IDENTITY IN TIMES OF CHANGE

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Also, we would also like to thank Josh Bunting, Yi Jiang, Amelia Mohamed Pitchay Gani and Jaime García-Iglesias for their involvement in the organization of this conference.
9:00 AM – 9:30 AM  REGISTRATION  [Foyer, Roscoe Building]

9:00 AM – 10:45 AM  Panel A: The Making and Unmaking of Queer Identities I [Room 1.009, Roscoe Building]
Panel B: Diasporic Identity Assertions [Room 1.003, Roscoe Building]

10:45 AM – 11:00 AM  COFFEE BREAK  [Foyer, Roscoe Building]

11:00 AM – 12:15 PM  Panel C: The Making and Unmaking of Queer Identities II [Room 1.009, Roscoe Building]
Panel D: Grassroots Mobilization and Popular Identities [Room 1.003, Roscoe Building]

12:15 PM – 13:15 PM  LUNCH  [Foyer, Roscoe Building]

13:15 PM – 14:15 PM  KEY NOTE PRESENTATION
"Beyond Religion and Revolution: Relationality, Identity and The Curious Case of Tunisia's Revolutionary Imams"
Dr Teije Hidde Donker, University of Cambridge. [Room 1.009, Roscoe Building]

14:15 PM – 14:30 PM  BREAK

14:30 PM – 15:45 PM  Panel E: At the Intersection of Identity and Digital Media [Room 1.009, Roscoe Building]
Panel F: Students and Emerging Identities Amid Changes [Room 1.003, Roscoe Building]

15:45 PM – 16:00 PM  COFFEE BREAK  [Foyer, Roscoe Building]

16:00 PM – 17:15 PM  Panel G: Visualising identities [Room 1.009, Roscoe Building]
Panel H: Political Identities [Room 1.003, Roscoe Building]

17:15 PM – 18:00 PM  WINE RECEPTION  [532 Bar + Kitchen, Student Union, University of Manchester]

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ORGANIZERS & SUPPORT

This conference is made possible thanks to funding provided by the North West Social Sciences Doctoral Training Partnership and arts@method from The University of Manchester.

FACULTY ADVISOR

DR ALINA RZEPNIKOWSKA-PHILLIPS
Lecturer, Sociology, The University of Manchester

Alina joined Sociology Department as a Lecturer in September 2017. Alina was awarded with PhD at The University of Manchester in 2016. Her doctoral research explored Polish migrant women’s experiences of conviviality in Manchester and Barcelona. Alina also holds an MA in Migration, Diaspora and Exile from The University of Manchester and BA in Race and Ethnic Studies and Spanish from the University of Central Lancashire.

Alina’s current research project is titled Conviviality, Citizenship and Belonging in the Times of Brexit exploring the experiences of European nationals, particularly from Central and Eastern Europe, in the context of Brexit. This research also investigates everyday relations between these migrants and the established population to understand the changing patterns of conviviality, citizenship and belonging. Alina is currently finishing writing her book based on her doctoral and postdoctoral research.
CONFERENCE COMMITTEE

NETA YODOVICH
PhD Sociology at the University of Manchester
Originally from Israel, Neta has BA in Behavioral Sciences from Tell Aviv-Yaffo College and MA in Sociology (magna cum laude) from Tel Aviv University. Currently, she is studying women’s negotiation of their identities as feminist fans of Doctor Who and Star Wars. Her research interests include of: fandom studies, reception studies, feminism, popular culture among others.

TIBA BONYAND
PhD Sociology at the University of Manchester
She completed her master’s degree in Gender Studies at Central European University, Budapest. Prior to that Tiba received an MSc in Communications Studies from Free University of Brussels. In her home country Iran, she obtained two bachelor’s degrees in Sociology and Communications Studies from the University of Tehran. Her research focus is on gender politics of Assisted reproductive technologies within the context of Iranian society.

FRANCISCA ORTIZ
PhD Sociology at the University of Manchester
Originally from Chile, she did her undergraduate in Sociology (Alberto Hurtado University), and master in the same discipline at Catholic University of Chile. Her PhD is about the consequences today of the rapid growth of the elderly population in Chile and the rising inequalities embedded in a neoliberal pension system. Her research interests include of: mixed methods, ageing, relational sociology.
"Beyond Religion and Revolution: Relationality, Identity and The Curious Case of Tunisia’s Revolutionary Imams"
Dr Teije Hidde Donker
University of Cambridge

June 7 – 2019
13:15 PM – 14:15 PM
ROOM: 1.009 Roscoe Building
The University of Manchester
How to study identity in times of change? In this talk I argue that religion as object of study can serve as a window into processes of social categorization, knowledge production and construction of the self – and can highlight how these are embedded in changing structures of inequality. Drawing on Tunisian interlocutors’ narratives about a contentious debate surrounding state control over ‘revolutionary’ imams in the period between 2013 – 2015, I show how discussions around ‘Islam’ in Tunisian society reflected various ways in which they constructed notions of the state, nation, the political, social, public, private – and how they positioned themselves among these various social categories. They did so continuously – either explicitly or implicitly – to position themselves in relation to others active around the same contentious topic. Through a brief reflection of Foucauldian and Bourdieusian approaches to religion, I conclude that religion provides an empirical object through which we can study how individual identity and social structure combine to shape moments of rapid change.
PANEL A: THE MAKING AND UNMAKING OF QUEER IDENTITIES I

Chair: Rachel Katz, University of Manchester. - [Room 1.009, Roscoe Building]

Ellen Reid (University of Limerick) “Truly a nation of equals?: Trans exclusion in Irish LGBT+ social movements from 1983 to 2015”
Marta Fanasca (University of Manchester) “Identity on the verge: performance of masculinity by FtM crossdressers in contemporary Japan”
Jake Mahr (Universitat Pompeu Fabra) “Media Third Spaces: Zines and Textual Representations of Non-Binary Identities”

