Nurturing solidarity in diversity:
an interdisciplinary colloquium

La Tricoterie, Brussels
23-24th of November 2016
Conference aims

Due to a renewed intensification of migration and mobility patterns, residents of many countries across the world are increasingly likely to encounter people who are not like them in their everyday lives. Many prominent social scientists as well as policy makers are worried, however, that solidarity in diversity is a *contradictio in terminis*. In Western Europe, the possibility and desirability of extending welfare state solidarity to newcomers and migrants who embody different historical trajectories is openly questioned by many parties, for instance. In many post-socialist, post-colonial and new immigration societies, the quest for solidarity in ethnic and cultural diversity has recently gained momentum as well.

Against this background, this colloquium aims to put the spotlight on scholarship that develops conceptual and practical tools for interventions aimed at nurturing solidarity-in-diversity. In diverse urban settings, social workers, community organizers, teachers, volunteers, union representatives and other engaged citizens attempt to create solidarity among people who do not have much in common apart from the school, the park, the factory, the sports field or the neighborhood center they share. Possible intervention strategies include - but are not limited to - setting up spaces for encounter, encouraging underprivileged actors to speak up, mobilizing groups around claims for recognition, cooperating with other organizations to spur innovation, creating new norms and values around the management of a commons or building alternative learning communities or advocating for policy change.

Hence, this colloquium gathers contributions that explore why, when, where and how interventions generate solidarity-in-diversity. Social workers, sociologists, geographers, political scientists, educationalists, anthropologists and scholars from related disciplines present papers in line with the following conference themes: strategies to nurture solidarity in diversity; the role of professionals in fostering solidarity in diversity; the relationship between the policy making at various scales and solidarity interventions; methodological interventions and action research on solidarity-in-diversity; the conceptual linkages between solidarity and diversity; place-based expressions of solidarity and citizenship.

Contact

The conference is organized by the DieGem-team. For us, it marks the end of a four year research project on solidarity in diversity (www.solidariteitdiversiteit.be).

Please do not hesitate to contact Nick Schuermans with any questions or remarks:

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+3232655135
Locations

The main part of the conference will take place in “La Tricoterie”, located within walking distance from the Brussels South railway station. Metro stops “Gare du Midi – Brussel-Zuid” and “Porte de Hal - Hallepoort” are a ten minute walk away. Full address of the conference venue:

158, Théodore Verhaegen street
1060 Saint-Gilles
Brussels
www.latricoterie.be

Because of the proximity of the Brussels South railway station, hotels in the area tend to be rather expensive. Cheaper hotels are a couple of tram or metro stops away. The Saint-Gilles municipality has some nice B&B options too.
On Tuesday 22\textsuperscript{nd} of November, we will meet in Café Maison du Peuple for a welcome drink. Please join us for an informal start of the conference!

Parvis Saint Gilles 39  
1060 Saint-Gilles  
Brussels  
http://www.cafemdp.com/
Dinner on Wednesday 23rd of November will be prepared by Collect Actif. In 2013, five sans-papiers started to collect left-over food to prepare meals for church occupiers. Enthused by the success of their initiative, they slowly started to organize ‘communal tables’. They also distributed food packages. Eventually, they founded Collect Actif. When the ‘refugee crisis’ hit the city of Brussels, they were the first to prepare meals for over a 1000 people in an urban refugee camp. With the DieGem team, we explored how their philosophy of ‘horizontal solidarity’ is being put into practice. With you, we will experience how tasty solidarity can be...

The food will be prepared in Allee du Kaai, on the other side of the historical center of Brussels. It is quite a walk, but we can also take a tram.

Allee Du Kaai  
Avenue du Port 49  
1000 Bruxelles  
# Full program

## Tuesday 22th of November

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## Wednesday 23th of November

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**Sharon Todd**  
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Education as a matter of care: Thing-centered pedagogy, emancipation and solidarity.  
*Sarah Galloway*  
Education for Solidarity: dignity in revolt against human catastrophe.  
*Valentine Banfegha Ngalim*  
Multicultural education and the sustenance of peace and good citizenship in pluralistic societies: African perspective  
*Pascal Debruyne*  
Title TBC |

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Fostering solidarity while recognising diversity through action research  
*Floor Spijkers, Marjan Moris & Harrison Esam Awuh*  
Scoring points on solidarity: The transformation of a local football club into a social city project  
*Laura Di Pofi*  
The power of food to include or exclude migrants in multicultural Prato |

| 20h00-20h15 |  
**Thomas Swerts, Anika Depraetere & Collect Actif**  
Recipes for citizenship: (Il)legality, horizontal solidarity and the urban politics of food  
Followed by dinner |
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<td><strong>Berra Topcu</strong>&lt;br&gt;“Selling your neighbor” or transforming unjust spaces: On building community and solidarity in old town Istanbul</td>
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<td>Workshop 9</td>
<td>Ine Van Hoyweghen ‘One for all, all for one.’ Postgenomic solidarity in the Era of Personalized Medicine</td>
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<td>Thomas Kampen &amp; Jasmijn Slootjes ‘Is my volunteer job not real work?’ The experiences of migrant women with finding employment through volunteer work</td>
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<td>Sara Koopman Leveraging privilege in solidarity with those who have none: does it dismantle or reinforce the system of inequality?</td>
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<td>Cecilia Nessi Being migrant, being queer: women construction and negotiation of diversity in the European multicultural city</td>
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Abstracts 23th of November

