



PROGRAMME DIRECTOR'S FINAL REPORT

Kim Knott
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AHRC 'DIASPORAS, MIGRATION AND IDENTITIES' Programme Director's Final Report

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Cover picture: From *A Sense of Belonging*, an exhibition showcasing the work of emerging exiled artists, Bonington Gallery, Nottingham, organised by Maggie O’Neill. The sculpture, from Irish limestone, is entitled ‘A journey to safety’ (2008), and is the work of Emmanuel Changunda; the photograph is by Aria Ahmed.

PART I: Programme Summary, Objectives, Delivery

1. THE DIASPORAS, MIGRATION AND IDENTITIES PROGRAMME: OBJECTIVES AND HISTORY

1.1 Introduction and objectives

'Diasporas, Migration and Identities' was launched soon after the Arts and Humanities Research Council acquired its royal charter in 2005.¹ The result of extensive academic and wider public consultation, it was the first autonomous strategic research programme funded by the new Council.² With an investment of over £6 million, it began in January 2005 and came to an end in May 2010.³

Building on earlier work within the social sciences, the research aim was set out in the *Programme Specification* as follows.⁴

The challenge for an arts and humanities research programme on diasporas, migration and identities is to develop our historical and cultural knowledge about these endemic processes and how they are practised and represented, and to break new ground in how we study, theorise and model them.⁵

With AHRC's strategic focus being to invest in areas 'where there is a sense of intellectual urgency and where a concentrated stream of funding may be needed in order rapidly to advance the field', it sought to develop arts and humanities research on the cultures and histories associated with diasporic movements and communities, and with migration and identities.⁶ Such aspects – whether relating to traditions, languages, religions, literature, material culture, the visual or performing arts – had often been neglected in public discourse in the UK which had focused almost exclusively on the perceived problems of migration vis-à-vis national security, community order and cohesion, racism and social exclusion. Given the fear and ignorance about these issues and a general lack of understanding about other people, it was expected that high quality, well disseminated research on diasporas, migration and identities would stimulate the public imagination and enhance public knowledge. It would contribute to seeing diasporas, migration and identities

¹ The launch event took place at the Museum of Immigration and Diversity, 19 Princelet Street, Spitalfields, London, 21 April 2005.

² Two cross-council programmes were in progress, funded by AHRB (as it then was) with ESRC (*Cultures of Consumption*, 2002-08) and EPSRC (*Designing for the 21st Century*, 2005-09). AHRB had also funded a programme on research practice and methods, *ICT in Arts and Humanities Research*, 2003-08.

³ The initial investment of £4mil was uplifted to £5.5mil to accommodate full economic costing from September 2005. As a result of the large numbers of applications submitted, funding was further increased when research projects were commissioned in 2005 and 2006. The total investment (of over £6.2mil) comprised £320,000 for small grants, networks and workshops (commissioned in 2005), £5,227,009 for large grants, plus associated studentships worth £196,767 (commissioned in 2006), and £479,856 to Knott for programme direction (uplifted from an initial grant of £418,000).

⁴ ESRC had funded a strategic social science programme on *Transnational Communities*, 1997-2003, and had a related programme ongoing in 2005, *Identities and Social Action*, 2004-08.

⁵ Knott, Kim, *AHRC Diasporas, Migration and Identities: Programme Specification*, 2005, p. 2.
<http://www.diasporas.ac.uk/assets/programme%20specification.pdf>.

⁶ AHRC strategic research programmes, www.ahrc.ac.uk (2005).

as dynamic opportunities that enhance the nation's history and culture, and not merely as difficult social problems.

To this end, research on these issues needed to draw on the insights of scholars from all arts and humanities disciplines, and to make room for interdisciplinary engagement and cross-fertilisation from the social sciences. Above all it needed to encourage collaboration with, as well as dissemination among, non-academic partners in public bodies, the cultural sector, in voluntary and community organisations, and in think tanks and policy units.

The consultation process had revealed that there was an immense appetite for a programme of research on diasporas, migration and identities, and that there were diverse views about what should be included.⁷ There was recognition of the importance of contemporary UK-based research, but also of comparative and historical research – interesting in its own right but also vital for contextualising and engaging contemporary issues with the past and with other national and global developments. Special pleas were made for practise-led research, for the importance of theoretical as well as empirical analysis, and for research on languages and linguistic developments, and emotion, subjectivity and performance.

The objectives of the programme, as laid out in the *Specification*, reflected these concerns. They were,

1. To stimulate high quality research on diasporas, migration and identities across the arts and humanities which will both draw upon a wide range of disciplinary resources and skills, and encourage interdisciplinary collaboration in and beyond the academy;
2. To make a distinctive contribution to the theoretical, conceptual, thematic, practise-led and empirical study of diasporas, migration and identities by focusing on cultural, historical and linguistic perspectives and creative practice;
3. To develop a body of theory, methods and cases to enable a comparative analysis of diasporas, migration and their associated identities to be undertaken;
4. To facilitate connection, communication and exchange – at both programme and project level – between researchers and a wide range of individuals and organisations who have an interest in their research and its outcomes, including those in the cultural sector, media, government, public and voluntary bodies, and to contribute to the development of public policy;
5. To contribute to public awareness of arts and humanities research on diasporas, migration and identities;
6. To generate research findings and outcomes of international significance and quality, to disseminate these to an international research audience, and to develop networks of researchers in and beyond the UK;

⁷ In its consultation process AHRC invited views from members of a pre-programme Working Group and from AHRC research committee and research panels. It consulted invited external experts, and participants of four pre-programme seminars held in November and December 2004 in Bristol, Liverpool, Edinburgh and London.

7. To develop new connections and approaches that may become embedded in the research agenda and resources of the arts and humanities, and may be built on in future applications to AHRC for funding in responsive mode.

These objectives were indicative of the priorities of the programme and of the relationships and connections thought to be necessary for its success. The stress on non-academic exchange and collaboration and on policy intervention differentiated the programme – as a strategic investment – from the majority of AHRC’s ‘responsive mode’ awards. What linked them was the focus on high quality, internationally significant research. In the commissioning process, applications would be reviewed, graded and awarded on the same basis as those submitted in open competition, but with additional attention given to applicants’ proposals for outreach and impact.⁸

Additional generic success criteria (GSC) for the programme were also identified, as follows:⁹

1. Ensuring programme coherence
2. Networking and engaging with other national and international programmes
3. Engaging with scholars in addition to those in receipt of awards
4. Supporting and developing early careers scholars
5. Developing as appropriate research and project management skills at all levels (PG, RA, PI and Co-I)
6. Maximising award holders’ participation in the programme.

The extent to which the programme’s objectives and success criteria have been met has been addressed in annual reports prepared by the director. They are considered further in Part II.

1.2 Programme history: structure, themes and areas of activity

‘Diasporas, Migration and Identities’ was conceived as a five-year strategic programme comprising small and large research projects, networks and workshops, monitored and overseen by a director with the help of an administrator.¹⁰ It was expected that events would be held for award holders as well as for other academics, postgraduates and stakeholders with an interest in the field. Commissioning would take place in 2005-06, with projects then running for various durations through to the end of the programme. In the final year an international academic conference and a showcase event for stakeholders would be held.

As a result of views expressed during the consultation process, the following provisos were made in the *Programme Specification* about the conceptualisation of diasporas, migration and identities and how they would be understood within the programme.

⁸ The commissioning process for Diasporas, Migration and Identities predated the introduction, in 2009, of impact statements for all AHRC grant applications.

⁹ These were identified by AHRC’s Evaluation Team in developing an evaluation framework for ‘Diasporas, Migration and Identities’ that would enable it to be reviewed and assessed after its completion.

¹⁰ See Knott, *Programme Specification* for further details.

These concepts are contested ones for which many definitions have been offered. They indicate social and cultural processes involving the movement of people, ideas and things, the effects of such movement on the formation of subjectivities, identities, and connections, and on representations of past places and people, of journeying and settling, of border crossings and new possibilities.

