The 5th ETMU Days and
the 7th Youth Research Days

# Generations in flux

– International interdisciplinary conference
on ethnicity, integration and family ties

## Programme and
## Book of Abstracts

YOUTH
RESEARCH
SOCIETY

etmu

23–24 October 2008
Helsinki, Finland

# Generations in flux
# – International interdisciplinary conference
# on ethnicity, integration and family ties

# Welcome to the 5th ETMU Days and the 7th Youth Research Days held in Helsinki, October 23–24, 2008!

There is a growing, and interdisciplinary, interest in migration, integration, multiculturalism and transnationalism. However, relatively little attention has been paid to age, family and intergenerational aspects, although these issues are implicitly present in many migration and integration studies. Life span and age perspectives enable, for example, the examination of not only change and fracture, but also of continuity in the processes of migration, integration and identity formation. It is thus important to promote research in this area. The Finnish Society for the Study of Ethnic Relations and International Migration (ETMU) and The Finnish Youth Research Society have joined their forces and announce an international interdisciplinary conference "Generations in flux".

We have gathered researchers from different disciplines to discuss questions of age, life course, identity and migration. The conference offers an interdisciplinary forum for dialogue and exchange of diverse theoretical and empirical traditions. Our main objective is to discuss social and psychological processes, and forms of culture in generational encounters related to migration and new patterns of transmission of "the old to the new".

Are we witnessing dramatic social and cultural disruptions, or should we be more sensitive to the continuities, reproduction and even harmony within and between migrant groups and host communities? By highlighting phenomena such as social memory, individual agency, multiple memberships, acculturation, and personal experiences of past, present and future, we could gain deeper knowledge on what is shared, contested or even denied within and between families, youth cultures and ethnic or cultural communities.

These questions – among others – will be discussed during the two-day conference in Helsinki. There will be four plenary sessions and 11 workshops with over 80 papers presented by researchers world wide.

We hope you will enjoy the conference!
Best wishes from the organizing committee

# General info

**Conference dates**
October 23–24, 2008

**Conference venue**
The Conference will be held at Mariankatu 11 (Helsinki University building). Some sessions will take place at the House of the Learned Societies (Tieteiden talo), Kirkkokatu 6.

**Registration and information**
The registration and information desk at Mariankatu 11 (Helsinki University building) will be operational as follows:

Thursday, October 23rd                9.00–17.45
Friday, October 24th                  9.00–17.30

**Coffee and lunch**
Coffee will be served for registered participants free of charge during coffee breaks (see programme). Lunch is not included in the fee, but the University restaurants will offer you budget lunch. Lunch break is between 11.45 a.m. and 1 p.m. on both days. See the list of restaurants nearby.

**Evening banquet**
The evening banquet is held at Gloria Cultural Arena (Pieni Roobertinkatu 12) on Thursday 23rd at 8 p.m. For those who have pre-registered for the banquet, please bring along your coupon to be presented at the entrance. The fee includes programme, buffet and a class of wine. Other drinks are to be ordered and paid for individually.

**Insurance**
The organisers do not accept any liability for personal injuries or for loss/damage to personal belongings. Please check the validity of your personal insurance.

# Program Overview

**Thursday, 23rd October**
**Mariankatu 11 (Helsinki University building)**

| | |
|---|---|
| 9.00–10.00 | Registration and morning coffee |
| 10.00–10.45 | **Opening of the conference:**<br>• Minister of Migration and European Affairs Astrid Thors<br>• Lord Mayor of Helsinki Jussi Pajunen<br>• Chairman of ETMU Pasi Saukkonen and Research director Leena Suurpää, the Finnish Youth Research Society |
| 10.45–11.45 | **Plenary session I**<br>Chair: Leena Suurpää, the Finnish Youth Research Society<br>• Prof. Floya Anthias (University of Roehampton, London): Translocational belonging, identity and generation: questions and problems in migration and ethnic studies |
| 11.45–13.00 | Lunch break |
| 13.00–14.30 | **Plenary session II**<br>Chair: Pasi Saukkonen, The Society for the Study of Ethnic Relations and International Migration (ETMU)<br>• Prof. Jean Phinney (University of Los Angeles, USA): Cultural identity formation in multicultural contexts.<br>• Dr. Anna Rastas (University of Tampere): Ethnic identities and transnational subjectivities. |
| 14.30–15.00 | Coffee |
| 15.00–17.30 | **Workshops** (see sessions overview) |
| 20.00 | **Evening banquet** at Gloria Cultural Arena |

**Friday, 24th October**
**Mariankatu 11 (Helsinki University building)**

| | |
|---|---|
| 9.00–11.45 | **Workshops** (see sessions overview) |
| 11.45–13.00 | Lunch break |
| 13.00–14.00 | **Plenary session III**<br>Chair: Inga Jasinskaja-Lahti, University of Helsinki<br>• Prof. David Sam (University of Bergen, Norway): Psychological and sociocultural adaptation of immigrant youth |
| 14.00–14.30 | **ETMU recognition award** |
| 14.30–15.00 | **The best master thesis of Finnish youth research** |
| 15.00–15.30 | Coffee |
| 15.30–17.00 | **Plenary session IV**<br>Chair: Terhi-Anna Wilska, the Finnish Youth Research Society<br>• Senior Researcher Viggo Vestel (NOVA, Norway): Becoming adults: reflexivity, articulation and identifications among multicultural youth in Rudenga, East side Oslo<br>• Research Fellow PhD Marko Juntunen (University of Helsinki): Diasporic silences: violence and memory in an emerging Muslim public space |
| 17.00–17.15 | Closing of the conference |

# Sessions overview

| Thursday, October 23rd 15.00–17.30 | Friday, October 24th 9.00–11.45 | Location |
|---|---|---|
| 1. Conflict and cohesion in immigrant families and intergenerational relationships *Coordinator: Vappu Tyyskä* | 1. Conflict and cohesion in immigrant families and intergenerational relationships *Coordinator: Vappu Tyyskä* | Mariankatu 11, LS 9 |
| 2. Immigrant children and youth: the second generation growing up *Coordinators: Lotta Haikkola, Tuomas Martikainen* | 2. Immigrant children and youth: the second generation growing up *Coordinators: Lotta Haikkola, Tuomas Martikainen* | The House of the Learned Societies, room 505 |
| 3. Memory and belonging in diaspora communities *Coordinator: Helena Jerman* | 3. Memory and belonging in diaspora communities (10.15–11.45) *Coordinator: Helena Jerman* | The House of the Learned Societies, room 313 |
| 4. Multiple membership and changing forms of citizenship in youth cultures *Coordinators: Paola Rebughini & Enzo Colombo* | 4. Multiple membership and changing forms of citizenship in youth cultures *Coordinators: Paola Rebughini & Enzo Colombo* | The House of the Learned Societies, room 401 |
| 5. Religion in the world of diversity: perspectives to religious identity and education *Coordinators: Arto Kallioniemi, Arniika Kuusisto* | | Mariankatu 11, LS 2 |
| | 6. Health and caring in immigrant populations *Coordinator: Märta Salokoski* | Mariankatu 11, LS 3 |
| 7. Interdisciplinary approaches to the right to culture as a human right *Coordinator: Reetta Toivanen* | | Mariankatu 11, LS 7 |

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|---|---|---|
| 8. Multicultural identity and language<br>*Coordinators: Mia Halonen, Liisa Raevaara* | 8. Multicultural identity and language<br>*Coordinators: Mia Halonen, Liisa Raevaara* | The House of the Learned Societies, room 405 |
| 9. Multiple identities: migrants, ethnicity, and membership<br>*Coordinator: Paul R. Spickard* | 9. Multiple identities: migrants, ethnicity, and membership<br>*Coordinator: Paul R. Spickard* | Mariankatu 11, RH 1 |
| | 10. Organizing foreignness<br>a) Governing territories and populations<br>*Coordinators: Heikki Kerkkänen, Miikka Pyykkönen* | Mariankatu 11, LS 7 |
| 10. Organizing foreignness<br>b) Cultural diversity and integration policies<br>*Coordinator: Minna Säävälä* | 10. Organizing foreignness<br>b) Cultural diversity and integration policies<br>*Coordinator: Minna Säävälä* | Mariankatu 11, LS 6 |
| 11. Research on multi-culturalism, ethnic relations and racism: methodological and ethical challenges<br>*Coordinators: Leena Suurpää, Veronika Honkasalo* | | The House of the Learned Societies, room 404 |

# Plenary sessions

## Thursday 23

### PLENARY I
**Floya Anthias** (Professor of Sociology and Social Justice at Roehampton University, London, UK)
**Translocational belonging, identity and generation: questions and problems in migration and ethnic studies**

I will consider some central ways in which belonging and identity have been understood in the context of transnational migration. I will develop an approach that understands translocational belonging in terms of of the intersectionality of social identities and locations, on the one hand, and the issue of dislocation and relocation on the other. Within this process positionings of actors is tied to the transformative effects of locations they find themselves at various different levels relating to power relations and constraints/exclusions faced. In the paper I will particularly examine the ways in which generational issues relating to migration can be understood. The paper will, amongst other material, draw on research into youngsters from families of ethnic entrepreneurs in Britain.

### PLENARY II
**Jean Phinney** (Professor of Psychology, California State University at Los Angeles, USA)
**Cultural identity formation in multiple cultural contexts**

The concept of identity is of central importance to the understanding of immigration and acculturation. The immigration experience raises fundamental identity questions, such as "Who am I?" "Who should I be or become?" and "How do I deal with differing cultures?" The term identity is used in widely differing ways across disciplines. A useful distinction can be made between identity as self-identification as a group member, and identity as the meaning of one's group membership (e.g., feelings, attitudes, and understandings). Identity in the latter sense is the focus of the current presentation.

Identity has been widely studied as a developmental process that changes over time as individuals explore and negotiate identity issues within a particular context. Erik Erikson (1968), who introduced the concept of identity to psychology, pointed out that identity development occurs in a reciprocal relationship between the individual and the cultural context. A similar understanding of ethnic identity development (Phinney, 1989; 1990) suggests that individuals

develop a secure and confident sense of their ethnic background through exploring the meaning and implications of their ethnicity and committing to a way of being a group member. A cultural identity is a broader concept, encompassing individuals' sense of membership in both their ethnic group and other cultural groups, including the larger society in which they reside.

Cultural identity formation develops in relation to immediate and distal aspects of the context, including the family, community, and larger society. At the family level, parents vary in the extent of their socialization of children about their ethnic background, and also in their attitudes toward the larger society. Even within families, siblings can differ in the nature of their identity relative to their ethnicity and country. The social climate at the schools attended by young people and the structure of the ethnic community also influence cultural identity. In addition, broad social and political factors at the national level make a difference in the process of cultural identity formation.

This presentation will elaborate on these ideas with examples from current research. Because of the importance of cultural identity in the adaptation of immigrants, anyone who studies or works directly with immigrants needs to understand the role of the context on identity formation.

**Anna Rastas** (Doctor of Social Sciences, University of Tampere)
**Ethnic identities and transnational subjectivities**

When we talk about children of immigrant background, their right to "their own culture" is often emphasized. However, "their culture" usually refers to the different aspects of these children's parents' ethnicity, instead of all those fields where young people negotiate their identities. All young people living in transnational families should have a right to belong "here", and at the same time not just maintain but also create their ties to other people, places and cultures.

During a single day there can be so much variation in subject positions offered for some young people, and in their means to negotiate their positionings, that even to describe particular aspects of their (ethnic, racial etc.) identities is difficult. Old ideas of fixed ethnicities and identities do not help us to understand transnational subjectivities. To talk about changing, fragmented and contradictory social and cultural identities is nearer the truth, but what is the explanatory power of descriptions of complex and ever changing identities? This "identity talk", created and reproduced by us researchers, may also turn against individuals in their everyday struggles of being and belonging.

## Friday 24

**Plenary III**
**David Lackland Sam** (Professor of Cross-Cultural Psychology, University of Bergen, Norway)
**Psychological and sociocultural adaptation of immigrant youth**

From demographic and economic points of view, the future of many societies lie in the hands of their children and youth, since the children and youth of today will be the leaders, workers and parents of tomorrow. The welfare of children and youth is therefore regarded as having important ramifications for societies. However, welfare services directed towards children may be so general that the needs of some particular children and youth may be overlooked; this has been the case with immigrant youth. In many western societies, not only do immigrant children constitute a sizable proportion of the national population; they also form one of the fastest expanding sectors of the population. The need to understand the adaptation of immigrant children and youth can therefore not be overemphasized, especially in view of theories that assert that they may be particularly vulnerable to adaptation problems. This presentation will have three focuses: first to examine acculturation, psychological and developmental theories that assert that immigrant youth are vulnerable to adaptation problems. Secondly, research findings, drawn largely from the recently completed international comparative study of ethnocultural groups, (i.e., the ICSEY)

project to support and rebut some of the theories put forward, and finally, discuss the implications of the findings for positive immigrant youth adaptation.

**Plenary IV**
**Viggo Vestel** (Senior Researcher, NOVA (Norwegian Social Research), Oslo, Norway)
**Becoming adults: reflexivity, articulation and identifications among multicultural youth in Rudenga, East side Oslo**

Based on a series of anthropological fieldworks in a multicultural, low class suburb at the east side of Oslo – covering a time span of more that 12 years – the speech will explore some central aspects of growing up and becoming adult in this social context. In such a phase of transition there are several milestones; moving out of your parents house, finding a job, a partner, becoming a parent – but also to reach a more developed state of reflecting about the world, who you are and your place in that world. All these markers will be touched upon, but with a special focus upon the last one. The social processes among these youngsters as they grow up seem to be both about clarifying their relationship to the surrounding society, and the creation of some sort of new ethnicities, in the tension between reproduction of the parents' cultural orientations, on the one hand, and the impulses from both the majority as well as from other cultural orientations, on the other.

