

Transnational digital networks, migration and gender

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Literature Review and Policy analysis

Synthesis Report

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Introduction

The fieldwork of the Mig@net "Transnational Digital Networks, Migration, and Gender" project unfolds in seven different, yet interconnected, thematic areas: a) Border Crossings, b) Communication and Information Flows, c) Education and Knowledge, d) Religious Practices, e) Sexualities, f) Social Movements, g) Intercultural Conflict and Dialogue. This report sets out the main methodological, conceptual and theoretical premises that will inform the fieldwork that is to be done in these thematic areas and points to the prospects for bringing together and synthesizing the research findings and results at the end of the project. The report attempts, more importantly, to highlight the interconnections amongst the thematic research areas, and shows that they should not be seen as disparate fields of enquiry. In the first section, thus, the report analyses the common concepts and methods that cut across all the research thematic fields. In the second section, the report presents in more detail the research in each one of the thematic areas.

1. Concepts and methods

Although the project as a whole spans over a vast array of social dynamics, its coherence rests on a common framework of concepts and methodologies that can be articulated along four tentative notions.

1.1. The digitalisation of migration

The research designs of the thematic studies are based on the common notion that migration processes are increasingly becoming digitalized. While all social life is becoming subject to processes of digitalization, migration is a privileged space to study these transformations. Moving long distances, crossing state borders, residing in places away from home and living transnational lives are the practices that by definition constitute migrants. These movements in material space have been during the past decades radically transformed by the introduction of new technologies and means of connectivity: moving long distances requires digital information and communication, border crossings are increasingly subject to digital surveillance regimes, residing away from home increasingly involves being digitally connected with both the place of residence and of origin. In effect digital and migrant movements interact and transverse each other to create new transnational spaces that are at once virtual and real. The different aspects of digitalisation do not simply bring forward one additional variable

that migration studies ought to take into account. Instead, digitalization calls for new approaches where existing social categories need to be rethought in the light of the increasing digitalisation of physical objects and spaces. To put it differently: the border can no longer be mapped as a physical demarcation line; the spaces of education can no longer be thought of only as classrooms; the "homes" of migrants, or their notions of "here" and "there" are becoming less "topological" and more transnational and affective. Along these lines, our research will not simply address the 'use' or the 'effects' of digital technologies on migration processes. Instead, it will look at how migrant mobilities and subjectivities are already enacted, enabled, mapped on digital networks.

The Mig@net project will use the perspective of the "digitalization of migration" to approach the emerging amalgams of machines and people that produce new social relationships, identities and bonds. This perspective takes us a step further from the "digital diaspora" argument that defines virtual space as a new place for the reconstitution of traditional communal identities and bonds or the reinstatement of new transnational identities and networks (Brinkerhoff 2009). Mig@net is based on the idea that the digitalization of migration does not simply function as a form of transnational reconstitution or reinstatement of social relationships, but amounts to the production of new forms of social relationships, in which the machinic and the human become entrenched and impossible to disassociate (Haraway 2004). The digitalisation of migration is thus also linked to the study of the unhuman aspects of networks, the recognition that networks cannot be anthropomorphized so easily (Galloway and Thacker 2007).

The purpose of the first two thematic WPs is precisely to unpack the broader social transformations that emerge through the processes of "digitalization of migration" and to examine how our basic conception of space is being transformed through this process. First WP4 will analyze how border control and migrant border crossing are transformed. As Vassilis Tsianos and Brigitta Kuster argue, "ICT's have become, in the context of the European borders, a primary locus for preventing or enabling the movement of border crossing migrants. Yet, ICTs should not be treated, in this capacity, as technological mere devices but as socio-technical configurations, embedded in the social and discursive context shaping the European border regime". Second, WP5 will analyze information and communication flows addressing, as Dana Diminescu argues, the question of how "the digitalisation of migration is reflected in the construction of new geographies mapping notions of "being at home" or of "here" and "there" in the context of migration. More concretely, the increasing possibilities for digital co-presence, and particular video co-presence enabled by VOIP technologies, embed the every day lives of migrants in new "home territories"". These two work packages combined will provide a broad mapping and framework of the ways in which the

digitalisation of migration transforms our conception of the social space of migration (borders, home, place, space, here, there).

These transformations will be examined in more detail in the other WPs in relation to specific sites where social relations are being transformed. With regards to education (WP6), digitalization will be perceived as a means of transforming social relations in educational institutions. By using new technologies migrants may challenge the state centric nature and processes of the production of knowledge. With respect to the study on religious practices (WP7), digitalisation will concern the ways in which the public and private distinction is reconfigured by digital mediums. Being a migrant Muslim in the public sphere is transformed by both forms of virtual co-presence practiced by migrant Muslims and by the processes of digitalisation of the public sphere itself. With regards to sexualities (WP8), digitalisation is reflected in how digital mediums are increasingly becoming prominent sites for performing and exchanging sexual relations, identities, and performativities of migrants. In the study of social movements (WP9), digitalisation is reflected in how these movements are mapped onto shifting critical geographies. Or, in other words, the digitalisation of migration is manifested in how migrant-related 'local' initiatives and mobilisations are interlinked to the 'regional' and the 'global' via digital connections, which in turn alter the terrain and the conceptualisation of the 'local'. Finally, in relation to the theme of intercultural conflict and dialogue (WP10), the digitalisation of migration pertains to how migration-related conflicts and the respective initiatives of dialogue and reconciliations are becoming built-in in the very structure of digital social networks. How, that is, blogs and social platforms like Facebook or YouTube, which were developed initially on the basis of a concept of social networking and as an expansion of bonds of friendship and acquaintance, are becoming racialised and how the racialisation of digital social networks is shaping the ways in which racist versus anti-racist struggles and the possibilities for dialogue are played out.

1.2. Disrupting the distinction between the digital and material: Integrating methodologies

This concept of digitalisation needs to be operationalised in methodological terms. It is, first of all, important to dissociate digitalisation from some existing approaches to the Internet, or more generally, new media studies. The research of the Mig@Net project will not equate the study of the digital with any notion of cyberspace, or, more concretely, with the understanding of the Internet as a virtual realm apart, as a separate non-material, non-physical plane with its own distinct dynamics (Jones 1999). Mig@Net will also refrain, as much as possible, from treating the digital in connection with the concept of virtual spaces, whose study is to be conducted through the use of virtual methods. We will not, in other words, limit the field of research to existing

social science methodologies and propose to simply transfer them online. (Woolgar 2002).