PANEL B: DIASPORIC IDENTITY ASSERTIONS

Chair: Dr. Meghan Tinsley, University of Manchester. - [Room 1.003, Roscoe Building]

Alev Aslan (İstanbul University) and M. Burak Özdemir (Ankara University) “Diaspora and cultural identity in the digital age: circassian youths in Turkey”
Ghalia Sarmani (Universiry of Manchester) “Religious institutions and minorities’ identity: muslims’ case”
Noreen Mirza (Universiry of Manchester) “Belonging through assertion and pride”

PANEL C: THE MAKING AND UNMAKING OF QUEER IDENTITIES II

Chair: Jessica Mancuso, University of Manchester. - [Room 1.009, Roscoe Building]

Daria Dergacheva (Autonomous University of Barcelona) “Sexual conservatism as a shared value: agenda-setting on LGBTQ persons in the social networks of Russian competitive authoritarianism”
An Huy Tran (University of Duisburg-Essen) “Negotiating sexualities and gender identities at home: the cases of return vietnamese queer migrants”
Ali Yıldırım (İstanbul Bilgi University) “Reconsidering the negotiation among marginalized identities at the Intersection of sexual diversity and faith: LGBT+ Alevis in Istanbul”

PANEL D: GRASSROOTS MOBILIZATION AND POPULAR IDENTITIES

Chair: Hannah Haycox, University of Manchester. [Room 1.003, Roscoe Building]

Danny Zschomler (University of London) “Resistance from the margins: positioning, re-positioning and re-imagining diasporic neo-Pentecostal personhood in contemporary London”
Práxedes Muñoz (Universidad Católica de Murcia) “The identity of the indigenous people in migratory processes, their decolonial wills and transnational social demands as identities of resistance”
Susanne Martike (University of Manchester) “Use it or lose it: citizenship identities in the big society”
PANEL E: AT THE INTERSECTION OF IDENTITY AND DIGITAL MEDIA

Chair: Jaime García-Iglesias, University of Manchester. - [Room 1.009, Roscoe Building]

Rachel Katz (University of Manchester) “Tourist-local identities in times of technological change: the case of grindr tourism in Tel Aviv”
Sindhu Eradi (MICA) “Transgender identity and technology: negotiations of self”
Alexandra Nakelski (University of Amsterdam) “Changing your name in digital domain: how constructed identities on you tube challenge social norms”

PANEL F: STUDENTS AND EMERGING IDENTITIES AMID CHANGES

Chair: Dr. Nadim Mirshak, University of Manchester. - [Room 1.003, Roscoe Building]

Panagiota Nakou (City University of London) “European identity after Brexit: British and Greek students’ social construction of identity”
Fabrice Lyczba (Université Dauphine Paris) “‘Sorry, I’m French’ National identity negotiations and the construction of belonging of French students in London”
Lina Fadel (Heriot-Watt University), Katerina Strani (Heriot-Watt University) and Cristina Clopot (University of Hull) “Liminality revisited: changing diasporic identities of highly-skilled Syrians in the UK”

PANEL G: VISUALISING IDENTITIES

Chair: Pete Jones, University of Manchester. - [Room 1.009, Roscoe Building]

Nadira Khatun (Xavier University, Bhubneswar) “Nationalism and patriotism in Hindi cinema at the age of right-wing politics”
Laura Clancy (Lancaster University) “Queen of Scots’: The Monarch’s body and national identities in representations of the 2014 Scottish independence referendum”
Inés Paris Arranz (Universidad Complutense de Madrid) “The impossibilities of the activists’ identities and their contradictions in the contemporary world. Mr. Robot.”
Dimitra Laurence Larochelle (New Sorbonne University (Paris III)) “Economic crisis, Turkish soap-operas and national identity in Greece”

PANEL H: POLITICAL IDENTITIES

Chair: Alexandrina Vanke, University of Manchester. - [Room 1.003, Roscoe Building]

Jessica Yarin Robinson (University of Oslo) “When the vote goes global: expressions of political identity across borders in election discourses”
James Leigh (University of Groningen) “Re/placing Kosovo: narratives of identification and the nation-building process in the post-conflict context”
Judith Jansma (University of Groningen) “‘Our culture is the best culture!’ towards a typology of populism and culture”
**ABSTRACTS**

**PANEL A: THE MAKING AND UNMAKING OF QUEER IDENTITIES I**

**Ellen Reid (University of Limerick) “Truly a nation of equals?: Trans exclusion in Irish LGBT+ social movements from 1983 to 2015”**

This paper will focus on the exclusion of trans narratives and experiences through a tracing of Irish campaigns for LGBT+ liberation, beginning with the campaign to decriminalize homosexuality in the 1980s, to the introduction of marriage equality and the Gender Recognition Act in 2015.

The erasure of women from social movements is not a new practice, yet the actions of many feminist groups has yielded positive results, promoting inclusion and space for women in social movements, communities and groups. Conversely, the establishment of “(cis) women-only” spaces, and the publication and re-emergent popularity of anti-trans and transmisogynistic writings by Janice Raymond (1979), Germaine Greer (1994) and Sheila Jeffreys (2014) has contributed to exclusion and hostility towards trans individuals across societies, yet is particularly evident in the U.K. and the U.S. These particular groups of ‘feminists’ are often referred to as TERFs (trans-exclusionary radical feminists) (Hines 2019). However, it should be noted that anti-trans rhetoric is specific to feminism – rather, many of those who are supportive of transphobic ideologies often self-identify as ‘feminists’.

