We don’t want to be a multi-ethnic city: conflicts about migration at the urban level in Italy.

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In the Italian context, as in other southern European countries, immigration has found in recent decades large areas in the labour market, formal and informal. At the same time, local policies for immigrants, the effort of NGOs and the work of a part of the street level bureaucracies, in health, education and social policies sector, have actually worked to expand opportunities for the integration of foreign nationals, including undocumented ones. In recent years, the government has hardened, however, policies towards immigration, even if in practice the implementation of the measures is far from the rhetoric, especially on the key issue of illegal immigration. But also the anti-immigrant initiatives increased at the local level, especially in Northern Italy, just where there is the greater integration of immigrants into the labour market and the urban fabric: measures to limit the access to benefits and social services only for Italian citizens; campaigns very emphasized to combat illegal immigration, until the incitement to informing and controls house to house; prohibitions against the opening of places of worship by the believers of Islam, restrictive regulations against ethnic entrepreneurship. Often these measures are then revoked, for the action of the courts of justice, the opposition of trade unions and NGO’s, or the intervention of the State authorities (prefectures), but spread a climate of mistrust and enmity. This conflict, between the advent of a multi-ethnic social reality and a political and ideological rejection to change, will be the subject of the paper.

Multidimensional diversity in two European cities: thinking beyond ethnicity

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Communities across the world are becoming more diverse because of international migration, population ageing, residential mobility and life style choices. These processes result in communities differing in their diversity. In a European Research Council (ERC) project called "Living with Difference", we seek to understand how people respond to living with others who are different. To provide a context for a survey and in-depth interviews, we prepared a description of residential community diversity in two cities, Leeds and Warsaw, using census data (UK 2001, Poland 2002). We used selected variables to represent in both cities the key social dimensions of difference: demographic, socio-economic, ethnic and disability. A standard cluster analysis using a k-means algorithm was implemented for each city separately and for the two cities combined. The paper presents the arguments for cluster selection, maps the results at neighbourhood scale (Community Areas in Leeds, Urban Regions in Warsaw) and graphs the clusters in four dimensions. Different diversity clusters are identified in each city.
and the combined analysis shows how communities in one city compare with those in the other. We will use the diversity clusters with other more up to date population information to stratify the survey and to situate the interviews in their community context. The paper illustrates the advantages of collaboration between quantitative and qualitative social scientists.

Decomposing Ethnic Diversity: Behavioural and Perceived Diversity and their Impact on Neighbourhood Trust and Collective Action in Germany

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Research from various disciplines suggests that, especially on the local level of cities and neighbourhoods, ethnic diversity is associated with a decline in cooperation, social capital and support for public spending. Yet, there are also confuting findings, which may be due to differences in subjective perceptions of diversity and the wide variety of diversities that ethnic diversity encompasses, but that do not necessarily appear clustered, i.e. religious, linguistic, value and norm or identificative diversity. But which of these aspects of ethnic diversity contributes to its negative relation to social cohesion? Following theories on coordination problems, asymmetric distributions of preferences, social control and bias mechanisms, we decompose ethnic diversity into measures of a) the regional average migrant host-country language skills, b) ethnic fractionalization as weighted by differences in values and norms between ethnic groups (derived from the World Values Survey), c) between ethnic-group economic inequality, d) the diversity in religious affiliation and practices (such as wearing visible religious symbols), and finally e) of the diversity in local identification. We test these measures against a standard ethnic fractionalization index. Based on the assumption that subjective perceptions of diversity cannot simply be inferred from objective, statistical measures, we additionally explore the impacts of perceived diversities. We show that perceptions of diversity work as mediators and have independent effects in their own right. As dependent variables we investigate trust in neighbours, collective efficacy, civic engagement, and neighbourhood disorder as a measure of collective action failure. The analysis is based on survey data from 55 German rural counties and cities with a total sample size of 7,500.
Socio-cultural diversity in the inner-city and marginal gentrification as a critical social practice in a multiethnic neighbourhood in the city of Lisbon

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Keywords: Socio-cultural diversity, social mix, marginal gentrification, Mouraria / Martim Moniz, Lisbon.