In the centre of this tension, I claim, is their interpretation of their experiences in the situation in which they live, here and now. I will focus upon the role of some youth cultural expressions in these processes, as approached through a semiotic perspective, where the phenomenon of what I term "articulation", is central. This may be understood as the process through which reflexivity upon oneself and ones relation to the social tension and power relations encompassing ones own social position is developed.

**Marko Juntunen** (Research Fellow PhD, University of Helsinki)
**Diasporic silences: violence and memory in an emerging Muslim public space**

Between 2005 and 2008 I carried out ethnographic fieldwork among Arabic speaking Iraqi refugees in Finland. Collapse of Saddam's regime and escalation violence in Iraq led to rapid redefinition of diasporic political field and social boundaries within the international Iraqi community. The paper observes the ways in which the sectarian violence in Iraq reflects itself in the heterogeneous diasporic community in Finland. The ethnographic focus is on a number of leftist secularist men, many of whom were underground political activists and suffered extended prison sentences, torture and finally painful escape from Iraq. A number the subjects of this paper are writers and film makers who constantly analyze the Iraqi diaspora in their work and provide both challenges and methodological opportunities for ethnographic representation.

# Abstracts

**SESSION 1.**
**Conflict and cohesion in immigrant families and intergenerational relationships**
Time: Thu 23, 15.00–17.30
and Fri 24, 9.00–11.45
*Coordinator: Vappu Tyyskä*

One of the biggest prevailing myths about immigrant families is that they are inevitable battle grounds between generations, based on "old world' v "new world" practices and outlooks. According to this view, immigrant families are more prone to dysfunction than non-immigrant families, while areas of resiliency, creativity, and collaboration in immigrant families are downplayed. Papers are invited that take on this myth, and challenge its limits while offering evidence of both/either conflict and/or cohesion, with sensitivity to situational and socio-cultural factors behind conflict and/or cohesion.

The session will address intergenerational relationships between: adult parents and their children, adults and their aging parents, and grandparents and grandchildren. Both local/national and transnational empirical studies are welcome, including those that address so-called satellite/astronaut families, transnational family remittances, or other relevant family practices. The general aim is to uncover a wide range of patterns of family life that are indicative of both/either intergenerational conflict and/or cohesion between generations. Papers will ideally provide a discussion of models and/or theories that are applicable to the specific study/case. Recommendations for national and/or international immigration and migration policy are also welcome, with a view toward developing relevant supports to those immigrant families that need them.

**1. Peltola, Marja**
(Youth Research Network,
University of Helsinki)
*Intergenerational relations in families with an immigrant background*

On one hand, family represents continuity in the immigration process. On the other hand, both its internal relations and relations with the outside world come to be under reassessment and have to be rearranged according to new demands. For young people with an immigrant background, family is one of the central sources of emotional support and social capital and can thus provide its young members with resources for social participation and constructing identities.

Children of immigrants build their identities in a different social and cultural environment than their parents. Contests related to combining the two cultures may lead to complicated negotiations and even conflicts between the generations, parents concurrently posing expectation on "better future" on their children and on the other hand possibly fearing to "lose" their children to the new society. Nevertheless, family stories carried out with families with an immigrant background are also heavily characterized by mutual trust, loyalty and warm between the generations.

Presentation is based on results of a transnational EU-funded research project INTERFACE, which has addressed the question of family's role in the integration process of immigrants. The data of the project consists of repeated interviews with families with immigrant background.

## 2. Kokkonen, Lotta,
(University of Jyväskylä)
### Broken families surviving: refugees' family relationships

This paper will focus on refugees' family relationships. What is characteristic for the refugees' family relationships, is that most of them are more or less broken or lost all together. Often some members of the refugees' families are dead, missing, or they are so called long distance relationships. Family members are in situations where changes in one's environment and in one's relationships need to be dealt with not only on an individual level, but also on relational levels.

This paper presents some results from a research project carried out among refugees living in Jyväskylä, Finland. The aim of the study is to understand the meaning of interpersonal relationships to these refugees. The study is qualitative in nature and data were collected via thematic interviews. There were 21 thematic interviews and interviewees were men and women representing nine different nationalities. Some group interviews also included children.

On the basis of the data I will describe what kinds of family relationships refugees living in the area of Jyväskylä have. The aim

of the paper is to discuss challenges the family relationships faced, but at the same time look into positive outcomes and functional solutions within family relationships.

## 3. Fernández-Reino, Mariña
(Pompeu Fabra University (Barcelona) Department of Political and Social Sciences)
### Effects of family cohesion on the academic achievement and well-being of the second generation

The study of the integration process of the second generation has gained importance very recently in Europe. In this sense, the cultural and social adaptation of their immigrant parents, as well as the level of cohesion at the family and community level, became for the first time an important issue due to its expected effect on the structural outcomes of their offspring – that is, their academic achievement and labor market position.

In this sense, in the article I will focus on the immigrant family institution for being the primary source of cultural transmission for the second generation. I will look at how the ethnic culture is transmitted across generations, how family values influence the integration process of the children, and how family ties can be affected by different acculturation processes of the two generations. In this sense, the study of the intergenerational transmission of values and the parent-child relationships are of great importance, as they are probably going to have a direct and indirect impact on the structural and psychological outcomes

of the second generation. However, the influence that parent-child relationships might have in these outcomes, as well as its interactions with contextual variables (characteristics of the ethnic community, prejudice and discrimination, public policies of the settlement society, etc.), remains understudied.

On the other hand, I will try to incorporate in my research contributions coming from both Sociology and Cross-cultural Psychology. These two disciplines have studied the process of integration of first and second generation immigrants but they have hardly had any contact between them. The lack of dialogue has led to a situation where both literatures ignore the advancements of the other in the comprehension of the process of integration.

## 4. Puntervold Bø, Bente
(Oslo University College)
***Intergenerational conflicts in immigrant families and conflict management by second generation***

This paper deals with the experience and adoptation of young adults in immigrant and refugee families, to intergenerational conflicts. Evidence from recent empirical studies in Norway shows that the majority of immigrant families do not experience serious intergenerational conflicts; but for a small minority parenting across cultures cause serious conflicts between the parents and their teenage children. We have interviewed 12 young persons from immigrant and refugee families, who have been removed from their homes and placed in childcare institutions because of intergenerational conflicts. (The interviews were carried out as part of a larger study of 200 applications for childcare placement). The young people have been asked questions about their family situation, the reasons for the family conflicts and how these conflicts have effected their present relationship to their parents and subculture. We have found that many of the second generation had, after a period of overt conflict and separation, been able to redefine the relationship to their parents, disconnect themselves from many of the cultural practices previously forced upon them, and at the same time maintain social ties to family members, including their parents. Their parental relationship seemed to undergo a transmission – from subordination to self- determination.

## 5. Bjork, Stephanie R.
(Arizona State University)
***Dispersion, Finnish Autonomy, and collective family interests amongst Somalis in Finland***

The global dispersion of Somalis offers unlimited possibilities for migration. Yet, when Somalis move, they encounter differing ideologies that compete with Somali family and gender norms and kin obligations. In Finland, Somalis consider their own obligations toward family and clan alongside ideas of Finnish autonomy and gender equality. This is particularly evident among Somalis who are socialized in Finland and those who have regular contact with Finns-young unmarried

Somalis who live independent from their family households and adults who embrace a Finnish lifestyle. For these individuals, Somali family and gender norms and kin-based networks seem to be more of a constraint than an opportunity. Although these individuals tend to limit their everyday interaction with other Somalis, they cultivate clan networks in ways similar to that of other Somalis. However, they do not exert as much effort to cultivate networks as other Somalis do. Their command of a Finnish lifestyle (i.e., Finnish cultural competence) makes them particularly useful to other Somalis and in the pursuit of collective family interests. Moreover, the Finnish welfare state is particularly conducive to Somalis' global practices that maintain networks among dispersed kin. Although kin obligations constrain individuality, kin-based networks open up new possibilities.

## 6. Aarset, Monica Five
(Institute for Social Research)
***The question of marriage – autonomy and value conflicts among minority youth in Oslo***

In this paper I will discuss identity construction, autonomy and value conflicts among girls with ethnic minority background in Oslo related to the question of arranged marriage, and how this question is linked to gendered perceptions of belonging and identity in the family, in the family's social network and among friends and peers. I will discuss how they negotiate autonomy and loyalty in the crossing fields of family, school, friends and peer group, and how they cope with the different expectations and value orientations they meet from the different arenas. At the same time I want to show how the girls' stories and reflections challenge the choice/force-discourse, and point to a need to problematise and contextualise concepts like freedom, autonomy and agency. The girls' stories and reflections illustrate that agency not only exists in actions that resist the dominate norms, but also can be found in the many ways people relate to and fulfil these norms. The data is based on qualitative group interviews with minority students from different upper secondary schools in Oslo.

## 7. Peruzzi, Gaia
(University of Sassari, Italy)
***The Age Factor in Cross-cultural Love***

Cross-cultural couples are a critical "place" to study the transformations of identities which happen when natives and immigrants live together. This is an emergent phenomenon in Italy.

This paper arises from a research study carried out by analyzing statistical data and interviewing both partners of a few mixed couples living in the Tuscan provinces in Italy.

Age, gender and nationality emerge as key-variables to explain the dynamics in the birth and in the private life of these couples, as well as in the pressures of society.

Particularly, the statistical research has pointed out anomalous age asymmetries between husbands and wives, as compensatory mechanisms permitting immigrants to have access to the marriage market.

The age factor is interesting in the analysis

of social reactions, too. The younger partners suffer worse reactions from the family. Moreover, the older a native relative is the more racist his reaction to the mixed couple seems to be. In analyzing friends' behaviours it appears that young Italian people are often unfriendly to immigrant partners.

Finally, in these new mixed couples, women (both indigenous and immigrant) have emerged as protagonists in many aspects of the relationship, while their partners play a less active role.

## 8. Matyska, Anna
(University of Tampere)
***Intergenerational relations at the end of life: work of care for the ageing parents across transnational space.***

The paper investigates the practices and negotiation of care for the ageing parents enacted across national borders by the Polish migrants living in Finland. I look at the various forms of embodied and intangible support through which adult migrant children managed to (re)produce a positive and caring relationship with their parents living in Poland, but also at the "inappropriate feelings" (Hochschild 1984) and intergenerational conflicts which undermined the care provisioning. I also indicate how at various historical moments the possibility of ensuring parents' "good death" across transnational space was enabled or impeded. In the paper the family roles and responsibilities are conceived as flexible and situational, and caregiving as the emotional and physical labour. They are set against the economic and sociocultural transformations of the communist and post-communist Polish society. The studied migrants negotiated care in the context of various opposite "family models" functioning transnationally and locally, in Poland and in Finland. The physical separation and experience of 'Finnish' cultural environment prompted them to a more conscious evaluation of the above. To provide a 'good' care they were forced to enactment of caregiving which was deliberate and spatially attentive. The paper draws on my multi-sited ethnography across Poland and Finland.

## 9. Tyyskä, Vappu
(Ryerson University)
***Violence in Immigrant Families: The Case of Punjabi and Tamil communities in Toronto, Canada***

Research was conducted in 2007–2008, on the topic of family violence in the Punjabi and Tamil immigrant communities in Toronto, Canada. The research consisted of interviews with four main victim/survivor cateogies: wife abuse, child abuse, elder abuse, and abuse by other family members (including sibling abuse and abuse by in-laws). A total of 40 interviews were conducted with the aim to explore the degree to which family violence is based on cultural factors and/or situational/structural factors, resulting from the immigration and settlement process. This paper will present preliminary results from this study.

The so-called second generation occupies a special place in the scholarship of international migration and integration. North-American literature has identified varieties in assimilation paths presented as the thesis of "segmented assimilation". In Europe, the paths of the emerging second generation seem to look a little bit different (IMR Special issue on second generation, 2003). The outcomes of second generation adaptation, in any case, are crucial for welfare states and the immigration and multicultural policies in Finland and in the EU. On the other hand, second generation seems to refer to adult children of immigrants and their social position in adulthood. The lived realities of children and youth living lives that are characterised by mobility, transnational relations, multiculturalism and integration can be obscured in this approach.

In this session we propose a perspective of age group to the study of second generation: the idea of and issues related to the second generation can be approached from a generational perspective or from the perspective of children's and youth's everyday life.

**1. Hossain, R., Watters, C., Brown, R., Cameron, L., Landau, A., LeTouze, D., Nigbur,D. and Rutland, A.**
(European Centre for the Study of Migration and Social Care, University of Kent)

***Social capital, ethnicity and children's well-being: Aspects of social capital in the everyday lives of British Punjabi children***

This paper discusses the relationship between minority ethnicity, well-being and children's social capital in the light of data from a qualitative study on social capital among thirty-two British Punjabi primary school children. The data was collected in 2003–5 alongside a major longitudinal survey of White British and British Asian children in the Southeast of England. The paper examines minority children's well-being within a broad contextual framework that acknowledges the variety and complexity of children's everyday experiences. Looking at the children's social networks and future aspirations, the discussion will draw out ways in which social capital processes interact with aspects of children's identity, including ethnicity and gender, from a child-centred perspective. Finally, some exploratory ideas are offered as to how bonding processes may impact on children's well-being in a multicultural society.

## 2. Martikainen, Tuomas
(Åbo Akademi University)

Studying immigrant generations in Finland
The paper reviews existing research on immigrant generations in Finland with special emphasis on immigrant youth and the second generation. The paper also briefly presents existing statistical information on the topic. At the end, the paper aims to identify research needs and presents ideas of future research topics and methodologies.

## 3. Mørch, Sven; Andersen, Helle & Bechman Jensen, Torben
(Department of Psychology, Copenhagen University)
*Etnic minority youth as cultural agents between family and individualisation.*

In the paper focus will be on the role of the family in the integrative processes of ethnic minority youth. In this way the paper raises the question of how the relation between socio economic situation and cultural background should be analysed. Integration is not especially seen as a cultural integration but rather as an integrative process of individualisation in which young people learn to develop cultural agency.
The paper will draw on material from the UP2YOUTH project which studies ethnic minority youth situation in Europe.

