This paper explores the spatialities of international refugee law, in the context of gender and sexuality. It ascertains whether spatial considerations have been deployed in the construction and implementation of international refugee law, particularly addressing issues of violence which is based on gender and sexuality. Such violence is one of the most pervasive, yet the least recognised abuse of human rights. Despite earlier attempts to address various discrimination issues in this regard, violence resulting from such discrimination, has not received the full recognition it deserves. Current global political tendencies dictate, it may never do so.

For four decades, synergies of space and law have surfaced in scholarship in the discipline of legal geography. This methodology highlights the benefits of using geographic norms to enhance legal inquiry and relevance. This paper extends this analysis onto the reciprocal relationship between space and refugee law, specifically how space shapes gendered international refugee law and, in turn, how such refugee law affects space. Theoretical concepts of space, from Leibniz, Lefebvre and Foucault, are used to underpin the analysis.

It appears some attention has been paid to spatial aspects, primarily in relation to public or private spaces of violence and associated legal protection, but overall a dearth of recognition remains. It is posited that an increased focus on spatial analysis, would account for different perceptions of space, deliver more favourable case outcomes for people of diverse gender and sexuality, and thus highlight the need to reverse the current political leanings. The need to spatially re-imagine gendered refugee law has never been more apparent.

**BIO** – Denise Gormley is currently a PhD Candidate at the Irish Centre for Human Rights in the NUI Galway, following the completion of an LLM in Peace Operations, Humanitarian Law and Conflict. She holds an MSc of Development Studies and a BA of Social Science from University College Dublin, Ireland. She has worked as an Asylum-Seeker Caseworker with the Red Cross, Policy Officer for Liverpool Migrant Resource Centre, Research Officer for Juvenile Justice New South Wales, Regional Liaison Officer for Fast-track to Information Technology, Educational Welfare Officer for National Educational Welfare Board and Intercultural Project Coordinator for Cork City Partnership.

Karim Pourhamzavi (karim.pourhamzavi@mq.edu.au) Macquarie University, Sydney

“Critical responses to migration and/or the idea of shelter and asylum”

Two grand assumptions have dominated both the “right” and the “left” debate regarding the phenomenon of migration in the West. The first conservative assumption views migrants and therefore migration as a risk which results in outcomes such as loss of local jobs in host Western
countries. The second leftist assumption views migration as a phenomenon which systematically has been imposed on the global periphery, by the very core capitalist states which host the migrants. Therefore, the core argument in the second category is based on the assumption that the poor and disadvantaged population of the periphery constitute the majority of the migrants who flee to the West, including the asylum seekers. The current paper challenges the two above-mentioned views by emphasising the class relations of migration. This broadly covers the periphery but shows a focus on the case of the Iranian asylum seekers. Considering the cost of immigration and other attached imperatives such as social and educational capitals, it appears that the main migrants are those who are coming from either the elite or middle-class population in a peripheral state such as Iran. The poor are the ultimate population which struggles with the outcomes of external pressure such as sever international sanctions and the imposed structural global inequality on Iran. That is, the poor is getting poorer while a highly costing solution such as immigration is not an option before them.

BIO - Karim Pourhamzavi is a PhD candidate in the Department of Modern History, Politics and International Relations at Macquarie University, Sydney. Karim is also a member at the Centre for Research into Global Powers, Inequality and Conflict at Macquarie University. He is the author of *Extremism and Orientalism: A Collection of Essays on the Middle East* and numbers of other books and journals.

Paolo Contini, Raffaella Rubino, Fabrizio Gentile (rubinoraffaella88@gmail.com) University of Bari “Aldo Moro”, Italy

“Social practices of inclusion: agapic action in Riace”

The migratory phenomenon in Italy is at the heart of the political debate for a while already. It has resulted in different narrations that divided the public opinion considerably, with meaningful political consequences for our Country. The Riace case, which refers to a little town in the Tyrrhenian Calabria, emerges as “extremetype” (Brekhus, 2018) within the framework of the common actions of the SPRAR (Sistema di Protezione per Richiedenti Asilo e Rifugiati; i.e. the Protection System for Asylum Seekers and Refugees), and it is also a contentious matter.