**Plenary 1**

*DieGem team*

Nurturing solidarity in diversity: an interdisciplinary quest

**Plenary 2**

*Halleh Ghorashi (Vrije Universiteit Amsterdam, The Netherlands)*

Solidarity in the Late Modern Times

Bauman (2000) argues that ‘late modernity’ made the solid categories of the past fluid, leaving individuals solely responsible for their actions. This freedom has also decreased the sense of connectedness among individuals, making it difficult to deal with increasingly complex issues of our time while drawing out-weighted attention to perceived risks. In the time that the old solids in the form of grand narratives or utopic ideologies of the past do not provide the necessary frame for solidarity with the others, we need to rethink the notion of solidarity in the light of new forms of connectedness that are necessary in the liquid times, yet far from taken for granted.

**Workshop 1**

*Helen F. Wilson (University of Manchester, UK)*

Solidarity and the (im)possibilities of organized encounter

Encounters are politically and pedagogically charged and have long been celebrated for their ability to chip away at prejudices, enact cultural destabilisations, shape subjectivities and produce new knowledges. Through attention to organized encounter across a range of empirical cases, the paper considers how solidarity might be fostered and managed by professionals through designed intervention. As it will argue, whilst the possibilities of organized encounter are clear, encounters also come with risk. As such, the promise and hope of organized encounter in projects of solidarity stands in tension with the inherently unpredictable nature of encounters. As Bennett (2001) has noted, encounters are the site of an ‘uneasy combination of artifice and spontaneity’ and as such, any attempt to design out unpredictability risks undermining the very grounds for encounter in the first place. Taking this tension forward, the paper offers a conceptual interrogation of the notion of encounter and its (dis)organization and asks what possibilities remain for planned encounter and professional intervention in the context of solidarity in difference. To do so, it approaches spaces of organized encounter as sites of shock, rupture and surprise, and reflects on the purchase and limitations of the ‘contact zone’ across work on solidarity more broadly.
Kye Askins (University of Glasgow, UK)

Emotional citizenry: making space for encounters, building embodied connections

This paper draws on emerging qualitative research with refugees, asylum seekers (R-AS) and more settled residents, in collaboration with a voluntary sector organisation in Glasgow, Scotland. It focuses on the emotional geographies of social interactions produced through organisational spaces, namely the weekly Drop-In. The organisation’s intervention is framed in terms of ‘bridging the gap’ between R-AS and Scottish citizens. In reality, encounters between people at the volunteer-led Drop-In involve difficult negotiations of intersectional differences, between and across age, ethnicity, gender, sexuality, religion, physical and mental health capabilities, housing context and so on. Simultaneously, volunteers and service users generally share a socio-economic position in Glasgow, in largely marginalised and fragile positions. Emotional interactions emerge through the ebb and flow of talking and listening, playing games, doing arts and crafts, and preparing and eating food. These activities, while ostensibly ‘organised’ by volunteers, are more often chaotic and messy, yet relationships are fostered, co-constituted though desires to engage with one another, to build local community, and to (re)make more supportive society at the local level. This paper develops the concept of emotional citizenry as social relations ‘already practised’, and thus exceeding, a fixed (state-sanctioned) status owned/achieved by some and not others; rather as a process grounded in the complexities of places, lives and feelings. It poses questions as to how people may enact solidarities through simultaneous similarity-and-diversity, to disrupt scalar politics and dominant discourses, and facilitate collective change.

Christopher Herriot, Alphonse Zammit & Emilia Djiapouras

PeaceFest: A case study of the impact and efficacy of dramatic movement and role play in international youth projects as a conduit for social learning and as a means of building solidarity amongst diverse groups of young people

This paper considers the effectiveness of expressive methodologies, such as role play and dramatic movement, as a conduit for social learning. Specifically, the authors evaluate how far the learning outcomes around the themes of the PeaceFest - Peace building; Conflict resolution; Solidarity; and, Anti-racism - are addressed through such media. The educative purpose of the PeaceFest international youth exchange is explored and briefly compared with previous projects. Theoretical underpinnings for the chosen approaches and methodologies are outlined and appraised. The role of collaborative expression in encouraging participants from different environments and cultures to bond and identify with one another, resulting in strong feelings and demonstrations of solidarity is outlined and explained. The concept of the PeaceFest as a wider "social learning system" supporting educative, expressive experiences within it is developed and analysed, with concepts of diversity, identity and belonging asserted as key components of the learning process. The authors contend that the methodologies utilised are not only enabling and empowering in terms of self-expression but are democratic, inclusive and liberating. Thus, the intensity of the social learning system itself - the PeaceFest international youth exchange - coupled with the creative and expressive methodologies described in the paper results in a sustainable, transformative educational experience, impacting significantly on participant (and facilitator) consciousness without any question of "cultural invasion". The end result is a unified display of heartfelt solidarity.
**Workshop 2**

*Rudolf Perold (Cape Peninsula University of Technology and Stellenbosch University, South Africa and Hasselt University, Belgium), Oswald Devisch (Hasselt University, Belgium) and Ronnie Donaldson (Stellenbosch University, South Africa)*