## 4. Kilpi, Elina
(Department of Sociology, University of Oxford, UK)
*The continuation of children of immigrants in post-compulsory education in Finland*

This paper aims to establish the patterns of continuation in post-compulsory education for children of immigrants in Finland. Children of immigrants have often been found to be disadvantaged in their educational attainment compared to the majority population. However, there is evidence to suggest that after controlling for educational performance, children of immigrants are more likely to continue in education and attain higher levels of education overall.

In order to assess the effect of ethnic origin on continuation, family resources will be controlled for in addition to school performance. Gender differences will also be examined.

This paper uses register data from Statistics Finland. The samples come from 50% of students registered as foreign-language speakers (3,670 students), 30% of Swedish-speakers (5,014), and 5% of Finnish-speakers (14,521) completing comprehensive school between 2000–2004. Eight immigrant-origin groups are distinguished, as well as mixed, unknown and three Finnish-origin groups. The dependent variable is divided into three categories: continuing in general upper secondary school, continuing in vocational upper secondary school, and dropping out. In order to capture those who attend the optional 10th grade or vocational preparatory courses before

continuing in upper secondary education, continuation is measured one year after the completion of compulsory education.

## 5. Popp, Sandra & Krug, Gerhard
(Institute of Employment Research)
### *Growing up poor: the second generation and their exit options*

This study focuses on the question if the migration experience of the parents decreases the educational ambitions of their children and therefore the exit options out of poverty. It focuses on young recipients of social assistance in Germany. Migration is often linked to poverty experiences as immigrants dispose on average of less economic, social and cultural capital as the indigenous population. For their children the most important option to leave poverty is education. A lot of findings show that educational attainment is linked to social, economic and educational resources of the parents as these factors affect the learning conditions and support at home. Migrant youth could for example be at disadvantage as their parents have less detailed knowledge about the stratified German school system and can therefore provide less support to their children to achieve a higher educational track. The analysis addresses the following question: Does the migration experience of the pa!
rents affect the educational choice of their children if the material and cultural capital of the parents is taken into account? Analysis is based on a subsample of youth and parents of the survey "Life Circumstances and Social Security 2005" of the Institute for Employment Research (IAB), Germany.

## 6. Stojcic, Snezana
(IMIS (University of Osnabrück))
### *The acculturation of second-generation Muslims and non-Muslims from Turkey and former Yugoslavia: The role of religiosity and perceived discrimination*

During the last decade concern over disintegration tendencies of European Muslim migrants have triggered an intense political discourse in diverse European societies. The belief that Islam per se has a negative influence on integration processes has turned into a core element of widespread public awareness. Blaming the orientation on Islam for the situation of Muslim minorities ignores the probability that adaptation processes might have been shaped to a great extent by negative reactions on the part of the host society, e.g. discrimination on the basis of race, ethnicity, or religion.

In this context, one aim of this PhD project is to shed more light on the religion of second-generation Muslims and non-Muslims from Turkey and former Yugoslavia from a large, comparative perspective by assessing different aspects of how they live and construct their religiosity. Second, the project aims to investigate the impact of religiosity and the extent and nature of perceived discrimination on the second-generations' acculturation outcomes in various life domains. Specifically, it addresses the question if the degree of perceiving oneself or one's minority group as discriminated may better explain different patterns of acculturation outcomes than religiosity itself does. Thirdly, considering that a common shortcoming

of most acculturation studies is the lack of importance given to how the host community can shape acculturation processes, this study tends also to incorporate the local context in which the descendants from Turkish and former Yugoslavian migrants live and work.

Empirically, the project will take a cross-national approach by analyzing second-generations in six different cities in Germany, Switzerland and Austria. The data set, collected from the 2006 TIES surveys, will comprise 1500 Turkish respondents, 1500 respondents from former Yugoslavia and 1500 natives in the age between 18 and 35. The main methodological approach will be quantitatively.

## 7. Aktan, Oktay
(Potsdam University, Germany)
*Turkish Football Players in Berlin: An Empirical Research on the Social Integration of Immigrant Youth*

This abstract includes a brief summary of my qualitative Ph. D. study, which analyses the group identity formation of the immigrant youth of Turkish origin in Berlin. The research provides a phenomenological analysis of the everyday life of amateur football players. The paper that I wish to present in your conference investigates the inner-group relations based on age and authority in Turkish football clubs. Although much qualitative research has been done about the social aspects of migration in Germany, very few of them examine the subgrouping and the common life-world (alltägliche Lebenswelt) of Turkish immigrants.

Intending to study this population,

group discussions are used as the method for data collection. The main intention is to reconstruct the common perceptions, values and priorities of the participants, by emphasizing the roles of the group members and the subjectively constructed system of typifications established by them. The final analysis takes on a macro perspective, endeavoring to examine the role of football clubs with regards to the social integration of the target group into German society.

## 8. Grigoleit, Grit
(University of Passau, Germany)
*Coming to represent H.M.O.N.G" – Identity Formation of Second Generation Hmong in the U.S.*

In current research immigrant youth, particularly the second generation tends to be portrayed as 'lost' in and persistently struggling with American culture. Dominant images and representations concentrate on 'foreignness' and 'exoticism'. There seems to be an unbridgeable gulf between 'home culture' and 'US-mainstream culture'. In this omitting discourse, which bears a static and essentialist notion of culture, ethnicity, and identity, little attention is given to the constant exchange, interpenetration, and fusion of cultural elements that inevitably takes place.

Based on empirical research of second generation Hmong, a more accurate picture is described in this paper. The Hmong, a diasporic group from mainland Southeast-Asia, were admitted as political refugees to the U.S. due to involvement in the Vietnam War. In present day America, the social

reality of the second generation is shaped by their parent's experiences and demands to maintain an authentic ethnicity as Hmong, as well as the sociocultural context of school and messages from popular and consumer culture. However, their responses indicate that they do not perceive themselves as being lost between two cultures. Instead they actively choose and pick elements that, for example, represent an urban HipHop culture and blend them with particular Hmong related issues, thus constructing a positive valued identity as Hmong-American. Questions to what are the conditions and which features are selected, modified or even 'invented' and thus gain entrance into the process of interpenetration and fusion will stimulate further discussion.

## 9. Mas Giralt, Rosa
(University of Leeds, UK)
### *"Growing up Anglo-Colombian": the experiences of children of Colombian migrants living in the north of England*

Latin Americans are among the fastest growing immigrant groups in the UK but they remain highly invisible due to their small numbers in comparison to longer established migrant groups, their omission from official statistics classifications and their high rate of undocumented status (MacIlwaine, 2007). The case of Colombians is a paradigmatic example of the diversity of migration strategies which characterises the experiences of Latin Americans who arrive in the UK. However, not much is known of the experiences of Colombians who settle outside of London, or of their children's lives and their possibilities

for social inclusion.

This paper draws from a wider research project which aims to deepen our understanding of the experiences of children from Colombian families living in the north of England. The paper will explore some preliminary findings by reflecting on the potential role of transnational practices and affiliations in the way young people within these families construct and negotiate their sense/s of identity and belonging, both in the private sphere of the family and in the social spaces of their host society.

References: MacIlwaine, C. (2007) Living in Latin London: How Latin American migrants survive in the city. London: University of London. Queen Mary; Leverhulme Trust.

## 10. Mohme, Gunnel
(Department. of Child and Youth Studies, Stockholm University)
### *"Samira doesn't live here any more – Somali-Swedish girls' perspectives on a transnational childhood"*

At present, about 30,000 people of Somali origin live in Sweden, half of them are under 20 years old. Somalis are spread almost all over the world and during my fieldwork concerning Somali-Swedish girls I have discovered how transnational their lives are. The families cultivate their nomadic heritage, continue to keep in close contact with kins and move to an extent that one may literally describe them as transnational nomads. As a consequence, their daughters construct what may be defined as a transnational childhood, affected not only by the Somali origin of their

families but also by their living conditions within the Swedish society.

Many researchers agree that family and kinship are the ties that keep these transmigrants together over time and space, but there are relatively few studies on transnational families. Nor are there studies from the children's own perspective.

This paper takes the Somali-Swedish girls' own perspectives and their experiences of moving and travelling as a starting-point. Their own stories about transnational relations, particularly what seems to be the latest trend among Somali-Swedish families – moving to Egypt, serves as a background to an attempt to define the concept "transnational childhood".

## 11. Haikkola, Lotta
(Department of Sociology, University of Helsinki)
### *A network analytical approach to children's transnational social spaces*

The presentation considers immigrant children's transnationalism through network analysis. First the paper shows how children are involved in two types of transnational networks, one connecting the place of origin and Finland, the other connecting many countries were extended family is based. Second, children's attempts to build these transnational social relations is discussed. The paper shows how transnational social relations do not emerge on their own, but children need context, such as visits, to build cross-border relations. The paper concludes that the structure of the network has implications on children's identities and orientations.

**SESSION 3.**
**Memory and belonging in diaspora communities**
Time: Thu 23, 15.00–17.30 and
Fri 24, 10.15–11.45
*Coordinator: Helena Jerman*

There is a need to understand long-term effects of migration, a continuing process spanning over several generations. Research on transnational communities focusing on the second and third generation has only recently started. Do transnational connections continue to be important for some second and third generation migrants and if so: why and how? Do these persons show different ways of creating belonging compared to their (grand)parents and how do they enact their consciousness of self in relation to differing contexts in time and space of their settlement processes? While this workshop seeks to cast light on perceptions of the self in local, (trans)national or multisited contexts it is also concerned with the ways in which cultural knowledge is memory related. The emotionally charged intergenerational context provides keys for (dis)continuity in cultural practices. This applies, in particular to children and adolescents, for their minds are easily shaped, even permanently.

**1. Lähteenmäki, Minna**
(University of Helsinki)
*Strangeness, isolation, prejudices as a part of the daily life of asylum-seeking children*

My presentation will discuss those various challenges, which belong to the hearing of asylum-seeking children´s thoughts in the context of refugee reception centres. I shall consider children's backgrounds and their experiences of strangeness and diaspora. I will also raise other issues, such as how the isolation of the reception centres and the prejudices of other people influence on the daily life of children. As a material I will use my ethnographic field notes and stories which 13 asylum-seeking children have conjured and told by themselves. This data is produced in two Finnish reception centres in 2005–2006. In stories children bring out notices about their homelands, homelessness, death, killing etc.

The ethnographic material, which I use in my presentation belong to my doctoral thesis. In that study I will propose to address the day-to-day life of children who seek asylum in Finland together with their families, as seen and heard by an outside observer and listener in the context of Finnish refugee reception centres and schools. I shall consider the significance of family, the reception centre and preparatory education in a situation where the asylum-seeking child is trying to cope with her or his difficult condition. Another strain of the study will concentrate on the support provided by networks and the children's own experience of their lives in the midst of their asylum-seeking process

– on how they reflect their present life on their past and future.

**2. Brzezinska, Magdalena**
(Department of Sociology, Uppsala University)
*The 'constant travelling' home and away – constructing (multi)cultural identity among swedes and immigrants in sweden.*

This article explores ideas about culture, time and place in relation to core values of immigrants and Swedes. The data consists of open-ended interviews with first and second generation immigrants and Swedes between the ages of 20–35. Some of the patterns illuminated through a Grounded theory analysis of the interviews are: a preference of economical liberty before individual integrity; importance of movement; ambivalence regarding family. The informants construct the idea of family as a reference-point in their cultural understanding, furthermore, children are presented as social gatekeepers. In this context, the meaning of home, or belonging to a social context, is acentuated as vital for the understanding of processes of cultural change. Here, a connection is made between concepts related to culture and being a 'constant traveller', that is, being involved in the processes of border-crossing, or being at home and away simultaneously. The results of the analysis suggest that the demarcation of boundaries between social contexts, sequences of time and cultural groups conditions the social action of border-crossing. The discussion of cultural identity as transmitted between

generations is posed in contrast to the ideas about culture seen as a flow.

## 3. Wagner, Hedwig & Friedrich-Schiller
(Universität Jena)
### Against the migration flux

In my paper I intend to do a film analysis, based on the nexus of nation and narration, of the young protagonists of the films Exil[1] and Auf der anderen Seite[2]. These post-adolescent immigrants of the second generation swim against the tide of the ongoing migration flux, which passes from the periphery or the other side of the European continent into the centre of Europe. They go the other way, moving from the middle of Europe to return to the country of their ancestors on the oriental side. In this past-oriented back-migration to the country where their fathers and grandfathers grew up, a country that has evoked an imaginary topography through the oral histories about the homeland told in the new foreign country, these young adults want to purchase their own felt otherness. Between an external attribution of otherness and an internalised otherness they stand between the two poles of historical and mythical past. Between history and phantasm, with the vision of the second-generation-immigrants a cultural imaginary is perceivable. The felt and the real otherness is an imaginary that has psychologically created a suspicion of foreignness and deposited itself layer by layer as a phantasmatic identity. This raises the fundamental question of whether every cultural identity regarding the nation is

one created by the imagination and hence is a phantasmatic identity. The complex of imagination and nation will be discussed with Chakrabarty, unfolding the question whether imagination is a European concept[3]. Also, I will analyse with Bhabha and Anderson – concerning the debate about nationalism and cultural identity[4] – what imagination has to do with the subject on the one hand and the sociopolitical on the other[5].

Notes:
1. F 2004, R: Tony Gatlif;
2. D 2008, R: Fatih Akin;
3. Dipesh Chakrabarty: "Nation and Imagination", in: idem.: Provincializing Europe. Postcolonial Thought and Historical Difference, Princeton / Oxford: Princeton University Press 2007 [= Princeton Studies in Culture / Power / History, ed. by Sherry B. Ortner, Nicholas B. Dirks and Geoff Eley], p. 149–180.
4. Homi K. Bhabha: "DissemiNation: Time, Narrative, and the Margins of the Modern Nation", in: idem.: Nation and Narration, London / New York: Routledge 1990, p. 291–322.
5. Benedict Anderson: Imagined Communities. Reflections on the Origin and Spread of Nationalism, London: Verso 1983.

