



Ge.M.I.C.

Gender, Migration and intercultural interaction
in South-East Europe
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Synthesis Research Design for Table of Contents

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1.State of the Art Literature Review on “Urban Intercultural Spaces and Movements

Among the diverse themes addressed within the study of urban public spaces, we focus most specifically upon the issue of public space. This focus requires the definition of the concept. Within academic literature there are many definitions of public space, more complementary than mutually exclusive, from which we borrow requisites and attributes, without being exhaustive in our selection. One of the main characteristics associated with public space is that of being an open space, tolerant in the sense of allowing a great variety of uses and users (Walzer, 1986), spaces for which access and enjoyment are not limited by the logics of the market or of power. At the same time public spaces include a participatory and even festive dimension, when groups of citizens, or even local or other administrations use it as a space for gathering and celebration, as it the case with large-scale festivities, street markets, etc. (Francis,1989).

Other authors emphasize the socially cohesive dimension of public spaces, integrating and democratic, also linked to political expression in events such as protests and rallies, etc. (López de Lucio, 2000). This positive dimension is also associated with attributes such as

openness to otherness and the potential for public spaces to be inclusive and accessible (Delgado, 1999).

Another characteristic evaluated by authors is that related to arts, aesthetics, or more concretely to design. In this case, some authors consider public spaces to be spaces of cultural and artistic expression (Berdoulay and Morales, 1999) and they express concern over the quality of the urban project, over the materials and furnishings used for adornment (Borja and Muxí, 2001; Paravicini, 2000).

Finally we should also mention attributes which favor communication, encounters, and exchange between people with different characteristics (Borja and Muxí, 2001). This aspect is of interest in our research, in the sense of considering public space as privileged in the manifestation and development of intercultural relations between people of diverse origins. If public space is seen as open to all people who live in or visit a city, aspects such as governance, cultural identity, and citizenship (Low, 2001) are reinforced.

In addition to these multiple and always reinforcing definitions, urban public spaces have also motivated the elaboration of indicators of their 'success'. Among these we highlight the excellence profile devised by Whyte (1980), based upon the presence of: sociability, the continued and regular presence of women, the diversity of users and the variety of activities. The presence and intensity of social interaction and intercultural and interpersonal communication are also cited as indicators of success by other authors (Paravicini, 2002). A gender focus has contributed notably to the definition of public space and has even reinterpreted them. Fundamentally, feminist geographies have emphasized the role public spaces play in the everyday life of cities, particularly stressing women's perceptions, uses, and specific necessities within them (Coutras, 1996; McDowell, 1999). We need to recognize that women establish a very close relationship with the public spaces of their residential and work environments given that the combination of domestic and labor responsibilities make women not only users of these spaces but also experts in their daily urban environment (García Ballesteros, 1989, Coutras, 1996, Justo, 2000).

Numerous research projects based upon different cases have started with such multisided and complex conceptualizations of public space (Monnet, 2002; Ortiz, 2003; 2004; Pedone, 2004a; Guzmán, 2007; Aramburu, 2008). These works, among others, focus on different aspects but share the desire to situate public space at the center of their analyses. They also frame public space as an articulating element for concern over variables such as gender or migration processes.

The presence or perhaps co-existence of people with distinct identities (according to origin, sex, age, sexual orientation, etc.) in shared public spaces has also been the object of analysis. Of particular focus have been processes of exclusion within public spaces that can impact on certain collectivities or persons. For example, the temporal co-existence of people of different origins makes way for a great diversity of situations that can go from a "polite disregard" (Delgado, 2007) to an open conflict. Even in studies which demonstrate a high ethnic concentration in public spaces, it has been observed that this does not necessarily generate a negative situation, but rather it can create a situation of peaceful if distant co-existence (Torres, 2004). In this sense the author highlights the need to understand and explain the diverse forms of managing the proximity-distance axis which characterizes multicultural public spaces and the dynamics they generate (Torres, 2004, p.10).

Finally, in the case of our research, it is important to keep in mind the connections between variables such as gender and migration with a transnational perspective. Following Liliana Suárez (2007), we attribute the adjective transnational to "economic, political, and socio-cultural processes and practices that are linked to and configured by the logics of more than

one nation-state, and which are characterized by the constant crossing of borders” (Suárez, 2007:1). This author warns us about the uses and misuses associated with this concept, adding a critical perspective which we consider to be of great use for the future development of our research. For example, analyses of social networks undertaken from the transnational perspective and which have also been attentive to gender have allowed family dynamics to emerge as fertile terrain for the production of knowledge about migratory movements. Such analyses have permitted researchers to challenge the representation of international migration as a fundamentally masculine decision (Pedone, 2004a). However, we cannot forget that the geographic context of the place of origin can generate different decisions and dynamics (Ribas, 2000; Sow, 2004).

