



**HACETTEPE UNIVERSITY**  
Faculty of Communication



International  
Association for  
Southeast European  
Anthropology

# 5<sup>th</sup> INASEA CONFERENCE

MIGRATION TO, FROM, AND IN  
SOUTHEASTERN EUROPE:

INTERCULTURAL COMMUNICATION,  
SOCIAL CHANGE AND TRANSNATIONAL TIES

**21–24 May 2009**

Hacettepe University Culture and Congress Center,  
Ankara-Turkey

**This abstract book was not edited by a native spaker.**

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## CONTENTS

Committees.....	5
Time Table and Panels.....	7
Programme.....	11
Abstracts.....	29
Participants.....	91
Sponsors.....	95
Conference Staff.....	96



## **SCIENTIFIC COMMITTEE**

Evgenia Blagoeva-Krasteva (Institute of Ethnology at the Bulgarian Academy of Sciences / New Bulgarian University, Sofia)

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Klaus Roth, editor of "Ethnologia Balkanica" (Institute for German and Comparative Ethnology, University of Munich)

Vesna Vučinić–Nešković (Department of Ethnology and Anthropology, University of Belgrade); president 2005-7

## **ORGANIZING COMMITTEE**

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Özgür Kipritoğlu (Contact Person for Production Unit)



5<sup>th</sup> InASEA Conference, Ankara, 2009

SESSION AND PANEL GRID

<b>FRIDAY, May 22</b>	
<b>09:00 – 11:30 Opening Plenary Session</b>	
<b>Room</b>	Main Conference Hall
<b>Chair</b>	
<b>Keynote Speakers</b>	Lucassen, Leo Čapo Žmegač, Jasna Abadan Unat, Nermin

<b>13:00 – 15:00</b>					
<b>Section 1</b>					
<b>Room</b>	<b>Main Hall</b>	<b>Small Hall</b>	<b>Round Hall</b>	<b>Green Hall</b>	<b>Red Hall</b>
<b>Title</b>	1.1 Migration in Europeanist Research I	1.2 Return Migrants and Cultural Changes	1.3 Immigrants between Inclusion and Exclusion	1.4 Muslim Migrations from the Balkans	1.5 The Creation of Diasporas
<b>Chair:</b>	Karl Kaser	Evgenia Krasteva-Blagoeva	Paul Hockenos	Nuran Özyer	Ulf Brunnbauer
<b>Speakers</b>	Elchinova, Magdalena Anton, Lorena Heintz, Monika Rodica, Zane	Le Normand, Brigitte Nagy, Raluca	Verenis, James Mihail, Domna Pamporov, Alexey Thoma, Dimitra	Svoboda, Michal Immig, Nikol Karadzski, Vladimir Cesur Kilicaslan, S. et al	Papakyriacou, Marios Tokić, Mate Winterhagen, Jenni
<b>COFFEE BREAK</b>					
<b>15:15 – 17:15</b>					
<b>Section 2</b>					
<b>Room</b>	<b>Main Hall</b>	<b>Small Hall</b>	<b>Round Hall</b>	<b>Green Hall</b>	<b>Red Hall</b>
<b>Title</b>	<b>2.1 Migration in Europeanist Research II</b>	<b>2.2 Return Migration</b>	<b>2.3 Integration of “Co-National” Migrants</b>	<b>2.4 Impact on the Family</b>	<b>2.5 Regimes of E-and Immigration</b>
<b>Chair</b>	Christian Giordano	Vesna Vučinić-Nešković	Damiana Otoiu	Robert Pichler	Asker Kartarı
<b>Speakers</b>	Barrera, Andreas Fedyuk, Olena Nikocevic, Lidija Triantafilla, Kourtoumi	Oroz, Tomislav Özmen, Abdurrahim Norman, Karin	Krasteva-Blagoeva, Evgenia Vukov, Nikolai Yilmaz, Bediz	Smith, Erin Susnjara Snježana Milošeska, Eli Depeli Gülsüm	Mayer, Stefanie Djikanovic, Vesna Miletić, Aleksandar Okayuz, Mehmet
<b>COFFEE BREAK</b>					

17:30 – 19:00					
Section 3					
Room	Main Hall	Small Hall	Round Hall	Green Hall	Red Hall
<b>Title</b>		<b>3.1 Minorities and Migration</b>	<b>3.2 Migrants and Education</b>	<b>3.3 Attitudes towards Refugees</b>	<b>3.4 Migrant Identities</b>
<b>Chair</b>		Magdalena Elchinova	Michal Svoboda	Mate Nikola Tokic	Sibel Özbudun
<b>Speakers</b>		Pandelejmoni, Enriketa Sepetçioğlu, Tuncay Ercan Rausch, Christian	Erdei, Ildiko Popova, Natalia et al. Kijewska, Anna	Petrova, Maria Eglezou, Georgia Ristovska-Josifovska, Biljana	Nazarska, Georgeta Gergova, Lina Hristov, Petko Otoiu, Damiana
19:00 H.Ü. State Conservatory					
Room Main Hall					

<b>SATURDAY, MAY 23</b>					
<b>09:00 – 11:00</b>					
<b>Section 4</b>					
<b>Room</b>	<b>Main Hall</b>	<b>Small Hall</b>	<b>Round Hall</b>	<b>Green Hall</b>	<b>Red Hall</b>
<b>Title</b>	<b>4.1 Illegal Migration in Southeastern Europe I</b>	<b>4.2 The Role of Remittances</b>	<b>4.3 Female Migrant Experiences</b>	<b>4.4 Domestic Migration and Social Structure</b>	<b>4.5 Intercultural Communication and Encounters</b>
<b>Chair</b>	Mete Yıldız	Burçin Erol	Emek Çaylı Rahte	Demet Ulusoy	Klaus Roth
<b>Speakers</b>	Lauth Bacas, Jutta Hess, Sabine	Erdemir, Aykan Hockenos, Paul Hoti, Avdullah	Bunjevac, Lana Onica, Cristina Vianello, Francesca	Ivanova, Miglena Mod, Laszlo Hysa, Armanda	Karabağ, Çağla Sarı, Engin Sağlam, Hande
<b>COFFEE BREAK</b>					
<b>11:30 – 13:30</b>					
<b>Section 5</b>					
<b>Room</b>	<b>Main Hall</b>	<b>Small Hall</b>	<b>Round Hall</b>	<b>Green Hall</b>	<b>Red Hall</b>
<b>Title</b>	<b>5.1 Illegal Migration in Southeastern Europe II</b>	<b>5.2 Migrant Entrepreneurs</b>	<b>5.3 Female Immigrants and Refugees</b>	<b>5.4 Domestic Migration and Change</b>	<b>5.5 Socio-cultural Impact and Changes</b>
<b>Chair</b>	Helga Rittersberger Tiliç	Mete Yıldız	Mine Gencil Bek	Sencer İmer	Barış Gümüşbaş
<b>Speakers</b>	Celebi, Özlen Mancheva, Mila	Oteanu, A.M. & Nica, M. Angelidou, A. & Kofti, D. Vučinić-Nešković, Vesna	Buz, Sema Şimşek, Burcu Gavrilović, Liljana Krasteva, Anna	Dalipaj, Gerda Dinca, M. et al. Reava, B. Grujić, Marija	Hyso, Ardiano Lajos, Veronika Branda, Alina Totelcan, Silvin
<b>15:00 – 17:00</b>					
<b>Section 6</b>					
<b>Room</b>	<b>Main Hall</b>	<b>Small Hall</b>	<b>Round Hall</b>	<b>Green Hall</b>	<b>Red Hall</b>
<b>Title</b>	<b>6.1 Illegal Migration in Southeastern Europe III</b>	<b>6.2 Patterns of Labour Migration</b>	<b>6.3 Representations of Balkan Migrants in the “West”</b>	<b>6.4 Asylum Seekers and Immigration Policies in Turkey</b>	<b>6.5 Linguistic Dimensions</b>
<b>Chair</b>	Jutta Lauth Bacas	Çiler Dursun	Mutlu Binark	Ulf Brunnbauer	Nalan Büyükkantarcioglu
<b>Speakers</b>	Habit, Daniel Özdil, Koray Özer, Y. Yeşim	Bielenin, Karolina Birt, Danijela Dobrivojević, Ivana Topaloglou, Lefteris	Gross, Bernhard Hintermann, Christiane Kaser, Karl Koller, Christian	Kaya, İbrahim Gümüş, Mahir Acer, Yücel Soykan, Cavidan	Cseresnyes, Ferenc Vučković, Marija Peleki, Eleni
<b>COFFEE BREAK</b>					
<b>17:30 – 19:30</b>					
<b>InASEA General Assembly</b>					
<b>Room</b>	<b>Main Hall</b>				
19:30 Reception					

<b>SUNDAY, MAY 24</b>					
<b>09:00 – 11:00</b>					
<b>Section 7</b>					
<b>Room</b>	<b>Main Hall</b>	<b>Small Hall</b>	<b>Round Hall</b>	<b>Green Hall</b>	<b>Red Hall</b>
<b>Title</b>	<b>7.1 Memories, Suffering and Hope</b>	<b>7.2 Political Transnationalism</b>	<b>7.3 Social Causes and Consequences</b>	<b>7.4 Migration as Process</b>	<b>7.5 Transnational Families &amp; Changes in the Cultural Landscape</b>
<b>Chair</b>	Rozita Dimova	Engin Sari	Christian Giordano	Detlef Briesen	Sema Buz
<b>Speakers</b>	Kovačev, M. & Malešević, B. Bercovici, Monica Marjanović, Vesna	Strasser, Sabine Tamminen, T. & Dedushaj N. Nicolae, Cotoi Calin Zirh, Besim	Cupurdija, Branko Baklacioglu, Nurcan Bardhoshi, Nebi	Babic, Azra Muntean, Ioana Timm-Baleva, Ianka Pavlovic, Mirjana	Leutloff-Grandits, Carolin Pichler, Robert Taş, Ertugrul Mentor, Mustafa
<b>COFFEE BREAK</b>					
<b>11:15 – 12:45</b>					
<b>Section 8</b>					
<b>Room</b>	<b>Main Hall</b>	<b>Small Hall</b>	<b>Round Hall</b>	<b>Green Hall</b>	<b>Red Hall</b>
<b>Title</b>	<b>8.1 Memories of Displacement</b>			<b>8.2 Media and New Technologies</b>	
<b>Chair</b>	Gülsüm Depeli			Klaus Roth	
<b>Speakers</b>	Dimova, Rozita Milanović, Vesna Iliescu, Laura Jiga Assche, K. & Teampau, P.			Hofman, Ana Petre, Raluca Uçar İlbuğa, Emine	
<b>13:00 -13:30</b>					
<b>Concluding Plenary Session</b>					
<b>Room</b>	Main Hall				
<b>Chair</b>	Klaus Roth				

# PROGRAMM

FRIDAY, MAY 22

09:00 – 11:30:

## Plenary Session

### Room

Main Hall

### Speakers

Prof. PhD. Lucassen, Leo

Prof. PhD. Čapo Žmegač, Jasna

Prof. PhD. Abadan Unat, Nermin

13:00 – 15:00

## SESSION 1

### 1.1 Migration in Europeanist Research I

#### Room

Main Hall

#### Chair

Prof. PhD. Karl Kaser

*Chair of the Centre for Southeast European History/University of Graz*

#### Speakers

Elchinova, Magdalena

*New Bulgarian University, Sofia*

Building A Community in Immigration: Inner Stratification, Social Mobility and Adaptation (*The Case of the Bulgarians in Chicago*)

Anton, Lorena

*Department of Social Anthropology, University of Bordeaux, France*

Letting Home the Past? Migration and Reproductive Health Practices in France- The Case of Romanian Immigrants

Heintz, Monika

*University of Paris, France*

Temporary Migration as a Mass Phenomenon: the Case of Moldova

Rodica, Zane

*University of Bucharest, Romania*

Migration, Traditional Culture and Construction of Identities in a Romanian Village

### 1.2 Return Migrants and Cultural Changes

#### Room

Small Hall

#### Chair

Assist. Prof. PhD. Evgenia Krasteva-Blagoeva

*New Bulgarian University, Sofia*

#### Speakers

Le Normand, Brigitte

*Max Weber Programme, European University Institute, Italy*

Labor Migrants and the Development of Consumer Culture in Yugoslavia, 1965-1980

Nagy, Raluca

*Centre de Recherche en Ethnologie Europeenne (CREE), Universite Libre de Bruxelles, Belgium*

Return Migrants as Cultural Brokers for Rural Tourism in Maramures, Romania

### **1.3 Immigrants between Inclusion and Exclusion**

#### **Room**

Round Hall

#### **Chair**

Paul Hockenos

*Journal Internationale Politik, Berlin, Germany*

#### **Speakers**

Verenis, James

*Cultural Anthropology, State University of New York, Binghamton, USA*

The Global Countrysides of Greece: new immigrants and 'neo-rural' agro-pastoral endeavors in the conceptualization of contemporary Greek citizenship

Michail, Domna

*Social Anthropology Scholl of Education, University of Western Macedonia, Greece*

Capital and Non-Capital Investments as Strategies for Inclusion: The Albanian Immigrants in Greece

Pamporov, Alexey

*Institute of Sociology at BAS/ Open Society-Sofia, Bulgaria*

Social Distances and Stereotypes Towards the Immigrants in Bulgaria.

Thoma, Dimitra

*Research Centre for Greek Society of the Academy of Athens, Greece*

Understanding Migrants' Experiences of Social Exclusion and Inclusion: The Case of Bulgarian Immigrants in Greece

### **1.4 Muslim Migrations from the Balkans**

#### **Room**

Green Hall

#### **Chair**

Prof. PhD. Nuran Özyer

*Hacettepe University, Faculty of Letters, Department of German Language and Literature*

#### **Speakers**

Svoboda, Michal

*Faculty of Social Science of Free University Amsterdam (The Netherlands)*

"The Great Trip": The Migration of Turkish inhabitants of Bulgaria to Turkey in 1989 in the Perspective of Life History

Immig, Nikol

*Free University of Berlin, Germany*

Forced Migrations of Muslims in South-Eastern Europe in Comparative Perspective: The Muslim Communities in Thessaly after 1878

Karadzovski, Vladimir

*Old-Slavic Culture Institute-Prilep*

Socio-Political, Religious And Economical Reasons for Macedonians' Movements To Turkey

Cesur Kilicaslan, Seher & Terzioğlu, R. Günsel

*Faculty of Economics and Administrative Sciences Department of Family and Consumer Sciences, Hacettepe University, Ankara, Turkey*

A Collective View to the Families That Have Immigrated From Bulgaria to Turkey Since 1878

## 1.5 The Creation of Diasporas

### Room

Red Hall

### Chair

Prof. PhD. Ulf Brunnbauer

*Chair of Southeastern and Eastern European History, University of Regensburg*

### Speakers

Papakyriacou, Marios

*Free University of Berlin*

Religious beliefs and political loyalties of migrants: defining the Greeks in Egypt (*late 19th-early 20th centuries*)

Tokić, Mate Nikola

*Jean Monnet Fellow, Robert Schuman Centre for Advanced Studies European University Institute*

Croatian Separatist Political Violence in the Federal Republic of Germany, 1965-1980

Winterhagen, Jenni

*Bremen International Graduate School of Social Sciences, Bremen University*

Hometown Imotski- Croatian Migrant Workers in Germany and Their Transnational Engagement

**15:15 – 17:15**

## SESSION 2

### 2.1 Migration in Europeanist Research II

#### Room

Main Hall

#### Chair

Prof. PhD. Christian Giordano; Ethnological Seminar, University of Fribourg

#### Speakers

Barrera, Andreas

*Universidad Complutense de Madrid, Spain*

Language Diversity in Europe: Ideologies, Politics, Policies. A Comparative and Interdisciplinary Approach

Fedyuk, Olena

*Central European University, Hungary*

Circular Migration of Two Generations: Ukrainian Labor Migration to Italy

Nikocevic, Lidija

*Ethnographic Museum of Istria, Croatia*

Between Forced and Voluntary Emigration: Istrian Diaspora, Its Identity and The Idea of Heritage.

Triantafilla, Kourtoumi

*Research Institute: Senior Archivist – General State Archives of Greece, Hellenic Open University*

“Southeastern Europe and Migration Digital Library: Socio-cultural dimensions of gender in a case study”

### 2.2 Return Migration

#### Room

Small Hall

#### Chair

PhD. Vesna Vucinic-Neskovic

*Department of Ethnology and Anthropology, University of Belgrade*

### **Speakers**

Oroz, Tomislav

*Department of Ethnology and Cultural Anthropology, University of Zadar, Hrvatska*

Motives for “Coming Back” – Generation Difference in Transnational Practices

Özmen, Abdurrahim

*Dicle Üniversitesi Fen-Edebiyat Fakültesi Sosyoloji Bölümü, Diyarbakır, Türkiye*

To Find Himself Out-of-reach” and Return to “Home”: A section of Syrian Migration.

## **2.3 Integration of “Co-National” Migrants**

### **Room**

Round Hall

### **Chair**

PhD. Damiana Gabriela Otoiu

*Institute of Political Studies, University of Bucharest*

### **Speakers**

Krasteva-Blagoeva, Evgenia

*Anthropology Department of the New Bulgarian University*

Food And Migration: The Case of Bulgarians in Munich

Vukov, Nikolai

*Institut de Folklore Académie Bulgare des Sciences*

Intégration de la communauté après mouvements de la population. Adaptation culturelle et construction identitaire parmi des migrants « Thraces » en Bulgarie

Yılmaz, Bediz

*Department of Public Administration, University of Mersin, Mersin, Turkey*

Demirtaş Revisited: The Evolution of Mersin’s Oldest Migrant Neighborhood in the Last 10 Years

## **2.4 Impact on the Family**

### **Room**

Green Hall

### **Chair**

PhD. Pichler, Robert

*Department of South Eastern European History University of Graz*

### **Speakers**

Smith, Erin

*Université Paris X Nanterre, France*

Remittances as an indicator of the transforming of rural Albanian family power hierarchies – abroad and at home.

Susnjara, Snježana

*Faculty of Philosophy, Bosnia and Herzegovina*

Migrant’s Children Experiences

Milošeska, Eli

*Instituter for Old Slavonic Studies, Prilep, Macedonia*

Gender and migration. Macedonia as a case-study

Depeli Gülsüm

*Faculty of Communication, Hacettepe University, Ankara, Turkey*

Migrant memories: How to marry abroad?

## 2.5 Regimes of E- and Immigration

### Room

Red Hall

### Chair

Prof. PhD. Asker Kartarı

*Hacettepe University, Dean of Faculty of Communication*

### Speakers

Mayer, Stefanie

*LI for European History and Public Spheres and the Demokratienzentrum in Vienna*

Discourses on Migration Policy in Austria: From the 'Rotation system' to the EU-Enlargement

Djikanovic, Vesna

*Institute for Recent History of Serbia, Belgrade, Serbia*

Some Basic Facts of Yugoslav Emigration and Immigration Policy of Yugoslav State in Interwar Period (1919-1941).

Miletić, Aleksandar

*Institute for Recent History of Serbia*

(Extra-) Institutional Practices, Restrictions and Corruption Emigration Policy of the Kingdom of Serbs, Croats, and Slovenes (1918-28)

Okyayuz, Mehmet

*Dept of Political Science and Public Administration Middle East Technical University, Ankara, Turkey*

Migration Policies in the European Union: Recent Developments And Its Impacts On Society And Politics

**17:30 – 19:00**

## SESSION 3

### 3.1 Minorities and Migration

#### Room

Small Hall

#### Chair

Ass. Prof. Elchinova Magdalena

*New Bulgarian University, Sofia*

#### Speakers

Pandelejmoni, Enriketa

*University of Tirana*

We the Slavs of Albania! The story of migration of Serbians and Montenegrins in Albania

Sepetçioğlu, Tuncay Ercan

*Adanan Menderes University, Turkey*

in the Beginning of the 20th Century Greek Migration From an Anatolian Town, Alaçam to America

Rausch, Christian

*Philipps-Universität Marburg, Marburg, Germany*

"Making a new home" – in the country of origin. Emigration's backlash on Transilvania.

### 3.2 Migrants and Education

#### Room

Green Hall

#### Chair

PhD. Michal Svoboda

*Ethnology, University of West Bohemia (UWB), Pilsen, Czech Republic*

### **Speakers**

Erdei, Ildiko

*Department of Ethnology and Anthropology, School of Philosophy, Belgrade University, Yugoslavia*

‘Should They Stay or Should They Go’-Migration, Social Imagination and Family Strategies in Contemporary Serbia

Popova, Natalia & Panzica, Francesco &

Bardak, Ummuhan & Alquezar, Jesus

*European Training Foundation (ETF)*

Kijewska, Anna

*Institute of Ethnology and Cultural Anthropology, University of Lodz, Poland*

From Poland to Bulgaria – the case of Polish officers’ migration in the 19th century

### **3.3 Attitudes towards Refugees**

#### **Room**

Red Hall

#### **Chair**

PhD. Mate Nikola Tokić

*Jean Monnet Fellow, Robert Schuman Centre for Advanced Studies European University Institute*

### **Speakers**

Petrova, Maria Vasileva

*Sofia University, Bulgaria*

Adaptation of Refugees to Bulgarian Social and Economic Reality and Adatation of Bulgarian Society to Refugee Issues

Eglezou, Georgia

*Bournemouth University, UK*

Refugees in Greece: The Attitude of the Press Towards Their Arrival

Ristovska-Josifovska, Biljana

*Institute of National History (Macedonia)*

Migrants about Themselves in History and Today.

### **3.4 Migrant Identities**

#### **Room**

Red Hall

#### **Chair**

Ass. Prof. Sibel Özbudun

*Hacettepe University, Faculty of Letters, Department of Anthropology*

### **Speakers**

Nazarska, Georgeta (*State University of Library Studies and IT, Sofia; Bulgaria*)

Gender, migration and intercultural communication: the experience of a Bulgarian woman intellectual in the United States (*mid1920s-1930s*)

Gergova, Lina

*Institute of Folklore-Bulgarian Academy of Sciences, Bulgaria*

Ethnic Stereotypes and National and Civic Identity of the Emigrants.

Hristov, Petko

*Ethnographic Institute with Museum, Bulgarian Academy of Sciences*

Labour Migrations and the Construction of (*new*) Transborder Identities

Otoiu, Damiana

*Université de Bucarest Faculté des Sciences Politiques*

« Ils doivent connaître leurs racines.. ». Le « tourisme généalogique » à Bucarest (*Roumanie*)

**19:00**

## **Main Hall**

Concert of Hacettepe University Ankara State Conservatory

## **SATURDAY, MAY 23**

**09:00 – 11:00**

### **SESSION 4**

#### **4.1 Illegal Migration in Southeastern Europe I**

##### **Room**

Main Hall

##### **Chair**

Ass. Prof. Mete Yıldız

*Hacettepe University, Faculty of Economics and Administrative Sciences, Department of Political Sciences and Public Administration*

##### **Speakers**

Lauth Bacas, Jutta

*Academy of Athens, Greece*

Managing Irregular Migration by Sea in Greece.

Hess, Sabine

*Institute for Folklore Studies / European Ethnology, Ludwig Maximilians University Munich*

Politics of Illegal Migration. An Ethnographic Research on Policies and Practices of the Budapest Process.

#### **4.2 The Role of Remittances**

##### **Room**

Small Hall

##### **Chair**

Prof. PhD. Burçin Erol

*Hacettepe University, Faculty of Letters, Department of English Language & Literature*

##### **Speakers**

Erdemir, Aykan

*Middle East Technical University, Department of Sociology, Ankara*

“Remittance Man” as Homo Economicus? The Anthropology of Immigrant “Altruism”

Hockenos, Paul

*Journal Internationale Politik, Berlin, Germany*

Cutting the Lifeline: Migration, Remittances, and Return in Rural Kosovo

Hoti, Avdullah

*Faculty of Economy University of Prishtina, Kosova*

Emigration and remittances in Kosova: Determinants and economic implications

#### **4.3 Female Migrant Experiences**

##### **Room**

Round Hall

### **Chair**

PhD. Emek Çaylı Rahte

*Hacettepe University, Faculty of Communication, Department of Communication Sciences*

### **Speakers**

Bunjevac, Lana

*Central European University, Budapest, Hungary*

The Feminization of Poverty

Onica, Cristina

*Central European University, Budapest, Hungary*

Women's Migration From Post-Soviet Moldova: Performing Transnational Motherhood

Vianello, Francesca Alice

*Department of Sociology, University of Padua, Italy*

Breadwinner Mothers and Rebel Women: Ukrainian Female Migration to Italy

## **4.4 Domestic Migration and Social Structure**

### **Room**

Green Hall

### **Chair**

Prof. PhD. Demet Ulusoy

*Hacettepe University, Faculty of Letters, Department of Sociology*

### **Speakers**

Ivanova, Miglena

*Institute of Folklore at the Bulgarian Academy of Sciences, Sofia*

Settling in the Valley of the Slow Death

Mod, Laszlo

*Department of Ethnology and Cultural Anthropology, University of Szeged, Hungary*

Urban Newcomers in Hungarian Villages

Hysa, Armanda

*Institute of Cultural Anthropology and Study of Arts, Center of Albanological Studies, Tirana, Albania*

On migration and its impact in the economic and social configuration of the old charshija of Tirana (*end of 19th century – beginning of the 20th century*).

