



Central Asian Migrants In Western Europe International Conference

Lagoa - Algarve, Portugal
January 10/11, 2020

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**International Conference on Central Asian Migrants in Western Europe
Lagoa-Algarve - January 10/11, 2020
Program**

Friday, January 10

9h30 - Opening session - Luís Encarnação (Mayor of Lagoa) and Lucinda Fonseca (former Dean of the IGOT)

10h00 - Keynote Lecture:

Lucinda Fonseca: «Geographies of Immigration in Portugal: Recent trends and current dynamics»

10h45 - Coffee break

11h00 - Panel 1:

Moderator: tba

Almagul Kulbayeva: «Migration situation in Central Asia: a historical retrospective»

Liudmila Konstants: «Educational Background, Transferability of Skills, and Well-being of Central Asian Immigrants in Western Europe»

Farkhad Alimukhamedov: «Study abroad experiences of Uzbek students in France and the UK»

Farrukh Irnazarov: «Brain Drain or Brain Gain: The Case of Educated Uzbeks in Western Europe»

12h30 - Lunch break and visit to Carvoeiro.

15h15 - Panel 2

Moderator: António Eduardo Mendonça

Peter Finke: «Kazak migrants in Europe: A Historical Overview»

Botagoz Rakisheva and Amina Urpekova: «Kazakhs of Western Europe: Ethnicity, Identity, Values»

Mara Gubaidullina: «Diasporal factor and migration trends in relations between Kazakhstan and Germany»

Anna Novikova: «Post-Soviet children of Soviet parents pursuing a “better future”: educational emigration from Kazakhstan»

16h45 - Coffee break

17h00 - Panel 3:

Moderator: Elena Bulakh

Oksana Morgunova - “Post-Soviet female Muslim migrants in the UK – rebuilding identities online”

Sergei Ryazantsev; Abubakr Rakhmonov and Zafar Vazirov: «New trends and consequences of emigration from Tajikistan to OECD»

Meltem Sancak: «Central Asian Migrants in Turkey»

Marhabo Saparova: «Negotiating Mobility and Space: Transnational Migration from Post-Soviet Turkmenistan to Turkey»

Altai Dulbaa: «Mongolian migrants in Western Europe»

Saturday, January 11

9h30 - Panel 4

Moderator: tba

Aigul Ageleuova and Galym Ageleuov: «Political Factors of Forced Migration from Central Asia to Western Europe»

Hafiz Boboyorov: «Discourses of Radicalisation and Extraterritorial Repression of the Tajik Opposition in the West»

Nina Lutterjohann: «Diaspora perceptions from Central Asian migrants in Germany on recent terrorist attacks in Europe and the existing discourses on radicalization»

10h45 - Keynote lecture:

Tiago André Lopes: «From the appearance of “new others” to the emergence of “double uncertainty”: assessing migration from Central Asia to Portugal in the XXI century»

11h30 - Coffee break

11h45 - Final Panel: Central Asian Migrants in Portugal

António Eduardo Mendonça: «Central Asian Migrants in Portugal - case studies of two communities»

- Migrants and Municipalities with Central Asian Communities

13h00 - Closing Session

Abstracts

Political Factors of Forced Migration from Central Asia to Western Europe

Ageleuova, Aigul *; Ageleuov, Galym **

In the last decade, the number of refugees from Central Asia to European countries has increased dramatically. This is due to the strengthening of authoritarian regimes, violation of human rights and political repression in these countries. The functioning of authoritarian regimes is associated with the destruction of any opposition, an attack on dissent.

Another reason is the sharp decline in production in the countries of Central Asia. The authoritarian elite used industrial development programs not to create new jobs, but to withdraw money from the Country's budget. Under these conditions, the migration mood among the population sharply increased. In recent years, more than 40 thousand people left Kazakhstan annually and more than 25% of them are young people from 15 to 28 years old.

The intensification of flows of direct refugees from Central Asia, as a rule, occurs because of extraordinary events or mass political repressions. For example, in 2005, more than 1,000 people died as a result of the mass shooting of local people in the city of Andijan, Uzbekistan. In 2010, in the south of Kyrgyzstan, because of ethnic clashes, more than 1,000 people were killed.

These events led to the emergence of new waves of refugees not only in neighboring states, but also in European countries. In 2011, in the Kazakh city of Zhanaozen, a 7-month oil workers' strike ended with the shooting of city residents by law enforcement agencies. After this event, many people fled from this region to France, the Netherlands and Italy in search of political asylum.