The concept of transnationalism has also been used to relate migration to development in the sense that transnational economic, cultural, and political practices allow migrants to overcome the limitations imposed upon them by the labor market (Scribal and Ribas, 2004). The use of the concept of transnationalism allows for a much richer and more complex approximation of the reality of intercultural relationships in public spaces. From the transnational perspective, interest in public spaces crosses borders and takes into account the macro-social consequences that arise from their use (Moraes, 2006).

1.1. Methodology

The study of the everyday use of public spaces and its meanings from a gender perspective requires a primarily qualitative methodology. Practically speaking, most gender-sensitive studies on the uses and appropriations of urban public spaces employ qualitative methodologies because these allow researchers to explore the processes that produce certain phenomena and promote an awareness of socio-spatial experience.

As has already been stated, public spaces are spaces of identification and of relationships, of inter-personal contact and at times of community expression (Borja and Muxí, 2001, p. 48). Their analysis embodies attempts to evaluate the effects and repercussions of the spaces on the people who inhabit a city, as in this way we can learn about the strengths and errors involved in planning, allowing for the improved design of new urban operations (Ortiz, 2004). Another object of this research focus is how public space is lived and perceived in different ways by men and women according to their sexuality, social condition, age, and ethnic and cultural origins. Therefore, instead of requiring the recompilation of many events, the analysis of public spaces benefits from detail about lived experience in all its complexity. On the other hand, it is known that feminist thought is constructed from distinct methods and methodologies, a diversity united by the common thread of its conscientious critique of the social context and of the consequences brought by the contexts in which research occurs (Madge et al., 1997). For feminists, knowledge is experiential and interpretive, and the appropriate methodology is that which recognizes the social relationships of research and which has emancipatory objectives for all involved. Qualitative methods offer perhaps the most direct route toward producing such situated knowledge. In any case, discourses proposing ‘feminist methods of investigation’ have moved beyond rejecting quantitative methods for their connection with positivism and toward developing new strategies which recognize the complementarities of techniques and, over all, insist more upon feminist objectives than upon the utilization of certain methods (Baylina, 1997; Prats, 1998).

Feminist researchers start from the premise that different women have different experiences that need to be compiled; that the space of research is never neutral but rather it is a certain changing political, social, economic, and cultural context; and that what we decide to research, discover, or value is determined by the positioning of our identity (age, religion, gender, ethnicity, cultural origin, sexual orientation, and location in space and time, among others). At the same time, in the research process, the researchers assume complex and dynamic social relations which raise many ethical dilemmas to be resolved. Finally, research results are interpreted taking into account the researcher's context, understood as her or his system of values, behaviors, attitudes, and sentiments, and it is written up in conscious consideration of the intended audience (in this sense, co-authorship with an informant or at least the literal reproduction of their words strengthen the final product).

Within this framework, qualitative methods such as in-depth interviews, narrative analysis, informative interviews, participant observation, discussion groups, life histories, or the use of visual materials (mental maps, drawings, photographs, film, etc.) are the most appropriate for investigating the use of public spaces by both locals and new residents, in the widest possible frame of practice and daily experience and with attention to the importance gender has for behavior.

Studies on recent migrations are diverse, and efforts have been made based on the analysis of demographic data, reports of legislative activity, regulations and jurisprudence, statistical data related to the economy and the labor market, and above all, of qualitative data (Ajenjo et al., 2008). Even when the objective has been a more general analysis of a country's or region's immigrant population and when statistical data have been used, normally the door is left open for more in-depth analyses that support quantitative results.

Most studies on the migration phenomenon are aimed at analyzing living conditions and at understanding immigrants' realities and expectations, and as such it is difficult to obtain such information without employing in-depth qualitative methods (Oso and Ribas, 2004; Wagner, 2004). On the other hand, we must consider that not all immigrant populations enjoy fully legal conditions and that not all participate within the formal economy. Much of the population, particularly women, undertake informal activities, such as domestic service, child and elder care, the care of the sick, construction work, agriculture, and prostitution, etc. (Reyneri, 1998; Campani, 2000; Bettio et al., 2006). To gain access to such subjects and to understand the conditions of their work environments and daily lives it is necessary to turn to qualitative methods. One of the pioneering studies on recent immigrations to Spain analyzes the living conditions of the African and Latin American populations in the Barcelona metropolitan region, taking, as its title states, a qualitative approach (Domingo, Clapés and Prats, 1995). The study originated out of a concern for and interest in improving the lives of people in precarious situations, and its results detail the problems and necessities that should be taken into account when considering political measures. This study's primary sources are data collected from in-depth interviews.