## **4.5 Intercultural Communication and Encounters**

### **Room**

Red Hall

### **Chair**

Prof. PhD. Klaus Roth

*Institute for German and Comparative Ethnology, University of Munich*

### **Speakers**

Karabağ, Çağla

*Hacettepe University Faculty of Communication, Ankara, Turkey*

Intercultural Encounters in Fatih Akin's Films

Sarı, Engin

*Ankara University, Faculty of Communication, Ankara, Turkey*

Cultural Borders and Interculturality: The Construction of Culture and Identity in Mardin as a Multicultural City

Sağlam, Hande

**11:30 – 13:30**

## **SESSION 5**

### **5.1 Illegal Migration in Southeastern Europe II**

#### **Room**

Main Hall

#### **Chair**

Ass. Prof. Helga Rittersberger Tılıç

*Middle East Technical University, Faculty of Arts and Sciences, Department of Sociology*

#### **Speakers**

Çelebi, Özlen

*Faculty of Economics and Administrative Sciences International Relations Department, Hacettepe University, Ankara, Turkey*

Illegal Migration in Southeastern Europe and Turkey

Mancheva, Mila

*Free-lance Researcher, Bulgaria*

Irregular Migration to and through Bulgaria Economic, Political and Human Rights Aspects of Migration Realities after Bulgaria’s EU Accession

### **5.2 Migrant Entrepreneurs**

#### **Room**

Small Hall

#### **Chair**

Ass. Prof. Mete Yıldız

*Hacettepe University, Faculty of Economics and Administrative Sciences, Department of Political Sciences and Public Administration*

#### **Speakers**

Oteanu, A.M. & Nica

*National School for Political Studies and Administration, Bucharest, Romania & University of Ploiesti*

Migration And Lifestyle Entrepreneurship In Rural Romania

M. Angelidou, A. & Kofti, D.

*Department of Social Anthropology, Panteio University of Social and Political Sciences, Athens & Department of Anthropology, University College London, London*

Cross-border (ad) ventures: The New Migration of Greek Businessmen in Bulgaria

Vučinić-Nešković, Vesna

*Department of Ethnology and Anthropology, University of Belgrade*

Repatriate Entrepreneurship in Serbia: A Study on the Business Culture of Hauzmajstor

### **5.3 Female Immigrants and Refugees**

#### **Room**

Round Hall

#### **Chair**

Ass. Prof. Mine Gencil Bek

*Ankara University, Faculty of Communication, Department of Journalism*

### **Speakers**

Buz, Sema

*Hacettepe University Faculty of Economics and Administrative Sciences Department of Social Work, Ankara, Turkey*

Women and Migration Relation: Case of Refugee and Asylum Seeking Women in Turkey

Şimşek, Burcu

*Hacettepe University, Faculty of Communication, Department of Society and Communication, Ankara, Turkey*

The adaptation of foreign women working in paid housework in Turkey

Gavrilović, Liljana

*Ethnographic Institute SASA*

Cultural ghetto: the Balkans refugees

Krasteva, Anna

*Department of Political Sciences, New Bulgarian University, Sofia, Bulgaria*

Genre Et Migration En Bulgarie

## **5.4 Domestic Migration and Change**

### **Room**

Green Hall

### **Chair**

Ass. Prof. Sencer İmer

*Hacettepe University, Faculty of Economics and Administrative Sciences, Department of International Relations*

### **Speakers**

Dalipaj, Gerda

*Institute of Cultural Anthropology and the Study of Arts, Centre of Albanological Sciences, Albania*

The Creation of a Periphery. A Case on Relatedness, Power and Territory in Post-socialist Albania

Dinca, Melinda & Birsan, Raluca & Ceausescu, Ania

*West-Universität Temeswar*

Regionale Migration in Biled (*Dorfaus dem Westen Rumaniens*)

Reava, Biljana

*Ethnografischen Institut der Bulgarischen Akademie der Wissenschaften in Sofis, Bulgarian*

Geschlecht und Migration Binnenmigration nach Dimitrovgrad in den vierziger und fuenfziger Jahren des 20. (*zwanzigsten*) Jahrhunderts

Grujić, Marija

*Central European University, Budapest*

Yugoslav women heroes: women as domestic migrants in Yugoslav cinematography

## **5.5 Socio-cultural Impact and Changes**

### **Room**

Red Hall

### **Chair**

Ass. Prof. Barış Gümüşbaş

*Hacettepe University, Department of American Culture and Literature*

### **Speakers**

Hyso, Ardiano

*Universite de Tirana, Faculte des Langues Etrangeres, Tirana, Albanie*

La Dynamique Socio-Culturelle De L'emigration Vers L'europa Du Sud-Est.Etude d'un cas: L'emigration des albanais en Grèce

Lajos, Veronika

*Hungarian Academy of Sciences Ethnology Department, University of Debrecen, Hungary*

Transformations of a Sending Community An Example in Eastern-Europe

**Branda, Alina**

*Department of Cultural Anthropology, Faculty of European Studies, Babes-Bolyai University, Cluj*

Rural Transylvanian Emigration Nowadays

**Totelecan, Silviu-Gabriel**

*Romanian Academy-Cluj Napoca, Department of Socio-Human Research, "G. Barit" History Institute, Romania*

Newcomers as Natives (*and vice versa*) in the 2nd Modernity. The Two-way Internal Migration Process in Transylvanian Localities

**15:00 – 17:00**

## **SESSION 6**

### **6.1 Illegal Migration in Southeastern Europe III**

#### **Room**

Main Hall

#### **Chair**

PhD. Jutta Lauth Bacas

*Academy of Athens, Greece Research Center for Greek Society*

#### **Speakers**

Habit, Daniel

*Institut für Volkskunde/Europäische Ethnologie, München*

Getting to Europe? "Illegal" immigrants and "European" strategies in Patras

Özdil, Koray

*Sociology and Social Anthropology, Central European University*

Undocumented Membership: The Quiet Struggles of African Foreigners in Istanbul, Turkey

Özer, Y. Yeşim

*Istanbul Üniversitesi Siyasal Bilgiler Fakültesi, İstanbul, Türkiye*

Illegal Migration And Euro-Mediterranean Partnership Process

### **6.2 Patterns of Labour Migration**

#### **Room**

Small Hall

#### **Chair**

Ass. Prof. Çiler Dursun

*Ankara University, Faculty of Communication, Department of Journalism*

#### **Speakers**

Bielenin, Lenczowska Karolina

*Institute of Ethnology and Cultural Anthropology, University of Warsaw*

Different Models of Labour Migration in Contemporary Macedonia or What Does Pecalba Mean Now?

Birt, Danijela

*Department for Ethnology and Antropology, University of Zadar, Hrvatska*

From One Place to Another, Economic Migrations During 1970s in Bjelovar Region.

Dobrivojević, Ivana

*Institute for Contemporary History, Belgrade University*

In Quest for Welfare. The Labour Migrations of Yugoslav Citizens in Western European Countries 1960-1977

Topaloglou, Lefteris

*School of Engineering, Dept of Planning and Regional Development, University of Thessaly, Greece*

Migration, labour market and the characteristics of trans-border activity at the North borders of Greece.

### 6.3 Representations of Balkan Migrants in the “West”

#### Room

Round Hall

#### Chair

Prof. PhD. Mutlu Binark

*Başkent University, Faculty of Communication*

#### Speakers

Gross, Bernhard

*Cardiff School of Journalism, Media and Cultural Studies, Cardiff University, UK*

Migrants-in-waiting: media representations of potential EU migration from Romania and Bulgaria in the context of domestic politics in the UK

Hintermann, Christiane

*Ludwig Boltzmann-Institute for European History and Public Spheres, Vienna*

Migration and Memory: Representations of Migration in Austrian School Text Books and Migration Exhibitions

Kaser, Karl

*Chair of the Centre for Southeast European History / University of Graz*

Labour migrants from Turkey and the Balkans in Graz Austria since 1989

Koller, Christian

*Bangor University, School of History, Welsh History and Archaeology, Bangor, Gwynedd*

“Nur ein paar Lumpen die Ihren Judaslohn in Alkohol umsetzen”: Streikbrecher vom Balkan in der Schweiz im frühen 20. Jahrhundert und ihre Wahrnehmung

### 6.4 Asylum Seekers and Immigration Policies in Turkey

#### Room

Green Hall

#### Chair

Prof. PhD. Ulf Brunnbauer

*Chair of Southeastern and Eastern European History, University of Regensburg*

#### Speakers

Kaya, İbrahim

*Canakkale Onsekiz Mart University, Çanakkale, Turkey*

Asylum Regulations in Turkey: Current Challenges

Gümüş, Mahir

*Canakkale Onsekiz Mart University, Çanakkale, Turkey*

Profile of Asylum Seekers in Turkey

Acer, Yücel

*Canakkale Onsekiz Mart University, Faculty of Economics and Administrative Sciences, Çanakkale, Turkey*

A New Strategy for Turkey's Asylum Regulations

Soykan, Cavidan

*Department of Sociology, University of Essex, UK*

Nowhere in The Middle of Somewhere: Turkey's Position in The European Union Migration Policy As A Third Country

## 6.5 Linguistic Dimensions

### Room

Red Hall

### Chair

Prof. PhD. Nalan Büyükkantarçioğlu

*Hacettepe University, Faculty of Letters Department of English Linguistics*

### Speakers

Cseresnyes, Ferenc

*Pecsér Universitat, Ungarn*

Die Mehrsprachigkeit Kann Eine Grössere und Leichtere Auswanderungslust

Vučković, Marija

*Institute for the Serbian Language, Beograd, Srbija*

Group Identities, Migrations and Argot – the Case of Boskacki Argot from Kosovo.?

Peleki, Eleni

*Institut für Didaktik der Deutschen Sprache und Literatur (LS Prof. Kiefer), Ludwig-Maximilians-Universität München*

Migration, Integration und Sprachförderung Eine empirische Untersuchung zum Wortschatzerwerb und zur schulischen Integration von Grundschulkindern mit Migrationshintergrund an deutschen Grundschulen

**17:30 – 19:30**

## InASEA General Assembly

### Room

Main Hall

### 19:30 Reception

Faculty Members' Cafeteria of Hacettepe University, Sıhhiye Campus

## SUNDAY, MAY 24

**09:00 – 11:00**

## SESSION 7

### 7.1 Memories, Suffering and Hope

#### Room

Main Hall

#### Chair

PhD. Rozita Dimova

*East-European Institute, Free University, Berlin*

#### Speakers

Kovačev, M. & Malešević, B.

*Department of Political Science, University of Victoria, Canada & Department of Sociology and Anthropology, University of Windsor, Canada*

“Memory, Social Suffering and Politics of Hope: The Case of Southeast European Migrants in Britain and Germany”

Bercovici, Monica Beatrice

*Chercheur Scientifique au Institut d'Ethnographie et Folklore "C. Brailoiu", Bucarest, Academie Romaine*

La deuxième vie d'Ada-Kaleh ou quoi faire avec le potentiel culturel de la mémoire d'une île disparue

Marjanović, Vesna

*Museum Advisor, The Ethnographic Museum in Belgrade*

Croats In Middle Banat -One Example of Keeping Live Memory of Homeland for Over Two Centuries-

## 7.2 Political Transnationalism

### Room

Small Hall

### Chair

PhD. Engin Sarı

*Ankara University, Faculty of Communication*

### Speakers

Strasser, Sabine

*Middle East Technical University, Ankara, Turkey*

Local disjunctures and transnational ties: Migrants from Turkey in Austria

Tamminen, T. & Dedushaj N.

*Finish Institute of International Affairs & Department for Residential Affairs, Kosovo*

Migration from Kosovo and its impacts on the state-building process

Nicolae, Cotoi Calin

*University of Bucharest, Faculty of Sociology and Social Work*

The ethnicization of migrant Moldavian Csangos. (*Trans*) national governmentality revisited

Zirh, Besim Can

*Anthropology, UCL*

A Concept in the Report: Alevi Transnationalism in Europe and Its Imagination of the EU in relation to Turkey's Accession Process.

## 7.3 Social Causes and Consequences

### Room

Round Hall

### Chair

Prof. PhD. Christian Giordano

*Ethnological Seminar, University of Fribourg*

### Speakers

Cupurdija, Branko

*Department of Ethnology and Anthropology Faculty of Philosophy, Belgrade University*

Historical and Social Causes for Migrations and Their Social and Cultural Ramifications

Baklacioglu, Nurcan Özgür

*Istanbul University, Faculty of Political Science, Department of International Relations, Beyazıt, Istanbul*

Social Consequences of Emigration in the Context of Albanian, Bulgarian, Macedonian and Turkish Literature

Bardhoshi, Nebi

*Institute of Cultural Anthropology and Art Studies in Tirana*

The experience of living in 'old' and 'new' legal system at the same time

## 7.4 Migration als Prozess

### Room

Green Hall

### **Chair**

Prof. PhD. Detlef Briesen

*Privatdozent im Fach Geschichte an der Universität Siegen*

### **Speakers**

Babić, Azra

*University of Siegen, Germany*

Vom Gastarbeiter zum Flüchtling – eine Erfahrungsgeschichte der bosnischen Migration

Muntean, Ioana

*University of Siegen, Germany*

Migration aus Rumänien in den 1970er bis 1990er Jahren. Entscheidungen, Familienstrategien, Zukunftspläne im Rahmen von amtlichen Programmen zur “Familienzusammenführung”

Timm-Baleva, Ianka

*University of Siegen, Germany*

Der Prozesscharakter von Migration unter den Bedingungen der Illegalität. Vier Jahrzehnte Auswanderung aus Bulgarien.

Pavlović, Mirjana

*Ethnographical Institute, SASA, Belgrade*

Main Characteristics of Serbian Migration To USA

## **7.5 Transnational Families & Changes in the Cultural Landscape**

### **Room**

Red Hall

### **Chair**

PhD. Sema Buz

*Hacettepe University, Faculty of Economics and Administrative Sciences, Department of Social Work*

### **Speakers**

Leutloff-Grandits, Carolin

*Department of South Eastern European History University of Graz*

Networks of Care and Support Social Security, Kinship and Transnational Ties among Bosniak and Turkish Migrants in Austria

Pichler, Robert

*Department of South Eastern European History University of Graz*

Migration, Ritual and Ethnic Conflict. A Study of Wedding Ceremonies of Albanian Trans-Migrants from the Republic of Macedonia

Taş, Ertugrul

*Coordinateur de projets au Ce.R.A.I.C. (centre Regional d'Integration), La Louviere & psychologue clinicien, Cabinet de consultation psychologique, Charleroi*

Strategies Sociale de Mariage et Conflits Psychiques en Contexte Migratoire: le cas des Turcs de Belgique

Mustafa, Mentor

*Department of Anthropology, Boston University*

Making a New Home in Albania: How the Bektashi Navigate Local and Transnational Constraints and Opportunities Through Time and Across Space

**11:15 – 12:45**

## **SESSION 8**

### **8.1 Memories of Displacement**

#### **Room**

Main Hall

**Chair**

PhD. Gülsüm Depeli

*Hacettepe University, Faculty of Communication, Department of Communication Sciences*

**Speakers**

Dimova, Rozita

*East-European Institute, Free University, Berlin*

Memory in Motion: Experiences of Displacement of the Srebrenica survivors in Berlin

Milanović, Vesna

*International Relations Office Senate House, University of Surrey, Guildford*

Re-Embodying the Exile

Iliescu, Laura Jiga

*'Constantin Brailoiu' Institute of Ethnography and Folklore, The Romanian Academy*

Ada-Kaleh, The Invisible Community And Its Dead Ones

Assche, Kristof Van & Teampau, Petruta

*Community Development Program, Minnesota State Universities, St. Cloud State & Babes-Bolyai University, Cluj, Romania*

Narratives of Migration: Identity, Place And Marginality

**8.2 Media and New Technologies****Room**

Green Hall

**Chair**

Prof. PhD. Klaus Roth

*Institute for German and Comparative Ethnology, University of Munich*

**Speakers**

Hofman, Ana

*Scientific Research Institute of the Slovenian Academy of Sciences and Arts, Ljubljana*

Struggling Over the Past or Making a Homeland Sound: Post-Yugoslav Migrant Meta-communities on the Internet

Petre, Raluca

*Ovidius University of Constanta*

Média occidentaux et l'image de la prospérité et du succès. Prémisses symboliques pour « l'évasion » de la Roumanie après la chute du communisme

Uçar İlbuğa, Emine

*Akdeniz Üniversitesi, Fakülte für Kommunikationwissenschaften, Antalya, Turkey*

Die Notwendigkeit der Etablierung Interkultureller Medienpädagogik in der Türkei im Rahmen der Medienkompetenzdebatte

**13:00 – 13:30**

**Concluding Plenary Session****Room**

Main Hall

**Chair**

Prof. PhD. Klaus Roth

*Institute for German and Comparative Ethnology, University of Munich*

## 7.5 Transnational Families & Changes in the Cultural Landscape

### Room

Red Hall

### Chair

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*Hacettepe University, Faculty of Economics and Administrative Sciences, Department of Social Work*

### Speakers

Leutloff-Grandits, Carolin

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## SESSION 8

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Narratives of Migration: Identity, Place And Marginality

## 8.2 Media and New Technologies

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**13:00 – 13:30**

## Concluding Plenary Session

### Room

Main Hall

### Chair

Prof. PhD. Klaus Roth

*Institute for German and Comparative Ethnology, University of Munich*

## **A New Strategy for Turkey's Asylum Regulations**

**Acer, Yücel**

Canakkale Onsekiz Mart University, Çanakkale, Turkey.

An overview of Turkey's regulations and policies concerning the refugees and asylum seekers reveals that they fail to address many issues and fail to solve many problems either for refugees and asylum seekers or for Turkey itself. This leads to an assumption that Turkey's asylum strategy needs to be reviewed towards creating a new set of regulations to fill the gap.

The geographical restriction i.e. no refugee status to those coming from non-European countries, seems to have created an assumption that Turkey does not have a burden of refugee. As a result, no comprehensive regulations addressing the problems encountered by asylum seekers and have been established. Moreover, no rules have been enacted to problems created by asylum seekers for Turkey and Turkish community as well.

It is in fact not a true assumption. There are thousands of asylum seekers staying in Turkey on temporary base just like as refugees. Although temporarily, they stay for a fairly long time, sometimes up to 3-6 years waiting to be accepted by another State as a refugee. All the indications show that there is a great possibility to see this influx increasing over the upcoming years.

The second reason for Turkey to review its asylum strategy is that it faces a pressure from the European Union to accord its asylum system to the common European Asylum policy. Such a process of accord is already underway. Turkey has announced a National Program for this purpose. But, there are criticisms of such an accord arguing that it will serve the interests of EU countries, but not those of Turkey.

The above statements and many others show that there is a pressing need to propose a new asylum strategy for Turkey that will establish the foundations for new asylum regulations. The new strategy should, first of all, specify the overall aim of all the regulations. It is opposed that the aim should rather be related to respect for humanitarian considerations and lightning the existing and possible refugee burden on Turkey. Many relevant appropriate principles will be proposed in accordance with this proposed strategic aim to govern the possible new regulations of Turkey.

## **Cross-Border (Ad) Ventures: The New Migration of Greek Businessmen in Bulgaria**

**Angelidou, Aliko & Kofti, Dimitra**

Panteio University of Social and Political Sciences, Athens & Department of Anthropology, University College London, London.

After socialism, delocalisation phenomena resulted in new kinds of mobility in Europe, often between neighbouring countries. In this context, a great amount of Greek companies have founded new branches or they have moved their entire premises in Bulgaria. Along with them, entrepreneurs and managerial position employees migrated in Bulgaria forming new social groups with newly acquired economic and symbolic power. Through this specific kind of economic migration abroad, Greeks form a kind of economically privileged group in Bulgaria, while adapting a neo-liberal role in the context of privatisation. In that way they contribute in renegotiating the images of the 'Bulgarian', the 'Greek' and of 'Europe' by both Bulgarian employees and Greek newcomers. This presentation focuses on practices and discourses of Greeks who migrated in Bulgaria as well as of those who commute between the two countries. It aims to show some aspects of these renegotiations of identity in the context of the formation of their new social positions, which are connected to new labour relationships and urban images through newly created Greek stores, production spaces and advertisements.

## **Le Passé Reste-Il À La Maison? Migration, Pratiques Et Politiques De Santé Reproductive En France. Le Cas Des Immigrants Roumains**

**Anton, Lorena**

Ethnologie à l'Université de Bucarest, Faculté de Lettres, Roumanie.

En analysant les pratiques sociales liées à la santé reproductive des immigrants roumains en France, cette communication est principalement construite autour d'une recherche anthropologique sur la communauté roumaine de Bordeaux, France. Tout le long du XXème siècle et même avant, pour les Roumains, la France était un pays-cible, autant qu'un modèle pour plusieurs politiques publiques des États de l'Europe de l'Est.

Durant son époque communiste, la Roumanie a eu une des plus puissantes politiques pronatalistes en Europe. La reproduction est devenue un problème national et ses conséquences affectent toujours la santé de la reproduction contemporaine des Roumains. Si le passé communiste est plus ou moins pris en considération dans les stratégies nationales postcommunistes concernant la santé reproductive en Roumanie, ce n'est finalement pas le cas lorsque les citoyens roumains choisissent d'émigrer. Ceux qui arrivent en France devraient intégrer un nouveau système de santé publique, avec de différentes stratégies et des mentalités complètement différentes. Mais ce système est-il l'un ouvert, favorable pour les immigrants, à partir des réglementations législatives jusqu'aux préventions concrètes en termes de santé et à l'aide accordée à ceux qui ont besoin? En appliquant une double analyse au discours public français regardant les droits des immigrés et les pratiques de santé publique des immigrants roumains autant que leurs histoires personnelles, mon intervention compte offrir un premier regard sur la relation entre migration et santé dans l'Europe transnationale contemporaine.

## **Narratives Migration of Migration: Identity, Place and Marginality**

**Assche, Kristof Van & Teampau, Petruta**

Community Development Program, Minnesota State Universities, St. Cloud State & Babes-Bolyai University, Cluj, Romania.

In this paper, we want to explore the concept of migratory marginalities. Marginal social identities, partly linked to marginal places, can be transformed, renegotiated in migration. Receiving places and people, their lack of familiarity with the migrant, contribute to this partial openness for redefinition, yet a complete rewriting is unlikely to take place. In the process of redefinition, at different points in time, in different situations, identities can be silenced, hidden, reinterpreted, other identities can be invoked, combined, intertwined, hybridized, and the process is further complicated by the act of moving through spatial scales (embedding different identities) and the act of moving pure and simple (changing the context of identity construction).

In the context of Sulina, a small town on the edge of the Romanian Danube Delta, we analyze the history of migration (in and out) in a site of marginality. Sulina proves to be a place of multi-layered marginalities, with a cherished period of temporary centrality, still marking the narratives of self and place. Against this backdrop, we analyze two narratives of migration in order to reveal the intricate dialectics of local-global in coping with an identity of marginality. Cristi and Sergiu have exciting life histories, in which the theme of migration, of moving around seems to be recurrent. Both in their thirties, they share a spirit of adventure, which they justify by appealing to the "special place" Sulina is and to its (semi)official tradition of "piracy". Both started as fishermen – customary local occupation – engaging in heavy drinking as often as possible, then tried their luck around the world, always coming back with new hopes and plans. Cristi is 'an artist', he has a higher education in Bucharest and Cluj, but returned to Sulina to paint. Sergiu, a Lipovan, has worked all over Europe, coming home with hopes of opening his own pension one day. When home, they both spend their time drinking and "fishing" for tourists. Their narratives focus on the specificity of Sulina, viewed contradictory as both a place of opportunities and a place of no hopes, which force them to leave, and yet to always come back, thus illustrating the underlining problem of migration: people who leave for a better life, but still want to "make it" at home.

## **Vom Gastarbeiter Zum Flüchtling–Eine Erfahrungsgeschichte Der Bosnischen Migration**

**Babic, Azra**

University of Siegen, Germany

Die bosnische Migration zeichnet sich durch eine große Vielfalt aus, die in weiten Teilen der ethnischen Komplexität, der wirtschaftlichen Marginalität und besonders auch der politischen, tragischen Entwicklung des Landes geschuldet ist. Der geplante Beitrag wird daher in einem ersten Schritt den Einfluss gesellschaftlicher, politischer und wirtschaftlicher Rahmenbedingungen auf Migration in den Jahrzehnten zwischen 1970 und 2008 untersuchen. Davon ausgehend werden sich in einem zweiten Schritt wichtige Erkenntnisse auf den Wandel von Migrationsstrategien, Zukunftsmodellen und Remigrationserfahrungen je nach Herkunft, Migrationsmotiven und Zeitraum der Auswanderung ergeben. Der Vortrag wird sich maßgeblich auf lebensgeschichtliche Interviews stützen, die aktuell erhoben werden

## **Social Consequences of Emigration in the Context of Albanian, Bulgarian, Macedonian and Turkish Literature**

**Baklacioğlu, Nurcan Özgür**

Istanbul University, Faculty of Political Science, Department of International Relations, Beyazıt, Istanbul .

The proposed study attempts to investigate the conceptual and methodological shifts and problems in studying social consequences of emigration as contextualized in the scholarly literature published in four sending countries in Southeastern Europe: Albania, Bulgaria, Turkey and Macedonia. The paper is based on a rough comparative review of local, first hand academic literature on social consequences of emigration printed in Albanian, Bulgarian, Macedonian and Turkish languages.

The study provides a comparative overview of the traditional/up to 1990's literature on emigration and then focuses on main conceptual and methodological developments in the contemporary scholarly works published during the last two decades in Albanian, Bulgarian, Macedonian and Turkish languages. Through comparative content analysis, the paper tries to find out and specify the major methodological and thematic shifts and turns in emigration studies caught under national frames constructed within the local historical and political contexts in all four cases. The study underlines the legacies of the communist past in the area of emigration studies and compares and summarizes some contemporary thematic and methodological tendencies in the migration research in the selected four cases:

- search for return to the 'Our' in the Bulgarian and Macedonian emigration literature,
- shift from labor/kin toward minority emigration research in Turkey,
- continuity of the national question in the Albanian migration historiography as an agency for nation-building, and the limits of historical territoriality,
- common shift from studies related to kin migration toward studies on securitization and/or rationalization of migration,

The paper also concludes that beside the significant turn toward contemporary constructivist and structuralist approaches, the rationalist and institutionalist approaches still shape the dominant methodological framework in the local migration research, a tendency further intensified by the EU enlargement process.

## **The Experience of Living in “Old” and “New” Legal System at the Same Time**

**Bardhoshi, Nebi**

Institute of Cultural Anthropology and Art Studies, Tirane, Albania.

There is a discussion in legal anthropology if the people will change their *juridical culture* when they move from one place to another. At the same time there is also a huge debate on the possibility of the existence of the phenomenon called *legal pluralism*. As the matter of fact is still (ri)-open the debate on what is considered the law? Which is the relation in between the estate and non-state normative systems? In that context we have given a try to address the question of phenomenon of living in legal pluralism of the people who moved from village area to the (sub)-urban area of Tirana. Taking land relation as key issue, we will try to explore how people deal with the property relations, in *urban* and *rural* area? How do they legitimise those rights on property in the village even though they live permanently in city? What are the rights of the kin on the inheritance on the property of the kind placed in urban area? Consequently, the system of inheritance of the land, which was considered as one of the main factors of the social cohesion and social structuring in anthropology, will be analysed in this paper.