Thinking a case in point is that of Riace, the aim of this speech is to describe the way of constructing narratives aimed at rousing public opinion, shifting the focus of attention from the factual dimension of the migratory phenomenon to the symbolic dimension. This is justified by the fact that migrations are a real phenomenon as well they have a dimension related to the sphere of imagination, i.e. the culturally constructed.

The narratives on the facts of Riace, featuring its mayor, Domenico Lucano, were retrieved from some particularly representative Italian newspapers, from October 2018 to January 2019, and elaborated through textual analysis conducted with the T-Lab software, will show how the “supporters-detractors” polarisation does not have as its object the “substance” of the action of Lucano, but rather the but rather the former focus on the merits, the latter on the method, using - the detractors- the method to discredit the merit and failing, however, to debase the value and the behavioral content.
In the last 20 years, Riace showed how a way of working with innovative features may represent a multi-faceted contribution, significant on a social level. Firstly, it is a contribution to the integration of migrants, who can transform from “emigrants-keys” to “immigrants-people” (Derida 1997); secondly it is a contribution to the cultural, economic and above all human development of the territory, which is beneficial for a layer of society that rediscovers itself as plural; and still, it contributes to the humanisation and sensitisation of the whole social group, that discovers itself better than what is presented by some narratives.

**BIO** - Paolo Contini is Professor of Sociology of Education and General Sociology at the Apulian Theological Faculty of Foggia ISSR "San Michele Arcangelo" He was the holder of the teaching of sociology of the environment and territory, of general sociology and health, sociology of social change, at the University of Bari Aldo Moro. Paolo Contini is the author of "Smartlife. The identity at the time of the network", Diogene Edizioni, Naples; "Identity Styles And Internet-Related Addictive Behaviors In Adolescents", in TOJET: The Turkish Online Journal of Educational Technology. He edited the books: "Religion, culture, society", Diogene Edizioni, Naples; Sociological imagination and social promotion. The category of "agapic action" to interpret the changes and imagine new futures, SocialOne Edition.

Raffaella Rubino received her PhD in Human Relations Science in 2018 (Curriculum: history and social policies) at the University of Bari Aldo Moro. She deals with the history of medicine during the nineteenth century, of the social history of migration. She is the author of several essays as: “Agapic action for young people: a case study”, in Sociological Imagination and Social Promotion; “Migrations: between diversity, richness and transculturality”, in Redefine the community in the intercultural context. Pedagogy and intercultural migration. She is a member of the international group of sociologists and scholars Social-one.

Hayal Hanoglu (hh359@kent.ac.uk) University of Kent

“Change and Continuity: Spatiotemporal dynamics of migrant ‘faith’ Alevism”

This research provides an understanding of how a migrant faith responds to challenges of diaspora conditions to ensure its continuity by using the case study of Alevism in diaspora. The study mainly focuses on spatial and temporal dynamics of Alevis in both diaspora and homeland contexts looking at how religious spaces have been produced and practiced in diaspora and its influence on religious landscape of the homeland.

Through a multi-sited ethnography and interviews in the UK and Turkey, the study examines the interaction between religious place-making and identity to understand contemporary religious settings reproduced in the Western context.

Alevis those have been facing discrimination and exclusion in Turkey, enjoy democracy and freedom of religion in the diaspora. The UK Alevi diaspora as an economically most active Alevi diaspora recently built a huge centre with donations and sponsorships of the community members. The story of the building complex shows how religious places form reconstruction of identity and community
for diaspora Alevis as well as for visibility and recognition in relation to the oppressed character of Alevi identity in Turkey.

Politically and economically more active the UK Alevi diaspora also influences its homeland’s religious and political spheres. Recently, cem houses began to spread into rural areas with the remittances of migrant Alevis. The spread of cem houses in the countryside is not only emphasises how diaspora shapes religious place-making in the homeland, but also the influence of rising transnational engagements on traditional ritual practices.