The in-depth interview is the method that is perhaps most used by researchers and which has given the best results. Its use requires strong narrative analysis that attempts to focus on how people speak and think about places, experiences, and situations, including about what they express. The job of the researcher, then, is to decide what elements to record and how to record and interpret them (Wiles et al., 2005). Most current migration studies use in-depth interviews, either exclusively or complemented by other techniques. For example, Ribas' (2000) analysis of new female immigration to Catalonia, conducted among groups of women from the Philippines, Gambia, and Morocco, utilizes in-depth interviews to capture their knowledge and experiences. Her originality lies in her organization of fieldwork around three

models of migration related to gender—highly feminized, masculine but in transition, and highly masculine—and in the importance it awards to the migration context in each country. The interaction of the two axes allows the author to better understand the immigration of women from these three countries to Spain. From a different direction, Mendoza and Ortiz (2006) use in-depth interviews to analyze the qualified migration of Spanish employers and high-tech professionals in Mexico City, particularly their labor experiences and social insertion. The authors stress as much the person who makes the decision to migrate as they do those who accompany them. In this sense the gender variable is crucial for understanding the positioning of each.

Casal (2002) uses interviews and discussion groups to address the migration trajectories of Moroccan women in Lleida (Catalonia), with the aim of identifying the elements involved in the gender politics of the local public administration. Aguilar, Cruz and Lozano (2007) use the same techniques to analyze the lives of women working as domestic servants in Castilla-La Mancha. Their objective is exploring the employee-employer relationship and to detect possible discrimination. Discussion groups allow them to gather information via interpersonal interactions in a situation in which individual interviews or surveys would be difficult to administer. The contribution of multiple ideas, themes, debates, contradictions, collective affirmations, etc. is very useful for strengthening a research project.

Visual methods are increasingly utilized by feminist researchers of all analytical themes, including that of migration. Keeping in mind the importance of the visual in contemporary western societies, their use is particularly interesting. Those researchers who have done so think that visual images are not innocent but constructed via practice, technology, and diverse knowledge, not as 'natural', and they recommend that potential users assume a critical stance, one which considers how the meanings of images are linked to their production, to the image itself, and to the intended audience (Rose, 2001). In this sense, images have been used in distinct works dealing with the use of public spaces by women and children. In the first case, Fenster (2004) uses the analysis of cognitive maps to give meaning to drawings made by different people about notions of comfort, belonging, and commitment to others. In the second case, Young and Barret (2001) use mental maps, thematic drawing, and photographs to obtain information on the interactions of street children in Kampala (Uganda) with their environment. The authors particularly value how this method permits a high level of participation by the children involved.

Qualitative methods provide a privileged source of information for studies on migration and public space. In his work on the imaginary of immigrants' territorial control in Barcelona, Aramburu (2002) uses interviews. In a study in which Barcelona's public spaces are both backdrops for and products of social action, Monnet (2002) uses qualitative techniques and also goes further, offering a profound reflection on the technical and ethical problems involved in methodology and ethnographic practice more generally. Garcés (2007) addresses the construction of new public spaces by Peruvian immigrants in Santiago de Chile, widening the very idea of public space: on one hand they are abbreviated versions of the concrete spaces in which immigrants reside, while on the other, they extend along the transnational fields with which 'concrete' spaces articulate. It is also necessary to highlight that new perspectives require new analytical methods and approaches that include the scope, heterogeneity, and scale of the social transformations associated with processes recently incorporated into migrations such as transnationalism (Moraes, 2006).