## **Language Diversity in Europe: Ideologies, Politics, Policies. A Comparative and Interdisciplinary Approach**

**Barrera-Gonzalez, Andres**

Universidad Complutense de Madrid, Spain.

I will discuss in this paper a research project that is still at a very preliminary stage of definition and planning. The idea is that it eventually becomes a large collaborative research endeavor on the theme of language diversity in geographical Europe, the ideologies underpinning the facts of language difference, the politics associated with it, and the policies on language use defined and developed at the local, regional, supra-national (EU mainly) levels and their effects on the social and the political level.

The project is intended to become a thoroughly and consequentially comparative and interdisciplinary research endeavor. Comparative in that we propose that a range of case studies are examined at the local, regional, national and supra-national level by defining a set of common scientific goals within a shared theoretical framework; by applying a range of common methodologies in tackling the specific case studies. Interdisciplinary in that we intend research issues are approached in their diverse dimensions from integrated disciplinary perspectives such as those specific to anthropology linguistics, sociolinguistics, sociology, political science and policy analysis.

## **La Deuxième Vie D'ada-Kaleh Ou Quoi Faire Avec Le Potentiel Culturel De La Mémoire D'une Île Disparue**

**Bercovici, Monica Beatrice**

Chercheur Scientifique à l'Institut d'Ethnographie et Folklore “C Brailoiu”, Bucarest, Academie Roumaine.

Les guerres, le nationalisme, les confrontations religieuses, les régimes totalitaires, les mouvements de population, la migration – sont autant de causes de la dislocation des communautés socioculturelles. Ce qu'individualise le cas d'Ada-Kaleh est la pulvérisation de la cohésion du groupe et, implicitement, la dispari-

tion de la communauté turque comme entité culturelle, par le départ des habitants de l'île dans des régions différentes de la Roumanie et de la Turquie, à cause des travaux pour l'hydrocentrale des Portes de Fer.

On parle, dans ce cas, d'une migration forcée et de ses traces, de la mémoire de l'existence de l'île et de la possibilité de la récupérer.

Quelle est la modalité dont on perçoit aujourd'hui l'île disparue sous les eaux, quels sont les attributs de l'île dans l'imaginaire contemporain, la manière dont on réactualise les souvenirs de son existence ?

Quelle est la position de la communauté d'ex-habitants de l'île – communauté refaite ou non, dans les nouvelles régions adoptives – face au projet touristique de récupérer ce qu'on appelle *le paradis perdu* ? Mais quelle serait-elle face au projet culturel et éducatif comme celui de revoir et de connaître l'île par l'entremise d'espace virtuel tridimensionnel et interactif ?

Est-ce que la mémoire de l'île et de ses habitants, le patrimoine matériel existant et la communauté dispersée d'ex-habitants sont suffisants pour donner une deuxième vie à Ada-Kaleh ?

Voici quelques demandes auxquelles le papier annoncé essayera de répondre.

## **Different Models of Labour Migration in Contemporary Macedonia – or What Does Pečalba Mean Now?**

**Bielenin-Lenczowska, Karolina**

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Traditionally, terms *pečalba* or *gurbet* referred to male seasonal labour migration within different part of Balkan Peninsula or abroad. This kind of earning money was typical for the second half of 19<sup>th</sup> century and the beginning of the 20<sup>th</sup> c.).

During socialist Yugoslavia, the most extended direction for *pečalbari* was Germany with whom Yugoslavia had signed an agreement about so called *gastarbeiters*, i.e. guest workers. After collapse of Yugoslavia, migrants started to travel to different countries of Western Europe as well as to USA.

Traditional model of migration changed in some aspects. At first, not only men, but whole families have traveled abroad and then, migrants have lived abroad almost whole the year. Thus, it is not male seasonal work migration any more. Interlocutors, however, use the term *pečalba* for this kind of traveling and working.

In my paper I would like to arise some terminological questions concerning *pečalba* and try to understand if this “new” kind of migration can be called *pečalba* in traditional way. Having used a notion of *transnationalism*, I would define relations between *pečalbari* and their families in Macedonia as well as between places they work and villages they came from. Finally, a problem of gender division of labour in Macedonia and on *pečalba* will be discussed.

## **From One Place to Another: Economic Migrations During 1970s in Bjelovar Region**

**Birt, Danijela**

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Places of my fieldwork are villages surrounding Bjelovar the capital of region *Bilogora*, situated in north west of Croatia. Villages of average size for this region are chosen as those typical and they are all tied to their municipality. I selected in my research all villages belongin to municipality of Bjelovar as this was during social-

ist time organisational unit. Subject of my research is social and cultural dimension of migrations in modern period during socialism especially in the 1960s and 70s. My first assumption is that this migration was due to the agrarian crisis and unemployment, therefore, we can say that these are economic migrations. Because of the growth of industry during 1970s, many people move from other regions looking for better life.

Through qualitative interviews autobiographical and narrative character with inhabitants of mixed age, educational, professional and social background I tried to focused on the period of socialism during which most of the people from other regions from Croatia, at that time labeled as economically poor and passive regions like Hrv. Zagorje and Kordun immigrated here. Historical overview together with cultural anthropological perspective I considered very important for understanding personal and collective memories of inhabitants also reasons for moving. But, on the other hand, memories of domestic people are very interesting.

## **L'émigration Transylvanienne Rurale De Nos Jours**

### **Branda, Alina**

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Les recherches scientifiques consacrées à l'immigration européenne ont été initiées entre 1970-1980. Ces premières études étaient concentrées sur des groupes formés spécialement par des travailleurs de l'Europe du Sud, s'installant pour travailler en Europe Occidentale. Durant les dernières décennies de la Guerre Froide, un autre problème est issu sur l'agenda de ces approches: l'émigration politique de l'Est vers l'Ouest.

Dans la situation actuelle, une nouvelle direction de migration se profile : celle de l'est vers le Sud. Cette vague est interprétée d'habitude comme étant le résultat de la mondialisation et les groupes de migrants sont étudiés comme des « travailleurs-hôtes ».

De nos jours, cette direction d'émigration est également devenue commune aux différentes communautés des zones rurales de Transylvanie.

J'ai choisi les cas de deux villages du département de Bihor (Cociuba et Capalna, Transylvanie, Roumanie), où une grande partie de la communauté est partie vers différents endroits de l'Espagne.

Ma communication se propose d'analyser le groupe d'émigrants temporaires de ces deux endroits (qui au moins une fois par an rentrent chez eux) et l'impact du phénomène de l'émigration pour la partie de la communauté qui reste à la maison.

J'envisage les raisons considérées les plus importantes dans la prise de la décision d'émigrer, la dimension familiale (dans certains cas, la famille est un facteur important dans tout ce processus), les sentiments et les conceptions que la communauté d'émigrants a envers l'inclusion/l'exclusion dans le pays qui les héberge etc.

Du point de vue méthodologique, j'utiliserai principalement pour ma recherche l'observation participative, les récits de vie et les entretiens.

## **Migration als Prozess: Entscheidungen, Familienstrategien und Zukunftspläne. Ein Panel über Migration am Beispiel Bosniens, Rumäniens und Bulgariens im Spiegel lebensgeschichtlicher Interviews.**

### **Briesen, Detlef**

Siegen University.

Die Migration aus und innerhalb Südosteuropas hat in den letzten vier Jahrzehnten bis dahin kaum geahnte Dimensionen angenommen. Der weiten Spanne von .Push-Effekten (Armut, Arbeitslosigkeit, politische Unfreiheit, ethnische Unterdrückung bis hin zum Völkermord) steht dabei eine ebenfalls große Vielfalt von Pull-

Effekten für die Rückkehr (temporärer Charakter der Auswanderung, Integrationsprobleme, Xenophobie, Lebensplanung) gegenüber. Ganz gleich aber was in den diversen süd-osteuropäischen Ländern die Ursachen für Emigration und Remigration gewesen sein mögen, stets versuchten die Betroffenen, das Migrantendasein nach ihren Möglichkeiten planend zu gestalten. Migration war somit ein Prozess, der sich aus dem Zusammenwirken von persönlicher Lebensplanung und den Zufälligkeiten des Lebensverlaufes entwickelte. Der Prozesscharakter der Migration unterscheidet sich jedoch deutlich je nach Herkunftsland der Migranten. Dies soll in der vorgeschlagenen Sezession an drei aussagekräftigen Beispielen herausgearbeitet werden – am Vergleich der Migration aus Bosnien, Rumänien und Bulgarien. Dabei lassen sich drei deutliche Leit motive unterscheiden. Stand in Bosnien im genannten Zeitraum der Wandel von der Arbeitsmigration zur Flucht vor Krieg und Völkermord im Vordergrund, so handelte es sich bei der rumänischen Migration vorrangig um den gezielten „Verkauf“ einer ethnischen Minderheit, der Siebenbürger Sachsen, an ein deutlich wohlhabendes, aber systemfernes Land. Bei Bulgarien hingegen dominierten die illegalen oder halblegalen Aspekte der Migration; hier ist eine lange Geschichte zu berücksichtigen. Sie reicht von den gefährlichen Grenzübertritten vor den 1980er Jahren, über die chaotische Massenflucht der bulgarischen Türken bis hin zu den nur zu oft illegalen, wirtschaftlich begründeten Migrationen seit dem Ende des Kommunismus.

Die Sektion soll erstens dazu beitragen, stärker als bisher Migration als Prozess zu verstehen. Wie kamen überhaupt die Entscheidungen zur Auswanderung zu Stande? Welche Strategien wurden entwickelt, um Individuen oder Familien den Umgang mit dem Migrantendasein zu ermöglichen? Welche Zukunftsmodelle prägten die Entscheidungen zur Migration, und wie wandelten sich diese im Laufe der Zeit? Welche Motive zur Remigration bestimmten individuelle und kollektive Lebensplanungen? Und welche Erfahrungen machten Rückwanderer?

Zweitens versteht sich die Sektion auch als reflektierte Präsentation erster Forschungsergebnisse von Nachwuchswissenschaftlern, die Dissertationen im Zusammenhang ihrer Biographie erstellen. Methodisch werden diese durch die Verwendung lebensgeschichtlicher Interviews zusammengehalten. Das Vorhaben wird aktuell im Fach Geschichte der Universität Siegen durch den Antragsteller betreut.

Angaben zu den einzelnen Beiträgen

## **The Feminization of Poverty**

**Bunjevac, Lana**

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The majority of the 1.5 billion people living on less than one dollar a day are predominantly women. In addition, the gap between women and men caught in the cycle of poverty has continued to widen in the past decade, a phenomenon commonly referred to as the 'feminization of poverty'. Women living in poverty are often denied access to critical resources such as credit, land and inheritance. Their labor is unrecorded and unrecognized, they lack access to education and support services and their participation in decision making at home and in the community is minimal. Caught in the cycle of poverty, women lack access to resources and services to change their situation. Because of unemployment, low wages, violence, patriarchal and social structure many young women, mostly from Eastern Europe, are forced to migrate and to become victims of trafficking.

In my paper I would like to continue researching the topic on trafficking in Croatia. To date, there has been almost no systematic research done on the patterns, scale and dimensions of trafficking in Croatia. According to official estimates, Croatia is mainly a transit country with only a small percentage of trafficked women and children when compared to other types of criminal activity. However, data on illegal crossing of the state border have shown a constant increase in illegal migration across the territory of Croatia over the last five years, but because of the lack of a screening procedure to differentiate smuggled from trafficked persons, available data only reflects the smuggled irregular migrant category. In my paper, I would like to report on progress and achievements in Croatia in combating trafficking because I think Croatia has a more serious problem than incomplete official data indicate.

## **Women and Migration Relation: Case of Refugee and Asylum Seeking Women in Turkey**

**Buz, Sema**

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Purpose of this study is to multidimensionally examine the women and migration relation within the dimension of refugee and asylum seeking women. In this sense, the basic argument of the research is the fact that women are influenced negatively by the cases of migration and asylum more than men do. Despite this influence, women's experience in the asylum dimension is not visible enough, and this study tries to make women's experience visible via feminist theory.

In the study, in depth interviews were carried out with 20 women refugee and asylum seekers from Iran, Somali and Iraq, and 20 men refugee and asylum seekers from Iran, Somali, Afghanistan, Iraq, China/Uighur region and Mauritania. Analysis was based on the results of the patriarchal approach to the field of asylum for women, the dynamics of how refugee and asylum seeker women are influenced from migration, and different states of womanhood.

In this study, it appeared out that the migration of the refugee and asylum seeker women is an independent one in which they move on their own will and are active. In addition, women make use of migration as a "coping strategy" in order to escape the reasons originating from man-based institutionalized violence or gender. Finally, it appears that it is very important to correctly understand and present the experiences of each woman in the migration process. The study ends up with several recommendations based on politics, practice and feminist social work intervention.

## **A Collective View to the Families That Have Immigrated from Bulgaria to Turkey Since 1878**

**Cesur Kılıçaslan, Seher & Terzioğlu, R. Günsel**

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Migrations are as old as human history. The importance of migrations can be seen easily if we look at the social structure of Turkey. First of all Anatolia is a migration center historically.

The Ottoman Empire sent a considerable amount of Turkish population to the conquered lands in Europe as a political strategy. The country, with largest Turkish population in Balkans is Bulgaria. The first migrations from Bulgaria to Turkey started with the war between Ottoman Empire and Russia in 1806 and continued especially from 1878 up to today, with varying amounts of migrating people.

In fact immigrants from Bulgaria return to the society where they were originated from; however this does not mean that they do not have dissimilarities. After the emigration to Bulgaria, they lived hundreds of years by interacting with a different culture. Consequently, when they return to Anatolia they started to live in a society, which is culturally different.

Some researches have been carried out on the immigrants, coming from Bulgaria to Turkey from 1878 up till now. It has been pointed out that immigrating and native families differ from each other in terms of various practices concerning family issues. Certain differences can also be observed in the practices of families immigrating at different dates. Another crucial observation is that immigrants have changed some of their habits in the time while firmly sticking to some others. In this paper, both the differences between immigrants and native families and those observed within the immigrants themselves will be discussed in terms of marriage, education level of pairs, the status of women, the economical level and adaptation to society.

## **Illegal Migration in Southeastern Europe and Turkey**

### **Çelebi, Özlen**

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Illegal migration (whether in the form of illegal immigration or emigration) has been a central part of a general migration issue in Southeastern Europe since late 1990s. Illegal migration needs to be studied on a multidisciplinary basis with a comprehensive perspective. The issue is not only an issue of crossing the borders of a country illegally or overstaying in a country without valid documents. It is true that illegal immigration is passing the national borders of a country at the expense of information or permission of the related authorities and/or with legal/valid documents. Illegal emigration is similarly out of the control or consent of the state authorities. Furthermore, it is true that any immigrant can turn into an illegal immigrant in case of overstaying in a country without valid documents and visas. It is also true that illegal immigrants need to be legalized. However, this is just a part in the whole big picture. The legal aspect and the formal applications are, of course, very important. They are important not only for internal security reasons but also they serve to protect the individual rights of illegal immigrants as well. The issue of illegal migration has other major aspects besides the legal aspect. It has political, economic and last but not least, a humanitarian aspect. There may be several causes of illegal migration, which needs to be analysed carefully. However, results of illegal migration movements are most visible and striking. Illegal migration movements create dangers both for individuals and the states.

This paper aims to analyse the roots and results of illegal migration in Southeastern Europe. It also aims to analyse Turkey's responses to these types of movements. Turkey's relations with European Union will be accepted as one of the main pillars in this study. Turkey's and EU's mutual expectations and policy evaluations will also be studied in comparison.

## **Die Mehrsprachigkeit Kann Eine Grössere und Leichtere Auswanderungslust Verursachen**

### **Cseresnyes, Ferenc**

Pecser Universitat, Ungarn.

Die ungarische Sprache und Kultur hat eine Anziehungskraft besonders für die ungarntämmige Menschen, die als nationale Minderheitenmitglieder in einem Nachbarland von Ungarn leben. Die Sprache ist nämlich fast allein stehend, und es gibt praktisch keine näheren Verwandten.

Zwischen 1989 und 1992 flüchteten fast 60 Tausend von Ungarn aus Rumänien und zirka 14 Tausend Ungarn aus ehemaligem Jugoslawien nach Ungarn. Sie wurden ohne technische Vorbereitung aufgenommen, weil sie als politische Flüchtlinge (im Sinne der Genfer Flüchtlingskonvention) angekommen waren. Ihre reibungslose gesellschaftliche Integration setzte sich trotzdem schnell durch. (Sie wollten als „Ungarn unter Ungarn“ leben).

Diese Menschen besaßen natürlich mindestens zwei sprachen: neben der ungarischen Muttersprache auch entweder Rumänisch oder Serbisch. Bei diesen Fällen funktionierte also in gewisser Maßen auch der Zustand der Zweikulturalität, bzw. eine Doppelidentität. Diese Fähigkeit konnte die Ansiedlung von Ungarn nicht nur in Ungarn, sondern auch z. B. in Deutschland erleichtern. Besonders darum, weil in gewissen Perioden ihnen dort eine sehr günstige und offene Asylregelung zur Verfügung stand. Neben anderen Ursachen (Flüchtlingstnetz bei den Wojwodina–Ungarn) spielte natürlich auch das höhere Lebensniveau eine wichtige Rolle.

Die Auslandsungarn versuchten also in Deutschland einen Asylantrag zu stellen, gegenüber den Ungarn aus Ungarn, die das praktisch gar nicht machten. Es ist zu vermuten, dass die Volksgruppen, die eine größere Anpassungsfähigkeit (und zwei Sprachen) besitzen, oder in anderer Hinsicht eine schwächere nationale Identität haben, können leichter auswandern, bzw. für sich ein Zuwanderungsland (-region) auswählen.

## **Historical and Social Causes for Migrations and Their Social and Cultural Ramifications**

### **Cupurdija, Branko**

Department of Ethnology and Anthropology Faculty of Philosophy, Belgrade University.

Colonisation, as a form of migration planned and organised by the state, has its deep historical and social roots. After resettlement, population fits into new geographical, social and cultural frameworks, partly retaining the old identity, partly accepting the new one. Based on historiographical and ethnographic material, the paper examines colonisation of population from Gorski Kotar (Croatia) to Bajmok in Serbia's northern province of Vojvodina, in the aftermath of World War II, covering the period from 1945 till 1948. The population is resettling from the junction area of Dinaric, Adriatic, Alpine and Pannonian cultural zones into the fold of the Pannonian cultural zone. Social and cultural changes occurring to the population after the resettlement over the course of past sixty or more years are discussed in the paper.

## **The Creation of a Periphery. A Case on Relatedness, Power and Territory in Post-socialist Albania**

### **Dalipaj, Gerda**

Institute of Cultural Anthropology and the Study of Arts, Centre of Albanological Sciences, Albania.

After the socialist order's decline, the eastern periphery of Elbasan, a city in middle Albania, experienced flows of population movements. The people who settled here were guided by common and different reasons for movement and settlement. Most of the families came from the nearby villages and from nearby secondary cities, other families came from the city of Elbasan itself seeking for a more space for living. There were families which came from stigmatized extreme peripheral societies, such as Roma communities. What becomes evident from fieldwork in this area is the crucial role that networks based on kinship relations play in this process.

This paper addresses to issues of relatedness in the periphery of Elbasan, to what is that makes this newly formed unit appear as a social unit. How do people at grass root level approach to the similarity and difference and what are the different axes around which groups are formed and belonging is developed. The paper also addresses to the changing meanings that people at the local level attach to kinship and kinship ties; to the way these relations interact with territory and property (private and public), and with the politics of administration of territory.

## **Migrant Memories: How to Marry Abroad?**

### **Depeli, Gülsüm**

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In social sciences, memory has been mostly interpreted through the 'forgotten' (*absence*) in terms of historical and spatio-temporal disjunctures. Instead of trying to find 'memory' in 'absence', the aim of this paper will be to observe 'memory at work' in migrant practices.

This presentation will focus on the migrant communities' collective memory strategies, which are defined by the territorial, linguistic, and cultural disjunctures of the homeland geography. But, rather than focusing on the concepts of past, trauma and nostalgia, this paper will be directed towards the ongoing life of the migrant and to the practices of the migrant communities.

In this sense, here, I will attempt to pay attention to the traffic between home and exile in the context of marriage rituals of German-Turks in Berlin. 'Marriage practice' will be framed here not only by activities, relations and aspects of material culture, but also by insights into performance and concrete constructions of the imagination.

This paper's guiding concept is Jan Assman's 'communicative memory' with its dynamic and process-related content. The theoretical discussion here is inspired by the definition of identity by David Morley and Kevin Robins. They claim that "identity is a memory unit, which consists of the remembrances of home". Moving from this standpoint, the main question to be traced here will be as following: Is 'home' still the usual 'home'?

## **Memory in Motion: Experiences of Displacement of the Srebrenica survivals in Berlin**

**Dimova, Rozita**

East-European Institute, Free University, Berlin.

My presentation will highlight the experiences of displacement of the people who came to Berlin as war refugees in the 90s. By stressing the close connection between the refugee flight, the remembrance of the war trauma and the endured (on-going) struggles related to their legal status, I underline the complex character of memory and question conventional medical definitions of trauma as a linear category. By examining the fundamental paradox underlying humanitarianism in Germany (and Berlin in particular) towards Bosnian refugees from Srebrenica, this analysis focuses on a central contradiction of the Duldung status, which, on the one hand afforded important humanitarian relief, but on the other generated tremendous uncertainties as to whether or how protection would come to an end.

The experience of Duldung status as an ordeal rather than as protection has generated traumas related to constant fear of detention or deportation, which have often proved to be as powerful as those flowing from the earlier horrors of war.

## **Regionale Migration in Biled (Dorf aus dem Westen Rumaniens)**

**Dinca, Melinda & Birsan, Raluca & Ceausescu, Ania**

West-Universität Temeswar.

Die Arbeit bezieht sich auf die sozio-kulturellen Effekte der internen und externen Migration in der Gemeinschaft der Ortschaft Biled.

Auf der Makroebene gibt es eine veraltete Bevölkerung, die sich den neueren sozial-wirtschaftlichen Veränderungen der rumänischen Gesellschaft kaum anpasst.

Die direkten Effekte bezüglich der persönlichen Entwicklung und Weiterbildung der Kinder, die aus Familien stammen, in denen ein Elternteil oder beide Eltern im Ausland arbeiten, sollte man nicht vernachlässigen.

Biled ist ein Dorf, welches sich im westlichen Teil Rumäniens befindet (Teil des historischen Gebietes „Banat“), in der Nähe von Timisoara, und hat mehrere Etappen der Migration durchlebt: Im Jahre 1765 wurde es von den Deutschen kolonisiert, während die ersten rumänischen Bürger erst 1819 urkundlich erfasst worden sind. In diesem Jahr lebten im Dorf 3109 Einwohner, davon 3056 Deutsche, 49 Rumäne und 4 Juden.

Während der kommunistischen Herrschaft, änderten sich die Einwohnerverhältnisse, einerseits emigrierten die Deutschen in den Westen oder wurden in den Barragen oder in die Sowjetunion deportiert, andererseits wurden viele Rumäne aus mehreren Regionen des Landes im Dorf „kolonisiert“.

Die Bevölkerung wurde „ersetzt“, dadurch änderten sich auch teilweise oder vollständig die Sitten, Werte, Symbole und Traditionen der Gemeinschaft. All diese Veränderungen haben keine ethnischen Konflikte bewirkt.

Darüber hinaus, jenseits der kulturellen Veränderungen, mussten diejenigen die ins Dorf kamen, ihren neuen sozialen Status, den der „Außenseiter“, verstehen und anerkennen.

Es besteht kein Zweifel, dass die Migration aus, von und in Biled sowohl positive als auch negative Effekte mit sich gebracht hat, Effekte, die uns dazu bewegen die Auswirkungen dieses sozio-kulturellen „Abstandes“ (zwischen den Schwaben und den Außenseitern) zu berücksichtigen.

## **Some Facts of Yugoslav Emigration and Immigration Policy of Yugoslav State in Interwar Period (1919-1941)**

**Djikanovic, Vesna**

Institute for Recent History of Serbia, Belgrade, Serbia.

This essay is about some basic facts of Yugoslav emigration and immigration policy of Yugoslav state in interwar period (1919-1941). We shall try to analyse the structure of Yugoslav immigration to United States and the factors that made the most important influence on it.

Southeast Europe became a part of XIX century mass European movement toward United States of America, becoming dominant at the end of the century. Emigration of Slovenians, Croats, and, in much smaller number, Serbs, to USA was part of the process and continues to be so after the First World War, but now as a part of common state, Yugoslavia.

During the period 1919-1941, this emigration was determined by several factors, American and Yugoslav immigration policy, but also by different traditions of Yugoslav peoples. Restrictions imposed by United States (quota system), limited the number of immigrants from Yugoslavia, but American authorities also tried to shape the immigration by granting visa permits to preferable categories, wives and children of immigrants who are already in America, in that way promoting Americanization.

Yugoslav state, on the other hand, faced the problems of emigration as a new challenge, and during the interwar period was compelled to define its position toward that problem and to build immigration policy. It included policy toward national minorities, political opponents, women, immigration of individuals or families. The state also tried to influence process itself and keep control over it by controlling steamship companies, agents, movement of potential immigrants, in that way showing its authority and control of its borders.

Shaped by these factors (and others), immigration from Yugoslavia to USA continued during this period and was a permanent phenomenon, showing certain changes which will be analysed in this essay.

## **In Quest for Welfare. The Labour Migrations of Yugoslav Citizens in Western European Countries 1960-1977**

**Dobrivojevic, Ivana**

Institute for Contemporary History, Belgrade University.

The paper tries to analyze Yugoslav migration processes to the Western Countries (mainly Germany, Austria, France and Switzerland) in the period from 1960, when the first migrations started, until the 1977. The special emphasis is put on the attempts and measures taken by the regime in order to control and coordi-

nate those processes and make them “suite” the Party’s interests and the state economy. The article is based on sources kept in Archive of Yugoslavia and Tito’s Archive.