A new conception of architectural practice to nurture solidarity in diversity

The need for urban upgrading in South African informal settlements is far beyond the capacity of local governments to address effectively. This problem is compounded by contestation between neoliberal and developmental approaches to sustainable urban development, and when relationships between informal settlement residents and local governments break down – due to inappropriate interventions or a complete lack of intervention – NGOs are often called on to act as intermediaries to navigate the upgrading process. These engagements allow for the development of solidarity between architectural professionals and poor, marginalised residents through encounters in a co-design process which entails a struggle for the recognition of contextual informants and the establishment of shared norms and values centred on social justice, and eventual interdependence during the implementation of the upgrading project. Such practice requires architectural professionals to engage with residents as co-designers, extending their relationship beyond that of architect and client, thereby fostering solidarity across racial, cultural and socioeconomic boundaries. However, this negation of the distance between architectural professionals and residents remains the exception, and the profession risks becoming marginal to the developmental agenda in South Africa. To address this, the author has developed the term “grounded architectural practice” as a conceptual tool to explore the role of architectural professionals in transitions to sustainable urbanism, premised on the acceptance of informality and solidarity with informal settlement residents in their pursuit of an urban life. Two instances of grounded architectural practice will be explored through action research, in the form of live projects, in an attempt to determine which capacities are inherent to this emerging form of practice.

*Jana Verstraete (KULeuven, Belgium & University of Antwerp, Belgium)*

Spatial interventions and their impact on encounters and solidarity between neighbourhood residents, the case of Nieuw-Sledderlo (Genk).

Nieuw-Sledderlo is the most southern neighbourhood in the city of Genk with almost 2,000 residents, mostly renters of the social housing estate Nieuw Dak (‘New Roof’). Since the development of Nieuw-Sledderlo in the 1970s, residents are an ethnic culturally diverse group. Yet in recent years diversity has diminished with a strong increase in the number of residents with a Turkish background, up to 70 percentage of the neighbourhood population. Social contacts and solidarity within ethnic communities emerge without the interference of professionals in the neighbourhood. Based on a strong belief in the positive impact of encounters, these professionals primarily focus on stimulating and supporting interethnic interactions through social activities and the creation of meeting places. As part of a Masterplan for Nieuw-Sledderlo, apartment blocks and (semi-)public spaces have been redesigned within the neighbourhood. We look at the impact of spatial interventions on encounters as a source of solidarity.
Danielle Chevalier (University of Amsterdam, Netherlands)
Law as barrier or as common ground for urban conviviality?
The juridification of social control in ethnic diverse public space.

Public space is the quintessential social realm, shared by people who are on the whole strangers to each other. At times the space is shared, but the norms and ideas regarding how such space should be used are not held in common. Diverging ideas on the ‘proper’ use of space can lead to contestation and strife, especially in shared spaces of everyday life. Public space is heavily regulated by social control, and in part this social control is codified into formal regulation, in a process referred to as juridification. According to the early Habermas, juridification is an example of a destructive force ‘colonizing’ the lifeworld. In later work Habermas’ perception shifts, and he argues on the contrary that juridification is a viable solution to organize social order in a world increasingly diversifying. Habermas’ theoretical reversal induces the question: how do legal interventions in diverse urban settings work out? The proposed paper delves into this question by drawing out the two opposite positions propagated by Habermas. This theoretical exposition is complemented with the analysis of two empirical case-studies, both shared spaces of everyday life in a diverse urban setting, in which municipal bans on the public use of soft drugs figure. In one case the ban pertains to cannabis, in the other to qat – in the Dutch context mostly used by Somali’s. The paper is based on the PhD dissertation ‘Playing it by the Rules’, defended June 2015 at the University of Amsterdam.

Plenary 2

Sharon Todd
Title TBC

Workshop 3

Joris Vlieghe (Liverpool Hope University, UK)
Education as a matter of care: Thing-centered pedagogy, emancipation and solidarity

In this presentation I want to elaborate a specifically educational take on the issue of solidarity in diversity. First I show that there are two ways to conceive of education, which are slightly based on the later work of Foucault on the care of the self. On the one hand, there is education as a matter of expertise, which is connected to the dominant paradigm in educational sciences to narrow down education to measurable learning outcomes, and to look for scientifically based, optimal learning and teaching strategies. On the other hand, education could also be viewed as a matter of care. This is, as a meeting between generations, where the educational is defined in terms of a dimension that goes beyond the expert skills of the teacher and the learning gain individual students might obtain. Education, in this view, is through and through relational (Cf. Biesta). This is the case because it regards, as Hannah Arendt has shown, an interaction between students and teachers in view of the continuation and the renewal of our common world. I hold that this point of view is of greater interest for thinking in innovative ways about what educationalists might bring to discussions about solidarity today. More exactly, I argue that solidarity shouldn’t be conceived as a goal to be realized by conceiving of efficient teaching/learning strategies. Instead, opportunities for solidarity are immanent to educational practices that care about the world – or more concretely about a particular ‘thing’ (discipline, subject matter) of our world. In line with the work of Rancière, it could be argued that there is a radical equality in relation to things of study, and that it is the full attention paid to and sustained engagement with these things which constitute a ‘we’ that has a genuinely emancipatory potential.
**Sarah Galloway (University of Stirling, UK)**

