspects of women’s location. However, can intersectionality be used productively in practice? This paper is based on ten qualitative interviews carried out with service providers in the VAW field which seek to establish whether, and if so, how, identity categories and their interactive status operate meaningfully in the social world. The responses substantiate the theoretical view that identity categories are socially defined, and rely upon understandings in particular time and contextual frames. This paper then goes on to discuss that whilst all social positions are located at a variety of intersectional points and, that the service providers had to negotiate competing definitions of identity which operate on a variety of analytical levels (Yuval-Davis, 2006) nevertheless the observations were largely predicated on difference and inequality, and that this engagement with difference was actualised most tangibly by the representation of ethnicised women. Much of this practical assessment revolved around the issue of whether women ‘belong’ in terms of deciphering needs-based provision. Fluid notions of gender and class were replaced by relatively fixed and static understandings of ethnicity in relation to the negotiation of identity in practice. Indeed, ethnicised women came to represent, and be represented by, the category of ethnicity. This feeds into wider discourses about how interpersonal violence associated most heavily with ethnicised women is currently framed by multicultural agendas, including Islamophobia (Meetoo and Mirza, 2007). The paper concludes by offering a reading of the relationship between intersectional theory and ‘intersectional’ practice, and suggests that the struggle for intersectional recognition in the social context of violence against ethnicised women needs further attention if we are not to over-emphasise the role of ethnicity and culture.

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| Session 3A  **Moosavi, Leon: Religion and Race for Muslim Converts in Britain** |

In this paper I evaluate the way in which Muslim converts’ religious and racial identities shapes their experiences. By recognising the intersectionality that is pronounced in their lives, I make some observations about their belonging that shows them to possess hybrid identities that are doubted by Muslims and non-Muslims. I understand them to offer a telling example of the way in which people may be simultaneously considered as outsiders by different groups due to the intersectionality of their identities, even if they consider themselves as having multiple belongings. For instance, I argue that even though converts are positioned by others as disloyal and are subjected to what I call a ‘metaphorical ejection from the nation’, they typically cherish their attachment to Britain. Rather than wanting to abandon Britain and Britons after converting, they typically prefer to improve British society and contribute towards it, such as in the role of ‘bridge builder’. I also argue that ‘white’ converts are welcomed by lifelong Muslims to ‘the Muslim community’ with particular enthusiasm whereas ‘black’ converts are marginalised, something that can be related to a (post)-colonial perception. Thus, in this paper, I show the way in which Muslim converts are offered opportunities but are also faced with barriers due to the intersectionality of their religious and racial identities. I also consider how gender further complicates the picture. In order to explore these issues, I draw upon 37 in-depth interviews that I have conducted with Muslim converts in 2008-2009 as part of my PhD research.

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| Session 4C  **Park, Jeong-Mi: The Cold War’s *Homo Sacer*: Military Prostitutes and the South Korean Government’s Control of Sex Work in U.S. Camp-Towns, 1953-1966** |

Sex work positions itself on the border that divides the public and the private in modern society, for instance the border between money and intimacy, labor and sex, and domination and pleasure. Due to such vague positionality, the sex worker has for a long time been not only a signifier to invoke public anxiety and disgust, but also the target of actual punishment and social stigma. In particular, the prostitutes serving foreigners tend to be subjected to more severe control than those trading with men of their own nationality, because they are viewed as violators of national boundaries in their intimate lives. In post-Korean War South Korea, the women offering sexual services to U.S. soldiers were such cases.

This paper explores the history of the South Korean government’s control of military prostitutes in U.S. camp-towns, from 1953, the year when the Korean War ended, to 1966, the year before the ‘Status of Forces Agreements’ signed by the U.S. and the South Korean government. I pay a particular attention to sex workers’ legal status during this period, the climax of the Cold War on the Korean peninsula.

