Panel Session
The Presentation of Self in Every-day Interethnic Communication

Institutionalization of the Occurrence of Immigrants. The case of the Ukrainians and Armenians in Poland

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After the 1989 transition in Poland the structure of the social order in the country underwent major changes. Recognition of the heterogeneity of the society was one of the most important changes. The opportunity to become a legitimate part of the society was granted to ethnic and national minorities, and to migrants.

The core concern of this paper rests in the newly-appearing national diversity in Poland. The situation of the minority differs from the situation of the migrants. While, at present, the legal privileges are granted to national minorities, and the number of their members has been stable in recent years, the situation of the migrants has been changing and their numbers have been on the rise since 1989.

Nonetheless, ethnic groups in the literature are quite often treated as homogenous – therefore here, it is intended to create a theoretical framework that would allow for the analysis of the boundaries existing within the same ethnic group.

The central research theme of this paper is to describe the process of the institutionalization of the national minorities and migrants in Poland and to see whether representatives of the minority and migrants cooperate and the new, shared, normative structure is created by them. The cases of the national minority of Ukrainians and Ukrainian migrants as well as national minority of Armenians and Armenian migrants in Poland are selected as case studies.

Immigration and Criminality - From Calais-Dover Wombs: The Ritual of Entrance

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This article employs the metaphor of the womb-ritual to conceptualise the scene of immigration control and criminal record checks performed at the Calais-Dover ferry route. This 'womb' of entrance involves the Eurolines Buses from Continental Europe to Great Britain. Buses drive in and out as others are being transported by Euro-train or the ferry from Calais into Dover womb. Ethnographic study finds this metaphor of a painful, prolonged, carefully monitored birthing process to be an appropriate interpretation of the ritualistic checking processes. Rituals as a social phenomenon take place in every society in various ways and forms. Often the participants do not seem to comprehend their engagement in such encounters. Travellers are subjected to patrol dogs sniffing and technological scanning; these are forms of ritual tools. Metaphorically these are rituals that purify and make one worthy of entering the United Kingdom. This article is based on participatory observation, as a traveller who interacted with and interviewed sample travellers from Poland, the Czech Republic, and Africa in 2005 and 2007. It argues that association with crime-orientated regions also stigmatises those who happen to board buses from such regions, and classify them as belonging to the same category. The paper further argues that terrorism and other related crimes are not perpetuated by continental EU citizens entering Great Britain, rather infiltrated and perpetuated by British citizens educated and trained on British soil who felt marginalised.

Parallel Workshop
Inter-ethnic Communication and Multiculturalism in European Mediascape

Multiculturalism in Transition. Representation of Migrants in Fatih Akin's Contemporary Cinema

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Migration, in its various shapes, is a central issue of modern and contemporary (maybe global) society. Changes involved its models and structures, and highlight questions about the relationship between multiculturalism and inter-ethnicity, and put attention on issues about identity, ethnic consciousness and hybridity.

We think it's important to work upon these changes and we chose to explore cinematic representation (especially in European "dominant" cinema) of these "new ethnicities" (Stuart Hall), of the "subaltern" (G. Ch. Spivak) and of "natives" (Rey Chow).

Therefore, our paper will focuses on recent movies by Turkish-German director Fatih Akin, beginning with *Head On* (*Gegen die Wand*, 2003) and *Edge of Heaven* (*Auf der anderne Seite*, 2007). Fatih Akin's cinema, in fact, reflects on Turkish familiar relations in Germany and on relations between Turkish and German cultures, dealing with identity roots and creolization. In this sense, it's possible to read these films as cultural emanation of recent developments of the encounter between Continental European and Mediterranean cultures and their rhetorics of representation.

Images of diversity: migrant filmmaking in diverse Brussels

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Hamid Naficy (2001) argues that Third World filmmakers in the West translate their personal experiences of exile, diaspora and ethnicity via an 'accented' mode of production into an 'accented' film style. Against Naficy's a priori categorization of migrant filmmakers as 'exilic', 'diasporic' or 'ethnic', I propose an interactionist approach of 'accented filmmaking' inspired by the framework of migrant entrepreneurship (Rath & Kloosterman 2000). I investigate how

migrants use their social, human and cultural capital to pursue a career in the cultural economy of world cities.

In this paper, I take a case-study of migrant filmmakers in Brussels as an example. Brussels not only hosts many migrants but is also composed of two indigenous communities pursuing different cultural policies. The differences between Flemish multicultural and French republican policies make it possible to compare different opportunity structures for migrant film productions. Migrant filmmakers in Brussels are in the unique position that they live in one city but are subjected to different cultural policies depending on the language community to which they want to belong.