These terms provide both a canopy and a starting point for research, but they are open to criticism and negotiation, and may be discarded for more fruitful or historically relevant terms. 'Diasporas' and 'migration' may be treated singly or together, but 'identities' must be treated in engagement with one or both of these. The term 'migration' is taken to include voluntary, economic and coerced modes, as well as post-migration settlement. Although the concept of 'diaspora' normally implies a preceding process of migration, interesting questions emerge in the contemporary global context about the possibility of non-migrant diasporas. New research directions which build on the study of mobility and movement, hospitality and contact zones, translation, cosmopolitanism, creolization, and subjectivity, to name just a few recent developments, are welcomed.¹¹

This open approach was mirrored in the choice of research themes. Given that arts and humanities research on diasporas, migration and identities was relatively under-developed and disparate at the programme's outset, it was deemed inappropriate to focus on specific questions or issues, and important to encourage wide-ranging research in order to build intellectual and scholarly capacity and to stimulate new academic and non-academic collaborations. Six themes were identified as broad operational categories for defining the cultural, historical and linguistic field of research on diasporas, migration and identities:

- migration, settlement and diaspora: modes, stages and forms
- representation, performance and discourse
- languages and linguistic change
- subjectivity, emotion and identity
- objects, practices and places
- beliefs, values and laws.

These were developed in the *Programme Specification* with suggested topics and research questions offered.¹² Those responding to calls for funding within the programme were asked to identify which of the themes they would work on in their research (see 4.1.1).

Diasporas, Migration and Identities was planned as a five-year programme, with calls for proposals in association with its various schemes envisaged in year 1, and with all projects beginning before the end of year 2 and closing at or before the end of the programme (initially 31/12/09, later extended to 31/5/10). Three funding schemes were announced:

- workshop and network grants (one year, up to £10,000, and two years, up to £20,000, pre-full economic costing), call in May/June 2005;

¹¹ Knott, *Programme Specification*, p. 4.

¹² *Ibid*, pp. 11-17.

- small research grants (one year duration, from £1,000 to £10,000, pre-fEC), call in May/June 2005;
- large research grants (up to three years duration, up to £500,000), call in October/November 2005.

A commissioning panel was established in mid-2005 (and modified for the second call). (Annex A)

The workshop and networking scheme funded successful applicants to run either a series of workshops or a network in order to share ideas, to develop collaborative proposals or publications, and to support engagement between scholars in the UK and beyond, and between scholars and other stakeholders. Fifty-four applications were received; five workshops and nine networks were funded, an increase on the ten originally envisaged (27% success rate). The aim of the small research grant scheme was to fund experimental initiatives, temporary research assistance, and support for individual scholars with travel costs, and access to collections, libraries etc. Seventy eligible applications were received and twenty awards made, double the number originally envisaged (29% success rate). Commissioned before the introduction of full economic costing, the total cost of these two schemes was £320,000.¹³ All networks, workshops and small grants began in 2006.

The large research grant scheme funded collaborative projects with a duration of between one and three years. Applications were encouraged from early career as well as established senior scholars, and from those wishing to undertake small scale innovative or shorter projects as well as larger scale and more costly ones. Applicants for three-year grants were able to propose a single studentship in association with their project. The competition was conducted in two stages, an outline phase, followed by a request for full applications from short-listed candidates.¹⁴ 157 eligible applications were received by AHRC, of which twenty-five were short-listed in March 2006. Individual feedback was given, and full applications submitted in May. Fifteen projects were commissioned (10% success rate overall). With full economic costing, they totalled £5,227,009.¹⁵ They ranged from eighteen months to three years in duration, and from £228,000 to £496,000 in cost. Four studentships were funded.¹⁶ They began between October 2006 and January 2007.

Full project details can be found in Annex D. Information about the gender, age, ethnicity, grade and subject area of Principal Investigators was collated by AHRC in 2007, and the number of applications and awards by HEI tabulated. In particular, these showed that the majority of both applicants and award holders was female. More than 40% were in the age range 35-44, with smaller numbers in other age ranges. Although the majority of applicants and award holders were 'White' (though from a wide variety of white ethnic backgrounds), 18% of applicants and 14% of award holders were from other ethnic groups. In terms of large grants, applications were received from principal investigators (PIs) at 73 different HEIs. The final 15 successful PIs came from 14 separate HEIs.

¹³ Appendix 2, *AHRC Annual Review and Accounts 2005-06*.

¹⁴ The full commissioning process was described in Annex 2, *Diasporas, Migration and Identities: End of Year Report 2006*.

¹⁵ Appendix 2, *AHRC Annual Report and Accounts 2006-07*.

¹⁶ One student later withdrew.

In addition to commissioned projects, five other AHRC projects, funded in responsive mode, were affiliated to the programme.¹⁷ Communications with scholars and postgraduates working on diasporas, migration and identities outside the programme were maintained throughout. A database of some 700 names and email addresses was developed, and the administrator regularly circulated programme and other relevant information, including invitations to open events.

Such events constituted an important part of the programme. Following the four open consultation seminars held in advance of the start of the programme, further events were planned (seminars, conferences), in addition to those designed specifically for award holders. Two postgraduate events were scheduled, as was a final stakeholder presentation. As the programme progressed, changes were made to the original specification, with a different array of events held, primarily as a result of opportunities arising from collaboration with other programmes, centres and universities. Full details of events are listed in Fig. 2.1 and Fig 2.3 below.

A programme website was launched in December 2006, www.diasporas.co.uk, with public information about all 49 research projects, programme events, postgraduate activities, award holder publications and working papers, and, from 2009, findings and achievements. It continues to be maintained and updated.

¹⁷ Related AHRC projects, http://www.diasporas.ac.uk/related_research_projects.html.

2. PROGRAMME MANAGEMENT AND DELIVERY

2.1. The Programme team: roles and contributions

The director, Professor Kim Knott (University of Leeds), was appointed in September 2004. Her half-time contract (50%) began in January 2005. An administrator, Katie Roche, was appointed later that year (also 50%). Both remained with the programme until it ended in May 2010. They worked closely with AHRC programme managers and senior award staff,¹⁸ and reported annually.¹⁹ The purpose of the Director's post was to provide intellectual leadership and coherence, to develop and manage the programme, conduct external outreach and build partnerships, support and encourage research excellence, and raise academic and public awareness about the programme's research and activities. The administrator's role was to support the director by managing the programme website, by facilitating sustainable links with award holders, organising events, overseeing the budget, and acting as a hub for the circulation of information about diasporas, migration and identities research. Both undertook training as appropriate during the course of the programme and participated in the University of Leeds staff review and development scheme.

The director presented updates on the programme to AHRC Council (2005), Research Committee (2006, 2007, 2008), Postgraduate Committee (2006) and to a staff workshop (2006), and regularly participated in AHRC away-days for programme directors. She represented the programme, and often AHRC more generally, at various RCUK events, and contributed to the development of other research programmes, including meeting with prospective, new and established directors and collaborating with them in the planning and running of joint conferences.²⁰ During the course of the programme she gave 46 introductions, presentations and keynote lectures on the subject of the programme and related research issues. She held 14 meetings with external bodies, such as the National Archive, the Runnymede Trust, English Heritage and Tate Britain, in which she presented the programme and discussed common interests and collaborative possibilities. She gave seven policy or press briefings. (*General Success Criteria (GSC) 1*)

Open events for both academic and external stakeholders with interests in Diasporas, Migration and Identities were organised by the director and administrator, often in partnership with other research programmes, centres or university teams (Fig. 2.1). They included two international conferences, 'Encounters and Intersections: Religion, Diaspora and Ethnicities' and 'Diasporas, Migration and Identities: Crossing Boundaries, New Directions', and a full day (three sessions) at the Annual Conference of the Institute of British Geographers/Royal Geographical Society. Two events for postgraduates were run,

¹⁸ Between 2005 and 2010 these included Alison Henry, Faye Auty, Kate Dunmow, Anne Sofield, Ian Broadbridge, Adam Walker, and Sally Hitch and Simon Glasser.

¹⁹ Diasporas, Migration and Identities, *End of Year Reports*, for 2005, 2006, 2007, 2008, 2009-10. Annotated web versions are available at <http://www.diasporas.ac.uk/publications.htm>.