Korean military prostitutes in U.S. camp-towns were considered dangerous figures that threatened the purity of the nation and the chastity of other ‘normal’ women. Therefore, the government isolated these women to U.S. camp-towns far from ordinary residential areas. At the same time, however, they were also regarded as crucial resources for national security. Because the South Korean government absolutely depended on the U.S. for military power, it tried to make these women sanitary bodies who ‘comfort’ the GIs. Thus, the Korean government registered them and performed regular STD examinations on them. The women who became infected with STDs or refused such control were incarcerated to clinics or women’s reformatories without the due process of law. Such policies were practiced on the grounds of certain laws and administrative orders that suspended the basic rights of citizens guaranteed by the Constitution. Even when these women were assaulted or murdered by the GIs, they could not garner proper legal protection from the government.

Borrowing from Giorgio Agamben, this paper argues that military prostitutes in postwar South Korea can be called *Homo Sacer.*5 According to Agamben, *Homo Sacer* is one who is included in the community by being excluded from it. She is on the threshold of the rule of law, in the “state of exception” where law and violence cannot be distinguished. Nevertheless, this does not mean that military prostitutes were always passive victims. According to Agamben, to be “banned” and “excluded” means to be “at the mercy of” and “open to all, free.” Many military prostitutes persistently protested injustices done onto them, and their desperate struggles sometimes turned out to be successful. However, the South Korean society rarely shed light on issues related to these women, which also attests to their status as *Homo Sacer*.

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| Session 1A  **Pustulka, Paula: Introducing intersectionality from afar? Theorizing lives of Polish female migrants on the crossroads of class, ethnicity and gender** |

The Second World War and postwar period have deprived Poland of key elements which usually shape the landscape of diversity in Europe, as the country has become ethnically and religiously homogeneous. Factual or imagined solely Polish roots, alongside whiteness and Catholicism, have become an unquestionable standard of a true Pole – a citizen of a united nation, forgetful of its rich history of multi-ethnic past of religious plurality (Paleczny 1997, Kizwalter 1999). In additional, the denial of Soviet-Marxist heritage has led the society of post-1989 transition to elude any discourse of class, both in political debates and in the every-day conversations (Domanski 2004, 2007, 2008). In this context of presumed uniformity, one may wonder how employing intersectionality can facilitate analyses of Polish society and its members' identities. Feminist researchers in Poland have recently turned towards intersectionality as a way of addressing social exclusion and labor market discrimination of women living in precarious conditions, sometimes labeled as lower-, or even under-class (Social Watch Report: Poverty and social exclusion in Poland 2010, Charkiewicz & Zachorowska-Mazurkiewicz 2009, Charkiewicz 2008).

Consequently, they have been reintroducing class as an important component of socio-economic debates of ersectionality from afar by looking at the entanglement of identity dimensions among Polish female migrants in the West. I will argue that narratives of these women clearly indicate that their multiple identifications shape their overall position in the foreign society, on the labour markets and beyond. Looking at key axes of gender, ethnicity andfemale standing in Polish society. In my paper, I will to go one step further and theorize int social class, I aim at explaining their overlapping experiences of intersectional oppression (Collins 2000), as they navigate between gender discrimination in Poland and ideals of gender equality in the West, while at the same time facing their underprivileged position of foreigners in general, but still benefiting from their status of white Europeans (Steyn & Convey 2010). Ultimately, I will take a look at their newly found ideas of social class as yet another identity determinant. Furthermore, I believe that my analysis can constitute the basis for understanding how intersectionality affects migrants in general, and migrant women in particular, transforming the understanding of female spaces of gendered national belonging in the era of global mobility. Finally, I will demonstrate the significance of transgressing geographical boundaries (Valentine 2007) in the unified Europe, as an enabler of noticing and applying intersectionality as a research framework in presumably homogeneous countries.

