



European Research Council

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INTERNATIONAL CONFERENCE

ON

The Future of Social Relations: Rethinking Prejudice and Togetherness in Times of Crisis

21-23 May 2014

The Cutlers' Hall, Sheffield, UK

This research programme has received funding from the European Research Council under an Advanced Investigator award to Gill Valentine entitled: *Living with Difference in Europe: making communities out of strangers in an era of super mobility and super diversity* (LIVEDIFFERENCE)

REC grant agreement no. 249658

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Welcome and Introduction

On behalf of the LIVEDIFFERENCE research team I would like to welcome you to Sheffield and to this international and interdisciplinary conference which aims to stimulate critical debate about the future of social relations.

In the 1990s Galbraith suggested that contemporary western societies were characterised by a 'contented majority' – who were economically successful and secure had little in common with, or concern for, excluded minorities. In the 21st century this culture of contentment appears to be increasingly a myth. The rapid social and economic change that has characterised the recent past has made the world seem a less reliable or secure place for majority as well as minority communities. As a consequence there is a risk that social responsibility, trust and social cohesion may become casualties with the consequent (re)emergence of intolerance producing new patterns and forms of prejudice - despite the development of equality legislation.

In this context scholars have begun to argue that there is a need to rediscover a broader framework of social solidarity, recognising that the insecurities of the risk society demand an 'ethic of care' for those unlike ourselves. Yet, while there is increasing evidence that the growing proximity of difference is producing positive encounters which have been celebrated as cosmopolitanism, the question of how such everyday interactions can be scaled up to achieve a truly inclusive society remains.

In response, the aim of this conference is to stimulate further debate about the changing nature of prejudice and intolerance in the 21st century, whilst identifying new strategies for developing inclusive societies and creating togetherness. I hope you enjoy the opportunity to discuss these themes with colleagues from across Europe.



Professor Gill Valentine
Pro-Vice Chancellor of the Faculty of Social Sciences, University of Sheffield

Conference Organisers

This conference is organised on behalf of the European Research Council funded project – Living with Difference – led by Gill Valentine, with colleagues Anna Gawlewicz, Catherine Harris, Lucy Jackson, Lucy Mayblin, Cristina Molina-Hall, Kasia Narkowicz, Aneta Piekut, Richard Phillips, Ulrike Vieten and Nichola Wood.

About Live Difference

This ERC funded research programme is addressing the critical question of how we develop the capacity to live with difference at a time of unprecedented mobility and population change in Europe. It is generating a new body of information and understanding about the extent and nature of everyday encounters with 'difference' through five inter-linked projects, each collecting original empirical data in the UK and Poland. A short film summarising the key findings of the Live Difference research project will be shown on Thursday and Friday lunchtime in the Reception Room of the Cutlers' Hall. Further details about the research programme are also available from the project web site: <http://livedifference.group.shef.ac.uk/>

Publications

Valentine, G. and Vieten, U. (forthcoming) (eds.) *Cartographies of Difference*. Peter Lang, London [part of the *New Visions of Cosmopolitanism* series]

Valentine G, Jackson, L. and Mayblin, L. (in press) Ways of seeing: sexism the forgotten prejudice? *Gender, Place and Culture*, DOI:10.1080/0966369x.2014.913007

Valentine G., Piekut, A and Harris C (in press) Intimate encounters: the negotiation of difference within the family and its implications for social relations in public space, *Geographical Journal*

Waite, L., Lewis, H. and Valentine, G. (2014) Multiply vulnerable populations: mobilising a politics of compassion from the 'capacity to hurt', *Social and Cultural Geography*, 15, 3, 313-331

Valentine, G. and Harris, C. (2014) Strivers v skivers: class prejudice and the demonisation of dependency in everyday life, *Geoforum*, 53, 84-92

Jackson, L. and Valentine, G. (2014) Emotion and politics in a mediated public sphere: questioning democracy, responsibility and ethics in a computer mediated world, *Geoforum* 52, 193-202.

Valentine, G. (2013) Living with difference: proximity and encounter in urban life, *Geography* 98 (1):4-9

Valentine, G., and Sadgrove J. (2013) Biographical narratives of encounter: the significance of mobility and emplacement in shaping attitudes towards difference, *Urban Studies*, DOI: 10.1177/0042098013504142 (first published 25/09/13)

Andersson, J., Sadgrove, J. and Valentine G. (2012) Consuming campus: geographies of encounter at a British university, *Social & Cultural Geography*, 13, 5, 501-515

Piekut A., Rees, P., Valentine, G. and Kupiszewski, M. (2012) Multidimensional diversity in two European cities: thinking beyond ethnicity, *Environment and Planning A*, 44, 12, 2988-3009

Valentine, G. and Sadgrove J. (2012) Lived difference: an account of spatio-temporal processes of social differentiation, *Environment and Planning A*, 44, 9, 2049-2063

Related Publications

Valentine, G. and Waite, L. (2012) Negotiating difference through everyday encounters: the case of sexual orientation and religion and belief. *Antipode* 44, 2: 478-494

Andersson, J., Vanderbeck, R., Valentine, G., Ward, K., Sadgrove, J. (2011) New York Encounters: religion, sexuality, and the city. *Environment and Planning A*, 43,3: 618-33

Valentine, G. (2010) Prejudice: Rethinking geographies of oppression. *Social & Cultural Geography* 11: 521-537

Valentine, G. (2008) Living with difference: reflections on geographies of encounter. *Progress in Human Geography* 32: 321-335

Valentine, G. (2007) Theorising and researching intersectionality: a challenge for feminist geography. *Professional Geographer* 59: 10-21

Valentine, G., Skelton, T. (2007) The right to be heard: Citizenship and language. *Political Geography* 26, 121-14.

General Information

Contact

If you experience difficulties or have any general queries during the conference, please contact:

Cristina Molina-Hall

Faculty of Social Sciences, The University of Sheffield

who will be present at the conference

email c.molinahall@sheffield.ac.uk

tel: +44 (0) 114 22 28352

Contact numbers

Conference Venue: The Cutlers' Hall

0114 276 8149

Emergency (Ambulance/Fire/Police)

999

Conference Venue

The conference is taking place in the Cutlers' Hall, Church St, Sheffield, South Yorkshire, S1 1HG <http://www.cutlershall.co.uk/>

The Cutlers' Hall is a conference venue in a historical building (home of the company of cutlers) which has been important in the story of Sheffield. It is located in the centre of the city. It is 15 minutes walking distance from the railway station or a 5 minute taxi journey from the railway station at a cost of approximately £5.

Conference Location and Map



Registration Desk Hours

During the event a conference desk will be staffed for registration and information services. The registration desk is located in on the first floor in the Cutlers' Hall, and will be open as follows:

Wednesday 21 May	16:30 – 17:30
Thursday 22 May	08:30 – 09:00
Friday 23 May	08:30 – 09:00

Name Tags

Please wear your name tag at all times during the conference, including the welcome reception and conference dinner. You may be asked to present your nametag.

Note to Speakers

Each paper is allocated 20 minutes. Please keep your presentation to 15 minutes to allow 5 minutes for questions and discussion.

If you are scheduled to present, please ensure your PowerPoint is loaded well in advance of your presentation time. Please visit the registration desk if you have any questions or for further details.

Internet Access

Free wireless internet access will be available in the Reception Room at the Cutlers' Hall.

Special Dietary Requests

If you have any special dietary requirement please state when registering online.

Urgent Messages

Urgent messages for delegates can be directed to the registration desk. Messages will be held at the registration desk for collection.

Mobile Phones, Pagers & Laptop Sound

As a courtesy to presenters and colleagues, please ensure that all mobile phones, pagers and sound from your laptop are switched off during the conference sessions.

Programme

Programme Schedule

Day 1

Wednesday 21st May

- 16:30 Registration open
- 17:00 Arrival at Cutlers' Hall for panel debate & welcome
- 18:00 **Panel debate: Are we becoming a more divided society?**
Ted Cante, Founder of the Institute of Community Cohesion
David Feldman, Director of the Pears Institute for the study of Anti-Semitism
Halleh Ghorashi, Professor of Diversity and Integration, VU University of Amsterdam
David Goodhart, Director of Demos
Ghaffar Hussain, Managing Director of Quilliam Foundation
Lisa Doyle, Advocacy and Influence Manager, Refugee Council
Chaired by: Elaine Willis, professional facilitator and Chair of The Beth Johnson Foundation which seeks to challenge the ways people look at ageing.
- 19:30 Drinks Reception & Poster Exhibition, Main Hall, Cutlers' Hall

Programme Schedule

Day 2

Thursday 22nd May

08:30-09:00 Registration open

09:00-10:00 **Welcome & keynote address by Gill Valentine, Drawing Room**

Professor of Geography, University of Sheffield

"The Future of Social Relations: Rethinking Prejudice and Togetherness in Times of Crisis"

10:00-10:30 Coffee break, Old Banquet Hall

10:30-12:00 Parallel paper sessions:

Neighbourhood, participation / community, diversity

Chair: Nichola Wood

Patterns of prejudice

Chair: Aneta Piekut

Media representation

Chair: Kasia Narkowicz

Rethinking disability

Chair: Ulrike M. Vieten

12:00-13:00 Buffet lunch, Old Banquet Hall

Live Difference project short film, Reception Room

13:00-14:00 **Keynote address by Aleksandra Jasińska-Kania, Drawing Room**

Professor Emerita, Institute of Sociology, University of Warsaw

'Exclusion from the Nation. Social Distances from National Minorities and Immigrants'

- 14:00-15:30 Parallel paper sessions:
Encountering art
Chair: Lucy Jackson
Diversity and belonging
Chair: Ulrike M. Vieten
Creating solidarity
Chair: Anna Gawlewicz
- 15:30-16:00 Coffee break, Old Banquet Hall
- 16:00-17:30 Parallel paper sessions
Negotiating meaningful contact
Chair: Gill Valentine
Domestic diversity: exploring family life and parenting
Chair: Anna Gawlewicz
Faith and secularism
Chair: Nichola Wood
- 18:30-19:30 Drinks & networking at Popolo, Leopold Square, Leopold Street,
Sheffield, S1 2JJ

Programme Schedule

Day 3

Friday 23rd May

- 08:30-09:00 Registration open
- 09:00-9:45 **Keynote address by Halleh Ghorashi, Drawing Room**
Professor of Diversity and Integration, VU University of
Amsterdam
'Routed connections in late modern times'
- 09:45-11:15 Parallel paper sessions
- Everyday encounters
Chair: Lucy Jackson
- Race and racism
Chair: Richard Phillips
- Gender, sexuality and prejudice
Chair: Nichola Wood
- 11:15-11:30 Coffee break, Old Banquet Hall
- 11:30-13:00 Parallel paper sessions
- Refugees and asylum seekers: exclusion and care
Chair: Aneta Piekut
- Migrant encounters
Chair: Catherine Harris
- Youth mobilities and mobilisation
Chair: Kasia Narkowicz
- 13:00 Buffet Lunch, Old Banquet Hall
- Live Difference project short film, Reception Room
- Jewish-Palestinian Living Room Dialogue Group film, 'Dialogue in Nigeria
- Muslims and Christians creating their future', Reception Room.
- End of conference

Parallel Paper Sessions

Thursday 22 May, morning

Neighbourhood, participation / community and diversity	Chair: Nichola Wood	Drawing Room 10:30 – 12:00
<i>Susanne Wessendorf</i> <i>Institute for Research into Superdiversity (IRIS), University of Birmingham</i>		Commonplace diversity: social interactions in a superdiverse neighbourhood
<i>Clare Rishbeth</i> <i>The University of Sheffield (UK)</i>		Being visible outdoors: participation and distancing in ethnically diverse neighbourhood
<i>Ben Gidley, Mette Louise Berg, Rachel Humphris, Hiranthi Jayaweera, Caroline Oliver, Simon Rowe</i> <i>Centre on Migration, Policy and Society (COMPAS), University of Oxford (UK)</i>		Intersections: an ethnography of everyday togetherness and intensified diversity in an inner South London area
<i>Kathy Burrell</i> <i>University of Liverpool (UK)</i>		Lost in the 'churn'? finding everyday neighbourliness in a transient neighbourhood
Patterns of prejudice	Chair: Aneta Piekut	Goodwin Room 10:30-12:00
<i>Zsuzsa Ebl</i> <i>Hungarian Institute for Family and Social Politics, Budapest (Hungary)</i>		Prejudice and the Roma of deep poverty
<i>Anna Gawlewicz</i> <i>The Live Difference Team</i> <i>Department of Geography, University of Sheffield (UK)</i>		'We inspire each other, subconsciously': Circulation of prejudice towards difference between migrants and their significant others in sending country
<i>Eleonora Belloni</i> <i>University of Padova (Italy)</i>		"He has memory losses, he's not insane". Identify (re) construction of people with dementia in the care relationship
<i>Diane Richardson</i> <i>Newcastle University (UK)</i> <i>Surya Monro</i> <i>University of Huddersfield (UK)</i>		Transforming citizenship?: (Re)making sexualised borders of in/tolerance

Media representation **Chair: Kasia Narkowicz Osbourn Room 10:30-12:00**

Inta Mierina
University of Latvia (Latvia)

The role of media in an ethnically diverse society: fuelling nationalism, exclusionism and xenophobia, or promoting a more inclusive society?

Izabela Handzlik
University of Social Sciences and Humanities in Warsaw (Poland)

Muslims in the USA and Europe. The imagines 'Other'?

Julita Wozniak
Paulina Krolikowska
University of Lodz (Poland)

Discourse-historical approach in the service of migration research: a case study of Polish migrants in the British press

Lucy Jackson
The Live Difference Team,
University of Sheffield (UK)

Consuming news: Reflections on the Role of the Media in Reproducing Prejudice in Everyday Life

Rethinking disability **Chair: Ulrike M. Vieten Reception Room 10:30-12:00**

Dan Goodley
University of Sheffield (UK)
Katherine Runswick Cole
Manchester Metropolitan University (UK)

Dis/humanism: thinking about the human through disability

Sarah Dauncey
University of Sheffield (UK)

Disability with Chinese characteristics? Rethinking disability in a time of change in China

Janine Owens
University of Sheffield (UK)

"Rethinking the social model of disability in a time of crisis and change?"