²⁰ She was on the working group of what became AHRC/ESRC *Religion and Society* and participated in several meetings during its development (2006), and on the advisory group and later commissioning panel and steering committee of ESRC/AHRC/FCO *New Security Challenges: 'Radicalisation' and Violence – A Critical Assessment* (2007-8). She was consulted and attended early meetings on RCUK *Connected Communities* (2009). She was commissioned by ESRC in 2008 to prepare a meta-review of its investments in research on religion, ethnicity and society. She spoke on managing a large research programme at a HERA workshop, hosted by NWO (2006).

as well as a workshop for academics and stakeholders on 'Research partnerships and impact in the arts and humanities', and the final programme showcase event. (GSC 3, 2)

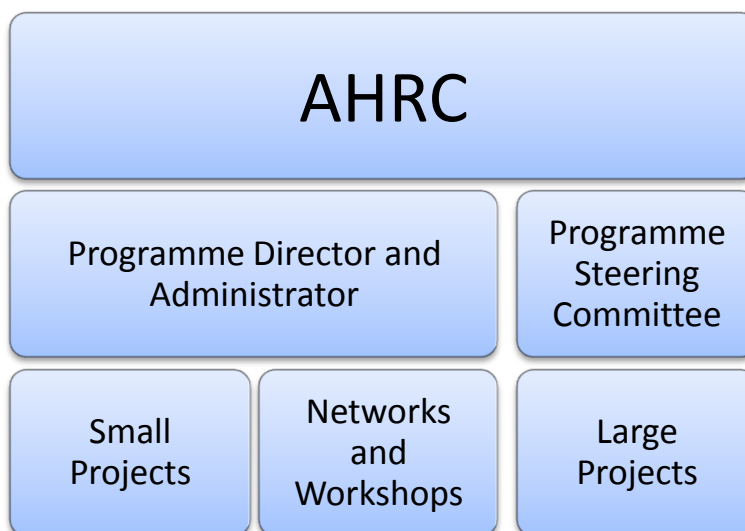
Fig. 2.1 Open events organised in association with the programme

Date	Nature of event and number of participants	Collaborative partner/s	Venue
December 2006	Postgraduate conference on Diasporas, Migration and Identities (45)	None	Leeds Humanities Research Institute, Leeds
July 2008	International conference: 'Encounters and Intersections: Religion, Diaspora and Ethnicities' (164)	AHRC/ESRC Religion and Society; ESRC Identities and Social Action	St Catherine's College, Oxford
August 2008	Double-session at RGS/IGB Conference: 'Diaspora Landscapes' (120)	AHRC Landscape and Environment Programme; Leverhulme Trust Project on Diaspora Cities	Royal Geographical Society, London
December 2008	Postgraduate workshop: 'Researching diasporas and religion' (50)	AHRC/ESRC Religion and Society	Camden Lock, London
June 2009	International conference: 'Diasporas, migration and identities: Crossing boundaries, new directions' (260)	Centre for Research on Nationalism, Ethnicity and Multiculturalism	University of Surrey, Guildford
September 2009	Workshop: 'Research partnerships and impact in the arts and humanities', for academics and stakeholders (57)	University of Leeds (Faculty of Arts, PVAC)	Weetwood Conference Centre, Leeds
February 2010	Final Diasporas, Migration and Identities showcase event, for academics and stakeholders (98)	Tate Britain	Clore Gallery and Lecture Theatre, Tate Britain, London

The programme also benefitted from the director's own research contribution. Between 2005 and 2010, in the 'other half' of her post (in which she worked for the remaining 50% of her time as a Professor of Religious Studies at the University of Leeds), she continued to

research and write in the areas of religion, space and place, British Asian religious communities and identities, and religion and public life. Although some of her publications fell outside the subject remit of the programme (and were thus not counted in its outputs), many fell within it. She published twenty-four articles and two books for academic audiences, and three pieces for wider public consumption.²¹ As principal or co-investigator she submitted seven UK grant applications in this period, three of which were directly relevant to the programme and all of which were successful.²² A further successful application, to the AHRC/ESRC 'Religion and Society' Programme, was partially relevant. She was a participant in two successful international collaborative research grant applications.²³

Fig. 2.2 Delivery of the Programme



²¹ They included *The Location of Religion: A Spatial Analysis* (Equinox 2005), *Diasporas: Concepts, Intersections, Identities* (Zed, 2010, edited with Seán McLoughlin), and articles on 'Researching local and national pluralism: Britain's new religious landscape' (book chapter, 2005), 'Towards a history and politics of diasporas and migration: a grounded spatial approach' (Diasporas, Migration and Identities Working Paper, 2005), *The Roots, Practices and Consequences of Terrorism: A Literature Review of Research in the Arts & Humanities* (research report, 2006, with McFadyen, McLoughlin and Francis), 'Inside, outside and the space in-between: Territories and boundaries in the study of religion' (journal article, *Temenos*, 2008), 'Becoming a "faith community": British Hindus, identity and the politics of representation' (*Journal of Religion in Europe*, 2009), 'From locality to location and back again: A spatial journey in the study of religion' (journal article, *Religion*, 2009), 'Religion, space and geography' (book chapter, 2010), 'Cutting through the postsecular city: A spatial interrogation' (book chapter, 2010).

²² *The Roots, Practices and Consequences of Terrorism: A literature review of research in the arts and humanities* (2006), funded by the Home Office (with McFadyen, McLoughlin and Francis); *Sikh identity and the formation and transmission of "Sikhism" in Britain: Young Sikhs (18-30 yrs)* (2008), AHRC Religion and Society Programme, Collaborative Doctoral Award (Jasjit Singh, with Bradford Educational and Cultural Association of Sikhs); *Diasporas, Migration and Identities: Crossing borders, disciplines and boundaries* (2010), AHRC Programme Director Impact Fellowship.

²³ *European network on the investigation of religious pluralism* (2008), NORFACE Capacity Building Programme (PI Krech); *Religion and Diversity* (2009), Canadian Social Science and Humanities Research Council (PI Beaman).

2.2 The Programme Steering Committee

Delivery of 'Diasporas, Migration and Identities' (DMI) was achieved by the programme team with the assistance of AHRC officers and an AHRC-appointed Steering Committee.

A programme Steering Committee was established early in 2005, its first task being to discuss and revise the director's initial draft of the *Programme Specification*. Its membership reflected the disciplinary range of the programme, and included two non-academic members, an ESRC representative and an international expert. Additional members were identified following the project commissioning process. It comprised twelve members and a chair (Professor David Feldman, Birkbeck) (Annex B). Terms of reference and a timetable of bi-annual meetings were agreed at its first meeting. The routine work of the Committee including reviewing achievements and progress, monitoring the timetable and milestones, endorsing drafts of annual programme reports, and discussing potential developments, particularly with regard to public engagement, research dissemination, and the sustainability of diasporas, migration and identities research beyond the life of the programme. The Committee maintained a focus on programme coherence. (GSC 1)

From 2007 members of the Steering Committee were assigned as mentors to large projects, and a role description and template for meetings was drawn up (Annex B). Funded from the central programme budget, this facilitated direct communication between the Committee and projects, and provided a mechanism for award holders to report on annual progress and to comment on communications with the programme team.

2.3 Problems and issues in delivering the programme

As DMI was one of the first AHRC programmes much of the work of the Director was necessarily ground-breaking and time-consuming (as procedures could not always be pulled off the shelf but had to be set up for the first time). In the early days of the programme, the Director was often called on to represent AHRC, particularly in the development of other programmes, but also in various public and policy contexts. Such occasions constituted opportunities as much as burdens, but sometimes meant that programme-specific duties were displaced in the order of priorities.

At times, communication with project award holders and participants was frustrating, though almost always resolved. Only on three occasions was the programme team unable to extract information in time to submit reports. All award holders responded in good heart to requests for participation in events.²⁴ There was some disappointment that a planned event for project RAs and PGs could not go ahead due to poor response in 2008, but many of them were involved in fieldwork at home or abroad. We were able to accommodate them in the large grant workshop held later that year, as well as in events designed specifically for postgraduates. Minor amendments to project end dates had frequently to be made as a result of maternity leave and other staffing changes. In 2007, one small grant award holder had to withdraw (Kosnick) because she moved to a chair in Germany, and in 2008 one project (Brown) lost its research student (she decided that postgraduate research was not for her and went back to full-time paid employment). In one further case, political events

²⁴ A previous ESRC programme director had flagged lack of participation of award holders as his major problem.

beyond our control led to a PI (Holt) being evacuated from Lebanon at a time of crisis and unable to complete her research visit.

In the first half of 2009, the Director and one award holder (Eckardt) worked with representatives from English Heritage (EH) to prepare a public seminar on 'Diversity and Archaeology' (to be jointly sponsored). When a key staff member left EH later in the year, the plans had to be shelved.

A major concern discussed at meetings of the Steering Committee in 2008 was how best to capitalize upon the programme's advances and ensure its legacy. The director's role in ensuring programme coherence and sustaining research on diasporas, migration and identity going forward, the barriers to its fulfilment, and the best methods for achieving it were all discussed. Advice was forthcoming on how best to maintain and make good use of the website, on identifying productive means for obtaining information on future publications, achievements and impact from award holders, and on ensuring that project teams keep their own websites up-to-date.