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| Session 5A  **Raychaudhuri, Anindya: “place to connect”: Nostalgia and Radical Identity Constructions in Virtual Diasporic Spaces.** |

Since the closing decades of the last century, theoretical work on the diasporic work has focussed on its hybrid nature. Stuart Hall, among others, has characterised diaspora as living ‘with and through, not despite, difference; by hybridity’ (237). In the process, there has been an almost universal agreement of the inherently conservative nature of nostalgia. Anita Mannur has outlined how nostalgia leads immigrant communities ‘to become ‘invested in an image of the homeland as an unchanging and enduring cultural essence’ (31) while Svetlana Boym has described nostalgia as ‘an abdication of personal responsibility, a guilt-free homecoming, an ethical and aesthetic failure.’ (xiv) Susan Bennett has forcefully argued that nostalgia’s ‘representation of a seamless past has … been an important strategy in the politically regressive governments of the New Right … In all its manifestations, nostalgia is, in its praxis, conservative’ (4-5). In this context, this paper represents an attempt to recover nostalgia as a potentially radical force. I argue that when in contact with the colonialist, the diasporic or postcolonial subject can and does use nostalgia as a particularly radical force to articulate radical notions of identity and belonging. By always relegating the nostalgic to the necessarily conservative, and by using hybridity as a catch-all model for diasporic identities, I believe, critics are abdicating their responsibility to satisfactorily map out diasporic lives. Using virtual spaces of diaspora – through a mixture of studying community websites and Indian television, as well as interviews with audiences of the same, I hope to demonstrate the use of nostalgia not just in creating ‘a simple and stable past as a refuge from a turbulent and chaotic present’, in David Lowenthal’s words, but as a strategy to exercise agency in that chaotic present, in which the diaspora is often marginalised.

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| Session 1C  **Reimer, Katrin: Agency and Belonging: Challenging Racism in Germany** |

The discourses unleashed by Thilo Sarrazin`s book ‘Deutschland schafft sich ab’ have intensified anti-muslim racism in Germany, which functions within interrelations of race, gender and class. In order to challenge racism in Germany more effectively I would like to address three drawbacks of contemporary intersectional approaches and present a specific methodology that can augment their critical impact (1.-3.) before offering a reading of ‘Sarrazin’ on this basis (4.).

1. Following general trends in the production of theory in academia and social movements many contributions focus on how experiences are affected by various interrelations of domination. An understanding of domination on several levels of analyses (individual, collective, institutional and societal) is scarce. Furthermore, inequalities are rarely seen as modes of reproduction and the dimension of class is underestimated. I would like to present a methodology that overcomes these drawbacks on the categorical basis of *German Critical Psychology* (Holzkamp) and *Theory of the Ideological* (W.F. Haug).

This methodology is designed for unfolding individual and collective agency under contradictory conditions in trans-national high-tech-capitalism. It asks how we are positioned in modes of reproduction and how we position ourselves in everyday life and in political struggles with respect to the goal of general emancipation. From this perspective intersections of domination are relevant because they can inhibit or facilitate solidary agency. Here, I will briefly discuss the benefits of my particular categorical approach vis à vis other critical concepts on intersectionality.

3. Depending on their methodological makeup and normative stance intersectional approaches tend to either focus on belonging within different borders or interest-based agency across borders. Yet, instead of discussing ‘belonging-differences’ and ‘agency-interests’ as incompatible concepts I would like to argue that they point to frictions in reality, that should not be dissolved, but addressed in theory and practice.

4. Analysing the discourses unleashed by Sarrazin primarily with respect to interrelations between race and gender and in terms of ‘belonging’ makes visible how anti-muslim racism constitutes differences. Analysing it additionally with respect to class and in terms of ‘agency’ unravels common interests. Complementing each other these readings might open spaces for

developing collective agency and belonging across borders in a perspective that may be called ‘plural universalism’.