The fight against terrorism in the Post-Soviet countries of Central Asia was accompanied by the adoption of illegal measures that violate freedom of expression, freedom of assembly and association, freedom of religion and belief, the criminalization of protests and the suppression of open discussion in society.

For example, in 2015 in Tajikistan, the Islamic Renaissance Party of Tajikistan was closed by a decision of the country's Supreme Court, and its activities were recognized as terrorist. After that, supporters of this party were forced to leave the country en masse.

The same situation occurred in Kazakhstan, when in the spring of 2018, the social movement "Democratic Choice of Kazakhstan" was recognized by the court as a terrorist organization, and his supporters began to be arrested and received prison sentences.

Since 2011, the government of Kazakhstan began to exert strong pressure on religious associations, seeking to eliminate them. The state provides support to the Orthodox Church and the Spiritual Administration of Muslims of Kazakhstan. All other religious denominations in Kazakhstan are discriminated against and harassed.

In conclusion, we can highlight the main migration flows for political reasons:

1. The largest flow of refugees is caused by pressure and harassment of believing citizens. Strengthening this flow is directly related to the tightening of legislation that violates the freedom of religion and belief.
2. Another stream is connected with the persecution of political opposition in the countries of Central Asia.

* Historian, philosopher, PhD, head of the department of social and humanitariandisciplines of the Kazakh Academy of Sports and Tourism, Almaty city, Republic of Kazakhstan. Main scientific and public interests: theory of identity, gender equality, freedom of religion and belief.

Since 2015, after a failed coup d'état, increasing political repression by the government of Tajikistan has forced both secular and Islamist opponents and dissidents to flee the country and settle mainly in the West. According to Eurostat, between 2014 and 2017, a total of 6,240 Tajiks have applied for asylum in the European Union alone, mainly in Germany (3,775), Poland (1,545) and Austria (295). At the same time, many Tajik Jihadists have been involved in terrorist attacks around the world. This coincidence allows the Tajik authorities and their international allies to attribute violent incidents to the exiled political opponents. They use in particular discourses of 'radicalization' in order to adapt policy frameworks of transnational security cooperation and thus to legitimize the repression of political opponents outside of its sovereign territory. In the context of the global counter-terrorism fight, the concept of 'radicalization' has emerged as a policy-making framework that some post-Soviet authoritarian states use to target political opposition without differentiating among them.

The Tajik authorities has put many exiled political opponents on its 'National List of Extremists and Terrorists'. This undifferentiated National List of 'terrorists' and 'extremists' counts and states criminal charges of a total of 1,356 individuals and 19 organizations. Besides the Tajik fighters of 15 recognized terrorist and extremist movements around the world, the list includes political opponents and dissidents. The Tajik authorities have forwarded the List to its international partners in the West, including Interpol and FATF (The Financial Action Task Force). They use these frameworks of transnational security cooperation to legitimize and facilitate the repression of the opponents in the host countries. For this purpose, they also marginalize the counter-terrorism frameworks of UN and OSCE.

* Studied and worked at the Academy of Sciences of Tajikistan and Bonn University. Alexander von Humboldt fellow since 2017. Holds a PhD from Bonn University (2013) - thesis on "Collective Identities and Patronage Networks in Southern Tajikistan", published in 2013 (Berlin: Lit. Verlag). Currently exploring international security cooperation of Tajikistan and other post-Soviet states for counter-terrorism, and translocal identities and networks of Central Asian radical Islamists.

Mongolian migrants in Western Europe

Dulbaa, Altai *

Since 1990 after the breakdown of communist bloc, Mongolia is going a transformation process from one party ruling and central planned economy to the market economy and political reform. From the period 1921-1990 of last century Mongolia was a part of socialist system, which had been under the influence of the former Soviet Union. Like as many other post communist countries, Mongolia faced the similar problems for overcoming the transition period.

The first democratic Constitution was adopted in January 1992, it proclaimed that Mongolia will built a civic democratic society with multiparty and parliamentary system of government. In 1994, the Mongolian Parliament adopt a new Foreign policy Concept declaring the new principles of open, multi pillar foreign policy. Democracy gave the Mongolian people freedom of speech, publicity and expression of their opinion and faith, and also the right to go abroad, visit different countries for many reasons: for young people to study in universities and colleges, for other people to do business and work there for better salary and etc. By the official statistics (December, 2018), Ministry of Foreign Affairs of Mongolia, totally 175.687 people of Mongolia live in 16 countries of the Asia, Europe countries and USA.