Gill O'Connor
University of Sheffield (UK)

Rethinking disability: The Goldilocks paradigm and expectations of just-rightness

Parallel Paper Sessions

Thursday 22 May, afternoon

Encountering art	Chair: Lucy Jackson	Drawing Room 14:00-15:30
<i>Danny McNally</i> <i>Royal Holloway, University of London (UK)</i>		Encountering socially-engaged art: Investigating the work of community art gallery
<i>Yet Chor Sunshine Wong</i> <i>CADRE, University of Wolverhampton (UK)</i>		Difficult allies: a critical examination of dialogue and love in socially engaged art
<i>Ben Rogaly</i> <i>University of Sussex (UK)</i>		'Don't show the play at the football ground, nobody will come': using oral history and the arts to build togetherness in a multi-ethnic provincial city
<i>Jennifer Bryson</i> <i>Islam and Civil Society Project, The Whitherspoon Institute, Princeton (USA)</i>		How Muslims are countering anti-Semitism through arts today
Diversity and belonging	Chair: Ulrike M. Vieten	Osborn Room 14:00-15:30
<i>Tina Magazzini</i> <i>University of Deusto, Bilbao (Spain)</i>		Unity in (super)diversity? An overview of the approaches to the politics of belonging (and becoming)
<i>Julius Baker</i> <i>University of Sussex (UK)</i>		The Islamisation of space: a complex and negotiated politics
<i>Aneta Piekut</i> <i>The Live Difference Team</i> <i>Department of Geography, University of Sheffield (UK)</i>		Diversity and perceptions: investigating relationship between actual and perceived diversity in two different urban contexts
<i>Laurence Lessard-Phillips,</i> <i>Yaoiung Li</i> <i>University of Manchester (UK)</i>		The social stratification of education by minority ethnic groups over three generations in the UK

Creating solidarity**Chair: Anna Gawlewicz Reception Room 14:00-15:30**

Jill Marsh
University of Chester (UK)

“Better when we’re together”: an examination of the role that churches can play in the building up of social solidarity

Anika Depraetere
KULeuven & OASeS (Belgium)

Nurturing solidarity in diversity: complementary currencies as a transformative practice?

Bart Van Bouchaute, Stijn
Oosterlynck

OASeS (Belgium)

Joke Vandenabeele

KULeuven(Belgium)

Johnnie Crossan
University of Glasgow (UK)

Anarchist prefigurative practice: organising difference and building solidarities

Martha Bouziouri
Panteion University of Social and
Political Sciences, Athens (Greece)

“Networks and practices of solidarity in the urban matrix: new aspects of citizenship in Athens during economic crisis”

Myrto Pigkou-Repousi

University of Athens (Greece)

Parallel Paper Sessions

Thursday 22 May, afternoon

Negotiating meaningful contact **Chair: Gill Valentine** **Drawing Room 16:00-17:30**

Helen Wilson
University of Manchester (UK)

Community intervention in Europe: tackling prejudice and the importance of communication

Allan Cochrane
Faculty of Social Sciences, The Open University (UK)

Comforting urban spaces and super-diverse communities: exploring multicultural and belonging in shared public and semi-public spaces

Sarah Neal
Department of Sociology, University of Surrey (UK)

Katy Bennett
Department of Geography, University of Leicester (UK)

Hannah Jones
Department of Sociology, University of Warwick (UK)

Giles Mohab
Faculty of mathematics, Computing and Technology, The Open University (UK)

Akile Ahmet
Department of Sociology, University of Warwick (UK)

Aleksandra Winiarska
University of Warsaw (Poland)

The role of rules and motivation in creating 'meaningful contact'

Richard Phillips
University of Sheffield (UK)

Curious about each other: multicultural encounters

Domestic diversity: exploring family life and parenting

Chair: Anna Gawlewicz Osbourn Room 16:00-17:30

Catherine Harris
The Live Difference Team
Department of Geography,
University of Sheffield (UK)

Intimate Encounters: the negotiation of difference within the family and its implications for social relations in public space

Kasja C Holuj
University of Kent (UK)

'Parenting and home-making within mixed heritage families in the UK Polish diaspora'

Mastoureth Fathi
Yohai Hakak
Portsmouth University (UK)

Keeping the ties, saving the communities: constructing Islamic parenting in the West

Michael J Richardson
School of Geography, Politics and
Sociology
Newcastle University (UK)

Differing levels of identity and belonging across generations of men of Irish descent

Faith and secularism

Chair: Nichola Wood Reception Room 16:00-17:30

Joanne Britton
University of Sheffield (UK)

Challenging the changing nature of prejudice and discrimination towards Muslim men: the value of exploring everyday lived experience

Katherine Botterill
Newcastle University (UK)

Encounters with Others: progressive politics and Islamophobia in 'multicultural' Scotland

Kasia Narkowicz
The Live Difference Team,
Department of Geography,
University of Sheffield (UK)

Antagonism, Alliances and Friendships: navigating religious and secular politics in Warsaw

Sam Slatcher
Durham University (UK)

Strategies of togetherness: reflections from inter-faith movements in the UK

Parallel Paper Sessions

Friday 23 May, morning

Everyday encounters	Chair: Lucy Jackson	Drawing Room 09:45-11:15
<i>Amanda Wise</i> <i>Macquarie University (Australia)</i>		Everyday multiculturalism at work: segmented togetherness in neo-liberal times
<i>Claire Bynner</i> <i>Urban Studies, School of Social & Political Sciences, University of Glasgow (UK)</i>		Social interaction and the superdiverse neighbourhood
<i>Laavanya Kathiravelu</i> <i>Nanyang Technological University (Singapore)</i> <i>Max Planck Institute for the Study of Religious and Ethnic Diversity (Germany)</i>		Affinity and friendship in the city: possibilities of convivial relatedness
<i>Simon Cook</i> <i>Department of Geography, Royal Holloway, University of London (UK)</i>		Moving with difference: encounters on the street
Race and racism	Chair: Richard Phillips	Reception Room 09:45-11:15
<i>Emily Wykes</i> <i>School of Sociology, University of Nottingham (UK)</i>		The racialisation of (sur)names suggests that biological, rather than cultural notions of race prevails in the UK as signifiers of difference
<i>Ulrike M. Vieten</i> <i>University of Sheffield (UK)</i>		Post-cosmopolitans in Europe: the changing features of 'ethnic' migration, racialising difference and 'new' citizens' multi-layered belonging in Britain, the Netherlands and Germany
<i>Lukasz Oczkowski, Jowita Wisniewska</i> <i>Warsaw University (Poland)</i>		Contemporary anti-Semitism in Polish sociological and psychological surveys
<i>Marco Antonsich</i> <i>Loughborough University (UK)</i>		Between being and belonging: Race and nationness in Italy

Parallel Paper Sessions

Friday 23 May, morning/afternoon

Refugees and asylum seekers: exclusion and care	Chair: Aneta Piekut	Reception Room 11:30-13:00
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<p><i>Eleanor Brown</i> Klevis Kola Foundation, Tooting (UK)</p>	<p>Excluding refugee children in South West London</p>
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<p><i>Jonathan Darling</i> University of Manchester (UK)</p>	<p>Locating social cohesion: the changing landscape of asylum provision in UK cities</p>
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<p><i>Teodora Lazarova</i> VUZF Bulgaria (Bulgaria)</p>	<p>Tolerance and attitudes to Syrian refugees in Bulgaria</p>
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<p><i>Ala Sirriyeh</i> Keele University (UK)</p>	<p>Hosting strangers: hospitality and family practices in fostering separated refugee and asylum seeking young people</p>
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Migrant encounters	Chair: Catherine Harris	Drawing Room 11:30-13:30
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<p><i>Rachel Humphris</i> Centre on Migration, Policy and Society (COMPAS), University of Oxford (UK)</p>	<p>Encounters with everyday diversity: new migrants and street level bureaucrats in a diverse UK urban area</p>
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<p><i>Rueyling Tzeng</i> Institute of European and American Studies, Academia Sinica (Taiwan)</p>	<p>Western immigrant entrepreneurs in Taiwan and the link of global business</p>
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<p><i>Joanna Kremer</i> University of Sheffield (UK)</p>	<p>“Here in Luxembourg”: imagined communities, belonging and Otherness</p>
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<p><i>Matheus da Silveira Grandi</i> Federal University of Rio de Janeiro (Brazil); University of Leeds (UK)</p>	<p>A tale about translation: negotiating sharing and mutual understanding in a Brazilian <i>sem-teto</i> occupation</p>
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Youth mobilities and mobilisation

Chair: Kasia Narkowicz Osbourn Room 11:30-13:00

*Inta Mierina
Ilze Koroleva
University of Latvia (Latvia)*

Support for right parties and populist ideology among youth in Europe

*Virginia Zhelyazkova
VUZF University and City College
program in Sofia (Bulgaria)
Teodora Lazarova
International Faculty of The
University of Sheffield, City College
Program in Sofia (Bulgaria)*

Improving social inclusion and social cohesion in Bulgaria through learning from the investment attitudes of young people

*Veronica E. Cano
University Of Sheffield (UK)*

Culture, gender & immigration: "Like me being a Mexican... we are categorized"

*Lucy Smout Szablewska
Durham University (UK)*

Polish youth movements and the ethic of care in Sheffield – thinking through how to apply lessons from the past to strategies for the future

Social Events

Drinks Reception

All delegates are invited to our drinks reception in the Main Hall at the **Cutlers' Hall on Wednesday 21 May, from 19:30 onwards**, where canapés, wine and fruit juice/water will be served. We hope you will be able to join us for a relaxed and enjoyable start to the Future of Social Relations Conference. This event is included in the conference registration fee.

On **Thursday 22 May from 18:30 to 19:30** there will be drinks and networking at **Popolo**, Leopold Square, Leopold Street, Sheffield, S1 2JJ. A private area has been reserved for drinks and if you wish to dine food is available at this venue, This event will be at the cost of the delegates.

Lunch & Breaks

A buffet lunch will be provided daily for all delegates, along with regular coffee breaks throughout the days. These will be served in the Old Banquet Hall.

The buffet lunch and coffee breaks are included in the registration fee for all registrants.

If you have any dietary requirements please indicate on the registration form.

Accommodation

Sheffield has a great range of accommodation to suit all tastes and pockets. Delegates will have the opportunity to make online reservations at the best rates, on a selection of hotels. A list of options is provided here below.

Budget hotels

Best Western Cutlers Hotel

George Street, Sheffield, S1 2PF

Phone booking: 08457 767676. General Enquiries 0114 273 9939

www.cutlershotel.co.uk

Premier Inn Sheffield City Centre

19 Angel Street, Sheffield, S3 8LN

0114 250 2800

www.premierinn.com

Medium priced hotels

Jury's Inn

119 Eyre Street, Sheffield, S1 4QW

0114 291 2222

www.jurysinn.com

Hampton by Hilton Sheffield

West Bar Green, Sheffield, S1 2DA – 0114 399 0999

<http://hamptoninn3.hilton.com/en/hotels/united-kingdom/hampton-by-hilton-sheffield-DSASHHX/index.html>

High end hotels

Leopold Hotel Sheffield

2 Leopold Street, Leopold Square, Sheffield, S1 2GZ

0114 252 4000

www.leopoldhotel.co.uk

Mercure Sheffield St Paul's Hotel and Spa

119 Norfolk Street, Sheffield, S1 2JE

0114 451 2800

www.mercure.com

Abstracts

Marco Antonsich

Loughborough University (UK)

M.Antonsich@lboro.ac.uk

Between being and belonging: Race and nationness in Italy

In the present age of migration, one of the most challenging questions is how to live together in diversity. Scholars have addressed this issue from a variety of theoretical perspectives, often focusing on the local scale to explore how convivial happenings might be generated at the neighbourhood or urban levels. In this exploration, the nation(al) has usually been left aside, often associated with practices, discourses, and state policies aimed at suppressing diversity. In this paper, I wish to bring the nation(al) back to the centre and explore the ways it features in a series of group discussions organized with students of a multicultural school in Milan, Italy. By focusing on two accounts, respectively from a native Italian and from a child of migrants, I wish to highlight how race and ethnicity intervene in drawing an impermeable boundary between 'being Italian' and feeling a sense of belonging to Italy. It is exactly in this tension between being and belonging that race and ethnicity reveal their divisive role, preventing the re-making of the nation along the lines auspicated by multiculturalist authors.

Siela Ardjosemito-Jethoe

The Hague University of Applied Sciences (The Netherlands)

stardjos@hhs.nl

Female body on 'display' in a multicultural classroom

The Netherlands is considered to be progressive on relatively controversial subjects like gender equality, LGBT rights and sexual freedom. Although in comparison to other immigrant groups in Europe, the Dutch immigrants have a progressive outlook on these controversial subjects, within Dutch communities the gap between the native progressiveness and the immigrant progressiveness is vividly noticeable. This paper will elucidate how the discourse of Dutch 'progressiveness' impacts on interactions in multicultural classrooms. I started my ethnographic research in September 2010 and completed it in March 2013. The fieldwork took place in ethnically and religiously mixed classrooms of a school for higher vocational education. It describes interactions in which students either feel profoundly uncomfortable with issues of gender and sexuality or wonder-struck about the discomfort of their fellow students, which shows that these are still controversial

subjects. I will discuss a key event that exemplifies the different views of students in relation to body images and the positioning of women in Western society. The complex and ambiguous dynamics in this specific classroom show the limits of Dutch progressiveness.

Julius Baker

University of Sussex (UK)

Julius.kl.baker@hotmail.com or jb421@sussex.ac.uk

The Islamisation of space: a complex and negotiated politics

A wealth of literature engages with the politics surrounding the Islamisation of space – the (re)inscription of ‘old’ space with ‘new’ cultural (Islamic) meanings; however, issues of ‘conflict’ dominate. The ‘Mosque conflict’ literature has granted undue salience to simplistic binaries regarding socio-spatial constructions of identity, belonging and, ‘community’. There is a need to move the examination beyond the narrow articulations of ‘Self’ and ‘Other’ binaries, to explore their complexity, fluidity and multiplicity in relation to the Islamisation of space. This paper shifts the analytical focus onto the ‘everyday’ or ‘mundane’ to broaden the enquiry into these socio-spatial constructions as well as their negotiation, in an analysis that recognises the ‘throwntogetherness’ of place. Several interviews (7) with local residents are considered through an in-depth discourse analysis supplemented with elements drawn from ‘Assemblage Theory’ to ground processes of social construction in material reality. In a reflexive analysis that is attentive to the author’s positionality in their constructions. The exploration of the multiplicity, complexity and fluidity regarding these constructions presents a more complex account of the negotiated politics: one that exists between the binary positions found in conflict situations and in which inclusions and exclusions co-exist, with tolerance and multiculturalism emerging as dominant discourses. Finally, it presents the open and processual nature of these politics.

Eleonora Belloni

University of Padova (Italy)

eleo.belloni@gmail.com

“He has memory losses, he’s not insane”. Identity (re)construction of people with dementia in the care relationship

In Western countries the cultural discourses of dementia tend to imply a negative and homogeneous language which is often built on ageism and the fear of loss and dependency. Therefore dementia is often a source of stigma and prejudices where the cognitive impairment might seem to completely affect the self. According to a constructionist perspective, people are considered active subjects who generate and negotiate meanings and whose identity is constructed in interaction with

others. On the basis of these premises the present study aims to explore how primary caregivers construct their sick relative's identity and how their construction of the illness influences the care relationship. For this purpose narrative interviews are conducted with 10 primary caregivers (spouses and children) of people at an intermediate or advanced stage of illness. A content and positioning analysis of the relational experiences in care shows how both the caregiver and the ill person constantly strive to cope with the changes due to the illness. The relative with dementia is described as a person who tries to balance between losses and constancies in identity and who often struggles to keep her/his autonomy. These findings are critically discussed providing some reflections on a theoretical level and on an applied perspective.

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Encounters with Others: progressive politics and Islamophobia in 'multicultural' Scotland

This paper is based on ongoing empirical research concerned with '[young people's everyday geopolitics in Scotland](#)'. The paper explores the ways in which young people from ethnic and religious minority backgrounds encounter difference and exclusion in the context of 'multicultural nationalism' in Scotland. I argue that young people reproduce discourses of progressive politics in Scotland, particularly in relation to immigration and multicultural education. However, the perception of Scotland as an inclusive national community is undermined by personal and localized encounters of religious racism and Islamophobia. This leads to an ambiguous sense of belonging and inclusion and raises important questions as to how political ideals are embedded and lived out across communities.