## 4. Albrecht, Judith
(Institute of Ethnology,
Free University Berlin)
### How to be an iranian woman in the 21st century? Remembering revolution in the iranian diaspora

The paper discusses the transnational discourse about memories of the Iranian revolution from a women's perspective. It focuses on two generations of women in the USA and in Germany, the first of which has witnessed or participated in the revolution, while the latter has grown up in the diaspora.

Both generations participate in an interactive creation of women images, contributing their specific perspectives on the revolution and its aftermath. The Iranian revolution can be seen as a historical cesura in the lives and biographies of the people. Therefore, it has become a benchmark in dealing with past and present and in the justification of positions and opinions. Often enough, the discourse created within and by the diaspora finds itself in a conflictive relation to official dominant discourses in politics and the media. The paper describes various contexts in which memories of the revolution are being discussed, used and transformed in order to deal with exile and identity, focussing especially on differences between mothers and daughters.

## 5. Kupari, Helena
(University of Helsinki)
### Orthodox Karelian women, remembrance and religious kin work

During Second World War, 2/3 of the Finnish Orthodox population had to leave behind their homesteads in Karelia. Since then, the rate of interfaith marriages within the community has been high. My paper explores the religion and memory of Orthodox women of evacuee Karelian backgrounds with Lutheran husband and children. More precisely, I focus on the religious kin work of these women.

Kin work (Micaela di Leonardo) refers to the maintenance and reinforcement of kin ties that has, in the modern context, largely been seen as the responsibility of women.

In religious kin work these networks are strengthened through religious rituals and traditions – including such that focus on the remembrance of past generations. I argue that, for Orthodox Karelian women, religious kin work is not just a way of renewing existing kin contacts, but a more personal quest for a spiritual community. Their memories of Orthodox kin create a sense of belonging to a spiritual lineage: they act as crucial links to an Orthodox (and Karelian) "us" that is lacking in their present surroundings.

## SESSION 4.
### Multiple membership and changing forms of citizenship in youth cultures
Time: Thu 23, 15.00–17.30 and
Fri 24, 9.00–11.45
Coordinators: Paola Rebughini &
Enzo Colombo

Our aim is to promote a reflection upon the concept of generation as a useful tool to understand contemporary global societies. How do contemporary youth deal with increasingly cosmopolitan and de-territorialized systems of identification? Are youth experiencing new ways to manage complexities through multi-layered forms of belonging that distinguish them from the previous generations? How ethnicity, gender, and class play a role in affecting multiple membership and quest for citizenship? Are national and supra-national transformations in the realm of citizenship (European citizenship, post-national membership, bi-national and transnational issues of citizenship and loyalty ...) contributing to the

transformations of the feeling of affiliation and membership to collective institutions? How does globalization transform everyday experiences and patterns of consumption?

## 1. Colombo, Enzo
(Università degli studi di Milano)
***The complexity of belonging in a global world. Identification and demand for citizenship among children of immigrant in Italy***

The paper aims to present a recent research – using quantitative as well as qualitative methodology – among young children of immigrant attending Italian higher secondary school. Specific attention is reserved to detect the forms of self-identifications used by these "new Italian" to make sense of their biography and their participation to the Italian society.

From the research emerges how pressing is, for the children of immigrant in Italy, the formal recognition of their Italianess. Without citizenship they experience a lack of legitimacy because their "presence" and their "voice" are always under discussion. So, first of all, citizenship is perceived as a bureaucratic stuff, a paper allowing them to escape precariousness and the ongoing contestation of their rights to stay and to have their say. Nonetheless they show complex dynamic and changeable forms of identification, and tend to define their belonging as determined more by local specificities, goals and opportunity than by "natural" or "hereditary" ties. They also demand a more inclusive reform of Italian citizenship law in order to contain and prevent forms of discrimination and racism.

## 2. Niemi, Anna-Maija & Kurki, Tuuli
(University of Helsinki, Department of Education)
***Citizenship and the politics of belonging. Cases of young Roma in Hungary and young people with immigrant background in Finland.***

The membership of individuals in modern democratic societies is marked by the status of citizenship. The nation-state is meant to be inclusive of all the people living on its territory. The production of citizenship is an important aspect of schooling. 'Citizenship' frames notions of what it is to be an adult in the political systems of the nation-state. A 'citizen' is a member of a nation-state and has particular duties and rights. Equality is achieved by people without characteristics; they are the abstract individuals who are equal citizens.

Most nation-states have people on their territory not considered capable of belonging, and therefore either denied citizenship or alternatively forced to go through a process of cultural assimilation in order to belong. Moreover, even those with formal membership are often denied some of the rights vital to citizenship, so that they do not fully belong. There are increasing numbers of citizens who do not belong. Therefore, formal equality in education is an abstraction diffused through relations of power that are shaped by gender, social class, 'race' and ethnicity, age, disability and sexual orientation. Relationships among those posited as equals are thus embedded in structures and practices of power.

Our discussion in this presentation will

concentrate on the issue of democratic belonging for young people with immigrant background in Finland and young Roma in Hungary in the context of formal education.

### 3. Pellander, Saara
(University of Helsinki, Department of Social Science History, Political History)
***Between difference and assimilation: Young women with South and Southeast Asian family background living in Finland***

This paper explores the experiences of young women that have either been adopted, and brought to Finland from South or Southeast Asia, or that have one parent with a South or Southeast Asian background, but were born and raised in Finland. This qualitative research focuses on the affect that gender, ethnicity and experiences of othering have on the identity of these women. The study is based on multidisciplinary discourse analysis. It focuses on the meanings that the interviewees are giving to categories like "Asian" or "Finnish".

All of the women have a strong will to choose between assimilation and difference. They partly wish to be seen as "normal Finns", whereas they, in other contexts, strongly want to exclude themselves from what they see as being "Finnish". All of them have faced racism and categorization that sexualises both their gender and ethnic background. The way they speak about these experiences displays several discoursive strategies of dealing with

these experiences. This paper investigates these strategies and sees how the experienced othering affects the way these women balance their identities between stigmas from the outside and their own choice of belonging.

### 4. Alt, Eine
(University of Oulu, Faculty of Humanities)
***Defining people, teaching unity. A case study of lessons organised for elementary school children on People's Unity Day in Russia, 2005***

The People's Unity Day, 4th of November, became a public holiday in Russia in 2005. As the new (or resurrected) festival became a public holiday, it in practice replaced the Day of Accord and Reconciliation – commemoration of the October Revolution – held on 7th of November. The historical background of the new festival derives from the events of 1612: liberation of Moscow from the Polish troops, and the ending of the so-called Time of Troubles in Russian history.

During the first years of its existence, the new festival has found a wide variety of forms of celebration: pro-Kremlin youth rallies; marches of the national extremists; ceremonies in which passports are handed over to young citizens; festivals celebrating multiethnicity – to mention only a few. Replacing the 7th of November as a public holiday has been opposed by many, and some have also criticized the new festival for being basically a celebration of Russian Orthodoxy. Regardless of the media debates, the new

festival has, so far, remained rather distant and unknown for a large part of population.

In my paper I approach the People's Unity Day by studying video transcriptions of lessons, organised for elementary school students in Russia, Karelia, in 2005. Lessons were organised to teach the meaning and background of the new festival, as well as to teach the governmental symbols of the Russian Federation. This paper is a part of my PhD thesis on cultural anthropology, in which I study reproduction of cultural meaning systems and identities in elementary school festivals in Russian Karelia.

### 5. Laine, Sofia
(Finnish Youth Research Network / University of Helsinki, Institute of Development Studies)
*Active young citizenships in the World Social Forum. Spotlight – and flashlight – on WSF Nairobi*

The first part of my paper consists of a brief history of the previous World Social Forums (WSF) focusing on the young peoples' roles and duties in the forums, especially in the Intercontinental Youth Camps. In the second part I start to use my own experiences and data from the WSF Bamako and the WSF Nairobi by enlightening my case study method: how I analysed young people among approximately 50,000 participants of the forum in 5 days. In the third part I focus on the WSF Nairobi, as it functions as my main case in this study. By using my field notes as well as other data, especially photographs, interviews and newspaper articles, I examine

what kind of active citizenships was taking place among the young participants in the WSF Nairobi. Comparing to previous WSFs I analyze how the young people's roles have changed in the different WSFs during the last eight years. This paper is part of my PhD research that focuses on young people's roles in the transnational political meetings.

### 6. Rebughini, Paola
(University of Milan, Italy)
*Everyday collective identifications among adolescent children of immigrants in Italy*

The paper deals with the problem of the future of second and third generations in Italy, particularly in the area of Milan. The objective is to see whether and how the observations made especially in contexts with a long tradition of immigration, where migration processes are now culturally and institutionally embedded, could be useful to understand the Italian situation, which, on the contrary, is characterised by recent immigration flows. Will this young people inevitably integrate in society and become fully-fledged Italian citizens? Or else, will they maintain their distinctions and thus produce a society characterised by difference and – potentially – indifference, a lack of unity and conflict? Of course we can not give a definitive answer. The paper present some results of an  exploratory research and shows the complexity of processes whereby difference is used.

## 7. Hessling, Marcy
(Michigan State University)
***Mind the Gap: Intersections and Transnational Social Networks in West Africa***

Why is the image of an African man in traditional dress speaking on a cell phone so amusing to outsiders? This paper examines ways in which young Beninois utilize public culture to construct and deconstruct identity and resist the imagery that mass media projects upon them. Through use of technology such as the internet, and user-oriented websites including YouTube, Facebook and Ringo, young Beninois are involved in both place-making and resistance. In many cases access to such technology and skills is gained through the University, a transnational intersection linking young people from West African and Francophone countries. Students are able to create, transform and maintain transnational social fields through both face-to-face and virtual contacts. Citizenship in an ECOWAS country does not mean the same thing to all who live within its borders. I have found it useful to link the concept of public culture with Tsing's notion of globally traveling knowledge to look at the open-ended movement of people, ideas and identities versus a binary of modernity or tradition. This paper analyzes the disjunctures between globally traveling knowledge that reinforces stereotypes and that which counters hegemonic representations.

## 8. Caneva, Elena
(University of Milan)
***"Immigrant youth in Italy. A dual tension between adolescence and migration"***

The so-called second generation has been increasing in Italy in the last years. The research focused on a part of the second generation, that is young immigrants who arrived in Italy after they had been socialized and had begun the school abroad. In our hypothesis these adolescents are particularly interesting because they are experiencing a double transition: 1) from childhood to adulthood and 2) from their country of origin to a new context.

The aim is to explore how these teenagers construct their identities and how ethnicity influences these processes. Secondly, friendship and intergenerational relations were investigated, in order to understand which roles peers and parents play in young immigrants' transition.

The findings point out that these teenagers adopt many forms of identification, and ethnicity plays an important role. It is also an important reference for the formation of the peer group, and it becomes a useful "recipe" to face the transition and to get into the receiving society. There are not intergenerational conflict between parents and teenagers, even if family relations have changed and redefined.

Finally, some models of identifications were tried to develop, which seek to give an account of the many identifications that young immigrants use in their daily relations.

## 9. Marques, Ana
(CIES/ISCTE)
### Talking about sexuality: between parents and peers

Communication contexts about sexuality include situations where it is discussed, the actors involved in the communication, intentional or non-intentional sex education, educators, the difficulties that may exist in the communication and the importance attached by parents and children to parents as agents of socialization in this area.

Parents, generally, try transmit some form of sex education to children as they are growing up, although in unevenly and often of unclear ways. But for young people there are other important actors or institutions (school, friends, etc…) to this socialization process. Currently, the first love and sexual relationships tend to happen during the insertion of young people in the peer group.

In this paper we will present some results of an ongoing research about young adults' sexual paths to conjugality and parenthood. The data was collected through qualitative interviews done in Leiria (Portugal) to young adults, between 18 and 29 years old, from different social backgrounds. We intend to focus the analyses on the communication about sexuality young adults have with their families and their peers: Can young people talk about sexuality? Is the communication between peers similar to the communication between family and young adults?

## SESSION 5.
## Religion in the world of diversity: perspectives to religious identity and education
Time: Thu 23, 15.00–17.30
*Coordinators: Arto Kallioniemi & Arniika Kuusisto*

The main objective of this session is to investigate how children and youth in our postmodern society form their personal identities and what is religion's role in shaping out identity. Furthermore, we will also look at the role of religious education in giving minority youth opportunities to maintain the identity which they have socialized in their home education, e.g. Orthodox, Adventist and Muslim religious education. The questions of religious diversity are nowadays in the focus of multicultural societies. The session has several links to other research topics in youth research and ethnicity relations, including how to maintain one's own religious identity in the postmodern, multireligious world.

## 1. Mohme, Gunnel
(Department. of Child and Youth Studies at Stockholm University)
### Muslim profiled schools in Sweden – what's in them for muslim students and parents

The independent school reform in Sweden in 1992 made it possible to start Muslim-profiled schools. Nine such schools exist today with approximately 2,000 students enrolled. Ever since their inauguration, these schools have been criticized on grounds of exclusion from

mainstream Swedish society and religious indoctrination. Confessional schools are obliged to follow the same curriculum as public schools, however, and denominational elements must always be optional.

This paper is based on fieldwork in Muslim-profiled school as well as interviews with parents, former students and headmasters of other schools. Parents and students concur that the Swedish school is too permeated with the majority culture and do not take aspects of minority cultures into consideration; that their children often feel exposed and vulnerable as Muslims in the public school, not only due to their faith per se but also due to its visible signs, such as always having to defend why one wears a head-scarf. Former students claim that their school years in a Muslim-profiled school strengthened their feeling of belonging to the Swedish society rather than segregated them.