Abstract

Similarly to what happened in other cities of advanced capitalist societies, Lisbon’s inner-city housing market has changed significantly throughout last decades. Among the most relevant transformations one can highlight the emergence of new housing products and formats that have contributed to generate a phenomenon of marginal gentrification. The latter refers to the movement by which marginally employed individuals, often receiving moderate incomes, become pioneer gentrifiers presumably attracted to inner-city neighbourhoods’ nonconformist lifestyle and socially mixed environment, thus refusing suburbia’s normative and conventional way of life. With Mouraria / Martim Moniz (MMM) – a traditional and multiethnic neighbourhood in Lisbon’s inner-city – as a case-study, this paper’s main focus is to critically present and discuss marginal gentrifiers’ positioning as part of a left-liberal “new middle class” who actively and effectively seek social (and ethnic) mixing in inner-city’s old and traditional neighbourhoods, which they perceive as emancipatory spaces. Empirical data referring to these individuals’ job and housing careers, personal life-events, social networks, day-to-day contacts and interactions, and evaluation of neighbourhood’s infrastructures and residents will be used. Following previous analysis results, a discussion on the mutual influence between (marginal) gentrification and social and ethnic mixing will be prepared, trying to bring further evidence on the real inductive effects of social and ethnic mix on gentrification, whilst prospectively warning about possible future impacts of this last phenomenon on MMM’s sustainability as a relatively low-cost housing immigrant reception area.
Workshop 2

14.00 – 15.30

“Convivial Cultures and Super-diversity: comparing downtown and peripheral neighborhoods in Lisbon”

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Paul Gilroy (2004) uses the concept of conviviality to designate the "process[es] of cohabitation that have made multiculture an ordinary feature of social life in Britain's urban areas and in postcolonial cities elsewhere (...). It introduces a measure of distance from the pivotal term 'identity', which has proved to be such an ambiguous resource in the analysis of race, ethnicity, and politics". Along these lines, Vertovec (2007) has also contributed to the study of such phenomena suggesting the concept of "super-diversity" hoping to overcome previous limitations imposed by "ethnicity", allowing to account for the "new conjunctions and interactions of variables" encountered in our societies.

Following their suggestions, this presentation aims at contributing to the knowledge in this field, by applying these two new theoretical frameworks to two neighbourhoods with different characteristics in Lisbon, where new super-diverse convivial cultures are expected to exist (Mouraria and Cacém).

Our approach does not involve the idealization of harmonic intercultural relations but considers convivial contexts as new fields of intercultural tensions and interactions as an attempt to understand their dynamics and the social, historic and personal factors that lead to willingness to coexist with ethnic heterogeneity or to reject it. To accomplish this, we use ethnographic methods (participant observations and in-depth interviews) in the neighbourhoods and intercultural events, to grasp how interculturalism is produced, perceived and conceived locally. The work builds on ethnographies and interviews with key informants and local associations.

The Importance of Neighborhood to Immigrants: Friendship, Social Support and Cultural Practices in Oeiras, Lisbon

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Having as starting point the site effects and the tension between global and local, the intent of this communication is to give special attention to the inhabited space and the neighborhood space where (third country) immigrants live, as well as their connection with their home country. This communication will discuss some of the findings of a questionnaire survey applied to 421 immigrants living in several neighborhoods of the municipality of Oeiras, city of Lisbon, as well as the main axes of the analytical analysis of semi-directive interviews to socio-institutional
actors intervening with these immigrants. Particularly, we will analyze not only the neighborhood sociability but also the social support that these migrants can mobilize, especially those with informal character. There will be presented empirical evidence about the evaluation that the immigrant do about their place of residence, as well as their relation with their neighbors. First, there will be showed results for the friendship and support networks in which these migrants move, as well as the role of the neighborhood space (is potential cultural homogeneity). Secondly, we present the importance of the continuity of the connection to home society and the recurrent use of mother tongue in the production and reproduction of cultural practices of the home country and their update in the host society.