Mig@Net intends to follow, instead, the suggestion of Richard Rogers on pursuing research "which no longer concerns itself with the divide between the real and the virtual" (Rogers 2009). Although, it is important to take note of what Rogers terms as "digital methods", the objects of study (the intersections amongst migration, gender, and digital networks) call for more diverse methodological strategies. Digital methods will be employed to an extent, as far as the work packages of the project also require internet or new media research. All of the case studies chosen by the respective research teams, however, require more than that - they set out studies that will attempt to also analyse more broadly social dynamics beyond their digital materiality.¹ Traditional social science methodologies are then also necessary for the project, although the research teams need to be careful in simply juxtaposing or comparing them to digital methods. For this purpose, the fieldwork as a whole is based on the integration of digital and traditional social science methodologies. The research designs propose that the digital and the non-digital networks should not be treated as separate fields of inquiry. In this respect, our intention is not simply to compare online and offline data or to examine how the digital is influencing the real.

The integration of the digital and the traditional social scientific is presupposed in the very concept of the network. The networks that we will study are neither solely digital or non-digital, neither online nor offline. They cut across these divides. They might be constituted online and then temporarily shift offline - parts of them might mutate and get back online while other parts might get jammed. Or, they might follow a reverse path. They might invariably shift from networks that are organised through sophisticated digital machines to networks with non-digital means of organisation. Or they might combine in an ad hoc fashion both digital and non-digital organisational principles. Our study of these networks needs to follow a similar path to theirs. Be it in relation to education, religion, or political mobilisations for migrant-related issues, the networks we propose to study, their nodes and their edges, are the driving forces of the fieldwork itself.

In order to address these concerns a set of methodologies will be employed in the different WPs in addition to the more traditional methods of enquiry, such as interviews, focus groups, discourse and context analysis. The research will

¹ The term "digital materiality" refers to the fact that many digital practices are at once performed in digital and in material space. As a result, it becomes impossible to distinguish the digital from the "real". More specifically the term combines two seemingly antithetical terms in order to point out that digital practices do not simply have material effects but that they also may constitute material relations.

be informed by the original tools and methods developed in the context of the TIC Migrations project (TIC Migrations 2011). These include:

- Recording of video sequences in the homes of services users.
- Transcribing the "multi-modality" of the video communications (speech, gestures, eye contact, facial expression, objects, ritual sequences)
- Web cartographies
- Hyperlink analyses

1.3. Operationalising transnationalism

The concept of the "digitalisation of migration" further strengthens the transnational approach of the project. By its very inception the study of processes of digitalisation calls for research that goes beyond national social categories and that attempts to map the new types of geographies produced. Transnationalism, in general, is far from a new concept in migration studies (Basch, Glick-Schiller, Szanton Blanc 1994; Vertovec and Cohen 1999). At least in terms of its theoretical impact, transnationalism has become one of the dominant trends not only in the field of migration studies but also in the study of digital networks. Studying these forms of transnational movement (the migrant and the digital) poses new challenges for research. The move from the theoretical to the empirical has been until recently relatively slow since actual transnational empirical research is quite difficult to operationalise in concrete methodologies and substantial data collection given the ethnocentric nature of most research institutions and collaborative frameworks for research. One of the common starting points of the case studies of the Mig@net project is their adherence to a transnational study of digital networks, migration, and gender that ground the actual fieldwork beyond methodological nationalism (Wimmer and Glick Schiller 2003) and towards research that is multi-sited. Given the difficulties in actually materialising this transnational approach the case studies propose various strategies in order to achieve this.

First, the case studies are neither county-based nor comparative, in the sense of aiming at producing different, comparable national reports. The rationale of including three different research teams from three different cities in each work package does not imply the development of national fieldwork case studies. The research design in each thematic area places more emphasis on the local, or on the transnational constitution of migration processes rather than aiming at analysing national contexts. We could say that the primary aim of the research designs is to open up the possibility of capturing different moments of transnationalism.

Second, in those WPs where there are specific case studies, the different research teams intend to combine their efforts in the actual of the fieldwork. For this purpose fieldwork in three of the WPs (WP4, WP5 and WP8) has been structured on the basis of common team of transnational researchers which will implement common or complementary methodologies in different European locations and at different analytical levels (macro-micro), rather than on specific case studies.

Third, the case studies propose to situate research in concrete local sites in order to follow paths, routes, interconnections that move beyond their respective national spheres. In this sense, a Skype conversation between a migrant from the Ivory Cost living in Paris and his girlfriend living in Abidjan is not treated as an instance (that could be potentially generalised) showing data about the usage of VoIP technologies by immigrants in France or revealing their views on their life in the host country. Instead, it is taken as indicative of the construction of new geographies of 'being at home' in which Paris and Abidjan become interconnected in the process of spatial production by the migrants (Grosse and Diminescu 2011). To generalise this point, in all case studies we will refrain from automatically linking such types of instances to their respective national contexts, and try to trace their possible connections to transnational moments of migration.

Fourth, the research designs attempt to shun off such concepts and social categories that might eventually revert the research back to the confines of methodological ethnocentrism that often dominate analyses of gender and migration, but also of gender and digital networks. This is explained in more detail in the Mig@net Literature and Policy Analysis Review. Our concept of borders, for example, is not equivalent to the notion of the national border. Our concept of knowledge production cannot be subsumed under the notion of the national educational institutions. Our concept of "home territories" is radically different from the notion of the home situated within a specific national space. Overall the Mig@net focus is on the transnationality of both migrant and digital networks.

1.4. Gender beyond the digital divide

Gender cuts across Mig@net research forming a central analytical perspective for all the case studies. Although questions of access and participation of migrant women in digital networks maybe significant for certain thematic areas, the objective is not simply to add migrant women in or assess "the gender gap" in information society, but rather to question how gender is constituted as a material and digital reality and what transformations take place in gender relations during the processes of the digitalization of migration. In other words, Mig@net's main aim with regards to gender is to problematise the processes through which new technologies transform the

gendered body. There are two dynamic and interrelated aspects in this problematisation:

First, new technologies construct virtual spaces that carry the promise of a gender-free environment where users can interact without the burden of their material bodies (Balsamo 1996). Migrant mobility in this context may open to multiple possibilities and combinations of gender, race, nation, class and sexuality that are devoid of "body-based identities" and belongings. Ideally virtual space provides migrants with an environment that allows them to get rid of their ethnicised, sexualised and racialised bodily marks and participate actively and intimately in the production of hybrid digital cultures. However, this promise, as a feminist critique points out, implies a gender bias that presupposes "a disembodied technological gaze". In other words, the perception of digital space as gender-free presupposes and reproduces a gender neutral scientific or technological spirit that silences the very real material and digital gender inequalities that are inscribed on bodies. In effect, the disembodiment of virtual spaces requires the "material repression of the physical body" (Balsamo 1996, p. 123). For example, although gender swapping may be a common and relatively painless activity on line, it can only be realized seamlessly only if this is not done simultaneously on the physical bodies. This means that the gender neutral character of the digital can only be sustained as long as the physical pain and violence of gendered bodies remains outside digital space. This is particularly significant for migrants who can indeed enjoy the multiple on-line possibilities and combinations of gender, race, nation, class and sexuality, but only by suppressing the social inequalities that produce their physical bodies. Mig@net research will examine these issues addressing both the possibilities of gender emancipation that emerge from digital practices and material implications of these digital practices on the repression of physical bodies.