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| Session 4B  **Samson, Nicola: Women’s narratives of belonging: situated stories of ethnicity and citizenship** |

How do a number of diverse migrant and non-migrant women living in one East London street experience belonging? Does the street itself offer any sense of belonging? Is living in a multicultural locality meaningful to their belonging or do the women seek belonging in other ways? My paper will draw on my PhD research which focuses on the lives of 14 women living in the same street as myself. The research uses semi-structured narrative interviews enabling the women’s own understanding of their belonging to emerge through their stories, which are analysed through an intersectional lens of generation, ethnicity and class. Focusing particularly on issues of ethnicity and nationality this paper will explore the subjective belonging of women in relation to their every-day experiences, particularly of citizenship, religion, food and language. How women negotiate multi-layered belongings in relation to their ethnic networks in Britain and their countries of origin will be discussed, as will the extent to which location and community affect women’s experience of belonging. The paper will also consider how belonging can be understood given the changing, fluid and temporal nature of women’s lives. The women’s stories of childhood, family, work and home tell not only of past belongings but, in the co-construction of the narrative interviews, inform how they make sense of their subjective belonging today and what meaning it has in the spaces and places of their lives. The theoretical perspectives applied include Yuval-Davis’ (2006a; 2011) tripartite framework of belonging of subjective identification, social location and political value systems and feminist approaches to intersectional analysis (Brah and Phoenix, 2004; Prins, 2006; Yuval-Davis 2006b). The paper will illustrate that belonging is a multifaceted and contradictory process in the lives of migrant and non-migrant women and that only an intersectional approach can adequately explore the contradictions, complications and complexities that inform their lives.

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| Session 2A  **Song, Hae-Young: A Cultural Critique of Confucian Capitalism from a Transnational and Intersectional perspective: the Dialectic of Universality and Specificity of ‘National’ Culture** |

It has often been assumed in cultural studies and political economy that the rapid industrialisation of East Asian countries i.e. South Korea, Taiwan, Japan and China in the mid and late 20th century is attributable, if not solely, to the distinctiveness of their culture or particular historical legacy, namely Confucianism, that highly values education, strong work ethics and/or the respect for order and hierarchy. In this context, even authoritarianism, labour repression, and ‘crony capitalism’ (close personal relations between state bureaucrats and capitalists), are identified as the specific cultural properties of these societies. These ‘cultural’ features that would be criticised if found in Western societies tend to be treated as elements of an ‘exotic’ and ‘mysterious’ culture immune to universal Western judgements in the context of non-Western world. In other cases, these aspects are seen as prices to be paid for development, suggesting that people in the Third World cannot have the luxury of enjoying democracy and economic development both at the same time. This understanding underpins a particular view on culture: culture is seen as a realm distinctive from other spheres such as the economic and the political, and is presupposed as trans-historical or primordial in its existence. This view tends to arrive at a politically conservative vision of world history by juxtaposing different social formations according to different ‘civilisations’ and ‘national’ cultures and de-historicises the national. This paper proposes the contrary view that what appears to be the national cultural distinctiveness of the East Asian countries actually consists of contradictions universal to capitalist (liberal) modernity as well as specifics to a condensed form of state-led catching-up modernisation.

On the basis of a critique of the notion of culture that is emptied of a critique of capitalism and of a dialectical unity of the universal and the specific, this paper proposes a cultural critique of East Asian societies, particularly with reference to the countries of the developmental state paradigm from a transnational intersectional perspective. This paper discusses how *universal* capitalist contradictions (capital-labour relations) manifest themselves in *nationally specific* forms in the context of rapid catch-up industrialisation: how Confucianism has been reformulated in the context of new modes of exploitation, e.g. a highly gendered division of labour and exploitation with the state representing the patriarch, and reinforced authoritarian (statist) culture in new ways on both societal and work levels. This paper further addresses how restrictive and oppressive characteristics of these societies built on social class and gender hierarchies are in turn reproduced in the form of new social hierarchies along different race and ethnicity in the name of defending national culture, for instance, in the treatment of migrant workers in the process of globalising (universalising) capitalist production relations.