If we incorporate the gender variable into consideration, we confirm the aforementioned interpretations. Works by Vaiou and Lykogianni (2006) on the daily life, practices, and life strategies of women immigrants and locals in Greece offer examples of the importance of

narrative. In a more distant context, Yeoh and Huang (1998) explore the case of Chinese domestic workers in Singapore, denouncing their triple marginalization via the sexual division of labor, the spatial expressions of patriarchy, and racial segregation. Beyond merely denouncing these conditions, they highlight different styles and strategies for the use, colonization, and even challenge of public space. And in Spain, Garcia Ramon, Ortiz and Prats (2004) and Ortiz (2004) analyze, from a gender perspective, the use of certain public spaces in Barcelona by women and men of different ages and origins, mainly making use of participant observation and in-depth interviews. From this they offer a series of suggestions to improve the planning of urban public spaces if, as the authors assume, their success indeed lies in the intensity of their use and in the social diversity of users. Díaz (2004) analyzes the changing use of public space in a neighborhood in Terrassa after the arrival of new immigrants from countries of 'the south'. The author gives special attention to everyday community life and to the relationships between locals and newcomers, using public space as a focal point for social life. In-depth interviews, participant observation, and discussion groups are fundamental in a study in which the involvement of both the researcher and research subjects in all processes is close and fertile.

1.2. The presence of the Citizenship

When it comes to analyzing migrants' participation in public spaces we should consider some of Saskia Sassen's theoretical suggestions (2003), referring to the practises that update the citizenship as constant social inventions that have an equivalent in the law. The author relates this de facto citizenship with the presence but also with actions in the public domain which provide subjects, who are not usually taken into account in the public sphere, with recognition and legitimacy. The term presence refers to the condition of political agents of subjects who are subordinate or stripped of power. So, immigrants without documents are people whose unauthorized presence generates rights. On the opposite side Sassen places women: in the case of immigrant women their role as sustainers of survival and family welfare often functions as a transforming element that drives their participation in the public space. The home, the community, the neighbourhood and the school thus become spaces where women are key actors. When they are lived or experienced as non political spheres those spaces are turned into "microenvironments with a global scope" (Vega Solís and Gil Araujo 2003).

This dynamic idea of citizenship linked with the production of the presence of the powerless enables us to see citizenship as a field in dispute, which can be occupied. A view which in a way is connected with the definition of political society proposed by Chatterjee (2008), referring to the never unified presence of the citizens as fragmented groups with particular interests. From his point of view in contemporary societies, far more than through the law, rights are acquired through claims and demands. "The success of those claims depends completely on the skill of the particular groups of the population that express them in mobilizing support and influencing the implementation of public policies in their favour" (Chatterjee 2008, 134). The political society is a direct expression of social antagonisms and its logic implies the heterogeneous and fragmented conquest of rights.

The city is turned into a space where non-formal political subjects construct a political scene that allows a wide range of interventions (neighbourhood assemblies, self managed spaces, struggles for immigrants' rights, protests over cutbacks in public services), and encourages

the formation of new subjectivities and territories for experiments, aside from the formal political system. The potential of the exercise of citizenship as the “right to the city” and the mutual recognition of subjects connected in many cross border circuits involve assuming the capacity for action which is exercised against the constraints of state and economic citizenship. According to Sassen’s analysis, global citizenship today occupies a special place in cities and in the interconnection of transnational networks and circuits.

Perhaps we should start to pay attention to the meaning and value assigned by the migrant population to local belonging, their ways of appropriating the spaces where they live and their imaginaries around the idea of citizenship (Leitner and Ehrkamp 2006).

2. Topic Area of Research

Study of gender, migration and intercultural interactions in urban spaces and/or social movements with particular emphasis on local communities

2.1. Goal of the research

Based on a gender and positionality perspective, the goal of the research is to investigate: a) the migrant’s use of the urban spaces and the changes of the city, b) formal and informal practices in local communities and neighbourhoods in which intercultural interactions takes place, c) migrant’s citizenship practices in their local and transnational lives.

2.2. Objectives

- To undertake research on the intersection between gender, migration and intercultural interactions in urban spaces and/or social movements with particular emphasis on local communities, neighborhoods and the production of transnational «homes».
- To study formal and informal practices of assimilation, integration, and/or marginalization as well as forms of resistance to established power relations in urban spaces and social movements, and assess their impact on gender relations.
- To develop an alternative framework for understanding local communities, neighborhoods and transnational “homes” as material spaces of intercultural interaction with particular emphasis on identifying resistances and examples of best practices.
- To explore political and theoretical perspectives through which both conflict and dialogue between natives and migrant groups can be accommodated in local context and explore the possibilities of urban social movements contributing to intercultural relations.

3. Basic Outline

3.1. Basic premises and concepts

The purpose of this research is to analyze the role of urban public spaces in the creation of intercultural and social inclusion/exclusion relations. We focus in the use and appropriation of these spaces from a gender approach that considers specifically the migrant families experiences. Besides, we use the feminist concept of positionality to understand how the social situatedness of migrants conditioning their practices of citizenship (gender, ethnicity, education, immigration status, social class, age and generations, length of stay, and migration experiences).