Second, it is important to emphasize that new technologies generate new means of intensified monitoring and surveillance of migrant bodies (see WP 4). Examples may be found in the different forms of control and discipline effectuated through the usage of border security data collection but also through communication technologies including mobile phone, skype and e-mail. Despite the technical functions and objectives that these new technologies serve, they give rise to seemingly "gender neutral" practices of control that silence and suppress gender differences, inequalities and hierarchies. For example, collecting and storing information about "fractured body parts" (Balsamo 1996, p. 6) of migrants in digital databases - such as fingerprints, portraits, or written descriptions.² New technologies of

² This resembles the ways in which the digitalization of the sexual and maternal body is enacted through the new technologies of reproductive control. As gender research in the new technologies of birth control has manifested, technologies of surveillance have radically transformed the borders separating nature from science.

surveillance of state borders radically transform the ways in which the distinction between citizens and strangers is being articulated and performed. This distinction is increasingly becoming subject to the "techno-science" of border crossings through which the digital and material traces of migrant bodies are dispersed in different surveillance machines and databases, but also become subject to the different strategies that migrants employ in order to overcome control and escape control. One of the aims of Mig@net is precisely to question the gender neutral character of this techno-science of migration control and examine the ways in which control becomes gendered.

Rather than accepting a priori the gender-free nature of digital technology, Mig@net will engage with the processes of digitalization of migration through the perspective of intersectionality of gender, race, nation, class and sexuality. These social categories will be explored as evolving and mutating rather than as static identities that materialize within digital and migrant networks. Although new technologies are not gender free, however, they have the power to become a means of subverting fixed gendered binaries and identities. Following Haraway, the machinic-human assemblage of the cyborg has become in contemporary feminist theory an emblem of subversion not only of the male/female, public/private, technology/nature binaries, but also of black/ white colour, upper/working classes and masculine/feminine sexualities.

"The cyborg is resolutely committed to partiality, irony, intimacy, and perversity. It is oppositional, utopian, and completely without innocence. No longer structured by the polarity of public and private, the cyborg defines a technological polis based partly on a revolution of social relations in the *oikos*, the household. Nature and culture are reworked; the one can no longer be the resource for appropriation or incorporation by the other. The relationships for forming wholes from parts, including those of polarity and hierarchal domination, are at issue in the cyborg world" (Haraway 2003, p. 9)

In this context, the relationship between technology, gender and migration is no longer articulated solely in terms of gendered binaries, representations, hierarchies and relationships of domination but is also conceptualized in the context of a broader movement towards digital connections, simulacra and nodes, which create new forms of power relations mostly based on dispersion and lack of centralized power and resistance.

Paraphrasing Haraway's argument about "women of colour", we may argue that digital migrants are already and irrespectively of gender, "cyborg identities, a potent subjectivity synthesized from fusions of outsider identities" (Haraway 2003, p. 32). This is a crucial point precisely because migrants have been mostly represented as emblematic figures of technological backwardness and inability to adapt to the highly sophisticated digital networks. Exemplary of this representation is the metaphoric usage of the

antithetical terms "digital native" and "digital immigrant" (Prensky 2001) to describe the digital gap that exists between those who use and those who cannot use digital technologies. In this polarity, the "digital migrant" becomes metaphorically a feminized figure impotent by nature to combine the machinic with the human, but being destined to obey only the laws of nature. The hybrid or "miscegenation" qualities of migrant cyborgs describe how "the otherness of machines" is linked to gendered and racial "otherness" (Gonzalez 2000). This metaphoric usage is not a novel trend, but is in continuity with historical articulations of the gendered binary of technology/nature as racial and cultural difference. Overall, the notion of the cyborg emerges from the perspective of contemporary gender theory as a means of identifying the multiple interconnections between different forms of material and digital movement (Wakeford 2000). In that sense adopting a conception of digital migrants as cyborgs does not mean adhering to the abstract vision of the internet as a body-free, gender-neutral space, where gender swapping reigns and everything is possible. For the study of migrant movements, the cyborg implies an intense preoccupation with how the material and the digital transform existing gender relations and representations or how alternatively they create entirely different gender codes and simulacra that escape gender binaries, relations of domination and hierarchy.

2. Thematic case studies

2.1. Work Package 4: Border Crossings

Partners: UHH (coordinator), UPSPS, UNIBO

Authors of research design report: Brigitta Kuster, Vassilis Tsianos

Concepts

Fieldwork research in work package 4 will examine how the digitalization of border control and migrant mobility across borders becomes actualized in material/virtual space. The research will focus on three aspects of this process: first, on the major border zones, second on the system of European digital networks for the control of migration, and third, on the border crossing practices of migrants.

- Border zones: The focus of the fieldwork will not be on case studies conducted in bounded geographical areas but on "border zones". The notion of the border zone comprises a complex **assemblage of machinic and bodily practices** that transform border crossings in a profound way. Research on the border zone is based on the idea that "the most common manifestation of the border in Europe is not to be found along the geographical border line of the Schengen area but

rather in the records on the lap tops of the border police; in the visa records of the European embassies in Moscow, Istanbul, Accra or Tripoli; in the check-points of Heathrow, Tegel, Charles de Gaulle or Odysseas Elytis; in the German central register of asylum seekers (ZAST); in the online entries of the Schengen Information System, where the data on persons denied entry to the Schengen area is administered (SIS); in the Eurodac". From this perspective, the border zone is not an area that can be clearly delimited in material or virtual space nor can it be delimited as a specific location in the geographical map.