Muslim-profiled schools are a preferred choice among parents of Somali origin. This paper presents some possible reasons why their children are overrepresented in these schools.

## 2. Subaşı-Piltz, Sakine
(Goethe University)
*Feminist and religious self-conceptions in generational processes among Turkish-Islamic migrant women in Germany*

This presentation introduces a part of my PhD project on feminist and religious self-conceptions in generational processes among Turkish-Islamic immigrant women in Germany.

In Europe, feminist Islamic religiousness in generational context has so far been a scarcely researched topic area. Although there are many surveys about Islamic women in Europe, these are mainly about younger women who have grown up in European environment. However, there are no surveys for example about the older generations of Islamic women.

Most of the younger Islamic women are describing their religiousness as new, modern religiousness. But they are also talking about their parents in this context, especially about their mothers, whom they describe as more traditional and uneducated and in most of the cases very unequal in perspective of gender equality.

In the conference presentation, I want to focus on the younger generations and their ways to create their identities. Due to the current state of affairs, following a secondary data analysis of already existing surveys about Islamic women in Germany, I want to describe their views on gender roles.

## 3. Kuusisto, Arniika
(Department of Applied Sciences of Education, University of Helsinki)
*Navigating between values and identities in diverse social contexts: case of Finnish religious minority youth*

This study inquires about how youth growing up in Finnish Adventist homes construct and negotiate their religious minority identity based on the religious affiliation of their childhood family. The data was gathered using mixed methodology (3 surveys, total

n=296; and 2 sets of interviews, total n=20 youth). In the present analysis on the teenager data, a particular interest is given to the effects on mainstream vs. denominational school contexts on the teenagers' religious identity (measure modified on the basis of the MEIM by Phinney, 2004), and the negotiations of contrasting values and identity of majority and minority. During teenage years, the identity work for many young people is still very much in process, and the individual value system at this stage may be unsteady (Helve 2002). The unfolding nature of identity as an process of constant negotiations is especially apparent when the values and expectations in a home differ greatly from those endorsed in the wider society (Schmälzle 2001; van Hoof & Raaijmakers 2004), or when an individual lives concurrently in different cultures (Sam & Virta 2003). Identity negotiations are here seen as the moving or 'navigating' between different norms and values, here those of the minority and the majority social settings.

### 4. Kallioniemi, Arto & Lyhykäinen, Kaarina
(University of Helsinki Department of Applied Sciences of Education)
***Headmasters' conceptions of school festival traditions – a case from Finland***

This presentation looks at comprehensive school level headmasters' conceptions of school festival traditions. School festivals are a traditionally important part of a school's cultural heritage education. School festival tradition is a very important part of Finnish cultural identity. In our changing society, celebrating school festivals has become more difficult than before; e.g. religious diversity has changed the situation of schools so that there are more and more pupils who cannot participate in school festivals for religious and cultural reasons. The focus of this presentation is on looking at school headmasters' conceptions of how they view school festival traditions. In addition, we examine how they see the school's responsibility for transmitting festival traditions. This presentation is based on a survey that was conducted in spring 2007. Altogether 250 headmasters of comprehensive schools around Finland took part in the survey. This presentation is part of the Helsinki and Joensuu university research project investigating school festivals.

### SESSION 6.
### Health and caring in immigrant populations
Time: Fri 24, 9.00–11.45
*Coordinator: Märta Salokoski*

Recent studies show that the confrontation of immigrant women with the health system in Finland is not necessarily an easy one. Immigrants not only have particular and culture-bound ways of understanding bodily and mental pain. They often also have multiple traumatic experiences behind them and need to do some hard adjustment in the new country. Immigrant women are also known for abandoning old practices that have been successful in the homeland, such as breastfeeding, in the new country. These processes need to be more brought in the open.

This session aims at bringing together researchers writing about immigrant women in Finland from a health- or reproduction perspective. The session will discuss both cultural confrontation and cultural ways of understanding illness and reproduction that these women bring along from their countries of origin. Studies about the meeting point of the Finnish state through health and hospital personnel and immigrant women are also welcome.

## 1. Koski, Pirjo
(Metropolia University of Applied Sciences)
### Multicultural parenthood education reflecting the diversity of Finnish families

Background: Nearly 7000 Somali immigrants reside in the metropolitan area of Helsinki ( Tilastokeskus 2008). The 15–29 year-old immigrant women use maternity services more frequently in comparison with Finnish-born women (Malin& Gissler 2006). It seems Somali women do not attend parenthood education groups, although they form an important component of the maternity services provided. Opportunity for parenthood education should also be ensured for minority families, within the framework of their own culture and language (Viisainen 1999).

Methods: The research commenced with needs assessment and extended to the development of a Multicultural Family Education Program by means of action research. A literature review, a survey on public

health nurses, interview on Somali women as well as focus group discussion for public health nurses and midwifes were carried out.

Results: According the initial results Somali mothers and families have both diverse and universal parenthood and birth education needs. The New Multicultural Parenthood Education Program (MPE- program) reflects Somali parent's needs and gives guidelines for multicultural parenthood education. It supports Somali families' parenthood as well as child's welfare and is suitable for the education of health care students as well as health care personnel.

Conclusions: In the future it is important to ensure that Somali parents waiting for a child are adequately and sensitively informed about pregnancy, delivery and postpartum care as well as parenthood.

## 2. Mölsä, Mulki
(Department of public Health, Helsinki University)
### Perceptions of racism and experiences of discrimination among ageing immigrants in Finland

Perception of racism among ageing population has received little attention. There are substantial epidemiological studies on the prevalence of racism. Perceived racism has an impact on health and causes mental illness. In addition, it is a major post-migratory factor causing mental distress. This paper discusses the case of ageing Somali migrants living in Helsinki metropolitan area looking at how they perceived and experienced discrimnation using (PEDQ-Community version) a

standard questionnaire. Participants were from Helsinki metripolitan area and age 50–72 years old. Majority of them had arrived in Finland through family reunification and were not working, they received social support from their families. They experienced less racism and discrimintaion in Finland compared to younger Somalis, who take part in working life.

### 3. Salokoski, Märta
(Institute of Development Studies, Helsinki University)
***Breastfeeding among immigrant populations***

The paper introduces a theoretical model for a coming study of breastfeeding among immigrants in Finland. It adresses the question of decline in breastfeeding among immigrant populations as revealed in research worldwide. The phenomenon is analysed in the context of the acculturation process and strategies to tackle that process. In the strategy of integration the goal is to blend into the majority population. The strategy of developing a multicultural identity entails that the immigrant person tries selectively to retain his/her own cultural traits and values but adopts cultural habits, behaviour and values that are part of the majority culture, in certain spheres of live, for instance in the workplace or the public sphere. A third strategy is that of separation. The immigrant person refrains from extensive contact with others outside his/her own minority group and retains cultural values and customs of this group. The repercussions of these strategies on breastfeeding are discussed in general and in relation to breastfeeding practicies prevalent among immigrant groups in Finland.

### 4. Kotlyarov, A.A., Mosina, L.M. & Dmitrijeva, O.A.
(Mordovian State Ogaryov University, department of hospital therapy)
***The main factors of risk in developing and progressing of cardio-vascular diseases among mordvin population in the Republic of Mordovia.***

The aim of our investigation is to expose factors, which further the high prevalence of cardio-vascular diseases in the region.

Materials and methods: 1) There have been questioned 114 women of mordvin nationality aged from 20 to 55 years ($32\pm6,4$ years). The questions in the questionnaire took into account the respondents' attitude to their health, being kept informed about factors of risk (FR) of cardio-vascular diseases (CVD). 2) There has been made a screening investigation of the FR spreading and CVD progressing among 31 patients aged from 39 to 81 years ($59\pm2,2$ years) in cardiologic departments of the state clinical hospital [1]4 of Saransk.

Results: 1) According to all data of questioning 70% of the respondents pay attention to their health only when they are ill. In proper time 22,5% of the questioned women apply to doctor on the occasion of the disease. Among FR in 65% of the women there is a burdened heredity for CVD. More than a half of the questioned women (63,6%) lead a sedentary life. 46,3% of the respondents

do not control parameters of body mass. 7,5% smoke. 73,7% of the respondents know their blood pressure indices. The investigation has showed, that 63,8% of the questioned women do not know their blood sugar level and 91,3% do not know the index of total blood cholesterol. 36,3% of the women have CVD, most of them (82,6%) do not follow recommendations in changing their way of life in connection with the disease. 2) In the group of hospital patients the main cause of hospitalization was a progress or exacerbation of heart ischemia course. 96,8% of the patients suffer from arterial hypertension of the I–III degree during 11±1,2 years. At the moment of hospitalization the systolic blood pressure was 162±5,3; diastolic – 92,3±5,3. 96,8% of the patients had complications in main disease with chronic cardiac deficiency. According to the data of anamnesis 71% of the investigated women have a burdened heredity for CVD. An abdominal obesity has been diagnosed in 93,5% of the women, a circumference of waist is 105±2,7 cm. It has been determined, that during hospitalizing 77,4% of the patients had a breaches of lipid spectrum of blood. Diabetes of the II type has been exposed in 12,9% of the patients.

Thus, most of the patients do not pay attention to their health, which leads to an inopportune correction of factors of risk, and later on to the development and progress of cardio-vascular diseases.

What is the place of social anthropology and sociology in the field of anti-discrimination law and minority rights? Core concepts of the disciplines such as culture, tradition, ethnicity, nation or race play an important role in international legislation on human rights, especially when lawyers deal with minority right issues. Thus, jurisprudence may legally entitle people(s) to their culture(s) or may deny them the corresponding rights. As the concepts used in the courtrooms are never of a neutral origin, social anthropologists and sociologists are increasingly paying attention to the problems related to "struggles over cultural rights". How can we engage and rethink the powerful framework of human rights and reconsider its own core analytical constructs in the process?

The workshop aims to take the "anti-race-directive" and recent case law produced by the European Court of Human Rights or national courts as an empirical basis for conceptual and theoretical discussions.

**1. Warmiñska, Katarzyna**
(Institute of Regional Studies,
Jagiellonian University)
*Be or not to be an ethnic minority?
The identity dilemmas of Polish
Tartars and Kashubians*

In my paper I will analyse the identity
strategies used by ethnic minorities in the
context of official state national discourse. I
have chosen two minorities e.g. Polish Tartars
and Kashubians for two reasons. Firstly
their example clearly shows the specificity
of dominant ethnic discourse in Poland.
Secondly, the members of those communities
are carriers of multiple ethnocultural
identities, on the one hand they postulate
cultural separateness, and Polishness on the
other. This create certain identity dilemas
characteristic for this kind of ethnicity.
Solusions of those dilemas make the leaders
to undertake the identity politics, which
I am going to discuss. Some mechanisms
are very typical and they can be generalised
on a variety of ways. Others results from
the specificity of the Polish context and the
groups themselves.

**2. Suárez Ojeda, Magdalena**
(Complutense university of Madrid)
*Human rights and prostitution in Spain*

Recent data reveals high levels of prostitution
in Spain. News media have even called Spain
the "brothel of Europe".

The aim of this talk is to underline the great
evolution in Spanish law that has occurred
over a short period of time coincident with
the establishment of democracy and the
increasing participation of Spain in the
European community and the international
sphere in general.

Consensus has still not been reached about
how thoroughly the citizenry has assimilated
democratic principles and values and to what
point the social evolution has made inroads
in society. In addition, this talk includes a
reflection about the political treatment of
certain controversial issues like prostitution,
its public treatment, and the position the
State adopts with respect to measures of an
international nature.

Three important pieces of data are to be
analysed here: 1) A Spanish Parliamentary
Report, dated 13 March 2007. 2) The as yet
un-ratified, by Spain, Council of Europe
of European Convention on Action against
Trafficking in Human Beings [CETS nº 197]
3) The lack of a national plan to combat
human trafficking for prostitution.

In summary, the aim of this talk is to
highlight the important debate now going on
in Spanish society on human trafficking and
the buying and selling of human beings for
the purposes of prostitution, in the context of
the recent evolution of Spain to democracy.

**3. Lasonen, J., Khakimov, E. &
Khotinets, V.**
(University of Jyväskylä)
*Recognition of competence and ethnic
stereotypes*

European and Russian plural societies,
as different as their historical, cultural
and economical foundations are, are not

as inclusive as the ideals of justice and equality policies suggest. The purpose of this paper presentation is to analyse some theoretical models of ethnic stereotypes and recognition. We will compare the theories between the theorists' approaches such as Lev Vygotsky's "cultural-historical theory" (as a variant of A.Asmolov and G.Soldatova); Sergei Rubinstein's "principle of the unity of consciousness and activities", Dmitry Uznadze's "psychological theory of attitudes", and Svetlana Bondyreva's "tolerance through mental tension reduction".

An ethical approach of ethnic stratification leans to the theory of 'recognition'. Charles Taylor and Axel Honneth, who have conceptualized theories of a multicultural politics of recognition, emphasize that individuals rather require membership in social groups with recognition to their distinctiveness than rights and resources. According to Taylor (1994), human life has a dialogical nature, and it is bound up with public recognition for the ethnic, religious and national groups. In these contexts, persons' identities are revised, affirmed and developed. Nancy Fraser (1997) represents a feminist politics of recognition emphasizing a basic discord between a theory of cultural justice that enhances the recognition of difference and a theory of distributive justice that advocates the just distribution of resources. The paper aims at a conceptual synthesis of recognizing cultural difference in competence.