The discussion is framed by philosophical and political theories of 'the other' (Levinas, Kristeva, Said). A key aim of the paper is to advance the notion of 'othering' as a moral or intellectual virtue rather than a post-colonial vice. I argue that, as a philosophical concept, othering may be seen as a moral virtue conducive to improving the wellbeing of others. In addition, othering exhibits an intellectually virtuous component by improving our understanding of others and the relational encounters that are required to keep society intact. This is not to discount or deny histories of marginalization and segregation or the dehumanizing tendencies of 'othering'. Rather I seek to uncover the more radical possibilities of finding and recognising, as Julia Kristeva puts it, 'the other within ourselves'.

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“Networks and practices of Solidarity in the Urban matrix: New Aspects of Citizenship in Athens During Economic Crisis”

The economic crisis and its socio-economic derivatives gradually reveal new forms of coexistence, participation and collaboration, elevating the notions of solidarity and self-organization to an informal mechanism for ensuring immediate social needs. The necessity for constructing relations and structures - during an extended period of economic recession and deprivation of the welfare state - is depicted in the significant expansion of the initiatives and the wider networks of social solidarity initiatives.

According to a recent research, the citizens who participate in volunteer initiatives and related activities were increased 44% during the period 2010-2012, while the 38% of Greek citizens consider it possible to ask for help from respective organizations, within the next period. This proliferation of solidarity practices is not limited to the Greek case-study but applies to other countries in a state of transition or turbulent transformations as well.

The proposed study, motivated by the awareness of the expansion of the aforesaid social practices of solidarity, aims to their mapping, the disclosure of their qualitative characteristics and -by extension- to their interpretation and evaluation, attempting, at the same time, to detect and reveal the contents and contexts of “active citizenship” (Ladson-Billings, 2005, 72) as they emerge in the framework of the economic recession and its impact on the Greek society.

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Challenging the Changing Nature of Prejudice and Discrimination towards Muslim Men: The Value of Exploring Everyday Lived Experience

This paper takes as its starting point the location of Muslim men in a dominant explanatory framework defined by notions of crisis and pathology. They are commonly portrayed as problematic outsiders, whether it is as the ‘stranger within’, disloyal citizens who dispute, challenge and flout national laws and values, or as the ‘enemy within’, a significant threat to national security and well-being. This is

compounded by their portrayal as the self-interested defenders of a deeply patriarchal, backward and oppressive culture and religion and, most recently, as dangerous sexual predators of vulnerable young women. All feed into the prevailing view of Muslims, in general, as a minority group on the margins of society, both difficult to control and regulate and unable or unwilling to integrate. The paper argues that this dominant portrayal of Muslim men contributes to their criminalization and racialisation, whilst drawing attention away from the various forms of prejudice and discrimination that they face. In particular, it results in a consistent lack of focus on their lived, everyday experiences and the important social relationships in which they are embedded as, for example, sons, husbands, fathers, brothers and kin. It is argued that the dominant explanatory framework that favours notions of crisis and pathology can be more effectively challenged by shifting the focus onto how Muslim men both define and achieve success and seek to address disempowerment, exclusion and stigmatisation in their day-to-day lives.

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How Muslims are Countering Anti-Semitism Through Arts Today

Anti-Semitism has a strikingly strong presence in some Muslim communities; such severe “out-group” prejudice and lack of contact across groups can be dangerous. Yet at the same time other Muslims who reject such prejudice and embrace broad notions of human dignity and peaceful pluralism are actively countering attitudes of anti-Semitism among Muslims, and others as well. One important, yet often overlooked, way the latter are doing this is through novels, plays, and feature films. Examples of Muslim artists engaged in this today are Ayad Akhtar from the U.S.A., Slimane Benaissa and Boualem Sansal from Algeria, Akbar Ahmed from Pakistan, and Nazila Isgandarova from Azerbaijan.

I would like to present three aspects of my research. The first is ways Muslims are countering anti-Semitism through modern story-based creative arts (as well as one example I have found of grotesque anti-Semitism in a recent novel by a Muslim). The second is why these arts offer a uniquely rich resource for developing broadly welcoming diverse cultures; the human depth of character development in story-based arts can engage emotional aspects of prejudice and inclusiveness which non-fiction seldom can, and also novels, plays, and films can reach broad audiences. The third aspect would be policy recommendations for ways governments as well as private sector organizations can support development and broaden circulation of such arts.

This presentation would be based on part of the research I am currently doing for a book about ways Muslims are countering violent extremism through story-based

creative arts (a book I hope to publish in 2015). I am hopeful that my research findings would be of use to others, and it would be a tremendous opportunity for me to be able to discuss this research-in-progress with others and to learn from the presenters and participants at this conference.

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Excluding Refugee Children in South West London

'All animals are equal, but some animals are more equal than others.' Orwell, 1945.

Equality legislation is on the statute in the UK in the form of the Equality and Diversity Act 2010, and before then in a variety of other acts sanctioning equal rights for all, not least the Universal Declaration of Human Rights. Awareness of the law and good practice in matters of equality and diversity are requirements in many professions; nevertheless, it is common to hear of attempts at inclusion and recognition of diversity actually resulting in exclusion, division, and ultimately 'missing the point'.

Working with unaccompanied and separated asylum seeking children (UASC) in South West London has led to many comments from professionals who believe they are working within an equalities framework; however, the difference between striving for equality of outcome and treating people equally is often ignored.

All children residing in the UK have the same rights and entitlements according to the law, regardless of their immigration status. However, contradictions exist between legal provisions and the experiences of children. There is a long-standing tradition of exclusion, and especially of intolerant attitudes towards migrants during times of economic crises which stands in sharp juxtaposition with the laws protecting this group. Refugees and asylum seekers are especially disbelieved, partly due to widespread media myths and anxieties fuelled by xenophobia. Such attitudes result in children being denied their legal rights to education, appropriate basic provision of food, warmth and shelter, reduced access to societal safeguards against the impacts of poverty.

This paper will present case studies drawn from the recent work of Klevis Kola Foundation with unaccompanied minors, former unaccompanied minors, and refugee children. It will explore the conflicting ideals of a state which aims to safeguard the well-being of all children, the individual attitudes of professionals tasked with this duty, and the resultant differential rights accorded to this group.

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Lost in the 'churn'?: finding everyday neighbourliness in a transient neighbourhood

'Churn', or high population turnover, is a particular manifestation of human mobility that challenges popular notions of place and neighbourhood. While academics like to stress the openness of places and the fluidity of identity, emotional understandings of place, home and belonging do not always neatly align. Fundamentally linked to changes in the housing and labour market, high population turnover offers an interesting dilemma for social relations. Is population 'churn' damaging for place attachment and local social relations, a symptom of an increasingly asymmetric economic system, or a more benign facilitator of located cosmopolitanisms?

Drawing on in-depth interviews undertaken in an ethnically diverse, transient, inner city neighbourhood of Leicester, this paper will consider two themes emerging from the research. First it will explore the discursive, and highly negative, presentation of high population turnover and residential transience in the collected interviews, the economic contexts surrounding this population instability, and the raced and classed dimensions of these narratives. From one angle, the voices heard in this project paint a picture of rupture and vulnerability, of people struggling in a sea of change and difference, underpinned by aggressive housing market capitalism.

The paper will then examine the evidence that, despite an overwhelmingly negative projection of neighbourhood life, residents do nevertheless use a range of tactics to sustain a sense of place attachment and support everyday neighbourliness. These belonging tactics point to an intricate local framework of practices and interactions. Found in anecdotes about neighbours taking bins in for each other, or about seeing the same faces in the morning on the walk to work, the different residents highlighted their need to find social familiarity in the environment in which they live.

This paper, then, suggests the need for more nuanced understandings of urban social relations in the twenty-first century. Social relations are clearly mutable and resilient, but the wider inequalities shaping them also need to be brought into focus.

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Social Interaction and the superdiverse neighbourhood

Putman (2007) famously claimed that increasing diversity triggers an erosion of trust between groups and within groups leading to withdrawal and social isolation. While his conclusions on declining trust have been challenged through quantitative research, using British and European data (e.g. Letki 2008, Becares et al 2011), the issue of withdrawal from collective life remains under-examined by the literature

especially using qualitative methods. This article draws on evidence from an in-depth case study of a superdiverse neighbourhood in Glasgow where long-term white and ethnic minority communities reside alongside Central and Eastern European migrants, asylum seekers and refugees, and other recent arrivals. Super-diversity The evidence comprises local data and documentary evidence, participant observations, qualitative and walk-along interviews with residents and local organisations. Findings show that rather than individualising and isolating residents, super-diversity can stimulate greater social interaction at the aggregate level. There are at least two broad types of social interaction that make up the aggregate situation: (i) group-based, or collective social interaction, in which within-group (class and ethnicity) engagement is preferred, and (ii) casual, unplanned social interaction which might involve inter-group contact and occur within the micro contexts of the neighbourhood: in the streets and public spaces, shared housing blocks, through common interests and leisure pursuits. The extent to which increased community activity contributes to overall community cohesion within the neighbourhood may depend on a number of contextual factors including housing conditions, public services, media representations and the dynamic of local and national politics. Understanding the relative importance and possible interactions between these forms of engagement may offer important insights into tolerance and community cohesion at the local level.

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Culture, Gender & Immigration: “Like me being a Mexican...we are categorized”

America’s experience with immigration in the United States has waxed and waned throughout history, from an understanding of the financial advantages of migration to the labour market to ambivalence and even hostility toward large scale migration threatening job security. Forces of capitalist globalisation work against migrant populations by highlighting the benefits of consumption while denying them the means to acquire these goods by confining them to low-wage, unskilled menial work. The racialization of Latin Americans, due to social and political oppression, has disenfranchised both adult migrants and their families. Children of Latin American migrants are at a unique disadvantage due to resettlement factors. Later generation Latin Americans do not fare much better experiencing low social and geographic mobility and educational attainment. Latin American girls experience distinctive challenges due to conflicting gender role expectations from their parent’s culture and American society. In view of the influence socio-environmental factors have on ethnic identity and the absence of theoretical models that speak to the effects of

culture adherence and transfer on delinquency among minority girls, my paper aims to address three central issues surrounding culture and offending: How do Latin American girls' and their parents' negotiate their ethnic identities? Does a positive ethnic identity promote protect LA girls from offending? And lastly, is ethnic identity subject to deconstruction among adult LA migrants?

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Comforting urban spaces and super-diverse communities: exploring multicultural and belonging in shared public and semi-public spaces

This paper draws on ethnographically inflected data from the authors' current ESRC funded research project, which explores everyday social life and contemporary formations of multicultural across three different geographies in England - the London Borough of Hackney; Oadby, in Leicestershire; and Milton Keynes. It builds on recent thinking emphasising the importance of materiality (Tolia-Kelly 2008; Neal; 2009; Askins and Pain 2011; Wilson 2011) and work on the micro-practices, routines and familiarities of everyday life (Shove et al 2009; Pink, 2012; Hall 2012) to provide a lens for analyzing place identities and social interactions among diverse, mixed, migrant local populations.

Urban public spaces such as parks and libraries and semi-public spaces such as cafes and restaurants, with all their inviting associations of familiarity, pleasure, and lingering, can be interpreted as spaces of comfort and social-spatial connection. Our data set - 90 individual and group interview and over 600 hours of participant observation with diverse groups of participants who visit and use these spaces - makes it possible to explore the ways in which their affective atmospheres and tactile materiality (trees, flower beds, lawns, views, lakes, paths, seats, playgrounds, animals, birds, books, tables, windows) work as integral, interactive elements in the process of developing belonging and attachment.

But these very ordinary spaces can also become associated with contestation, social ordering and conflict. The nature of the relationship between tension and comfort is at the heart of the paper as we examine how such spaces can be, or can rapidly

transform into, sites of unease and discomfort. Focusing on how ethnically mixed populations routinely and differentially share, experience and negotiate places intended and used for convivial, recreational, festive, relaxing, leisure, quiet and lingering time, makes it possible to explore the complex interactions between material environments, banal social practices and the easy-uneasy negotiations of everyday urban multiculturalism.

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Moving with Difference: Encounters on the Street

The ever-expanding literature on the geographies of encounter has taken as its focus the social relations, relationships and cohesion between different social groups and its impact on civic culture and the ability to live with difference. In this paper I wish to argue the case for that manifestation of difference to be founded upon dissimilar ways of moving or mobility. In doing so, I will trace connections with the substantive mobilities turn across the social sciences to challenge the traditional belief that streets and mobile spaces only result in superficial encounters with no lasting positive effect on tolerance, attitudes and prejudice, which has resulted in little exploration of mobile encounters. Drawing upon an innovative multi-method ethnographic study into the practices of road-running, I will interrogate one ordinary yet hugely significant aspect of urban running – that of encountering pedestrians. In doing so I wish to highlight how negotiations of space actually take place between runners and pedestrians, the nature of such meetings, the bearing of responsibility for such encounters and understand what guides and frames the transient propinquities of mobile difference. These questions speak to a broader notion of mobile citizenship and mobile order regarding who has the primary claim to space (or movement) on the street, what mobile forms belong on the street and how are claims communicated, adhered, transgressed or contested. The paper will finish with some concluding thoughts on what a conversation between mobilities and encounter literatures could gift each field and how conceptualising difference based on mobile form can lead to politically revalorising mobility and mobile spaces as well as innovative methods for fostering good encounters and living with difference through understanding mobile subjectivities and hybrid desires.

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Anarchist Prefigurative Practice: Organising difference and building solidarities

Pre-figuration is about collapsing distances: the distance between the means and ends of political action and the distance between political theory and practice (in the sense that we don't theorize from afar). Franks (2007) suggests this collapsing of distance foregrounds a politics of responsibility in its call to 'be the change, you wish to see'. In doing so it also braids our effective capacities with the material world: they inform one another; they become mutually inclusive. Pre-figuration is simultaneously a process of *rejection* and *emergence*. To understand this claim we must look beyond the seemingly endless, often contradictory slogans of the anarchist movement into the organizational processes favoured by activists on-the-ground. What we then begin to see is the emergence of decision-making practices alternative to the command and control management structures of the capital/state nexus. These emerging practices promote a culture of *openness* and *mutuality* through participatory democratic process. An *ethics of practice* centred upon openness and mutuality marks a deliberate attempt by anarchists to create political spaces that make accountability and responsibility systemic to the very doing of politics. This is a direct challenge to the paternalistic and competitive politics of the mainstream – which Benello (1992) states, too often facilitates vice and self-interest – because it requires that we focus on the needs of others. In doing so we might begin to see our subjectivity as one of collectivity. Informed by anarchist praxis, contemporary debates in political geography (Featherstone et al 2012, Ince 2012, Springer 2013) and the author's empirical work with anarchist activists, this paper explores what potential pre-figuration has in producing spaces of solidarity that can successfully counter the atomized real-spaces and head-spaces of the contemporary urban environment.