- European digital networks of control: More specifically, the WP4 research will concentrate on a specific database, namely the European Automated Fingerprint Recognition System (Eurodac) that combines the biometric technology of fingerprinting with an originally specific political rationale. "To put it generally, Eurodac is an application that combines biometric technology with computer data applications for searches and checks and is directly linked to the policy framework of Dublin II". More specifically, the fieldwork will focus on the biopolitics of fingerprinting actualized through the implementation of EURODAC by border control institutions. The research teams will interview professionals active in the implementation of the EURODAC system (professionals of national and regional EURODAC centres, police officers responsible for fingerprinting, NGOs responsible for asylum seekers, FRONTEX professionals) in order to explore the actualization of digital control across European borders.
- Migrant border crossing practices: Migrants use different strategies and techniques to cross borders, which are becoming increasingly digitalized, including the usage of mobile phones, google maps, twitter and facebook. These strategies and techniques enhance their ability to overcome and exploit the weaknesses of the European digitalized system of border control. Following the findings of the preliminary fieldwork conducted in the entry points to the Shengen region (such as Lesbos and Samos in the summer of 2010 and the Greek-Turkish border of the Evros region and Istanbul in the winter of 2010/11), the research teams will interview fingered migrants in urban centers such as Athens or Rome and in the places of their onward travel within Schengen (namely Patra, Igoumenitza and from there on to Ancona, Bari, Brindisi, or Munich). The research teams will do further interviews mixed with ethnomethodological techniques for analyzing the digital, problematizing in particular the mobile phone and internet usage by migrants in the process of border crossings.
- Gender will be addressed in relation to processes of digitalization of the border that conceive migrant bodies as gender neutral. Fingerprinting as a biopolitical form of recognition denies sexual difference. The research will explore the implications of this form of technocratic gender neutrality for the border crossing practices of migrants and will

pose questions about the ways in which they affect the physical bodies of migrants.

Methods

Interviews, observation in border zones, multi-sited ethnography, ethnomethodological techniques for analysing the digital.

Case studies

Members of the three research teams will be conducting combined research involving officials and migrants in major cities (Athens, Rome and Berlin), but also traveling and working together in specific border zone areas such as Patra, Igoumenitsa, Brindisi and Ancona. More specifically, during the first phase of the project, there will be an emphasis on interviews with professionals in border security (scientists, policemen, border guards) in Athens, Rome and Berlin and the identification of subjects that may be interviewed for border crossings in different border-zones. An estimated number of 10-15 interviews with professionals and 10-15 interviews with migrants is expected. The second phase will include more research on border zone areas and collection of border crossing narratives, as well as border policing and control techniques through participant observation and the usage of ethnomethodological analysis of the digital border techniques and strategies.

2.2. Work Package 5: Communication and Information Flows

Partners: FMSH (coordinator), UPSPS, PI

Authors of research design report: Dana Diminescu & Matthieu Renault

Concepts

Work package 5 will research how ICTs, and particularly video-communication technologies, influence everyday-life patterns of communication in transnational milieus. Based on empirical case studies conducted in the three partner cities (Paris, Athens and Ljubljana) the research will exemplify the complex combinations of global media use and face-to-face encounters that emerge in response to the specific needs of transnational populations and bring about new global forms of "being at home".

- The concept of the connected migrant is the main concept that informs the research design. This is a concept that captures how contemporary migrant movements become embedded into the digital to an extent that it becomes impossible to dissociate the virtual for the real.
- The "connected presence" is a notion that derives from the central concept. Rather than being absent from the places of origin migrants become simultaneously present in different geographical locations through the usage of digital technologies. The "connected presence"

does not simply imply a digital mediation, however, but mainly a digital proximity and everyday-ness, which will be studied in the course of the fieldwork in this particular WP. As the WP5 research design report argues, "When the close family members or friends cannot be physically in proximity, users will opt for the *ambient accessibility of video-communication*. These are new forms of 'connected presence', which is the chief organizing principle of our theoretical reflection on the 'connected migrant'".

- Gender: As the report for this WP argues, "the idea of 'presence' has thus become less physical, less "topological and more active and affective, just as the idea of absence is implicitly altered by these practices of communication and virtual co-presence". The affective aspects of migrant's virtual presence pose several challenges in relation to gender relations, which will be explored in the course of the study. More specifically, the main issues that need to be addressed is how gender relations become transformed when they are being realized in virtual space, how the contemporary means of communication may alter hierarchies of gender, nation, race, class and sexuality.

Methods

The research combines ethnographic methods of transnational field research with ethnomethodological techniques for analysing virtual communications, which will be developed in the course of the research process. The three case studies will explore three interrelated migrant practices of connectivity.

Case studies

All three research teams will focus on (a) the *ambient accessibility of video-connections* and (b) how media and particularly VoIP technologies contribute to the construction of various kind of *home territories*. The research will follow a tripartite methodology, combining a) a communication diary by participants b) a series of interviews and confrontations with them c) ethnomethodological analysis.

The research will be realized in three phases: During the first phase, the research teams will propose to the sample to fill a communication diary devised in order to collect information and communication data, location and use of different devices. During the second phase, the team will use a sociographic approach, involving a series of interviews with participants in order to analyse the content of the communication diaries of the participants. The respondents will also be asked to describe and qualify, in his or her own words, the type of place and activity corresponding to each place and communication event, and to categorise the people contacted as well as his or her relationship with them. During the third and final phase, an ethnomethodological analysis will be used in order to carefully analyze the structure of Skype video interactions and to understand the structure of new forms of "presences" and "home territories".

2.3. Work Package 6: Education and Knowledge

Partners: UNIBO (coordinator), UPSPS, UU

Authors of research design report: Giorgio Grappi and Gigi Roggero

Concepts

The fieldwork on WP6 will enquire on the relationship between migration, gender, knowledge production and transmission, and the construction of alternative networks - digital and not digital. Research will focus - with different approaches and tools - on one hand the changes of the curriculum with regard to the migrant presence, the school policies (integration, interculturality, etc.), the role of the digital instruments and activities, the relation, interactions and conflicts within the classes between the migrants, the "local" students, and the teachers, the relation between school and work, and the gender specificities in this context.

- **Space invaders:** A primary hypothesis of this work package is that migrant students are "space invaders" (following the suggestion by the postcolonial feminist Nirmal Puwar) in educational institutions (Puwar, 2004). Migrant students are analysed as "space invaders" in their capacity of entering institutions that have not been originally designed for them. Focusing on this tension between migrant students and official educational institutions, we will both inquire on the segmentations and hierarchisations along ethnic, racial, class, and gender lines that characterise national educational institutions, but also on how might the presence of migrants transform these institutions and possibly create new ones.
- **Alternative networks of knowledge production:** The permanent crisis of traditional educational institutions is also reflected in the growth of knowledge production outside the boundaries of official institutions. The fieldwork will thus include the study of migrant alternative networks of knowledge production and distribution, paying particular emphasis on how the digital is a critical factor in the growth of informal educational networks.
- **The digitalisation of education:** Recognising that knowledge production is increasingly becoming digitised, research will focus on how this process affects the relation between formal and informal institutions. Processes of digitalisation are prominent in the construction of alternative networks of knowledge production and circulation amongst migrants and non-migrants alike. The digitalisation of education becomes, along these lines, a field of open contestation among formal and informal institutions and among different (and also migrant) subjectivities.
- **Gender:** The work package will study how different processes of education and institutionalisation (formal-informal, official-alternative) reproduce or unsettle gender hierarchies within the educational

system. It will more specifically engage with the unsettling of normal or expected gender norms by migrant girls and boys of different ages and the questioning of racialized gender roles through practices that challenge ethnolinguistic hierarchies of knowledge production.