The difficulties of capturing the longer-term impacts of a programme like DMI were noted. In particular, committee members urged AHRC to recognize that programme legacy and long-term impact issues needed addressing in the planning stages of programmes and at their outset.²⁵ This had not happened with DMI, it being among the first of AHRC's strategic programmes. No structures had been put in place and no time or funding earmarked for ensuring that the goals of programme coherence and dissemination could be addressed once the individual projects had been completed. In the case of Diasporas, as a result of late start dates and project extensions, the majority of the projects would only end at the same time as the programme itself, with end-of-award reports due still later. It was recognised that there would be no opportunity for the Director to digest and then disseminate the theoretical, conceptual, empirical and practical outcomes of the programme as a whole.

How to get the best out of AHRC's significant strategic investments was the central issue in all these discussions, not just at project level, but at the level of the whole programme. This debate was taken forward through AHRC reporting mechanisms and in discussions at programme directors away-days, and was satisfactorily concluded with the introduction by AHRC in the autumn of 2009 of a Programme Director Impact Fellowship scheme (to which the director later successfully applied). This was designed to enable directors to capitalize on programme investment and to draw on the overall research findings of projects to maximize academic and non-academic benefits in publications, events and other outputs as appropriate.

As this case demonstrates, despite frequent personnel changes, relations with AHRC were responsive and effective. The programme benefitted throughout from support from a range of staff from awards personnel, through programme managers, to communications and evaluation staff, and heads of research and chief executives. Their interest in the research, enthusiasm for its academic and public potential, and competence in dealing with all aspects

²⁵ DMI Steering Committee meeting, 12 December 2008. It was recognised that the production of the programme evaluation framework was an important aspect of this but that other legacy issues also needed consideration early on in a programme.

of the programme process – from inception, launch and commissioning, to reporting, evaluating and closure – were deeply appreciated by the director and administrator. We were fortunate to be part of the early years of AHRC. For a variety of reasons, over the duration of the programme we witnessed considerable change at the Council – in terms of funding, changing research priorities, periods of uncertainty and insecurity, and the move to Swindon. We worked with three chief executives and five programme managers, though our two heads of research and two awards managers offered us more stability. We believe that, on our side, the programme and its director and administrator were excellent ambassadors for AHRC and arts and humanities research more generally.

2.4 Liaison with award holders and project teams (GSC 6)

Throughout the duration of projects, maintaining good communications with award holders was essential, and regular updates were sent by the director and administrator to keep them abreast of whole-programme events and reports as well as individual project achievements. As appropriate, these were also placed on the website. An annual project reporting structure was developed in 2006 and revised in 2007. Data was collected from active award holders at the end of 2006, 2007, 2008 and 2009. Although some award holders had to be chased, there were only three defaulters across the four year period, most of whom supplied information at a later stage. Project summaries were appended to the programme director's end-of-year reports to AHRC in 2006, 2007 and 2008, and web versions were uploaded in 2007 and 2008 to enable a wider audience to access up-to-date information on the progress of projects.²⁶ On completion of projects, summaries of research findings and achievements were agreed by PIs and the programme team and placed on the website in 2009 and 2010.²⁷

Progress and/or feedback meetings were held between the director and individual award holders or their teams. Some of these took place at events run by award holders; others were organised separately and were either face-to-face or telephone meetings. 19 meetings were organised in 2006 with short-listed applicants for large grants, with a further 8 held with existing award holders. 15 meetings were held in 2007, 15 in 2008, and 16 in 2009. In addition, the director attended 5 project presentations in 2007, 20 in 2008 and 19 in 2009. These included academic papers, seminar contributions, project conferences and workshops and public exhibitions.

Soon after the award of the first grants, plans were made to host workshops to bring award holders together. Two one-day meetings were held in 2006 (small grants, networks and workshops) and two in 2007 (large grants), and a three-day conference for large grants in 2008. (A book symposium for contributors, including award holders, to the programme publication was also held in 2008.)

²⁶ For networks and workshops in 2007, <http://www.diasporas.ac.uk/networksandworkshops.htm>, and large grants in 2007 and 2008, http://www.diasporas.ac.uk/large_research_projects.htm.

²⁷ Findings and achievements, <http://www.diasporas.ac.uk/research%20findings%20SG.htm>. These will be completed in 2011.

Fig. 2.3 Programme events for awards holders and other invited participants

Date	Nature of event and clientele	Venue
June 2006	One-day workshop for small grant award-holders	Leeds Humanities Research Institute, Leeds
November 2006	One-day workshop for network and workshop award-holders	Leeds Humanities Research Institute, Leeds
June 2007	One-day workshop for large grant award-holders	Leeds Humanities Research Institute, Leeds
November 2007	One-day workshop for large grant and network award-holders	Leeds Humanities Research Institute, Leeds
April 2008	Three-day symposium for contributors to the programme book, <i>Diasporas: Concepts, Intersections, Identities</i>	Weetwood Conference Centre, Leeds
November 2008	Two-day conference for large grant award-holders and researchers	Weetwood Conference Centre, Leeds

Post-workshop feedback from participants was extremely positive, and attendance very good, with all but one small project represented at one or more of these events. 71 participants in total attended the one-day meetings in 2006/2007. The residential conference was attended by 47 participants (8 large grant PIs, 9 Co-Is, 19 RAs, 2 consultants, 4 doctoral students, plus three AHRC officers, the director and the administrator). At this event project teams addressed the issue of 'New Directions' and presented the theoretical, methodological and substantive innovations arising from their research. Workshops on impact and communications were held, led by AHRC staff. The Director led discussions on programme outreach – focused on research partnerships with museums, galleries, public and voluntary bodies – and forthcoming events. Informal discussion enabled researchers to make new connections, to share ideas and explore future collaborations.

In addition to events they organised themselves, award holders also participated actively in those organised by the programme team (Fig. 2.1 above). The international conference, 'Encounters and Intersections: Religion, Diaspora and Ethnicities', held in 2008 in collaboration with AHRC/ESRC Religion and Society and ESRC Identities and Social Action featured two projects in joint programme plenaries, with a further 13 papers given by award holders. It was followed later that year by three linked sessions on 'Diaspora landscapes' at the annual IBG/RGS conference during which five presentations were given by award holders. In 2009, 14 project papers were given at the final international conference (held jointly with CRONEM), and two at the workshop on 'Research partnerships and impact in the arts and humanities' in Leeds, with seven other award holders participating in discussions. All the programme's projects were represented in the final programme showcase event at

Tate Britain in 2010 (in the director's presentations and in exhibitions and showreels), with eight award holders selected to make presentations and two others to contribute exhibition materials.

In addition to the generous participation of many award holders and project researchers in programme activities, they contributed in other ways. Twenty contributed to the edited collection of essays prepared in association with the programme, *Diasporas: Concepts, Intersections, Identities* (Knott and McLoughlin, eds), with some of these attending the book symposium held in 2008. More importantly, they contributed through the success of the project events they organised, the publications, exhibitions and creations they produced (which will continue to appear until 2013), the partnerships they forged, and the media attention they attracted.

3. PROGRAMME AND PROJECT HIGHLIGHTS

In the second part of this report, I will look in detail at the achievements of the Diasporas, Migration and Identities Programme in respect of its original objectives and success criteria. In advance of that I present some of the highlights of the programme and its various projects. The examples of publications, websites, events, resources, collaborations, policy and media interventions that follow illustrate the depth and range of research, and the many ways in which award holders have sought to disseminate their work to both academic and public audiences. Many of these examples are discussed in more detail in later sections.

3.1 Publications

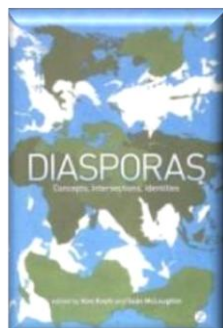
With some four hundred published academic outputs arising from the programme and its forty-nine projects (and others in press and forthcoming), it is impossible to do justice to the range and scale of publications in a brief list of highlights (see 5.1 below). At the final showcase event, at which I reported as director on programme achievement, I noted just those books published (and in press) in association with small projects, networks and workshops, which included,

- *Muslim-Jewish Dialogue in a 21st Century world* (eds Ansari and Cesarani, 2007)
- *Golden (Notes)* (Lok, 2007)
- *Anthropology, Art and Cultural Production* (Svasek, 2007)
- *This Sporting Planet* (Woodward and Goldblatt, 2008)
- *Hidden Gems* (ed, Osborne, 2008)
- *Embodied Sporting Practices: Regulating Bodies* (Woodward, 2009)
- *Risorgimento in Exile: Italian Émigrés and the Liberal International in the Post-Napoleonic Era* (Isabella, 2009)
- *Citizenship Acquisition and National Belonging: Migration and Membership in the UK and Beyond* (eds Calder, Cole and Seglow, 2009)
- *Materialising Exile: Material Culture and Embodied Experience among Karenni Refugees in Thailand* (Dudley, 2010)
- *Stambelli: Music, Trance and Alterity in Tunisia* (Jankowsky, 2010)
- *European Cinema in Motion: Migrant and Diasporic Cinema in Contemporary Europe* (eds Berghahn and Sternberg, 2010)
- *Artifactual Literacies: Every Object Tells a Story* (Pahl and Rowsell, 2010)
- *Asylum, Migration and Community* (O'Neill, 2010)
- *Writing the City in British Asian Diasporas* (eds McLoughlin, Gould, Kabir and Tomalin, in press, 2011)

With the majority of large projects ending only in 2009/10, most books are currently in press or forthcoming.

