

4th ESTIDIA Conference
Dialogues without Borders: Strategies of Interpersonal and Inter-group Communication
29-30 September 2017

Workshop title: **Negotiating Migrants' Identities: from Policy Narratives to Lived Experiences**

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Workshop Proposal

'Identity' and 'Identification' are container concepts, with deep epistemological roots, that convey multiple meanings (Yanow 1997). They create space for cooperative investigations among scholars from diverse disciplines, ranging from rhetoric and interpretive policy (analysis) to cultural anthropology and social psychology. However, attempts to meaningfully interpret what national Identity is and what Identification with the nation means, often generate confusing debates among scholars, including when serving as advisors for the Scientific Boards of national governments and especially once policy adjustments for 'accommodating' newcomers in the country are imposed, and strategies for implementing such a dictum with regard to diversity inclusion are required.

Recent development in Europe such as intensified migration and the refugees crisis have led to a stronger emphasis on national identity and the preservation of the traditional values of the nation state. In effect, the migrants, ('the Others') -particularly Muslims- are scrutinized for their expressed attachment to the values of the society they have been rooted in, as though such attachment should be a sign of low commitment to the society they now belong to, and a symptom of their alienation and non-participation.

Given such developments, our workshop provides a context for reflection and debate on the theme of migrant identities: as in-/out- group formation strategies, as semantic and discursive practices, as constructs and products of the policy, as lived experiences and personal narratives.

This workshop brings together a mixed team of junior and senior scholars with expertise in discourse analysis, migration studies, cultural psychology and anthropology. Highly committed to an interdisciplinary approach, the contributors make use of a combination of analytical tools including rhetoric and interpretive (policy) analysis, critical ethnography and interpretive anthropology.

Their aim in this workshop is multifold:

- to investigate the semantic power of the concepts of identity and identification; to read interpretively (Yanow 1997) the meanings of (multiple) identification(s) as concept, design, and policy construct in use; to explore the effects of the policy language and its effects on migrants' identities formation
- to investigate cultural practices and ways in which the language and culture are learned or used by migrants in their daily life, to explore means of social learning and to integrate into a meaningful scheme patterns of communication that explain intra- and intergroup formation and can serve as explanatory tools for migrants' social categorization and identification.

More specifically, the workshop contributors look at:

- (i) how the concept of identity and multiple identifications are translated at policy formulation level and implemented as policy outcomes and governmental practices, as means of migrant inclusion, exclusion or differentiation; (ii) how the discourse of the power is 'reproduced' and recognized at the local community level and how it is converted into cultural repertoires of practices and behavioral patterns of communication.

Conducting bottom-up investigations in The Netherlands and France, the contributors of this workshop examine the discourse of alterity, as self-organizing meanings and personal narratives. Using a large corpus of qualitative techniques of investigation and interviews with second generation migrants of different ethnic origins, the contributors show how multiple identities and hybrid identities are constructed and blended into a complex reality, that involves a continuous and delicate process of negotiation which includes the combination of heritage, religious and national identities. (.Ozyurt 2013).

The workshop aims to create a forum for collaborative research, policy inquiry and frame reflection (Schon & Rein 1994) and it is recommended to scholars with interest in migrants' identity formation. We read 'identity' as repertoires of practices (Rogoff and others, 2006) as social construct (Yanow 2003) as policy narrative (Fischer 2003), as lived experiences.

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Contributors' Abstracts

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Shifting frames and (de) constructing meanings. From (Dutch) Identity to (Multiple) Identification(s) with The Netherlands

Abstract

In the context of the refugee crisis and the intensified rhythm of global migration, national governments became reluctant to host newcomers and share goods with 'the strangers', with all those perceived as 'out-siders' of their society.

At the European level, we are witnessing a revival of the national identities. The Netherlands is one of the countries experiencing a strong polarization of opinions and attitudes vis-à-vis migrants, holders of different ethnic and religious stories. The Dutch Government made explicit statements regarding failed multiculturalism and took explicit distance from the 'relativism' characterizing multicultural society. In 2011, the Dutch Government claimed that 'Dutch people do not experience ethnic and cultural diversity

as an enrichment but as a threat' (IBB Nota, 2011:1) arguing that 'the Dutch society must be seen as the one in which 'those who settle, must learn to live and adapt to' (IBB Nota,2011:5). The language used 'divides worlds' and constructs polar realities: the world of 'our citizens' versus the world of 'others', the 'threat'.

Following M. Verkuyten(2014:2), 'there is said to be confusion and uncertainty about what the Dutch identity is ('who We are') and what the national standards are ('what We stand for '). The current debate about a Dutch identity implies in the author view 'a discussion about proper sentiments and emotions attached to it' (ibid) while affirming the Dutch identity and showing loyalty to its nation and its citizens is seen as pre-condition to 'a warm feeling of security and unity, feelings that should not be weakened by dual loyalties and multiple identities' (Verkuyten 2014: 3).