**Education for Solidarity: dignity in revolt against human catastrophe**

In this theoretical talk I will present the beginnings of my search for understandings about solidarity building, informed by the assumption that an emancipatory education is possible. This is an exploration where solidarity might be considered as the temporary enactment of equality as a response to social injustice. The aim is to counter the idea that the primary role of education is to supply missing knowledge and skills, so that we might better our understandings and abilities in order to build solidarity in the future. Instead, emancipatory educators are concerned with the character of the social relationships between ‘teachers’ and ‘students’ so that equality might be enacted in an educational situation, creating solidarity in the present. I explore three framings of education for emancipation. Firstly, the critical tradition informed by Paulo Freire, which I illustrate with historical examples from the Scottish context. Here solidarity might be understood as the creation of collective trust and hope, created through dialogue around shared problems. Secondly, I consider Rancière’s assertion against the belief that we need to receive the correct truth about the world in order to be emancipated. Solidarity, in this sense, might be understood as an enactment of equality, guided by the assumption that we are all intellectual equals. Thirdly, I introduce Holloway’s (2015; p51) interpretation of the notion of ‘dignia rabia’, or solidarity as ‘dignity in revolt against the negation of our dignity’ (ibid), considered previously by Gur-Ze’ev (1998) as a ‘counter education’.

**Workshop 4**

**Valentine Banfegha Ngalim (University of Bamenda, Cameroon)**

**Multicultural Education and the Sustenance of Peace and Good Citizenship in Pluralistic Societies: African Perspective**

As people travel from one cultural setting to another, they carry with them a baggage of different and diverse values to their places of settlement. Their differences tend to provoke antagonisms because of the discrepancies and perceptions in different philosophies, beliefs, values and races. This article sets out to investigate whether multicultural values could be exploited in formal, non-formal and informal educational set-ups to enhance peace and good citizenship between persons living in societies with different races, cultures and religions. Multicultural values advocate pluralism, dialogue, respect of others’ values and acceptance of others in the society. Can multicultural education serve as the foundation for peace and good citizenship in pluralistic societies? The main thrust of this paper is that multicultural education provides a possible therapy for the differences that characterize a world of diversity today. We are exploiting the democratic theory of John Dewey, multicultural theory of James Banks, the conflict theory of Karl Marx and the innovative theory of Rogers Everrets in this paper. The qualitative research method with instruments like interviews, focus group discussions and participant observation are used. The findings lead us to argue that multicultural values enable people from different tribal, cultural, racial, religious and national backgrounds to live together. Multicultural education is indispensable for the enhancement of peace and good citizenship between persons from diverse backgrounds. Recommendations proposed are founded on the fact that multicultural education provides a framework for educating persons on peace and good citizenship in different societies.

**Pascal Debruyne (University of Ghent, University of Antwerp, KU Leuven, Belgium)**

**Title TBC**
**Workshop 5**

*Katy Bennett (University of Leicester, UK)*

**Multiculture, difference and solidarity amongst young people in education.**

In 2011 Prime Minister David Cameron gave a speech in Munich on the failure of state multiculturalism which, he argued, pandered to individuals and groups and the preservation of minority cultures. That speech is a good example of how multiculturalism in the UK has increasingly been incorporated into crisis talk in which ethnic difference and cultural diversity are identified as ‘problems’. This crisis talk regarding multiculturalism in the UK and elsewhere has stimulated a growing strand of academic research on race and ethnicity that takes a different approach to multiculture, seeing it as routinely and ordinarily experienced and negotiated as people with different ethnic backgrounds encounter and interact with each other in their everyday lives (Neal et al 2013; Wessendorf 2014; Wise and Velayutham 2009). In this paper I explore what difference means in lived multiculture, examining how it is identified, productively used and doesn’t always circulate with ease amongst ethnically diverse students in college (Harris 2016; Back 1996). The paper also explores some of the competencies that students craft to negotiate ethnic difference in college, particularly focusing on the skills of joking and restraint, and how colleges facilitate solidarity in diversity (Neal and Vincent 2013; Sennett 2012; Lockyer and Pickering 2008). The paper is based on an ESRC funded project involving qualitative research in Hackney, Milton Keynes and Leicestershire called ‘Living Multiculture: the new geographies of ethnicity and the changing formations of multiculture in England’ (with Sarah Neal, Allan Cochrane and Giles Mohan).

*Nick Schuermans & Joke Vandenabeele*

**Title TBC**

**Simone Galea (University of Malta, Malta)**

**I am because you are. Entertaining diverse concepts of solidarity for enhanced solidarity in diversity.**

Until a couple of years ago migrant students in Malta and other students who did not follow Catholic religious lessons were deprived of their entitlement to quality education because no alternative educational activities were provided for them. The paper reflects on the recently developed ethics curriculum introduced in Maltese primary and secondary state schools intended for these students. The teaching of ethics was introduced in an effort to include children with diverse socio-cultural backgrounds and beliefs within a Maltese educational system striving for the inclusion of all children. My main argument in this paper is that although the teaching of ethics is an important space that respects and nourishes the different lives of children, the curriculum is grounded within a philosophical and pedagogical framework that reflects exclusively westernized notions of self and solidarity. This means that solidarity is understood within practices that seek to “introduce” and assimilate children to existing frames of thought of the host communities rather than engage in a pluralistic democratic praxis. One of the important themes of the curriculum is self-creation, essentially reflecting the Cartesian notion, I think therefore I am. The implications of this notion for enhancing solidarity are completely different from some non-western understandings of the self. For example the south African notion of Ubuntu, I am because you are, can be a valuable source in reinventing practices of solidarity in diversity. In this paper I shall reflect on these possibilities arguing that solidarity in diversity cannot be nurtured in politically and ethically respectable ways unless diverse notions and practices of solidarity are considered. I will give examples of pedagogies of enlarged thought in thinking about how to draw on diverse concepts of solidarity that enhance solidarity in diversity.
Workshop 6