## 4. Toivanen, Reetta
(Centre for Research on Ethnic Relations (ChaPo-project), Univ. of Helsinki/Centre of Excellence in Global Governance Research, Univ. of Helsinki)
### Who benefits from 'effective participation of Roma in public life'

The participation of minorities has become one of the powerful slogans in the vocabulary of the human rights movements. The users of the concept of 'effective participation in public life' stress how important it is to include the potential victims of discrimination early on in processes in which decisions affecting the lives of minorities are negotiated. Thus, allowing minorities to participate in a full and effective manner in the power structures of a society is often presented as the solution to overcoming discrimination and inequality, or more generally as a solution to problems of democratic legitimation. This concept is used increasingly, especially in legal and other materials developed by intergovernmental organizations. However, few are thinking about the constraints, obstacles and costs of participation. This paper addresses the question on non-participation among Roma. Do Roma people choose not to participate or what is wrong with the mode of participation if Roma are not increasingly included? The empirical case studies from Estonia and Finland show that participatory processes are closely connected to the power structures of a state and therefore cannot escape the general agenda of it.

**Multicultural identity and language**
Time: Thu 23, 15.00–17.30 and
Fri 24, 9.00–11.45
*Coordinators: Mia Halonen & Liisa Raevaara*

Besides the visual semiotic means (e.g. clothing) language is an expressive device for claiming one's identity. By analyzing language use (e.g. code switching, the use of category terms) in authentic situations we are able to study micro-level processes of identity formation (e.g. how to display being a teenager or a member of some ethnic group). Language is also used as a means to assimilate to or to resist identity categorizations employed by the others in one's own group or in the host community. Languages are crucial in acculturation but also inside migrant groups; the language of the new homeland can separate generations when the younger generation "takes over" linguistically.

This session aims at bringing together researchers who share an interest in exploring how (multi)cultural identity and acculturation or alienation is displayed and constructed through the use of language(s) in multiethnic groups, as well as in discourses of ethnicity and migration in the surrounding society.

## 1. Karhunen, Anja
(University of Joensuu)
*German Finnish children and the meaning of acquired Finnish language*

The aim of my ongoing longitudinal PhD research project is to study the second generation children in transnational German Finnish families. The focus of my research is to find out the experiences and opinions of the German Finnish children and adolescents who acquired Finnish mainly from their Finnish mothers. The children were born in a German speaking environment. They have lived in Germany and visited Finland mainly on their summer holidays. Children of multicultural families have an ability to disengage themselves from national engagements. They do not live between two (or more) cultures but they combine different cultural elements. Thus, the children develop a "third" culture; they do not switch between, for instance, Finnish and German identities but they create a whole new identity that is neither Finnish nor German or both. As immigrants, German Finns have been able to both integrate into the German culture and maintain their Finnish cultural heritage and language.

The circumstances and social relationships change. The main question of this childhood study is to follow the changes that occur when the children are growing up and negotiating between two cultures and languages, how do they express the meaning of the Finnish language, Finnishness and belonging to the ethnic group and society and how do they identify themselves.

## 2. Ganga, Deianira
(HERMES, European Researchers for Migration and Ethnic Studies)
*Language Shift and Identity.*
*Italianness in a migratory setting*

In order to integrate in the country of residence, individuals from a minority background tend to gradually abandon the minority language in order to adopt that of the country of residence. Through the generations this phenomenon progresses so that the presence of the minority language becomes too weak to be useful in any communicative situations.

This paper is based on a research analysing the processes of ethnic identity transmission among three-generational families of Italians in Nottingham, UK. During the fieldwork, respondents of the three generations considered language use as a salient characteristic of their ethnic / cultural identity. If through the generations language shift occurs, this does not seem to be directly linked to an identification shift at either an individual or group level. Indeed, the respondents of the third generation – even in the presence of a language shift towards English – do not appear to face an identity crisis.

For them, the attachment to the ethnic language is hardly explainable through the need for immediate communication. In fact, its function is, in fact, that of providing recognisable 'ethnic signals', which as long as these are shared among members of the group, the claim for an ethnic identity can be preserved as well.

## 3. Lehtonen, Heini
(University of Helsinki)
*Linguistic features of stylistic practises among adolescents in multiethnic Helsinki*

This paper will explore linguistic variation among adolescents in multiethnic environments. It is based on my ongoing Ph.D. project that has its starting points in interactional sociolinguistics, and the approach can be described as linguistic ethnography.

In my dissertation I wish to describe the linguistic and stylistic resources of a multilingual and multicultural environment and to explore how adolescents make use of these resources in their interaction. I am interested in the ways in which ethnicity, linguistic variation, and subcultural styles are intertwined.

Ethnic identities also intertwine with age and generation: with their linguistic practises the adolescents display their partial distance from their parents' generation and show affiliation to their multiethnic peer group. In this paper I will focus on the role of linguistic practises in style formation. I will show data examples on code- and style-switching, stylisation and language crossing.

The data was gathered during the school year 2007 – 2008 in two multiethnic junior high schools. The data consist of field notes and diary, recorded interviews with adolescents from different ethnic backgrounds, as well as several video and tape recordings of different situations at school.

**4. Mosina, N.M., Mosin, M.V. & Kochevatkin, A.M.**
(Mordovian State Ogaryov University, department of finno-ugric languages)
***The investigation of the national identity and features of the Mordvin peoples' bilingualism in the Republic of Mordovia and places of compact living in Russia***

The aim of this project is to investigate the national identity of the Mordvins and features of the Russian and Mordvin languages contacting. The main aspect of the study is an extent of the Russian language influence on the Mordvin (the Erzya and Moksha) languages to determine types of the Mordvins' bilingualism.

The practical importance is to determine changes in the vocabulary and grammatical structure of the Mordvin literary languages and their dialects in consequence of the Russian language influence.

The questions of the ethnical identity and aspects of the Mordvins' bilingualism in the Republic of Mordovia and the other regions of Russia, where the Mordvins live, are not taken up yet.

The methodological basis of our scientific project contains traditional and non-traditional methods and approaches:

- Organization and realization of linguistic expeditions with the aim of questioning the Erzya and Moksha native speakers in the Russia regions, where the Mordvin population lives.
- Deciphering and computer processing of collected material,
- Statistic processing of received results,
- The method of comparative analysis, which is necessary for exposing features of the analyzed realias.

In also is necessary to codify modern Mordvin vocabulary by means of creation the Russian-Erzya and Russian-Moksha dictionaries, which are dated from 1948 and 1949 and do not have an effect on lexical state of the Mordvin languages

**5. Melnikova, Ekaterina**
(European University at St. Petersburg)
***The discourse of ethnicity and local history practices at migrants' Karelia***

The paper is concerned with the discourse of ethnicity as it is realized within the local history (kraevedenie) practices at Ladoga Karelia. This territory was annexed by the USSR from Finland in the 1940ies. After the World War II the region was settled with the migrants from Byelorussian and Ukraine republics, Chuvash and Mordovian autonomous republics and from about 10 other regions of Russia. There are almost no any "indigenous" people at the territory now. The community which became the result of the post-war removal is formed with people from different regions and various ethnical groups.

The aspects of constructing the local history are in the core point of the paper. The special attention is paid to the discourse of ethnicity which tends to present the region as the "Karelian nest" or the "cradle of the karels". I'm analyzing different voices which form the "karelian discourse" at the migrants' region and compare them with the attitudes of locals

towards their ethnical identity.

The paper is based on the materials of the field expeditions to Lahdenpohja region (Karelia) during 2002–2003 and 2008 years.

## 6. Yijälä, Anu
(The University of Helsinki, department of social psychology)
***Predicting pre-migration acculturation attitudes among the potential ethnic repatriates from Russia to Finland***

Finland has received repatriates of Finnish background from the FSU since the 1990s – still approximately 15 000 potential repatriates are willing to migrate. Regardless of their ethnic background, they share many integration problems similar to those of the other immigrant groups. This study focused on explaining whether different factors (e.g. perceived acculturation attitudes of the members of the receiving society, cultural identities, linguistic competence, perceived cultural similarity) previously shown to predict immigrants' acculturation attitudes may be used to explain the formation of these attitudes already at the pre-migration stage.

The respondents (N=318) preferred integration (n = 207) over assimilation (n = 62), separation (n = 25) and marginalisation attitudes (n = 13). Discrimination analysis showed two functions: the first separated the group preferring assimilation of those preferring integration/separation, and the second separated the group preferring separation of those preferring integration/ assimilation. Acculturation attitudes develop depending not only on socio-psychological characteristics of the migrants but also on their perceptions of the acculturation preferences of the majority members of the receiving society. As integration has been shown to be the best acculturation strategy, pre-migration factors influencing its formation should be taken on account when planning means to ease adjustment to a new society.

## 7. Voipio-Huovinen, Sanna
(University of Jyväskylä, University of Helsinki)
***Immigrant students' parents' perceptions on their children's bi-/multilingualism***

What does bilingualism and multilingualism mean for teenager immigrant students and their parents? How do the interviewed parents see the role of their teenager children's bi-/multilingualism? What do they think about challenges and possibilities that bi-/ multilingualism open for students?

My ongoing doctoral thesis in Applied Linguistics (Finnish and Education) focuses on bilingualism and the support for bilingualism and bi-literacy in Finnish schools among Russian and Somali-speaking immigrant students. The study explores how bilingualism and multilingualism are realized in students' lives, and what kind of support school, extended family members and friends give them in achieving bilingualism (multilingualism) and bi-literacy. The goal of functional bilingualism for immigrant students in comprehensive is stated in the National Core Curriculum for Basic Education

(2004, 95). Teenagers who participated in my study studied Finnish as a Second Language (F2) and their mother tongues, Russian or Somali, in upper comprehensive schools in Helsinki.

In this presentation I will discuss the interviewed parents' (N=9) perceptions on their daughters' and sons' bi-/multilingualism and how parents view their children's future as young bi-/multilingual adults.

Reference: National Core Curriculum for Basic Education 2004. Helsinki: NBE.

**Sessio 9.**
**Multiple identities: migrants, ethnicity, and membership**
Time: Thu 23, 15.00–17.30 and
Fri 24, 9.00–11.45
*Coordinator: Paul R. Spickard*

In an era when people move about the globe with unprecedented velocity and in multiple directions, the question of multiple memberships is at the fore as never before. Migrants may prefer to identify with the place of their origin, with the place where they end up living, or both. On the other hand, their choice may be circumscribed by governments, by hostile local people, or by the pull of people back home. Nations across the developed world have received large numbers of migrants in the past decade; their models for incorporation are historically various (cf. France, Germany, the UK, Sweden), and now many of those models are under challenge.

At the same time with simple national identities being under challenge, several societies have begun for the first time to recognize multiplicity of ethnic identity. Thus, for instance, a figure like Barack Obama or Tiger Woods can be seen, and can identify himself, as not Black or White, but both.

This session is designed to bring into conversation these two issues-the multiple identity question that operates for migrants and the one that operates in the lives of people of mixed ancestry.

**1. Haghverdian, Serine**
(Dept. of Sociology, Uppsala Universitet)
*Negotiating Social Identity: The Multiplicity of Ethnic Identity among Young Immigrant Women in Sweden*

This paper aims to describe social identity work among young immigrant women of Middle Eastern decent living in Sweden. Focus is on the multiplicity and complexity of ethnic identity and social belonging. The paper reports the results from qualitative group interviews with immigrant girls between the ages of 16–18. With a social identity approach, aspects of identification on the intergroup level are brought to the fore and the empirical material is analyzed accordingly. The main themes detected are: negotiating practices of identity work, ambivalent emotions towards belongingness, generational and cultural conflicts in everyday life and visual symbols as determinants of social inclusion/exclusion. Moreover, the concept of female sexuality in relation to shame and respectability bears heavy importance in this context which is located in a collectivistic value-system. However, these values do not apply to Swedish

individualism. Consequently, the interviewees must balance between contrasting norm systems. Additional significant features in the everyday lives of the interviewees are border-crossing along ethnic lines and the sensitive issue of 'becoming Swedicized'. The present results offer a starting-point for subsequent qualitative research on the life experiences of young women in immigrant families of Middle Eastern origin.

## 2. Westerlund, Saija
(University of Bristol)
### Intercountry Adoption: Colour-b(l)inding the Issues

Intercountry Adoption has been referred to as the "silent migration". This paper explores how differently Finland and England (in policy and practice but also in the social and cultural context) have dealt with the same issue. How can reasons for such vast differences be accounted for? Why does Finland seem to favour a colour-blind post-racial view while England favours "same race matching" with Domestic Adoptions (resulting in an overrepresentation of black and mixed race children in care) but doesn't apply the same rule to Intercountry Adoption? What does this say about the way questions of race, ethnicity and identity are dealt with generally? More importantly, what does this mean for adoptees on a personal level – are they supported in negotiating and carving out a meaningful identity for themselves even if it isn't necessarily one that "fits" comfortably within the popular discourse? Arguably "Mixed Race" as an area of research deserves attention as it can contribute

to the understanding of the Intercountry Adoption experience and also helps highlight strengths and shortcomings of the current Finnish and English systems respectively. Exploring these issues will hopefully provide food for thought and raise some interesting questions for discussion.

## 3. Mukazhanova, Karina
(University of Lund/Karaganda State University)
### The Politics of Multiple Identities in Kazakhstan: Problems and Perspectives

The article highlights some aspects of the nation building and politics of multiple identities in modern Kazakhstan as a post-soviet country as well as a country with ancient nomadic history with its features in organization of social relations. How do people of more than 100 nationalities belonging to different religious and ethnicity live in post-soviet society? The idea of Eurasianizm as an idea of consolidation of the Kazakhstani nation analyzed as one of the central question of the article. When people of different nationalities live together it is impossible to avoid international marriages. The phenomenon of the "metisation" in the post-soviet country is described in the article to highlight the question of self-identification of children of international marriages.

Thus, for the comparatively young independent republic, aimed to affirm as an actor of the world politics, it is necessary to decide a major problem – to provide dynamical growth of the society, equal progress

of nationalities, unity of nation and sustainable development. The presentation will focus on analyzing the ways of strengthening of political stability in Kazakhstan, the interethnic and international consensus, including spiritual consolidation of a society as a major condition of the progress.