The urgent call for developing a greater sense of national consciousness appeared in Dutch politics especially since 2000-2001, after the publication of the 'Multicultural Drama' (Scheffer 2000). Since then increased attempts were made to define 'what Dutch Identity is' and what the Dutch stand for.

In 2007 The Scientific Council of the Dutch Government Policy (WRR) published the report 'Identification with the Netherlands'. Despite its publicized need to clarify the theme of (Dutch) *Identity* the Report turned its original intention into discussing '*Identification*' with The Netherlands. This conceptual shift-promised to give room for the recognition of diversity and the valuation of multiple identities.

C1. We argue that the 2007 WRR report provides policy warrants with confusing arguments, stitched into a problematic argumentation frame, which cannot be converted into policy tools serving migrants' accepted identities.

C2. Our claim is that the WRR's conceptual frame is weak. The report discusses normative, functional and emotional identification in a descriptive way and it neglects basic concepts such as psychological integration and mutual accommodation; it remains also superficial in giving insight into social identities construction.

We test the force of our claims (C1-C2) by using two documents for text analysis: the Policy Note Integratie, Binding, Burgerschap (2011) and the WRR Report (2007).

Using tools from social psychology and discourse analysis (rhetoric, argumentative, interpretive) we provide insights regarding gaps and tensions in Dutch Immigrant Integration Discourse. We clarify how the concept of identification can work counter-productively and can even contribute to migrants' segregation and social exclusion.

Key words: national identity, identification, social categorization, immigration, segregation

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Deconstructing the Dutch Myth of Second-Generation Moroccans' Self-Exclusion: Negotiating and Combining Identities through Acculturation

Abstract

Second generation Moroccans in the Netherlands are reported to oppose the denial of their heritage and Muslim identity (Voas & Fleischmann, 2012; De Vroome, Verkuyten & Martinovic, 2014; Maliepaard, Gijsberts, & Lubbers, 2012; Smits & Ultee, 2013) despite their being constructed by the academic literature as a barrier to their national identification (Maliepaard, 2012; Maliepaard, Gijsberts & Lubbers, 2012; Verkuyten & Yildiz, 2007). In fact, their resistance has been assumed to be a symptom of self-exclusion (Korteweg & Yurdakul, 2009).

In understanding, the acculturation of second generation Moroccans, the process involving “alterations in identities, values, and behaviors of immigrants as they engage in heritage and mainstream cultural contexts” (Güngör, Fleischmann, Phalet & Maliepaard, 2013, p. 203), has contributed to shaping a discourse which constructs Moroccan and Muslim identities as incompatible with Dutch identity (Ozyurt, 2013; Vasta, 2007; Verkuyten & Yildiz, 2007; Modood, 2010).

By investigating the process of acculturation of second generation Moroccan-Dutch, this paper examines the extent to which the maintenance of Muslim and heritage identities are perceived as a barrier to national identification and effective integration. The paper investigates (1) whether the group's acculturation strategy can be reduced to one that involves the rejection of Dutch national identification or whether it entails a process of continuous negotiation and combination of multiple identities. (2) It also addresses the concept of hybrid identities as lived experiences that are continually negotiated and renegotiated. (3) Furthermore, it focuses on the factors that hamper or favor such identity negotiation processes and describes the mechanisms through which second generation Moroccans are currently demanding recognition in belonging in Dutch society.

The study uses Berry's (2005) acculturation theory and draws from existing quantitative and qualitative studies carried out between 2000 and 2017. Quantitative studies were selected which examined second generation Moroccans' acculturation strategies and degree to which second generation Moroccans identify with their Muslim, Dutch and heritage identity according to demographic factors and perceived discrimination (Brunig & Fleischmann, 2015; De Vroome, Verkuyten & Martinovic, 2014; Ersanilli, & Saharso, 2011; Fleischmann, Phalet, & Klein, 2011; Güngör, D., Fleischmann, Phalet, & Maliepaard, 2013; Maliepaard, 2012; Maliepaard, & Alba, 2016; Maliepaard, Gijsberts, & Lubbers, 2012; Maliepaard, Lubbers, & Gijsberts, 2010; Özbek, Bongers, Lobbestael, & van Nieuwenhuizen, 2015; Smits, & Ultee, 2013; Verkuyten, & Yildiz, 2007; Verkuyten, Thijs & Stevens 2012). Qualitative studies were selected based on their investigation of the subjective narratives of being Muslim, Moroccan Dutch in the Netherlands and their identity negotiation strategies used in the face of perceived discrimination (Prins, van Stekelenburg, Polletta & Klandermans, 2012; Ozyurt, 2013; Buitelaar, 2017; Hoekstra & Verkuyten, 2015; Ketner, Buitelaar & Bosma, 2004; Buitelaar, 2006; Ghorashi, 2016; Azghari, Hooghiemstra & van de Vijver, 2015; Visser, 2016).