The Challenge of Diversity in the French Mediascape

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This paper intends to emphasise the importance of media in terms of social cohesion at the time of institutional recognition of diversity. Criticised in the past decades, the French Jacobin centralist system is now the subject of fierce debate, and the policies relating to the integration of ethnic minorities and immigrants have been accused to be diversity blinded (Blanchard, Bancel, Lemaire 2005 ; Noiriel 2001 ; Simon 1999). In both old and new immigration countries, the fate of migrants became a question of political and social justice that challenged the legitimacy of national principles. This was probably more the case for the universal French citizenship model than elsewhere. However, the politics of diversity appeared in France a few years ago, and the term of « diversity » is now become a central category of public debate. Such a point that in a statement made in January 2008, President Nicolas Sarkozy sought to make this word a legal category and place it in the preamble to the Constitution. At the economic level, a label « diversity » was introduced in September 2008 to reward companies that clearly and effectively engage in action against discrimination.

Above all, the notion of « diversity » has become essential in the whole French mediascape, whether in mainstream media as in the ethnic minority media. Debates on diversity and/in the media are particularly worth studying knowing that media are major actors when dealing with identity construction, social and national cohesion as well as citizenship. Historians have shown the role of media in developing the national narrative and the perpetuation of national identity (Gellner 1983, Noiriel 2007). We now know the way in which mass media have played a major role in imagining (national) community/ies (Hobsbawm 1990, Anderson 1991,

Appadurai 1997). While standardising popular ideologies, media helped in nationalising culture as it was contextualised in the frame of the emerging nation-state. Political scientists and sociologists seek to emphasise the importance of media in terms of social cohesion at the time of institutional recognition of diversity and discrimination (Wieviorka 2008). Specialists in international communications have unravelled processes of identity construction throughout media production as well as media consumption and communication technologies' appropriation in everyday life (Titley 2008 ; Georgiou, Guedes-Bailey, Harindranath 2007 ; Georgiou 2006). We propose in this paper to present the mobilisations in favour of a recognition of ethnic minorities and immigrants in the mainstream media which led to the in-process politics of diversity. We wish also to present the initiatives of ethnic minority media and analyse their relation to diversity.

From multiculturalism to cultural diversity: European public service broadcasting and challenge of migration

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In past few years there has been a European wide shift from multiculturalism to focus on a more vague and depoliticising notion of "cultural diversity". Simultaneously in the early 21st century social cohesion and integration of migrants have gained new importance in public and political debate. This is referred to as crisis of multiculturalism, and lack of willingness to recognise minorities' needs unless they can be labelled integrative. The debate around social cohesion has culminated around Islam and European values particularly in Britain, the Netherlands and Denmark. This paper will analyse the shift from multiculturalism to cultural diversity and its political implications by looking at European media policies and efforts to bring diversity into media production and content. The empirical analysis focuses on the Diversity Toolkit published by the European Fundamental Rights Agency in 2007 and on Public Service Broadcasters' initiative, Diversity Show, that took place in Hilversum, the Netherlands in 2008. Cultural diversity discourse is used in more extensive and vague fashion than multiculturalism, and therefore it looses political power to bring change from below. As everyone has the right to be different, and as everyone is claimed to be unique in his/her unique way, the discourse overlooks power relations and marginalization of ethnic minorities.

Gente da Nossa - the production of a mediated "Portuguese discourse in Canada".

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Gente da nossa is the name of a TV show produced in Toronto, Canada, by a small team of second generation Portuguese/Azorean migrants. Mainly focused in the Portuguese migrant population residing in Canada but broadcasted to all North America and Bermuda and present in the Internet, this weekly TV show is currently being studied both as a window to the Portuguese migrants' communal agendas in Canada and as a media tool that eventually to some extent represents, speaks for and contributes to the public positioning of the community. Although the research intends to address a considerable set of issues related to the shows' reception and its audiences, this article is totally focused on the contents displayed and in the shows producers. The shows' weekly episodes displayed in the internet were recorded during one year (2006/07) and submitted to a content analysis structured according to the main thematics emerging from the shows structure and agenda. Besides promoting a solid description of show, this methodological option reflects the intention of developing an ethnographic approach primarily focused on the main events, questionings and problems selected by the producers, as well as the ways those are addressed, displayed and discussed during the time period analyzed.

From stumblings blocks to building blocks: seeking a suitable concept to address radio initiatives in migratory contexts

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At an initial stage of a research project addressing media intiatives made *by, with, for* and/or *about* migrants within the radio field the need arose to find a sufficiently open, and yet operational, term to designate them. Acknowledging the difficulty to classify the large array of formats, ranges and dynamics such media experiences may assume (Georgiou 2002: 16-18; Riggins 1992: 2), this theoretical exercise explores the drawbacks of some of the terms used in the literature while seeking a notion capable to encompass both mediatized self-(re)presentation issues as well as the group dynamics underlying/motivating them. "Ethnic

minority media" (Riggins 1992) and "diasporic media" (Georgiou e Silverstone 2005; Tsagarousianou 2004) are thus challenged for the limitting references to diasporic social configurations and ethnicization processes they respectively impose *a priori*. Building on ideas related to media that supplements channels of mass-communication with an alternative deemed secondary (Sreberny-Mohammadi 1994), and articulating these with the specificities of radio, minority radio is then proposed as a potentially suitable mid-range concept (Merton 1968) for the project in question.