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| Session 2A  **Stoetzler, Marcel: Intersectionality, Simmel and the dialectical critique of society** |

This paper is in three parts: the first part explores the similarities between the use of the concepts of ‘intersection’ and ‘interaction’ in the two essays by Kimberle Crenshaw that introduced the concept ‘intersectionality’ (1989; 1991) and in Georg Simmel’s *Soziologie* of 1908 (the chapter in which the concept is developed is based on an earlier text initially published in 1890) as well as C. H. Cooley’s *Human Nature and the Social Order* of 1902; this part will draw special attention to the fact that Simmel developed the concept by way of discussing – amongst others – issues of gender and ethnic relations.

The volume edited by *Kurt H. Wolff* in 1950, *The Sociology of Georg Simmel,* does not contain the relevant chapter ‘Die Kreuzung sozialer Kreise’ which is mentioned on page lxii of the introduction; the missing chapter is referred to as ‘The Intersection of social circles’. The chapter was subsequently published in English in 1955 in the volume *Conflict/ The Web of Group-Affiliations, also edited by Wolff, however, the title is translated here (by Reinhard Bendix) as* ‘*The Web of Group-Affiliations’ (under this title the text has become crucial to contemporary ‘network theory’).* Bendix writes: ‘A literal translation of this phrase, “intersection of social circles”, is almost meaningless’ (125). It seems most bizarre that Bendix felt replacing the metaphor of the ‘intersection’ with that of a ‘web’ and the reification of the abstract term ‘circles’ to the concrete term ‘groups’ explain better what Simmel meant than did Simmel’s own choice of words. In the new translation of 2009 (Georg Simmel. *Sociology: Inquiries into the Construction of Social Forms (2 vols.), Translated and edited by Anthony J. Blasi, Anton K. Jacobs and Mathew Kanjirathinkal, with an introduction by Horst J. Helle*, Leiden:

The second part will explore the character of the dialectics intrinsic to Simmel’s conception, drawing on discussions of different concepts of dialectic in heterodox Marxism (Karl Korsch’s critique of Engels’ concept of ‘interaction’ [Wechselwirkung] in particular) and Critical Theory. The third part will look at the broader context in which the feminist conception of ‘intersectionality’ emerged in the late 1980s/early 1990s and will argue that the power of the concept derives from, on the one hand, its repercussions with classical, liberal-progressive sociological theory, on the other hand, the richness and radicality of its broader context at the time, especially from the long tradition of discussing the dialectical relationship between intersecting social divisions in a theoretical dialogue between feminism, (heterodox) Marxism and Critical Theory.

The paper argues that the most radical and relevant version of ‘intersectionality’ theory is that which emphasises the mutual constitution of the categories themselves, rather than merely their intersection as such: their ‘interaction’ (Wechselwirkung) is understood as mutual *constitution*, not merely the interaction of already constituted categories. This understanding of interaction – proposed for example by Yuval-Davis – can be traced back to heterodox Marxism, most prominently, perhaps, Karl Korsch’s critique of Friedrich Engels’ mechanical and positivistic interpretation of Marx, especially Engels’ notion of the interaction (Wechselwirkung) of different spheres of society such as economy and culture, that has been fundamental to the development of the concept of totality in the Critical Theory of the Frankfurt School, especially Adorno. It is argued that ‘dialectic’ is still a more precise and unambiguous concept than ‘intersection’ as the latter can refer to a dialectical as well as to a non-dialectical relationship.

The intention of this paper is two-fold: first, it aims to demonstrate that the emergence of contemporary feminist intersectionality theory can be seen as the re-emergence of a specific emancipatory aspect of classical theory (Simmel, Cooley) that had long been excluded from the mainstream of sociological and social theory; second, it aims to explore to what extent the debates on the meaning (or lack) of dialectics in neo-Kantian and neo-positivist social theory in the classical period (Simmel; the ‘positivist Marxism’ of Engels) – which have been central to heterodox versions of Marxism and especially the Critical Theory of the ‘Frankfurt School’ – can benefit contemporary debates on ‘intersectionality’. It is argued that at the heart of the matter is the long-standing dispute about how dialectically the analysis of what Simmel once called the ‘intersections of social circles’ can and ought to be conducted.