**BIO** - Hayal Hanoglu holds an MA in Psychosocial Studies - Culture, Diaspora, Ethnicity from Birkbeck/ University of London. Her dissertation focused on genocide and collective memory, titled *‘Formation of genocide consciousness in Dersim society’*. She also holds a PG Certificate in Methods of Social research from the University of Kent.

Currently, she is a third-year PhD candidate at the University of Kent. Her research interests include transformation and transmission of identity and tradition, religious placemaking and community-building in diaspora settings. Focusing on the case of British Alevis, she conducted a multi-sited ethnography and interviews in the UK and Turkey.

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Mike Norris ([mike.norris@ucdconnect.ie](mailto:mike.norris@ucdconnect.ie)) University College Dublin

“From Ambrose to Zeno: comparing migrant experience in fourth century northern Italy”

Ambrose and Zeno were bishops of the early Christian church. Both citizens of the Roman empire, they were born in what are now Germany and Algeria, respectively. Ambrose was from elite Roman stock and was rarely far from the centre of power. He became archbishop of Milan, then capital of the western empire, in 374. Zeno migrated to northern Italy as a monk and became the 8th bishop of Verona in 362. In this paper I will start with an overview of migration within the Roman empire: its extent, particular patterns, reasons for migration, and the conditions involved. Evidence comes from literary and epigraphic sources, and more recently, by means of isotope analysis of dental tissues in human remains. I will compare the experiences of Ambrose and Zeno as roughly contemporaneous migrants. The ordinates of comparison include practices of inclusion and exclusion, privilege and power, nostalgia, belief, belonging, gender, and class. Using the known writings of the two men, outcomes will be compared and contrasted; these include contingent and historical developments in politics and society. The linkages between lived experience and these results will be explored. I will resist the temptation to draw parallels with today’s migrations in the Mediterranean region. However, I will point to the special treatment of the Jews and compare it with attempts to alienate other groups.

During the 1950s and the 1960s in Italy, particularly thanks to the work conducted by the Italian entrepreneur Adriano Olivetti, factories started to hire intellectuals from the humanities for their offices. Writers, translators and poets, who had always been considered inadequate for factories, were now starting to fill the HR and the advertising offices of the most important Italian enterprises. The main consequence of this shift in the consideration of people from the humanities was migration. Indeed, during the twentieth century, Italy was symbolically divided in two halves: the industrialised northern Italy and the rural southern part of the country. For this reason, the 1950s and the 1960s saw Italian intellectuals from the south and the centre moving to the north in order to work in the most important Italian factories. Ottieri Ottieri, one of the writers who worked alongside Adriano Olivetti, gives us a testimony of this peculiar kind of migration. In this paper, I will analyse the concept of belonging and migration in Ottieri’s book *La linea gotica* and I will refer to the critical work conducted by Olga Lombardi and, in most recent times, by Anna Taglietti.

**BIO** - Bianca Rita Cataldi is a PhD candidate and Italian tutor at the School of Languages, Cultures and Linguistics of University College Dublin. The title of her thesis is «Utopia and labour: The impact of European utopian thought on Italian industrial literature», with a particular focus on Adriano Olivetti’s utopia. Her contributions have appeared in “Incroci: Semestrale di letteratura e altre scritture” and in “Incontri. Rivista Europea di Studi Italiani”. She is now a resident scholar and PhD representative at UCD Humanities Institute and a postgraduate representative for SIS (Society of Italian Studies).