The publication of the edited volume, *Diasporas: Concepts, Intersections, Identities* (eds Knott and McLoughlin, 2010) is a landmark for the programme, containing as it does the

contributions of some 20 award holders and researchers as well as a further 30 international scholars.²⁸



Other major publication highlights include special issues of journals, including the *Journal of Ethnic and Migration Studies* (Svasek 2010), *New Cinemas* (Berghahn 2009), *Research in Drama and Education* (Gilbert 2008), *Historical Journal of Film, Radio and Television* (Gillespie, Webb and Baumann 2008), *Irish Political Studies* (Calder et al, 2007), *Viking and Medieval Scandinavia* (Jesch, 2009), *South Asian Popular Culture* (Iordanova/Berghahn, 2006), *Fashion Theory* (Tulloch, 2010), *South Asian Diaspora* (Gillespie et al, 2010), *Res Publica: A Journal of Legal and Social Philosophy* (Calder et al, 2008), *International Journal of Scottish Literature* (Procter/Robinson, 2008), *Journal of Visual Culture* (Lok, 2007), *The Asia Pacific Journal of Anthropology* (Werbner and Johnson, 2010), *Journalism: Theory, Practice, Criticism* (Baumann, Gillespie and Sreberny, forthcoming 2011), *Crossings: Journal of Migration and Culture* (Pearce and O'Neill, forthcoming 2011), *New Formations* (Benwell, Procter and Robinson, forthcoming 2011).

Statistical data on publications can be found in Annex E.

3.2 Websites

With over twenty websites, in addition to its own (www.diasporas.ac.uk), the programme has a substantial web presence. Several sites are of particular significance for the textual and audio-visual data they include.

Comparative Study of Jews and Muslims in Britain, Europe and North America (Ansari and Cesarani): <http://www.rhul.ac.uk/History/Research/CSJM06/>. This website includes the e-book arising from workshop meetings held in 2006.

Migrant and Diasporic Cinema in Contemporary Europe (Berghahn and Sternberg): <http://www.migrantcinema.net/>. This website includes details about the research network and its events, as well as a comprehensive listing and description of relevant films and associated bibliography.

Writing British Asian Cities (McLoughlin, Gould, Kabir and Tomalin): <http://www.leeds.ac.uk/writingbritishasiancities/>. In addition to information on the events held in Bradford, London's East End, Manchester, Leicester and Birmingham, 2006-08, the

²⁸ Kim Knott and Seán McLoughlin, eds, *Diasporas: Concepts, Intersections, Identities* (Zed Books, 2010), <http://www.zedbooks.co.uk/book.asp?bookdetail=4365>

website includes a resources section on the five cities containing publications, oral history interviews, media accounts, photographs and links to other projects on British Asians.

Making the Connections (O'Neill and Hubbard):

http://www.lboro.ac.uk/departments/ss/global_refugees/. This website includes galleries of work by refugee and asylum seeker artists as well as reports on seminars and an image-makers sub-group with the artist, John Perivolaris.

Fashioning Diaspora Space (Crang, Breward et al):

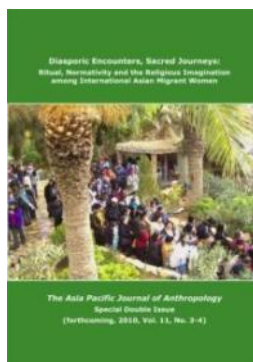
<http://www.vam.ac.uk/collections/fashion/features/diasporas/britishasianstyle/index.html> and <http://www.vam.ac.uk/collections/fashion/features/diasporas/index.html>. This website introduces the collaborative project between researchers at Royal Holloway and the V&A on the presence of South Asian clothing textiles in British culture in both colonial (1850s to 1880s) and post-colonial (1980s to 2000s) times. The artist blog by Helen Scalway (http://www.vam.ac.uk/vastatic/microsites/1750_scalway/blog/) provided a visual reflection on the themes of the project, culminating in her exhibition at the Royal Geographical Society in 2009.

Tate Encounters: Britishness and Visual Culture:

<http://www.tate.org.uk/research/tateresearch/majorprojects/tate-encounters/> and <http://process.tateencounters.org/>. These linked websites document research undertaken by a team at London South Bank University, Tate Britain and Wimbledon College of Art (Dewdney, Walsh, Dibosa et al) that studied relationships between the National Collection of British Art, cultural diversity policy and different modes of spectatorship. The second of the two sites is an archive, recording the research process in text, photographs, films, interviews and discussions, and including five issues of *[E]dition* produced during the project.

The Footsteps Project (Werbner, Johnson et al): <http://www.ahrcfootsteps.com/about.html>.

This website discloses 'the rich cultural and religious lives of Filipinas in the diaspora... as pilgrims, tourists and cosmopolitan travellers who build identity, community and international networks across national borders and cultural boundaries'. In addition to providing access to articles, it offers an audio-visual account of diasporic Filipinas in Israel and Saudi Arabia in slide-shows, films, photographs and two exhibitions.²⁹



²⁹ Images below from www.diasporas.ac.uk, <http://www.leeds.ac.uk/writingbritishasiancities/>, <http://www.ahrcfootsteps.com/>, http://www.vam.ac.uk/collections/paintings/moving_patterns/index.html

3.3 Events

Award holders and researchers contributed to more than 500 academic events during the course of the programme, and some 60 conferences, workshops and other major scholarly meetings were organised directly by project teams (see 5.2). Although most of these were for academics, about a quarter of them were open to a wider non-academic public with an interest in diasporas, migration and identities. Networks and workshops funded within the programme were responsible for the majority with highlights in 2006 and 2007 including,

- Academic and practitioner workshops organised in association with the *Forum for the Comparative Study of Jews and Muslims in Britain*, Europe and North America (Ansari and Cesarani)
- A series of five workshops on *Tolerance and the Public Sphere* (Calder, Seglow and Cole) on issues such as freedom of expression, immigration and citizenship, multiculturalism, and democracy and difference
- Three workshops and an international conference which focused on cultural theory and diasporas ('Hybridity, Mestizaje, Creolisation, Lusotropicalism, Transculturation - Old Terms for New Phenomena?', 'Borders and Bordering', 'Queer Diasporas' and 'Creolising Europe') (Gutierrez Rodriguez and Littler)
- Seminars held in conjunction with the *Viking Identities Network* (Jesch, Carroll, Callow and Lee) on gender, memory, identity and 21st century Vikings, and the annual Midlands Viking Symposium for interested local people
- A symposium on *Dress and the African Diaspora* with theorists, curators, stylists, designers, historians, and fashion industry specialists covering different diasporic locations: KwaZulu Natal, Dakar, Saint Louis du Sénégal and Bamako, Republic of Niger, Antwerp, Paris, Germany, Switzerland, the Democratic Republic of Congo, Britain, United States, Jamaica, Trinidad, Bahia (Tulloch).

In the final eighteen months of the programme, it was large projects that held conferences and workshops, on subjects such as *Rituals of Diaspora* (Chatterji and Alexander), *Fashioning Diasporas* (Crang, Breward et al), *Tate Encounters* (Dewdney, Walsh et al), *Black Sea Cities* (Humphrey and Navaro-Yashin), *Families, Gender and the Life Course* (Gardner and Mand), *Migrating Music: Media, Politics and Style* (Toynbee and Bueck; Gillespie), *BBC Persian Service and the Iranian Revolution of 1979* (Sreberny and Torfeh; Gillespie), *Music and Migration* (Meinhof and Kiwan), and *Diasporic Encounters, Sacred Journeys* (Werbner and Johnson).