Methods

The main methods of enquiry include: qualitative interviews with students, parents, and teachers in the different contexts (choosing in the three case studies institutions that have a particular significance for the presence of migrants, and particularly women migrants of the so called "second generation"). Also the research teams will organize and play educational digital activities with the students (such as computer games, digital painting, participate in digital forums etc.), and will employ participant observation, to study and observe their interactions and the subjectivities as well as quantitative data to draw a general framework of analysis. The main analytical methodology of the research will not be to compare different national case studies, but on the contrary, to situate the fieldwork at the transnational level. This doesn't mean that the State level is irrelevant, but it's importance lies on the tensions it puts on the transnational dimension. Therefore, the comparison will be among three different transnational case studies.

Case Studies

UNIBO:

The UNIBO research will focus on a junior high school and a technical high school (chosen for the particular presence and composition of migrant students), the university, and a self-organized web TV run by migrants of the so called "second generation" in Bologna. In these three different institutions, our goal will be to examine with the usage of different approaches and tools (a) changes in the curriculum with regards to the migrant presence, the school policies (integration, interculturality, etc.), the role of the digital instruments and activities, the relation, interactions and conflicts within the classes between the migrants, the "local" students, and the teachers, the relation between school and work, and the gender specificities in this context and (b) the composition of the migrant students, their role in the transformations of the classes and the school activities, their perspectives, desires, and aspirations, their knowledge production, and the construction of alternative networks based on "real" and "virtual" activities, and the gender peculiarities in their subjectivity formation.

UPSPS

The UPSPS research will focus on three types of institutions: a regular primary school, an intercultural primary school, and a self-managed pre-school run by migrants in Athens. In this fieldwork, the UPSPS team plans to do qualitative

interviews with parents and teachers in the three different schools, and organise and play educational digital activities with the students. Part of the research will also be to employ participant observation in all the three schools, to study and observe the interactions and the subjectivities among students, parents, and teachers. As far as the digital is concerned, the fieldwork will place particular importance to the digitalisation of education as a field of open contestation among formal and informal institutions and among different subjectivities. The case study will especially analyse how digitalisation processes affect the interplay between formal and informal educational practices.

UU

The UU research will focus on the university level on one hand in order to scrutinize top-down processes of exclusion and inclusion based on ethnicity and gender, and on the other hand, to analyze more informal bottom-up initiatives across online/offline spaces in Utrecht. It will compare UU policy documents, databases and figures of student population, as well as PhD hiring procedures with a discursive analysis of representations of prospective first-year students and PhD-students on UU websites. Additionally research will carry out qualitative interviews with the ones in power such as UU policy makers, PhD hiring commissions occupied with diversifying the PhD student population such as the 'Colourful talent in science' initiative of the Netherlands Organisation for Scientific Research , but also with migrant students and PhD-students, the ones who are invading the homogenous bastion of knowledge production. Qualitative interviews with participants and moderators and qualitative content analyses oriented towards virtual ethnography will be carried out to analyze online/offline alternative spaces of knowledge production/consumption.

2.4. Work package 7: Religious practices

Partners: UU (coordinator), UPSPS, UHull

Authors of research design report: Eva Midden and Sandra Ponzanesi

Concepts

The research in this WP will mainly examine Muslim womens' "usages of new media, and the ways in which these might be enabling in the public expression of their religious identities". Muslim women have been selected because of their significant active participation in digital networks worldwide. Their active involvement in digital networks raises many questions about agency, public and private space and the role of secularism in contemporary Europe. These considerations will be linked to questions about the voices and representations of religious migrant women in general and the possibilities of gender emancipation in digital public space.

- **Agency:** All research teams will focus on how Muslim women in the Netherlands, Greece and the United Kingdom use digital media to negotiate their religious identities, affiliations and their transnational diasporic belongings. By researching this topic, the research will contribute to the recent discussions about agency and Muslim women and scrutinize how Muslim women perform, define and redefine agency through their digital interconnections and bonds.
- **Public space:** Research will address questions of visibility of Muslim migrant women in public space as well as their participation in the production of this space. The research teams will question whether the digital spaces created by new media technologies constitute "utopian" or "dystopian" spaces; or in other words, whether they constitutes spaces of possibility where social hierarchies and inequalities are transcended and marginalized social groups gain access and voice in public space. These questions will be specifically examined in the context of ethnic and class divisions in host societies as well as in migrant communities and religious establishments.
- **Generational differences:** In relation to digital space, one important question will be to examine differences between older and younger generations of Muslims.
- **Secularism:** The religious practices of Muslim women will be examined in relation to the overarching secularism of the media in host societies.
- **Gender:** As the main concepts above show, gender is central to this WP. The question of migrant women's agency will be approached from the perspective of intersectionality and research will focus on the intersections between nationality, religion, gender, age, class, and education. In addition one of the main objectives of the research would be to investigate how the relation between the on- and off-line practices becomes gendered. In this context, potential cases of gender emancipation through religious and digital practices will be researched and analysed addressing also current debates in gender studies over Muslim women's emancipation.

Methods

For the online data collection, the fieldwork will use specific online ethnographical methodologies, such as virtual ethnographies or netnographies. Data collection through netnography means communicating with people from an online community, albeit in many different forms including chat and online interviews. For the offline data collection, we will conduct focus groups. The interaction and multivocal narratives that occur in focus groups make them particularly useful for our research work since they are highly suited for accessing certain marginalised or 'subjugated' voices.

Case studies

UU

The research work will focus specifically on young, migrant Muslim women in the Netherlands and on the connections between various axes of difference, in connection to new media. Of particular interest in how Muslim women in the Netherlands make use of digital media to negotiate their religious affiliations and their multiple belongings. We also aim to contribute to the recent discussions about agency and Muslim women and scrutinize how the Muslim women in our case studies define and redefine agency and what the role of digital media is in connection to this. The sample of the case study will consist of 3 Dutch websites on which Muslim women are active and discussing various aspects of their lives, in connection to their religious affiliations. The aim will be to select a combination of digital media, such as Facebook and Hyves (a Dutch version of facebook) pages, discussion websites for Muslims in general and Muslim women specifically and finally we aim to include the websites of organisations that are also active offline. The methodology of the research will be a combination of critical discourse analysis and online and offline ethnography. For the offline analysis, they will conduct 3 focus groups and 15 interviews with Muslim women to discuss their online activities and evaluate the connection between digital media and how Muslim women negotiate between their religious and national affiliations. The team will also carry out an ethnographic investigation, for which the researchers participate with the interviewees during their online activities and supplement it with an online analysis of web content through a combination of critical discourse analysis and virtual ethnography.