The relative liberalization and the weakening of the communist repression, economic crisis followed by dramatic unemployment, low standard of living and great pressure of the unqualified workers on the cities led to the continuation of the migration processes that were interrupted in 1945, when the Communist Party ceased the power. Until the 60 – ties, Party leadership considered that sporadic migration to Western Europe is equivalent to treason. Due to the economic crisis, officials changed the point of view and became benevolent to the mass emigration on uneducated workers. Workers, their families and the state had a clear benefit from gastarbaiters, as the influx of migrant’s hard currency was enormous – since they were sending 2/3 of their income home. In 1973 1.1 million of Yugoslavs were working abroad and that number represents an absolute peak. Due to the recession in Western countries, Yugoslav government adopted a set of measures in order to enable the easy repatriation of migrants (May 1976). Although the number of returnees was growing as years went by, the total number of Yugoslav citizens remained constant, since German economy was absorbing the second generation of migrants.

## **Refugees in Greece: The Attitude of the Press Towards Their Arrival**

**Eglezou, Georgia**

Bournemouth University, UK.

The defeat of the Greek Army in Asia Minor in 1922 by the Turkish Nationalist Army which put an end to the Greco-Turkish War which had started in 1919 led to what it became known as the ‘Asia Minor Disaster’: the violent uprooting of the Orthodox population of Greek origin from their fatherland. Thousands of people were forced to emigrate from Asia Minor to Greece. One of the Greek ports in which a great number of refugees arrived was the port of Piraeus. Numerous suburbs of Piraeus had to find a way to house the newly arrived population. The present paper will seek to examine the attitude of the local Piraeus press to the thousands of refugees who arrived in Piraeus and it will especially investigate how the refugees’ arrival was received in the country of settlement by politicians, the church, the local and national business community and the populace in general. Two leading newspaper titles which supported the two most important political parties in Greece, the Liberal Party and the Popular Party were chosen for investigation and public opinion.

## **Building A Community in Immigration: Inner Stratification, Social Mobility and Adaptation (The Case of the Bulgarians in Chicago)**

**Elchinova, Magdalena**

New Bulgarian University, Sofia.

The paper discusses the processes of formation, functioning and change of an immigrant community among the Bulgarians in Chicago. Today Chicago, Illinois is reported to be the host of the largest Bulgarian diaspora, with its Bulgarian-speaking population estimated between 100 000-150 000. In the recent years migration from Bulgaria to West European countries is much more common, but unlike those going to Europe, Bulgarians who cross the ocean with a Green Card enter the host society with the intention to settle there more permanently. Accordingly, they have developed specific patterns of adaptation, including the formation of their own “ethnic” spaces on the host city map: churches, clubs, restaurants, etc.

This paper tries to discuss the processes of formation and change of a specific ethnic community, paying special attention to its inner stratification and the role of this community as a social space providing options for socialization of first-generation immigrants. Particular attention is paid to the role of the Bulgarian

Orthodox churches in Chicago in the formation and existence of the immigrant community. The various functions of the church are described and analysed: as a place of worship, of religious and secular celebrations, of weekly community gatherings, as well as a place where newcomers look for vital information and support when settling down in the new environment. The focus is on the way individuals speak about the church, the priests and the authorities they represent, as well as the way they view the church as a significant site on their personal life trajectories. The question of why the church has obtained such significance as compared to other 'ethnic' sites is also discussed.

## **'Should They Stay or Should They Go' – Migration, Social Imagination and Family Strategies in Contemporary Serbia**

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The latest opinion poll of the student population in Serbia, conducted in May 2008, has shown that about one third of the interviewees (33%) is ready to leave Serbia immediately after they got their faculty diploma. Furthermore, they are ready never to look back to the country of their origin, which—according to some analysts and academics – makes the specificity of the „Serbian case“ within the major trend of international and transnational mobility that has marked the beginning of the 21st century. The urge to leave Serbia, widely recorded amongst younger population, even amongst those attending highschool, has become one of the hot topics in the public debates, on the various sides of political spectre: from university professors, to governmental officials, to wrightist organizations whose members take this issue as a ground for severe attacks on the current political (proeuropean) establishment. On the other hand, in the more shadowy side of this social phenomenon, we can witness the growing interest of the ordinary people throughout Serbia in enabling their children to continue their education abroad, as a way to provide more open and more certain conditions for their future plans. They use already existing and established channels for educative mobility, such as US secondary school exchange programmes, but are in constant search for new ways that will provide their children with opportunity to „exit“ what they see as a vicious circle of poverty, corruption and slow pace of development. Thus the prospective migration of their children became a process, that includes thoughtful planning, browsing for appropriate information, making and maintaining supportive networks in Serbia and abroad, as well as actively engaging the social imagination related to the ideas of „better life“, „decent way of being“, „European (Western) way of thinking“, „cosmopolitan identities“, and ideas of who „we“ and „they“ are and would like to be.

In this paper I intend to show how in contemporary Serbia imagining and planning of prospective migration of the young population is done by the young themselves and their parents, what are the means and resources that help them to negotiate the pros and cons and to make their decisions (media pictures and promises, stories heard from the people already abroad, family history, personal experiences, „real“ and „virtual“ etc.) and how all of this become part of family strategies (mainly middle class) to imagine and realize the life of better chances for the next generation in the process of social and cultural transformation of postsocialist Serbia.

## **“Remittance Man” as Homo Economicus? The Anthropology of Immigrant “Altruism”**

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There has been a remarkable increase globally in the amount of money immigrants send back home. Remittances have recently exceeded the amount of international aid provided across the world. On the one hand, remittances are offered by institutions such as the World Bank as a panacea for many of the socio-economic problems of the developing world. On the other hand, in the post-9/11 world, increased security concerns

have made remittances and the accompanying “informal value transfer systems” suspect. The ambivalence of authorities concerning remittances, however, does not necessarily stem from divergent conceptualizations of the stereotypical immigrant as the “remittance man.” Neoclassical approaches and their variants seem to dominate scholarly analyses across disciplines. This paper aims to problematize two of the essential qualities of the “remittance man”: that is, *homo economicus* and altruism. By presenting the results of an anthropological study of chain migration from Yağlıdere (Turkey) to New York (USA), this study aims to complicate the ways in which remitting immigrants are conceptualized and represented in academic and lay accounts. The paper aims to highlight emic perceptions and representations of immigrants at the expense of etic accounts of experts.

## **Circular Migration of Two Generations: Ukrainian Labor Migration to Italy**

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The paper focuses on a rather recent tendency among the Ukrainian labor migrants to Italy, i.e. a circular migration of two generations marked by the arrival of a young generation to substitute their parents and in-laws in their jobs in Italy, in order to allow the latter to retire in Ukraine. Since mid 1990s, Italy has become the third most popular destination country for labor migration from Ukraine (Malynovska 2006, Shybko et al. 2006). While a significant majority of migrants were women (about 90% according to Caritas) most of whom left Ukraine in their mid / late 40s, today these women are facing the prospects of old age and retirement. Wishing to retire among their nuclear and extended families in Ukraine but being uncomfortable about losing a source of income in Italy which guaranteed the family a certain level of stability, it becomes more and more common that migrants bring their grown-up children to Italy to take up the older generations' jobs.

The paper will look into the tensions and unevenness that arrival of the young generation brings in to migrants' transnational social field and into maintaining the transnational families. It will discuss the transformations that Ukrainian migration to Italy has thus undergone, and specifically how the strategies of the two generation of migrants diverse or copy each other.

## **Cultural Ghetto: The Balkans Refugees**

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This paper explores the status of refugees who immigrated during the war years (1991-1995) from Croatia to Vojvodina. We discuss the influence of refugee-women in preserving their cultural models in new environment and the distance in relation to the native population in Vojvodina.

Women are the transmitters of the traditional behavior/way of thinking, and they also transmit newly created legends about a happy way of life in their native land. These narratives represent a substitute for lost identity and a ritual link with anyone else in a similar position. A special importance was given to the narratives that tell about abandoned homes, which, during the years, advanced from regular houses to castles from fairytales—the dream that would never come true. Some of these women travel a few times per year to their native area, preserving in this way, a bond with their former identity but without even trying to get out of the enchanted in-group viewpoint. Processes of multicultural communications do not have an effect on their view of life: this is due to the partially self-imposed segregation of the newcomers, by which the newcomers are able to preserve their cultural model in a new environment.

## **Ethnic Stereotypes and National and Civic Identity of the Emigrants**

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The ethnic stereotypes are usually researched in close connection with the ethnic identity but they are also influenced by the national or citizen identity-building processes. Furthermore, the nationalism and the citizenship are not always a function of the state or authority. They could be regarded as a sphere of everyday interactions. The borders between ethnic, national or civic and the network between their spheres of activity are more important from the point of view of the emigrants' community.

This paper will try to present some observation on the Bulgarian minorities in Prague, Bratislava and Budapest (in these countries Bulgarians are recognized as official minority which is very important in this sense).

Starting from the idea that the ethnic (or national) stereotypes are a product of everyday interaction between community, media and state, the research opens some other directions of reflection: what is the extent of influence of *our* and *their* media or state; what is the difference in the research of the community stereotypical view if it is in the position of a minority; the emigrants which stereotypes about common *others* inherit/accept – *native* or the established in the *new* society.

The research methodology is based on some alternative methods, so the paper will also try to find better anthropological approach to ethnic stereotypes in everyday level.

## **Migrants-in-Waiting: Media Representations of Potential EU Migration From Romania and Bulgaria In The Context of Domestic Politics in The UK**

**Gross, Bernhard**

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On 1 January 2007 Bulgaria and Romania became members of the European Union, shifting the boundaries of the EU south-eastward. Due to the experiences of the previous accession round and the high level of migration not anticipated by the UK Home Office, substantial political debate on how to restrict potential migration from the two new EU-states was echoed in and reinforced by media discourses in Britain. This paper focuses on an analysis of coverage of already existing EU migration and of the two new member states over several months during 2006, the year before accession on the three main terrestrial television news programmes. The coverage framed Bulgaria and Romania as not-ready to join the EU and their respective populations as 'migrants-in-waiting', keen to 'flood' Britain as soon as they would be allowed to. This topic ties in with wider issues of domestic politics, the alleged inability of the Home Office to deal with migration in general. In the context of television news a potentially legal migration movement was thus renegotiated as a threat to national stability. Restrictions on the free movement of Bulgarians and Romanians to the UK were subsequently introduced in October 2006. The paper will also look at the question to what extent these frames suggest that these countries are ultimately judged to be 'un-European' and beyond the cultural boundaries of Europe.

## **Yugoslav Women Heroes: Women as Domestic Migrants in Yugoslav Cinematography**

**Grujic, Marija**

Central European University, Budapest.

The paper deals with the cultural representation of the social implications of in-country migrations from rural to urban (and vice versa) surrounding in the former Yugoslavia. The focus is on gendered perspective on this complex issue, particularly on representation of women. Given that the Yugoslav cinematography in period 1950-1989 was one of the most developed and surmost influential ones in the region of Eastern Europe, I will analyze a few remarkable female roles in several popular movies produced in that period. I will start my analysis with the observation that female roles in the popular and commercial movies from communist period, often depict a character of a young courageous woman who transgresses the boundary between patriarchal concept of female roles, mostly bound to rural living environment and migrates to an urban surrounding, looking for a better, and more prosperous, but at the same time, more uncertain lifestyle. In most of these examples this social conflict appears to be a main narrating fuel for the suspense dimension in these movies as well as a powerful potential for strong visual contrasting effects in them, picturing two types of surrounding. In addition, the rural/urban migration conflict significantly contributes to the ideological capacity of promoting of strategically channelled gender dynamics within a state socialist society. The subject of rural/urban migrations shown in motions pictures often reinforced the idea of rural/urban migrations as unavoidable, but risky social and cultural change in a life of an individual, especially, in a life of a woman. My observation will rest on the content and discourse analysis of the most relevant scenes from the following movies: *Lepota Poroka* (Buty of Sin), *Prekobrojna* (The Outnumbered), *Opklada* (The Bet), *Granica* (The Border), *Lude Godine* (Craisy Years)

## **Profile of Asylum Seekers in Turkey**

**Gümüő, Mahir**

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Turkey increasingly becomes a country of destination with regard to international migration. This is especially true for asylum seekers. Although they are admitted to Turkey temporarily, only a small number of asylum seekers are accepted as refugees to the western countries. Majority of them stay in Turkey and the number is increasing. So far no official response has been prepared for their integration in Turkey. In practice they find some ways to integrate in Turkish society, often with the help of voluntary organizations and asylum seeker networks.

The aim of this paper is to share the findings of a survey conducted with a team of experts headed by Dr. Gumus in 2007. The survey is not only the most recent survey on asylum seekers but also the biggest as far as the scope is concerned. 200 asylum seekers are interviewed. This covers 600 people with family members. The survey is part of a research project supported by Turkish Scientific and Technological Research Institution (TUBITAK). The survey contained many important questions: personal information (except name), reasons to leave home country, reasons for choosing Turkey, social and economic background, travel story to Turkey, integration to Turkey (employment, housing, language, education, health) and future aspirations.

## **Getting to Europe? ‘Illegal’ Immigrants and ‘European’ Strategies in Patras**

**Habit, Daniel**

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The European Capital of Culture 2006, Patras, faces besides its administrative and financial problems now for almost 13 years a migration problem. Starting then with Kurds from Iraq, a group of approximately 1000 young male refugees mainly from Afghanistan (and during the summer a lot more) live under very bad conditions next to one of the city’s most symbolic places, the marina. Goal of these people is to find a way to get on a ferry to Italy and from there to countries like Spain, France, Great Britain or Germany. The way to the ferries is controlled by the Greek border police, the harbour police and by the employees of the ferry companies, so that only one out of hundred attempts is successful. But making it on the ferry does not mean a save journey as the refugees have to face the Italian border controls in the harbours of Bari, Ancona or even Venice. The city of Patras does not support them in any way and so these people have to live without water, electricity, toilets and any kind of medical help. Since January 2008, the situation got even worse as the city’s authority forbids them to move around the city and especially around the harbour, making the people’s life even more “illegal” and restricted.

On the basis of some impressions from Patras this paper will concentrate on the refugees’ situation and migration strategies and the city’s way of treating them. The empiric material is based on my fieldwork in 2006 during the “European Capital of Culture” year and in summer 2008 during the so-called “no-border camp” (<http://www.noborderpatras.org/en/>). Furthermore, the focus is on the different understandings of the term “Europe” as it can be experienced in the statements of the refugees, the citizens, the port authorities and the tourists. Taking into consideration the way of producing knowledge in difficult political discourses, the question of the role of scientific knowledge will be shortly discussed.

## **Temporary Migration as a Mass Phenomenon: The Case of Moldova**

**Heintz, Monica**

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When labour migration becomes a mass phenomenon as in 21st century Moldova, its consequences end up by determining all aspects of social life: economics, politics, family structures and societal values. What is the meaning of citizenship in a country where a large part of the working force is constantly depending on other countries’ legislation, economic development and societal values and where the population left home depends on the remittances, ideas and priorities of these labour migrants?

I will emphasise in this paper the links between labour migration and the social life in the country of origin of the migrants on the basis of ethnographic material collected since 2003 in rural and urban areas in the northern Moldova. I will suggest ways in which anthropology can contribute through its traditional methods to the study of governance in a country whose citizens work and live in a continuous movement between home and abroad.

## **Politics of Illegal Migration. An Ethnographic Research on Policies and Practices of the Budapest Process**

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Against the background of my one-year ethnographic research project on the performance of the so called “Budapest Process” I will look into the “political production” and “governance” of illegal migration.

The Budapest process is one of the oldest regional consultative processes run by the International Centre of Migration Policy Development (Vienna) which brings together the states in Eastern and South-eastern Europe under the topic of “migration management”. The Budapest Process is a leading informal dialogue (headed at the moment by Turkey) discussing the EU migration policy in the South-eastern European region and hence, one of the main tools to bring the EU standard to countries in and outside of the European Union.

By applying participant observation in a multi-sited way my research will show the concrete practices, discourses and modalities of power by which especially non-EU-member states are been integrated into the “migration management”-rationality which was long time based on a strict fight against irregular migration. By focusing on the (self-)images and discourses of the divers political actors my research is not only revealing contradictions and frictions but can show how illegal migration itself has to be seen as an important force of policy making. In so far an ethnographic research inspired by the latest debates of an anthropology of the state as well as by migration research can produce new and surprising insights into the practices and discourses of the European migration policy.

## **Migration and Memory: Representations of Migration in Austrian School Text Books and Migration Exhibitions**

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More than four centuries passed by since Austria has signed recruitment agreements with the former Yugoslavia and Turkey. And still this history of labour migration is no integral part of the cultural memory of the country. Austrian history textbooks hardly give any space to this younger migration history and also the scientific community has hardly tackled questions of representation and memory in connection with migration.

On the basis of results from an ongoing research project on questions of migration and memory, the submitted paper will deal with the analysis of the following questions:

- How is the history of labour migration from Turkey and the former Yugoslavia as well the migrants themselves and their histories remembered and represented? Special attention will be given to the history of female migration.
- In which ways are the labour migrants from Turkey and the former Yugoslavia written into the national memories? Are they constructed as part of the national or European self, or as the outsider/the others?
- Are the labour migrants portrayed as active subjects?
- Did these various representations change over time?

The empirical sources for the study are on the one hand school textbooks in history and geography dating back to the 1970. On the other hand the analysis is based on selected migration exhibitions that have been realized in Austria during the last five years and which aimed among other things to introduce counter narratives to the hegemonial Austrian migration discourse. One of them was called “Gastarbajteri” and dealt explicitly with the labour migration from Turkey and the former Yugoslavia to Austria.

## **Cutting the Lifeline: Migration, Remittances, and Return in Rural Kosovo**

**Hockenos, Paul**

Journal Internationale Politik, Berlin, Germany.

Since the first labour migrants left Kosovo's villages for Western Europe in the 1960s, rural Kosovo has undergone socio-economic transformation that has left few aspects of village life unchanged. The dynamics of migration, remittances, and diaspora investments have played an enormous role in modernising Kosovar society and opening it up to the wider world. The economic diaspora has lifted rural Kosovo out of the grinding poverty of subsistence agriculture.

This paper is based on findings from the European Stability Initiative study that I led in 2004 and 2005 which aimed to explore the dynamics between Kosovo's labour diaspora and the micro-economies of three villages. ESI interviewed over 100 extended families, including many returned migrants, and key informants in three Kosovar villages. The research focused on the impact of migration and remittances (both from migrants and returnees) on the structures of these three villages (Livoc i Eperme, Cerrce, Lubishte) and their ability to sustain economic growth.

One key finding is that while these villages have undergone limited processes of modernization the cycle of migration-remittance-investment has not primed the village economies for the kind of sustained development and employment creation that might, ultimately, render further labour migration unnecessary. Furthermore, the outflow of people from the countryside has not eased the pressures of overpopulation and high unemployment. Even during the peak years of migration, these villages continued to grow, creating one of the most densely populated rural areas in all of Europe. Today, Kosovo's villages find themselves trapped in a perilous cycle of underdevelopment and acute overpopulation.

A development with resounding implications for these rural areas is the changing nature of their diasporas. In contrast to the days of the early *Gastarbeiter*, whole families now live abroad with their paterfamilias. And, critically, emigration from Kosovo has stopped completely; it is nearly impossible for a new generation of Kosovars to leave the country. Diaspora remittances to Livoc i Eperme, Lubishte and Cerrce are declining steadily. As migrants return, retire, or die, there is no generation capable of replacing them. The lifeline that has kept rural Kosovo afloat and delivered it from abject poverty is in the process of being cut.

## **Struggling over the Past or Making a Homeland Sound: Post-Yugoslav Migrant Meta-communities on the Internet**

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Paper focuses on the phenomenon of post-Yugoslav migrant meta-communities (particularly Serbian and Croatian diasporic communities) and the ways the so-called 'homeland sound' is used as the 'social capitals' in the making of these networks. It will dwell on the significant capacity of music to evoke, embody and transform the past. The paper examines the ways the conflicting past is employed and deployed, with a special emphasis on producing the new notions of its interpretations, representation and recognition. Since the virtual networks are multivoiced discursive arenas, where the users and consumers are highly deterritorialised and detemporalised, their active usage of the past can be a critical tool over the fixed and reductionist official representations of the past and challenge the right over the one "valid" interpretation. These virtual networks offer various strategies in the representation of the past, making the past relative and negotiable, particularly in the still dominant climate of struggling over cultural representations of identities in the post-Yugoslav countries.

## Emigration and Remittances in Kosova: Determinants and Economic Implications

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Migration of the labour force from one country to another change the economic prospects of both the destination and origin countries of the migration. Given poor employment prospects in Kosova, from an individual point of view emigration might be a strategy of escaping unemployment and contributing toward household incomes. In macroeconomic terms, emigration (i) reduces the size of the domestic labour force and changes its skills composition, (ii) affects aggregate spending due to remittances and (iii) produces other second and third round effects. Kosovo ranks highly both with regard to the rate of emigration of the labour force and the level of remittances to GDP. Aggregate estimates suggest that some 20 percent of population is abroad, while the household level data indicate that around 20 percent of households have at least one member abroad. From this perspective, emigration and remittances are important aspects of any economic analysis in Kosova.

The analysis of emigration and remittances in Kosovo in this paper is based on the Riinvest Household and Labour Force Survey (HLFS) data and other existing data and estimates on emigration and remittances in Kosovo. We first present a brief review of the orthodox economic analysis of migration and empirical evidence. We provide estimates of emigrants from Kosova, their profile and remittances. We investigate the determinants of emigration decisions and also estimate employment possibilities at home and abroad as the driving force for emigration in the case of Kosova. We estimate the Mincerian wage equation for emigrants that provides unique evidence on how human capital obtained in Kosovo is rewarded abroad. Finally, we investigate the determinants of the incidence and size of remittances that provides unique evidence that helps to better estimate aggregate spending and remittances in Kosova.

## Labour Migrations and the Construction of (new) Transborder Identities

**Hristov, Petko**

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For centuries on the Balkans have existed traditional patterns of transborder labour mobility that involved the majority of the male population of entire regions, especially in the central part of peninsula. A specific model of *gurbet* subculture was formed, which the men brought with themselves to the big city and which also transformed the traditional cultural patterns in their home villages. The main principle of the traditional temporary labour migrations of the men was that they earn “there” is in the city or abroad but feed their families “here”, in the home villages.

This century-long traditional model was transformed during the second half of the 20<sup>th</sup> century when countries in Western Europe began hiring legal guest workers (*gastarbeiters*) from Turkey and former Yugoslavia, who, after the 1970s, got the opportunity to take their family with them and settle permanently in the host country. These migrational processes became more frequent during the 1990s, the “decade of transition”, and also involved Albania, Bulgaria and Romania.

In my paper I will show my observations from my fieldwork during 2001 and 2005 on the culture of the home-returning *gastarbeiters* in Eastern Serbia and the Republic of Macedonia. The main question of this research is, to what extent this *gastarbeiter* cultural model is similar to or different than the cultural patterns of contemporary labour migrants (*gurbetchias*) from Bulgaria during the last 15 years.

## **On Migration and Its Impact in the Economic and Social Configuration of the Old Charshija of Tirana (end of 19<sup>th</sup> Century – Beginning of the 20<sup>th</sup> century)**

**Hysa, Armanda**

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The old bazaars or charshijas of Balkan cities, and among them of Albanian cities or towns, have not only represented the most important centers for economic transactions of those cities or towns (and their hinterland or region), but also the urban space with the highest density of social and cultural communication.

My research is concentrated on the Old Bazaar of Tirana during the end of 19th century and the first half of the 20th century. It is mostly based on the memory of the oldest generation of its inhabitants. One of the most interesting things that comes out of the interviews is the memory those people have on the migration of their friends or relatives and the way it has affected their ways of life and their businesses. Some of these changes due to migration have directly shaped some specific features of the organization of charshija. So people remember how an early migrant of the 19th century from Shkodra spread the craft of silver workers in Tirana, or how Jub Tabaku, a courier from Tirana migrated in the second half of the 19th century to France, took part in the Paris Commune, came back in Tirana, and tried to organize his neighborhood based on the example of The Paris Commune. There are many memories like these, which can not be found in any document, whose destiny is being forgotten

My paper aims to touch upon not only the ways migration affected the charshija of Tirana, but also the problem of the memory on migration experiences.

## **La Dynamique Socio-Culturelle De L'émigration Vers L'Europe Du Sud-Est Etude d'un cas: L'émigration des albanais en Grèce**

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L'émigration massive albanaise a son origine vers les années 90 et a été dispersée dans la plupart des pays européens, en se concentrant plutôt dans les pays voisins. Cela pour le fait que l'émigration albanaise était clandestine dans 90% des cas et les pays frontaliers offraient la possibilité la plus facile pour migrer. Une caractéristique de l'émigration albanaise, c'est qu'elle est massive et qu'elle a eu une dynamique très rapide. Ainsi, étant un phénomène massif pour le pays, souvent les problèmes de ce groupe social et son attitude dans les pays européens ont fait l'objet de l'attention et l'analyse du public. Généralement, l'attitude ou le comportement des émigrants albanais, ainsi que leur traitement dans les pays d'accueil peut être considéré sans distinction essentielle de celui des autres émigrants que ce soit dans l'aspect de l'adaptation, de l'aspect interculturel, de l'affrontement avec des problèmes de discrimination, de l'exploitation, du racisme ou des changements de mode de vie, de la structure de la famille etc.

Ce qui constitue un thème original, mais dramatique aussi et qui mérite d'être étudié et analysé, est le phénomène constaté dans l'émigration albanaise en Grèce concernant le changement des noms, prénoms et de la foi (religion) pour s'adapter le plus possible aux exigences et aux tendances du pays d'accueil. L'évaluation de ce phénomène de déformation de l'identité, l'analyse de cette nouvelle identité, l'identification des forces déterminantes et de leur objectif, la profondeur des changements dans le profil social et culturel des émigrants constituent un champ d'étude non traité du point de vue anthropologique et psychologique. Quel serait le modèle culturel qui vont hériter les enfants d'une famille convertie (la religion et nom) comme conséquence de la pression et de l'hostilité de l'ambiance ? Quels types de rapports existeront-ils, de génération en génération entre les enfants des émigrants et la communauté d'accueil ?

Quel est le pourcentage des émigrants qui finissent par s'assimiler dans la culture du pays d'accueil et celui des émigrants qui conservent une hostilité tacite, qui peut influencer dans les relations des deux pays, surtout après leur retour dans le pays d'origine ? Un travail sur le terrain d'un groupe d'émigrants en Grèce, constituerait l'analyse des effets de ce phénomène.