Anna Aluffi Pentini

Fostering solidarity while recognising diversity through action research

On account of its participative and transformative dimensions action research is a powerful instrument for combining theory and practice and for bringing researchers closer to their field of research. The field of human sciences represents the “Lebenswelt” of actors in specific contexts, with their diversities which need to be understood and recognized in their various psychological and political dimension. This concerns operators as well as users of particular services. The actors who are usually treated as objects of research, become co-researchers thanks to a participative approach to research and regain their subjectivity with the possibility of engaging in transforming their (social) context. Today’s acute challenges, arising largely from displacements of persons and from problems concerning cultural diversity and environmental threats, a research approach which involves those affected more directly in research seems particularly appropriate. The shared search for solutions opens up the possibility of experimenting with individualised solutions because it refers to specific persons and contexts. My paper elaborates on the potential of action research not only in creating cooperation between researchers, professional and services users but as an instrument which creates horizontal relationships between collaborators in a particular research project. I propose a research method which right from the problem definition stimulates the collaboration and cohesion of members of a particular community by fostering their synergies and facilitates them to think globally while acting locally. This form of action research becomes a participative instrument which diminishes the distance between researcher and the field of research and promotes horizontal, responsible solidarity.

Floor Spijkers, Marjan Moris & Harrison Esam Awuh

Scoring points on solidarity: The transformation of a local football club into a social city project

City Pirates is a (youth) football club in Antwerp. Starting off as ‘SC Merksem’, a traditional football club in the district Merksem, they evolved over the past 12 years into a comprehensive social project. The club is currently active in 4 different Antwerp neighbourhoods and counts over 1000 players. They have a strong vision on the importance of solidarity in diversity which is embedded in their motto: ‘football is our engine, social our fuel and diversity our strength’. In the cause of achieving their social objectives, challenges lie in augmenting involvement of parents, surviving financially whilst maintaining accessibility for children from disadvantaged families and coping with racism towards members. In this presentation we will discuss results from the DieGem case-study. Hereby we will focus on how City Pirates manages to use different scales of space to generate solidarity on and beyond the football fields. Shared norms and values as well as encounter turn out to be important sources of solidarity through which players strengthen their social skills and get challenged in their perceptions of others and different places.

Laura Di Pofi

The power of food to include or exclude migrants in multicultural Prato

Food carries symbolic values connected to personal, cultural and social identity and as such has been intensively studied within anthropology. Lévi-Strauss (1997) and Mary Douglas (1984) sought patterns and codes underlying food systems, while recently food change has proven a fertile topic of investigation within the context of mobility and migration. Within migration, a wide range of food compete for significance in mainstream food ways. It is even more so in Italy, where family, moral and identity values have been attached to food consumption by religious, nation building and economic politics. Finding a balance between one’s own culinary heritage and new culturally ‘contaminated’ food is a challenge.
especially for Tuscany, on the frontline for the defense of local foods and home to the superdiverse city of Prato. While a number of specific local foods are advertised through touristic books, websites and tasting tours, Prato local cultural and charity associations create events serving “ethnic” or “multiethnic” food, where culinary multiethnicity is usually interpreted as a variety of authentic non-Italian foods. But is that food as “ethnic” as it claims to be? Despite special events are still focused on a search for authenticity, be it Italian or not, food change occurs and it is unavoidable. My contribution will focus on the activities of a number of cultural associations spurring solidarity and conviviality through food both at a practical and discursive level. Food change as a result of taste change (or vice versa) will be measured through a survey conducted in Prato about the confluence of Italian and migrant foods. The survey will be based on Bourdies taxonomy of habitual (doxa), controversial (etherodox) and national (orthodox) food and will be expanded through Wilk’s fifth category: despised food. On one hand, my contribution will look into the notion of identity, synesthesia and memory (Sutton) leading to the continuity of past traditions. On the other hand, it will concentrate on public events serving intercultural food as a result of social, psychological, religious, climatic or economic reasons.