Concerning the Mongolian migrants in Western European countries we should divided them in two groups:

Firstly, The Mongolian people which are living in former socialist countries, most of them to join EU. For example, in Czech Republic lived 9369 people, in Poland – about 4500, in Russian Federation - 3560, in Hungary – 2100 people.

Second, In other Western Europe countries lived such as in Sweden – 7755, in France -7600, Germany - 6045, United Kingdom of Great Britain and Northern Ireland – 5000, in Turkey – 5000, in Austria 2580 people.

The author analyses this migration case of Mongols in Western Europe countries and in conclusion, give some comments and remarks.

* Ph.D (History, Academy of Social Sciences, Moscow, Russian Federation). Senior Researcher and Head of the Third neighbor countries studies Division, Institute of International Affairs, Mongolian Academy of Sciences. Chairperson, Mongolian Association for Central and Eastern Europe Studies (MACEES). Former member of the State Great Khural (Parliament), 2000-2004. Former Dean, Social Sciences Faculty, Mongolian State Pedagogical University.

Kazak migrants in Europe: A Historical Overview

Finke, Peter *

Central Asia has for all its history been an origin, transition spot as well as destination of large-scale migration processes. In the course of the 20 th century this has accelerated with the rise and fall of socialist regimes, forced resettlements and returnee migrations of various kinds.

During earlier decades of this period, Kazaks were most prominent among Central Asian migrants both within the region and beyond. One may include early representatives, such as Mustafa Shoqayev, who left during the revolutionary period, seeking asylum in Europe.

Larger in scale were the groups of Kazaks fleeing China during the turmoil of the 1930s and 1940s to end up in Turkey. These in turn formed the nucleus of the sizeable Kazak communities in various European cities, such as Berlin, Cologne and Paris. Part of these groups is also the Kazak who later worked for Radio Liberty in Munich. On the other side of the Iron Curtain a few Kazaks had come to the GDR and other East European countries where some of them founded families and stayed. By contrast, Kazaks form a rather small proportion of current migrants from Central Asia to Turkey or Europe, also due to the superior opportunities at home.

This paper aims at giving an overview on Kazak migrations to Europe and their way of integrating into societies. It will also look at the interrelations between different groups of Kazaks, in particular in (former) Western and Eastern Europe.

Geographies of Immigration in Portugal: Recent trends and current dynamics

Fonseca, Lucinda *

Between 1950 and the early 1990s, Portugal behaved like a labour-export nation serving the developed countries of Europe, with the only exception being during the period between 1974 and the early 1980s.

France, Germany and other European states, set limits on immigration and important influxes took place due to post-colonial and return migration from the former colonies in Africa as well as to return migration from Western European countries.

In the 1990s, Portugal underwent a migratory transition process that transformed a traditional country of emigration into a country of immigration. Drawing from the analysis of official statistical data, this paper presents a brief synthesis of the different phases of international migrations to and from Portugal. Special emphasis is given to the most recent dynamics of migration flows, the profile of immigrants and the settlement patterns in Portugal, resulting from economic globalization, the effects of the 2008 economic and financial crisis and the Portuguese migration policies.

* Full Professor of Human Geography and Migration Studies at the Institute of Geography and Spatial Planning (IGOT), Universidade de Lisboa. Director of the PhD Program on Migration Studies and the Scientific Coordinator of the Research cluster MIGRARE - Migration, spaces and societies at the Centre for Geographical Studies (CEG) of the same institute.

Diasporal factor and migration trends in relations between Kazakhstan and Germany

Gubaidullina, Mara *

The German diaspora in Kazakhstan was formed over several centuries in the process of internal and external migration. The German population was replenished at the expense of arriving exiled and deported Germans from other republics of the USSR to Kazakhstan. In the Soviet time, the number of ethnic grew to nearly 1.2 million. Post-Soviet emigration of 1990 has dramatically reduced the number of German ethnos to approximately 200 thousand people.

German diaspora is one of the active in Kazakhstan now. The Association of Ethnic Germans of Kazakhstan “Wiedergeburt”, and Assembly of the Kazakhstan’s People combines regional societies whose activities are aimed at reviving, preserving of historical memory, cultural heritage, traditions, customs, language. The question of the religious life of the Germans in Kazakhstan is not fully understood. Almost half of ethnic Germans and their relatives are Orthodox Christians, about 25% are Lutherans, less than 10% are Catholics, and the rest are representatives of other religions or atheists.