UPSPS

The proposed research in Greece will study to what extent and how digital means offer access to public space to migrant women of Muslim faith who are deprived of the same access in material space. The aim of the case study is to study Muslim religious practices not only as practices of spiritual belief and faith, but also as practices with material, cultural and political implications, both for individual migrant women and their communities, as well as for the societies which they inhabit. The concepts of diaspora and transnationalism, as developed in migration studies, will allow us to frame such religious practices not only as local manifestations of religious difference or conflict, but also as aspects of transnational cultural identities and global interactions. Gender, conceptualized through feminist intersectionality theory as a multiply determined and situated social relation of power, plays a particularly significant role in these transnational religious processes precisely because it determines how religious identities are performed and how religious beliefs are practiced at the intersection of, often conflicting, cultural norms and migration trajectories. Research will identify the main digital platforms (websites, social networking media) used by Muslim women, applying a discourse analysis approach, especially with regards to their participation in online religious debates and networking and will analyze three web-sites

(institutional, facebook or social networking sites, and Muslim organization based). In parallel research will consist of fieldwork into selected Athenian Muslim "cultural centres" operating as informal mosques and into the main Muslim migrant communities in Athens to establish contact with religious leaders and migrant religious authorities, as well as identify receptive research participants, willing to conduct interviews. Overall research will include interviews with 15 Muslim women and three focus groups of different age groups.

UHull

The UK case study will investigate issues of religious practices and related social activities of female Muslim post-Soviet migrants currently settled in the UK. A special emphasis will be placed on their (self) representations and participation in digital networks. The digital is seen as an environment and the agency of change/preservation of religious affiliations, practices and identities. The approach is intersectional. Research questions will include: how digital media are interwoven in the (re)negotiation of religious affiliations and belongings; how Muslim women define the digital environment and how migrants themselves act as agents of change; what external elements influence their religious practices and affiliations, and how self-other stereotyping participate in this process. In terms of sampling, the UHull team will identify and analyze three of the most active digital places relevant to the aforementioned issues, social networks, popular blogs in order to collect the corpus for visual and textual analyses of digital sources and will attempt to approach "digital" participants, managers/organisers of the websites for further interviews off-line. At the same time, there will be 15 interviews and 3 focus groups discussions with Muslim women. The team will approach migrants' offline organisations and individual migrants to examine patterns of their on-line activities.

2.5. Work Package 8: Sexualities

Partners: PI (Coordinators), UPSPS, FMSH

Authors of the research design report: Mojca Pajnik

Concepts

The thematic study on sexualities undertakes research on various digital media and networks in which sexual practices linked to marriage and sex work take place. The research will research and analyse these practices from an intersectional perspective, emphasizing the social categories of gender, race, nation, class in the construction of sexual relations.

- Sexualized representations and performativities of marriage and sex work: The research will study stereotypical representations of migrant women and men in text and image that appear in two types of digital

media (marriage web sites and sex work- anti-trafficking websites) and assess their impact on gender relations. Researchers will explore how migrants' practices (and migrant women's in particular) related to sexualities in digital sphere influence migrants' "self-perception, or silencing and their impact on gender relations, labour relations and mobility". Also the research will focus on how digital media appear as sites where new ways of performing sexuality occur that may challenge established stereotypes of sexuality, gender, nation, race and class.

- Problematising the participation of migrants in the production of digital sexualities: The orientation of the research is two-fold. Firstly, they are focused on debating migrant sexualities both in mainstream new media production such as web-sites of matrimonial agencies, coalitions against human trafficking, such as Youtube, Vimeo, MYspace. And secondly, they're oriented towards debating networks produced by migrants themselves, such as sex workers websites, blogs or video production that pertain to migrant self-organizing and self-presentation. Here the assumption is that migrants' participation in the production of digital spaces challenges the dominant representational matrix and its bias produced along the lines of gender and ethnicity.
- Gender: Gender is at the centre of this WP. More specifically, it will address one of the most important on-going debates in gender studies: over trafficking versus sex work in the digital context. "In cases where migrant mobilities are interweaved with sexual practices such as prostitution (sex work), or human trafficking, especially trafficking in women, or marriage migration, i.e. the phenomenon of mail ordered brides, the contestations, struggles, reproductions of inequalities and hierarchies involved are shaped by processes whereby migrant bodies are read, informatised, sexualised, de-sexualised, through information and communication technologies". The plea here is to argue beyond binary logic and consider the many realities of women and men involved in various kinds of prostitution. The thesis will be tested based on case studies that prostitution is a form of work which may involve exploitation based on gender differences, class and discrimination based on ethnicity. By adopting an agency sensitive approach and collecting prostitutes' own narratives we will explore the need for studying prostitution in its heterogeneity, by thematizing its various aspects, including work, non-work, women's work, the logics of the sex industry, the issue of demand, etc.

Methods

The research teams will use a variety of methods in order to address the issues raised above including, critical discourse analysis, interviews, participant observation, digital dairies, digital ethnomethodological analysis and mapping. Because access to people involved in matrimonial web-sites, sex workers and trafficking victims at least may be limited the research teams will focus the research on the digital aspects of sex work and marriage and

will employ mostly digitally based methodologies as well as (if possible) semi-structured interviews focusing on the usage of digital mediums by migrant sex workers and users of matrimonial web-sites.

Case studies

Research in this WP will focus on three levels of analysis of two types of web-sites: matrimonial and sex work related web-sites. The first level will be a discourse analysis of selected matrimonial and sex work related web-sites. The second level will involve a digital mapping of the sex work versus anti-trafficking debate and the digital mapping of matrimonial sites in the EU. The third level will involve participant observation and analysis of the interactive aspects of specific sex work and matrimonial related web-sites and interviews and diaries with web-site participants. All partners will cooperate in all three levels although PI will be mainly responsible for the first level, UPSPS for the third and FMSH for the third level.

2.6. Work package 9: Social Movements

Partners: SYM (coordinators), UPSPS, UHH

Authors of the research design report: Nicos Trimikliniotis

Concepts

The thematic study on social movements will examine migrant related social movements arising in contested urban spaces. Limiting our perspective in some specific contested spaces, we intend to map the forces and forms of power and resistance, both *an sich* and *für sich* movements that struggle around the issue of urban space.