While outsider anti-trans groups have made attempts to organise in Ireland, they have never been able to sufficiently mobilise, receiving widespread condemnation from Irish academic, feminist and LGBT+ communities (Redmond for Feminist Ire 2018). While this retaliation against TERF ideologies highlights positive inter-community solidarity, mainstream Irish LGBT social movements have not been as readily inclusive in the past. This paper will highlight the problematic elisions and silences surrounding trans narratives and experiences within these socio-political campaigns.

Ultimately, this paper will highlight that, unlike the situation in Britain, TERF ideologies have not influenced trans exclusion in Irish-based LGBT social movements. Rather, these campaigns deployed a moderate, essentialist collective identity for the sake of political expediency, and in the process have further marginalised trans and gender non-conforming individuals. The “nation of equals” (Sheehan and Healy 2015), forged by the actions of many cis lesbian, bisexual and gay activists, fundamentally eliminated, and continues to eliminate the ‘T’ in LGBT.

**Marta Fanasca (University of Manchester) “Identity on the verge: performance of masculinity by FtM crossdressers in contemporary Japan”**

This intervention investigates how dansō, FtM crossdressers working as escorts in contemporary Japan, create and perform their masculine identity not only to fulfil their escort role but also in their daily life. Dansō escort service started in Tokyo in 2006 arguably on the wave of “Cool Japan” and its popularity has grown through the years, reaching popularity inside and outside Japan, gathering a niche market of affectionate customers.

In catering the dream for romance of Japanese women, dansō can rely on well-established and known characters (kei) appearing in manga and anime, which seem to provide a never ending repertoire of declinations of masculinity. However, differently from cosplayers who perform an already existing character, dansō create their own original masculine identity on the basis of their personal understanding of masculinity, and the services they offer to clients are embedded in the actual world. This double nature in between the world of fantasy and the world of reality can be considered as a main feature of crossdresser escorts. Relying on a theoretical frame involving gender performativity and the commodification of intimacy and my ethno graphic fieldwork, I will problematize the ambiguous identity of dansō escorts in contemporary Japan. In their existence in between genders, reality and fantasy, are dansō perceived as fictional characters or existing individuals? Could they be interpreted as a novel gender possibility for Japanese women unable or unwilling to define themselves in binary terms?
Jake Mahr (Universitat Pompeu Fabra) “Media Third Spaces: Zines and Textual Representations of Non-Binary Identities”

While many recent social movements like Black Lives Matter and Me Too have brought critical conversations of white supremacy, the patriarchy, and heteronormativity into a more mainstream view, discussions on these topics can often produce (and reproduce) binaries among identity categories. Many systems of oppression are generally understood as having a simple oppressor/oppressed relationship (i.e. white/black; man/woman; heterosexual/homosexual). This idealized understanding of domination often erases non-binary identities (e.g. genderfluid, multiracial, or pansexual) from conversations. This phenomena lies in contrast to recent advances in queer movements and academia that push for more critical understandings of identity (particularly related to gender and sexuality) as fluid and not strictly defined by a binary. Various cultural and social theorists have proposed that non-binary identities occupy a “third space” of existence that doesn’t easily map onto either end of an identity binary, thus transcending the binary logic of oppressor and oppressed. Utilizing these perspectives, I propose that zines, or small-scale, self-published, highly personal, do-it-yourself booklets and pamphlets, allow for textual representations of such non-binary identities. Through the use of specific rhetorical and discursive strategies by non-binary zine authors, it is possible to witness identity binaries falling apart among the pages. Within these textual actions, I suggest that not only do non-binary individuals claim space in conversations on identity and identity politics, but they also create a “media third space,” a type of discourse that moves beyond binary restraints and grants us the possibility to see (and speak) from a place not bound by oppression.

Panel B: Diasporic Identity Assertions

Alev Aslan (İstanbul University) and M. Burak Özdemir (Ankara University) “Diaspora and Cultural Identity in the Digital Age: Circassian Youths in Turkey”

Diasporic identity is regarded as an outcome of intercultural dialogue with others. As is now well known, the Greek originated word diaspora refers to the movement and dispersion of people all around the world from their homeland. It is also associated with the concept of “immigration” in Hebrew. The fundamental commitments of Diaspora communities exceed well beyond national boundaries (Rafael, 2010:1). In today’s world, diaspora has gained a new dimension and there has emerged new processes of digital diasporas. This new moment is also known as ‘e-diaspora’ or ‘virtual diaspora’. Axel characterizes digital diaspora as an electronic immigrant community in which it is possible to interact and communicate through New Technologies (Axel, 2004). Circassians are a diasporic community scattered all around in Turkey, Europe, North America and the Middle East. They also live in their homelands, such as Adygea, Karachaevo-Cherkessia and Kabardino-Balkaria. Thanks to modern day communication and transportation technologies, the Circassians are well in communication with those of the homeland and the diaspora. communication adds a lot to the formation of Circassian identity. This study seeks to highlight the ways in which digitization plays a significant role in establishing cultural identities for diaspora communities as well as in creating networks that problematizes existing national identities. By doing so, it aims to reveal how new communication technologies contributes to digitizing the diaspora. To this end, this study has conducted in-depth interviews with 15 young adults taking Circassian dance courses in “İstanbul Kafkas Kültür Derneği” (İstanbul Caucasian Cultural Association). Among the findings are that new communication technologies are actively used by Circassian young adults, that they have a good networked relation with those Circassians living in Turkey, their homeland and the diaspora and finally that the experience of continuous communication adds a lot to the formation of Circassian identity.
The issue of minorities and their identity formation and the construction have become increasingly significant. The presence of a significant number of Muslim communities and the way members of those communities construct their religious identity in a non-Muslim society needs to be evaluated via different types of researches. Therefore the present paper tries to examine the role of Islamic religious institutions (mosque) in constructing the religious identity of Muslim minorities in Britain. This paper examines one of the famous Sunni mosques in Manchester to draw attention to the ways in which, this institution responds to Muslim minority requirements in constructing Islamic identity. This small-scale study is based on narratives generated through semi-structured interview method and participant observation in Manchester Islamic Centre MIC. Forty-three interviews audio-recorded, with consent, for both recording and transcription were used. The interview data addresses how religious institutions help to transmit Islamic identity to new generations. The paper aims to analyse participants’ behaviour in respect of their religion, and how they act to transfer their Islamic identity to their children in spite of the influences and challenges of a new and a different culture and society. The interviews have been held at two different times; November 2008 to January 2009, and February and April 2012 to extend the circle of the research and to recruit more interviewees. The paper evaluates the value of the Quran School and its role in creating a sense of belonging for Muslim minority communities, and their importance in constructing religious identities for subsequent generations.