## 4. Lévy, Florence (writing with Lieber, Marylène)
(MAPS, Neuchatel University)
### *The Valorization of a Shared Unified Culture and Language: The Case of Chinese Schools for Migrants' Children in Switzerland*

Chinese migration to Switzerland is very different to the ones in other European countries. It is composed of individual migration of highly skilled persons who are well integrated to the Swiss society. Despite the fact that their social network is very international and that they hardly mix with "Chinese" from other backgrounds (Taiwanese, Vietnamese or Malaysian huaqiao, for example), there has been a recent increase of associations that share a surprising similar unifying discourse subscribing to the idea that, as "Chinese" , they share the same culture and the same language.

This presentation will focus on Chinese schools, which aim is to teach "Chinese" and "Chinese culture" to children of "Chinese" descent. Their students have various backgrounds which, in that respect, confirm a kind of unity. Yet, this unifying discourse on "Chineseness", hides non-homogeneous practices. We will thus focus on:

- the re-interpretations of the notions of culture and language, which are often in contradiction to people's practices.
- the role (and objectives) played by Chinese and Taiwanese governments in their attempt to sustain this idea of a unique "Chinese" culture.
- the role played by the valorization of "Chinese" identity in a cosmopolite social mobility strategy, that helps highly skilled people insertion either in Switzerland or in China.

## 5. Crentsil, Perpetual
Department of Social and Cultural Anthropology, University of Helsinki
### *"They need our help": Immigrants in Finland and Remittances to Relatives in Africa*

This study examines how African immigrants in Finland send remittances as financial support to relatives back home in Africa. The ongoing study, started a few months ago in April 2008, is based on qualitative methods with interviews and random conversations as well as a questionnaire for data collection.

Preliminary findings indicate that most migrants contact close relatives in their countries of origin in Africa and remit to them on a regular basis. Such remitting to relatives constitutes reciprocity and is seen almost as a logical part of immigrants' economic lives in the country of settlement. Money is a dominant and indispensable means of realising reciprocity between immigrants and their relatives. The overriding motivation for providing such assistance is conceived of as a

moral obligation. Cultural influence therefore plays an important role in remittances even in the international setting. Such migrants live their "new" lives abroad but still identify with the cultural tenets of their societies of origin through remittances, and opportunities in Finland make such support possible.

### 6. Likki, Tiina Joanna
(Department of Social Psychology, University of Helsinki)
*Place and Identity: Meanings of Place among Somali Immigrants in a Finnish Neighborhood*

The aim of this master's thesis in social psychology was to study the meanings Somali immigrants living in Finland attribute to different places in their lives. The study looked at the construction of place related social identities and how they were related to other social identities such as ethnicity. Social identity theory and self-categorization theory, together with literature on place-person relationships from environmental psychology, formed the theoretical framework of the study.

Interview material was collected among a diverse sample of nine Somali immigrants living in a suburb of Helsinki. A content analysis of the material revealed five main dimensions that rendered places meaningful for the participants: social networks, multiculturalism, self-efficacy, safety and familiarity. Participants constructed their place of residence as a self-relevant membership category primarily due to its multicultural and Somali nature. Indeed, place identity

and ethnic identity were intertwined both in Finland and with regard to the homeland. All participants identified first with Somalia, and only then with their current place of residence in Finland. The findings point to the co-existence of multiple place-related identities and to the role of ethnic identity in the place bonds among immigrants living in Diaspora.

### 7. Nukari, Maija Anneli
University of Helsinki
*Identity Negotiations through Dress: How West African Immigrants Dress in Finland*

This ethnographic thesis is concerned with 1) how West African first generation immigrants negotiate their dress in order to integrate in the Finnish society and culture, and 2) what kind of challenges they encounter doing this in their every day lives. The study includes five open interviews and observational fieldwork. Informants come from different countries of West Africa and represent various ethnic groups and religions.

All informants have their personal ways of self expression by their outfits, influenced by their background, gender, age, religion and positions in life. Most wear western styles on a daily basis, while African dress is mostly used in celebrations among the African community. Although combination styles of African and western looks are frowned upon, hints of ethnic heritage can also be included in western outfits. Sub-cultural references such as hip hop styles are commonly used.

In the cultural context and climate of Finland

informants are forced to adapt their dress. Yet African dress is worn at times for a sensation of "being home" in one' dress. African clothes and other dressing necessities are provided through transnational networks.

Governing takes place in all phases of the immigration process. Incoming to a country or some transnational territory encompasses such technologies as national laws, border control, passport, visa and international treaties. Governments also touch upon settlement of immigrants, both in the phase when immigrants have just settled and when they are applying nationality after living in a particular territory for the required period. Both public administration and a bundle of voluntary or semi-voluntary organizations, movements, communities and churches organize integrative services for immigrants, e.g. language consultancy, judicial assistance and civic skills education.

How should these practices be understood? What are the political rationalities of these practices? What kind of behaviour, thinking and action are being tolerated, manifested, supported, or restricted in both global and local immigrant policies and on what grounds?

The objective of this session is to study the inclusive and exclusive practices in governing territories and populations on municipal, national and global levels.

**1. Koivisto-Khazaal, Laura**
(Police College of Finland)
***Media image and media relations of the finnish immigration authorities 2005–2007***

CASE STUDY: Different roles of immigration authorities in deportation and denial of entry -cases

"The media image and media relations of the Finnish immigration authorities 2005–2007" is a two-piece study, in which these two aspects of the Police, the Border Guard, the Finnish Immigration Service and the Migration Department of the Ministry of the Interior are being researched.

In this paper I will present a case study based on the findings in the media image research.

When immigration authorities are involved in the media texts, the deportations, denials of entry and on the other hand asylum seekers are major topics. This combination creates four different types of deportation cases and deportation discussions:

a) deportation of a person who has committed crime(s) or denial of entry of person(s) with illegal intentions or without sufficient travelling documents (Case: several 2005–2007)

b) deportation of a person who has lived in Finland for rather long time, but committed crimes (Case: Somali youth 2006–2007)

c) deportation of a person with a temporary residence permit (B-license) (Case: Iraqi and Afghan asylum seekers in January 2007)
d) deportation of "faultless" (Case: several in 2007)

When researching what are the roles of the different authorities in these four cases, a lot of other questions are being raised: How are the immigrants portrayed? What is the role of the law? Where does the discussion focus, what is left out?

## 2. Peltola, Ulla
(Kuntoutussäätiö)
### *Nation-states strive for incorporation encounters immigrants transnational lives*

The European derived nation-states were established and are still defined in terms of a people sharing a language, cultural practices and loyalty to a common government within bounded territory. Citizenship of a nation-state is an exclusive status that entitles individuals to equal civil, political and social rights and privileges.

Therefore immigrants and their rights pose challenges for the nation-states. At present also non-citizen immigrants are guaranteed expanding range of rights and privileges, which were earlier reserved only for citizens. A growing number of bureaucrats, experts, researchers, consultants, pedagogues and social workers try to find out proper ways to incorporate immigrants to the nation-state and its' institutions like educational system, welfare services and labour markets.

However, nation-state -based incorporation schemes have often problems to reach immigrants due to the fact that their lives are not national but transnational. Immigrants' lives are characterized by social, cultural, economic and political relations and involvements, which stretch across national borders and connect them simultaneously to two or more nation-states. In the presentation, I elaborate the above introduced themes in the light of relevant theories.

## 3. Järvinen-Alenius, Pauliina
(University of Tampere)
### *Examining Finnish migration policies and transmigration*

I examine how current migration policies in Finland respond to the increasing transnational mobility of people. I look at how some policy documents take into account new patterns of migration (for example, transmigration and short-term labour migration). In particular, I focus on transmigration: transnational mobility of persons who live in either the country of emigration or destination and commute back and forth between the two locations.

My research is a part of the international, multidisciplinary research project called Transnationalisation, Migration and Transformation:

Multi-Level Analysis of Migrant Transnationalism coordinated by the University of Tampere and funded by the European Commission?s DG Research (2008–2011). In this project, researchers concentrate in trans-border contacts and the ties migrants

entertain in their networks (meso-level) in the following bi-national spaces:

Estonia/Finland, India/UK, Morocco/France and Turkey/Germany. In addition, the national migration policies are investigated comparatively on macro-level. In the micro-level analysis, the focus rests in individual migrants, their living conditions and experiences.

The project?s conceptual framework rests upon understanding of transnational space as a politically, socio-culturally, economically, and educationally transformative construct.

### 4. Lukyanov, Andrey
(Institute of Migration and Turku University, Turku, Finland)
***Migration to Russia: between legal restractions and illegal possibilities.***

The purpose is to describe Russian migration policy on the legal or illegal levels in the context of the Modern-World-theory and intern political and economic changes in Russia. The Russian Federation has a lot of migrants from the former USSR, but how Russia manages migration process? I try to answer this question through analysis of Russian legal documents, statistics and information from the NGO's. The most important thing in the Russian migration policy is a conflict between official restrictive policy, corresponding to European migration policy, and a lot of illegal possibilities for migrant on the informal level. The gap between official policy and informal possibilities for migrants is increasing, that's why Russia can get a lot of problems with management of migration and integration of migrants in the future – in spite of strict control, new legislation and new state frontier with former Soviet republics.

### 5. Mustonen, Henna
(University of Helsinki, Department of Social Psychology)
***Living with temporary residence permit – experiences of Afghan, Iraqi and Somali asylum seekers***

In Finland, temporary residence permits have provoked wide public discussion. Temporary permits have been granted since 2004 to asylum seekers whose asylum claims have been deemed insufficient for international protection, but whose deportation has not been possible due to prevailing circumstances in the countries of origin. The permits have been criticized for leaving persons in a limbo state without rights needed for integration and feared to increase psychological distress among already vulnerable persons.

This paper is based on my master's thesis in social psychology which discussed the well-being and acculturation of Afghan, Iraqi and Somali asylum seekers holding temporary residence permits. The research also explored the coping strategies used by asylum seekers as well as social support they had received.

The quantitative research showed that the holders of temporary permits had experienced many psychological stress symptoms and post-migration living difficulties. In addition, they had tried to control their situation by using active coping strategies and by relying on religion. Anxiety about separated family members, uncertainty of the future and restrictions related to the temporary permits

had especially detrimental effect on the well-being and acculturation.

The research was based on social psychological acculturation research and the tradition of refugee studies.

> **10 b) Cultural diversity and integration policies**
> Time: Thu 23, 15.00–17.30 and Fri 24, 9.00–11.45
> *Coordinator: Minna Säävälä*

'Immigrant integration' is an expressed quest of all policy-makers. However, there is little consensus amongst politicians, researchers and the general public on what integration actually refers to. On an aggregate level, some agreement on the indicators of desirable and undesirable socio-economic processes related to immigrant integration do exist, but in terms of cultural integration the debate is intense. Policy-makers, and some researchers, imply that 'culture' should ideally remain in the private realm while many immigrant groups actively contest this interpretation of cultural integration through identity politics and politicized culturalism. How are culture, cultural change and cultural diversity played out in national and international politics of immigrant integration?

Papers presented in this session are addressing the following issues: Do governmental immigration policies equate 'immigrant integration' with 'becoming similar'? What does cultural diversity mean and how does it articulate with the need for socio-political coherence? How do immigrants themselves consider the issue of cultural integration and how does mainstream society see it?

**1. Heikkilä-Daskalopoulos, Sanna** (University of Helsinki)
*"Second generation immigrants": multiculturalism as a discourse of marginalization?*

The topic of this presentation discusses the definition of multiculturalism in present Finnish discourses of how the category "second-generation immigrants" relates to this concept in rhetorical argumentation. The question here is if the concept of immigration includes a genre of public discourse in regards to marginalization. This does not mean that there would not be concrete problems concerning immigration, culture conflicts or rasicism and the need for resolving these issues.

This paper discusses the rhetorics of public concern regarding multicultural children in the category of supposed need for extra assistance. The concept of 'accepting immigration or multiculturalism' is closely related to 'understanding difference'. If the children defined in this discourse are expected to perform through this definition only, they might be transformed into a more and more generalized phenomena of the category 'multiculturalism' or the very heterogeneous category of "different". It is important to ask what are the specific phenomena in "multiculturalism" other than just flexible, modern Finnishness.

## 2. Owliaei, Ali
London School of Economics
***Transnational Political Engagements of Migrant Communities in Countries of Origin and Destination***

Transnational political practices are as complex as the multilevel processes, structures and actors involved. Therefore, this study never claims to render a comprehensive coverage of political engagement of refugees and migrants, but it engages with debate about the trajectory of contemporary movement related factors involved a reaffirmation of the transnational community and their engagement in the realms of politics and political faiths. Within the realities of 21st century, the article is mapping the causal factors for formation of a secular or faith-based diasporic communitas; the consequences of recent securitization of immigration/asylum policies in western States and the globalization driven non-traditional security order on emergence of neo-fundamentalist activists among the migrant grassroots; and finally the potential roles that migrant communities and voluntary return policies could play to broaden the global public space for debate and reference in their countries of origin and thereafter contribute to the process of democratization. The role, capacity and potential of international and multi lateral organizations mandated for management of migration and refugee regimes would be also assessed.

The article would identify the way forward and would then conclude with some strategic recommendations which could be implemented by States and international organizations to address these challenges.

## 3. Kärkkäinen, Katarzyna
(University of Jyväskylä)
***Immigrant integration, participation and educational challenges***

The purpose of this paper is to present some reflections on immigrants' integration and their participation in the host society. It addresses also the implications that can be drawn for civic and citizenship education.