The findings reveal that (1) irrespective of the maintenance of their Muslim heritage and identity (Huijnk, Verkuyten and Coender, 2012), the overall group's acculturation strategy cannot be reduced to one that involves the rejection of Dutch identity and separation, since the targeted group does identify with the Netherlands (De Vroome et al., 2014). (2) The group's acculturation involves, as revealed by qualitative studies, a continuous and delicate process of negotiation which includes the combination of heritage, religious and national identities (Ozyurt, 2013). (3) Such a process nevertheless appears to be hampered and made more stressful by perceived discrimination (Fleischmann, Phalet, & Klein, 2011) which triggers what academics define as reactive or oppositional identity (Maliepaard, 2012). This can be interpreted as the need for recognition and belonging to Dutch society.

The research suggests that greater understanding of acculturation can take place if a theoretical framework which focuses on identities negotiation instead of identities rejection might be recognized. Through this the possibility of and the right to multiple axes of identification can be acknowledged, while not assuming that the maintenance of heritage and Muslim identity is necessarily evidence of reactive ethnicity and religiosity. Furthermore, this approach advances the need to investigate subjective experiences thereby providing the complexity of hybridity, rather than its simplicity and it can go a long way to finding solutions in the “problematization” and disregard of Moroccans to their acknowledgement.

Key words: Acculturation, multiple identities, second generation Moroccans, integration, Netherlands

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The Development of Multiple Identities in the Lives of Mexican Dutch Youth in the Netherlands

Abstract

This paper presents the analysis of the multiple identities of 1.5 and second generation Mexican Dutch youth derived from reported statements of their lives and educational advancement in the Netherlands. Studied are their identities and how they are shaped by the use of Spanish and Mexican culture transferred primarily by Mexican mothers and in most cases, Dutch fathers, and by Dutch schooling.

Using both a quantitative and qualitative approach, youth 10 to 28 years of age were targeted during 2015-2016. An online questionnaire was uploaded onto social media sites for youth to access. However only 24 youth, ages 8 to 28 responded, thus their parents (32 of which 30 were female and 2 male) were interviewed to assess their influence in Spanish language and Mexican culture and identity transference. From the findings the demarcation of how identity is treated and viewed by both youth and parents was examined.

Since there is hardly any research on Mexicans in the Netherlands, the author used: 1) A quantitative study undertaken in 2011-2012 by the author and Lidia Cabrera Perez of the 3141 first generation Mexicans residing in the Netherlands (the first of its kind)¹ (Montero-Sieburth and Cabrera, 2013). The study constituted by a representative sample of 352 persons out of 1518, 70% women, and 30% men, revealed Mexicans were economically well off, in professional positions, sharing a strong Mexican identity and representing a stable, permanent yet constantly growing community. 2) Research from academic institutes and universities, including Bachelor and Masters' level studies of Mexican culture (Andrade Benitez, 2014; Barajas, 2008; Engelen, 2013; Engelen, 2011; Dirks, 2011; Rivera Macias, 2015) and second generation US literature (Portes and Rumbaut, 2001; Portes and Rumbaut, 2014; Rumbaut, 2009; Suarez-Orozco, 1998; Suarez Orozco, C. and M, 2001; Suárez-Orozco, M. M. and Paez, M. M.,2002). 3) Anecdotal data drawn from the Mexican community (Viveros and Troconis, 2011).

The findings revealed: 1) Mexican Dutch youth have hybrid identities, negotiated on a daily basis as they navigate schooling and the work opportunities they have in a multiple language context, both in school and at home (Lutz, 2006; Rumbaut 2009). 2) While culture distinguishes Mexicans as being different, parents recognize their children are viewed primarily as foreigners even though they were born in the Netherlands. This limits their access to entry into the labor market. 3) Parents provide a strong emotional identity for many of these youth who are exposed to Mexican music, dance, and celebrate birthdays in the traditional Mexican way while also partaking of Dutch cultural traditions. 4) Identities appear to be continually blended, by being bicultural, bilingual/trilingual. 5) Mothers may control the contexts of Spanish/cultural learning at home but the family replenishes language and culture with frequent trips to Mexico (Jimenez, 2008). 5) As the second generation becomes independent, these linkages diminish, yet family ties to Spanish and Mexican culture and identity become transnational, maintained through social media, internet, and frequent home visits

Key words: Mexican and Dutch Youth, second generation, hybrid identities, language and culture

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¹ For this study, an on line questionnaire was designed with the expert support of members of the Mexican Embassy and members at large of the Mexican community that targeted the first, but not the second generation of Mexicans. The findings were presented at the Embassy of Mexico in the Hague during October 2013.

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