Kazakhstan is one of the countries that supply a large number of migrants abroad (11th place) and accept a large number of migrants in the world (15th place). Today, one million Kazakh ethnic Germans live in Germany. Along with the “Russian Germans” in Germany, the definition of “Kazakh Germans”. Late immigrants to Germany are not ethnic Germans themselves, but their relatives, they differ from previous migrants in social status, education, age, religion. The diasporal factor in bilateral relations is considered more widely. The German diaspora of Kazakhstan and the Germans who left play an important role in humanitarian contacts and act as a living bridge between the two countries.

Christians and Muslims are the two main religious groups of migrants; they create a special Eurasian migration corridor: from Kazakhstan to Europe and Germany through post-Soviet countries. The potential of diasporal diplomacy in bilateral relations is shown on the example of representatives of ethnonational associations and diasporas in the context of the EU New Strategy for Central Asia.

The European diasporas of Kazakhstan are bound with the rest world by the hundreds of connections and personal contacts. Following that it is considered to regards the “feedback effect” – the external factor on the inner initiatives and potential of the country in the bilateral relations of the RK. The notion of “diaspora diplomacy” is on its way to clarification under which different political activities are comprised.

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Brain Drain or Brain Gain: The Case of Educated Uzbeks in Western Europe

Irnazarov, Farrukh *

The topic of diaspora is vastly under-researched vis-à-vis its economic importance. Diasporas remain the source of remittances that contribute to living standards and national economies in the countries of origin. Most governments of countries of diaspora origin recognize their diasporas, as sources of technology and knowledge transfer, skills, investment and connections. In addition, diasporas overseas are often viewed as brain drain. The Uzbek diaspora overseas was a missing concept for many years. When President Mirziyoyev came to power in 2016, he (re)introduced the concept to the government and attempted at engaging them into domestic economic processes. It is important to note that only educated and successful members of the Uzbek diaspora became visible as a result of this. While labour migrants predominantly opt for Russia, Uzbeks in search for education mostly look westwards to the EU and US. Migrants in Russia prefer to stick together, whereas educated (or in the process of acquiring education) Uzbeks integrate well in the countries where they study. The aim of this paper is to explore lives, habits, connections of educated Uzbeks living in Western Europe. In addition, their attachment or detachment to the home country will also be analyzed, as well as the contribution to their households. The paper is based on 68 interviews with Uzbeks currently studying or who studied in Western Europe.

* PhD Candidate at the University of Groningen (Netherlands) and Country Director at the Central Asian Development Institute. He has been working on migration issues and managed projects for the World Bank, ADB, UNDP, IOM, DFID, GIZ, OSF, USAID, UNICEF, GDN, Volkswagen and Gerda Henkel Foundations.

Educational Background, Transferability of Skills, and Well-being of Central Asian Immigrants in the Western Europe

Konstants, Liudmila *

Due to increased flows of immigrants to the Western Europe (WE) and substantial heterogeneity across immigrant groups (Basilio, 2017), policy-makers need having proper characteristics of them. Within the last decades the population of Central Asia experiences fast qualitative transformation toward Islamization and decreasing quality of education. These factors are the most disturbing for hosting WE countries. A

large literature on the incorporation of Muslim groups broadly documents the crystallization of social differences between the Muslim versus non-Muslim religion (Drouhot, 2019, p. 185) . Native populations react to the vitality of Muslims' religious cultural practices such as languages and values with increasing suspicion if not hostility (Blech, 2009) ; (European Union Agency for Fundamental Rights, 2017))

According to EU-MIDIS II, 39 percent of immigrants in WE reported that they have experienced discrimination in some sphere of life in the last five years. Sometimes, even difference in earning they perceive as discrimination, though "the wage differential between natives and immigrants can be explained by the lower value attached to immigrants' human capital ... as foreign labor market experience yields virtually zero returns."

In spite of the fact that the second generation [of immigrants] is more educated than their immigrant parents, and in spite of their progress, the children of immigrants – even studying in Europe, typically lag behind their native peers. These education gaps continue to affect immigrants in the labour market (Heath A. R., 2008) . Studies show how being an ethnic minority is coupled with high rates of unemployment, lower salaries and worse opportunities for promotion in the workplace (Heath, A. and Cheung, S.Y. (ed), 2007) ; (Heath, 2006) ; (Kogan, 2006) .