**Dinner prelude**

*Thomas Swerts, Anika Depraetere & Collect Actif*

**Recipes for citizenship: (Il)legality, horizontal solidarity and the urban politics of food**

What do anti-food waste initiatives have to do with citizenship? This paper tries to tackle this question by investigating how undocumented immigrants’ interventions centered around food waste recuperation in Brussels became a vehicle for making wider claims to recognition. In 2013, five sans-papiers started to collect left-over food from merchants as to prepare meals for church occupiers. Back then, they felt the need to do something ‘positive’ as the sans-papiers movement was facing utter non-responsiveness from the government. Enthused by the success of their initiative, they slowly expanded their operation by organizing ‘communal tables’, distributing food packages and eventually founding Collect Actif. Over time, their audience broadened to include various people in a precarious position. When the ‘refugee crisis’ hit the city of Brussels, they were the first on the scene to prepare meals for over a 1000 people in an urban refugee camp. With DieGem, we explored how their philosophy of ‘horizontal solidarity’ is put into practice. On the one hand, these interventions level the power differentials between the subjects and objects of solidarity. On the other hand, they aim to establish equal footing vis-a-vis other civil society organizations. The action research we initiated therefore focused on Collect Actif’s quest for recognition and replication of their citizenship acts. The paper discusses the process whereby researchers and members co-wrote applications for awards and developed a ‘pedagogical instrument’ to help spread their model. It thereby illustrates the promise action research holds for studying solidarity-in-diversity.
Performing Solidarity: Post-totalitarian reflections on communicative action and the gift of dignity

I would like to present an attempt at reworking the experience of Poland’s Solidarity movement from the times of totalitarian communist regime in the context of contemporary, neoconservative shift of the social awareness in Europe. I believe that rethinking the experience of the Solidarity movement in Poland of 1980s – a movement that initiated the fall of the communist regimes in central and eastern Europe – can be essential for inventing the ways to nurture solidarity in today’s Europe. Unlike the external views, which take that phenomenon as an example of a particular theory and usually produce structural explanations (Cf. Laclau, 2005), I follow the views induced from the experiences of the participants of these historical events (i.e. Matynia, 2009; Tischner, 2000 [1981]; Strzelecki, 2015 [1987]) in order to reconstruct the performative character of solidarity. Solidarity conceived of in terms of praxis involving a particular attitude towards the world and other human beings leads to the attempt at reinterpretation of J.Habermas’ idea of communicative action through the lens of philosophy of responsibility as developed by G. Picht (1998) and H. Jonas (1984) and with reference to Rancière’s idea of action upon assumptions (1991). Nurturing solidarity between diverse people requires therefore practicing/exercising (Sloterdijk, 2013; Vlighe, 2013) the care for the common world as emerging from the communication acts between the different. I would like to conclude with some examples of participatory action research that followed the thread on performative character of solidarity.

Re-centering Relational Subjects in Response to Hate:
Examining the connection between emotionally desired pedagogy and solidaristic political potential

In this paper I explore the notion of emotionally desired pedagogy (Ryther 2016), as a conceptual frame for one avenue of action that generates solidarity-in-diversity. Emotionally desired pedagogy frames persons who have been hated as relational pedagogical subjects and centers pedagogical attention on their needs and desires, to move outside the objectifying, embodied “stickiness” of hateful speech and actions (see Ahmed 2014). Specifically, this paper draws on the example of the solidaristic relation between the leaders of the black Civil Rights movement and the Anti-defamation League in the U.S. during the 1950s and 1960s, contrasting it with the contemporary relation between the Black Lives Matter movement and Palestinian activists that complicates solidarity between African American and Jewish American activists. This contrast highlights that the experience of being hated generates solidaristic political potential by creating a desire for relation, but this potential is temporally-bounded. The solidaristic relations made possible by this desire are also pedagogical as well as political. In making this argument, the aim is not to somehow redeem the notion of hate as positive for political action, but to re-center as relational subjects those who have suffered the effects of hate, and illuminate the important political and pedagogical space they occupy.

Walter Nicholls
Title TBC
Abstract TBC
Griet Verschelden, Jolijn De Haene & Tijs Van Steenberghe
Enacting citizenship in Brussels
This paper will discuss how citizenship is realised in two practices in Brussels: in the Learning Community (LC) The Busy Bees and in the collective of young filmmakers SystemD. Both projects are situated in the metropolitan and the diverse context of Brussels, and reaches groups of socially vulnerable people with various ethnic-cultural and socio-economic backgrounds. The LC works with those people who can no longer be admitted to courses “Dutch for non-native speakers” in the formal adult education system, because they are considered as “slow learners” who seem to have reached their learning limit. Because these people are still motivated and need opportunities to practice Dutch by speaking, this LC was created by the Folk High School in Brussels (Citizenne). In this context and with this group we see how dominant conceptions of citizenship seem to fail and how questions about new perspectives on citizenship arise in practice. System_D supports young filmmakers in making films and organizes a biannual film festival. The project is a part of the Pianofactory, a cultural and community centre in Saint-Gilles. They create an artistic answer to the political problem of misrepresentation of Brussels youth. At first, the project tried to give voice to Brussels’ young people by organising workshops etc. After time they realized that these young people already were giving voice but lacked a forum for their perspectives, stories and films. So ‘giving voice’ became ‘giving a stage’ on which positions and inequalities can be discussed. In this paper we focus on how citizenship takes places within and through these two practices. Through this analysis we present a perspective in which citizenship is seen as a practice of society that is realised in and through everyday interactions and relationships, and in which individual aspirations are connected to public and political issues (Mills, 1959). The concept of enacting citizenship (Pols, 2004) offers an understanding how practitioners realize citizenship in practice from a perspective of social justice, and therefore these practices can enhance solidarity in diversity.