Islamophobia and hostility experienced by British-Pakistanis, has made many second-generation British-Pakistanis question their belonging and acceptance in Britain. Consequently, they are asserting their cultural identity as a way of belonging and earning capital. At a ‘women only’ dinner dance I had the opportunity to observe the women’s multiple performances and celebrations of this hyphenated identity. The influence of wealthy Pakistani who had recently settled in Britain had an impact on the second-generation British-Pakistanis. Along with them they had brought an image of Pakistani culture far removed from one that is portrayed in the British media. Among the women I observed at this and similar events, Pakistani culture represented exuberance, sophistication, wealth and excitement. The celebration of their cultural heritage was expressed through food, fashion, music, values and nostalgia. It was through a shared cultural background and interests that women established belonging and recognition. Friendships among British-Pakistanis, and participation and interest in Pakistani cultural events earned the women status and capital. Among second-generation British-Pakistanis, interest in their cultural heritage and affiliation with their cultural identity was initiated in the home through parental influence. Friendships with other British-Pakistanis strengthened this identity. It is through these friendships that women celebrate and share a British-Pakistani culture and negotiate values that earn them respect, power and status. The idea of their identity as a British-Pakistani was important for the women. It was an identity they could claim for themselves, one which was constructed from their experiences, upbringing, interests and surroundings.
A public and policy discourse, which involves the so-called “traditional” values and conservative rhetoric has become prominent in Russia since the beginning of Putin’s third presidency (2012). A part of a conservative mobilization by the Russian government, is evidenced by restrictions on sexual and reproductive rights through law and policy, for example limiting the discussion of LGBT issues (the so-called ‘gay propaganda’ law, 2013). Discourses about the national identity in contemporary Russia promote a brand of sexual conservatism as a shared value, and certain sexual and gender normatives are constructed as ‘traditionally Russian’ (Stella & Narova: 2015). In contrast with Europe, which is downed in sins of homosexuality, same-sex marriages and feminism, Russia in its’ main discourse acts as the country where morality and normality prevail, and the authorities act as backers of this (Ryabov & Ryabova: 2014). The LGBTQ community is stigmatized as the “other” of “traditional” sexual relations and family values (Healey: 2014; Kondakov: 2014). The objective of this research is to examine whether and how the ideological conservative turn of the competitive authoritarian regime in Russia (Petrov, Lipman & Hale: 2014) is being promoted in social networks, using a case study of media publications on recent allegations of the LGBTQ people prosecution in Chechnya and Twitter-based campaigns that followed. The research has a potential to discover what kind of communication networks were build, where the discussions originated, how the information was spread, which narratives were used, and what are the mechanisms of power behind it.

An Huy Tran (University of Duisburg-Essen) “Negotiating Sexualities and Gender Identities at Home: The Cases of Return Vietnamese Queer Migrants”

The movements across borders of people involve a wide range of social practices, in which notion of negotiation is constantly embedded. Migrants negotiate not only migration motivations, changes in status and life styles, economic and educational practices, but also intimate spheres such as emotional needs, gender and sexual behaviors. Although the sexuality-related experiences can significantly influence the (trans)formation of migrants’ identities, the sexual dimension of migration had historically been marginalized, and is still ‘absent as a social factor in mainstream sociological studies’ (Carrillo 2017; Manalansan IV 2006). Furthermore, as the typical migrant is most of the time taken for granted to be heterosexual, the experiences of queer migrants who do not conform to existing sexual and gender norms receive inadequate scrutiny. Drawing on the sociologies of migration, gender and sexuality, this presentation investigates the intersection of sexualities, gender identities and mobilities embedded in queer individuals’ migratory journeys. Using the empirical data from pilot interviews with four Vietnamese return queer migrants who used to live in Japan, it captures the ways in which these migrants (re)negotiate sexual and gender identities as well as their mobility trajectories in tandem with social changes in both home and destination countries. The presentation thus identifies the various social structures and factors that contour such negotiations including: immigration landscapes, employment opportunities, LGBTQ movements, etc. This presentation derives from a part of my on-going Doctoral Research that deal with male migrants’ sexualities and masculinities in transnational migration.
**Ali Yıldırım (Istanbul Bilgi University) “Reconsidering the Negotiation among Marginalized Identities at the Intersection of Sexual Diversity and Faith: LGBT+ Alevis in Istanbul”**

How do LGBT+ Alevis tend to behave in their society? Are there any intertwined axes of oppression, which they experience in relation to their social identities? What kind of gender-specific expectations do they face in their Alevi environments? Departing from these questions, in this study, I seek to understand what being an LGBT+ Alevi might mean in Turkey. By using the intersectional perspective as an analytical tool, I aim to establish a link between the well-documented but exclusively isolated literature on Alevi and LGBT+ worlds. Considering the stories of LGBT+ Alevis in Istanbul whom I interviewed, I first explore how LGBT+ Alevis’ understanding and experiences of Alevilık influence their sexual practices. Besides, academic studies of gender in Alevi faith and practice focus on the rhetoric of women-men equality, the culture of tolerance and social roles played by Alevi ‘heterosexual’ women and men in their society. I sought to open a new space within the ongoing discussions of gender in Alevi faith and practice, by including gender-based experiences of LGBT+ Alevis. Second, I draw attention to allegations of sexual deviance that both Alevis and LGBT+s have been exposed to in Turkey. I strive to imagine possible political alliances waiting to be formed between Alevis and LGBT+s, because of such sexuality-based allegations, which play a formative role in determining their historical and everyday experiences of oppression. In this framework, I initiate discussions about the oppressor-oppressed relations among the marginalized others and suggest reconsidering the negotiable and non-negotiable boundaries of the intersecting identities.