The main goal of this research is to analyse the effect of educational achievements (in Central Asian and hosting countries), transferability of obtaining skills, and well-being of Central Asian Immigrants in the WE countries.

* PhD, Associate Professor of the Department of Economics, AUCA (American University of Central Asia), Bishkek, Kyrgyzstan. Has been working in the AUCA since 1999. Main research interests: Migration, Ethnic Discrimination, Education, and Human Capital. Presented her researches in number of international conferences; twice participated in TMC (The Migration Conference) – as a presenter and also as chair of three workshops.

Migration situation in Central Asia: a historical retrospective

Kulbayeva, Almagul *

The last years of the Soviet Union were marked by a high level of migration from the country. Especially powerful was the flow of migrants from the republics of Central Asia: historically it turned out that during the twentieth century a huge number of immigrants arrived in the region, both forced and voluntary, who in the late 80s and early 90s decided to return to their historic homeland.

The migration flow from the Central Asian republics can be divided into two major stages:

1. The collapse of the Soviet Union, the turn of the 80-90-ies of the twentieth century. It was then that mainly representatives of European diasporas (Germans, Poles, Greeks, representatives of the Baltic republics) traveled.

2. 2000s and beyond: the time of economic crises that formed a new wave of migration, a feature of which was its labor character. Of course, the priority areas of labor migration from the republics of Central Asia remain the nearest regions (primarily Russia), but migration to the countries of the European Union does not lose its relevance.

There are several distinctive features of the migration flow from Central Asia to Western European states:

1. Repatriation. This type of migration was especially relevant at the turn of the 1980s – 1990s. The 20th century, when ethnic Germans, Greeks, representatives of Eastern European peoples (Poles, Bulgarians, Balts) left the Soviet Union, including from the Central Asian republics. Now this type of migration is the

least relevant, since these diasporas in the region have been reduced to a minimum, but the repatriation programs of Poles, for example, in Kazakhstan, still attract the attention of those who wish.

2. Migration of the indigenous population. Its main cause is the economic situation in the republics, more precisely, its deterioration as a result of the crises of the 21st century. In recent years, educational migration has become increasingly popular: the accession of Kazakhstan to the Bologna Convention opened the doors of educational institutions in Western Europe for students in the country.

Thus, it can be concluded that the migration of the first type from the countries of Central Europe will decrease more and more, while the migration flow of the second type will increase.

* Historian, Associate professor of International Relations and World Economy at Al-Farabi Kazakh National University, Almaty (Kazakhstan). Head of bachelor preparation of specialty International Relations. Researcher of the scientific project "Diaspora factor of Kazakhstan's foreign policy and diplomacy in the relations with European states"

From the appearance of "new others" to the emergence of "double uncertainty": assessing migration from Central Asia to Portugal in the XXIst century

Lopes, Tiago Ferreira *

Migration has been a constant dynamic in the History of Mankind however one cannot ignore the heightened impact of this occurrence in the XXI century. One of the main problems with migration is the impossibility to avoid the phenomenon that we can call of "double uncertainty" and the difficulty to manage its pernicious effects.

Uncertainty triggers an identity-driven and defensive response in individuals and less dissimilar social groupings making it harder for truly cosmopolitan societies to emerge. On simple terms, it is possible to argue that to the migrant the arrival point is a puzzle of multiple, complex and not-always answerable questions that span from the new social positioning, to fears regarding inter-generational integration, to questions regarding the chances of preserving the departure point culture and so on.

Cumulatively, for the local community where the migrants want to settle there are questions regarding the economic competition of the "new others", the potential oddness of the language and cultural habits of the "new others" and the degree of physical Cumulatively, for the local community where the migrants want to settle there are questions regarding the economic competition of the "new others", the potential oddness of the language and cultural habits of the "new others" and the degree of physical and behavioural likelihood between the locals and the "new others".

Using the ethnic politics framework developed by authors like Henry Hale and Donald Horowitz, I intend to explain in a gamified manner the effects of double uncertainty regarding migration flux in the contemporary moment and the potential solutions for this phenomenon having in mind the study-case of migration from Muslim post-soviet and post-colonial Central Asia to Christian post-Imperialist and EU-member Portugal.