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Locating social cohesion: the changing landscape of asylum provision in UK cities

In 2010, the UK Home Office announced that it would be passing contracts to provide dispersal accommodation and reception services for asylum seekers to a series of private providers. This meant the end of asylum accommodation through local authorities in many of the UK's largest cities. This paper seeks to explore the impact of this shift in asylum provision in the case of two cities, Cardiff and Glasgow, to critically assess how concerns over social cohesion are expressed through the governance and regulation of asylum seekers in the UK. Through exploring interviews

with local authority representatives, politicians, asylum and refugee support services and accommodation providers, the paper seeks to consider how contests over the location of 'social cohesion' as a political referent and a policy objective are played out in each city. Thus whilst migration and asylum policy are reserved powers held solely in Westminster, the devolved context of Scottish and Welsh politics means that these national authorities, as well as local authorities, private providers and third sector organisations, are all positioned in complex assemblages of interests and responsibilities for different facets of asylum provision. By examining the confluences of devolution, nationalism, urban identity and multi-level governance at play in these cases, the paper argues that we may see a troubling narrative of political neglect, shrinking accountability and the slow recession of support services and expertise. Yet at the same time, we may also see a devolved context that fosters fragile modes of social and political solidarity across difference, that is highly critical of an increasingly 'hostile environment' for migrants emerging from Westminster, and that seeks to explore alternative framings of urban inclusivity. In concluding, the paper considers the significance of such grounded political negotiations for discussions of urban citizenship and irregular migration.

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Disability with Chinese characteristics? Rethinking disability in a time of change in China

This paper offers an examination of the competing discourses of disability in 21st-century China. From an isolated, socialist nation at the end of the 1970s to the increasingly open, neo-liberal state we see today, China has undergone dramatic transformations that have affected and continue to affect the way in which disability and impairment are understood and experienced in the country. However, while international responses to disability and, more recently, the UN "Convention on the Rights of Persons with Disabilities" have become part of Chinese state rhetoric, processes of adaptation in line with political imperatives have resulted in differences in the ways in which such global responses are received domestically. Informed by broader frameworks of social solidarity – variously named the "campaign for spiritual civilization", the "harmonious society" and the "Chinese dream" – the new official vision of disability embraces notions of togetherness, equality and social responsibility, all supported by more affirmative language, increased attempts at political correctness and the high profile use of disabled exemplars. Given their long history of marginalisation and discrimination, these moves have been shown to be very appealing to many disabled people. Yet, the continued emphasis on "difference" by marking out disabled people as those who, on the one hand, are vulnerable and in need, but, on the other hand, should strive to be self-supporting in this time of

economic, social and political uncertainty has left some grassroots activists – particularly those who have engaged with foreign or international organisations – questioning whether the new view is as inclusive as first appears. This paper argues that by understanding the ways in which these competing discourses reinforce or contest notions of difference and normalcy in China, we are better able to identify new strategies for supporting the development of a more inclusive society there in the future.

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Nurturing solidarity in diversity: complementary currencies as a transformative practice?

This paper is based on a case study carried out in the context of a large-scale (Flemish) interdisciplinary research project on new forms of solidarity in superdiversity. Within the project we examine how solidarity, i.e. the phenomenon of ‘group loyalty and the sharing of resources’ (Stjerno, 2004), can address the manifold challenges of living in superdiverse urban societies. In this paper we explore one particular field of tension that emerges around practices of solidarity, namely between integrative and transformative forms of solidarity. This field of tension reflects conflicting understandings of solidarity: on the one hand an understanding in which solidarity is made conditional on the integration into a pre-existing social order, on the other hand an understanding in which solidarity is centred around the opening up to difference and hence the potential to challenge and transform this social order. In this paper, we explore how this tensions plays out in the practices of solidarity nurtured through a complementary currency system in a superdiverse and economically deprived neighbourhood in the city of Ghent, Belgium. The complementary currency system was introduced in 2010 as an experiment in ‘proximity services’: care for neighbours and maintaining public space and greenery in the neighbourhood. On the basis of a document analysis, in-depth interviews with stakeholders and a focus group with neighbours who are involved in the

complementary currency system, we examine if and how this local practice creates new forms of solidarity, particularly across socio-economic and cultural boundaries. We pay specific attention to the transformative potential of these new forms of solidarity: do they question and disrupt established social systems and social relations, both in the neighbourhood and on a broader scale, or rather conform them? We conclude that this local practice highlights the limits of existing social systems and sets the stage for participants and professionals to think and act beyond them.

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Enhancing communication through technology and gamification

In times of crisis, collaboration is more productive than competition and good communication is key success factor when creating partnerships. This paper aims to explore how technology and gamification principles can enhance communication in business and academia. Advancements in technologies have on the one hand reduced face-to-face communication, but on the other hand have opened many opportunities for improving communication in business and in academia regardless of location and time. Technology can be merged with gamification theories to bring about new channels and methods of user engagement.

The author aims to identify challenges in communication in business and academia and to identify how the combination of technology and gamification can help solve these challenges. Lack of communication may have various negative effects in both structures and these will be explored in detail. The research methodology includes a brief literature review on the effects of technology on communication as well as the main gamification concepts, together with interviews and surveys in both business and academia.

This paper will propose how the usage of technology in combination with gamification can enhance communication in business and academia when aiming for better results. Further steps and paths for researchers will also be proposed as this paper aims in motivating research towards enhancing communication.

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Urban stereotypes and rural ideologies: Gender role attitudes in Germany in regional perspective

The construction of gender ideologies grounds in very different social phenomena like the division of paid and family work, class, age, ethnic belonging, or religiosity. Research on the topic focuses on these social and demographic characteristics, but

also spatial or regional variations. The main aim of the paper is to expand this strand of literature with the German example. The paper explores the thesis of a “gender conservatism of small towns” (Driscoll 2013, 194) for Germany, which means the tendency that people in rural areas show more conservative gender role attitudes than in big cities. In international rural studies it is often empirically demonstrated that masculine and feminine identities and role expectations are more stereotypical and less egalitarian in rural communities. For Germany a regional analysis of gender ideologies is still missing, although empirical studies have clarified that religiosity, age, and the job status of the mother are the most important predictors for gender ideologies.

Drawing on data of the German General Social Survey 2008 (ALLBUS), which is a representative sample of the adult German population, in the empirical part of the paper I challenge the position of a rural gender conservatism in Germany. The 2008 survey contains a specific section composed of questions concerning attitudes toward gender roles, which provides the basis for an in-depth analysis of the social geography of gender ideologies in Germany.

Reference

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Prejudice and the Roma of deep poverty

Prejudice is one of the most often used expressions of social political discussions in Hungary. European countries' attempts for solving the problem of it by governmental policies seem to fail. For changes to achieve it is not enough to affect manifestations, we have to also nab the motives of them.

According to many researches on topic Romany communities are most afflicted by the danger of deep poverty and additional disadvantages. Roma population represents an extremely disproportionate share of the poor in Hungary. In the last 20 years after getting rid of socialism most of Eastern-Central-European countries weren't able to give answers for increasing poverty problems. After transformations countries had to face the challenge of increasing unemployment, loosing values and – nowadays – a crisis which gives vent to scapegoating and prejudices.

Prejudice affects everyone in the society: if an ethnic group gets deprived of getting an appropriate education, its members are definitely predestined to be excluded from labour market and judged to live on social allowances putting more weight on tax-payers shoulders. Since 2010 Hungarian social policy gradually switched from aid-based social policy to labour-based or conditional transfers. Now everyone has to work for the unemployment benefit and send children to school for family allowances. Great Britain has also changed its policy on these fields.

Will these steps bring us to a solution of prejudices against poor and/or ethnic people? I think we still have some taboos to break.

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Keeping the Ties, Saving the Communities: Constructing Islamic Parenting in the West

This paper discusses four recurring paradigms that have been identified in the Islamic guidebooks written for Muslim parents in the West. The guidebooks (written in English) are analysed within the framework that focuses on how Islamic parenting is shaped in relation to Western Psychology on parenting. The hard copy books, e-books and online resources that have been analysed in this research share discursive constructions of Islamic motherhood and fatherhood but at the same time diverge in their approaches to what Islamic parenting is experienced in developed countries.

The four paradigms that approach parenting from an Islamic perspective include: 1) 'ideal parenting' which emphasises on the representation of the Muslim parent in *Quran* and *Sunnah* written texts. 2) 'Community parenting' which includes imagined interpersonal relationships between the author and the readers and the audience as part of a community. 3) 'Parenting and defection' that focuses on the roles of experts in helping parents to prevent younger generations from leaving the communities. 4) 'Fluid parenting' which alarms to the dangers of the dilution of the concept of Islamic parenting in the West and calls for a more egalitarian parenting role.

We discuss that although the shift in these paradigms is inevitable in the discourses around Muslim parenting, this move is not always straightforward towards egalitarianism. Rather, the discourses on egalitarian parenting happen when the 'Muslim community' as a whole is experiencing uncertainty from the outside and needs a form of solidarity in order to maintain secure identity. As a result, the global pattern of 'involved parenting' can be used strategically to sustain the ties within Islamic community(ies).

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'We inspire each other, subconsciously': Circulation of prejudice towards difference between migrants and their significant others in sending country

In an era of accelerated international mobility migrants are particularly likely to encounter difference in terms of ethnicity, religion, social class, gender, age, sexual orientation and disability. In this context, it remains underexplored what impact such

encounters have on individual migrants as well as their significant others in sending societies. In response, this paper looks into the circulation of prejudice towards difference between Polish post-2004 migrants to the UK (a superdiverse post-colonial society) and their significant others in Poland (relatively homogeneous post-communist state). It suggests that many Polish migrants maintain close ties with their family members and/or friends in Poland and, in certain circumstances, intensively discuss their experience of difference. Alongside circulation of positive or neutral attitudes, this frequently involves transmission, negotiation or contestation of prejudice related to difference. This paper investigates these processes and outlines how, when and why prejudice travels between the UK and Poland. In particular, it stresses that not only migrants tend to influence their significant others in home country, but also family members and/or friends in sending society may shape migrant perception of difference.

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Intersections: An ethnography of everyday togetherness and intensified diversity in an inner South London area

This paper presents emerging findings from a collaborative ethnography in a “superdiverse” inner South London area, Elephant and Castle. The research uses an anthropological approach, visual methods, household interviews and engagement with service providers to understand the impact of rapidly changing demography in four domains: maternity, schooling, residence and ageing. We explore both residents’ own experiences of new patterns of intercultural encounter and the challenges faced by state agencies in planning and delivering services to a changing population, including how specific bureaucratic narratives of and representations of difference structure the provision of services. Working in a field site characterised by rapid population churn and massive physical transformation, we problematize the spatial tropes (“neighbourhood”, “community”) that have anchored the ethnographic turn in diversity research, while arguing that nonetheless only a granular, anthropological inquiry into lived diversity can illuminate the “metropolitan paradox” of the simultaneity of mundane conviviality and intensified exclusions.

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Dis/humanism: Thinking about the human through disability

In this paper we seek to develop an understanding of the human driven by a commitment to the politics of disability, especially those of people with intellectual disabilities. Our position as family members, friends and allies to people associated with this phenomenon of intellectual disability directly influences our 'philosophical conceptions of cognitive disability' by virtue of our personal experiences that create an 'inextricable relationship between the personal, the value of the political, and the philosophical' (Kittay, 2009: 606). This has led us recently to develop a theory of dis/humanism which, we contend, simultaneously acknowledges the possibilities offered by disability to trouble, re-shape and re-fashion the human (crip ambitions) while at the same time asserting disabled people's humanity (normative desires). In this paper we will sketch out four dis/humanist projects: (i) dis/autonomy, voice and evacuating the human individual; (ii) dis/independence, assemblage and collective humanness and (iii) dis/ability politics, self-advocacy and repositioning the human; (iv) dis/family: desiring the normal, embracing the non-normative. We argue that this feeds into the wider project of dis/ability studies (Goodley, 2014) and we conclude that we desire a time when we view life through the prism of *dishumanism* (note, without the slash).

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Muslims in the USA and Europe. The imagined 'Other'?

Islam and its believers did not enjoy the best publicity in non-Muslim countries before 2001. However, the vast changes in the propagation of a particular (meta) narrative about Muslims and their religion appeared only after the terrorist attacks of September 11, 2001. Then the Muslim minorities not only in the U.S. but also in Canada and Europe have become "suspect communities". It was the media which played a significant role in creating an atmosphere of suspicion to all the followers of Islam and promoting the negative social-cultural image(s) of this religious minority. Taking into consideration the unprecedented nature of the 9/11 attacks in relation to the above issues, this presentation aims as follows:

1. To provide background of the influx of Muslims into the USA and Western Europe,

2. To present pre- and post-9/11 events which have contributed to so-called Islamophobia in both the USA and (Western) Europe,
3. Most importantly, to carry out a systematic analysis of the social-cultural images of Muslims (mainly American and European) and their religion in the American press (mainly in the New York Times, the USA Today and, to a lesser extent, the Wall Street Journal) in the first decade following the 9/11 attacks by determining the dominant topoi and other discursive practices in media communications on a minority, as well as the numerous discourses shaping the topoi. Applying Critical Discourse Analysis perspective, particular attention will be paid to the escalation of hidden and rationalized forms of prejudice and xenophobia present in the discourse. This part will be based on participant's research which has been carried out for the purpose of Ph.D. dissertation.

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Intimate Encounters: the negotiation of difference within the family and its implications for social relations in public space

This paper focuses on the neglected issue of encounters with difference within the context of family life at a moment in time when families are increasingly characterised by dissimilarity as a product of mobility and individualisation. The study upon which this paper is based involved both a survey of social attitudes (survey n=3021) and qualitative multi-stage research (n=60). The evidence of the findings is that intra-familial diversity does produce more positive attitudes in public life towards the specific social group that an individual family member is perceived to represent.

However, such positive attitudes are not translated beyond this specific 'difference' to challenge wider prejudices towards other groups. In doing so, the paper contributes to literatures on geographies of encounter and the geographies of family life by exposing the limits of intimate contact with difference in changing the way social relationships are lived in the wider world.

Keywords: family, encounters, difference, intimacy, prejudice , contact

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'Parenting and home-making within mixed heritage families in the UK Polish diaspora'

This paper explores parenting and 'home-making' practices within mixed heritage families in the Polish diaspora. The sample includes migrant families with one Polish parent and one parent from a different ethnic background. The participants of this study are recruited through Polish community associations and Polish Saturday Schools in Kent and in London.

More specifically, the presentation discusses how gendered parental roles and identities are performed through care giving, and domestic division of labour strategies in national and transnational contexts. The paper also sheds some light on the ways in which parenting and 'home-making' practices are negotiated through religious rituals and 'ritualized activities' within mixed heritage families. The approach adopted here focuses on parenting as embodied practices and habitats, drawing on theories which consider 'embodiment' and 'gendered embodied actions' as significant aspects of the production and negotiation of identities and belongings by migrants and diasporic actors.

Based on in-depth interviews and narratives this analysis illuminates parents' understanding of their parental roles and practices in mixed families. Additionally, it accounts for power relations within mixed heritage families in the Polish diaspora. The study aims to capture a diversity of parenting experiences and gendered embodied practices within families with mixed ethnic/cultural origins and heritages.

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Encounters with everyday diversity: New migrants and street level bureaucrats in a diverse UK urban area

The paper explores how new migrants establish themselves in an increasingly diverse urban area in the UK. I examine the relationship between policies to promote diversity and equality and local practices in a rapidly changing social context and bureaucratic landscape.