**Danny Zschomler (University of London) “Resistance from the margins: positioning, re-positioning and re-imagining diasporic neo-Pentecostal personhood in contemporary London”**

This paper presents the findings of an ethnography of the neo-Pentecostal prosperity theology movement on the Old Kent Road, an inner London neighbourhood which has become a hotspot for this phenomenon with a high density of Black Majority Churches. These churches are mainly attended by West African immigrants who are trying to make their lives liveable whilst facing structural inequality and discrimination in the context of urban marginalisation, major threats of austerity urbanism, a national polarised and highly toxic migration debate and an inexorable rise of xenophobia. My research contributes to our understanding of the (re)formation of diasporic personhood by investigating the struggles of this marginalised socio-religious community which plays an important role in the diasporic life of their members helping them in various ways to cope and adapt as well as to meet their social needs.

I argue that these churches function as co-ethnic migrant networks where religious discourses and practices are utilised to empower the members individually to resist marginalisation, racial prejudice and de-valuation so that they can re-position and re-imagine themselves within the broader society. The church leaders act as agents of change mobilising and emancipating marginalised and devalued citizens in London by adapting a life coach approach and self-improvement techniques to re-engineer adherents’ personhood so they can claim their place within the society in a global city space. Thus, adherents of this movement envision a more inclusive future by operating from the ‘bottom-up’, where those actions afford new meaning to physical and social spaces.
Práxedes Muñoz (Universidad Católica de Murcia) “The identity of the indigenous people in migratory processes, their decolonial wills and transnational social demands as identities of resistance”

This communication is about an ethnography and collaborative research on indigenous people and their identities in migrant population in Spain. The indigenous identity or also called by its participants, the identity of the original peoples, can be manifested, visible but also hidden in their current societies. These identity processes occur in the contradiction of the inclusion and exclusion of host societies, where cultural hybridizations arise while new identities that conform to a goal of resistance, are distinguished: "indigenuous resistances", "neocolonial resistances" and "neoliberal resistances". Some of these resistances are manifested in original folklorized dances, new creations and performance of dances, recovery of original festivals such as the inti raimy and social activism (women’s associations, dance groups, mutual support cooperatives, social networks, likewise, others.) The new processes of indigenous resistance are observed that are related to inclusion-exclusion in the host society. On the other hand, spaces of reflection in favor of a social activism arise from: 1. Culture that favors the development of the indigenuous people (cultural recovery); 2. Reflection on indigenous identity (education of their children); 3. Reflection on colonial processes (colony, patriarchy, racism and neoliberalism); 4. Emancipation of the indigenous population; 5. Interculturality and global citizenship. These processes of change arise in the convergence of identities that maintain transnationality and transculturality, in the attempt to identify colonialisms that can decolonialize and reinvent to resist in the market society and ultimately identify that allows them greater personal and emancipatory development in the host society without forgetting their country of origin.

Susanne Martike (University of Manchester) “Use it or Lose it: Citizenship Identities in the Big Society”

The crisis caused by the 2008 recession reinforced moves to hand over more responsibility to communities, encapsulated by David Cameron announcing an era of austerity where “big government” would be ended and replaced by a “Big Society” in which communities would be part of the solution, rather than just being passive recipients of government spending. The resulting reduction of funding to local authorities triggered the widespread need to close libraries and other publicly run and/or funded services. This paper looks at the case of a library that was affected by these spending decisions and that has been taken over by “the community” to prevent its closure. I look at the transition from using a service to taking responsibility for delivering the service and the different identities that emerged in and shaped this process.
Rachel Katz (University of Manchester) “Tourist-Local Identities in times of technological change: The case of Grindr Tourism in Tel Aviv”

As a globally popular app for gay and bisexual men to interact, Grindr has become a fixture in the landscape of what is often uncritically and broadly called “the gay community.” However, narratives about a singular community ignore the specificities of the boundaries, roles, and prejudices within LGBT+ spaces. This study argues for the merits of a spatial framework as opposed to a communities-based approach to studying Grindr within the tourism context by asking how Grindr reconfigures notions of space among tourists and locals in Tel Aviv. Grindr’s geolocative features make it a unique tool for tourists to interact with local LGBT+ people and spaces while traveling.

A multi-method qualitative sociological approach was employed interview 19 tourists and locals in Tel Aviv, Israel. Prior to the interview, some also chose to complete an audio diary recording their daily Grindr routine. Participants were recruited using snowball sampling with multiple entry points: online in public forums, through email, and via posters displayed around Tel Aviv. This presentation addresses findings on how users navigate their tourist and local identities, as well as how particular masculinities are mobilized.

Grindr allows for a form of tourist engagement through technology; it facilitates the feeling and habitation of local spaces and interaction with the people who make them. The ongoing investigation speaks to Grindr’s potential as an alternative geography that creates spatial layers, overflowing boundaries, and potentially new tourism experiences.