Laura Jane Nanni (laura.nanni@ucdconnect.ie) University College Dublin

“The lived experience of the stranger and the problem of belonging: a phenomenological account”

This paper is focused on a philosophical and literary analysis of the experience of the stranger, namely the immigrant. It examines the experience of the immigrant and her transition from dislocated and decentralised outsider existing on the periphery, to active member of the ‘In-group’
or ‘homegroup’ in the new or adopted homeland. Employing a phenomenological analysis, the paper draws on the work of Edmund Husserl and Alfred Schutz to investigate the way in which the texture of everyday face-to-face encounters are crucial in establishing a sense of belonging, as well as the importance of more generalized patterns of interactions in creating a general sense of community or what Husserl refers to as ‘we-relations’. I shall further illustrate the way in which both strangerhood and belonging are experienced phenomenologically through a discussion of Jhumpa Lahiri’s short story Mrs. Sen’s. Lahiri’s text outlines the story of an Indian immigrant and her husband who move to the United States and details the many difficulties, both public and private, she faces as she grapples with her desperate longing for home, her unwillingness to fully concede to her new surroundings and the lack of belonging she feels in her current situation. In the final part of the paper, I offer my own conclusions about how a phenomenological understanding of the experience of the stranger and a notion of inclusion in the homegroup can be of great benefit in the current socio-economic climate.

**BIO**

- I am a PhD student in the school of Philosophy in UCD under the doctoral supervision of Dr Danielle Petherbridge. My academic achievements include; a B.A. in Philosophy and Spanish from NUI Galway in 2006; a Higher Diploma in Business Studies from Michael Smurfit Business School in 2007; a Post Graduate Diploma in Education for Post-Primary Teaching in Spanish and English from UCC in 2008; an M.A in Philosophy from UCD in 2009. My current doctoral thesis performs a double level operation; the first centres on a philosophical history of ideas by comparing and contrasting Edmund Husserl’s phenomenology of intersubjectivity and Axel Honneth’s social theory of recognition to show how two seemingly diverse philosophies can complement each other and provide profound and comprehensive insight into our current understanding of intersubjectivity. The second level of my thesis expounds my own theory of recognition from a social phenomenological standpoint, and how I maintain a phenomenological understanding of recognition could benefit our current technologically dominated society where the once essential face-to-face encounter is no longer a prerequisite for ‘affective’ intersubjective communication.

Marco Mogiani (marco.mogiani@univie.ac.at) University of Vienna

“Invisible acts of citizenship: migrant struggles in Patras”

Drawing from ethnographical research in Patras (Greece), this paper explores the multiple ways through which migrants experience, negotiate and contest the widespread assemblage of securitisation measures and policies operating around the port and in the streets. The paper expands upon the concept of “acts of citizenship” (Isin and Nielsen 2008), which considers the inherent political and visible character of migrants’ struggles vis-à-vis the regime of apprehension, detention and deportation that governs migrant mobilities within Europe.

Although useful to grasp and understand certain migrant struggles within contemporary societies, such a concept, I argue, fails to capture the multiplicity of practices, acts and tactics that migrants in Patras perform. Unlike other struggles across Europe, migrants in Patras are not “here to stay”: in fact, they conceive Patras as a transit station towards other European destinations. Rather than submitting to the perverse dispositions of the European border and migration regime, they have
occupied empty spaces around the port area and claimed their right to cross the border, subverting the security mechanisms imposed and enacted from above.

The paper will build this argument in three ways. First, it will critically analyse how the European border and migration regime tends to produce illegality and precariousness, affecting the everyday life of migrants in Patras. Second, it will examine the myriad of – more or less visible – tactics that migrants employ and enact to confront, defy and resist such a regime. Third, it will investigate how class, ethnic, legal and religious boundaries are reproduced and negotiated among migrant groups, accentuating social conflicts and preventing the formation of a migrant subjectivity.

**BIO** - Marco Mogiani has recently obtained his PhD in Development Studies from SOAS, University of London, and is currently University Assistant at the University of Vienna. Drawing from extensive fieldwork in Greece, his dissertation looked at borders as meeting points of different multi-scalar processes: neoliberal economic restructuring, European and national migration policies, and migrants’ autonomy. His interdisciplinary research now develops around three lines of enquiry: border management and policies within capitalism; migrant mobilities across the EU; acts and practices of citizenship.