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| Session 5A  **Supurna Banerjee: Identity and Belonging: the perception of group-formation among the women workers of Tea plantations in Dooars, India** |

The spatial represents a lived world of simultaneous multiplicity of spaces, cross-cutting, intersecting, aligning with one another, or existing in a relation of paradox or antagonism. The tea plantation being a bounded space, there is a tendency to view the women workers within it as a homogenous category. However like any other social space, the tea plantation also witnesses a maze of relationships: individuals as well as groups are constructed by the collation and collapse of identities. Hence the social relations within that space are experienced and interpreted differently from different position within it.

Through problematizing the notion of universal sisterhood it can be seen that in their interaction with each other, some aspects of the identities of these women gain prominence while others are underplayed. As plantation workers they form a class of marginal agricultural workers *vis-a-vis* the managerial class. Though historically constructed this class identity however is neither absolute nor concrete. The group is composed of both men and women of different cultural, tribal, ethnic or caste origin. Any or all of these identities might coincide at times and clash in other instances. Just as class action in certain instances may assume homogeneity while breaking up in another instance, so also the women together might form a common sisterhood on certain instances but form antagonistic relations in other cases.

Using data from extensive fieldwork conducted in two gardens of North Bengal, India, the paper explores the perceptions of the women regarding identity and belonging in that space. Rejecting biological and class reductionism, the paper examines how the relations of dominance and subordination witnessed within this space are not random but can be traced to specific discourses around class, gender, ethnic, race and even emotional relations. For example women workers in the plantations hail from a tribal background and thus their understandings of marriage, cohabitation, sexual relations may be quite distinct from the mainstream population. Even within the common ethnicity there are differences such as different tribes with their different understandings of gender roles, different castes with their distinct practices. Moreover just as all these varying aspects of identity form relations and antagonisms, the very positionality of the women within the household or the workplace, i.e. the field holds specific connotations for uniform gender role performance. Hence through the varying interplay of intersections and dissociations the gender roles performed engage with the multiple meanings—female/male, insider/outsider, local/foreign—which are further articulated through the association of certain groups with particular spaces.

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| Session 5A  **Veres, Valér : Ethnonational identity and citizenship in Hungarian communities: the challenges of dual belonging** |

The paper comparatively analyse the national identity of Hungarian minorities living in Romania, Slovakia, Serbia (Voivodina) and Ukraine, including the ethnonational minority – majority relationship with Hungary, respectively.

In the Hungarian communities, as we will see in paper, the national membership is not unequivocal, and social integration does not necessary means linguistic and cultural assimilation in the mass of national majority. Another important aspect is that Hungary's relationship with neighbouring countries like Romania, Slovakia, Serbia, Ukraine is guided by the general state of the Hungarian minority in these countries.

The actuality of the topic is given by the “externalization” of Hungarian citizenship and the right to vote, followed by an ideological emergence of discourse about the nation, are relevant within the context of the Romanian-Hungarian and the Slovakian-Hungarian relationship.

The social changes of the last decade, emerged by the enlargement of the European Union have significantly modified the living conditions, the relational potential of the Hungarian society and of the Hungarian minority communities from neighbouring countries with Hungary. All these dynamic changes strongly influenced the evolution of the ethnic and national identity of different communities.

The Hungarian national and linguistic minorities are among the biggest linguistic minority groups in Europe. According to the last census from 2001-2002, there were approximately 1,434,000 persons in Romania, 520,000 in Slovakia, 290,000 in Serbia, and 151 000 in Ukraine who declared themselves to be of Hungarian ethnonationality.