* Assistant Professor of International Relations at Portucalense University and postdoctoral researcher at the Orient Institute (ISCSP, University of Lisbon). His research is focused mostly on ethnonationalism and Transitology in the Caucasus and Central Asia, as well as the quality of democracy and diplomacy in the post-soviet space.

Diaspora perceptions from Central Asian migrants in Germany on recent terrorist attacks in Europe and the existing discourses on radicalization

Lutterjohann, Nina *

Multiple terror attacks in Western Europe have recently been conducted by people originating from post-Soviet Central Asia, a region with no notable history of exporting such assaults. It remains a puzzle why a region that is interested in promoting secular Islam has overproportionally produced attacks by individual Muslim citizens. This study examines therefore the link between increasing religiosity at the advent of the Islamic State (IS) and recruitment from the region. The North Caucasus is included in this as a controlling variable, given its more prominent Islamisation, conflict and radicalisation nexus.

The situation is evaluated from the post-Soviet diaspora perspective in Germany given the transnationality of the attacks. Semi-structured interviews reflect on these individual perspectives as part of their wider communities. This pilot study empirically applies three dominant discourses (ethnonational, security, and radical) that exist in the literature on religious radicalization and evaluates them from the diaspora perspective to offer specific views that are shaped by the migrants' perceptions. The cases are reconstructed and retold by using a wider hermeneutical tool-set to understand the differences between subjectivity and objectivity. Through narrating their memory, religion, interaction, radicalization and integration into Germany, the discourses intend to find out if and how they feature here. Although the results naturally leave room to continue more research on the link between increased religiosity and the recruitment, the focus can be narrowed down on security.

* Research Fellow in the Institute for Interdisciplinary Research on Conflict and Violence at the University of Bielefeld (Germany). PhD from the University of St Andrews in International Relations. She has published in *Global Society*, *New Eastern Europe*, *European Security and Defence* magazine, *European Neighbourhood Policy* briefs and the annual *Research Report 2018* within the Connecting Research on Extremism Research (CoRE).

Central Asian Migrants in Portugal: two case studies

Mendonça, António Eduardo *

What do we know about Post-Soviet Central Asian Migrants in Western Europe? With few exceptions, as the ethnic Germans and the Pontic Greeks exiled to Kazakhstan and Kyrgyzstan by Stalin's fears and returned to Germany and to Greece following the opening of Soviet borders, we know very little.

And yet, especially from Uzbekistan, Kazakhstan, and Kyrgyzstan, there are Post-Soviet Central Asian migrant communities present in almost every country in Western Europe - from farm workers picking berries and apples in Portugal to students in German or English universities, masons in Finland, and even oligarchs of luxury resorts on the Mediterranean coast.

This presentation aims at introducing two of these groups who choose Portugal as destination, one of Uzbekistanis and the other of Kazakhstanis, analysing their integration in the local economies and societies

and questioning their motivations, perceptions and prospects - namely, those related to a possible return to their Motherland.

* Anthropologist, researcher at the IGOT (Institute of Geography and Spatial Planning of the University of Lisbon) in the field of Migrations. He taught at the School of Heritage Sciences of Lisbon, and at the Universities of Algarve and Lusófona (Portugal) and of Ankara (Turkey). Curator of the *International Conference on Central Asian Migrants in Western Europe*.

Post-Soviet female Muslim migrants from Central Asia in the UK – rebuilding identities online

Morgunova, Oksana *

The paper presents the results of longitudinal studies of online self-representations of post-Soviet Muslim migrants settled in the UK, and in particular female Muslim migrants from Central Asia. Their identity negotiations in the host country develop under the influence of several factors, including anti-Muslim sentiments among certain circles of the society, predominantly secular lifestyle of the British population at large and simultaneously the “religious revival” in the sending countries. The paper focuses on the strategies of re-building transnational social networks under the influence of the said factors. Through a number of cases the paper traces how different status and cultural markers are negotiated across borders in the apparently borderless digital environment. It also discusses one of the findings, namely the religious life of migrants being synchronised with the native land rather than with religious institutions in the UK. Moving across different social networks women were able to represent themselves in a multiplicity of ways and satisfy different needs. The situation reflects the partial and fragmentary nature of contemporary identities, including religious identities.

* RUDN and HSE, Moscow; PhD, University of Edinburgh (UK). Worked as an international journalist before embarking on her academic career and continues contributing to British and Russian media as an expert on migration. Worked as Project Co-ordinator at the International Migration and Gender Studies Institute (Brussels) and as a researcher on the projects ‘Russian Presence in Britain’, MIGNET EU Project and E-Diasporas Global Atlas.