Workshop 8
Zsuzsa Kovacs
It lies in the process: The role of community brokers in building cooperative relationships and creating social solidarity in Amsterdam East.
In the Netherlands, similarly to many welfare states, local citizen participation is high on the political agenda. This requires tighter cooperation and the redefinition of the relationships among the citizenry, local governments and welfare organizations. However, the life-world of the experimenting citizenry is not compatible with the output oriented planning mentality of the system-world. Moreover, in today's superdiversity, participation often leads to greater inequalities and the re-establishment of the status quo between the marginalized and the ‘exemplary’ citizens amidst the participation credo. In a multicultural disadvantaged neighbourhood in Amsterdam East a group of community developers – community brokers – challenges this trend by taking on a bottomup approach to social solidarity, which instills a mentality of openness and conviviality among stakeholders, and creates a common ground across differences of distinct organizational mindsets, educational levels, ethnic, racial and religious backgrounds. Stakeholder relationships are facilitated by putting emphasis on the process that actors experience during the cooperation, and on encountering differences, instead of on reaching results via unity and consensus. What makes this community building case of solidarity-in-diversity particular is that this mentality trickles up to and ‘turns’ the actors of the system-world, as well. Two questions arise: what practices do community brokers apply to this space of social solidarity and how can social solidarity be conceptualized in the context of citizen participation? I explore these questions in a qualitative analysis in which I rely on data that I collected in the neighbourhood by participating in stakeholder meetings, interviewing stakeholders and shadowing community brokers.
Evelien Tonkens and Imrat Verhoeven

The role of social workers in creating solidarity in diversity in urban neighborhoods.

Many governments as well as citizens today have high expectations of citizen groups, when it comes to solidarity in diversity, particularly in urban neighbourhoods. Active citizens coming together to organise activities for deprived youth, to pimp up their neighbourhood by urban gardening or to socialize with relative strangers a neighbourhood party: all this is expected to create solidarity and bridge differences in terms of age, ethnicity, religion and class. However, research has repeatedly shown that active citizens more often socialise with and organise activities with people like themselves rather than with people with different backgrounds, and that efforts to create bridging contacts often fail. Consequently, the degree to which citizen groups indeed produce solidarity in diversity is limited. There are some indications that the support of social workers can contribute to creating solidarity in diversity, by activating underrepresented groups and by stimulating bridging (rather than merely bonding) social capital. In this paper, we present the results of a case study with abundant professional support of citizen groups in the city of Amsterdam, The Netherlands. A somewhat broader range of diverse citizens was indeed activated and there are also indications of social workers’ contribution to bridging social capital. In this paper we analyse how exactly social workers contributed to solidarity in diversity, and what this teaches us about solidarity in diversity in urban neighbourhoods today.

Christine Barwick (Centre d’études européennes de Sciences Po Paris)

The missing piece in social and ethnic mixing debates: the role of middle class ethnic minorities in fostering category-crossing ties

There is a vast literature in urban sociology dealing with neighborhood effects, social mix and social capital. The basic tenet is that a mix of lower class and middle class residents in one neighborhood is beneficial for the former, as they can profit from the latter’s social capital. Social mix is also supposed to increase collective efficacy in a neighborhood, which again is based on mutual trust and solidarity. In the debates on mixing policies and their effects, class and ethnicity are often conflated. Social mix often means ethnic mix, and it is implicitly posited that lower class ethnic minorities should benefit from the native white middle classes’ resources. In this paper, I will show that the picture is more complex and that we need to incorporate ethnic minority middle classes in the discussion on social mix. Based on interviews with upwardly mobile, second generation ethnic Turks in Berlin, I will demonstrate their crucial role in fostering solidarity in a diverse urban context. The respondents, who work for example as lawyers, tax consultants, or community organizers, use their position to support co-ethnics with a lower socioeconomic status. Through sports, beautification projects in the own neighborhood, and other, often neighborhood-based, voluntary involvements, they provide crucial resources to their ethnically similar, but socially different, fellow citizens. The respondents thus form exactly the beneficial category-crossing ties that are sought by social mixing programs. Through their interventions, the middle class Turkish-Germans generate solidarity in diverse urban context and provide crucial resources to disadvantaged co-ethnics.
Berra Topcu (University of Massachusetts Amherst, US)

“Selling your neighbor” or transforming unjust spaces:
On building community and solidarity in old town Istanbul

What are the possibilities for building community and solidarity in the urban neoliberal landscape of post-Gezi Istanbul? In its past decade of state-led urban transformations, place-based neighborhood (mahalle) mobilizations have emerged to articulate and demand justice in this megacity. This paper reflects on findings from pilot research conducted in the spring of 2015 on the polarized and politicized debates on urban transformation. Ethnographic data was collected through participant-observation, interviews, and media analysis, among expert and lay subjects, including reporters, activists, residents, urban planners, and city officials. Alongside the real and imagined spaces of the neighborhood as potential sites of mobilization, I argue how urban resistance is also envisioned in broader terms, including urban, green, and “life” spaces at risk under the spatial hegemony of Justice and Development Party (AKP). I focus on the case of the urban poor neighborhood of Mevlanakapi, located by Istanbul’s historic land walls, to explore the micropolitics of community-based organizing among residents against local municipalities, especially in the wake of the urban renewal project which displaced the nearby Romani community of Sulukule. Given the volatile political environments of Istanbul with ethnic, religious, and class differences, this paper also seeks to bring together insights from participatory and feminist research to understand the ongoing process of building solidarity, in research co-constructed by and for our communities. To this end, I use the conceptual lens of “transformational research” for cultivating collaborative research practices and feminist perspectives on positionality and reflexivity for “native” urban anthropologists.