We consider public spaces as privileged places of interaction and participation, and crucial to the formation of the identification processes and to the construction of citizenship. Public spaces are understood in a broad sense, that include those in the open air and those in premises, public and private, such as squares, streets, parks, commercial areas, cultural, health, entertainment equipments, etc.; in sum, public places of encounter and confrontation in the city. An specific area of study has been chosen considering its diversity in terms of the origin of the population. As people's daily practices and experiences are very important to evaluate places and taking into account the social diversity and difference, the challenge is to see the different uses of these spaces and the access to the social rights linked at gender, age, social class and origin variables.

We propose the idea of citizenship as social practice that migrants engage at multiples scales and with multiples public spheres across national boundaries. From this point of view the urban spaces are a privileged place to understand migrant citizenships practices.

Place, in this logic, is not regarded as a static, determinate and bounded 'object' but as temporary and open, as the varying outcome of the dynamics between specific relations and processes, conceptualizations, demands and claims by the individuals and groups that inhabit it as subjects of divergent experiences and needs.

3.1.1. Starting Points

- Public spaces as privileged places of conflict, encounter, interaction, participation, political action, and intercultural relations.
- Public spaces as crucial for the identifications processes, in the elaboration of senses of place and belonging, and in the construction of citizenship
- Gender as a transversal variable crucial in the unequal access and use of urban public spaces.
- Positionality as power relations¹.
- Migrations are triggers for intercultural relationships.

3.2. Basic research questions

3.2.1. About urban transformations

- ? Do recent transformations in European cities generate processes of social exclusion for unfavorably evaluated groups (women, migrants) in urban public spaces?
- ? Which role for the migrant community in the transformation of the urban spaces and its borders?
- ? How the public spaces – that is, the spaces of creation of intercultural relations – put in question the traditional ideas and concepts of neighborhood and community, related to the local and national framework?
- ? In which terms the use of public space by migrants put in question the gender, class, cultural, symbolic borders within the urban spaces?

3.2.2. About use of public spaces

- ? What are some of the urban population's daily practices for the use and appropriation of public spaces?
- ? What roles do gender and origin play as structuring and differentiating variables in the use of public spaces?
- ? Are public spaces prominent in the creation and development of intercultural relations?
- ? What elements favor social inclusion, including in terms of gender, in urban public spaces?
- ? What policies favor social inclusion, including in terms of gender, in urban public spaces? ✓
- Which other spaces are used by migrants as places of social inclusion, or citizenship practices (i.e. union)?

3.2.3. Relationships between labor and public spaces

- ? Which role for the work in the use of the public space, first of all on a gender standpoint?
- ? What relation between public space and workplace?
- ? What relation between the workplace, the use of public space and the change in the migrant family (i.e. the case of domestic workers)?

3.2.4. About social movements

- ? In the context of such processes, what are some of the strategies undertaken by local governments in relation to public spaces?
- ? What roles do NGOs and immigrant associations play in the use of public spaces?

3.3.National case Studies

3.3.1.Greece

The case study will take place in the neighbourhood of Kypseli, a neighbourhood where more than 25% of the population are migrants. In this neighbourhood we intend to focus on two interrelated spaces: the central square and the old Market place (henceforth 'Agora'). The square of Kypseli is a crowded public space where migrant and local people meet and interconnect in various ways. The 'Agora' has been squatted two years ago by residents opposing the plans of the municipality to transform it into a commercial centre and is now functioning as a cultural and social centre run by grassroots organizations. Among other activities there is an evening school where volunteer teachers give free lessons of Greek language to migrants who live in the neighbourhood. Focusing mainly on these two spaces we will try to analyze the intercultural interaction between 'migrants' and 'locals' and the ways in which this interaction is articulated in urban space.

3.3.2.Italy

Starting from a central neighbourhood (Bolognina), that is the most populous migrant zone in Bologna. Bolognina is not only an area of residence, but also it is a space of relationships and transit of migrants. Bolognina is a sort of "hub" for the migrants: in this way it is particular interesting to analyze the theoretical research questions. Starting from Bolognina, we will try to follow the trajectories and movements of the migrants in the city, illustrating the transformations of the gender relationship, the urban spaces, the citizenship, and the labor market.