**Concordia Discords: Understanding conflict and integration in European neighbourhoods**

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Concordia Discords is a project, funded through the EU Integration Fund, which is aimed at investigating the dynamics of interethnic relations at neighbourhood level. Concordia Discords is an expression coined by the Latin poet Horace and referred to a dynamic state of “discordant harmony”. A fundamental assumption of this project is in fact that integration is a dynamic process which may be achieved also through conflicts. The paper will be focused on the main conceptual and methodological tools used in the project. Firstly, we will propose a review of the main approaches developed for investigating the interethnic relations in Europe, since studies on this issue are well developed in Anglo-Saxon countries but quite recent in Continental Europe. Starting from the aforementioned analysis of the current research approaches, we will then illustrate the general framework of the project which regard intergroup relations as the result of the interaction of three levels:

A) direct interaction among members of native /immigrant groups;
B) public policies;
C) information and representation flows of local mass media.

Finally, we will explain the mixed methodology used in the project which combines different tools, such as statistical analysis on the socio-spatial characteristics of target neighbourhoods, ethnographic fieldwork, analysis of local policies and local media, reconstruction of collective narratives of the neighbourhood developments through collective events engaging different social groups living and working of the neighbourhoods.

**16.00 – 17.30**

**The Portuguese State, Diversity and Religion: Quandaries and Constraints in 21st Century Lisbon**

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Different indices and reports point to Portugal as the site of best practices in what concerns migrants’ integration. The Portuguese State thus emerges as a proactive benign actor in the
policy field of integration. But if one shifts the analysis to religious diversity, as it relates to migration fluxes and especially to the emerging role of Islam in Portugal, policy responses must be reframed as less benign, tending towards guarded neutrality which have not proactively encouraged interaction as much as other subfields in integration policymaking. Why is this? This paper aims to question both the representation of the Portuguese State and its policies as “best-practice case” and the consequences of self-imposed neutrality towards religious diversity, using the emergence of Islam in the Lisbon Metro Area and related policy responses as a case study. While religion has been considered a relevant identity marker, it remains the case that historical legacies constrain engagement possibilities on the part of the central and local administrations, while religious confessions are afforded little officially-sponsored venues for discussion and rule-based interaction, precluding further integration into policy-making processes.

Religious coexistence from a human rights approach in a majority-minority context: The case of the metropolitan area of Bilbao

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Many cultural elements based on religion are a factor of great impact in the intercultural coexistence. At present, all across, Europe academic and political debates on this topic express their concerns regarding tolerance, social cohesion, the integration of immigrants, social capital and public intervention in relation to religious diversity. In the case of the Basque Country, in the last decades society has transformed rapidly from a deep unique catholic society to a secularized one. Nowadays, the intense migratory flows to which is being exposed has contributed to an increase of different religious expressions, making the Basque society a more diverse and complex one and exposing it to possible future conflictive situations.

The aim of this paper is to present the main challenges faced by society and the public administration in relation to the demands of minority religious groups in the local context of Bilbao. The framework of this analysis is a human rights approach, which represents a propositive and an inclusive perspective for democratic societies. The results included in this paper are part of a research project carried out in the Basque Country on religious minorities.
Workshop 3

14.00-15.30

The predictors of tolerance in Europe: a Multilevel approach
Panel: Methodological considerations

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The paper will focus on exploring the predictors of (in)tolerance in European countries by observing the groups of people European citizens don’t want to have as Neighbours. Through confirmatory factor analysis we establish differences among specific groups of people in terms of the level of intolerance they receive from Europeans. Through a multilevel approach we will deepen into the differences in the way this intolerance is shaped in different European Societies, exploring the effects of individual and contextual variables. In order to explore these predictors of intolerance we use data from the 2008 European Value Study release.