Post-Soviet children of Soviet parents pursuing a “better future”: educational emigration from Kazakhstan

Novikova, Anna *

This paper addresses Central Asian migration to Western Europe. More particularly, it focuses on youth migration from Kazakhstan to Germany. The objective of the study is to observe how young Kazakhstanis discover themselves outside their “cultural habitat”, how they interact with a new space and negotiate their

identities. It forms part of a wider PhD project and is based on a range of in-depth interviews with young people born and raised in Kazakhstan.

Although the focus group of the study might be considered as privileged, as they actively seek better education opportunities through student mobility, master the German language and make use of the cultural relations between Germany and Kazakhstan, it results that they face similar obstacles as migrants with a different background. Sometimes living in Germany for years, they cannot stop comparing their new reality with the reality they left. Many experience a conflict of identities, feeling not fully integrated in their "host society" while already alien to their "homeland". They thus find it hard to feel at home anywhere and/or become aware of the complexity of their identities.

Moreover, I suggest that the migrants group under study is interesting to focus on, because they represent the children of the "last Soviet generation" and of the first "post-Soviet generation". In that sense, they can be regarded as one of the last generations of the post-Soviet migrant youth. It seems that globalization blurs more and more the differences in cultural codes (however there is still some resistance and attempts to conserve so-called "traditional" ties through translocality), and brings the global North and the global South closer. Studying current educational migration from Kazakhstan to Germany allows to capture how post-Soviet youngsters try to navigate between their national or local Self, their global Self and their own Self.

Holds a Degree in Linguistics and Foreign Language Teaching from Moscow Lomonosov State University, an MA in International Cooperation and an MA in International Studies from the University of the Basque Country. Predoctoral researcher at the University of the Basque Country (Bilbao), has been awarded a research grant by the Basque Government.

Kazakhs of Western Europe: Ethnicity, Identity, Values

Rakisheva, Botagoz *; Urpekova, Amina **

The report will be prepared on the basis of sociological studies conducted by the authors among Kazakh diaspora from 2005 to the present. Surveys of ethnic Kazakhs were conducted in Germany, France, Great Britain, Sweden, Denmark, Norway, Holland and Austria. The total number of in-depth interviews is 150. The Kazakh diaspora started to form in Western Europe mainly after the Second World War. The basis of the diaspora can be considered former prisoners of war - Soviet soldiers who, having been captured and ended up in the Turkestan legion formed by the fascists and remained in Germany after the war.

The process of forming Kazakh diaspora in Western Europe continued in the 50-60s of the 20th century, when as part of labor migration to Germany, several young Kazakhs got a job in German factories, having a status of guest workers, with a passport of the Republic of Turkey. Later, using the right to family reunion, they brought their relatives, starting the process of diasporalization. Germany has become the main country for labor migrants from Turkey. Later, Kazakhs settled in other countries of Western Europe.

In 1980, the first cultural center in Germany was formed, which began the process of creating Kazakh ethnic cultural centers throughout Western Europe. On May 10, 2008, the Federation of European Kazakh Associations (FEKA) was formed in Oslo (Norway), which included 10 Kazakh cultural centers.

Today, the Kazakh diaspora, which arrived as part of the Turkish migration, lives in almost all countries of Western Europe, except Spain and Italy. The total number of ethnic Kazakhs-immigrants from Turkey is about 4 000 - 5 000 people (figures are being specified), most of whom live in France (about 1 000 people) and Germany (1 500 - 2 000 people).

* PhD in Sociology, Director of the Public Opinion Research Institute (www.opinions.kz). Research interests: methodology of sociological research, international comparative research, Kazakh Diaspora, interethnic relations, migration studies, Central Asia. Field studies: Kazakhstan, Central Asia, CIS, China (XUAR), Turkey, Saudi Arabia, Western Europe (France, Germany, Great Britain, Austria, Norway, Denmark, Sweden)

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New trends and consequences of emigration from Tajikistan to OECD countries

Ryazantsev, Sergey V.* / Rakhmonov. Abubakr Kh. / Vazirov. Zafar K.*****

The presentation discusses the new trends and strategies of emigration from Tajikistan to OECD countries. Waves and types of emigration from Tajikistan, adaptation of emigrants from Tajikistan to OECD countries. As well as the migration policy of the OECD countries in relation to immigrants from Tajikistan. Tajik labor migrants are becoming increasingly brighter than the prospect of getting a job not only in the CIS countries, but also in Europe, Asia and North America, where working conditions are better, and wages are much higher than in Russia and Kazakhstan.