- **Contested spaces:** A main concept informing the research in this work package is that of contested spaces taken as the social stage where urban social antagonisms are played out. Contested space embodies the conflicts among several individual and collective actors (formal, informal, migrant, non migrant, entrepreneurial or voluntary and so on) around differing notions of what the 'good' (one could see it, and some do see it, even as a commodity) urban space is. In this sense, contested spaces are not related to a merely geographical point or view, but to a social, sociological if you want, view on antagonistic social processes.
- **Informal social movements:** Instead of delineating our scope to specific types of more or less formal social movements, movements with clear lines of representation and coherent articulations of political claims on migrant conditions, we intend to study the unrepresented, the informal, the unmediated and how their practices are entangled into the everyday fabric of the city. We delineate our focal point on particular space/s and not organisations or types of organizations. In

other words the aim is not to construct an 'exhaustive' cartography of migrant movements in the metropolitan urban space, but for specific urban cases where 'cracks' happen.

- Gender: Through an intersectional approach, this work package will address the question of agency in relation to formal and informal social movements. Studying the intersections among nationality, religion, gender, age, and class we will address and hierarchisations, segmentations produced and the openings created by the activities of migrant related movements around contested urban spaces.

Methods

Ethnographic analysis of various local organizations, social movements via participant observation and close follow up and recording of their activities Interviews with actors (social movement activists, organizers, trade unionists etc) both face to face and digital. Some focus group discussions with actors will be used (if necessary). On-line discourse analysis of various digital contents will also be extensively used.

Case studies SYM

The case study will examine the activities of migrant social movements within and around the walled and inner city of Nicosia, the capital of Cyprus, which is an urban area where many migrant communities as well as Cypriots inhabit and frequent. We start from the assumption that inner Nicosia is a contested digital and geographical space from the perspective of socio-cultural and class conflict: regular media reports distort/exaggerate and amplify incidents as the inner city is depicted as being 'unsafe', 'dangerous', a 'threat to public order', whilst other reports claim that Greek-Cypriots are abandoning the area because it is 'filthy' and 'full of smelly migrants'. In these sites of contestation, we are interested in:

- researching the specificities of migrant social movements, when compared to other subaltern class social movements.
- the connection between the digital and the non-digital aspects of their organisation, modus operandi and modus vivendi.
- seeing whether migrant struggles/ social movement struggles are redefining the subjects and subjectivities.

Research will map the *new* subjectivities and/or the reinforcing/transformations of the old subjectivities as they emerge from these urban contestations in Nicosia.

UPSPS

The case study in Greece focuses on migrant movements and activities rising around the contestations on the metropolitan urban space in the centre of Athens. In recent years, the wider centre of Athens has become a site of conflict between various and diverse gentrification projects, on the one hand,

and those embodying the forces of the existing decay of these spaces, on the other. We are primarily interested in studying how these gentrification processes are resisted, subverted, cracked, hacked by the migrant users of these metropolitan spaces (including sidewalks, underused or abandoned buildings, parks). The primary actors that inform the case study are migrants who inhabit, or ephemerally use, these contested: Transit migrants, the homeless, the squatters, the street vendors, the sex workers, the migrant students who attend the schools in these areas whose presence and activity is considered problematic and "dirtying" by gentrification planning.

In fact, we will concentrate mostly on *gentrification struggles* and not processes, to be more accurate concentration on *struggles around contested spaces within the very 'heart' of Athens*, than a specific kind/type of migrant movement. The focal point we choose is the space and not some kind (formal or informal) migrant organisation or movement. In these low or high-intensity gentrification struggles, the digital comes into play as a critical machine on the side of both social forces. On the one hand, the control and security of the metropolitan space under gentrification is increasingly digitised. Police controls, the fantasy of registering and numbering unauthorised users of the space, the security plans for protecting authorised inhabitants all tend to become increasingly materialised through digital mediums. Digital databases for policing, smart cards for the safety of homeowners, private or state security cameras for surveillance form a digital assemblage aiming to control the mobilities of the unauthorised users of the metropolitan space. On the other, digital mediums are also used and appropriated by the migrants as a means of organisation and as a means of creating parallel pirate markets within the metropolis. Mobile phones, internet cafes, pirate DVDs and CDs form in this manner a parallel assemblage that produces possibilities for subverting control.

UHH

The focus in this case study will be on the use of ICTs by self-organised as well as organized migrant/refugee groups, whose activities intersect in the urban spaces of Istanbul. In recent years Turkey has become a transit country with Istanbul as the main space from where migrants try to organize their further journey to Europe. The study will take issue with several groups involved in the struggles around the presence of transit migrants in Istanbul. The Union of Young Refugees in Turkey (UYRT), founded in 2009 in Istanbul by a group of young refugees. The Migrant Solidarity Network Istanbul (MSN), part of the transnational noborder movement, which supports migrants struggles on a local and transnational level using ICT blogging and broadcasting their own radio program. The network "welcome to europe" (w2eu), which emerged as an outcome of the no border camp in Levos, Greece 2009, which is working with UYRT and MSN to further deepen the transnational cooperation of the social movements and also by facilitating digital interaction. The focal point will be the use and the effect of ICTs in this

transnational context in Istanbul. We will examine in which ways migrants and migrant-related networks (social movements) do use ICTs and in which occasions. Within this we want to explore how gender relations are created. We will further look at what kind of impact the use of ICTs has on the subjects as on the field of cooperation and further more on the conditions for self-organisation.

2.7. Work package 10: Intercultural Conflict and Dialogue

Partners: UHull, UPSPS, SYM

Principal Investigator: Athina Karatzogianni, Field researcher/author of the report: Oksana Morgunova

Concepts

The WP 10 "Intercultural Conflict and Dialogue" unpacks the diversity of social dynamics interwoven into intercultural conflicts and their resolutions in on-line and off-line settings. These conflicts involve migrants and minorities and expose racialised and ethnicised aspects of power relations in transnational discourses of conflicts and reconciliations.

- Migrants as producers and products of identity negotiations: The study is concerned with the analysis of specific reactions to and articulations of host countries' realities and power hierarchies by migrants (conflict) and traces the emergence of new meanings and ideas. Migrants are discussed as a marginal group in a process of intense identity negotiation, as a product and as producers of discourse, combining "unspeakable stories of subjectivity" and "narratives of a culture". At the same time specific articulation of the above by the host population (another side of conflict) are also analysed and host population is seen as a dynamic society in transition.
- The research is based on the integration of virtuality and materiality. Off-line communications are seen as essential source of data, as well as the environment in which the conflict unrolls and reconciliation is sought. Importantly, internet and internet communications of migrants are seen as an agency, empowering the divisions and/or the dialogue. The dynamic discipline of cyber-studies during the last 15 years has changed its analytical focus from purely or mainly technological issues to the examination of digital communications as an inherent part of social, cultural and political processes, including identity negotiations.
- Critique of multiculturalist perspectives. Existing EU and national policies on intercultural dialogue and cooperation mostly adopt a multiculturalist perspective that assumes a thin engagement with the social and political dynamics of conflict. The solution to existing conflict appear to lie beyond social inequalities and can be seemingly resolved simply by bringing together and combining ethnic and folklore elements of migrant and native cultures. This study will start from the

premise that multiculturalist perspectives can no longer act as the basis of dialogue and cooperation and that instead social and economic inequalities should be taken into account.