Marriage patterns among Turkish and Moroccan migrants in six European countries

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Evelyn Ersanilli, International Migration Institute Oxford

Intermarriage is often regarded as the most intimate link between groups and therewith the strongest measure of social integration. However, contrary to assimilation theory there are still strong tendencies for intraethnic marriage in Europe. This paper aims to assess which factors determine Turkish and Moroccan migrants’ marriage behaviour. To explain it, the share of co-ethnics living in the place of residence, citizenship policies in Germany, the Netherlands, Sweden, Austria, Belgium and France as well as characteristics of the country of origin are taken into account on the context level. Moreover, individual attitudes towards gender equality, ethnic marriages and religiosity are considered. We postulate increased amounts of transnational marriages precisely there where migrants differ in their values and religiosity from co-ethnics to a certain extent. Furthermore, we expect the embeddedness into the ethnic network to have an impact on traditional marriage behaviour. By the share of migrants in the place of residence we measure the meeting opportunities and indirectly pressure from the ethnic group on marriage decisions. On the country level we investigate to what extent changes in citizenship policies may be reflected in marriage behaviour and if less restrictive integration regimes really lead to more transnational marriages as it is often assumed. Besides the host country policies we test whether migrants from rural and more conservative areas show greater solidarity towards people back home by marrying transnational. Since official statistics often lack information on the second and in-between generation, we draw on data from the SCIICS survey with 9.700 cases.
Caring and the role of transnational family networks in the transformation of the citizenship idea of immigrant women in Spain.

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In recent years, Spain has become an emblematic case of countries that have experienced a deep care crisis. At the same time, Spain has undergone a radical change in its status in relation to migratory flows, shifting from sending countries of migrants to receiving countries. In this case, one of the hallmarks of this change is related to the feminization of migration. Domestic work and caring have become the main economic activity of Latin-Americans women immigrants in Spain. As a result of the increased immigrant female presence generates a set of rearrangements and changes both in their home of origin and destination homes.

16.00 – 17.00

Should We Speak of Peaceful Interethnic Coexistence or of Social Invisibilization of the Ethnic Other?
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Abstract: In drawing a typology of the interethnic relations and ways of sharing public spaces in three Bilbao neighborhoods, we came to the conclusion that one of the most salient modes was that of “peaceful coexistence.” This basically entails a traditional way of living that has been hardly changed by the arrival of immigrant population to the neighbourhood or the city. This way of experiencing the interethnic landscape is mostly developed by the native population present in one of the clusters under study, who has deeply-rooted and close ties with their respective neighbourhood. They have a positive perception of interethnic relations, although the real interaction of this segment of the native population with immigrant groups is very scarce. One wonders, however, if the phrase “peaceful coexistence” is the right way of describing this situation or whether what we observe here is, in fact, a blatant instance of social invisibilization of the ethnic other. By social invisibilization we mean that phenomenon that happens when people who, if one followed the logic of accepted classifications, ought to belong to a certain category are not perceived as such—be it as a result of inherited conventions or of a more conscious strategy. There is little doubt that questions of representation and differentiation play a critical role in how minority groups are perceived in receiving societies, and these processes come to affect deeply interethnic social dynamics. This paper will look into the issue of how a “peaceful coexistence” between majority and minority groups does not necessarily imply higher levels of integration and mutual trust. On the contrary, it may be indicative of exclusionary and discriminatory practices.
Workshop 4

14.00 – 15.30

The importance of peers: assimilation patterns among second-generation Turkish immigrants in Western Europe

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The two dominant theories of immigrant assimilation – segmented assimilation and “new” assimilation theories – have been successful at reporting and analyzing between-group differences in assimilation patterns. However, studies of assimilation generally do not address differences at the individual level. Current theories of assimilation cannot answer this simple question that gets to the heart of individual-level differences: how do you account for siblings in the same family assimilating in different ways? The usual suspect variables – parents’ educational attainment, income and occupational status, nationality/religion, context of reception and experiences of discrimination for the group in the host country – cannot address this question because these factors are the same within a family. So if those variables ultimately do not explain assimilation at the individual level, what does? We argue that peers will significantly affect variations in cultural and economic assimilation. We examine data from The Integration of the European Second Generation (TIES) survey, looking specifically at second-generation Turkish immigrants across Western Europe. We find peer effects substantially affect cultural and economic assimilation, effects not predicted by either dominant theory of immigrant assimilation. We suggest that future researchers of second-generation immigrant assimilation take more seriously the effects of past and present peers.