I build on insights provided by Back (1996), Amin (2002) and Vertovec (2007) allowing for the exploration of relationship building in practice in particular spaces rather than starting from expectations defined by attempts to identify pre-existing (and socially bounded) communities. Drawing on research that places importance on banal, everyday encounters (Sandercock 2003; Wise and Velayutham 2009) the paper focuses on new migrants' 'local micropolitics of everyday interaction' (Amin

2002, 970). The paper is based on 14 months ethnographic fieldwork with new migrant families in the UK who speak Romani.

Firstly, the paper presents four encounters with the governance of diversity providing examples of relationship building between street-level bureaucrats and new migrant families. The case studies draw out the different cleavages that emerge in the making of these relationships. Secondly, it highlights the commonplace conviviality and conflicts within and between new migrant families and more established residents. The analysis pays particular attention to the importance of space and, as such, examines and problematises the reality of 'self-segregation' and isolationism. Finally it offers some conclusions regarding the importance of structural frameworks on new residents' social and spatial mobility

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Consuming news: Reflections on the Role of the Media in Reproducing Prejudice in Everyday Life

In November 2012 the findings of an inquiry into the culture, practices and ethics of the British press by Lord Justice Leveson was published. The Leveson Report included reflections on the coverage of ethnic minorities, asylum seekers and immigrants. Highlighting headlines such as: *'Muslim Schools Ban Our Culture'*; *'BBC Puts Muslims Before You!'*; *'Christmas is Banned: It Offends Muslims'* - which have little factual basis The Report acknowledged, that while not universal, the press have a tendency to portray Muslims in a negative light. Drawing on data gathered for the LIVEDIFFERENCE research project this paper looks at the way in which the media actively produces the news in specific ways, creating moral communities and reproducing particular ideas of nationhood. The paper will also look at how these particular accounts are consumed in different ways, highlighting the way in which prejudicial views in the media are commonly absorbed and reproduced in everyday life.

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"Clash of cultural and gender identities in Polish-American families"

This paper will introduce the results of my Ph.D research on Polish – American couples concerning their cultural identity, gender roles and national stereotypes.

Polish and American culture have been shaped by different cultural dimensions, which result in the way an individual thinks, acts and adapts to new conditions. The presentation aims at defining how cultural features shaped by the two mentioned cultures correspond with challenges an individual must face in today's world undergoing global changes. I mostly focus on cultural differences and similarities the respondents notice and the way cultural misunderstandings are cleared up in everyday life, also an approach towards the native and partner's country is presented, customs and traditions followed at home, and values passed to children. There are analyzed gender roles in American – Polish couples, the way household duties are shared and factors that make a relationship work. Besides, national stereotypes concerning Americans and Poles are questioned as well as their reflection in reality. The theoretical framework used in the research is symbolic interactionism and Herbert Blumer's assumption that there is a complex interaction between objects, meanings and behaviours. Also Geert Hofstede's cultural dimensions are widely used and Inglehart's theory concerning materialistic and postmaterialistic values. The research is based on a qualitative methodology; a questionnaire with fifty open questions using European Value Survey, World Value Survey, a PENTOR's questionnaire "Polish Man" and Boksanski's research "Poles and individualism". The interviewees are Polish – American couples 30 – 40 years old, educated (at least B.A), being five years together or more, living either in United States or Poland.

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Affinity and Friendship in the city: possibilities of convivial relatedness

Issues of integration, assimilation and the place of both temporary migrants and more permanent residents within settlement contexts have been overwhelmingly conceptualised within the larger structural frames of ethnicity, nationality, immigration status and socio-economic class. This raises and reflects important issues around strategies of differentiation, urban exclusion and the hierarchies inherent in everyday life within contemporary cities. However, in privileging such modes and perspectives of analysis, other more fleeting, latent and surreptitious forms of affinity, relatedness and connection within the urban environment can be overlooked and left unexamined.

The emirate of Dubai and the city-state of Singapore are two highly diverse urban areas that are also dependent on a large concentration of temporary migrants. Their differentiated and strict immigration systems engender stratified forms of quotidian interaction and encounter. Using these two contexts as case studies, this paper

suggests that even within highly unequal and neoliberalised spaces, there are still possibilities for sustained as well as more dynamic ways in which urban residents relate to one another, that transgress the boundaries of established lines of difference. Drawing from extended periods of ethnographic fieldwork in both sites, this paper argues that adopting alternative frameworks of enquiry such as friendship can serve to unsettle a priori assumptions about co-ethnic solidarity, and provide alternative epistemological starting points. In doing so, this research contributes not just to contemporary readings of diverse cities but extends understandings of the affective and material labour that urban dwellers frequently undertake in negotiating and maintaining the solidarities that are integral to their quotidian lives within a cosmopolitan city. Calling for a focus on informal bonds like friendship and dynamically formed affinities, this paper suggests that it is within such unexplored spheres that the future of convivial city living lies.

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“Here, in Luxembourg”: Imagined Communities, Belonging and Otherness

In the 21st century, changing patterns of migration and increased levels of mobility in the EU have had a significant impact on questions of belonging and exclusion. As localities become more blurred and indeterminate, the ideas of culturally and ethnically distinct places become even more salient (Gupta and Ferguson, 1992). Increased levels of migration are constructed as a threat to the security of a country or as a problem in the context of dominant discourse. Consequently, there is a tendency to strive for safety and confidence by relying on the idea of a culturally and linguistically homogeneous nation-state, and it is seen as the immigrant's duty to adapt to the values of the nation-state and learn the national language, for integration's sake (Guild, 2009 and Van Avermaet, 2009). As new grounds of struggle are being created, questions of belonging, identity and exclusion continue to be highly prominent.

This paper focuses on Luxembourg, one of the smallest EU-member states and the one with the largest foreign resident population (44, 5 percent of the total population of 537,000). Historically, Luxembourg has been a country of both emigration and immigration, but contemporary debates usually focus on the most recent immigrants, namely the Portuguese population (~88,200), many of whom came to the country in the late 1960s and early 70s to find work. On the basis of recently conducted semi-structured interviews with applicants for Luxembourgish citizenship, the paper explores how dominant discourse is reflected in the participants' discursive strategies and how ideas of belonging and exclusion are constructed. It

shows how an 'imagined community' is conceptualised in terms of 'us' versus 'the Other' and how particular discourses are employed to establish what kind of a place Luxembourg should be, and who is considered *out of place* (Blommaert and Verschueren, 1998).

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Tolerance and attitudes to Syrian refugees in Bulgaria

The paper reflects the basic problems which occur with Syrian refugees who have fled Syria with the escalation of the Syrian civil war.

In August, Bulgaria started to experience enormous influx of illegal Syrian refugees. Overcrowded camps and anti-immigration protests were not what fleeing Syrians expected to find in Europe. Refugees and asylum-seekers have fled horrible conflicts and persecution hoping for safety and understanding in Bulgaria. Government officials in Bulgaria say they are doing all they can to help the Syrians with the limited resources available. Bulgarian refugee centers are full and the government is looking for additional locations to accommodate a rise in people illegally crossing the border with Turkey.

On the other hand, numerous fundraising campaigns continue to raise funds for refugees in Bulgaria. Meanwhile, the Bulgarian society is waking multiple waves of discontent against Syrian refugees. This study tries to answer the question what are the attitudes of Bulgarian society towards refugees. In many newspapers, TV news and researches mention intolerance and multiple waves of violence to Syrian refugees. The paper reflects the basic concepts of tolerance towards foreigners, fear of the unknown, fears about the other person's feelings and emotions associated with other people.

Study was conducted in three Bulgarian universities and reflects the attitudes and emotions of Bulgarian students to Syrian refugees in Bulgaria. Study participants were 350 people aged between 18 and 25 years. Study was conducted with the author's methodology, established on the basis of a meta-analysis of the key attitudes and prejudices of the Bulgarian society as represented in the media. The results and analysis of the data presented key attitudes, behavior of society and changes after the refugee wave from Syria. The refugee's wave becomes one of the major problems in modern Bulgarian society and the problem for the whole European Union.

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The social stratification of education by minority ethnic groups over three generations in the UK

This paper examines the relationship between family class, ethno-generational status and educational attainment in contemporary UK. Using data from the first three waves of *Understanding Society*, we ask how 1st-, 1.5th-, 2nd- and 3rd+ -generation immigrants into the UK fare in their educational attainment, and whether family class operates in a similar way across different ethno-generational groups and for men and women alike.

We analyse the patterns and trends of educational attainment in the UK by different ethno-generational groups in the following way. We examine both the gross and the net ethno-generational differences in educational attainment with regard to the origin classes. For the former, we use descriptive statistics. For the latter, we use the loglinear/log multiplicative layer-effects (UNIDIFF) modelling, focussing on the origin effect on education between ethno-generational groups, and for men and women separately. We then examine the effects of individual-level attributes (such as age, sex, ethnicity, generation, parental class) on educational attainment using ordinal logit regression, focussing on the examination of average marginal effects to investigate the effect of changes in individual-level attributes on educational attainment.

Preliminary findings indicate that most minority ethnic groups have high levels of qualification: the first generation have the highest qualifications. The 1.5 generation suffers from the disruptive processes of parental immigration but most second-generation groups have high levels of qualifications. Parental class generally operates in a more fluid way for the ethno-generational groups than for the majority population. Class gradients are found to be most salient and clearest for Whites, yet some minority ethnic groups of salariat origins do not pass on advantages as easily. An 'elite, middle and lower' structure is manifesting itself in the intergenerational transmission of advantage in educational attainment. This study therefore reveals new features of class-ethno relations hitherto unavailable in the UK.

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Unity in (super)diversity? An overview of the approaches to the politics of belonging (and becoming)

In Europe since the early 1970s, as a result of decolonization and immigration, multiculturalism emerged as a field that acknowledged minorities and ethnic

communities as well as their claims for recognition and representation, particularly in Europe.

The discourses of integration and Europeanization that promote de-territorialized politics at all levels, trans-national, state and regional as well as in cross-border regions entail new non-state narratives, and national immigration minorities often and increasingly represent the core of these new narratives.

This paper aims at exploring and analysing the attitudes of the receiving 'old liberal Europe' towards the so-called culturally super-diverse, i.e. most marginalized (not only economically, but socially and culturally) minority groups, in particular the Roma, by looking at how the conceptualization of immigrants has gone from race-based clustering to ethnic-based clustering, to multiculturalism, to interculturalism, to diversity, to superdiversity.

What possibilities and challenges do these changes in conceptualization and terminology bring with them?

Looking not only at legal standards but also at attitudes on matters such as social cohesion and integration, equality policies and enjoyment of rights I will employ Gilles Deleuze's idea that the categories we use to identify individuals in the first place derive from differences (all identities are effects of difference, identities are not 'prior' to difference) to examine areas of constraints, limbo and in-betweenness and their impact on the processes of cultural super-diversity management as regards to ethnic, religious, and linguistic sense of belonging.

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"Better when we're together": an examination of the role that churches can play in the building up of social solidarity

This paper will engage with the themes of encounter, normalcy, boundaries, togetherness and social solidarity.

From the point of view of a practising, researching practitioner I will critically examine and assess the positive role that churches, can play in the building up of social cohesion.

Engaging with the work of scholars such as Gerardo Marti, Elaine Graham and Chris Baker I will suggest that churches have rich social capital, with a contribution to make to "The Future of Social Relations" in the current context of migration and plurality.

I will argue that religious communities can play a significant role in the development of stronger solidarity between people from different backgrounds, cultures and viewpoints, and that the proximity of people very different from each other within a close community life gives opportunity for the building up and development of an 'ethic of care' for those unlike ourselves.

Giving worked examples I will argue that the communal life of diverse congregations can be instrumental in enabling deeper confidence in the individual's self-identity whilst also encouraging respect for those who are different, ethnically or economically, in attitude or culture. Further I will explore the opportunity within diverse congregations for practising the working out of differences, offering 'practice' for life in wider society.

Lastly I will assess how the communal life of diverse church congregations can lead to substantial benefits for the wellbeing of all those involved but can also help to achieve wider social change in the face of the threats posed by fear of 'the other'.

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Encountering socially-engaged art: Investigating the work of a community art gallery

Human Geography has seen an increased intrigue in the type of social encounters and collaborative processes that occur within artistic frameworks (e.g. Askins and Pain 2011; Ingram 2013; Parr 2006). This can conjure interesting discussion around understandings of "meaningful interaction" (Valentine 2008) in urban conditions characterized by hyper-diversity and mobility (Vertovec 2007). Somewhat concurrently, art theory and practice has witnessed a resurgence of social commitments, crystalized in proclamations of 'new genre public art' (Lacy 1995; also Sharp 2007; Hawkins 2006), 'relational aesthetics' (Bourriaud 2002), and 'dialogic aesthetics' (Kester 2004). Within each of these art theorizations the social encounter lies central to the aesthetic form and quality of the art practice, whether this be a focus on the creation of social relations over material objects, intersubjective communication, or dialogic conversations. Building from this connection between geography and art, this paper draws from an in-depth ethnography of a socially-engaged art project in Peckham, South London and talks through a range of encounters that occurred. However, rather than just address the encounters that occurred within the remit of the 'aesthetic form' of the exhibition, the paper will suggest it is important to take into account and see value in the encounters that happen, a) in the creative co-production of the exhibition between artist and community group, b) in the various community events the gallery put on as part of the exhibition, and c) through the facilitation of the gallery assistants in the everyday running of the exhibition space. The paper will then discuss the idea that the gallery uses art as a 'technology of encounter' in order to stimulate interaction within the local community of Peckham. Ultimately, the paper will suggest that by expanding our analytical lens to incorporate broader forms of encounter involved in the processes of socially-engaged art projects, it is possible to enrich our understanding of the work community galleries do in diverse urban settings.

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Support for far right parties and populist ideology among youth in Europe

The last decade has seen a notable increase in right wing extremism and support for populist radical right parties across Europe. Young people are often at the forefront of right wing extremist movements and have been shown to be especially receptive to radical ideology. Drawing on a new comparative dataset of 14 European countries, gathered as part of the MYPLACE project*, this article explores young people's support for and involvement in nationalist, radical right parties and their activities. Considering that not all countries in Europe have successful right wing parties, this study also looks at the appeal of extreme right ideology (Mudde 2000) to youth in Europe. We use multi-level regression analysis (15 000 individuals clustered in 28 localities) to investigate which individual or macro-level factors are associated with a higher propensity of young people getting involved in far right and populist movements.

The authors were involved in the MYPLACE (*Memory, Youth, Political Legacy And Civic Engagement*, FP7-266831) project with the WP4 Daugavpils University team.

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The role of media in an ethnically diverse society: fuelling nationalism, exclusionism and xenophobia, or promoting a more inclusive society?