## **Ada-Kaleh, the Invisible Community and Its Dead Ones**

**Iliescu, Laura Jiga**

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Ada-Kaleh was a small Romanian island inhabited mostly by Turks (about 90%), located on the Danube River, near Orsova. In 1968, the construction of the Iron Gates hydro-electric power plant caused the artificially sinking of the island. Parts of the citadel and other few buildings, together with the grave of a local Muslim saint were moved on the neighboring Simian Island, where, nowadays, they form a fallowed and uninhabited site.

After Ada-Kaleh was covered by water, the islanders scattered in different places in Romania (especially in Orsova, Dobrodgea and Bucharest) and in Turkey.

What happened with these people—and with their progenies, too—after they leaved *their* island? Did they preserve (or re-construct) their identity as former inhabitants of Ada-Kaleh? And if they did, what are the mechanisms involved in this process? How do they interiorize and signify the events that definitively changed their life in 1968? Does the community still exist, despite the physical dislocation of its members, as an imaginary community? The paper we intend to present here is part of a larger research project concerning the symbolic and affective survival of the island, with an appeal to the individual and collective (selective) memory in the conditions of its concrete disappearance.

Now we focus on the relations between the Ada-Kaleh alivecommunity and its dead entombed here and covered by water together with the island.

As part of both a collective and of an individual past, the ancestors represent a strong cohesion nucleus of a community. In this regard, we wander on the specific case of Ada-Kaleh community who has to face a new geographical and symbolic distance (and, more exactly, a geographical absence): they have lost the physical contact with the graves. In the times when the island was still at the surface, a local oath obliged each Ada-Kaleh islander to be buried here. Those who, from different reasons, leaved the island had to return, dead or alive, for being entombed in the island grave yard. Now this has become impossible. Secondly, we are interested in this paper on the situation represented by the saint whose grave has been moved on the Simian Island. Does he still perform miracles and who are today the beneficiaries of them?

## **Forced Migrations of Muslims in South-Eastern Europe in Comparative Perspective: The Muslim Communities in Thessaly after 1878**

**Immig, Nikol**

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Among the most controversial of migrations in south-eastern Europe in the twentieth century are the population transfers of Muslims living on the territories of the new nation states. Whereas in Serbia and Bulgaria the establishment of new nation states and their legal codes brought about significant restrictions in the juridical status of the formerly-privileged Muslim populations, in Greece the government – at least officially – attempted to integrate Muslim communities into the new nation-state. However, by the end of the 20<sup>th</sup> century most of the Muslim population in recently-acquired regions such as Thessaly and Epirus had

left Greece for regions still under Ottoman governance. Suggesting that Muslim migration from Greece, in contrast to that of Muslim migration from neighbouring states, was in fact prompted by far different experiences and stretched over a far lengthier period of time, Muslims emigrated from Greece primarily due to social and economic reasons rather than as a result of discrimination or ethnic violence, and it was only towards the end of the period I examine that ethnic conflict became the driving force behind Muslim emigration from Greece. The paper tries to show some aspects of the sociological situation of Muslim populations in Greece and the challenges for both Muslims and the Greek government involved in incorporating them into the new Greek nation-state, but also their ultimate motives for emigration.

## Settling in the Valley of the Slow Death

### Ivanova, Miglena

Institute of Folklore at the Bulgarian Academy of Sciences, Sofia.

The paper will seek to examine self-sustained motivations for making a migrant home in an industrial town surrounded by an ecologically risky area.

Rich in limestone, water and rock-salt as well as being in a close proximity to Bulgaria's biggest Black Sea port of Varna, Devnya valley was turned in the 1960s into a socialist chemical industry center. Large scale production of fertilizers, nitric acid, polymers and cement grew together with huge infrastructural projects allowing for the expedient export to "sisterly" socialist countries. The town of Devnya, created to host laboring men coming from all over Bulgaria, is now remarkable for its ghostly landscape, but also for its powerful cluster of profitable chemical and construction enterprises. At the same time general pollution, industrial accidents, acid rains and fogs made the region well known as the valley of the slow death. In order to minimize potential ecological risks for their families most of the workers have preferred not to settle their homes there, but to commute to Varna or to the near villages.

Making a home in the town required special impetus and was an uneasy decision with long lasting consequences. By examining census data, administrative records, memoirs, local histories and newly gathered personal and family migration histories, the paper will elaborate on different factors affecting personal motivation to make a migrant home in Devnya. The author will further discuss such homes as constraints for re-migration and as powerful loci of fragmented identities.

## Intercultural Encounters in Fatih Akın's Films

### Karabağ, Çağla

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The term German-Turkish or Turkish-German cinema has been used since the 1990s. According to the German Film Institute it is not only "part of an international phenomenon, the *'cinéma du métissage'* (cinema of the in-between), but also an indication that Turks are developing a new, more self-confident standing on the German cultural scene". In the late 1990s, emerging a new generation of German-Turkish filmmakers is so important for both German and Turkish cinema and also international cinema. Surely this emergence is important not only for cinema but also social and political transformations in the world.

Fatih Akın, as being a German born Turkish originated film director, has been making films especially on the migrant's experiences of cultural conflict and of living between two worlds. This paper will focus on intercultural encounters in Akın's films with the theoretical frame of Russian philosopher Mikhail Bakhtin's concept of dialogism. Bakhtin's theory of dialogism places a heavy emphasis on self and other in the construction of knowledge in the realm of human sciences. For Bakhtin the other is crucial in accomplishing individual consciousness and it is impossible to construct a self out of a single consciousness. Looking at oneself in the mirror is always false because one would never see what others see when they see him/her.

In the light of Bakhtin's concepts this study will try to analyze the intercultural encounters in Fatih Akin's films given below:

*Kısa ve Acısız (Kurz und schmerzlos, 1998)*

*Temmuzda (Im July, 2000)*

*Duvara Karşı (Gegen die Wand, 2004)*

*Yaşamın Kıyısında (Auf der anderen Seite, 2007)*

## **Socio–Political, Religious and Economical Reasons for Macedonians' Movements to Turkey**

### **Karadzovski, Vladimir**

Old-Slavic Institute-Prilep.

The massive movements of the population with Islam religion from Macedonia to Turkey has started right after the liberation, but it became more massive at the beginning of the 1950s. Almost in all the places where the Muslims lived (mostly Turks and Muslim Macedonians) this was the every day actual question.

This movement was due to the new political and social changes, which appeared in Socialist Yugoslavia as a result of the communist's system.

A specially important point was the attitude of the new authorities towards the religion, which led to endangering the religious freedom not to the Muslim population only, which was respected by the state until the II World War. For the Muslims their Islamic rules were more important, compared to the new rules given by the state, for example, the political, national and gender' equality, etc.

The authorities' efforts towards the social transformation and emancipating processes, which were ruining the patriarchal way of life should be mentioned. For example: their attempts to unveil the women-Muslims was understood as an insult to their national honour and dignity. The law for forbidding the religion was just as well present at that time. The Law for the religion spreaders, the obligatory education for the female, the question for the co-operative societies in villages etc. were denied. An important element for the immigration was the family factor. Many of the immigrants have had their relatives in Turkey, most of whom moved in the period of WW I and II. These events caused a chain immigration of whole families.

Another reason was the new economic policies, that made changes in the agro- owners' relations, after the agrarian reforms. The state's attitude towards the private ownership, the collectivity, etc., affected the great land-owners, the private owners, the tradesmen and the craftsmen, who didn't want to give up their properties.

Being concerned by the economic measures from the state, being frightened by their state and religious freedom, feeling endangered in their revival of the close patriarchal family life, by the forced unveiling the women, they were looking for solution in the migration. In the period after the II World War, there immigrated many Muslims (about 200.000 people) from Macedonia, mainly Turks.

## **Labour migrants from Turkey and the Balkans in Graz (Austria) since 1989**

### **Kaser, Karl**

Chair of the Centre for Southeast European History/University of Graz.

The city of Graz, situated in the southeast of Austria, was considered and constructed historically as the last German outpost vis-à-vis the south-Slavic and the Ottoman worlds in modern times. This label even intensified on the eve of Nazi occupation in 1938, when the city became a forerunner of Nazi indoctrination. The

outcome of WWII did not change the situation significantly. The city became an ideological outpost of the West. This resulted in an economic and mental isolation. The pre-war identity smoothly was transformed into cold-war identity, and the social elites were satisfied.

The fall of the communist regimes was welcomed. Rapidly the city with its 250,000 inhabitants was named “the door to the Southeast”. However, the administration did not foresee that a door can be used from both sides. The years after 1989 brought a significant number of legal and illegal migrants, the wars on the territory of former Yugoslavia a seemingly endless number of refugees, asylum seekers, and labour migrants. Muslim labour migrants (Turks, Albanians, and Bosniaks) began to think about establishing a mosque. Meanwhile the proportion of legal migrants constitutes about 10% of the city’s population with people from former Yugoslavia and Turkey as largest groups.

The city is in a kind of crisis. “They” are taking over “our” hometown. The conservative major stated that the city would know how to protect itself from another attempted Turkish invasion. The paper will analyze how the indigenous population of Graz reacts to these new “threads” after having been a stable bulwark against Slavs, Turks, and communists. It fits best to the theme “Perception and representation of Balkan migrants in the West”.

## **Asylum Regulations in Turkey: Current Challenges**

### **Kaya, İbrahim**

Canakkale Onsekiz Mart University, Çanakkale, Turkey.

Turkey is a bridge between not only East and West, but also South and North. With regard to international migration Turkey used to be a source country in the 70s and 80s. But since the collapse of the Soviet Union it first became a transit country and today also a destination country.

Turkey ratified the 1951 Refugee Convention with a geographical limitation. This is to say only those coming from Europe are granted refugee status and the legal refugee status for non-Europeans is denied. Yet, in practice Turkey recognizes non-Europeans as asylum seekers giving them temporary protection and other rights, including social rights, normally given only to refugees. This means in practice today *de facto* refugee status is provided to everyone irrespective of the country of origin.

In the process of negotiation for membership of the European Union, Turkey undertook the adoption of the EU *acquis* in the field of international migration and expected to enact legislation. Turkish national action plan provides that civil society and local governments are to play an extended role in the integration of asylum seekers to the mainstream society.

The paper will first examine the current procedures to asylum, criticizing the shortcomings. Then the complementary role of civil society and voluntary organizations will be discussed.

## **From Poland to Bulgaria – The Case of Polish Officers’ Migration in the 19<sup>th</sup> Century**

### **Kijewska, Anna**

Institute of Ethnology and Cultural Anthropology, University of Lodz, Poland.

In the 19<sup>th</sup> century after “Powstanie Listopadowe” (“November Uprising”, 1831 – a war against Russia, Prussia and Austria that partited Polish lands among each other), Polish intellectual, political and artistic elites started to migrate to Western Europe in order to seek an asylum and political support.

The lesser known aspect of those events is the migration of Polish diplomats, officers and soldiers to Southern Europe – the Balkans as for as Turkey which whom Poland had the same enemy – Russia. They had

taken part in a Hungarian uprising and then, together with Hungarian militants, they reached great Turkish garrison called Shumla (today's Shoumen) in the North-Eastern Bulgaria.

Migrants from North brought new fashion, customs, skills (e.g. they introduced new technologies of producing sausage and beer – till nowadays in Shoumen the oldest brewery in Bulgaria works) and their national ideas to this region. Probably, there is not only the case that numerous of the later leaders of Bulgarian National Uprising (1876) and of the war against Turkey (1877-78) had originated just from the surroundings of Shoumen.

I would like to analyze which elements of social and political culture had been brought by Polish political migrants and how they had been absorbed by local people (Orthodox Christians and Muslims). I am interested in the motivation of Polish patriot-migrants to accept the new lifestyle that was the frequent way to religious conversion on Islam. This phenomenon is especially interesting from the Polish point of view that traditionally define Catholicism as a determined factor of Polish national identity.

## **Nur ein paar Lumpen die Ihren Judaslohn in Alkohol umsetzen: Streikbrecher vom Balkan in der Schweiz im frühen 20. Jahrhundert und ihre Wahrnehmung**

**Koller, Christian**

Bangor University School of History, Welsh History and Archaeology, Bangor, Gwynedd.

Während die Migration von mehreren Hunderttausend Menschen vom Balkan in die Schweiz seit den 1960er Jahren in letzter Zeit vermehrte wissenschaftliche Beachtung gefunden hat, ist eine frühere, entschieden kleinere und lediglich temporäre Wanderungsbewegung in derselben Richtung bislang unbeachtet geblieben: die Verwendung von Streikbrechern aus Südosteuropa bei Arbeitskämpfen im schweizerischen Baugewerbe im ersten Viertel des 20. Jahrhunderts. Beim ein ganzes Jahr dauernden Winterthurer Bauarbeiterstreik von 1909/10, dem längsten Arbeitskampf in der schweizerischen Streikgeschichte, rekrutierten professionelle Streikbrecheragenten unter anderem Arbeitskräfte in Kroatien, Bosnien, Serbien und Makedonien und auch beim beinahe sechs Monate langen Basler Holzarbeiterstreik von 1923 waren Streikbrecher aus Kroatien präsent. Die Gewerkschaften reagierten darauf mit verschiedenen Aktionen, so dem Druck von Handzetteln unter anderem auf Kroatisch und Slowenisch und der Entsendung eines Funktionärs in die südöstlichen Teile der Donaumonarchie im Frühjahr 1910 zwecks Aufklärung der dortigen Arbeiterschaft. Auch gab es rege Korrespondenz mit Gewerkschaftssekretären in Zagreb und Sofia. In der Schweiz selber waren die Streikbrecher teilweise Zielscheibe gewalttätiger Übergriffe seitens der Streikenden.

Das vorgeschlagene Paper möchte verschiedene Aspekte dieser streikimmanenten Transnationalität ausleuchten. Neben der Funktionsweise der Rekrutierung der Streikbrecher und der diesbezüglichen gewerkschaftlichen Gegenmaßnahmen soll insbesondere die Wahrnehmung der südosteuropäischen Streikbrecher in der Schweiz analysiert werden. Zu diesem Zweck werden die Arbeiterpresse, bürgerliche Zeitungen wie auch gewerkschaftliche und Arbeitgeberkorrespondenz ausgewertet.

## **Memory, Social Suffering and Politics of Hope: The Case of Southeast European Migrants in Britain and Germany**

**Kovacev, Mirko & Malesevic, Branka**

Department of Political Science University of Victoria, Canada & Department of Sociology and Anthropology, University of Windsor, Canada.

The aim of this paper will be to examine the relationship between memory, or reflection, and the experiences of shared suffering among Southeast European migrants. While the topic of social suffering is ad-

dressed in a number of works (e.g. Bourdieu 1977; Sayad 1999; Dossa 2004; Ehrkamp 2005), the goal of this paper will be to examine how sufferers are dependent on what Slavoj Žižek (1989) referred to as political idealization, i.e. symbolic identification, in order to divert attention away from social exclusion. In this way sufferers depend on 'the authoritative voice of belonging, rather than the moral speech of exclusion' (Brown 2005:35). More specifically, it will be shown how in a series of interviews with migrants conducted for an international research project, *Cultural Capital During Migration* (which in part examines the integration of migrants into the British and German labour markets and societies), migrants speak of hope and desire rather than shame or denunciation. Migrants' hopes are informed by an overwhelming desire to belong to the host societies. As such, migrants use collective strategies in the labour market despite their personal experiences of social suffering. The category of hope or 'a method of radical temporal reorientation of knowledge,' is used to confirm the truth about who they really are.

## **Genre Et Migration En Bulgarie**

### **Krasteva, Anna**

Department of Political Sciences, New Bulgarian University, Sofia, Bulgaria.

L'article va présenter les résultats et les conclusions de la première étude en Bulgarie sur les femmes – immigrées et réfugiées. Les données sont produites à la base de deux méthodes –entretiens approfondis et enquête–et complétées par des observations de terrain.

L'immigration est un phénomène postcommuniste. C'est d'autant plus vrai pour la féminisation de l'immigration. Pays communiste typique, la Bulgarie était fermée. Les quelques exceptions – réfugiés politiques, étudiants du Tiers monde et travailleurs vietnamiens des années 90 – étaient majoritairement masculins.

L'aspect genre est asymétrique dans les différents groupes. Les femmes sont majoritaires dans la communauté russe, presque absentes dans la communauté africaine, approximativement un tiers de la communauté arabe.

L'article sera articulé en quatre parties. La première va présenter quatre portraits de femmes, qui représentent différents types d'immigration. La seconde va traiter leurs particularités ethniques, religieuses et culturelles. La troisième va suivre leurs parcours professionnels. La dernière va interroger leur engagement citoyen.

## **Food And Migration: The Case Of Bulgarians In Munich**

### **Krasteva Blagoeva, Evgenia**

Anthropology Department of the New Bulgarian University.

The paper provides an empirical contribution to the theoretical problem about food, taste and their transformations under the conditions of migration. It is based on a fieldwork, conducted among various groups of mainly first generation Bulgarian migrants in Munich—students, yuppies, middle aged people and "fugitives" from the communist regime in Bulgaria before 1989. Tracing different ways of transferring, preserving and reconstructing "typically Bulgarian" food products and dishes, I will argue that the concept of taste in terms of food in foreign cultural milieu is directly linked to national identity and the degree of integration into dominant culture.

## **Transformations of a Sending Community an Example in Eastern-Europe**

**Lajos, Veronika**

Hungarian Academy of Sciences Ethnology Department, University of Debrecen, Hungary.

Migration, at a macro level, is essentially rooted in the economic and political relations of the sending and the hosting states and is not a result of an individual or communal decision. International labour migration is as much a social as an economic process and the continuous development and use of social networks are essential to the formation and the subsistence of this. Furthermore, the cultural imaginations, formed at the sending community's level and in the individuals' consciousness, contribute to the maintenance of labour migration as well as to the regular commuting between countries.

However, the changes which have taken place in the sending community not only modulate the relation towards cultural 'strangeness', but cause significant modifications in the socio-cultural system of the population. For instance, modifications in the approach of time and space, or in the established customs of social practices, result in the development of a 'system of dual morality' – i.e. the one recognised abroad or in the city and the local one exist side by side, but applied in different places.

This paper presents the results of an anthropological stationary fieldwork, lasting almost one year, which studied the socio-cultural transformations of the sending community (Luizi-Călugară, Romania), and proposes a way of analysing the effects of the migration phenomenon on the cultural, social system of the ones 'staying at their homeland'. The presentation focuses on a less investigated aspect of migration: the transformations in the sending community generated by migration.

## **Managing Irregular Migration by Sea in Greece**

**Lauth Bacas, Jutta**

Academy of Athens, Greece.

Unauthorized entry of migrants into "Schengenland" is a social phenomenon not only increasing rapidly in the last decade, but also becoming a major concern of migration studies in recent years. The concept of illegal (irregular) migration applied in many of these studies refers to migratory processes occurring on international borders with social actors who cross the state border clandestinely, without identification documents, and who disregard national and European visa regulations.

The Greek-Turkish border, which separates EU-territory from a third country and which is crossed often by refugees and illegal migrants from the Middle and Far East, is especially relevant for studying irregular migration flows in Southeastern Europe. The paper proposed shall focus on the reception of unauthorized migrants on the Greek island of Lesbos who managed to cross the Greek-Turkish border by boat. Based on anthropological fieldwork on the island of Lesbos, the paper will present ethnographic data on the migratory process from Turkey to Greece: how undocumented migrants cross the maritime border, how they are received in Greece and how their apprehension on the island of Lesbos works.

In discussing my findings, the category of illegal migration shall be challenged. Whereas in former migration studies illegal action is thought as occurring by clandestine migrants only (by seeking unauthorized entry and breaking visa regulations), evidence shall be presented that unlawful actions occur also by Greek authorities in the process of receiving undocumented migrants. Based on empirical data from the Greek-Turkish maritime border, we have to think of managing unauthorized migration as a complex system with interrelated legal and illegal practices of state actors.

## **Labor Migrants and the Development of Consumer Culture in Yugoslavia, 1965-1980**

**Le Normand, Brigitte**

Max Weber Programme European University Institute, Italy.

This paper presents the first findings of a new project on the role of Yugoslav labor migrants working in Western European countries in the 1960s and 1970s in introducing new consumer behavior. In this first presentation of my research, I look at how authorities and experts viewed the consumer activities of labor migrants. The Yugoslav state accepted and even promoted the creation of a vibrant consumer society in Yugoslavia, within certain limits. For example, policy-makers intended for consumer desires to be channeled towards “modern” consumer goods and behavior, which would in turn be used to fuel and modernize the economy. While infusing much-desired foreign currency into the Yugoslav economy, labor migrants challenged official expectations about desirable consumption. They invested nearly all their earnings into building new homes in Yugoslavia, and into furnishing them with consumer goods. They often built these homes illegally, in a style that cultural elites and even their neighbors judged to be primitive. At the same time, through this conspicuous consumption, they stimulated consumer desires and even introduced new desires by introducing products that were not marketed in Yugoslavia. Moreover, this conspicuous consumption challenged official hierarchies as labor migrants earned a lot more than the local labor force, and sometimes even more than members of the nomenklatura.

## **Networks of Care and Support Social Security, Kinship and Transnational Ties among Bosniak and Turkish Migrants in Austria**

**Leutloff-Grandits, Carolin**

Department of South Eastern European History University of Graz.

This paper gives insights into the theoretical frame, methodological considerations and tentative hypotheses on a planned research project on networks of care and support among Bosniak and Turkish migrants in Austria. It is asked in which way migrants from Bosnia and Turkey deal with social security and in which way wider family networks across state borders have an impact on the creation of social security for individual members of these networks. It is also asked what kind of risks and ambivalences exist in such transnational social security networks, e.g. that single family members may be under pressure to adhere to certain expectations to provide for others to or may be marginalised because of their lack of provision or because they are left behind. When focusing on the impact of transnational ties, the importance of variables like age and life stage, geographical distance, socio-political context in the home society as well as possibilities to integrate into the host society is discussed. More generally, the paper relates networks of care and support to changing formations of families across state borders and their changing social security functions and values, as well as to the framing welfare and social policies of the receiving and sending countries.

## **Irregular Migration to and Through Bulgaria Economic, Political and Human Rights Aspects of Migration Realities After Bulgaria's EU Accession**

**Mancheva, Mila**

Free-lance Researcher, Bulgaria.

The proposed paper aims to outline the irregular migration dynamics in Bulgaria drawing upon field research conducted in Sofia between June 2007 and April 2008.<sup>1</sup> The analysis to be presented is based on 30 in-depth interviews with irregular and semi-regular migrants conducted in the town of Sofia and on series of expert interviews with officials from relevant migrant control and migrant support GO and NGO institutions.

The paper traces the main forms and channels of irregular migration to and through Bulgaria and the national, demographic and social profile of irregular migrants. As irregular migrants usually remain out of the cover of traditional statistical inquiries, available official data on migration will be juxtaposed with qualitative ethnographic material. Outlined will be the specifics of Bulgarian irregular labor market, its key niches for employment of foreigners, the types of intermediary networks as well as the conditions of work and every day socialization practices of irregular migrants. Special attention will be paid to the relationship between the Asylum institute in the country and irregular migration. Providing an account of Bulgaria's migration regime and policies with regard to irregular migration, the paper will argue that some of the key migration control institutions in the country produce and multiply, rather than harness irregular migration.

The paper will offer a set of policy recommendations for better management of irregular migration in the country in compliance with human rights and labor market considerations to the expense of strictly security based approaches which tend to dominate the policy practices in Bulgaria.

## **Croats In Middle Banat -One Example of Keeping Live Memory of Homeland for Over two Centuries-**

**Marjanovic, Vesna**

Museum Advisor, the Ethnographic Museum in Belgrade.

The paper study the Croatian ethnic community which was relocated in 1801 from Turopolje near Zagreb to the Zagreb church estates including villages of Boka, Neuzina, Radojevo (Klarija by 1947) into the serbian part of middle Banat (Voivodina) and Keca, the village that is today in Romania. After removal of troops from the military border in Turopolje, the Viennese Court permitted Zagreb Bishop Maksimilijan Vrhovac to move the Croats of the Catholic faith speaking kaikavian dialect and small noblemen. They lived in the mentioned settlements as a compact community, in entirely closed entities for over a two centuries with live awareness about *Heimat*. They still keep fresh awareness and a clear memory about *Heimat* and their origin, migrations and families due to the written text in the first half of 20<sup>th</sup> century (in 1927. done by Ante Messner-Sporisic). Each family has a copy of mentioned text and keeps it as a bible until the present day.

They did not use to marry into the existing (Serbian, Hungarian) population but rather within their own families to the third degree. They established minor connections with other population only after World War II or when leaving to their homeland to marry there.

Empirical researches started in Boka, Neuzina, and Radojevo in the late eighties and lasted until 1995 with some real situation and facts checking in the 2003.

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1 The research has been conducted in the framework of EU 6th Framework Program Project "Undocumented Worker Transitions: Compiling evidence concerning the boundaries and processes of change in the status and work of undocumented workers in Europe" ([http://www.londonmet.ac.uk/research-units/\\$-working-lives/projects/uwt/home.cfm](http://www.londonmet.ac.uk/research-units/$-working-lives/projects/uwt/home.cfm)).

## **Discourses on Migration Policy in Austria: From the ‘Rotation system’ to the EU-Enlargement**

**Mayer, Stefanie**

LBI for European History and Public Spheres and the Demokratiezentrum in Vienna.

During the 1960ies Austria (like most other Western European countries) developed recruitment strategies to counter the scarcity of work force within the country. Most important in this respect were two recruitment treaties with the former Yugoslavia (1966) and Turkey (1964) respectively. What was meant to be the basis for a ‘rotation system’, with migrant workers (“guest workers”) leaving the country after fulfilling their contracts, quickly turned out to be a specific form of immigration policy partly leading to the permanent settlement of migrants. The rules of the ‘rotation system’ shaped the conditions under which this settlement had to take place and led amongst other things to a permanent precarious legal status of migrants in Austria.

The paper aims to analyse how recruitment and immigration policies were constructed in the political discourse of the 1960’s and 70’s taking into consideration the parliamentary level as well as the ‘social partnership’–Austria’s system of representation of the interests of employers and employees, which played a far more important role in shaping the policy field. Following lines of thought suggested by discourse theory the paper tries to explain Austrian migration policies with regard to the definition of problems to be tackled by these policies, the actors involved and the images of migrants created. This genealogy of migration policies may shed light on more recent debates, most notably with regard to the enlargement of the European Union in 2004. A comparison of historical and contemporary debates will be used to analyse the relationship between political discourses and regulatory measures within this policy field.