3.3.3.Spain

The fieldwork will be done in Poble Sec, a working-class neighbourhood which, in January 2008, registered an immigrant population of 27.9%. Pakistanis and Moroccans are the largest groups, followed by a wide variety of other nationalities. However, the most visible section of the population in the use of public space is the Latin American, especially Dominican. The aim is to focus on Blai St. -a very busy pedestrian and commercial thoroughfare with small shops, a large proportion staffed by immigrants-, and Surtidor Square -where the local Civic Centre provides social and cultural services for migrants and locals alike (including Catalan classes)-, and the Health Centre serves every member of the community. These two spaces – Blai St. and Surtidor Square- make an excellent field for analyzing the use of public space by the newcomers and the local population (already quite mixed between native Catalans and Spanish migrants since the 60s). We are also interested in analyzing the new forms of citizenship which are being created by sharing the communal space and applying a gender perspective to all this.

4. Research Methodology

The research will be based on a qualitative methodological perspective from a gender approach.

4.1. Data Collection

Fieldwork methods will involve: mapping of the neighborhood (uses, activities etc.), participant observation (spaces of leisure and aggregation organized and attended by migrant women and men, (markets and stores, urban parks, coffee shops, “ethnic” food stores, hairdressers and beauty shops), interviews with locals, users and planners.

a) Adaptation of the methodological framework agreed between the partners of WP7

b) Selection of neighbourhood as case study in which field work will be conducted

c) Development of ‘interview guides’. Below is the layout for the subject blocks for the in-depth interviews addressed to migrant women and men agreed between the partners.

- Interview schedule:

Name of interviewee (please note that all names will be changed):

Age of person interviewed:

Sex of person interviewed:

Date of interview:

- *History of the migrant family*

Country and city of origin; life before migration; motivation to emigrate and migration process; people living with her/him here; difficulties for her/him to settle here.

- *Legal, labour, education and family situation*

Current legal status; access to nationality; job (what, how was obtained, difficulty to obtain for a man/woman or not, conditions, comparison with job in place of origin, future); income management; educational level of origin and other courses/studies carried out here.

Negotiations in gender and generational relationships: responsibility on domestic and family occupations; reunification process (any family member joined, how); type of lifestyle here (including way of bringing up children).

- *Use of public spaces in the city and in the neighbourhood.*

About the neighbourhood (election, satisfaction, places used –why and with whom-, places for relax, places that avoid –why-, where your children/young people go -boys/girls-; facilities/services used in the neighbourhood and level of satisfaction (for him/her, children, young people, women, elderly). About the city: other neighbourhoods visited (which, why). Use of free time. Differences between public life here and in place of origin.

- *Participation in associations, schools, etc.*

Membership of any association (which, why, with whom, relationships there, satisfaction, gaps founded); participation in parents-teachers associations; experiences as students.

- *Transnational practices and the use of public spaces*

Use of call-center (when, person/s of contact, topics of conversation, use as a meeting point); remittances management; investments in housing/businesses; social remittances (transnational motherhood); satisfaction of living in Barcelona, Athens, Bologna; main problems faced here; ideas about return; plans for the future; children’s plans for the future and your opinion on them.

- d) Interviews with natives, key informants, experts and politics leaders.
- e) ‘Observation guidelines’ (for the different types of locations)
- f) Focus group, especially with the social movements in the neighbourhoods
- g) Compilation of statistics and official documents

4.2.Data analysis and interpretation

The transcribed material will be analyzed on the basis of key concepts, derived from the interview guide and adapted following the responses of the interviewees. The interpretation of the information will be based on context analysis (analysis of the dialogue), after a number of recurrent complete readings of the interview texts.

There will be an analysis of the results by country and later a final report will be drafted to present the results of the WP7.

4.3.Timeframe of research

November 2008 – December 2009: elaboration of the interview outline and the tools of research

January 2009 – September 2009: fieldwork

May 2009- Workshop in Bologna

October -December 2009: drafting of the report

January 2009 – March 2010: final national report

March 2010- Workshop in Barcelona

May 2010- Final report WP7

5.Research Team per Partner

5.1.Greece

Dina Vaiou, Olga Lafazani, Rouli Lykogianni

5.2.Italy

Sandro Mezzadra, Gigi Roggero, Giorgio Grappi

5.3.Spain

Claudia Pedone, Sandra Gil Araujo, Belén Agrela, Paula Castello, Lucía Solavagione

6. Background Reading

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1 "...in the sense that uneven power is associated with the placement of individuals in social, cultural, and material space, and within nation-state and the global economy" (Leitner and Ehrkamp, 2006, p. 1616)