Using survey data on youth in Latvia collected as part of the MYPLACE (*Memory, Youth, Political Legacy And Civic Engagement*, FP7-266831) research project, I explore the effect of media consumption on the development of ethnic nationalism in Latvia. As we know from previous studies, some forms of nationalism can have very negative consequences, especially in an ethnically diverse society with a history of several wars, mass deportations, and Soviet occupation, such as Latvia. Therefore I explore furthermore whether increased emphasis on certain historical events and promoting ethnic nationalism, as sometimes evidenced in the media, can fuel internal and external exclusionism, xenophobia, national and welfare chauvinism. I argue that even though remembering history and preserving national language and identity is important, in the current context focusing on the present and the future, and building an over-arching civic national identity – based on respect for country's institutions and laws - might be more productive. It might help to overcome grievances, reduce support for populist parties, lessen social rifts and ethnic tensions

within the country, as well as prejudice towards those from other countries, thus leading to a more harmonious, inclusive and less discriminating society.

This paper was developed as part of the EU project "The emigrant communities of Latvia: National identity, transnational relations, and diaspora politics" No. 2013/0055/1DP/1.1.1.2.0/13/APIA/VIAA/040.

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Antagonism, Alliances and Friendships: navigating religious and secular politics in Warsaw

This paper analyses tensions between religious and secular politics in Poland through two case studies; mosque construction and pro-life and pro-choice politics. Based on research conducted with Catholic, Muslim and secularist groups in the city of Warsaw, I discuss how tensions around abortion and mosque building serve as sites through which broader group conflicts play out. The illustrated group conflicts point to awkward and contradictory antagonisms and alliances between religion and secularism in the Polish public sphere.

The paper contextualises these ongoing antagonisms within a post-colonial framework that troubles a hegemonic relationship between Western Europe and Central and Eastern Europe (CEE). Within this binary, Poland is consistently located in the vestibule of a progressive West, not yet having arrived in modernity and secularism (Butler 2008, Korek 2009, Kulpa 2013). Such discourses contribute to complex antagonisms that will be exemplified through the mosque and abortion case studies. While pointing out the troubled geographies of the religious and the secular in Poland, the paper also looks at more hopeful spaces. Within these conflicts there are to be found cross-overs narratives and alliances, often constructed between unlikely bedfellows. This paper takes example of such discourses, arguing that there is potential for meaningful encounters that can contribute to the development of political friendships, even between groups in conflict.

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Rethinking disability: The Goldilocks paradigm and expectations of just-rightness

Last year I undertook research into the experiences of mothers advocating for their children in mainstream education in England. This research was semi-autobiographical and I completed it both as the researcher and as a participant. Each mother expressed difficulties their children were experiencing in school, and how

their children were identified as a problem by school staff. Each child was sent to an educational psychologist at the request of teachers, who were looking to identify a cause of the children's school distress within the children themselves. The children were all given labels of profound giftedness. Several were also given labels of one or more neurological disability. I used an inductive thematic analysis to analyse the data and I presented 5 themes:

- chronic definition difficulties and the effects of labels
- the Goldilocks paradigm or the problem of 'too...'
- the gifted problem or 'the disability where children learn too fast'
- self-motivated learning
- isolation, rejection and building a support network

I concluded that the mothers' difficulties in ensuring that their children receive an appropriate education can be seen as the results of expectations of normalcy along with binary dis/able discourses and damaging assumptions about ability itself. Every mother talked of how expectations of an 'able' child in a school setting did not fit her own experience of having a child labelled 'gifted', regardless of whether the child was also given a diagnosis of disability. I argue that challenging both expectations of normalcy, and binary dis/able discourses is required.

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Contemporary anti-Semitism in Polish sociological and psychological surveys

In our speech, we would like to show and summarize research surveys and public opinion polls, about anti-Semitism in contemporary Poland, which were conducted from 1989, by different scientists. The first, nationwide pool about this topic was prepared and carried out by Prof. Ireneusz Krzemiński's research team in 1992-1993. Indexes and questions used in his study have become generally accepted by other Polish scientists, as standard means to measure the level of anti-Semitism in Poland, thus we use them as comparative tool in further studies. Moreover, we are responsible for the analysis part of the results, from the newest research pool which was carried out in summer 2013. It is worth mentioning, that we want to present comparative study of three different researches, which were carried out by Krzeminski's team. The first research was conducted in the years of 1992-1993, the second in 2002, and the third in 2013. Unfortunately, the results of newest researches are not fully investigated and analyzed, but we try to show and explain how anti-Semitic stereotypes in Poland have changed through all these years.

We would also want to present the results of other researchers. Firstly, we will focus on prof. Antoni Sulek's surveys about *"the influence of the Jews in Poland"*. Sulek

checked, how the myth of secret influence of the Jews in Poland is rooted in Polish memory, especially in its subconscious part. Then we will present Marek Kucia's work about the perception of Auschwitz Birkenau camp in Polish discourse, also we would like to show, not only sociological research but also present some psychological data. Therefore, we try to present Michał Bilewicz's *results of Polish anti-Semitism* from a psychological perspective.

At the end of our speech we are going to explain what all these researches mean for Polish society and its unsolved problems towards Jews. Another even more complex issue will be a general question, about the need of doing such research in a country, where Jews practically don't exist as a substantial minority.

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"Rethinking the social model of disability in a time of crisis and change?"

In today's economic climate the focus appears to be on punitive measures for those more dependent on the state. Health inequalities are widely noted for disabled people. Indeed, *'Healthcare for All'* argues that 'The evidence shows a significant gap between policy, the law and the delivery of effective health services for people with learning disabilities.' Whilst the latest *'Health and Social Care Act'* promises a radical restructuring of the NHS to reduce costs, which will possibly widen existing inequalities. In a time of crisis and change we may ask in what ways is the social model of disability enabling disabled people with quality health care? If we take the impending changes we can enquire as to whether the creation of specialities around 'serving' disabled people merely reinforces societal divisions based on difference or are we instead valuing difference and creating more equitable access to quality care? We could argue that the fact that disabled people experience poorer health and are disadvantaged by the health care system is not really an argument for creating specialities. Instead we could use social model thinking and claim it is an argument for social, political, and economic change, and indeed the ways in which we include disabled people as co-producers in creating flexible services that best meet their needs across the lifecourse. The issues may however be far more complex than they initially appear, and the social model of disability may need to undergo radical development if it is to effectively challenge the pending changes. This paper and explores the ways the social model of disability may be used to enable the participation of disabled people as co-producers in quality care.

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Curious About Each Other: Multicultural Encounters

Curiosity can bring people together. If we get it right, being curious about others can be a way of reaching out to others, forging relationships and solidarities. But open curiosity is fraught with risk: the risk of admitting ignorance about the religious and cultural practices of neighbours and fellow citizens; the risk of intruding or appearing intrusive, of wanting to know for the wrong reasons; and the risk of expressing 'mere curiosity' rather than curiosity founded in relations of care and humanity. This paper develops Richard Sennett's (2012) suggestion that curiosity in the lives of others can be a source of empathy and, in turn, social and political cooperation; and Ziauddin Sardar's (2011) argument that mutual curiosity, sparked by encounters between peoples of different faiths and backgrounds, has been and can be mobilised as a source of 'wonder' and tolerance. These themes and claims cohere through a discussion of the ways in which people can be curious about each other, and focuses upon the workings and value of this within diverse societies. Substantively, these themes are addressed through ethnographic studies of everyday curiosity in the form of open days in and outreach projects by mosques and other faith centres in the UK and USA.

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Diversity and perceptions: investigating relationship between actual and perceived diversity in two different urban contexts

The paper presents some of the results of 'Living with Difference' project, a large international research on prejudice and encounters with difference in United Kingdom and Poland. Presented paper contributes to the study of contextual effects at the neighbourhood level. It investigates the relationship between actual and perceived ethnic diversity and acceptance of minority ethnic groups in these two dissimilar urban and national contexts. We draw on a representative survey conducted in Leeds, UK and Warsaw, Poland (N=3,021). Specifically, we look at effects of actual diversity at the neighbourhood level on prejudice level and interaction of statistical diversity with subjective perceptions of how the residential area is ethnically diverse. The analysis demonstrates that ethnic diversity at the neighbourhood level has a positive effect on the level of acceptance of minority ethnic groups in Leeds and positive (but outside the significance level) in Warsaw. In both cities the increase in perceived ethnic diversity at the neighbourhood is linked

to increase in ethnic prejudice. However, as interaction term between the two variables provides evidence, perceptions have a different impact on attitudes depending on the 'real' diversity of residential area. Further investigation of an open question on recent changes in attitudes sheds more light why perceptions of ethnic diversity are different in both cities. Overall, the results demonstrate how 'diversity' is differently mobilised in social perceptions and imaginations of minority ethnic groups in United Kingdom and Poland.

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Transformation of socio-spatial organization of non-heterosexual lives in Prague

Prague has undergone a substantial transformation from a socialist capital into a modern, pulsing central-European metropolis. Over the past couple of decades, after the fall of communist regime in Czechia, sexual difference stopped being a public taboo and has become a visible and distinctive part of Prague's diversity.

I focused on understanding 'Prague's current situation' from the perspectives of local non-heterosexuals. The research mixed qualitative and quantitative approaches in a questionnaire conducted on an Internet basis with a final sample of 1589 non-heterosexual respondents. The questions posed I recognized as being relevant not only in the contemporary Czech context, but also in the 'Western' one. The questions were: How 'comfortably' do non-heterosexuals feel themselves in Prague and Czechia?; What do non-heterosexuals think of 'gay and lesbian' venues, do they find them to be important, and if so, in what ways?; Are these venues 'commodified extended closets', queer spaces, both or none of these?; How extensive is a Prague's 'gay/lesbian scene', does it play an important role for Czech non-heterosexuals living outside of Prague? Is it applicable to call Prague's Vinohrady district as gay village in a 'Western' sense?

Czech geography has opened itself towards the knowledge of difference only very recently. Nevertheless my main aim is not only to contribute in 'filling the gap' in understanding the spatiality of non-heterosexualities in Czechia, but also to contribute to wider discussions inside the geographies of sexualities and related academia critically contemplating the interconnections between sexuality, capitalism and citizenship.

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Transforming Citizenship? : (Re) making sexualised borders of in/tolerance

Since the 1990s, which also saw the development of queer theory and politics, a form of sexual politics has emerged that has been highly influential in redefining the political goals and strategies associated with lesbian and gay activism. Rather than critiquing social institutions and practices that have historically excluded them, as did lesbian and gay movements in the 1960s and 70s, over the last two decades 'LGBT' politics has increasingly been about seeking inclusion into mainstream culture through demanding equal rights to citizenship. (It is recognised that there are specific issues for B and T; however the focus of this paper will be on LG.) To some extent one could see these contemporary movements as harking back to an earlier period. Normalising arguments were evident in the 1950s and 60s when, on the whole, activists adopted the political strategies of a minority group seeking tolerance from the heterosexual majority. More recent citizenship demands have, to a degree, been answered via a raft of recent legislation in the UK including the Adoption and Children Act 2002, Employment Equality (Sexual Orientation) Regulations 2003, Gender Recognition Act 2004 and the Civil Partnership Act 2004, and by associated changes in policy making and practice that emphasize 'Equality and Diversity'. These developments have important implications for understandings of citizenship, democracy and sexuality and, as we argue, the changing nature of sexualised forms of prejudice and in/tolerance. In considering these issues, this paper will also discuss how these changes are related to processes of privatization and individualization associated with neoliberalism. To illustrate the discussion the paper draw on findings from an ESRC funded study of sexualities equalities initiatives in the UK.

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Differing levels of identity and belonging across generations of men of Irish descent

In her study probing the 'in between spaces' of the Irish diaspora, Ni Laoire (2002: 183) contends that:

'Conventional understandings of the Irish diaspora assume a homogenous white, Catholic, "straight" community with unproblematic ties to a romanticised homeland. The myth of the homogenous Irish diaspora has important implications for all migrants from the island of Ireland, as those

migrants who do not conform to the myth may still find themselves interacting with it in various ways’.

This paper advances research on the Irish diaspora by examining working-class masculinities in the context of intergenerational family relations. The discussion is based on a study with thirty-eight men of Irish descent living on Tyneside, the regional term for the city of Newcastle upon Tyne and its surrounding areas to the North and South of the River Tyne, in the United Kingdom. The study was made up of twenty-seven men within nine families and a further eleven individuals from different families. All participants are white and heterosexual (though how ‘white’ they are has been debated in critical whiteness studies – see Nayak 2009; Hickman and Walter 1997); however, not all are Catholic (with Protestant, Atheist and Agnostic beliefs represented), nor are their connections to a ‘romanticised homeland’ necessarily ‘unproblematic’. Building on earlier work on the geographies of family life, which studied the gender performances of fathers as well as mothers and children in the everyday, I note Aitken’s remarks (1998: 195) that: ‘it is important that we try to understand how these performances come together in a critical form of world making that is not constrained by myths’. The empirical work that follows goes beyond the imagined homogeneity of the Irish diaspora, generational lineage, family life and masculinities.

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Being Visible Outdoors: participation and distancing in ethnically diverse neighbourhoods.

This paper addresses the qualities and contributions of public space in facilitating or deterring social integration. In the ‘Walking Voices’ research project I focused on the micro-interactions and appropriations within one ethnically diverse neighbourhood in Sheffield, questioning how this area is experienced by first generation migrant residents. Participants independently made regular audio recordings while out and about around over a period of four months, recounting their own responses to local places. The project team worked in collaboration with BBC Radio Sheffield who provided training and supported dissemination. The diversity of participants, established residents and more recent arrivals, men and women from five different countries of origin, allowed for a nuanced understanding of temporal qualities of transnational identities, and how both local and global networks shape the use and value of the public realm.

The findings suggest that the visibility and permeability (ability to look into and move through in multiple ways) of public open spaces is vital to processes of settlement and integration for migrant communities. The urban streetscape provides a stage for

tacit learning of everyday behaviours and practices, where new arrivals can 'learn to be local' and gradually develop territories of familiarity. The visibility of diversity within the physical environment and population of this neighbourhood supports a shared sense of belonging.

Simply being outdoors informs a social positioning; and participation and movement through the neighbourhood responds to expectations of gender roles, age, family responsibilities and work skills. Though participants used outdoor public spaces to help them sustain interactions with their close social networks, and thereby maintain specific aspects of transnational connections, the ability to temporarily retreat to a more 'anonymous' area was also important to many. The broader city and environs provide alternative opportunities, allowing some to expand their notions of identity with less fear of social sanction.

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'Don't show the play at the football ground, nobody will come': using oral history and the arts to build togetherness in a multi-ethnic provincial city

The austere UK national climate is characterized by fear and suspicion of 'others'. Vein attempts are made to obscure deep cuts to local government with appeals to the autonomy of place-based communities, an oft heard-riff that regularly morphs into entitlement claims by and for those portrayed as 'indigenous'. This paper reports on the 'Places for All?' project, a recent attempt to use community engagement through oral history and creative arts to critically reassess such claims in one mainly working-class multi-ethnic English city. At the centre of the project is the counterhegemonic idea that attachment to place does not have to be instilled into ethnic minorities or newly-arrived international migrants. Rather, recognizing a plurality of emotional and material connections to multiple places as standard can be used to (re)build togetherness across diverse ethno-national and faith identifications. Further, attention to how and where arts are produced and performed/ exhibited can subvert standard associations of arts interventions with middle class white Englishness. The paper will explore how much projects like 'Places for All?' can open up the possibility of a challenge to the forces driving economic inequality and exclusion.