Sindhu Eradi (MICA) “Transgender Identity And Technology: Negotiations of Self”

The environment of media and information and communication technologies has gone through a lot of development. Technology blurs the boundaries of an organization and extends the social practices beyond the span of time and space. (Giddens, 1991) Identity construction and who one is, how one should identify as and how one should act are becoming increasingly important questions of pursuit (Sveningsson and Larson, 2006). Scholarly interests have been shown in queer and media studies about transgender representation. However, there has not been much exploration about how the transgender individuals engage with the portrayals on the available online platforms. (Stryker, 2008) One needs to look into how identity formation and consolidation happens with the help of these platforms. (Warner, 2002) Technology and interactions with them enables individuals to establish a sense of coherence and security with their selves (Barett et al. 2001). The platform of Tik Tok is a leading media app in Asia and across the world used for creating and sharing short videos. As compared to other prominent social media platforms such as Facebook and Instagram, it is quieter and less politically charged. This article explores the relationship between technology and transgender identity through the platform of Tik Tok. (Deuze, 2012) How does the platform of Tik Tok facilitate the congruence between a transgender identity and the external presentation of the same? How does a transgender individual experiment with and craft their chosen identity through the online platform of the Tik Tok app? The article will also look into how the online platform of Tik Tok also operates as a “care structure” for the transgender people. (Scannell, 2014) Care structures being the framework of well thought-out concern and care where one can furnish feelings of belongingness maintained through cooperative and collective efforts of thoughts, effort and ingenuity (Ringo, 2002).
The researcher will use qualitative methodology to explore the topic of enquiry. Ethnographic interviewing will be used as a method to collect data because it allows for the data collection process to be experienced as social interaction in which the interview is a co-construction of an understanding of the reality in which both the researcher and the participants immerse themselves; it is a conversation in which each participating individual plays an active role and the emphasis is on being culturally sensitive. (Coleman, 2000) Through multi sited design, data elicitation techniques and 15 in depth interviews conducted at Cochin and Trishur at Kerala and Vadodara in Gujarat, both states in India, this article explores how transgender individuals interact with and integrate media into their everyday worlds and thus use this platform to strengthen their chosen identity (Cavalcante, 2013).

Alexandra Nakelski (University of Amsterdam) “Changing Your Name in Digital Domain: How Constructed Identities on You Tube Challenge Social Norms”

The 1980s cyberpunk movement, with William Gibson’s Neuromancer as the apotheosis, thrilled science fiction audiences with dystopian visions of society completely transformed by digital technologies. Today in 2019, global society is transitioning into a universal culture dominated by these cyber spaces and in turn, the very term identity has metamorphosed into something that challenges how we previously defined humanity. Currently we are experiencing a significant epoch of change.

In Cinematic Sociology: Social Life in Film, editors Jean-Anne Sutherland and Kathryn Feltey theorize that sociologists can use filmic texts and how they are structured to explore core themes of identity, and in doing so, better understand the society in which we live. But can these same methodologies be used to analyze the texts of You Tube content created by vloggers that contrive gender identities for spectators? How does the ever-burgeoning cyber world facilitate or complicate new definitions of gender and the negotiates the realm between production and reception of these texts?

This paper explores the sociological texts of two British You Tubers as case studies: Tatiana Pirogova, a self-acclaimed ”trap” and ofherbsandaltars, a queer non-binary. Each personality constructs or produces their content in accordance to their identity, yet their ”followers” are not always in accordance in their perceptions. This analysis also traces the timeline of these vlogger’s genesis and if their constructed identity has remained constant or fluctuated in accordance to the interaction, feedback, desires and participation of their followers. It seems often that the content is never-ending and exponentially growing, how does certain content resonate and strike a chord and other content goes unnoticed? The sociological structures of the online texts can be decoded in assessing how gender and identity is redefined through these modes of discourse. The role of the spectator, as in film, also has a significant impact in the meaning created in these identities.

Indeed, YouTube is but one of many postmodern signifiers heralding in the alteration of human interaction and gender identification. It should be considered in future cultural studies an excellent barometer in gauging how new social realities are shaped.
Panagiota Nakou (City University of London) “European identity after Brexit: British and Greek students’ social construction of identity”

With the reality of Brexit, the UK and Europe find themselves in the midst of a profound moment of political, economic and generational uncertainty. The Brexit referendum revealed a British society that was divided across geography, socioeconomic status, and generational affiliation on issues concerning EU membership and immigration, as well as nationalism (Delanty, 2017). The demographics showed that well-educated, well-off, young people living in urban centres voted to stay (Hobolt, 2016). The supporters of the EU and globalization favor more open borders, immigration and international co-operation (Outhwaite, 2017). In the middle of this uncertainty (Beck, 1992) young people are expected to make identity choices and reshape their sense of belonging to groups and societies. This research explores the existence of a European identity among British and Greek students using the case of Brexit and aims to identify the construction of opinions, identities and communities. Furthermore, this research follows a social constructionist perspective (Burr, 1995) and investigates the existence of a European “societal imaginary”, suggested by Cornelius Castoriades (1975; 1996), among British and Greek students comparing belongings to European and national identities and whether these have been influenced by the Brexit referendum. The methodology used in this research is a mixed method approach including both quantitative and qualitative research techniques. Consequently, an e-survey and focus groups were employed to investigate similarities and differences among British and Greek students regarding their opinion about BREXIT and Europe and their identity construction.