- The research aspires to expand the analysis of intercultural conflict to the stage of possible reconciliation and dialogue – the area which is essentially under-researched academically and under-developed from the normative point of view. In particular, the study is concerned with how existing official discourses promoted by European organisations are related to grass-root quests for dialogue and intercultural exchange in the relevant countries; how these grass-root approaches reflected in migrants' communication, what are the social, cultural networks that promote such quest for dialogue and intercultural exchange. How and whether formalised representations and perceptions of dialogue are challenged by everyday practices of intercultural exchange and communication in contemporary Europe, trace alternative forms of dialogues, analyse new forms of dialogue born out of on-line discourses. Including informal discourses, practices and interactions that lead to dialogue: cultural exchanges, cooperation, linguistic and social "borrowing", alternative patterns of behaviour in conflict situations, signs of respect, acceptance etc.
- Gender: The intersectional approach to gender is one of the central premises of the planned research and engages with gender, race, class and ethnic discrimination in virtual and real environments. Especially significant in this context is how masculinities and femininities are constructed in conflictual situations in relation to racist and ethnocentric ideologies, how they are performed in on-line and off-line environments.

Methods

Discourse analysis, participant observation in conflict sites and cyberstudies techniques.

Case studies

UHull

The case study will focus on the dynamic relations amongst migrants from Post-Soviet countries and the host society in Scotland. The specific research focus of the study is on settlement and claims of rightful belonging (on-line and off-line) that are investigated along with interpretations of the above claims by the host population. The attitudes of the host society to this migration are ambiguous: it has been termed "Russian invasion" by some media and policy actors, post-Soviet migration has been subjected recently to additional policy restrictions that might deprive some groups of migrants to settle even when they are fully employed, and temporary migrants have been incriminated in decaying the job market situation. Interestingly, radical

opinions, strategies and actions in this conflict are more actively expressed on-line, rather than off-line. This is a latent conflict, which does not make headlines but it becomes especially prominent and emphasised when migrants settle and naturalise. Thus imagined or real disjunctions, expressed on-line, have a potential to be radicalised under the influence of external (off-line) circumstances. But the on-line communications also influence migrants' political allegiances and the process of integration. The case study plans to analyse how on-line discourse shape off-line conflict and dialogue, and in which way intercultural conflict and dialogue is stimulated by digital communications.

UPSPS

The case study will focus on the racist conflict that erupted in 2008 in the Agios Panteleimonas square between, on the one hand, "concerned citizens" groups, supported by extreme right-wing militant activists and, on the other hand, migrants and migrant groups supported by left wing and anti-racist activists. Agios Panteleimonas is a lower to middle class neighbourhood, which for a period of eight to ten years constituted the central space of concentration of transit migration mainly from Asian countries (mainly of Afghan, Iraqi and Pakistani origin). This conflict is on-going taking place simultaneously in digital and geographical space. The conflict gradually become internationalized as reports spread through the internet amongst anti-racist movements and NGOs all over the world. While there has been a very lively public debate in both local and international fora, the ways in which the internet became a battleground for this conflict has not been discussed or studied. In fact, following the eruption of the conflict several extreme right wing blogs and facebook pages appeared on-line and in response, a number of on-line anti-racist initiatives were launched. This case study will focus on the formation of networks that defy the distinction between on- and off- line and public and private combining discourse analysis of web spaces with approximately 20 on-line and off-line interviews and participant observation (if possible because of the extreme violence in the neighborhood).

SYM

The case study will examine the walled city of (inner) Nicosia, the capital of Cyprus, which is the area where many migrant communities as well as Cypriots inhabit and frequent. Our three interconnected spaces of inner Nicosia include the following: The Faneromeni square, which is a territory neighboring the 'Green line', but more importantly it is a highly contested zone: it is the square which migrants, anti-racists, anarchists and far right groups claim as 'their territory', as it is the square next to historic church, the primary school with the most multicultural population and the an extension of the commercial Ledra and Onasagorou streets. Around the corner there is the second area we will be monitoring, the Trikoupis street, which is the most multi-ethnic and multi-cultural streets in Nicosia but has received negative

media coverage as becoming an 'ethnic enclave'. The third connecting area is not far from Faneromeni square: it is the area frequented by migrants and extends from the Solomou square bus stop and the area nearby used mostly by migrant women as their meeting place. Inner Nicosia is a contested digital and geographical space. Lately there have been numerous reports of racist attacks on migrants by extreme right-wing groups. The contestation is escalating via the internet amongst anti-racist groups, small centres and NGOs. There is a new vigour in extreme right wing blogs and facebook pages, which have recently appeared on-line, as well as a number of anti-racist initiatives many of which are on-line. This case study will analyze the context, content and discourses both on- and off- line of web spaces and will conduct a study based on ethnographic observation and participant observation of the various actions and contestations, as well as dialogue efforts made.

Conclusion: Mapping the digitalisation of migration

In parallel with the research design all the teams have worked collaboratively in order to identify some key online sites and networks that will be studied through various methodological tools in each of the thematic packages. This work was organised through the usage of the social bookmarking web tool delicious.com/mignetproject. 174 key sites have been bookmarked, thus far, and have been linked to several keywords/tags that form the project's conceptual framework. This bookmarking of online sources has been mapped through three different methods that emanate from three different aesthetic forms.

First, through **database aesthetics**. The sub-site that was created for the collection of the online is in fact a mini database (<http://www.delicious.com/mignetproject/>). Its structure does not "order this list" of sources in a predefined way and there is no central narrative that can represent it. The navigation of this sub-site reveals the multiple possibilities of re-using and re-ordering this list of sources and of creating alternate visual representations of it. The sub-site functions as a kind of digital map based on what Manovich calls the aesthetic of the database (Manovich, 2001) .

Second, through **geolocation aesthetics**. All 174 online sources have been placed on an interactive web map according to the various topologies that have been linked with them through the bookmarking that the research teams did. This map is publicly available at <http://www.mignetproject.eu/apps/map/>

Third, through **online video aesthetics**. The online sources that were collected by the research teams were used in the creation of 7 online videos - 1 per each thematic package. Each video attempts a conceptual mapping of the sites and networks that were chosen by the research teams, trying to capture the main theoretical premises that will inform the fieldwork. The videos are available at <http://www.youtube.com/mignetproject>.

These three mappings are not supposed to complement or refute one another. They, are supposed to be seen, instead, as operationalising an understanding of the process of mapping as the co-presence of a multiplicity of perspectives and performances.

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