## **Capital and Non-Capital investments as Strategies for Inclusion: The Albanian Immigrants in Greece**

**Michail, Domna**

Social Anthropology School of Education, University of Western Macedonia, Greece.

Albanian immigrants constitute the most numerous immigrant population in Greece, about 600,000 (Barjaba & King 2005), while the migrant population in general has grown to approximately 10% of the total national and 15% of the economically active population of the country (Kasimis & Papadopoulos 2005). Due to the lack of any regularizing policy until the late 90’ Albanian immigrants’ settlement in Greece had been difficult during that period. During the second decade that followed the economic transformation of post-communist Albania and after the first regularizing attempt in Greece in 1997, it has been easier for the Albanians to seek for permanent settlement in this neighbouring country.

The paper examines the inclusion strategies (cultural, social and economic) of the Albanian immigrants in a bordering to Albania Greek town. These strategies take the form of either capital (consumption, buying land property or other forms of productive investment in the construction industry, trade, services or manufacture) or non-capital investment (education, Greek naming, Christian Orthodox baptism, and mother language abandonment). The paper argues that the Albanian immigrants negotiate their identity and develop strategies and practices of inclusion to the Greek society according to the social cultural and economic environment of the host country. The work is based on fieldwork research conducted in a town within the Prefecture of Kastoria in north-western Greece from 2005 to 2008 and the empirical analysis is based on primary data derived from ethnographic participant observation, and structured interviews among Albanian immigrants in the fieldwork area.

## **Re-Embodying the Exile**

**Milanovic, Vesna**

International Relations Office Senate House, University of Surrey, Guildford.

Witnessing dismembering of Yugoslavia, Milosevic's dictatorial regime, rise of nationalism, wars, sanctions, suffering and torture, I left the country with my children as almost a million people did, in 1995, migrated and continued my research and life in the United Kingdom. While I was writing some of these pages in 1999, NATO was bombing Belgrade and other cities in Yugoslavia. Being the witness of this 'living nightmare', living in a space of real and metaphoric exile, as immigrant and foreigner, I started to explore the relationship between the place, self, politics and performance, as well as my own identity and memory in relation to the place, native language, my home country which has disappeared in a few years as my own Yugoslavian identity.

This paper outlines an interpretative framework as a model for a broader contemporary exploration of the theme of migration and exile as it is lived and experienced in both personal and political ways at the end of the twentieth and twenty-first century in the Balkans. The paper focuses on the more general process of 'performing exile' that is alienating and re embodying it in a performance context. The paper also offers a performative voice engaging in debate with itself.

The paper as written, and as delivered, is both academic and personal: the journey of the writing is the journey of my body, my mind, my critical understanding, as I have worked to escape the lingering sense of not belonging to my own country (Serbia), my adopted country (England), and the invisible boundaries, memories and liminal spaces between. The paper thus studies construction of performer's and woman's view of her own not-belonging, foreignness and offers a scholarly analysis from the first person: it maps a journey into exile and out again through language (spoken, gestural, and theoretical) and through the movement of the body as a form of self-reclamation beyond spoken and written language.

## **(Extra-)Institutional Practices, Restrictions and Corruption**

### **Emigration Policy of the Kingdom of Serbs, Croats, and Slovenes (1918-28)**

**Miletic, Aleksandar R**

Institute for Recent History of Serbia.

The paper elaborates on the general features of emigration policy conducted by the Kingdom of Serbs, Croats, and Slovenes in the first decade after World War One. It explores different aspects of the phenomenon ranging from general legal provisions to the particular features of state policy and the technical details of the emigration procedure. The paper asks whether the emigration policy of the newly created Kingdom of SCS followed the essential changes in emigration policies, which occurred at the global level in the aftermath of World War One. It sheds light on the local particularities of Yugoslavia within the global phenomenon of emigration by covering a significant period in the administrative development of Yugoslav emigration authorities and offices. To date, this issue has remained largely under-researched. The first section of the paper sheds light on some remarkable changes and disturbances that occurred in emigration at the global level in the period under review. The second section introduces the Yugoslav story by elaborating on pre-1914 practices and experiences of emigration policies conducted in different territories which would become part of Yugoslavia in 1918. Implications of the first Yugoslav regulations on emigration and its administration are analyzed in the third and fourth section of the study. A specific feature of the Yugoslav emigration procedure was its exploitation by the hidden national minority policy of the state. This aspect of the emigration policy is explained in the fifth section. The sixth section is devoted to the problem of misuse and corruption that occurred among state personnel in charge of the administration of emigration affairs. Yugoslav state policies towards emigrants' remittances and their importance on the monetary balance and stability of the country are examined in the seventh section.

## **Gender and Migration Macedonia As A Case-Study**

### **Miloseska, Eli**

Researcher for Old Slavonic Studies, Prilep, Macedonia

In the Republic of Macedonia, in the last 10 years, the marriages between men from Macedonia and women from the Republic of Albania are more and more common.

The topic of our research are the Albanian women and their individual, permanent and free migration over the borders of the nation/state to a specific place – specific stream as well as the activities that boost such migrations (push and pull factors) and the consequences of these migrations on the women themselves, on the families, on the neighborhood, on the local community and the society.

The primary goal of the research is answering the following questions:

1. The woman – migrant as a foreigner – psychosocial consequences of migration: emigration as an abandonment of social relations, abandonment of the language community, abandonment of the interactional frames of identity, abandonment of the social roles.
2. The woman – migrant and the acultural processes: assimilation (marital, behavioral/cultural, identificational, structural), integration (adaptive, instrumental, solidar and cultural), segregation/separation (chain migration, ethical prejudices and discrimination), marginalization (isolation, alienation and identity loss).

During the research whilst determining the term – migration, we include the following parameters that refer to the actors in motion – movers (in our case the Albanian women):

1. Space–the distance between the starting and the ending destination, destination boundaries
2. Time – duration
3. Living (dwelling) – as in life community
4. Activities and their consequences

These contemporary migrations in Macedonia were a subject to research and study only partially until now.

## **Urban Newcomers in Hungarian Villages**

### **Mod, Laszlo**

Department of Ethnology and Cultural Anthropology, University of Szeged, Hungary.

During the communist time lots of small villages lost their population because the Hungarian government started to change that settlement system which was formed in the middle ages. Schools and shops were closed that's why local families moved to cities or bigger villages which offered much more better living conditions. From the 1970's families from towns started to buy houses in the villages for recreational purposes. The urban newcomers started to use the rural space quite differently like the locals. They invented new traditions and tried to reconstruct the past reflecting their own images. In my paper I would like to analyse the process of migration, the relationship between newcomers and locals and the strategies of using the rural space.

## **Migration aus Rumänien in den 70er bis 90er Jahren. Entscheidungen, Familienstrategien, Zukunftspläne im Rahmen von amtlichen Programmen zur “Familienzusammenführung”**

**Muntean, Ioana**

University of Siegen, Germany

Im Rumänien der kommunistischen Zeit gingen die Migrationsbewegungen hauptsächlich von ethnischen Minderheiten aus. Dies wird im Beitrag am Beispiel der Siebenbürger Sachsen thematisiert werden. Deren Migration war Teil eines zwischen Deutschland und Rumänien vereinbarten Programms, unter dessen Deckmantel einer Familienzusammenführung der rumänische Staat finanzielle Entschädigungen für Auswanderer erhielt. Dieser „Verkauf“ der deutschen Minderheit war so offensichtlich, dass dies selbst in Witzen aufgegriffen werden konnte. Minderheitssituation, Wohlstandserwartungen und besonders das bürokratische Verfahren selbst waren somit – wie die bisher abgeschlossenen Interviews zeigen – die bestimmenden Faktoren, die Entscheidungen, Familienstrategien und Zukunftspläne weitestgehend bestimmten.

## **Making a New Home in Albania: How the Bektashi Navigate Local and Transnational Constraints and Opportunities Through Time and Across Space.**

**Mustafa, Mentor**

Department of Anthropology, Boston University.

This concerns the Bektashi Order of Dervishes and their past and present transnational ties. Of particular consideration are the re-establishment of the Bektashi community, the reinstatement of religious life, the re-opening of their lodges, and the reconstitution of a centralized spiritual hierarchy in post-communist Albania. All together these amount to the making of a ‘new’ home for the Bektashiyya that invite a overview of the connections to their historical place of origin in Central Anatolia. This analysis considers the kinds of ‘adaptations’ that have allowed the community to navigate through local and transnational constraints that have often frustrated the very existence of the religious community as a whole. How did the Bektashi in communist Albania cope with the transformations of the religious landscape to state-enforced atheism and the constitutional criminalization of religious life? Furthermore, how have the Bektashi of Albania dealt with the transnational constraints posed by events such as the emergence of the secular Turkish Republic of 1920s and the subsequent frustration of cultural ties between the Bektashi heartland in central Anatolia and the Bektashi of southeastern Europe? The interplay between local and transnational constraints and opportunities are mobilized to account for a localized form and religious practice, albeit one that cannot be fully accounted for without a systematic inquiry into its relation to the transnational context. Transnational links in the past and the present are highlighted to see how these are utilized in the making of a ‘new’ center for the Bektashi Order of Dervishes in Albania.

## **Le migrants en tant que médiateurs culturels pour le tourisme rural dans le Maramureș, Roumanie**

**Nagy, Raluca**

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Comme le contenu de la tradition est fortement souligné dans des pratiques de tourisme rural, le rôle d'un médiateur culturel dans ce cas particulier est de faciliter la communication culturelle entre locaux et étrangers et de médier les expériences culturelles à de différents niveaux d'"authenticité". Un médiateur culturel interprète, traduit et rend accessible au visiteur des détails exotiques, inconnus ou inhabituels.

D'une manière classique, les médiateurs culturels dans un contexte touristique rural / ethnique ne sont pas les locaux, ni les touristes, mais des troisièmes parties (des entrepreneurs, des agences de tourisme dans les villes proches, etc.) qui "exploitent" le contexte local d'une manière lucrative. C'est ce qui s'est partiellement passé après 1990 quand le tourisme rural a commencé dans le Maramureș. Les gens sur place n'étaient pas contents de cette situation mais ils ne détenaient pas l'expertise nécessaire pour se promouvoir ou la capacité d'accueillir régulièrement des touristes. Mais les choses ont changé assez vite et parmi les premiers à avoir appris à jouer leur propres médiateurs culturels ont été les migrants travaillant à l'étranger. Capables d'investir et de moderniser leurs maisons et conscients de leur capital culturel gagné dans les deux sociétés, celle de départ et celle d'arrivée, ils ont commencé à utiliser ces avantages à des fins de profit.

Dans le Maramureș, beaucoup de migrants gèrent directement ou indirectement l'activité touristique locale. Ils utilisent leur expérience à l'étranger pour traduire la culture locale d'une façon compréhensible pour les étrangers. En faisant ceci, ils jouent le rôle de médiateurs culturels, en se percevant eux-mêmes comme des porteurs de modernité et des guides pour la tradition locale.

## **Gender, Migration and Intercultural Communication: the Experience of a Bulgarian Woman Intellectual in the United States (mid1920s-1930s)**

**Nazarska, Georgeta**

State University of Library Studies and IT, Sofia, Bulgaria.

The paper is based on authentic archival sources and deals with female migration and opportunities for intercultural interaction by using a cultural-historical approach.

An episode of the life of Anastassia Gancheva-Zografova (1894-1981) is presented. She was a typical representative of a Bulgarian female intellectual elite – higher educated, publicist, editor, translator, feminist and member of a number of cultural societies.

During 1928-1933 she had been living in Indiana, U.S.A., where her husband was an editor-in-chief of the *Makedonska Tribuna* Newspaper, an edition of the *Macedonian Patriotic Organization* (formed by Bulgarian emigrants). In this period Zografova established a lot of private and institutional contacts with American women intellectuals, feminist and cultural organizations (the American Association of University Women, the Women's Writers Club, the Association of Indiana's Librarians). She also attended as a Bulgarian delegate the Boston congress of the International Federation of University Women. The interest in the American culture enabled Zografova to familiarize with it, to learn some American feminist ideas and practices, to be engaged her interest of translation of American literature.

In Indianapolis Zografova entered into the milieu of the Bulgarian emigrants coming from Macedonia. They had preserved their patriarchal lifestyle and living conditions separating it from the native inhabitants. In the process of communication with their wives and as a teacher of their children she tried to understand this original culture and at the same time she decided to include them in the American society. Her efforts were successful – in the late 1920s Bulgarian women emigrants made their first contacts with a number of American families and began their complete adaptation.

## **The ethnicization of migrant Moldavian Csangos. (Trans) national governmentality revisited**

**Nicolae, Cotoi Calin**

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The *Csangos* is hard to define as an ethnic/ religious minority from Eastern Romania. They have been recently hardly recognized and instituted as a minority by recommendation of the Council of Europe (1521/ 2001) that was adopted by the Romanian state. Problems appear when the *Csangos* are counted. According to the 1992 census, in the eight counties of Moldavia, 2165 consider themselves as *Csango*. In 2002, the recorded number of declared *Csangos* was 769. There is a huge discrepancy between these figures and the ones used by some scholars – from 62,000 to 100,000 – that cannot be dismissed as just a technical problem of counting and even less as of scholarly (dis) honesty.

The ethnography of the *Csangos* implies an ethnography of the state effects (Michel Rolph-Trouillot) and a redefining of diaspora/ long-distance nationalism. The respatialization of various state functions and effects – brought about by European integration and the neo-liberal policies accompanying it – takes place in a context marked by the emergence of new types of governmentality. These incongruent spatialities inevitably produce tensions in the location of state power – including the power of national identification. The changing patterns of migration of the *Csangos* – less to Hungary and more and more to Torino, Italy – have complex effects on the ways they are being imagined and numbered by nation-states, networks of organizations, associations, scientific institutes, ethnic tourism networks, local and regional churches, political parties etc.

## **Between Forced and Voluntary Emigration: Istrian Diaspora, Its Identity and The Idea Of Heritage**

**Nikocevic, Lidija**

Ethnographic Museum of Istria, Croatia

Since the region of Istria belonged to five different states during the 20<sup>th</sup> century, many inhabitants of Istria have found it difficult to identify with only one state or culture. This has led to the shaping of a regional, Istrian identity. In the period between two world wars, many people left Istria in response to the Italian totalitarian regime, that wanted to see only Italians in Istria. After the Second World War, Yugoslavia also introduced a totalitarian regime based on communist ideology. This resulted again in mass migration to Italy, the USA, Australia and elsewhere, because of both political and economic reasons.

In working with many Istrian Diaspora groups for the purpose of research and museum exhibitions on Istrian emigration (especially those living in New York), it became obvious that these people insist on expressing their Istrian identity, rather than that of the nation-state. This is not always understood by other Diaspora communities in New York – Italian, Croatian – which expect them to identify themselves within the national frames. In contemporary Istria, the situation is similar, since every state included wants to promote a clear national identity in its population. The question of “esuli” (those Istrians, of mostly Italian nationality, who left Istria for Italy) is also still a hot political issue between Italy, Slovenia and Croatia that has produced much polemic and dispute among leaders and politicians of those countries.

When the relation towards the homeland is concerned, Istrians – as with many other Diaspora groups – have reproduced idealized versions of Istrian culture. This is reflected in the objects they keep in their homes, their language and other aspects of intangible culture. Such idealized visions of culture can be compared with the “old school” of ethnographic present, which modern ethnography has distanced itself from for many years.

In this paper, I will compare the attitudes of diaspora groups in both Italy and New York towards their national and regional identities, and the concepts of Istrian heritage they have been promoting. This will form a basis for a discussion on the dilemmas encountered while preparing an exhibition on Diaspora culture for the Ethnographic museum of Istria.

## **Migration Policies in the European Union: Recent Developments and Its Impacts on Society and Politics**

**Okyayuz, Mehmet**

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Beginning with the 1980s, particularly following 9/11, and recently continuing with the initiative of France to establish coordinated EU-wide migration policies, there has been an increasing securitization of migration discourse and practice in the European Union.

Starting in the mid-seventies, the social dimension of labour migration was emphasized in the sense that migrants themselves were integrated into debates concerning migration policies related to their living and working conditions. Only shortly after, we identify a turning point beginning with the 1980s, in which the issue of migrants was transformed into a discussion about the “problem” of foreigners, refugees, and terrorists with a strong emphasis on irregular flows and human trafficking whereby migrants were reduced to objects of policies within scientific research on the “question of foreigners”. From this point on, a notion of integration emerged in which the migrants’ strategies were no longer considered useful for developing a diverse, multicultural, tolerant, and democratic society that respects human rights and freedoms.

In my presentation, rather than presenting yet another law-and-security-centred account concerning the ongoing debates on migration, I will focus on the socio-historical context that is the ideological mainstream which guides and determines the flow of the debates.

## **Women’s Migration from Post-Soviet Moldova: Performing Transnational Motherhood**

**Onica, Cristina**

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The present paper focuses specifically on the post-Soviet context, providing thus a novel empirical framework for studying the meanings of globalization, transnationalism, and women’s labor in a globalized world. My research concentrates on the gender aspects of global transformation processes and women’s experiences related to these processes. In this track of thought, I pay special attention to Moldovan women migrants’ narratives and rhetorical strategies concerning their performances of long distance motherhood.

In the framework of my research, I consider female migrants as “well-informed global players,” agents in a globalized world who, using transnational networks and basing on their experiences, plan and calculate their households’ trans-border movements.

As the results of my fieldwork in Italy reveal, Moldovan women migrants engage in a dual discourse in order to justify their practices. On a rhetorical level, these women try to adjust to the socially prescribed norms of motherhood without redefining them. They do so by employing the discourse of *good motherhood*, which entails narratives on “mother-heroes” and “children-heroes,” who are able to find compromises in terms of their employment and physical or emotional comfort. On the practical level, they do shift certain normative constructions of the social order and find alternative ways of performing motherhood, which helps them justify against the discourses of “bad parenting” and “child-abandoning.” As my thesis proves, Moldovan women migrants engage in *citizenship negotiations*, challenge the gender order within their own households and construct transnational communication as non-traditional sites for performing parenting.

## **Motives For “Coming Back” – Generation Difference in Transnational Practices**

**Oroz, Tomislav**

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Motives for “coming back” – generation differences in transnational practices.

Main focus of this work is on diaspora of Croats in Argentina and their choices for coming back to Croatia. After declaration of Croatian independence in 1991. “coming back” of diaspora Croats was top theme in Croatian discourse. People decided to return to Croatia even though some of them have never seen Croatia before and were born and raised in Argentina. Narratives about *home* and *homeland* were structured in family and local community in diaspora. This work is a result of conversation with Croats who were born in Argentina and their motives for “returning” to Croatia. Transnational practices as mentioned before are analysed in ethnological perspective with special attention to motives of informants. Differences in the motives for “coming back” differs depending on generation differences and the gap between understanding the home and homeland. Comparative cultural analysis is based on generation gap between informants and different point of view on the same matter – returning to the place of origin. “Place of origin” acted not only as phrase but also as a identity marker for those using it in private discourses and acting in accordance with it.

## **Migration and Lifestyle Entrepreneurship in Rural Romania**

**Oteanu, Ana Maria & Nica, Marius**

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In addition to making a connection between entrepreneurship and life quality, the aim of this statement is to provide, using an anthropological approach on three case studies, a description of what lifestyle entrepreneurship means and, in this case, what are the linkages between circulatory migration, remittances’ investments and entrepreneurial behavior in Romania’s rural areas.

Taking into consideration the fact that, after 1989, Romania had triggered many types of transition, from a planned economy to a free market and speaking about entrepreneurship and entrepreneurial behavior, a hypothesis is to be inspected if, in rural areas, this kind of investments are related to migration flows towards the Western part of Europe. The lifestyle of entrepreneurs are connected with the last migration streams, after 1998-1999, and interlinked in this case to a lack of fixed income.

Although the general benefits of entrepreneurship, like economic activity, profit, job creation, innovation, are well recognized, the lifestyle of entrepreneurs are distinguished by their contributions to family, community, and life quality of high growth. Moving forward, the need for understanding entrepreneurship and its relationship to life quality is underscored by the increasing call of balancing work investments and family issues, the impact of remittances on local economies and employment opportunities. When discussing remittances usage, there are often disagreements between what constitutes unproductive (consumption) and productive (investments, entrepreneurial behavior) uses. The question that arises is where the entrepreneurial behavior starts (seen as a type of lifestyle entrepreneurship) and where exactly ends the vision in which the investment is regarded as a life strategy (social and cultural).

## Ils Doivent Connaître Leurs Racines... Le «Tourisme Généalogique» à Bucarest (Roumanie)

Otoiu, Damiana

Université de Bucarest Faculté des Sciences Politiques.

« Je suis arrivée en Israël avec un papier sur lequel on avait écrit : ‘Laisser passer. Citoyenneté – aucune’. [...] Pour pouvoir émigrer [en 1961], on m’avait fait signer un document par lequel je renonçais à la citoyenneté roumaine et à tous les droits qui en découleraient »<sup>2</sup>, avoue une écrivaine israélienne. Ce n’est pas un cas singulier : une bonne partie des plus de 280 000 Juifs<sup>3</sup> provenant de Roumanie qui ont fait l’*Alyia*<sup>4</sup> entre 1948 et 1989 ont été forcés de renoncer à leur citoyenneté et de céder ou de « vendre » à l’État roumain leurs propriétés immobilières. Tout au long de la période socialiste, le « privilège » de quitter le pays était difficile à obtenir (et était parfois accordé principalement aux membres des différentes communautés ethniques – les Allemands, les Hongrois, les Juifs) et le prix à payer – loin d’être négligeable. Après 1989, ces anciens citoyens roumains reviennent périodiquement en Roumanie en tant que touristes, parfois avec leurs enfants ou leurs petits-enfants, pour « visiter » leurs anciennes maisons et pour « renouer » symboliquement avec l’histoire de leur famille.

Ma communication va porter sur la signification de ce « tourisme des racines » pour les différentes générations successives (les grands parents émigrés durant le régime communiste, leurs enfants – parfois nés en Roumanie, et leurs petits-enfants nés dans la société « d’adoption »). La recherche est basée sur des entretiens (avec les trois générations de « touristes » dans le cadre des mêmes familles et avec des représentants des agences spécialisées dans le « tourisme des racines », notamment le « tourisme culturel juif »).

## Undocumented Membership: The Quiet Struggles of African Foreigners in Istanbul, Turkey

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Despite the high level of marginalization and their disadvantaged situation, considerable amount of African foreigners seek to establish informal mechanism of membership in order to settle in Istanbul permanently. Based on my ongoing field research being conducted in the social spaces of immigrants (such as restaurants and international call centers) in Istanbul, I make research on the struggles undertaken by the immigrants to ameliorate their lives and develop a reassertion to urban life. Putting this study within the historical context of political and ideological currents of Turkish immigration regime, I examine the exclusionary aspects of Turkish citizenship, accompanied by the governmental mechanisms such as detention, criminalization, and police control. Rather than presupposing the transient form of immigrants’ stay as a given situation, my study investigates the ways in which the immigrants involve in the social and economic life of the city and claim rights in these multiple domains. By considering the presence of new immigrant groups on the urban spaces of Istanbul as both reflective and constitutive of new forms of membership, I argue that the immigrants’ resistance to the problems related to exclusion from formal citizenship rights takes the form of “quiet struggles” on the basis of daily survival under the shadow of state surveillance and violence. Accord-

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2 Entretien avec P., Tel Aviv, le 30 décembre 2006.

3 Selon les estimation de Radu IOANID, *Răscumpărarea evreilor. Istoria acordurilor secrete dintre România și Israel* [La rançon des Juifs. L’histoire des accords secrets entre la Roumanie et Israël], Iași, Polirom, 2005, pp. 203 – 204.

4 Mot hébreu désignant l’émigration juive vers Israël (le sens littéral du mot est celui de “montée” vers la terre d’Israël).

ingly, instead of engaging in collective forms of claim making and mass political mobilization, the African foreigners' struggles aim to improve their lives and develop reassertion

## **Illegal Migration and Euro-Mediterranean Partnership Process**

**Özer, Y. Yeşim**

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Illegal migration has been one of the crucial issues in the relations between countries of the two shores of the Mediterranean Sea for many decades. In 1995, with Euro-Mediterranean Partnership initiative, a new area of discussion for illegal migration has come to the foreground.

In this context, the aim of this article is firstly discussing the problem of immigration and the migration policy of the Mediterranean EU countries. Then, it will focus on investigating what coordination there is among Mediterranean EU states in their policies vis-a-vis illegal migration. In this framework, the measures and applications of the Mediterranean EU countries regarding the illegal migration will be analyzed and a comparative analysis between the periods before and after the Euro-Mediterranean Partnership process will be made. By this way, the effects of the Euro-Mediterranean Partnership initiative on illegal migration issue will be evaluated critically.

## **“To Find Himself Out-of-Reach” and Return to “Home”: A Section of Syrian Migration**

**Özmen, Abdurrahim**

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The history of humanity is also a history of migrations. From prehistoric times till today, it's almost been impossible to talk about a community that didn't have to migrate to another place/places. Migration, both inside the country and to another country, is an important problem of Turkish social structure. Therefore, researches about migration have been carried out/being carried out though they are not enough. In the researches on migration, is emphasized the economical effects of migration in the origin countries stressing that the social, cultural and religious effects caused by immigrants in the host countries. Accordingly, the important sides of the subject are often missed out in both sides.

Although migration is an important factor leading to change, it is also a symptom. Although immigrants and migrations from all of the world have common experiences, migration that is a complex and different phenomenon have different and original effects on each individual and group. This paper will emphasize the Syrian migration which is one of these originalities. Although there is not a noteworthy study on that subject in Turkey, there are some studies carried out/being carried out by different disciplines in the host countries of the Syrians.

In today's Turkey, Syrians, a Middle Eastern Orthodox Christian ethnic group, live chiefly in Mardin and Istanbul, and in Antioch, Diyarbakir, Şırnak. Although the non-muslim communities began to migrate in the early years of the Turkish Republic, in 1955, 1974 and mostly in the second half of 1980's because of the social-political reasons, they emigrated to the European countries, USA and Australia, and undoubtedly they met with many problems. In addition, besides the economical changes, they experienced educational and also political changes. These effects can be seen easily among the Syrians who returned back to Turkey during the last 5-6 years.

In this study, in addition to the reasons of Syrian migration, in the context of the effects of migration on Syrians, also “Midyat Syrians' Cultural Society” founded by Syrians who have come back, and its cultural and political reflections will be emphasized.