Fabrice Lyczba (Université Dauphine Paris) “‘Sorry, I’m French’ National identity negotiations and the construction of belonging of French students in London”

This paper presents the initial results of a multi-strand, three-year research project, “The London Transformation”, conducted in partnership with Dr. Saskia Huc-Hepher (University of Westminster, London). Our project seeks to understand the processes and outcomes of transformation in cultural and national identity of French students in London universities. This first report presents initial analysis of the first wave of qualitative data collected through questionnaires and in-depth semi-structured interviews in 2017-2018. We situate our project within transnational and diasporic studies’ turn to the construction of home and belonging in everyday trans-local conditions and the articulation of national identity, territory, and mobility. How do French students negotiate cultural memory, attachment to language, national belonging, and the formation of new attachments as part of their new everyday home-making experiences in multicultural London? Our initial first-year results indicate how unease in belonging is central to the dynamics of their identity negotiations: unease with national vs regional narratives of French identity, unease with key pillars in the contemporary hegemonic definition of Frenchness, but also unease with the new cosmopolitan London environment and their new community of international fellow students. Despite but also through this unease, the hard work of creating belonging is initiated, with Frenchness a key resource deployed, performed, but also questioned in the construction of a translocal “continuum of space” (R. Gielis) that our respondents might call ‘home’. We interpret these results in light of previous cultural studies of national cultural capital in conditions of migrations that show how cultural capital does not remain frozen but is produced and/or reproduced in translocal conditions (U. Erel) through the ‘mediating possibilities’ (U. Hannerz) of a new cultural encounter.
Between 2006-2011, the Syrian Ministry of Higher Education, in partnership with the British Council, sponsored a number of Master’s and Doctoral students to study in the UK under its Higher Education Capacity Building Project. With the outbreak of violence and ensuing financial sanctions, these students have had difficulty accessing money to pay fees and support themselves (and in some cases, their families) in the UK. They have also had to cope with the stress of trying to study, while dealing with the chaos and tragedy affecting their families back home. Most of them have been unable to go back to Syria and have had to settle in the UK, against their original intentions and requirement of the Capacity Building Project to return to Syria after completing their studies.

Our paper focuses on the identity and belonging of this distinct group of Syrians in the UK, who are not all refugees but now highly-skilled economic migrants, considering their overall experiences in British society. The aim is to establish how they describe their (Syrian and UK) identity and how this affects their sense of belonging both in relation to the British society and their Syrian communities, which have been fragmented following the war. Our fieldwork and interviews in various UK cities and the emerging narratives provide interesting insights into this group’s negotiated national and diasporic identities in their attempt to cross socio-political and cultural boundaries and belong in the UK.

**PANEL G: VISUALISING IDENTITIES**

**Nadira Khatun (Xavier University, Bhubneswar) “Nationalism and Patriotism in Hindi Cinema at the Age of Right-Wing Politics”**

This paper critically looks at the discourses of nationalism and patriotism in the contemporary Hindi film text. To create a sense of national unity at the time of Hindutva nationalism, Indian Hindi filmmakers inspired to make ‘enemy images’ as ‘outsider’ who has been marked with specific ‘political signs’. Through anti-colonial and anti-Pakistan stance, Hindi cinema has become an important tool to propagate the idea of nationalism. The most recent films Manikamika: The Queen of Jhansi (2019), Thugs of Hindostan (2018), Raazi (2018), Uri: The Surgical Strike (2019) adopt the right-wing political stance to create the ‘enemy images’ as ‘outsider’ and propagate the idea of nationalism. The most celebrated historical films of recent times, Manikamika: The Queen of Jhansi (2019), Thugs of Hindostan (2018) portray narrative of nationalism through adopting anti-colonial political stand and represent British as the enemy of the nation. They stand out as a genre mainly because of their stories of grandeur of past legends, famous personalities and myths. On the other, Uri: The Surgical Strike (2019) representing ‘terrorists’ as Pakistani imports into India, the film also drew on the nationalistic fervour of the audience. The trend of representing a symbiotic relationship between Kashmir, Pakistan, and Muslims started with the film Roja (1992). Indian Muslims were linked to Pakistan-sponsored terrorism and Kashmiri separatism because the terrorists operating to free Kashmir were either supposedly located in or supported by Pakistan. Film Scholars such as Fareed Kazmi and Sanjeev Kumar (2011), Moodul Islam (2007), S.S. Rajgopal (2011), Amit Rai (2003), Ronie Patrick (2013), and Sanjeev Kumar (2013) have analysed the recent texts of Hindi cinema and pointed out that ‘Hindutva’ or Hindu nationalist forces used mass media and more specifically cinema to create a terror within majority as they are being threatened by minority.
Laura Clancy (Lancaster University) “‘Queen of Scots’: The Monarch’s Body and National Identities in Representations of the 2014 Scottish Independence Referendum”

On 20 September 2014, in the wake of the Scottish Independence Referendum, British broadsheet The Daily Telegraph’s front page was dominated by a photograph of Queen Elizabeth II in the grounds of her Balmoral Estate in the Scottish Highlands, under the headline ‘Queen’s pledge to help reunite the Kingdom’. This was part of a host of media representations which simplified the referendum as primarily concerning a “crisis of nationalism”, whereby what was at stake in the vote was the (re)establishment of a Scottish national identity. This paper takes this headline as a departure point through which to explore the shaping and negotiating of competing discourses of national identity during the referendum. It understands the Queen’s body as a site of symbolic struggle over these discourses, embodying complex interrelations of “Britishness”, “Englishness” and “Scottishness”. Undertaking visual analysis to unpack the historically-, socially-, politically- and culturally-specific composition of the photograph, I expose multiple representational struggles, over both the meaning of the referendum and the meaning of the Queen’s body. Centrally, this paper argues that an analysis of the use of ‘Queen of Scots’ in The Daily Telegraph reveals relations of power, (geo)politics, symbolism, sovereignty, national identity/ies, landscape, and British history during a time of significant sociopolitical change.

Inés Paris Arranz (Universidad Complutense de Madrid) “The impossibilities of the activists’ identities and their contradictions in the contemporary world. Mr. Robot.”