*Methods amd Data.* The data source is a survey with multi-stratified random sample composed of 2930 persons from Hungarian communities living in five countries with 2915 valid cases—900 cases in Romania (Transylvania region), 585 cases in Slovakia, 380 cases in Serbia (Vojvodina), 350 cases from Ukraine (Transcarpathia region), and 700 cases in Hungary, as a control sample. The stratification variables were: the proportion of ethnic Hungarians in the settlement, the age groups, sex, and the size/type of the settlement (city, town, village).

The empirical analysis. At first, based on survey data, we analize on the bivariate level: the criteria and the identification type with the Hungarian ethnonational minority communities, the relevance of the identification elements with the Romanian, Slovak, and other civic communities within those living in minority, the level of ideological knowledge is linked to the level of education.

For statistical associations we used crosstabs and Chi-square and t tests.

In the second stage we use principal component (PC) analysis with the criteria of belonging to the Hungarian nation to analyze how the criteria of cultural identity are structured in different regions.

*Theoretical approach*. While national identity based on citizenship is primarily characteristic to Western Europe, the ethnocultural identity type is still predominant today in Eastern and Central Europe and we will analyze its social functioning. In the case of national minorities in this region, the ideological field which shapes national identities has three main sources, as formulated by Brubaker, these are the so-called „kin states” undertaking cultural protection, the national ideologies of “host” states, as well as the ideological elements formulated by the leading elite of a national minority. These are only valid if there is a well defined ethno-cultural majority in a given state (Brubaker, 1996.60-69).

According to the empirical results, in every country the community with the Hungarian ethnocultural nation, represented by actual Hungary, is less important than regional Hungarianness in the spontaneous (natural) national identity of Hungarian minority members from outside the borders of Hungary. This may be empirically grasped both at the level of the Hungarian community from the region as primary in-group and the perception of social distances.

We found some important differences in the integration levels in the majority nation between Hungarians in different countries, which is reflected clearly in their identity as a minority. In the perception of minority situation and experiencing discrimination, the Hungarians from Serbia are in specific situation: mainly because of the wars and its consequences; they perceive ethnic discrimination in significantly higher percent than in other countries.

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| Session 1C  **Yuk, Joowon: Paradoxes of Multicultural Korea** |

In South Korea, a country known for its strong ethnic homogeneity, the concepts of race, ethnicity, nation have been complicatedly entangled and often conflated. Particularly concerning the notion of race, the majority of Koreans shows a tendency to perceive it to be foreign and accordingly assumes that Korea is free from racism. However, various forms of racism have existed throughout its history of nation-building and modernisation.

This silence of race is still pervasive even in contemporary Korea where the drastic increase of the number of migrants (particularly within a decade) has begun to create an empirical reality of multiculture. This paper examines how the notions of race, nation, culture are constructed and how they refer to each other with a special focus on analysing the arguments of (far-right) anti-multiculturalists. Contrary to the tendency of mainstream media and academia that ignores these anti-multiculturalists as pathological individuals, this study posits that their logic is fed by multiculturalism itself. In-depth interviews with these anti-multiculturalists reveal how nationalism works reciprocally with racism without using the language of race. This reactionary tendency closely reflects the contradictions of multicultural policies and paradoxically uncovers the instability of multiculturalism.

From its inception, in the era of globalisation, the rhetoric of promoting multiculturalism posed itself as an ethics of embracing diversity while juxtaposing itself with its strong notion of ethnic homogeneity of the past. However, actual policies under the guise of multiculturalism specifically have targeted (female) marriage immigrants and their families labeling them as “multicultural families”. Thus, multicultural policy has become a form of a state-initiated social inclusion policy for this particular group. This paper concludes that this social inclusion based on an ambiguous concept of multiculture rather strengthens the demarcation between Koreans and racial others, conceals hierarchical subdivisions among migrants, and consequently fails to challenge racism.