The OECD countries can rightfully be considered as new directions of Tajik emigration. An important feature of the tendency and strategy of labor emigration as a result of our research would be to note the combination of educational and vocational qualifications, resettlement and seasonal labor, labor migration - mostly unskilled and skilled with retraining and internship of labor migration from Tajikistan. Adaptation of immigrants is accompanied by some difficulties. The main one is job searches, which usually take several months. For the most part, the emigrants of Tajikistan consider Eastern Europe and Greece as countries of temporary residence, their main goal being moving to Western Europe (Austria, Germany, Scandinavian countries, etc.). There are cases of intentional destruction of their passports by Tajik migrants when they move to Germany with subsequent appeal to the authorities under the guise of refugees from Afghanistan, since both Tajiks and Afghans speak Farsi (Dari) to receive refugee status and corresponding benefits in Germany. In the OECD countries, new Tajik communities are being formed, which may become, in the near future, networks of attraction for new migrants from Tajikistan.

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Sancak, Meltem *

“Turkey has for long not only been one of the main sending countries in international migrations but equally a destination for millions of people from the Caucasus, the Balkans, Iran and Afghanistan. During the period of the Cold War it was also a harbor for many refugees from Soviet as well as Chinese Central Asia. In recent years, yet again hundreds of thousands of Uzbeks, Turkmen and Kyrgyz have sought a new livelihood in Turkey often working as domestic workers, on construction sites or in the service sectors. Since 2015, Turkey became also heavily involved in migration affairs and debates with the European Union. This remarkable engagement, or „deal with Turkey“ as it is called, focuses on Syrian refugees who are displaced because of the ongoing war in their homeland. But besides an estimated 3, 5 million Syrians large numbers of people from Afghanistan, Africa or Central Asia also arrived in Turkey. Stopping or regulating border crossing is hereby the main concern of the European Union, and Turkey is the last stop in front of the European Gates and the Balkan corridor.

This risky and costly journey was the hope of many people but Central Asians did not join but preferred to stay in Turkey. “This is their America” I was told when I was working on Central Asian migrants in Turkey in Istanbul. This paper aims to give an overview of Central Asian migration to Turkey, based on anthropological fieldwork in Istanbul. It is both an alternative as a complimentary migration to Russia. In the beginning highly gendered dimension, with female domestic care workers forming the large majority, the Central Asian migration to Turkey has started to change, becoming more permanent and including processes of family unification. This paper is going to give an overview on Central Asian migration to Turkey with the rationality behind it; why people come and stay and not left for Europe.

Negotiating Mobility and Space: Transnational Migration from Post-Soviet Turkmenistan to Turkey

Saparova, Marhabo *

Since late 1990s, shuttle traders and migrant domestic workers (predominantly, young and middle aged women), who become the primary agents in the ‘informal’ post-socialist economy, paved the path for current mass labor migration from post-Soviet Turkmenistan to Turkey. As my preliminary research suggests, the visa-free entry, the ‘ease’ of finding jobs in the flexible informal market, the cultural proximity and the established migrant networks in Turkey, make it an attractive, alternative destination for the young and middle-aged population in Turkmenistan, who are fleeing the escalated economic recession and political repression in search of jobs and sustainable livelihoods.

In this presentation, I will focus on gendered politics of space and mobility of Turkmen labor migrants in Istanbul. Based on informal conversations and in-depth interviews with labor migrants as well as participant-observation in Aksaray and other neighborhoods in Istanbul, this presentation focuses on how Turkmen labor migrants negotiate various space(s)/place(s) and construct alternative (urban) dwellings within Istanbul. I will narrate how Turkmen domestic and careworkers experience spatial exclusions in various realms on a daily basis in Istanbul and how they rely heavily on distinct forms of networks and capital to create alternative living spaces, remain ‘legal’ and sustain their livelihoods in urban centers. Adding to the growing literature on the Global ‘South-South’ migrations, on post-socialist transformations and gendered politics of mobility, this research on inter-regional labor mobility unpacks the urban hierarchies and inequalities reproduced on different scales: from the private household to the neighborhood, from region to globe.

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