Many countries tend to concentrate their immigration policies on the integration of immigrants into the labour market and school system. On the one hand, it is very logical. The host societies should not waste the immigrant's skills, knowledge and potential. On the other hand, in many countries with longer migration traditions, it is noticed that employed immigrants have not become integrated in the political, social and cultural life of their host societies. Being employed, attending local schools, making good income or knowledge of the country's language does not necessarily mean that somebody is integrated. Integration is closely connected to subjective feeling of belonging, active citizenship, and participation in different areas of life. Immigrants' feelings of integration cannot be solely considered from the perspective of the non-dominant population. A lot depends also on the attitudes of the major population towards immigration, on the recognition of cultural differences on the state level and on acculturation of the dominant population. In such a situation

the multicultural societies are facing a lot of challenges while educating youngsters (both native and non-native) for being responsible citizens.

### 4. Horáková, Milada
(Research Institute for Labour and Social Affairs)
***Immigrants' families, integration and discrimination***

The paper focuses on integration of families of immigrants and phenomenon of discrimination. The effects of discrimination on the inner life of the family and the impact on the families external relationships with their wider social environment can vary greatly. Discrimination is unfortunately one of the common experiences of migrants. The focus, intensity, duration and form of discrimination are linked to the individual's residency status, ethnicity, social roles, social status, gender, age and level of integration and acculturation. In the case of a family, the family status and the status of their country of origin have an influence. Discrimination is often an activating mechanism for migration. One of the strategies that individuals and families use to deal with discrimination or persecution in their country of origin is to emigrate. At the same time, many of these families face discrimination in their new host country. The discrimination faced in the new country is mostly different in nature, often on different grounds, its extent is reduced in comparison to that in their country of origin and gradually peters out with duration of their stay in the new country.

### 5. Hammar-Suutari, Sari
(University of Joensuu)
***The concept of multiculturalism in regional context and its effects on public services***

The paper deals with understanding of the concept of multiculturalism and how it is adopted at a regional -municipal or urban- level. The central questions are: How has multiculturalism been taken into account in planning, offering or in putting public services into practice at a regional level? How is the quality of the services evaluated, and does the cultural diversity show in the evaluation criteria, for example? How does the adopted model of multiculturalism affect the work of the authorities and especially customer service related to that? And how is equality put into practice in the customer service of public services?

The adopted level of multiculturalism (which has been chosen consciously or unconsciously, or it has formed to a certain area) affects substantially the structure of public services and the everyday encounters, related to these services, between people who have different cultural backgrounds.

Ralph Grillo's model of weak and strong multiculturalism as well as Stephen Vertovec's thoughts about multiculturalism, cultural diversity and international mobility, for example, function as the theoretical frame of reference of this paper (Grillo 2001; Vertovec 2004; 2007).

### 6. Maasilta, Mari
(University of Tampere)
*Media and immigrant integration*

What is the role of the media in encouraging social and political participation of immigrants in Finland. How do the media succeed in creating a common space for communication both for diasporic people and for 'native' people in Finland? Do the media serve for the purposes of maintaining the relationships with the old homeland or for integrating and creating networks in the new homeland? How do immigrants make use of new forms of media and what is their role in voicing and negotiating their experiences with each others and with the 'natives'? What is the role of media in constructing a transnational diasporic identity or a new national identity?

The paper presents the results of the study conducted among immigrants living in Finland about their media use. The analysis is based on structured interviews conducted with 500 migrants living in Tampere and Helsinki in the spring 2008.

The specificity of Finnish immigration is that only few national groups are large enough to be considered as specific target groups for media. For this reason the focus of the study is in the media use of immigrants in general. Nevertheless, immigrants are far from being a homogeneous group that could be discussed as a united entity. The purpose of the paper is to discuss also differences in the consumption of media between different age, gender or national/ethnic groups among Finnish immigrants.

### 7. Mähönen, Tuuli Anna, Jasinskaja-Lahti, Inga & Liebkind, Karmela & Finell, Eerika
(University of Helsinki)
*Predicting the explicit and implicit ethnic attitudes of majority youth: the role of personal contact experiences and group-level gains from intergroup contact*

As culture cannot be detached from the individual and cultural groups are comprised of their individual members, the hotly debated "cultural integration" cannot be understood properly without taking simultaneously into consideration both individual and group levels of analysis. Moreover, given the normative preference for integration in most Western societies, it is difficult to reliably identify negative outgroup attitudes. Yet our current understanding of the Finnish attitude climate is based solely on studies on explicit attitudes, which may be affected by social desirability. This study takes up these challenges by addressing the impact of the quality of past personal contact experiences and the perceived importance of future intergroup contact on the explicit and implicit attitudes of Finnish adolescents (N = 91) towards Russian immigrants. In the analysis, the group-level importance of contact is divided further into two subtypes of perceived gains for the ingroup: realistic (e.g., economic) and symbolic (e.g., cultural) gains. The results are discussed in relation to research on intergroup contact effects. The implications for promoting good intergroup relations in a multicultural society are also discussed.

**8. Mansikka, Jan-Erik & Holm, Gunilla**
(University of Helsinki)
***Teaching minority students within a minority schools – teachers' conceptions of multicultural education in Swedish-speaking schools in Finland***

Schools in Finland have become culturally more diverse in the past two decades. The Swedish-speaking schools in Finland have, however, experienced less of a change in ethnic diversity.  However, even if few immigrant families choose Swedish as the school-language for their children, ethnic diversity is now also increasing in Swedish-speaking schools.

We are interested in how prepared teachers in Swedish-speaking schools in Finland are for working in ethnically diverse schools. We are particularly interested in the attitudes and conceptions of the teachers regarding questions of integration, and a multicultural education for all students.

Our frame of reference is critical multicultural education which promotes an ethos of multiple perspectives, critical analysis and social justice. The empirical material is based on interviews with 30 Swedish-speaking teachers at all three levels, from elementary to upper secondary school, in the metropolitan Helsinki region.

**9. Hyvönen, Heli M.**
(University of Helsinki)
***Experiences of motherhood after immigration***

In this paper, I will look integration thru one aspect of life, namely motherhood. The role of mother is one of the strictest social roles, however, the moral codes and expectations related to it are culture-bound. Often, women have to reconsider their strategies of mothering after immigration. Here, I look how immigration affected to the conceptions and practices of Finnish women who immigrated to Estonia and Estonian women who immigrated to Finland. In Estonia, relatives have a central role in raising the children, where as in Finland the sociopolitical services often compensate that support. After immigration, the Estonian women had to get used to the practices of nuclear family because the most often the relatives remained in Estonia. However, those women who were married to a Finn received help from their husband and his relatives. Similarly to those Finns, who had an Estonian spouse, they had to reconsider their values of raising children, because they are different in Estonia and Finland. Contrary to that, those Finns who had migrated because of their own or husbands career were living in an "expatriate bubble" and thus received no influence from the Estonian society. Furthermore, they used the health-care services in Finland.

Researchers studying ethnic and racial relations face multiple methodological and ethical challenges what comes to their public roles as well as their interaction with the people in the research field. It can be argued that methodological and ethical challenges are particularly multifaceted when the research concerns young people and children. The interaction between the researcher and the youth/children can be considered a particular generational encounter with its important dimensions of power and responsibility. However, tensions embedded in demanding roles, responsibilities and power of researchers are seldom reflected. What does it imply that the researchers aim at understanding everyday life of young people and children, and to articulate this understanding to diverse public policy spheres – i.e. in terms of methods, analysis and discourses used? What is the researchers' responsibility when prevailing media, political and scientific categorizations on youth and children are at stake: how are they intentionally reproduced, questioned, or just used? When politically strategic issues are studied, the distinction between so-called "academic" and "applied" research approaches becomes inevitably blurred. Are researchers ready to devote their time to participate in diverse public policy spheres? What does

an active "anti-racist ethos" signify in this context? What are the tools, methods and limits for this kind of researchers' public involvement?

**1. Niemi, Heli**
(University of Lapland / Department of Social Work)
*Cultural Sensitivity as an Approach in Research*

The presentation will open up the discussion about cultural sensitivity as an approach in social work research. I would like to ask, what is actually cultural sensitivity. What is its value for research? And how to realize it in social work research when the young people are acting as a target group? Through my presentation I will reflect the aspects of cultural sensitivity to my own PhD-study with the topic "Locating Home by Young People with Russian Background in Finnish Society". The aim of my study is to analyse how the young people with Russian background have found their places in Finnish society, where they do not belong to the societal mainstream for their cultural background. In the core of research are the individual experiences of young people with Russian background who live in Northern Finland. The qualitative data will consist of interviews by 13–25-year-old young women and men. In addition, I plan to collect the texts, photo and other creative materials produced by young people. An essential approach in my study is cultural sensitivity which I try to realize in whole research process: in data collection, analysis and reporting.

## 2. Petruzelka, Tobias

(Charles University in Prague, Faculty of Philosophy and Arts, department of Cultural Studies)

### Learning from the past – The Chicago school and the first systematic studies of ethnic relations

When the consequences of the urban immigration seem to challenge capacities of cultural and social orders of the affected countries and cities, it is also important to recapitulate. I suggest to follow the related disciplines back to the beginning of the systematic research of the urban immigration – to the Chicago between the 1st and 2nd WW, where number of original concepts has been founded (e.g. social distance, race relation cycle, marginality, disorganization of institutions in diaspora communities, segregation in natural areas). I assume that the intellectual heritage of authors like W. I. Thomas, R. E. Park, L. Wirth, Ch. S. Johnson, F. Frazier could still be inspiring for contemporary researchers in the field, albeit thoroughly criticized and generally considered being obsolete. The paper shall offer an overview of the most important concepts and their further academic interpretations, (mis)uses and possible connections to contemporary examples.

## 3. Josipovic, Damir

(Institute for Ethnic Studies)

### Internal Migration in Socialist Yugoslavia and Their Post-1991 Consequences

Internal migration in Yugoslavia in pre-1991 period is quite abundantly analysed. Nevertheless, none of the approaches specifically addressed the question of the consequences and legal implications of such migration. Additionally, they proved to be inadequate in explaining migration process as a whole. There are, rather, many partial paradigms, depending on the chosen aspect of research. Yet, a new wave of specialized research could potentially draw upon the imminent importance of legal settings, which may, at the same time, foresee and explain both, the movements and the nature of 'intra-mobility'. To understand these, one should consider the historical circumstances (e.g. the so-called Slavic question in Austria-Hungary, the interwar period of Yugoslav Kingdom). After World War II the issues of ethnicity and internal migration were tackled quite uniquely, leaving legal evidence up to it rather sparse. The burden of 'law-making' was, aside to Communist party and the Government, left to central demographic and statistical bureau. The post-1991 period is marked by radical discontinuity in regional migration patterns, scope and extent. Along with the new, post-socialist primordial claims for national pureness, some national statistical offices attempted to reconstruct categorizations and methodologies to deal with new ethno-demographic realities. The researchers dealing with these questions are facing serious methodological (e.g. longitudinal data in-comparability, data inaccessibility) and ethical problems (e.g. subject selection, outcome manipulation). Some of these problems are addressed in the presentation.

### 4. Oikarinen-Jabai, Helena
(University of Art and Design)
*Going to the multicultural "field"*

In my presentation I will reflect my own research plan that awakes many questions what it comes to ethics of academic research and practical "applied" research approaches. What are the researchers and youth workers doing in the name of multiculturalism? Is it sensible to use the ethnic or "race" positions as a basis for a research or a project? If yes, then with what kind of premises? I presume that both theoretical and embodied personal knowledge are important tools before going to the "field". I think that people working in this area of research should have more interaction and open discussions concerning different theoretical and practical approaches. We should also be more responsive for the experiences and practices that are collected and applied in other contexts (countries, continents) when drawing our own horizons.

### 5. Kivijärvi, Antti
(University of Joensuu)
*Double trouble: Critical and multisited ethnography in multicultural civic education – some ethical considerations*

This paper is based on my ethnographic research, in which I study "multicultural friendships" in Finnish youth work. I will scrutinize the definitions given to the concept of multiculturalism and ask: what kind of possibilities these definitions construct for challenging cultural demarcations and developing multicultural friendships. Ethnography will be multisited: data is collected at different towns around Eastern Finland and at various youth clubs/events. Particularly in this paper, I will explore some of the ethical challenges, which may be faced when doing ethnographic fieldwork in multicultural surroundings. These challenges become evident when research is attached to critical paradigm. It is crucial to recognize that anti-racist ethos is always – at least implicitly – included when studying critically ethnic relations or multiculturalism. This implies, first of all, that the researcher must be aware of his/her role in the construction of cultural categorisations and demarcations. Secondly, the researcher must take a critical stand towards problematic actions/discourses of informants. This kind of stand may cause many methodological and ethical problems, because the researcher must choose what kind of position to take in the "field" and decide to whom the critic is pointed at. In the context of critical paradigm, individual is not the one to be blamed. However, this doesn't mean that informants can't feel insulted when reading the final research report. Multisited ethnography may emphasize these kinds of ethical problems even more: presence in one place is relatively short and misunderstandings between researcher and informants are possible. In short period of time it is not easy to find time to discuss with all informants about one's own interpretations. In addition, data will be collected at small towns, which means that informants may recognize themselves, their colleagues and peers from the final report.

# Lunch / restaurants

**Kirkkokatu:**
- Tiedekahvila     (House of the Learned Societies)
- Alku-baari     (Kirkkokatu 1)
- Rodolfo     (Kirkkokatu 5)
- Kotipizza     (Kirkkokatu5)

**Mariankatu:**
- Café Entré     (Mariankatu 13)
- Korea House     (Mariankatu 19)
- Azoros     (Meritullinkatu 5)
- Piano     (Rauhankatu 15)
- Kolme Liisaa     (Liisankatu 14)
- Cafe Arppenum     (Snellmaninkatu 3)
- Safka     (Vironkatu 8)

**University Restaurants:**
- UniCafe Päärakennus   Fabianinkatu 33
- UniCafe Metsätalo   Fabianinkatu 39
- UniCafe Rotunda   Unioninkatu 36
- Unicafe Valtiotiede   Unioninkatu 37
- UniCafe Metsätalo   Unioninkatu 39
- Unicafe Porthania   Yliopistonkatu 3