Federico Chiaricati (federico.chiaricati@gmail.com) University of Trieste

“Who am I? Imagination, nostalgia and national belonging through food consumption among Italian migrants in the United States at the beginning of the XX century”

This paper will focus on the relations between food consumption and Italian communities in the United States at the beginning of the XX century through the analysis of specific ads published on Italian ethnic newspapers. Food has always played a strategic role to define individual and collective identities. Not also we have to consider what, but is essential where, when and why we eat a particular food. My analysis follows the methodological approach that considers migrants as agents of transnational connections. When we study migrations, we must consider the connections between “here” and “there”, which are political, economic, social, cultural and include also imagination and nostalgia.

At the turn of the Century a growing number of Italians migrated from the Kingdom to America, but they had a weak national belonging feeling and they identified themselves with their regional or provincial origins. Thanks to the migrant experience, that allowed a confrontation with other ethnic groups (and Italians from other regions), began a process that would lead to the construction of a specific “national” ethnicity. In this period ethnic newspapers such as *Il Progresso Italo-Americano* published ads that directly tied food consumption with the nostalgia and the imagination to live and consume “as in Italy” and to correctly follow religious or secular supposed “Italian” traditions and feasts. Food consumption could be also considered a demonstration of loyalty to Italy, for example the Fascist Regime tried to connect food consumption in America as a support of the political and economic plans of Italy.
BIO - Federico Chiaricati obtained a PhD in History at the University of Trieste in March 2019, with the thesis “Organizing the Interests. State, entrepreneurs and food consumption between Italy and United States: 1890-1940”. He is member of the Research Group of the University of Trieste for the project “Scientists between Cold War, transnational collaboration and human rights defense”. He is teaching member of the Bologna Historical Institute “F. Parri” from 2011 where he contributed to Italian food history projects such as “Guerra Infame” – Emilia-Romagna food history and culture project – and “La Via Lattea” – history of milk in the Bologna area. He also contributed to educational projects about Italian and European Union History. His fields of competence mainly concern History of Italian migrations, American history, World History, Food and Transnational Studies.

Michael Wolven (michaelwolven@gmail.com) University of Glasgow
“The lure of return: the functions of nostalgia in the lives of resettled refugees”

In my sixteen years of working in direct service with resettled refugees, I’ve seen repeatedly across ethnic groups and ages the pull the homeland has and how that pull often creates challenges to cultural integration in the country of resettlement and innovations in cultural practices. In the often hyper-idealized memory of home, the resettled refugee creates a new identity that exists between here and there, and thus finds belonging first in their nostalgia. The nostalgic myths they live by, however, can contribute towards cultural integration by helping to establish a new cultural identity in the country of resettlement, an identity that is adaptable to the home culture as well as the new.

Using participant observation and interviews with Somali Bantu and Banyamulenge friends I have known since they were resettled as refugees to the US between 2003-2009, I will study and present on ways in which nostalgic expression of home on social media and in music and fine art have helped to create novel cultural identities for young New Americans. This study will draw from previous studies on collective memory of the forcibly displaced (Martinovic, 2017), belonging and adapting (Keyes and Kane, 2009), and nostalgia and cultural re-creation among resettled refugees (Lee, 2008).

BIO - Michael is a PhD student at the University of Glasgow where he studies the history of humanitarian evacuations with Drs Benjamin White (History) and Naomi Head (Politics) as a Lord Kelvin-Adam Smith scholar. Michael has an MA in Communication for Development from Ohio University where his thesis was a comparative study of cultural integration practices for newly-arrived refugee youth in the US, Canada, and Sweden. He has a BA in Politics Science and Middle Eastern Studies from Washington State University where his research focused on the environmental impacts of the Zionist occupation of Palestine.

Prior to studying at the University of Glasgow, Michael worked with the United Nations High Commissioner for Refugees and a Resettlement Expert in a number of East African, Middle Eastern, and South East Asian countries. In Thailand he served as team lead for UNHCR during the Rohingya crisis of 2014-2015. He also worked in domestic refugee resettlement in the US for seven years and with asylum seekers in Scotland.

His research interests include the history of humanitarianism, refugee cultural integration, nostalgia in the refugee psyche, and critical social theory.