“They showed themselves. The top 1% of the 1%. The ones in control. The ones who play god without permission. And now I’m gonna take them down. All of them.” (Mr Robot 2015)

The narratives against the system, the heroes taking from the rich to give to the poor, have always existed. However, the identities of these heroes worked in opposition to the evil they were fighting. They would live in different spheres, different landscapes etc. Nowadays the Hero is part of the system as it cannot be any other way. The capitalists economy absorbs every narrative that is developed under its eyes. It is in this corrected chronicle where the hero has to develop, configure his or her identity and fight the Evil. This does not only create uncertainty but at the same time, it creates the necessity to conjugate the heroic narrative and the human narrative, the everyday person that tries to create a new system. In order to analyse these ideas, to understand the struggle, the research will be conducted using a figure that through fiction helps to explain this phenomenon. The character of Eliot in the TV series Mr Robot created by Sam Esmail in 2015, it is the perfect example to show this dichotomy, due to the relationship between fiction and the real world portrayed in the show as well as the relation of these events through the main character.
Dimitra Laurence Larochelle (New Sorbonne University (Paris III)) “Economic Crisis, Turkish soap-operas and National Identity in Greece”

Since 2000, the production of Turkish television serials is in constant development. These serials that have a great success at a local level are also exported abroad. More precisely, they were first diffused in countries that were in the sphere of cultural influence of the ancient Ottoman Empire (which means the Balkans and the Middle East) and afterwards all over the world. Among these countries, Greece has become a great consumer of Turkish television serials.

Our study concerns the analysis of the representations projected by Turkish serials as well as their reception by the public in Greece. Within this context we have realized an empirical research based on 50 interviews with individuals of all ages with different socioeconomical backgrounds.

The results of our empirical research revealed that the viewing of Turkish soaps by Greeks is a symptom of the need for redefinition of their cultural identity. According to Stuart Hall at a moment of crisis, where we fail to identify with the dominant society, we tend to reconstruct our identity by discovering who we were before. Our research showed that the viewing of Turkish soap-operas is precisely used by Greeks (especially by popular classes) as a mean of finding identity references and reconstruct their national identity at this moment of economic crisis. Through this paper, we would like to present the results of our research concerning the negotiation of “what means being a Greek” today.

Jessica Yarin Robinson (University of Oslo) “When the vote goes global: Expressions of political identity across borders in election discourses”

Digital technologies have expanded the boundaries of expressions of citizenship, shifting the arenas in which people engage with politics and allowing people to renegotiate who is “like them.” This paper argues that high-profile national elections – from Brexit to Trump to Bolsonaro – activate political identities not only at the national but transnational level, and it presents empirical evidence for how new contours of political identity and citizenship are forming through interactive digital media. The study draws on a database of global Twitter data from the 2016 US presidential election for its case study, examining the participation of users inside and outside the United States and the communication between them. Going beyond the “foreign interference” frame, the study explores how the lines between national and global political identities are actively blended online through language, media, and interaction. Yet findings also suggest these would-be global citizens do not always manifest a cosmopolitan bent: the event appears to have been an important catalyst for the negotiation of nationalistic identities, paradoxically supporting anti-transnational affinities on a transnational level.
James Leigh (University of Groningen) “Re/placing Kosovo: Narratives of identification and the nation-building process in the post-conflict context”

Ten years after declaring independence, Kosovo continues with the often complicated process of establishing itself as Europe’s youngest state. State-building in Kosovo faces various obstacles; the creation of viable, trustworthy institutions; application of the rule of law; developing a well-functioning democracy, and improving living standards for all citizens.

While the political difficulties of these state-building processes are unquestionably significant, this research argues Kosovo faces more fundamental socio-cultural concerns which complicate efforts to determine agreeable solutions. These relate particularly to Kosovo’s history and how it is seen and understood; disagreements arise over transitional justice, dealing with the past, and disparate notions of memory and identification. Yet they also address Kosovo’s present and future substance and stability, being rooted in questions over the type of state Kosovo should become, the nature of its people, who belongs, and the viability of current visions of Kosovo’s foreseen trajectory.

This research uses in-depth interviews to shed light on how ideas and visions of Kosovo are subsequently shaped by members of its society. Establishing the new state produces changes in the socio-political context in which ordinary people live out their lives, a consequence of creating new institutions, new legal frameworks, and new definitions of citizenship. The study aims to explore how resulting developments are handled by those experiencing them; how individuals understand what is taking place around them, and how they integrate the ongoing ‘resping, reordering, and replacing’ of the immediate social, political and cultural context into subsequent personal visions of both themselves and the worlds in which they live out their lives.

Judith Jansma (University of Groningen) ““Our culture is the best culture!” Towards a typology of populism and culture”

In today’s political discourse the idea of a culturally-grounded national identity has made a strong come-back. One can think of Theresa May’s (in)famous statement that “citizens of the world are actually citizens of nowhere”, or Dutch Christian-democratic party CDA insisting on the integration of the national hymn in the primary school curriculum. Yet this adherence to national identity as a way to deal with complex societal challenges (globalization, multiculturalism) is performed to a much greater extent by populist parties associated with the far right. Their understanding of citizenship being based on the notion of “ethnos” rather than “demos” - leading to a strong “us vs. them” narrative – it should not come as a surprise that culture is used as an important tool to unite “us” and to exclude “them”. Considering culture as a manifestation of people’s reactions to a crisis, Castells et. al. argue that the dominant culture of the post-2008 era is one of fear, overriding “alternative cultures of hope” (2012, p.4). Following this assumption, my paper aims at analyzing the ways in which populists in France and the Netherlands engage with culture as a tool for identity construction: What images, cultural institutions and products do populists identify with or promote? What are the key strategies of cultural appropriation and identification? While focusing on specific case studies (from the debate on secularism to the reception of Houellebecq’s novel Soumission), my contribution ultimately aims to set the basis for a generalizable theoretical model mapping the relations between populism, culture and identity.