More than fifty public performances and exhibitions were held in association with the programme, as well as those intended solely for academic audiences. Performances were of many kinds, such as concerts, installations and exhibitions of art, literary readings and reading groups, dramatic productions and film screenings, and were often accompanied by discussions or roundtables. Highlights included,

- A concert of Afghan music, with Belqiss Younusi, Timur Shaidaie and Veronica Doubleday, London 2006, and performances by John Baily and Veronica Doubleday at the final programme conference, Guildford 2009
- A concert and roundtable discussion on 'Music and Migration' at the Turner Sims Concert Hall in Southampton with musicians from Madagascar, Morocco, Algeria, France and the UK (Meinhof, Kiwan and Gibert)

- *Golden*, two solo art exhibitions by Susan Pui-San Lok, Chinese Arts Centre in Manchester and Beaconsfield, London
- *A Sense of Belonging*, an exhibition showcasing the work of emerging exiled artists, Bonington Gallery, Nottingham, in association with the AHRC KT Fellowship that followed O'Neill's network award³⁰
- Reading groups, held in association with the British Council's *Encompass* website, which enabled readers of *Small Island* and *Things Fall Apart* in India, London and Nigeria to communicate (Procter et al)
- A poetry reading by Shamshad Khan, as part of 'Writing British Asian Cities' event at *Indus 5* Restaurant in Manchester and covered by satellite TV station, Channel M (McLoughlin et al)
- A public lecture by the author, Amitav Ghosh, on 'Belonging, Diaspora and Community, hosted by LSE and the Runnymede Trust, to accompany the launch of the *Bangla Stories* website in association with 'The Bengal diaspora' (Chatterji and Alexander)³¹
- *Asylum monologues*, performed by Actors for Refugees, and performance workshops run by Attic Theatre for unaccompanied refugee young people (Gilbert)
- Performance of a dramatised dance version of *The Adoption Papers*, by Jackie Kay, Macrobert Theatre, Stirling (Procter et al)
- Film screenings and Q&A sessions with directors: *En Garde* (Germany, 2004) Ayse Polat, and *Last Resort* (UK, 2000) Pawel Pawlikowski (Berghahn and Sternberg).



Films, recordings and DVDs resulted from some of these performances and the associated research. With additional financial assistance from the programme, ethnomusicologist John Baily produced *Scenes of Afghan Music: London, Kabul, Hamburg, Dublin*. Ulrike Meinhof's team produced *TNMundi: Diasporas as Social and Cultural Practice* charting the musical performances and other events associated with their project. Desmond Bell, whose network on the early cinema of the Irish in America made available film clips never previously seen, produced his own documentary film, *Children of the Dead End*, on the life and work of the Irish migrant author, Patrick MacGill. Two films were also made by Claudia Liebelt as part of 'The Footsteps Project' on Filipino migrants (Werbner), documenting the experience of returnee migrants, *Cycles of Care*, and a pilgrimage trip to Bethlehem, *Pilgrimages for a*

³⁰ See 'A Sense of Belonging' online at *The Guardian*, <http://www.guardian.co.uk/society/gallery/2009/jan/13/sense-of-belonging-exhibition> (posted 13 January 2009).

³¹ For podcast, see http://www2.lse.ac.uk/publicEvents/events/2009_09-12/20091201t1830vSZT.aspx.

³² Baily and Doubleday, *Diasporas, Migration and Identities* conference, University of Surrey, June 2009; Meinhof and team, *Music and Migration* conference, 2010.

Cause. Two slide shows on Filipino celebrations (UK and Saudi Arabia), and two exhibitions of photographs (Saudi Arabia and Israel) were also produced (Werbner, Pingol, Liebelt).³³

An exhibition of posters publicising networks and large projects was produced for the programme and shown at various events including the final showcase. In addition, a number of major project exhibitions were produced which illustrated the visual and creative aspects of the research, and brought it to the attention of a wider public. In some cases, it was difficult to gauge audience numbers, but the estimates of award holders ranged from between 150 to more than 1,000.

- *Ferham Families*, featuring objects precious to local Pakistani families and their narratives, was held at the Walker Art Gallery in Rotherham in 2007 (Pahl)
- *Home and Away*, on transnational children's experience, was shown at the V&A Museum of Childhood in 2009 (Gardner)
- *Moving Patterns*, which exhibited the work of the researcher-artist, Helen Scalway, was hosted by the Royal Geographical Society in 2009 (Crang)
- *Odessa – Istanbul: Visions of the City* was exhibited in Cambridge, at Bosphorus University and at the World Club in Odessa in 2009 (Humphrey)
- *Striking Women*, on South Asian women's labour protests, was shown first at the Women's Library in 2009 and reproduced online in 2010 (Pearson).³⁴



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3.4 Events and resources for children and young people

In addition to the exhibition at the Museum of Childhood, other events and resources were targeted at children and young people, either as part of the research process or as an outcome of the research. They included,

³³ Werbner et al, <http://www.ahrcfootsteps.com/media.html>.

³⁴ Artefacts and narratives of migration (Pahl, with Pollard and Rafiq), online exhibition of 'Ferham Families', images can be seen at http://everyobjecttellsastory.org.uk/about_us/exhibition.pdf; Home and Away (Gardner and Mand); Fashioning diasporas (Crang, Breward et al), see account of exhibition at Scalway blog, http://www.vam.ac.uk/vastatic/microsites/1750_scalway/blog/; Black Sea Currents (Humphrey and Navaro-Yashin); Striking women (Subverting Stereotypes, Pearson, McDowell and Anitha), <http://www.leeds.ac.uk/stridingwomen/grunwick/gallery>.

³⁵ Two exhibitions: Scalway, 'Moving patterns', Royal Geographical Society, May 2009; Gardner and Mand, 'Home and Away', V&A Museum of Childhood, January-March 2009.

- Art and creative writing workshops, with community artist, Amanda Benson and the urban graffiti artist, Mohammed Ali. Children’s art work and two books of children’s stories were produced (Gardner et al).³⁶



- Resources for children and teachers, *Every Object Tells a Story*, family learning through objects in the home and museum, produced by a small project team in association with MLA Yorkshire (300 learning packs distributed, then placed online) (Pahl et al).³⁸
- A poetry competition, *Whose Scotland?*, for children and young people, held in Scotland, which attracted over three hundred entries, with the winner’s poem published on the AHRC and *Whose Scotland?* Websites (Procter et al).³⁹
- A new website, *Bangla Stories* (Chatterji and Alexander), launched at the Runnymede Trust with a lecture by Amitav Ghosh and then at the House of Lords in 2010, which presented narratives from two projects on Bengali migration and transnational children’s experience, and included resources for teachers (Chatterji, Gardner et al).⁴⁰
- One network’s contribution to a new display on Viking genetics and ancestry at the Jorvik Viking Centre in York in 2006, with the principal investigator (Jesch) giving the keynote address at their annual Viking Festival.⁴¹
- Three short stories by the children’s author, Caroline Lawrence, and archaeological reconstructions by Aaron Watson (both on show in the Yorkshire Museum), informed by research on diasporic communities in Roman Britain (Eckardt et al).⁴²

³⁶ For examples of children’s work, <http://news.bbc.co.uk/1/hi/england/sussex/7898256.stm> (Gardner, Mand and Zeitlyn).

³⁷ Ibid; Pahl, *Artefacts and narratives of migration* (Pahl, Pollard and Rafiq), <http://www.everyobjecttellsastory.org.uk/index.html>

³⁸ Ibid.

³⁹ *Devolving diasporas/whose Scotland* (Procter, Benwell, Robinson and Kay), <http://www.ahrc.ac.uk/News/Latest/Pages/whosescotland.aspx>, <http://culturelab.ncl.ac.uk/whosescotland/>.

⁴⁰ *Bangla Stories*, <http://www.banglastories.org/> (‘The Bengal Diaspora’, Chatterji and Alexander, with contributions from ‘Home and Away’, Gardner and Mand). Funding to develop the website was obtained by Alexander (a HEIF4 grant from LSE).

⁴¹ *Viking Identities* (Jesch, Carroll, Callow and Lee), <http://vin.nottingham.ac.uk/english/csva/outreach/>, <http://www.jorvik-viking-centre.co.uk/about-jorvik/21/>.

⁴² *A Long Way from Home* (Eckardt, Lewis and Müldner), <http://www.reading.ac.uk/archaeology/research/Projects/arch-Diaspora.aspx>; Caroline Lawrence blog about her stories, <http://flavias.blogspot.com/2010/03/ivory-bangle-lady-my-story.html>; Yorkshire Museum, *Romans in York*, <http://www.yorkshireromans.org.uk/Page/ViewSpecialExhibition.aspx?CollectionId=27>.