Plenary 4

Roberto Gonzalez
Title TBC
Abstract TBC

Plenary 5

Jonathan Darling (University of Manchester, UK)
Title TBC
Abstract TBC
Workshop 9

Ine Van Hoyweghen (KU Leuven, Belgium)

‘One for all, all for one.’ Postgenomic solidarity in the Era of Personalized Medicine

‘One for all, all for one’. This is the famous motto from the Three Musketeers who stayed in solidarity with each other through thick and thin. In fact, the motto illustrates a centuries-old reflection on the relation between the individual and the collective. It is a political problem: how can the whole and its parts result in an act of solidarity? In this paper we will reflect on this relation by exploring the role of genomics in materializing these acts of solidarity. The advent of genomics has enabled the possibilities of increasing personalization, differentiation and risk stratification, showing one’s uniqueness to one another. What kind of solidarity will persist in a society that is obsessed by the singularisation of desires and goals, including one’s health and well-being? At the same time, genomics has enabled the individual to show its relatedness to one another (‘we all have flawed genes’). Here, genomics appeals to a commonness in a generalized humanity where everybody wants to be somebody, as a person similar to others, to be recognized for the human generality one contains (Rosanvallon, 2012). Drawing on case studies from the field of genetic discrimination and insurance in Europe, we will demonstrate how this game of comparison through genomic singularity and similarity plays off in some distinct and often surprising ways, marking out important resources for contemporary acts of solidarity. We thereby articulate the role of national and transnational state, insurance and patient advocacy actors in using genomics as an operator of solidarity - with the desire of safeguarding and/or engineering specific versions of a European polity. Genomics thus provides a unique site for understanding the overarching tension between ‘singularization’ and ‘generalization’ and its related politics of solidarity in contemporary European biosocieties.

Sara Koopman

Leveraging privilege in solidarity with those who have none: does it dismantle or reinforce the system of inequality?

There is not an easy answer to this question. Sometimes strategically using privilege in solidarity will reinscribe and sometimes it will wear away at the system that gives the privilege. This paper will tease out what to look for and questions to ask when considering such scenarios. It draws on research on international protective accompaniment, perhaps the most dramatic form of using privilege for solidarity. This is a strategy whereby companions who are less at risk serve as what are sometimes called ‘unarmed bodyguards’ for peace and justice activists in conflict zones. The companions are less at risk because they have various privileges (race, class, but most notably passport, i.e. being from the global North), and because they use that position to pressure various state entities (going from North to South) to ensure both their security and that of the person or community they are accompanying. Other scenarios will also be discussed, including lobbying and various forms of civil disobedience. This thinking is based on decades of activism in movements in the US and Canada that are widely called simply “the solidarity movement”, meaning in solidarity with movements in Latin America working against US and Canadian imperialism and for peace and justice.
Workshop 10

Thomas Kampen & Jasmijn Slootjes
‘Is my volunteer job not real work?’

The experiences of migrant women with finding employment through volunteer work

Workfare volunteering is a policy measure to stimulate migrant integration and is supposed to contribute to employability, empowerment and social capital. Yet, previous research has found mixed results regarding the outcomes of volunteering. We examine whether, and under which conditions, volunteering contributes to migrant integration with a specific focus on employability, empowerment and social capital. Semi-structured in-depth interviews were held with 46 first and second generation migrant women from Turkey, Morocco and Surinam living in the Netherlands. We found that volunteering contributes to employability, empowerment and social capital. However, the focus on paid employment as ultimate form of integration eventually disempowers migrant women for two reasons. First, it neglects how migrant women already ‘integrate’ through volunteering. Second, volunteering hardly ever results in paid employment because employers do not recognize volunteering experience as real work experience.

Cecilia Nessi (University of Milano Bicocca, Italy)

Being migrant, being queer: women construction and negotiation of diversity in the European multicultural city

How do migrant queer women negotiate their triple diversity – based on gender, ethnicity and culture? Through which socio-spatial practices is this difference constructed and maintained? In this paper I explore the everyday experiences of a group of women that share a common place for leisure activities in a European urban context. I used an ethnographic approach and I focused on an apparently cultural homogeneous sport event that takes place every week-end, involving more than 80 young women from different Latin American and African countries with very diverse sexual orientations and gender identities. From some preliminary results emerges that, on one hand, forms of internal solidarities between the participants arise – economic interdependence, shared norms and cultural icons, intimate encounters – fostering a sort of bridging social capital. On the other hand, solidarity with the society at large remains low. Moreover, the boundaries between different ethnic or gender groups seems to be fluid and in continuous renegotiation, following personal affairs more than cultural belongings. Another element emerging from the fieldwork, in the articulation between micro and macro level of analysis, relates the higher level of media attention and/or discrimination of a specific group (eg. Muslims, transgender people) with a higher sense of identification and a less negotiable personal and collective identity. Looking at the intersection between ethnic and gender diversity, this work aim at developing a grounded theory on the process of identity construction and the everyday practices of the so-called ‘minorities within minorities’ at the (European) urban scale with the hope to contribute with a fresh look the current multicultural debate.