The link between transnationalism and integration among the second-generation men and women in European cities

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Whereas most research on transnationalism focuses on first-generation immigrants, the aim of this paper is to investigate the transnational behaviour of the host country-born children of immigrants – the second generation – in Europe. It will in particular examine the extent to which their levels of economic and socio-cultural integration affect transnational behaviour. We expect that transnational behaviour is present amongst the second generation and that the level of integration is directly negatively related to it: the lesser the level of integration, the greater the transnational experience of the second generation. Yet, we also expect that this tendency will be much less pronounced (and perhaps even reversed) for those with higher levels of economic integration, as being economically successful increasingly enables immigrants to maintain ties with the “origin” country. We also expect that transnational behaviour will have a strong gender component amongst the second generation, especially with regard to the relationship between transnational behaviour and the level of
incorporation. Furthermore, the paper will examine the potential influence of immigrant contexts of reception on the level and strength of the transnational ties of the second generation by examining transnational behaviour in various European cities. The paper will use data from recent surveys of the second generation in eleven European cities, which have detailed information about second-generation groups from three national origins (Turkish, Moroccan, and former Yugoslavian) and their transnational behaviour, as well as information permitting to examine the level and dimensions of integration in various spheres and the relationships between these dimensions and transnational behaviour.

To the women immigrant it appears to be both a problem of caring for their children as well as their ascendants. Because of that we can observe significant infringements on the right to care, labour and conciliation of work and family life of the migrant careers rights. Also, they can suffer specific forms of marginality and discriminations because of dual devaluation of caring. Considering this, the paper will analyze and explore how women immigrants careers from Peru and Ecuador exercise and demand their labour rights, caring duties and conciliation in Spain. The role of the family and social networks in the transformation of these notions and how receiving society respond to these demands will also be discussed. Based on interviews, we will present the motivations, tensions and conflicts generated by provision of this work analyzing the point of view of the people involved in the social relation of care – careers, dependant people and employers.

16.00 – 17.00

**Becoming adults during in an economic crisis: what happens to the second generations?**

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The paper presents findings of an empirical study carried out in an Italian area and focussed on the effects of the economic crisis on immigrant families: the goal was to identify how the difficulties of these years (not only socio-economic but also in terms of negative attitudes towards immigrants) effects on the life-paths of second generations. What happens to their school career? Are they forced to leave school in order to improve the family’s income? Are they sent back to the country of origin of their parents to reduce life-costs in the immigration country? Are they, along with their parents, planning to move away from Italy to other European countries? Or, is the investment in promoting their socio-educational integration stronger than any difficulties encountered by their families? And what do they think about their future in a country where discrimination against immigrants is on the rise?

Thanks to a collection of around 30 interviews with young people between 18-24 years old and 30 interviews with parents, I’ll describe, the strategies which families are choosing to face economic and labour difficulties and their effects on integration paths and inter-ethnic relations.
Understanding interethnic relations in non formal education environments

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The international debate on education and migration has evidenced that new immigrants face a number of challenges that affect their inclusion feelings. This paper presents an exploratory research aimed to advance in the knowledge of interethnic relations and inclusion feelings of the youth of immigrant origin.

Inclusion process is shaped on ordinary practices and it seems evident that young people’ feelings and views are based upon the need to feel socially accepted within unique everyday context (Clayton, 2009). Given this fact, political institutions have encouraged the development of non-formal spaces as meeting points since they provide high levels of involvement (Siruala, 2005). The lower hierarchy and the flexible organization give experiences of real participation, which perform an educational function (Council of Europe, 2002). At the same time, they allow the incorporation of other social actors (Youth Associations, NGOs, parishes, etc.) in a shared responsibility.

The literature suggests that social relations offer a variety of protective functions (Suarez Orozco, Pimentel & Martin, 2009). In non formal context meaningful relationships, including peer or significant adults, provide support and play an important role in the inclusion feelings of the immigrant youth (Portes & Kelly, 2009)

Our environment is lacking empiric researches on this topic and the existing ones are generally of the descriptive kind (Aymá, 2007, Montejo, 2003). This paper is focused on non-formal educational environments and was carried out using qualitative methodology (participant observation and interviews). The cases were chosen from immigration neighborhoods in two cities (Bilbao and Vitoria) and included educators and youth of immigrant background (14-18 years old).