3.5 External partnerships and engagement; policy interventions

A key objective of the programme from the outset was to facilitate connection, communication and exchange between researchers and individuals and organisations with an interest in diasporas, migration and identities, including those in the cultural sector, media, government, public and voluntary bodies, and, where possible and appropriate, to contribute to the development of public policy. It was very satisfying, then, when the decision was made (on research grounds) to commission several large projects based on strategic partnerships between university academics and external bodies. Two of these involved Independent Research Organisations recently recognised by AHRC, Tate Britain (Dewdney et al) and the V&A (Crang et al); the third, a research engagement with the BBC World Service (Gillespie et al).⁴⁴

As the programme proceeded, however, other partnerships developed. Network award holders, for example, worked with key partners such as the film company, Scenario Films (Berghahn), the independent oral historian, Irna Qureshi (McLoughlin et al), Arts Council East Midlands (O'Neill), and the Motion Picture Division of the Library of Congress (Bell). A major highlight, however, was Pahl's small project, *Artefacts and Narratives of Migration* which brought in matched funding from 'Creative Partnerships', and engaged with a museum and gallery, local families, a school, a Sure Start centre, a visual artist, MLA Yorkshire and NIACE.

In terms of policy interventions several are especially worthy of mention.

- At programme level, the director spoke at two parliamentary briefings organised by AHRC and at security research briefings at the Home Office and to the press. With colleagues, she undertook a review for the Home Office of arts and humanities research on or related to terrorism.
- Evidence was submitted in March 2007 on 'Palestinian refugees in Lebanon' to the Foreign Affairs Committee at the House of Commons as part of their enquiry into 'Global security: the Middle East' (Holt).⁴⁵

⁴³ Ibid.

⁴⁴ More details of these three partnerships can be found on the following websites: *Tate Encounters*, <http://www.tate.org.uk/research/tateresearch/majorprojects/tate-encounters/>; *Fashioning Diaspora Space*, http://www.vam.ac.uk/collections/paintings/moving_patterns/index.html; *Tuning In*, <http://www.open.ac.uk/socialsciences/diasporas/>. They will be featured in podcast interviews on the *Diasporas* website in 2011, www.diasporas.ac.uk.

⁴⁵ *Global Security: The Middle East*, Eighth Report of Session, 2006-07, <http://www.publications.parliament.uk/pa/cm200607/cmselect/cmcaff/363/363.pdf>.

- A policy forum on diasporas and migration policy issues and the role of academic research was held at the final programme showcase in February 2010.
- A policy workshop, on asylum procedures in the UK and France, was held with asylum lawyers, judges and NGOs in association with a project on the conversion of asylum applicants' narratives into legal discourse (Good and Gibb).
- As part of Black History Month in November 2008, the 'Tate Encounters' team (Dewdney) gave a presentation on their research at the Department of Culture, Media and Sport (DCMS) to an audience of over fifty from DCMS, MLA, the heritage and museums and galleries sectors, and various voluntary bodies and arts organizations.
- A workshop was held on 'New research on Chinese migration' (Sales et al), with speakers from London Chinese Community Centre, Chinese Immigration Concern Committee, Chinese National Healthy Living Association and Migrants' Rights Watch.
- A public policy fellowship at Bush House is in development arising from *Tuning In* research with the BBC World Service (Gillespie).

3.6 Media coverage

Research conducted within the programme and its wider cultural and social impact resulted in well over 100 articles and reports in newspapers, magazines and on radio and television. Significant media highlights of the research of award holders included,

- AHRC and *Times Higher Education (THE)* media coverage of 'Tate Encounters', shortlisted for *THE's* 'Research Project of the Year' award in 2008.⁴⁶ The team did not win, but they achieved a significant distinction in a competition rarely featuring arts and humanities research.
- A segment in BBC1's *The One Show* and extensive newspaper coverage on Roman diasporas (Eckardt et al, 2009)⁴⁷
- An article on 'Mapping Digital Diasporas', in BBC World Service *World Agenda*, 2008 (Andersson, Gillespie)⁴⁸
- An interactive interview and presentation of the project and wider questions on Greek diasporas during Eugene Pappas's Saturday programme, *Matters of Conscience*, on Cosmos FM which resulted in callers from all around the US and Canada expressing an interest in the project and requesting further information (Christou and King)
- Twenty-five interviews in various international media outlets on the Iranian diaspora, the BBC Persian Service and the anniversary of the Iranian revolution (Sreberny and Torfeh, Gillespie)⁴⁹
- A *Guardian* article and timeline of 'South Asians making Britain 1858-1950' reporting on research conducted by one of the programme's affiliated projects (Nasta, 2010)⁵⁰

⁴⁶ AHRC press release, <http://www.ahrc.ac.uk/News/Latest/Pages/TateEncounters.aspx>, 'Tate Encounters: new perspectives on art and identity', *Podium* 14, 2010, pp. 10-11, <http://www.ahrc.ac.uk/About/Publications/Documents/Podium14.pdf>. The project was also mentioned in *THE's* own coverage of the awards.

⁴⁷ Roman diasporas (hear the podcast interview with Hella Eckardt on Africans in Roman York), <http://www.ahrc.ac.uk/News/Podcasts/Pages/africansromanyork.aspx>.

⁴⁸ Matilda Andersson, 'Mapping digital diasporas', *World Agenda*, 2008, http://www.bbc.co.uk/worldservice/specials/1641_wagus08/page5.shtml.

⁴⁹ For example, Sreberny on <http://www.viddler.com/explore/frontlineclub/videos/304/>.

- An article in *The Guardian* on how Asian women made trade union history (Pearson et al, 2009).⁵¹



- Regular contributions to 'Generation 2012', BBC World Service current affairs updates on diasporic young people's perspectives on the London Olympics 2012 (Webb and Gillespie), and other reports on 'Sports across Diasporas' (Woodward).⁵³

Many of these highlights are discussed in more detail in Part II.

⁵⁰ Sheila Pulham, Lisa Villani, Florian Stadtler and Rozina Visram, <http://www.guardian.co.uk/world/interactive/2011/sep/10/south-asians-making-britain>, in association with Nasta, <http://www.open.ac.uk/Arts/south-asians-making-britain/>.

⁵¹ Sarfraz Manzoor, 'How Asian women made trade union history and shattered stereotypes', *The Guardian*, 20 January 2009, <http://www.guardian.co.uk/world/2010/jan/20/asian-women-trade-union-grunwick>.

⁵² Marie Gillespie, 'Tuning In' presentation, Diasporas, Migration and Identities showcase event, <http://www.diasporas.ac.uk/assets/Tate%20Gillespie.pdf>.

⁵³ For example, 'Generation 2012', <http://www.bbc.co.uk/programmes/p006rptv>.

PART II: Programme Achievements

4. MEETING PROGRAMME OBJECTIVES

The objectives and additional success criteria of the programme were set out in section 1.1. The extent to which they have been met will be discussed, with examples, in the following sections in relation to research development (4.1), building capacity (4.2), public awareness (4.3), engagement and exchange with non-academic stakeholders (4.4), and research impact (4.5).

4.1 Research development

The focus in this section will be on academic developments and benefits arising from the programme. As is also the case in large part for developments and benefits beyond the academy, it is important to emphasize the 'unfinished' nature of the programme and its impact on the field of diasporas, migration and identities research. Many publications associated with the projects, particularly the large grants, are forthcoming or in press and have yet to make their mark. Even where articles and books have been published, they have yet to be digested by scholars in this dynamic interdisciplinary arena. Furthermore, the work to read and assess them and to engage them in a coherent analysis has yet to be done.⁵⁴ What follows, then, is necessarily provisional.

In respect of the first three objectives and the enhancement of knowledge and understanding of diasporas, migration and identities, the contribution to the programme's research themes will be considered. A discussion of the impact and quality of the research, particularly in respect of innovation/originality, interdisciplinarity and international outreach will follow.