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A tale about translation: Negotiating sharing and mutual understanding in a Brazilian *sem-teto* occupation

The housing problem in Brazil is mainly expressed in metropolitan areas, becoming highlighted on urban agglomerations as São Paulo and Rio de Janeiro. This issue is addressed by the organizations of the *sem-teto* movement, who occupy buildings and lands in order to put pressure for –or build their own– solutions to the Brazilian housing deficit (around 5.8 million nowadays). The social composition of such occupations exemplifies the cultural heterogeneity that characterizes contemporary complex societies –with class and race particular aspects, as usual in Brazilian popular movements. Once that different personal trajectories and previous political experiences are brought together, different realities are daily negotiated in these territories. As sites of political mobilization, however, the occupations do not attract only those who need immediate solutions to housing problems. Other people also approach such spaces aiming to support or to extract some benefit from them. Thus their personal interests must be negotiated with power and affective previous relations of these spaces. This work is based on the unfoldings of one of these episodes. It occurred in one of the occupations of this social movement in Rio de Janeiro –where since then I develop research and many other activities, from popular education projects to help preparing political-economic projects. The difficulties of the initial contact with this group were firstly expressed during one of the formal self-management meetings of the residents. It serves as basis to reflect on how some phenomenological categories related to the life-world can be useful to approach the process of *outsiders'* insertion in social groups that he/she wants to establish relations with. Based on the field notes, interviews, and political-academic medium-term involvement with the group, the role played by individuals who mediate spaces by facilitating the dialogue between different streams of cultural tradition became highlighted indeed.

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Hosting strangers: hospitality and family practices in fostering separated refugee and asylum seeking young people

Refugee young people entering foster care face transitions as they settle into life in a new country and household. This paper draws on findings from a study on the experiences of refugee young people in foster care and their foster carers in four local authorities in England. The study incorporated; a census drawing on local authority information systems to provide a profile of all separated minors looked

after by the local authorities; a survey of foster carers, casestudies with foster carers and young people in their care; young people's focus groups; social worker focus groups and interviews with children's asylum team managers. Focussing on the case study and focus group data, this paper examines encounters and negotiations with the public worlds of the asylum system and foster care delivery within the intimate setting of the household and everyday domestic practices in foster care. Derrida's (2000) neologism 'hostipitality' is used to explore challenges in hospitality in this context. The framework of 'family practices' (Morgan 1996) is then applied to discuss how foster carers and young people 'did' family in foster care. Family practices were inhibited by tensions and challenges in the notion of 'hospitality', but family practices also offered opportunities to respond and promote young people's sense of belonging in the family in this environment. It concludes that hospitality at the threshold is necessary, but that the most successful foster care relationships were able to move through and beyond hospitality to relationships of family-like intimacy.

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Strategies of togetherness: reflections from inter-faith movements in the UK

This paper examines the self-understanding of inter-faith movements (IFMs) in the UK that attempt to foster new strategies of togetherness. Although IFMs were considered marginal to religious practice in the 1990s (Weller 2001), in recent years they have become increasingly important for providing community cohesion in the postsecular landscape of the UK (Cloke and Beaumont, 2013). IFMs typically operate through a normative assumption that face-to-face encounters, and close proximities to difference, foster understanding and reduce prejudice. However these "proximities" are often dislocated and subsequently IFMs explore how new forms of social communication offer ways of connecting with others. Despite rethinking the *site* of the encounter, IFMs still predominantly invest in facilitating encounters and dialogue between groups with different religious, creedal or philosophical outlooks (Dialogue Society 2013).

Turning to the work of recent critical social theorists, there is an emerging scepticism of the worthy ambition of local multicultural projects that expect "too much from the inter-human in resolving social difference and antagonism" (Amin 2012, p.33, see also Valentine 2008) and instead turn to the ways in which encounters are situated in wider material and affective geographies. I bring these concerns over the potentiality of the encounter to reconcile differences (Valentine 2013), together with reflections from in-depth interviews with practitioners pioneering IFMs in Middlesbrough and Bradford. In doing so, this paper understands the ways in which practitioners negotiate different techniques of fostering togetherness, decide on key

moments of intervention, and the extent to which they challenge the mechanisms that render certain groups unrecognisable, and hence beyond 'understanding'. It is hoped that such reflections on current practice counter Amin's (2012) loss of faith in the inter-human encounter whilst simultaneously hold together Amin's call to examine the wider material affective geographies in exposing the "hidden architectures of racial discrimination" (p.108).

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Polish youth movements and the ethics of care in Sheffield – thinking through how to apply lessons from the past to strategies for the future.

This paper examines the role of transnational Polish voluntary and community organisations in South Yorkshire in developing social solidarity. It draws on archival material and emerging research to analyse the activities of Polish scouting in Sheffield since the 1950s and critically assess one of the movement's key aims, the development of an ethos of care for others. It explores how young people and other members of their households do and do not engage across multiple differences, and the significance of linked lives, child, social and elder care, material, financial and personal resources, and the current economic and political climate. It speaks to debates on EU migration, citizenship education and alternative spaces in civil society.

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Western Immigrant Entrepreneurs in Taiwan and the Link of Global Business

International migration generally flows from more- to less-developed countries, with the primary motivation being access to better economic opportunities. However, an understudied reversal of this movement is emerging in Asian countries experiencing dynamic economic growth, especially China, South Korea, India, Singapore, and Taiwan. In this paper I look at the interaction between global business and this reversal, using a sample of Western immigrant entrepreneurs residing in Taiwan. I found that some Western expatriates leaving their positions with multinational corporations in Taiwan and starting their own businesses on the island. These long-term expats are part of a mix that includes independent Westerners holding positions with Taiwanese firms that require strong foreign linguistic and cultural skills for their international business. Many of these independent workers eventually start their own businesses. I further describe instances where Western immigrants have started enterprises in Taiwan that eventually engage in both domestic and multinational business dealings.

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Post-cosmopolitans in Europe: the changing features of 'ethnic' migration, racialising difference and 'new' citizens' multi-layered belonging in Britain, the Netherlands and Germany

The paper presents some of the findings of a comparative and international study on the intersectional positioning of minority "new" citizens in Britain, the Netherlands and Germany, carried out between October 2009 and July 2012.

Based on interviews with professional and academic key minority activists in metropolitan-cosmopolitan spaces such as London, Amsterdam and Berlin as well as in more 'provincial cities' such as Leicester; Maastricht and Essen, for example, the impact of rigid integration discourses, distinctive national regimes of citizenship and local experiences of anti-Muslim racism are explored.

Whereas transnational community identifications and local identities evolve in distinctive postcolonial contexts, we also come across a very vernacular face of post-cosmopolitan processes of Europeanization and Glocalization that affect the ways "new" citizens engage in different urban contexts.

This research project is part of an ongoing critical trajectory interrogating hegemonic discourses of an *ethnification* of migrants and a mainstream discourse of European cosmopolitanism. I am suggesting that the multi-dimensional positioning of "new" citizens is at the forefront of broader innovative trans-national, local as well as - what I call 'post-cosmopolitan' - self perceptions of what it means, for example, to be Dutch as well as European, or a Londoner and a global citizen.

¹ My study was funded by the VSB, and part of the 'Inclusive Thinking' project (2009 to 2013), based at the VU Amsterdam and the University of Amsterdam.

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Commonplace diversity: social interactions in a superdiverse neighbourhood

The London Borough of Hackney is one of the most diverse places in Europe. It is not only characterised by a multiplicity of ethnic minorities, but also differentiations in terms of variables such as migration histories, religions, educational, and economic backgrounds both among long-term residents and newcomers. Drawing on 18 months of ethnographic fieldwork, this paper describes how people negotiate social interactions in public space in such a superdiverse context. It develops the notion of 'commonplace diversity', referring to ethnic, religious and linguistic diversity being experienced as a normal part of social life by local residents, and not as something

particularly unusual. The paper uses the concept of 'civility' to describe social interactions in this context of commonplace diversity. It shows how, because of the multiplicity of backgrounds, people act with pragmatic civility towards diversity and do not change their behaviour according to other people's backgrounds. At the same time, this pragmatic civility is used to keep a distance and avoid potential tensions with people who are different. The paper juxtaposes these encounters with those in shops and at markets, where traders make specific efforts to adapt to their costumers' backgrounds in order to make good business. The paper conceptualises this as 'corner-shop cosmopolitanism'. It concludes by questioning demands for 'deep engagement' between people of different backgrounds, and highlights the need to acknowledge the myriad of positive everyday encounters in superdiverse contexts.

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Community intervention in Europe: tackling prejudice and the importance of communication

In the US, organisations concerned with reducing prejudice, xenophobia and social conflict have developed community intervention models that have been replicated across cities. As these organisations develop partnerships in Canada, Europe and Latin America, this research considers the social and cultural implications of replicating such models. In particular, the paper concerns the European prioritisation of community-based intervention in order to address ethnic, religious and cultural divides in urban areas and asks how US aspirations for community empowerment and the reduction of prejudice resonate in different cultural contexts across the continent. In order to do so, the paper examines an organisation that empowers people to take leadership in their local communities through peer-training programmes and 'prejudice-reduction' workshops and demonstrates how cultural discourse analysis and the study of communication might be used to consider the gaps that exist between local communities and forms of intervention. It thus offers a focus upon the experiences of programme participants and examines the ordinary geographies of prejudice and aspiration that shape the taking-place of community work. The paper concludes with some reflections on the cultural implications of such strategies and the role they may play in developing a broader framework for social solidarity in urban Europe.

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'The Role of Rules and Motivations in Creating 'Meaningful Contact'

In times of intensive migration flows and growing social diversity people encounter difference in many aspects of everyday life. These differences are often related to personal and social identity and include such characteristics as gender, age, sexual orientation, disability, ethnicity, culture and religion. Such features often constitute a basis for distinctions between in-group and out-group, leading to social divisions and sometimes also hostility or discrimination.

Taking the above into account scholars pose questions as to how to overcome socially significant differences in times defined as 'superdiversity' (Vertovec 2006) and how to create 'meaningful contact' between people and groups (Valentine 2008). Drawing on the contact hypothesis (Allport 1979) many researchers state that such encounters should take place in particular conditions, governed by some specific principles.

The aim of the presentation will be to analyze the role of rules and motivations in creating 'meaningful contact' between representatives of groups perceived as different. Conclusions will be drawn on the basis of qualitative research conducted in Warsaw within the "Living with difference in Europe" research project. The context for encounter in this case is a multicultural, anti-discriminative and anti-sexist sports tournament, where specific rules of attendance apply. These rules are an important facilitator of contact, although their sense and relevance is very differently perceived by various people. Furthermore, participants enter the tournament due to different motivations that in turn affect their interactions and relations with others.

The objective of the presentation will be to distinguish these different motivations as well as perceptions of existing rules that facilitate – or impede – interactions between participants. The general research question will concern how these motivations and rules influence the experience of 'meaningful contact'. The analysis will be conducted within an interactionist perspective that focuses on perceptions, interpretations and definitions constructed by social actors.

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Everyday Multiculturalism at Work: Segmented Togetherness in Neo-liberal Times

This paper will discuss findings from a comparative qualitative research among workers in multicultural workplaces in Australia and Singapore. Through the lens of Ash Amin's 'Micro-publics', the study explored the space of neoliberal work as an important 'contact zone' in diverse societies. Micro-publics are spaces of mundane,

habitual encounter and engagement with difference. Spaces of sustained encounter have been held up by some as holding great potential to enhance interethnic relations and unsettle problematic stereotypes. As a key space of inter-ethnic encounter, the workplace provides a useful laboratory to study the workings of a multicultural “micro-public” (Amin 2002) and is an important space to consider everyday race and interethnic relations. The paper argues that the workplace is a special kind of micro-public, where the economies, rules, and codes of contemporary neo-liberal working cultures interplay with collegial and hierarchical relationships (Du Gay 1996, Willis 1981), which in turn mediate interethnic relationships (Essed 1991).

The paper explores how cultural differences and practices are experienced, negotiated, understood and transformed in everyday situations of enforced intercultural interaction like the workplace. The paper argues that structural, governmental and institutional factors like neo-liberal workplace changes and variegated visa regimes—as well as spatial and material factors, broader national discourses, media cultures and stereotypes—profoundly inflect and mediate intercultural relationships in Singaporean and Australian workplaces. It suggests some pause for thought around celebratory accounts of ‘contact’, and points to highly differentiated modes of intercultural inhabitation; from professional ‘craft’ (Sennett, Amin) based forms of togetherness where difference has little salience; to emergent forms of vernacular cosmopolitanism; to highly variegated forms of racialised work that thread through and inflect daily encounters with difference in more problematic ways. It closes with some reflection on the ‘carry over’ effect of attitudes informed by encounters with difference at work.

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Difficult Allies: a critical examination of dialogue and love in socially engaged art

The social role of art has been differently explored and argued over the last two decades. By engaging with different groups of people as well as radical politics beyond the relative autonomy of the exhibition space, this strand of art practice has questioned:

- the structures and hierarchies that govern institutional art spaces;
- the nature of participation and collaboration in art;
- the ways in which art intersects with life, particularly with various kinds of communities or activist work.

This paper examines socially engaged art as an experimental form of emotional labour, community work, and political activism. Such projects normally fall along a spectrum of practices that range from state-funded care programmes to

oppositional collectives, social amelioration to political change. Drawing from radical educator Paulo Freire's writing, I will turn to some of his key ideas rooted in dialogue and love. Each one will be investigated within the current context as both theory and practice. Using recent pedagogical theories that critique dialogical approaches (Nicholas C. Burbules, Elizabeth Ellsworth) along with studies on the politics of love (Sara Ahmed, Michael Hardt), I will analyse dialogue and love as integral components of socially engaged art practices. Central to the investigation is the understanding of limits: when differences cannot be reconciled or when acts of kindness are made with conditions attached. In acknowledging both the strengths and weaknesses of dialogue and love, it is hoped that their potential to connect, transform, and subvert can be better articulated. Anecdotes and quotes will also be provided from a recent workshop I organised with a group of artists working in the field, reinforcing the lived, embodied dimension of this art form.

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Discourse-Historical Approach in the service of migration research: A case study of Polish migrants in the British press

Significant migration flows from Poland following the 2004 EU expansion have resulted in a considerably large number of articles about Polish migrants, which contributed to the creation of particular (usually negative) social attitudes to both this phenomenon and the Polish people who have migrated to the United Kingdom. In January 2013, when the government revealed data from 2011 census, according to which 546,000 people in England and Wales speak Polish, a considerable upsurge in reporting on the Polish migrants appeared. Most British media outlets published articles on this fact and many of these texts expressed alarmist concerns over the scale of the influx of Poles and the socio-economic consequences that followed

This paper presents an overview and discussion of discursive representations of Polish migrants in the British press and the resulting migrant images that are promoted there. Starting from the assumption that media discourse is both socially constituted and constitutive (Wodak 2011), we explore the representations of Polish migrants in 1) selected British online newspapers (both tabloids and broadsheets) and 2) the reader's forum comments posted under each of the articles, to analyse what images of Poles are discursively construed in these texts and how they are construed. Thereby, we examine how discourse reflects, represents and reconstructs social attitudes towards (and the stereotypes of) Poles in Britain, and discuss how various images along with accompanying evaluations are recontextualised in all types of texts under analysis.