## **Social Distances And Stereotypes Towards the Immigrants in Bulgaria**

**Pamporov, Alexey**

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In two consecutive surveys (March and June 2007) Open Society Institute – Sofia focused its interest on the social distances and stereotypes towards the ethnic and national minorities living in the country. There are several types of groups studied: ethnic groups from the neighboring countries (Macedonians, Serbians, etc.), ethnic groups with a long tradition of residence in Bulgaria (Jews, Armenians, etc.), newly appearing immigrant communities from Asia and Africa (Chinese, Arabs, etc.), newly appearing immigrant communities from EU and ex-USSR. A series of new surveys on that topic is scheduled for September and December 2008 and for March 2009.

Based on the outcome from the first two waves, we are able to say, that there is a huge difference in acceptance of the immigrant communities in Bulgaria and on the one hand, we have very positive attitudes towards the Eastern Orthodox communities as well as towards the “Englishmen” (the British immigrants). On the other hand, we have strong racist stereotypes towards the population of Sub-Sahara origin and maintain a significant social distance towards the East-Asian and Muslim immigrants.

The paper proposal is going to discuss the outcome of both the already done and the planned papers. We are going to highlight some trends and offer some possible interpretations.

## **We the Slavs of Albania! The Story of Migration of Serbians and Montenegrins in Albania**

**Pandelejmoni, Enriketa**

University of Tirana.

The aim of the paper firstly, is to give an overview of the Slavic national minority in the Albanian city of Shkodra (1918-1939), based on demographic data and on several memories and interviews. Secondly, it is to see if this small community of migrants did adapt itself to the Albanians or it preserved its own tradition, culture and its own way of life. As a third purpose I shall use the questioning of the continuation of the “Slavic” marriages and if there existed any intermarriages between Slavs and Albanians.

I choose to pick up Shkodra considering the fact that the city was characterized for its Moslem-Catholic population, mixed up with the national minority of the Slavic population (Montenegrins and Serbs) who were mostly settled in the city at the end of 19<sup>th</sup> Century and during the First World War.

## **Religious beliefs and political loyalties of migrants: defining the Greeks in Egypt (late 19<sup>th</sup>-early 20<sup>th</sup> centuries)**

**Papakyriacou, Marios**

Modern and Contemporary Greek and European History, University of Crete.

A lot is said lately about the Muslim population in Europe, whether it could or should form a part of a “Europe” or it was a sole participant of the “clash” between religiously defined and incompatible “civilizations”. For some people, religious beliefs are related to political loyalties today as much as they did during the late 19<sup>th</sup> and early 20<sup>th</sup> century. Egypt was then one of the major destinations for migrants. It was the same time when the question of who was a part of -or should be included to- a Greek nation was a major matter of

discussion. As migrants to Egypt came from various parts of the eastern Mediterranean, the definition of someone as a Greek was not self-evident at all.

The religious belief was then considered as one important factor for the inclusion to a national community. Migrants considered as Greeks, however, seemed not to have been either homogeneous or stable as far as their religious beliefs are concerned, while certain groups of Orthodox Christians seem to have had rather disputed political loyalties. The co-examination of leadership's policies with personal strategies and practices concerning religion is indicative, while the focus on a mainly Christian population group moving to a predominantly Muslim country makes the case more tempting. How far did religion determine the political loyalty of migrants and their future place in Egypt will be associated to the allure of nationalism to migrant population, at a place then considered by Greeks as distant and familiar at once.

## **Main Characteristics of Serbian Migration to USA**

### **Pavlovic, Mirjana**

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The history of Serbian people is imbued with migrations. For the recent one, during 20th century, the most attractive destinations were the overseas countries. Migration of Serbs to USA, apart from some peculiarities, has all the distinctive features of South Slaves and Europeans settling in America. It has started at the end of the nineteenth and during the first decades of the twentieth century and has been continuing with varying intensity up to the present day. There have been several consecutive stages, which differ in time, numbers, motive and area of emigration, as well as in the educational and social-economic structure of the emigrants. Besides those, main emigration characteristics focus of analysis in this paper is on the reasons for leaving of homeland as a result of push-pull factors.

## **Migration, Integration und Sprachförderung. Eine empirische Untersuchung zum Wortschatzerwerb und zur schulischen Integration von Grundschulkindern mit Migrationshintergrund an deutschen Grundschulen**

### **Peleki, Eleni**

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Erfahrungen aus der Schulpraxis und die Ergebnisse aus den großen Vergleichsstudien zur Leistung (TIMSS, LAU, PISA, IGLU) zeigen, dass Schülerinnen und Schüler mit Migrationshintergrund große Probleme haben, ihre Schullaufbahn erfolgreich zu gestalten.

Um dieser Entwicklung entgegen zu treten, richteten die einzelnen Bundesländer Maßnahmen zur besseren sprachlichen Förderung der Migrantenkinder ein. Die Devise hieß, die Förderung möglichst früh anzusetzen, um Schulerfolg von Anfang zu sichern.

In Bayern wurden sehr bald so genannte Sprachlernklassen „Deutschlerngruppen“ eingerichtet, in welche solche Kinder eingeschult werden sollen, bei denen Verständnisschwierigkeiten erwartet werden können und daher eine intensive sprachliche Förderung angezeigt erscheint.

Ziel meiner Forschungsarbeit war die Evaluation des Modells an deutschen Grundschulen. Durch die kritischen Evaluation werden Fragen beantwortet, die sich auf die Sprachförderung und die schulische

Integration der Kinder mit Migrationshintergrund der Sprachlernklasse, die überwiegend türkischer und südosteuropäischer Herkunft sind, im Vergleich zu ihren Mitschülern ohne Migrationshintergrund in der Regelklasse beziehen und bislang weitgehend unerforscht blieben.

Solche Fragestellungen sind:

1. Fördert das Modell der Sprachlernklasse das Erlernen der deutschen Sprache?
2. Fördert das Modell der Sprachlernklasse die schulische Integration der Kinder sowohl der Sprachlernklasse als auch der Kinder der Regelklasse?
3. Inwieweit kann die Sprache als Faktor für die schulische Integration der Kinder angesehen werden? Gibt es andere Faktoren, die noch eine Rolle spielen und welche sind es?
4. Welche Rolle spielt der soziokulturelle Hintergrund der Familie für die sprachliche Leistung und die schulische Integration der Kinder mit und ohne Migrationshintergrund?

Die Auswertung, Interpretation und Analyse der Daten erfolgte parallel und posteriori zur Erhebung. Dabei sind überraschende Ergebnisse zum Vorschein gekommen.

## **Média Occidentaux et l’image de la prospérité et du Succès. Prémisses Symboliques Pour « l’évasion » de la Roumanie après la Chute du Communisme**

**Petre, Raluca**

Ovidius University of Constanta.

Le fondement sur lequel cet ouvrage est construit est constitué par les données qui montrent que les années où les émigrations les plus significatives se sont déroulées ont été précisément celles qui suivirent la chute du communisme, c’est-à-dire les années 1990-1991. Des centaines de milliers de Roumains se sont déplacés vers l’Occident. L’argument que j’essaie d’avancer dans ma communication est que les motifs qui ont appuyé ce type de décision, dans les premières années de la migration roumaine, n’étaient pas uniquement économiques, mais dans une grande mesure symboliques.

J’essaie ensuite de démontrer que les images de la prospérité et du succès que les produits média, tels les films et les chansons, ont véhiculés, ont créé cette dimension symbolique et peuvent représenter un facteur explicatif pour la construction de l’“Ouest imaginé” ou du “Mirage de l’Occident”.

Dans cet ouvrage je vais analyser quelques aspects de ce répertoire de l’imaginaire du succès. Les produits média ont largement contribué à sa construction sous le communisme, ayant le plus souvent une circulation illégale (les cassettes vidéo). Le répertoire symbolique s’est développé dans un contexte d’isolement du pays, l’imaginaire de la prospérité et du succès occidental étant disponible à travers des voies informelles, et contre le système et les règlements formels. Les chaînes par l’intermédiaire desquelles les contenus de médias occidentaux étaient rendus disponibles étaient principalement les télévisions des pays voisins, mais aussi les cassettes audio et vidéo. En dehors de l’analyse succincte du contenu de quelques média les plus populaires à l’époque, j’utilise des entretiens avec des représentants de la génération qui, à l’époque, au moment de la chute du régime communiste, avaient environ 20 ans. Ainsi, j’essaie de comprendre le répertoire symbolique de leurs attentes concernant “l’Occident” que le contenu des médias a généré et maintenu.

## **Adaptation of Refugees to Bulgarian Social and Economic Reality and Adaptation of Bulgarian Society to Refugee Issues**

**Petrova, Vasileva**

Sofia University, Bulgaria.

The paper focuses on the number of problems a refugee faces in a new country as well as the various opportunities a new society offers. In particular, the text pays attention to the specific issues that a refugee has to deal with in Bulgaria. The country is a relatively new member of the European Union and has to overcome a lot of economic hardships and problems such as corruption and the Bulgarian judicial system. In this situation, the country can hardly offer enough chances for a decent life for its own citizens (only the big cities provide sufficient job opportunities and payment). Therefore, a refugee in Bulgaria is in extremely difficult situation. He or she faces the possibility of unemployment, social exclusion and lack of health care since initially they do not know the language, have no social network to connect with and quite often they lack proper education or a diploma to prove the presence of such.

On the other hand, the paper examines the reactions of the Bulgarian society towards the refugees – they are the different ones, but also the people in need.

Due attention is paid to the experience of the Legal Clinic for Refugees and Immigrants at the Sofia University and its everyday work with refugees as well as the legal and economic issues they face in Bulgaria.

## **Migration, Ritual and Ethnic Conflict. A Study of Wedding Ceremonies of Albanian Trans-Migrants from the Republic of Macedonia**

**Pichler, Robert**

(Department of South Eastern European History University of Graz): Migration, Ritual and Ethnic Conflict.

Contrary to many other rural mileus in the former socialist countries of Eastern Europe Albanian villages in Western Macedonia experienced a boom of lavish wedding ceremonies in the aftermath of socialism. During six weeks in summer when the bulk of trans-migrants return from Western Europe to their home villages the costly wedding festivities are held daily in restaurants and hotels which mushroomed in the last 15 years mainly to earn their money with these rituals. On the basis of a case study carried out in one of these villages I want to shed light on the complex relationship between migration, nationalistic mobilisation, and the importance of rituals for social cohesion. I argue that the rapid increase of lavish ceremonies during times of ethnic strife and conflict can be attributed to a number of reasons which are seemingly contradictory but follow a rather straightforward logic which are based on the notions of social prestige, reciprocal obligations, strategic investments, and the imagination to maintain a localized (patriarchal) social order which has already faded away as a consequence of migration.

## **The Contribution of Human Resources Development to Migration Policy in Albania**

**Popova, Natalia & Panzica, Francesco & Bardak, Ummuhan & Alquezar, Jesus**

European Training Foundation (ETF).

In 2006, the European Training Foundation (ETF) launched a pilot study on the links between migration, education and training systems, and labour markets. In Albania, the sample covered 2,029 people (1,027 potential and 1,002 returning migrants).

A potential migrant is anybody between the age of 18 and 40. Return migrants are defined for the purposes of this survey as anyone who left the survey country aged 18 or over, has lived and worked at least 6 months continuously abroad, and came back at least 3 months ago and within the last 10 years

The analysis focused on who potential migrants are in terms of socio-economic and educational profiles and their expectations for employment in the receiving countries. In addition, the factors determining migration were studied.

For the returning migrants, the research looked into their educational and working experience abroad and the benefits for local development upon return. In particular, the group of returning migrants who became employers or self-employed was analysed.

The paper also covers issues such as pre-departure training, return schemes and skill waste. Migration management policies were analysed and policy recommendations provided.

## **Geschlecht und Migration Binnenmigration nach Dimitrovgrad in den vierziger und fünfziger Jahren des 20. (zwanzigsten) Jahrhunderts**

**Raeva, Biljana**

Ethnografischen Institut der Bulgarischen Akademie der Wissenschaften in Sofia, Bulgarien.

Der Vortrag befasst sich mit den intensiven Migrationsprozessen, verbunden mit der 1947 neuentstandenen Industriestadt Dimitrovgrad. Das Hauptziel ist die Tendenzen der Migrationsprozessen vom Anfang der Industrialisierung der Region bis zur raschen Industrialisierung und Urbanisierung der Region, durchgeführt vom sozialistischen Staat, darzustellen wobei auch die Vorgeschichte – saisonelle Männerarbeitsmigration (Minen und später Zementfabrik) skizziert wird.

Die Entwicklung vorwiegend der Schwerindustrie in Dimitrovgrad führte zu einem Bevölkerungspezifikum – starken Männerüberhang (1951 z.B. – 72% der Arbeiter Männer). Allmählich änderte sich das Verhältnis Männer – Frauen als Ergebnis der Staatspolitik. Der sozialistische Staat traf verschiedene Maßnahmen um Frauen gezielt heran zu ziehen – sowohl in “typischen” Frauenwirtschaftszweigen (z.B. Schneiderinnen) als auch in Berufen die als “Männerberufen” galten (z.B. Bauarbeiten). Durch gezielte sozialpolitischen Maßnahmen wurde auch die Familienzusammenführung gefördert. Diese Politik (die verschiedene Maßnahmen einschloss) hatte einen instrumentellen Charakter – das Ziel war die Arbeitskräftefluktuationen einzuschränken. Das war wichtig, um die Arbeiter ihre Arbeitsplätze nicht verließen. Selbstverständlich, gab es auch andere Maßnahmen gegen Arbeitskräftefluktuationen, die ich untersuchen werde.

Im Vortrag wird einerseits die Staatspolitik (Zentral – und Lokalmacht) in Bezug Arbeitkräfterekrutierung dargestellt, andererseits werden anhand von biographischen Erzählungen und Erinnerungen, die Reaktionen der Migranten/der Migrantinnen darauf, ihre Strategien die Situation zu überwältigen, untersucht, um die komplexen wechselseitigen Beeinflussungen sichtbar zu machen.

## **“Making a New Home” – in the Country of Origin. Emigration’s Backlash on Transilvania**

**Rausch, Christian**

Philipps-Universität Marburg, Marburg, Germany

Migration Studies often focus on migrants in their host countries and their struggle between demands of tradition and adaption. But there is an opposite, sometimes disregarded perspective. The impact of emigration for those who remained in a minority situation in their country of origin. For them, problems of integration could occur as well.

The exodus of most Transilvanian Saxons, a German speaking minority in Romania, had a large impact on their region of origin. It led to a massive reconfiguration of social space in Transilvania. As a result, the formerly strict segregation of this minority dissolved and the liveworlds of Saxons and Romanians became increasingly similar. The groups intensified their interethnic cooperation, significantly reduced ethnic conflicts throughout the region and developed a common regional identity as „Transilvanians“.

This was facilitated by two effects of emigration: The shrunken size of the minority group made cooperation with their Romanian neighbours unavoidable. Simultaneously, the emigration to Germany strengthened the transnational networks, quasi the minority's "transnational resource". This made cooperation even more appealing to the Romanian side.

Migration is a topic not only for western countries of immigration. This paper argues against a single-sided perspective on the host country and the resulting normative semantics of integration. A binational analysis of migration dynamics in both host country and country of origin allows us to understand migration as a complex process of social reconfiguration in a transnational world.

## **Migrants about Themselves in History and Present**

### **Ristovska-Josifovska, Biljana**

Institute of National History (Macedonia).

This paper will be focused on the migration process in the Western part of Macedonia, concerning the question whether it has been reflected in the narratives, in the history and present. The migration for work, as one of the basic ways that the population earned for a living and provided for their families, also migrating to other Balkan countries for work, became an important issue in different forms of narratives by authors (famous or anonymous) originating from this region. Accordingly, it became a way of self-expression of the migrants, taking into consideration both those who already moved out and those who stayed. It will be interesting to analyse whether and how the migrants used to display their life and everyday culture, especially concerning the settlements with multi-ethnic and multi-cultural characteristics. This article will represent a discourse towards various narratives in the history, analysed from an aspect of today's writings and recollections.

## **The Marketing Possibilities of the “Traditional” and “Non-Traditional” Music by Turkish Immigrants in Vienna**

### **Sağlam, Hande**

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For the past few decades, immigrant music cultures have become very significant part of musical life in Vienna. Today, more than 70.000 (about 4% of the whole population of Vienna) people of Turkish origin live in Vienna.

Musicians from Turkey produce and distribute their music which are embedded in co-ethnic, inter-ethnic as well as trans-national relations. As might be expected, attitudes toward music from the homeland constitute one of the most important identity factors for the first, the second, and even the third generation of immigrants. These attitudes are cultivated through a transcultural development process. In this context *transculturation* means the modification and development of minority culture through engagement with new environments, possibilities and infrastructures in the dominant culture. Within these processes different stages can be observed in the development between Turkey and Turks in Vienna.

This paper aims at the repertoires and the marketing strategies/opportunities of Turkish immigrant musicians and entrepreneurs in Vienna.

Using instruments of urban ethnomusicology, Sociology and Ethnology the marketing advantages and disadvantages of the “ethnic” or “traditional” coded products of musicians with Turkish immigrant backgrounds will be analysed.

Analysis will be based on data and material collected by a multidisciplinary research team with interviews, field researchers and repertoire analysis which we made between 2005 and 2008.

## **Cultural Borders and Interculturality: The Construction of Culture and Identity in Mardin as a Multicultural City**

**Sarı, Engin**

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Migration is a fact which appears and questions the cultural borders in the modern or modernizing societies. Cultural boundaries are not only questioned but also challenged and contestation over cultural boundaries is inevitable in the multicultural societies formed by voluntary migration and politically or economically forced migration. This contestation will be conceptualized as “political struggle over culture” in this paper.

In this paper, political struggle over the cultural boundaries is discussed through the qualitative data provided by an ethnographic fieldwork in Mardin which has been a multicultural city because of its historically multi-religious structure and migration related to ethno-political conflicts. Various cultural communities from different religious and ethnic groups (Sunni Muslim Arabs, Kurds, Turks, Orthodox and Catholic Syrians, Caldeans, Armenians) live together for years in Mardin City. Recently, migration and demographic movement linked to culture tourism become visible political contention over the cultural boundaries in Mardin. In this study, by analyzing political struggle over culture in the case of Mardin City, politics is differentiated between two levels: ontological effort for cultural identity and contest for material sources. It is argued that cultural discourse emerges through intercultural interactions and this discourse is also analyzed at the two levels: high culture and everyday culture.

One of the most remarkable arguments in this paper is that culture and identity are constructed by political struggle over drawing the cultural borderlines and those borders are not absolute and constant. The intercultural interactions in multicultural societies are also negotiations and constructions of cultural borders. Therefore multiculturalism is a process; not a completed form of a society.

## **In The Beginning Of The 20<sup>th</sup> Century Greek Migration From An Anatolian Town, Alaçam to America**

**Sepetçioğlu, Tuncay Ercan**

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Greek Migration From An Anatolian Town, Alaçam To America

At the last decades of 19<sup>th</sup> century and the beginning of 20<sup>th</sup> century, while Anatolia was witnessing political and ethnic conflicts, Alaçam (a town in Samsun city in the middle of the Black Sea Region) seemed to be a place where Turks, Greeks and Armenians lived in harmony and peace. Actually inhabitants of Alaçam appeared as a good example of the relations between religions, humanism and cultural harmony in Anatolia. Up to the hard times of 20<sup>th</sup> century, there have not been any problems between Turks and Greeks. Greeks of Alaçam could perform their social and economic lives, bringing their children up and educating them.

They had been Orthodox Christians like the most. Just then some Greeks converted to Protestantism, the story began. It was dreadful and ended in the destruction of the harmony.

During the war, Greeks of Alacam were expelled to inner Anatolia. After the war, they had to migrate to Greece due to the exchange of population that was one of the most important social consequences of the Treaty of Lausanne. So, migration shaped both Turkish and Greek societies.

When “away” became their “homes”, I will examine their social, economic and cultural lives in Anatolia; their lives in Greece; policy of Greek governments against the immigrants; failing integration into the new social and cultural surroundings and re-migration to America, especially to Mexico, the USA and Canada.

The study includes not only reports archived by Alacam-originated Greeks who dwelled in California, but also conclusions supported by second-hand sources. Even though the study consists of a tragic history -from an ancestral town to the new world- of only about 100 people, it is actually an example of secret stories of the thousands.

## **Remittances As An Indicator of the Transforming of Rural Albanian Family Power Hierarchies – Abroad and at Home.**

**Smith, Erin**

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Traditionally, economic decision making in the families of villagers around the town of Fier, southern Albania, was made by the eldest male of the household (*zoti i shtëpisë*) typically the father. All working members of the extended household, included married sons who had not moved out, handed over their salary to the household head. Although the words of some members carried more weight than that of others concerning how household income should be spent, the final decision rested with the *zoti i shtëpisë*. Today, Albanian emigration to Italy and Greece concerns mostly working age men, and the women they marry in Albania and take abroad with them to start a family. Elderly parents are usually left in Albania, alone or in the care of the wife of one of their children, who has himself often emigrated. This situation would seem to have reversed previous economic and decision-making power structures by the ‘segmentation’ (both conceptually and geographically) of otherwise extended households into nuclear family units separated by the Adriatic and Aegean, between whom economic aid flows are no longer so clearly cut. In this communication, we will examine using data from a multi-sited ethnological study of rural Albanian migrants and non-migrants (2003-2008 in southern Albania, southern Italy and the island of Rhodes) if decision processes at the household level – amongst receivers in Albania, but also amongst senders in Italy and Greece—on *whom* to send remittances to, and *how* to use them, support the hypothesis that gender and age hierarchies in Albanian rural families are being questioned and disputed through processes of negotiation of the most appropriate use of these resources. Copious quantitative data analysis has proved in recent years the vast importance of remittances to the survival and well-being of rural Albanian households. In depth qualitative analysis needs to begin on the *social* impact of this manna on those who receive, but also on those who send it. What do transnational solidarity networks tell us about the evolution of conceptions of filial and extended family obligations?

## **Nowhere in the Middle of Somewhere: Turkey’s Position in the European Union Migration Policy As A Third Country**

**Soykan, Cavidan**

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Having a special geographical location between Europe and Asia, Turkey has always been confronting large scale of immigration and asylum flows during its history. However the problem became much more signifi-

cant in human rights protection after the declaration of its candidacy to the EU membership. The countries on the eastern and south-eastern borders of Europe have become “buffer zones” to forestall the undesirable irregular migration flows. In effect immigration controls have been externalised by pushing responsibility on the countries eager to meet the conditions for entry into the EU. In this regard as being one of the candidate countries, Turkey has declared its own intentions to introduce some major changes to its immigration and asylum policy. The problem is that Turkey has never had specific immigration-asylum legislation in its history. As a matter of fact she is the only country in the European Region that still preserves the geographical limitation in the 1951 Geneva Convention relating the Status of Refugees. Based on this limitation Turkey does not accept non-European asylees and hopes to be immune from the flows of people who flee poor and unstable countries in Africa and Asia including the Middle East. This special feature of the country makes the process even more fearful for the “illegal migrants”/asylees who have to pass through Turkey in order to gain some protection under the refugee status in one of the European Union member states.

This paper will seek to reveal the nature of European Union Migration Policy in regard of the Turkey’s special feature in the region as a third country. The blurring nature of the two legal categories; (i)legal migrants and refugees in human rights protection will be the main problem of this study.

## **Local Disjunctures and Transnational Ties: Migrants From Turkey in Austria**

**Strasser, Sabine**

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Under the Austrian model of religious pluralism Islam has been recognized as congregation since 1912 and has been established as a corporation of public law since 1979. Because of this remarkable position of Islam in Austria the Islamic Religious Community in Austria (IRCA) has the opportunity to organize school education, to train religious teachers and to represent Islam of all religious schools and national backgrounds in the public. Against this backdrop the question of why Austrians widely and strictly reject Muslims as co-citizens is of particular interest and can hardly be explained sufficiently by the post 9/11 anti-Muslim racism. In this paper I will explore transnational belonging, Muslim communities and their political activism in Austria. I will focus on the tension between the Austrian majority, Austrian and European Islam and Turkish Muslims. I will show organisational relations and ideological aims of different Muslim organisations, in particular of migrants from Turkey. I will not only sketch similarities and differences of transnational associations in a small town in Austria but also trace transnational biographies and families within these communities. I will particularly focus on the meaning of honour (namus) in gender relations, respect (saygi) in intergenerational relations and traditional law (töre) in regional associations in order to evaluate the meaning of (essentialised versions of) “culture” in the transnational politics of Muslim associations.

## **Experiences of Migrants’ Children**

**Susnjara, Snjezana**

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This study is a part of my research related to my PhD process. I investigated educational magazines in order to discover the situation in special education in two neighbouring republics, Bosnia and Herzegovina and Croatia in the period 1958-1990, namely between two wars (World War II and the recent war). Thus, I found out that children of migrants also had problems in their educational process and were not accepted neither in their home countries nor in the countries where their parents went to work. Therefore, it was not a single case that these children were put into special classrooms in those countries without any proper diagnosis or classification.

Children of migrants were put into a new environment against their wishes. They met new school system, new language, new culture. They were not prepared for these situations. Many of them felt completely lost and wanted to go back to their home country, but their parents were not in a situation to accomplish this. They needed to work in order to survive, to collect some money and then to return home. All children of migrants used to have some difficulties during their educational process. They reacted differently towards new school and new society. Some of them showed resistance, some were completely assimilated losing their national identity or were integrated but kept national culture and identity.

## **“The Great Trip”: The Migration of Turkish Inhabitants of Bulgaria to Turkey in 1989 in the Perspective of Life History**

**Svoboda, Michal**

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The main aim of the proposed paper is to extend the current knowledge about the specific historical phenomenon “The Great Trip“ (also known as “The Big Excursion”) by adding details collected from life histories.

“The Great Trip” is an ironic designation of one of the biggest migratory movements at the Balkan peninsula in the late 20th century, beginning in October/November 1989. More than 350,000 ethnic Turks living in Bulgaria were forced to flee to Turkey, primarily because of the attempts of the Bulgarian government to slavonicize the population of the state. Two (or a little more) months later, most of the migrants returned to their former homes in Bulgaria. The reason given in official documents was the lack of employment and accommodation possibilities in Turkey, in other words, external factors which the migrants were unable to manage.