For these purposes, we employ the framework offered within Discourse-Historical Approach (Wodak 2001), and integrate it with the perspective of "discursive

pragmatics” (Zienkowski et al. 2011) and Critical Discourse Studies, to illustrate how linguistic models are applied in the analysis of significant social phenomena.

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The racialisation of (sur)names suggests that biological, rather than cultural notions of race prevail in the UK as signifiers of difference

My paper will discuss how there appears to be a prevalent understanding in the UK context that discrimination based upon the idea of a biologically-based notion of race has disappeared. It seems that conceptions of difference are commonly framed within the UK media and by politicians as being culturally defined. A suspicion that culture may be being used as a smoke screen for biological understandings of race, led me to explore the issue sociologically, via the angle of names. My qualitative research is based upon data from 31 semi-structured interviews with people who had changed their surname from one they conceived to signify their embodied racial identity to one that did not, or who were married to someone with a surname they deemed to be oppositional to their own embodied racial identity. I will assert in this paper that (sur)names are understood in a racialised way. Whilst some surnames are generally perceived as invisible, normal, that is white British, Other (sur)names are seen as foreign and highly detectible. Indeed, according to the name-changers' experiences, a person's (sur)name is used as a tool in order to racialise them in an embodied way. A perceived disjuncture between the name-changer's embodied racial identity (accent, skin colour) and the way in which their name is racialised lays such racialising processes open, by revealing the shock, confusion and intense interest my participants have encountered. On the strength of this data, I will suggest that biological notions of race, of difference, are still very much prevalent in the UK.

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Improving Social Inclusion and Social Cohesion in Bulgaria Through Learning from the Investment Attitudes of Young People

Bulgaria is the poorest country in the European Union, with an evident and widening rift between poor and rich. Social inclusion is deteriorating, contributing to a loose social cohesion. At the same time, since the start of the economic crisis, a significant

increase of deposits in Bulgaria is in place despite the fact that people are losing wealth due to numerous factors. This phenomenon is the outcome of two main issues: 1) people are afraid to invest in an insecure environment and 2) people are making their best to save at the expense of fulfilling current needs.

Since often change is expected to come from young people, the proposed research question of the current paper is the following: what can we learn from the investment attitudes of young people in Bulgaria so that we use the lessons for increasing social inclusion and social cohesion in the local society?

The paper presents the first part of a work in progress aiming at revealing how national specific psychology of young people can explain local behaviors in the area of wealth and portfolio management. The methodology applied is empirical analysis based on questionnaires and the target group is not less than 1 000 young people between 18 and 30 years of age.

Welcome to Sheffield

About Sheffield

Sheffield is the fourth-largest and greenest city in England. More than a third of the city lies inside the Peak District National Park, and it's virtually surrounded by open countryside.

It is a friendly, compact and easy to explore city. It includes interesting attractions such as art galleries (e.g. the Millenium Gallery), the Crucible Theatre, the Botanic Gardens and museums dedicated to the city's industrial heritage.

For more information about Sheffield visit www.sheffield.gov.uk/out--about/tourist-information and the surrounding attractions in the Yorkshire countryside see <http://www.yorkshire.com/>

Sheffield is close to a number of airports (approximately 1 to 1.5 hours) including: Manchester Airport, Doncaster/Sheffield Airport, East Midlands Airport and Leeds Airport.

The Visitor Information Point, 14 Norfolk Row, Sheffield, S1 2PA, provides a wide range of information about what to see, what to do and where to stay in Sheffield. A Tourist Information Line is available from Mon-Sat 9am–5.30pm Tel: 0114 221 1900. The Sheffield Information Service can help with any query relating to the city. The service is in the main City Library on Surrey Street near the theatres.

Travelling in and around Sheffield

Sheffield has a highly efficient and reliable public transport system. It consists of bus/supertam services and taxis.

Bus - Timetables are available from the main Bus Station, which is situated in Pond Street opposite the British Rail Station; Arundel Gate bus station; the web.

Supertram - Stagecoach Supertram serves the city with three light rail routes covering 29km. The tram network links six park and ride sites with the busy city centre and gives easy access to the rail station, shopping areas, both of Sheffield's universities, the Cathedral, sports arenas and many new popular entertainment venues. Tickets can be bought on the tram.

Taxi –There are taxi ranks at the Rail Station (until midnight only); on Barkers Pool in the city centre; on Ecclesall Road (between Hunter's Bar and the city). If you want a taxi from somewhere else, some numbers are:

- City taxis: 0114 239 39 39
- Mercury taxis: 0114 266 26 62

The Peak District

The Peak District National Park is one of Britain's most accessible national parks, with 16.1 million people living within 40 miles or approximately an hour's drive of the national park boundary.

The area offers a wide range of things to see and do, with excellent options for accommodation and a reputation for great local food and drink. It is particularly renowned for its opportunities for outdoor recreation.

Easily accessible from Sheffield city centre by bus, tourists have the opportunity to be immersed in a spectacular variety of landscapes ranging from the limestone dales of the White Peak to the rugged rocky outcrops and open moorland of the dark Peak. Vast caves, natural springs and stone villages complete the unique beauty of this place.

One of the most popular pursuits for visitors to the Peak District is hiking. There are a number of public footpaths and bridleways which weave their way across the terrain. The most famous of these are the Pennine Way, the Limestone Way. Cycling is also a popular activity among visitors.

Chatsworth (<http://www.chatsworth.org/>) is known as the 'Palace of the Peak'. The magnificent grounds alone - with 1000 acre park, fountains, farmyard, adventure playground, shops and restaurants – is only 25 minutes driving from Sheffield and also accessible by bus.

For more information on The Peak District National Park:

Peak District National Park Authority

Aldern House
Baslow Road,
Bakewell, Derbyshire,
DE45 1AE

01629 816200

customer.service@peakdistrict.gov.uk

<http://www.peakdistrict.gov.uk/>

After Conference Hours

Places to Eat in Sheffield

Sheffield has a varied and vibrant restaurants scene with a wide spectrum of world cuisines enthusiastically represented across the city. The city centre in particular is host to some of the regions most rewarding dining experiences with options to suite any budget. Here are some suggestions from the organising committee.

City centre

Asian Style

Hui Wei Bar & Restaurant
221 Glossop Road, Sheffield, S10 2GW
0114 201 3482
<http://www.huiwei.co.uk/>
Starters about £4.50 - £7.90
Main Courses about £5.95 - £13.90

Contemporary Style: **Wig & Pen by the Milestone**
44 Campo Lane, Sheffield, S1 2EG
0114 272 2150
<http://www.the-wigandpen.co.uk/>
bookings@the-wigandpen.co.uk
Light Bites about £3.5 - £12
Main Courses about £7 - £18

East One Noodle Bar
13 The Plaza, West One, 8 Fitzwilliam Street, Sheffield S1 4JB
0114 272 5533
<http://www.east1noodlebar.co.uk/index.htm>
Side Dishes about £2.25 - £11.95
Main Dishes about £7.75 - £10.95

All Bar One
13-15 Leopold Street, Sheffield, S1 2GY
0114 275 3423
[Online Bookings http://www.allbarone.co.uk/all-bar-one-sheffield/bookings/](http://www.allbarone.co.uk/all-bar-one-sheffield/bookings/)
Tapas £4.75 - £6.00
Main Plates about £6.25 - £14.75

French Style**Café Rouge**

1 Sheffield Centre
St Paul's Place, Sheffield, S1 2JL
0114 275 3815

<http://www.caferouge.co.uk/french-restaurant/Sheffield-St-Pauls>

Starters about £4.95 - £12.95
Main Courses about £10.95 - £18.95

Indian Style**Aagrah**

1 Leopold St, Sheffield, S1 2JG
0114 279 5577

<http://www.aagrah.com/>

Starter about £2.50 - £10.50
Main courses about £8.50 - £12.50

Shapla Tandoori Restaurant
28 Cumberland St, Sheffield, S1 4PT
0114 272 0831

Starter about £1.45 - £2.65
Main Courses about £4.15 - £8.50

Italian Style**Gusto**

12 Norfolk Row, Sheffield S1 2PA
276 0004

<http://www.gustosheffield.com/>

Starters about £5.95 - £13.50
Pasta/Risotto dishes about £11.10 - £13.50
Main Courses about £17.50 – £24.40

For the more adventurous:**Asian Style****All Siam Thai Restaurant**

639 Ecclesall Rd, Sheffield, South Yorkshire

S11 8PT
0114 267 0580

<https://www.facebook.com/chanantharika>

Appetizers about £5.50 - £15
Main Courser about £8.50 – 14.50 (set menus available)

Wasabisabi Sushi / Noodles / Teppanyaki
227A London Road, Sheffield, S2 4NF, England, UK
0114 258 5838
info@wasabisabi.co.uk
<http://www.wasabisabi.co.uk/>
Sushi about £7 - £22.90
Teppanyaki about £25.50 - £43.50

Contemporary Style: The York Pub
243-247 Fulwood Road, Sheffield S10 3BA
0114 266 46 24
info@theyorksheffield.co.uk
<http://www.theyorksheffield.co.uk/>
Starters about £2.50 - £5.95
Main Courses about £5.50 - £18.95

French Style Le Bistrot Pierre
835b-837 Ecclesall Road,
Sheffield, S11 8TH.
0114 267 8687
<http://www.lebistrotpierre.co.uk/>
Starters about £4.50 - £10.50
Main Courses about £11.50 - £18.50

Italian Style Marco at Milano
Archer Rd, Sheffield, South Yorkshire S8 0LA
0114 235 3080
<http://www.marcoatmilano.com/>
Starters about £6.20 - £8.60
Pasta Dishes about £7.80 - £8.80 (+£6.00 for a main course
of any pasta dishes)
Pizza available on request
Main Courses about £16.80 - £24.80

Tipping

Tipping is not obligatory in the UK, even in restaurants or bars – but it's not frowned upon either. Tipping is left entirely to your discretion, and may be appropriate if you receive excellent service.

After Dinner

The Red Deer

A cosy little traditional pub in Sheffield city centre with a fine range of lagers, ciders and 9 Handpulled ales.

18 Pitt St, Sheffield S1 4DD

0114 272 2890

reddeersheffield@gmail.com

<http://www.red-deer-sheffield.co.uk/index.html>

Devonshire Cat

In the heart of Sheffield's vibrant Devonshire Quarter 100 different bottled beers and over 25 draught beers.

Wellington Street, Devonshire Green, Sheffield, S1 4HG

0114 2796 700

info@devonshirecat.co.uk

<http://www.devonshirecat.co.uk/>

Forum

Located on the trendy side of Sheffield city centre with a real mix of people who gravitate towards the shops, food and bar located in this vast building. The Forum bar is a cool place to hang out in the evenings with some great music.

127-129 Devonshire Street, Sheffield S3 7SB

0114 272 0569

info@forumsheffield.co.uk

<http://www.forumsheffield.co.uk/>

Crystal & House of Hugo

Situated in the heart of Sheffield city centre, Crystal was designed and built on and around the site of the old Cutlery & Scissor factory on Carver Street & Carver Lane. The building dates back to the 19th Century and incorporates elements innovative design old and new.

23-31 Carver Street, Sheffield, S1 4FS

0114 2725926

<http://www.crystalbar.uk.com/>

Shopping

High Street names in the most obvious places in the city centre, or the Devonshire Quarter's independent designer boutiques, or vintage emporiums, provide something for shoppers on any budget.

Take a quick trip out of the city centre and you'll find an eclectic mix of shops, bars and restaurants in distinctive areas of the city, all of them worth spending time browsing around.

The Devonshire Quarter

A wonderful fusion of urban style and 21st Century city living that is full of life night and day.

Fargate

Has high street names in the heart of the city and is home to Sheffield's John Lewis store.

Orchard Square

Just off Fargate is this open-air shopping centre, which contains high street names including Waterstones.

The Moor

One of Sheffield's oldest and busiest shopping areas. This pedestrianised walkway has over 100 shops, from department stores (Atkinsons, BHS, Debenhams) to bargain stores and a brand new indoor market with 90 stalls and 12 cafés.

Ecclesall Road

The bohemian quarter of the city with bars, restaurants and boutiques.

Meadowhall

Shopping Centre for everything you need all in one place.

Places to visit / Attractions

Theatres/Concerts Venues

Crucible and Lyceum Theatres

Both located in the City Centre make up the largest theatre complex outside London. Many plays come to Sheffield before going to the West End of London. Concerts, operas and dance performances are also staged.

Crucible Theatre, Tudor Square, Sheffield S12

Lyceum Theatre, 55 Norfolk Street, Sheffield, S1 1DA

Switchboard: 0114 249 5999

Box Office 0114 249 6000

info@sheffieldtheatres.co.uk

<http://www.sheffieldtheatres.co.uk/>

Sheffield Arena

The building hosts concerts, ice shows, theatre style shows, ice hockey, sport, exhibitions and conferences.

Broughton Lane Sheffield, South Yorkshire S9 2DF

Box Office 0114 256 56 56

<http://www.motorpointarenasheffield.co.uk/>

Sheffield City Hall

A Grade II listed building, Sheffield City Hall is a concert, ballroom and conference venue situated in the heart of Sheffield City Centre.

Barker's Pool, Sheffield, South Yorkshire S1 2JA

Box Office 0114 2 789 789

<http://www.sheffieldcityhall.co.uk/>

Museums

Millennium Gallery

Sheffield's premier destination for the visual arts, craft and design, right in the heart of Sheffield. With four individual galleries under one roof, there are all sorts of wonderful things to see and enjoy.

Arundel Gate Sheffield, South Yorkshire S11

0114 278 2600

<http://www.museums-sheffield.org.uk/museums/millennium-gallery/home>

Weston Park

An award-winning, family-friendly museum. As well as the permanent galleries which tell the story of Sheffield from pre-history to the present day, a temporary exhibition space welcomes shows from partners such as the British Museum and the V&A Museum of Childhood.

Western Bank, Sheffield S10 2TP

0114 278 2600

<http://www.museums-sheffield.org.uk/museums/weston-park/home>

Graves Gallery

It houses permanent displays from the city's historic and contemporary collection of British and European art along with a programme of temporary exhibitions. Famous names on show include Turner and Sisley, while more recent artists include Bridget Riley, Sam Taylor-Wood and Marc Quinn. Local heroes include George Fullard, Derrick Greaves and Stanley Royle.

Leader House, Surrey St, Sheffield, South Yorkshire S1 2LH

0114 278 2600

<http://www.museums-sheffield.org.uk/museums/graves-gallery/home>

Sport

There are many sports events in Sheffield with local football, basketball, and ice-hockey teams. The University and city facilities (such as the Sheffield Arena and Pond's Forge International Swimming Centre) attract sporting events at national and international levels.

Pond's Forge International Sports Centre

Sheaf Street, Sheffield, S1 2BP

0114 223 3400

<http://www.ponds-forge.co.uk/>

Ice Sheffield

Coleridge Rd, Sheffield, S9 5DA

0114 244 3005

<http://www.icesheffield.com/>

The Edge Climbing Centre

John Street Sheffield, S2 4

0114 275 8899

<http://www.sheffieldclimbing.com/>

LIST OF DELEGATES

Surname	Name	Institution	Country	Email Address
Al Mdadani	Wafa	University of Sheffield	UK	arp04wa@sheffield.ac.uk
Antonsich	Marco	Loughborough University	UK	M.Antonsich@lboro.ac.uk
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