The proposed paper would deal with the last statement, i.e. that external factors led to reverse migration. Based on the methodology within the frame of Life History concept, the object would be to introduce personal stories and follow concrete motivations and purposes of selected individuals. The main hypothesis is that personal reasons rather than external factors played crucial role in deciding whether to return to Bulgaria or not.

The author would like to introduce a mosaic of stories, meanings and motivations, a mosaic which would help in deeper understanding of the processes relevant to the formation of the present European politics and interpersonal (international) relations.

## **The Adaptation of Foreign Women Working in Paid Housework in Turkey**

**Şimşek, Burcu**

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Housework, child care and taking care of the elderly and/or the sick people are usually thought to be the duties of women in the household in nearly every society through the centuries. From the beginning of 19th century onwards, a limited number of women, that have access to professionally paid jobs outside the house, these duties can be fulfilled through paying another women to carry these duties. However, with the collapse of the Soviet Union, the tremendous poverty and unemployment in the former Soviet Union states, especially women started to go abroad to earn their living through childcare, doing housework and taking care of the sick and/or elderly people. These women especially from Moldova and Ukraine, started coming to Turkey in 1990s and they live with the families to take care of the children, sick/elderly while they do housework. These women usually do not have any insurance/social security, they work for less money

as they are not registered and they usually have half day off. Through the recent observations about these women household workers and the interviews with these women and their employers living in Ankara, this paper aims to discover how these women, most of which have professional occupations such as being doctors, nurses, teachers, engineers back home, situate themselves in doing housework in a foreign country. Another major concern for this paper is how the overall perception about these Moldovian and Ukrainian women in Turkey affect their adaptation to the new household and the Turkish culture and language as most of them learn to speak Turkish.

## **Migration From Kosovo and Its Impacts on the State-Building Process**

**Tamminen, T. & Dedushaj N**

Finnish Institute of International Affairs & Department for Residential Affairs, Kosovo

We would like to propose a joint paper for the Ankara conference – in this way at least one of us will be able to join the conference in May and present it. Our proposal fits mainly the field of *Regimes and policies of emigration and immigration in Southeastern Europe*.

Kosovo has experimented during its past a number of waves of emigration. Later on the role of this Diaspora has been significant in the Kosovo independence struggles. In the United States it was well organized already in 1990s to underline the Kosovo issue in the diplomatic field. The remittances sent by the Diaspora members to Kosovo annually are still of great importance for the Kosovo society. The non-resident community of Kosovo Albanians has contributed and can in the future contribute in many ways to the state-building process of Kosovo. Investments, tourism, innovations, and so on, are all needed in the young state.

On the first of July 2008 France took over the Presidency of the European Union. France together with the United States was first to recognize the independence of the Republic of Kosovo. For six months it is heading the Union of the 27 member states. One of President Sarkozy's priorities during the 6 month presidency is to create for the European Union a coordinated immigration policy. The United States is heading towards Presidential elections. There, too, immigration is an issue that will be raised as part of the campaign agenda.

Thus immigration is a "fashionable" issue in the destination countries. In the emitting countries, such as the Republic of Kosovo, it is equally important political issue. Kosovo population is extremely young. About 70% of the population is under 30 years old. Today work-related emigration is one of the best ways to ease the difficult unemployment situation rated somewhere between 40 and 45 % of the work force. The state of Kosovo prepares immigration strategies as well as plans on how to best organize relations with the Diaspora already living abroad. In our paper, we want to analyze the role of Kosovo Albanian Diaspora in today's context – its possibilities to contribute to the building of an independent state and its economy as well as the state policies to best encourage these contributions.

## **Stratégies Sociale De Mariage Et Conflits Psychiques En Contexte Migratoire: Le Cas Des Turcs De Belgique**

**Taş, Ertuğrul**

Coordinateur de projets au Ce.R.A.I.C. (Centre Régional d'Intégration), La Louvière & Psychologue clinicien, Cabinet de consultation psychologique, Charleroi.

Depuis quelques années, les pratiques matrimoniales des immigrés en Belgique et dans d'autres pays européens attirent l'attention des chercheurs. A l'origine de cet intérêt, nous observons différentes motivations :

- Instrumentalisation du mariage à des fins migratoires par certains membres des communautés immigrées
- Difficultés d'intégration des nouveaux arrivants via le regroupement matrimonial
- Plaintes aux services psycho-socio-juridiques pour des cas des mariages forcés et l'augmentation de divorce
- Sensibilité de la société pour les cas de violence intrafamiliale et d'infanticide
- La curiosité scientifique

Afin de comprendre les dynamiques liées aux mariages, dans un premier temps, nous avons réalisé une recherche qualitative auprès de quatre groupes d'échantillon : les époux en provenance de Turquie, les familles en Turquie, les familles et les jeunes d'origine turque en Belgique. Cette recherche permet d'illustrer un regard croisé de ces quatre groupes sur les mariages et migrations ainsi que l'utilisation du mariage en contexte migratoire comme un instrument de stratégies diverses.

Dans un deuxième temps, nous avons identifié, à travers notre pratique clinique, un état de souffrance (processus psychopathologique) qui provoque des troubles psychologiques en lien avec les mariages et migrations : dépression, trouble psychosomatique, anxiété...

La méthodologie de cette recherche comprend l'exploitation des données cliniques (étude de cas), des récits de vie et d'étude sur le terrain.

Il est important de noter que cette démarche est interdisciplinaire : la sociologie de l'immigration, l'anthropologie et la psychologie clinique.

## **Der Prozesscharakter von Migration unter den Bedingungen der Illegalität. Vier Jahrzehnte Auswanderung aus Bulgarien.**

**Timm-Beleva, Ianka**

University of Siegen, Germany

Die bulgarische Migration lässt sich durch vier markante Phasen charakterisieren. Vor dem Beginn der 1980er Jahre war die Grenze ein kaum überwindbares Hindernis, nur wenigen, besonders Dissidenten, gelang der illegale Grenzübertritt. Die 1980er Jahre sahen dagegen den chaotischen „Bevölkerungsaustausch“ von mehreren 100.000 Menschen zwischen Bulgarien und der Türkischen Republik. In den frühen 1990er Jahren wanderten dann über 200.000 Bulgaren vor allem aus wirtschaftlichen Gründen und zumeist illegal aus dem Land aus. Aktuell verzeichnet Bulgarien eine ebenfalls in der Regel nicht legalisierte Einwanderung aus Afrika und Asien. Der Prozess der bulgarischen Migration ist daher in den letzten 40 Jahren stets von geringer Rechtssicherheit und Geregeltigkeit geprägt gewesen. Lebensgeschichtliche Interviews spiegeln dies mit Blick auf Entscheidungen, Familienstrategien und Zukunftspläne ganz wesentlich.

## **Understanding Migrants' Experiences of Social Exclusion and Inclusion: The Case of Bulgarian Immigrants in Greece**

**Thoma, Dimitra**

Research Centre for Greek Society of the Academy of Athens, Greece.

This paper presents findings of a qualitative study of the second generation Bulgarian students in Athens. The research project took place in 2006-07 by the Research Centre for Greek Society of the Academy of Athens and studied the relationship of the second generation Balkan immigrants to education.

More specifically, the paper presents the experiences of exclusion/ inclusion of immigrant students from Bulgaria as these are “produced” within the school environment and the Greek society in general.

The aim of the paper is twofold: on the one hand is to describe the structural context which shapes immigrants’ experiences of exclusion/inclusion and on the other is to focus on immigrants’ interpretations and experiences of social exclusion/inclusion in Greece.

In short, the focus lies on the objective and subjective aspects of social exclusion/ inclusion.

It is argued that immigrants experience many problems within the school system and the Greek society but they manage to “survive” by developing adaptation strategies. In this case, teachers’ role in shaping immigrants’ relationship to education is central and decisive. According to our findings, second generation immigrants experience exclusion from their origin country. For them neither Bulgaria nor Greece is their homeland.

The theoretical framework of the study approaches second generation immigrants as social subjects whose experience of social reality is mediated by the *relationship* of the parameters of ethnicity, class and gender.

In short, it is argued that the *cultural* can be more fully understood through its *relationship* to class and gender as it is shaped by them.

## **Migration, Labour Market and the Characteristics of Trans-Border Activity at the North Borders of Greece**

**Topaloglou, Lefteris & Michail Domna**

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Border regions with trans-border mobility and interaction offer opportunities for economic development, elimination of prejudices, trust building, conflict resolution and redefinition of ‘otherness’ on both sides of the borders. Migration as an expression of trans-border activity is a dynamic process which affects labour market, trade and investments as well as social and cultural interaction. This paper focuses on the socio-spatial characteristics of labour market at the northern areas of Greece bordering Albania and FYROM as a result of the nature of the border communication interaction. The empirical analysis on the cross-border areas is based on an extensive research carried out in nine such areas at the EU’s external borders within the framework of the EXLINEA (Lines of Exclusion as Arenas of Cooperation) European Research Programme. For this research in-depth interviews with open questions were used in order to obtain descriptive and analytical information from experts on border issues. We used part of the EXLINEA’s results and additionally, we carried out interviews among immigrants and individuals who are related to cross-border communication in the Prefectures of Kastoria and Florina at the north borderline of Greece to figure out the cross border co-operation characteristics, the strategies and policies employed as well as the perceptions held on both sides of the borders.

## Newcomers as Natives (and vice versa) in the 2<sup>nd</sup> Modernity. The Two-Way Internal Migration Process in Transylvanian Localities

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The social changes brought in by post-communism are accompanied by demographical changes meaning that not just people's needs are changing but also people themselves. Beginning with the '89 Romanian Revolution, a variety of people (different social classes, types of habits etc.) have decided to change and/or multiply their residences. It was a continuing back and forth movement, either from urban or rural areas, directly linked with the success, or more accurately with the failure, of people in their life-condition improvement. The neighboring rural areas of the city catch the attention of low-income urban people who had difficulties in maintaining a decent level of life condition within the city. At the opposite side, high-income persons have found rural landscapes of their neighboring cities ready for consumption. In the rural areas, large parts of their inhabitants have decided to leave the households in the favor of urban areas (for a better life), situation which was rebalanced only after 1997, when the direction of the migration flow is reversed. The changes produced by this two-way internal migration process are noticeable in the residents' composition and also in the built environment of localities. The newcomers (often former natives) bring social as well as material baggage, their taken-for-granted beliefs and practices, and eventually could alter the landscape and the social ties of the adopted “community”. Inevitably, different groups of old and new natives/newcomers (members of various communities of interest) enter in conflict for social and/or physical space. Some of them loose, some other gain power over the local resources and redesign the local “*Weltanschauung*”.

## Southeastern Europe and Migration Digital Library: Socio-Cultural Dimensions of Gender in a Case Study

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Questions of immigration and integration from and in Southeastern Europe have become key issues in contemporary European intellectual and political debates. This multifaceted phenomenon is being studied by experts across different sciences and disciplines. “Thematic Web Collections for Social Sciences and the Humanities: The Oral History Project *“Migrant Women in the Greek City of Thessaloniki, 1990s-2000s”* (short title: Thematic Web, in open access in the web at **migrant-women.jeromeDL.org**) envisions a thematic web collection of selected materials, mainly based in archival sources, with quality of the semantic description online access. The goal is to create a new model for thematic digital collections that will benefit the academic communities and the general public around the world. Thematic Web, is a socially-driven project with the support of state-of-the-art digital archiving technologies that allows enhanced searching, bookmarking and semantic annotation.

Within the social-driven aspect, the target is to create an archival data base by documenting the experience of migrant women (in the form of interviews) of current flows in the urban city of Thessaloniki, Northern Greece, a city with a long multicultural history, now becoming a new home for migrants primarily from East Europe and the Balkans.

As to the technical aspects of the project, a review of oral history projects and digital libraries software have led to the selection of the JeromeDL platform for the development of this thematic web collection. Current oral history sites generally provide basic search features, access to transcripts and audio files. The Thematic Web, adds value to the oral history collection not only by semantic annotations made by the social research team, but also by using the JeromeDL platform, a Social Semantic Digital Library, developed by the National University of Ireland, Digital Enterprise Research Institute (DERI) (<http://www.jeromedl.org/>).

Thematic Web needs to be considered from the vantage points

- <a> of the semantic annotation in archival and secondary sources' content,
- <b> of the reusable functionality it is providing,
- <c> of the context of the activities it is intended to support in the e-learning and e-research process.

## **Die Notwendigkeit der Etablierung interkultureller Medienpädagogik in der Türkei im Rahmen der Medienkompetenzdebatte**

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Globalisierung, Migration, Tourismus und medientechnologische Entwicklungen haben für das Individuum Möglichkeiten eröffnet, schnell und einfach mit anderen Kulturen zu begegnen. Im 21. Jh. hat die interkulturelle Kommunikation nicht nur die Problematik der gesellschaftlichen Bedingungen des Umgangs mit Minderheiten aufgeworfen, sondern auch gleichzeitig Bedingungen einer allgemeinen Lebensweise in den Vordergrund gerückt. In der Gegenwart üben die Medien auf das Alltagsleben der Menschen eine starke Wirkung aus und durch stetig zunehmenden interkulturellen Austausch bekommt auch die interkulturelle Medienpädagogik einen Auftrieb.

Einen wichtigen Themenbereich der interkulturellen Medienpädagogik bildet die Untersuchung der Bedingungen, wie Kinder und Jugendliche unterschiedlicher kultureller Hintergründe sich in der Schule verstehen und kennen lernen können. Neuere Untersuchungen zeigen, dass Kinder und Jugendliche in bedeutenden Maßen Medienkonsumenten sind. In der Türkei wird aktuell das Schulfach „Medienkompetenz“ (media literacy) unterrichtet, dessen Zielsetzung eine Anleitung zur effektiven und kritischen Mediennutzung ist.

Die Integration interkultureller medienpädagogischer Elemente in das Fach Medienkompetenz scheint notwendig zu sein, damit in der Gesellschaft herrschende Tendenzen wie „Kampf der Kulturen“, Vorurteile, Diskriminierung und die Konstruktion eines ausgegrenzten „Anderen“ adäquat behandelt und gleichzeitig Gelegenheiten für interkulturelle Dialoge und Interaktionen geschaffen werden können. Diese Interaktionen zwischen den Gruppen werden auch durch die Medien mit geformt indem vor allem die Differenzen dargestellt werden.

Aus diesem Grund wird in der interkulturellen Medienpädagogik die Problematik/Fragestellung diskutiert, wie die Voraussetzungen in der zunehmend mediatisierten Welt mithilfe der Medien für ein friedliches Zusammenleben von Menschen unterschiedlicher ethnischer Hintergründe, Glaubensvorstellungen und Weltanschauungen geschaffen werden können.

## **The Global Countrysides of Greece: New Immigrants and ‘Neo-Rural’ Agro-Pastoral Endeavors in the Conceptualization of Contemporary Greek Citizenship**

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Greece, widely considered the most ethno-national EU member, is now host to an unprecedented number of immigrants from an increasing range of countries. These migrants are contributing to significant transformations of the Greek countryside in particular. Their cheap labor is enabling a return to ‘traditional’ practices on small farms coping with fast-changing markets. New co-ethnic and kin ties amongst immigrants and local Greeks are being facilitated in the process. New endeavors spurred on by economic incentives,

such as intensive Cling peach production and agro-tourism, are leading to other kinds of social ties.

These 'patchwork' or 'multifunctional' rural economies and the concomitant development of novel social relationships are testing the notion of Greece as an homogenous ethnic nation with specific rural landscapes and practices. Some social scientists even consider historical rural activities such as family farming and labor migration (*kurbet*) irrelevant in a post-Fordist, fast capitalist Greece. Others consider them to be significant factors in the production of contemporary Greekness and transnationalism. It is certain, however, that national norms and values, as well as the social and legal means of inclusion in and exclusion from the Greek ethnos, are being reconfigured in this 'neo-rural' milieu. Notable are the emerging links between the various occupational capacities allotted to immigrant laborers and values placed on different agro-pastoral crops, rural economic endeavors, and farming technologies. This paper examines the roles historical rural practices or tropes might play in these linkages and how such linkages, in turn, might be informing contemporary notions of Greek citizenship.

## **Breadwinner Mothers and Rebel Women: Ukrainian Female Migration to Italy**

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My paper will focus on challenges to traditional gender relations caused by female migration. The Ukrainian out-flow of people is composed in majority by men directed to Russia, Poland, Czech republic and Portugal, but in the Western region there is a significant women out-flow directed to Italy, Poland, Spain and Czech republic. These women usually are wives and mothers, who *de facto* hold the breadwinner role, but they are not recognized as the heads of household by the origin society. To the contrary, they are blamed by Ukrainian society as rebel women turning from their children and husbands. Migrant women, thanks to their migratory experience, redefine gender relations within the family and society, and reinforce their power position.

I have studied different forms of migration; in the paper I will discuss the short term migration, because it shows the transformations produced by migration in the origin country. When migrant women repatriate they have more self-confidence, they want to change their life and realize their projects in the Ukraine. This innovative propulsion clashes with a society that is changing but in a neo-conservative direction, so they often start to plan to leave again. A trans-national female network is born; it is in conflict with the neo-conservative wave that is crossing the Ukraine and it is starting, shamefully, to have a voice in the Ukrainian public sphere. Thus these migrant women can be understood as development agents of gender relations.

## **Group Identities, Migrations and Argot – The Case of Boškački Argot From Kosovo**

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*Boškački* is a secret craftsmen's argot that was once extensively used in Macedonia and Southern Serbia. The paper deals with the variety of this argot that was spoken by both Serbian and Muslim inhabitants of the Šar Mountains in the south of Kosovo and that is now used among migrants who have come from this area. Traditional labour mobility (known as *gurbet* or *pečalba*) and their corporate character had formed an essential social context for the emergence and use of argot. However, this variety has been transformed into an idiom with a symbolic function of regional identity marker. The expansion of argot outside its original setting was followed by changes in:

1. social make-up of its users (a group defined by labour migration, gender, territory → a group defined by territory),
2. its functions (secrecy function → regional identity marker; a vehicle of Bosniak identity production among Slavic speaking Muslims in public discourse),
3. circumstances of its use (connected with temporary labour migrations → usage at home, at market, in war time; connected with other types of migrations: rural-urban migrations, large-scale displacement of people from Kosovo, transnational migrations),
4. lexical structure.
5. Special attention will be paid to the linkage between the argot and different group identities of its users.

## **Repatriate Entrepreneurship in Serbia: A Study on the Business Culture of *Hauzmajstor***

**Vučinić-Nešković, Vesna**

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This paper deals with the development of *Hauzmajstor*, a small real estate maintenance firm, founded by a Serbian repatriate in 2004. Beginning with its start up as the first daughter firm of *Komon sens*, the consulting and project development firm, the study follows its adaptation to the local business environment, concentrating on its organizational and business culture.

The overall study brings about the description and analysis of intercultural experiences of the *Hauzmajstor* insiders focused on three major issues, which are: (1) the reaction to employment in the firm in which repatriate ideas and values had been built in, (2) the perception of the first contacts and established relations with the foreign (Western) clients, and (3) the reaction to the Austrian firm first as a potential and later as an actual partner.

This particular paper concentrates on the first major issue, which is the perception of repatriate business culture concepts and practices by the *Hauzmajstor* employees.

## **Intégration de la Communauté Après Mouvements de la Population Adaptation Culturelle et Construction Identitaire Parmi Des Migrants « Thraces » en Bulgarie**

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La présente communication analysera les stratégies d'adaptation culturelle et de création d'une communauté des migrants de Turquie en Bulgarie depuis le début du 20ème siècle. L'attention principale sera consacrée aux migrants bulgares de la Thrace orientale (Edirne) après 1913 et à leurs descendants, mais d'autres exemples de migration et de mouvements de population avant et après cette période seront également pris en considération. Initié la plupart du temps par des événements historiques avec un potentiel traumatique fort, la question des mouvements de population de cette région vers la Bulgarie a été d'habitude regardé de la perspective des implications politiques et économiques.

Le but de la présente communication est d'aller au delà des implications (traumatiques) politiques, économiques et historiques qui résonnent jusqu'à aujourd'hui, et de se concentrer plutôt sur les processus d'accommodation et de construction d'une identité communautaire dans un nouvel environnement. Sur la base des exemples rassemblés des festivals locaux et régionaux, réunions communautaires, activités d'association, etc., le papier décrira les processus de la formation de la communauté parmi les groupes des migrants, décrira les défis principaux à leur intégration et adaptation dans le nouveau contexte, et indiquera leurs stratégies visant à promouvoir l'identité culturelle au niveau national et local. D'une telle perspective, la communication cherchera à surmonter encore un autre stéréotype au sujet du groupe des migrants de la Thrace en Bulgarie – celui lié à leur étude principalement par de la perspective des problèmes historiques et sociaux ; mais accentuerait plutôt les aspects culturels de la préservation du groupe en tant que communauté et de leur participation à la vie culturelle du nouveau pays.

## **Hometown Omotski- Croatian Migrant Workers in Germany and Their Transnational Engagement**

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This paper shows how one municipality in former Yugoslavia used remittances from migrant workers abroad to invest in infrastructure and the local economy. The Croatian district of Imotski maintained close ties to its many migrants in southern Germany. In the 1970s and 1980s the migrants invested considerable resources in their home villages. They paid the fee charged by local state institutions for infrastructure investments—often in foreign exchange. With contributions from the migrants, three local textile factories were built in Imotski. In the 1990s migrants from Imotski were highly politicized.

My preliminary findings are based on analysis of the local newspaper, the municipality newsletter, and interviews with the “diaspora community.” Engaging collectively, the migrants wanted to improve the living conditions of their families at home, create return possibilities for themselves, and gain social recognition. This explains why the migrants’ engagement seldom went beyond the home village and often lead to inefficient investment.

State and regional economic institutions that integrated and supported the migrants made these activities possible. Communication between the municipality and the migrants was established via the local newspaper. It reminded the migrants of their “duties” to the hometown and offered them a place in the community. Importantly, early on the local elite realized that a steady influx of remittances bore not only chances but also risks for the community.

The case Imotski gives evidence that migrants do engage transnationally but do not move in “transnational spaces” or are part of a “global civil society.” Their engagement is deeply anchored in the two states, and their economic and social contexts.

## **Demirtaş Revisited: The Evolution of Mersin’s Oldest Migrant Neighborhood in the Last 10 Years**

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This paper will present of the outcomes of a research devoted to the study of Mersin’s (a medium-sized Turkish city at the Eastern Mediterranean coast) oldest and most renowned migrant neighborhood, Demirtaş, 10 years after Sevilay Kaygalak’s path-breaking study on migration and urbanization. The decision for this research was taken after the sudden death of this brilliant scholar, and the fieldwork has been very fruitful in demonstrating significant transformations concerning the neighborhood’s social, economic and spatial aspects. While Kaygalak’s study showed the socio-economic positions of old and new migrants (economically motivated and forced/political migration respectively) which differed from each other sensibly, our study showed that forced migrant population became the majority of the neighborhood and the employment pattern as well as the relationship between the two populations was deeply transformed. Moreover, illegal economic activities (theft and drug trafficking) became largely visible in the neighborhood. In this paper, I plan to present this neighborhood’s actual state in comparison to its state 10 years ago with a special focus on the forced migrants’ socio-economic integration matters given the fact that this population settled to the city 10-15 years ago. The whole evaluation will take into consideration the overall spatial segregation and social tension patterns in the city of Mersin, often referred as a “time-bomb”.

## **Migration, Culture Traditionnelle et Construction Des Identités Dans Un Village Roumain**

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Fondée sur une recherche de terrain menée dans un village du Sud de la Roumanie, ma communication explore l’une des mutations sociétales actuelles des villages roumaines, plus précisément la migration pour le travail à l’étranger. Un phénomène qui comprend largement la reconfiguration de l’identité, la migration pour le travail crée une réelle tension dans la relation entre une personne et son groupe social. En recherchant la migration comme un chemin perpétuel, entre *ici* et *là-bas* (tel qu’il est décrit dans les récits de vie que j’ai collectées de plusieurs familles dont les membres travaillent « à l’étranger »), on pourrait souligner une dynamique de l’identité dans une relation étroite avec la ‘culture traditionnelle’, originale de la communauté entière. Les motivations intérieures de la décision d’émigrer sont fortement liées à une mentalité traditionnelle. Elles s’adressant principalement aux jeunes, en tant que membres intégrés de la société, étant liées et mettant en place, dans le même temps, différents épreuves au niveau de la communauté.

Mon hypothèse est que le leitmotiv du voyage *ici-là-bas* n’est pas juste une représentation spatiale de la migration pour le travail, mais aussi une formule d’appartenance à une identité traditionnelle du village. Ainsi, le thème du retour à la maison –présente dans les récits de tous les acteurs interviewés – a la fonction générale de minimiser métaphoriquement les expériences difficiles de la rupture en famille.

## **A Concept in the Report: Alevi Transnationalism in Europe and Its Imagination of the EU in Relation to Turkey's Accession Process.**

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In the last two decades, the concept of migration has been bifurcated and complicated parallel to a kind of *conceptual metastasis* which has especially intensified in the wake of the 9/11. In this process, the concept has also become one of the fixed reference points in the inquiries of many other phenomena which has newly been associated with the concept such as terrorism, development, democratization, modernization, human/state security, and political/diaspora lobbying (Faist 2003: 2). This understanding of “migrants” as the main actors of such an influential trans-national political mobilization echoes from many parts of the world as highly sophisticated field-researches as such those on *Lavalas Mouvman* (Levitt 2001) in Haiti and Kurdish diaspora in Europe (Østergaard-Nielsen 2003; Fiona 2002).

In this paper, I will try to zoom in on the contemporary Alevi communities living in Europe from the perspective briefly discussed above. To begin my paper, a relatively recent case may well be mentioned so as to indicate the volume of Alevi transnationalism today. The case is the unexpected appearance of the concept of “Non-Sunni Muslim Minority” in the EU Progress Report on Turkey 2004. My main endeavour would be to trace the unexpected appearance of the concept which clearly delineates the volume of Alevi transnationalism today. Based on my field research spontaneously covering various seemingly distant locales in Turkey and Europe, I may argue that the affair may only be understood by referring to the long migratory processes in which Alevis have gradually become an urban and transnational phenomenon since the beginning of the 1950s. The case, therefore, indicates a perfect example of how supra-national entities (EU) and transnational immigrant communities (Alevis) interact beyond nationally-defined political and geographical borders.



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