4.1.1 *Programme themes: Advancing knowledge and understanding*

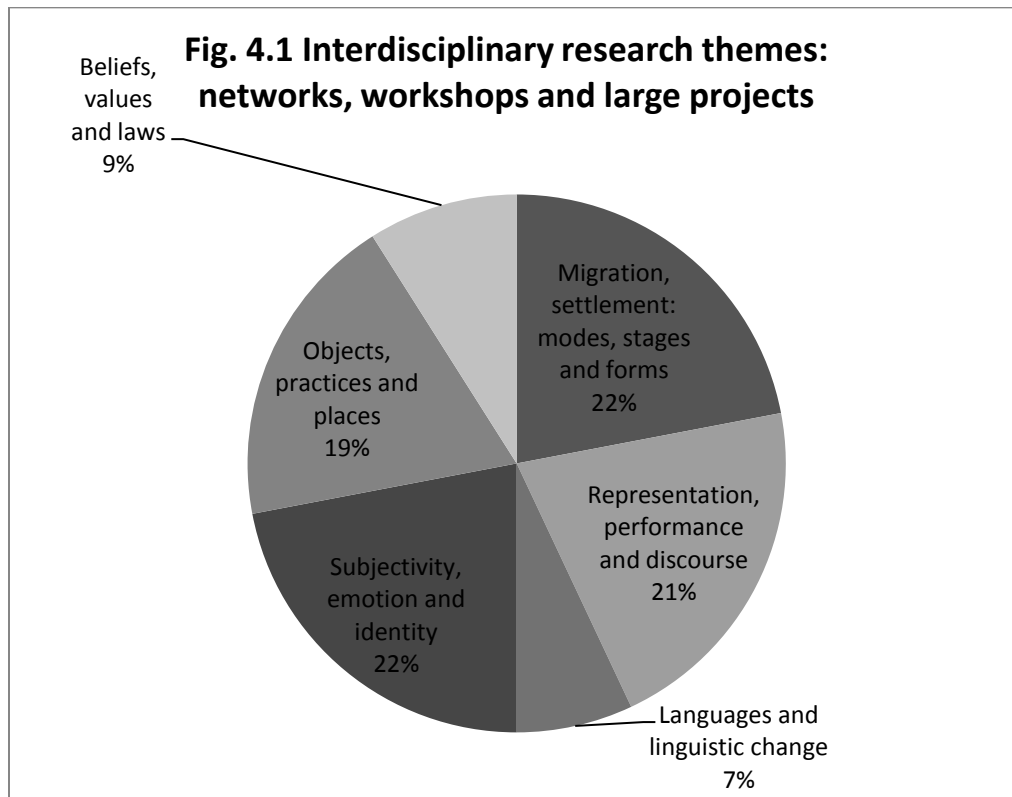
The themes, as laid out in the original programme specification, were listed earlier, in section 1.2. An analysis of the information provided by successful large grant and network/workshop applicants shows that, whilst all six broad themes were addressed, more attention was paid to some than others, with 'Languages and linguistic change', and 'Beliefs, values and laws' the least popular (Fig. 4.1 below).⁵⁵ Taking all 49 projects into account (20 small grants, 14 networks and workshops and 15 large grants), only 7 contributed to each of these two themes, with significantly higher numbers for the others (and large grants and networks often addressing more than one theme):

- Migration, settlement and diaspora: modes, stages and forms 21
- Representation, performance and discourse 32
- Subjectivity, emotion and identity 23
- Objects, practices and places 18

⁵⁴ The director will undertake this task during her Programme Director Impact Fellowship, October 2010-Sept 2011.

⁵⁵ The theme 'Beliefs, values and laws' has since been reflected in the programme specification for AHRC/ESRC 'Religion and Society' where a number of projects relevant to Diasporas, Migration and Identities have been funded.

The themes favoured by small grant award holders were 'Representation, performance and discourse', and 'Subjectivity, emotion and identity', with most network and award holders also focusing on the former. Large grant award holders were more evenly spread across these four themes (often focusing on more than one), and contributed more than other award holders to research on 'Migration, settlement and diaspora'. Relatively few researchers investigated objects of migration and diaspora, with practices and places attracting more attention.



Once the commissioning process was complete, subject areas addressed by award holders were analysed in more detail according to key topics in diaspora and migration studies, and methodological and disciplinary categories. A breakdown can be found in Annex C.

(a) Migration, settlement and diaspora: modes, stages and forms

This theme invited researchers to examine issues of structure, history and movement. In the *Programme Specification* it was noted that the modes and stages of migration and settlement had already received scholarly attention, especially from social scientists, but it asked what role culture plays in informing our understanding of these modes and stages, and what difference is made to our theorising about them if culture is brought to the fore rather than social groups and processes. Have the modes and stages of migration and settlement been subject to historical change, and does a comparative approach show them to be contextually dynamic or do they reproduce themselves in similar ways in different locations? What effects have major social-cultural, political or technological developments

had upon migration, and how have migrant and diasporic consciousness, imagination and identity been shaped by them? It also asked about the nature of diasporas, their representation, relationship to migration and also to the nation state.⁵⁶

Historical studies of migration and diasporas were well represented within this theme. (*Objective 2*) Work on the first millennium investigated Romans in Britain (Eckardt et al) and Viking identities (Jesch et al), with researchers in both teams noting that the focus on 'diaspora' brought new ideas and approaches into the study of earlier periods, with particular impact on our understanding of the translation of cultures, and the significance of regional and gender identities in those migrations. In the case of the former, popular perceptions of Romans as 'Italians' were challenged, with a range of scientific techniques being used to identify possible migrants in the burial record of Roman Britain. Evidence of diasporic communities was analysed through an innovative combination of material culture, skeletal and isotope research. Osteological/forensic methods were used to assess ancestry based on skeletal traits, and isotope analysis was used to assess geographic origins (oxygen & strontium) and diet (carbon & nitrogen). Results showed that up to 30% of individuals sampled could be classed as non-local, with a smaller proportion coming from outside the UK; they included women and children. There were also examples of grave goods that may relate to an individual's origin. While possible immigrants and locals in many cases consumed similar foods, this work identified cases where migrants could be identified through the consumption or rejection of certain foods.⁵⁷ (*Objective 2*)

The programme also funded a series of interdisciplinary workshops on migration in the first millennium (Heather) which brought together a range of experts, including those above, to identify and debate new approaches for unsettling the impasse over migration in this period. They included archaeologists, historians, DNA specialists, scholars of language and linguistics and social scientists.⁵⁸ (*Objective 1*)

The theme of 'Migration, settlement and diaspora' also attracted researchers working on contemporary population movements, both forced and voluntary. A number of large projects contributed to this, including a team researching experiences of South Asian transnational children (Gardner), a team working on diaspora as social and cultural practice among transnational musicians (Meinhof), and another on the return-migration of Greeks and Greek Cypriots from the US, Germany and the UK (King). As well as collecting narratives, artistic representations and interview material, and developing methodological tools and resources, these research teams offered new conceptual insights, for example, challenging the boundary between children's conceptions of 'home' and 'away', developing a network and hub model of the movements of diasporic musicians and utilising it in comparative context, and developing a migration chronotope of 'counter-diaspora' to achieve new understandings of the ways that key cultural-geographic concepts such as 'home', 'belonging' and 'identities' operate in different spatial settings. (*Objectives 2, 3*)

⁵⁶ Knott, *Programme Specification*, pp. 11-12.

⁵⁷ Summaries of findings and achievements for all projects discussed here can be found at <http://www.diasporas.ac.uk/research%20findings%20SG.htm>.

⁵⁸ Other projects featuring historical research are discussed in section 4.1.2, 'Development of the research field'.

(b) *Representation, performance and discourse*

Moving now to the second and most popular theme, it soon becomes apparent that, in innovative research on diasporas, migration and identities, it is impossible and often counter-productive to separate the subject of research from the practice of research.⁵⁹ In the initial *Programme Specification*, a range of potential issues and questions was offered:

Representations and performances of exile, uprooting, migration, asylum, settlement in a new place, and looking back or forward as a migrant or refugee can challenge widely held ideas about the nature and boundaries of time, space, nation, identity, the self, and human relations. What are the issues associated with representing or performing these human processes, and are there new and alternative models, concepts and methods with potential for doing this?

Diasporas and migration, and the people, communities and processes associated with them, commonly provide source material for performance and representation. Have certain types and genres of performance and representation been favoured, e.g. those that draw on folk traditions or images of the past, and if so why? What forms have been overlooked, and could these offer new ways of seeing and engaging with these issues?

People and things that migrate themselves become representations of the process of migration and the meaning of diaspora. How are these processes and meanings embodied in people and things? How do migrants and settlers respond to being part of a discourse not of their own making? Why do some migrant and diasporic identities get represented more than others in literature and the media? Are there tools, resources, practices and knowledge within the arts and humanities that may challenge and change contemporary public discourse and opinion about immigration and asylum seekers? What are these and how can they be brought to bear on policy, debate, and media representation?⁶⁰

Award holders chose to address these issues in a variety of ways and with reference to many different diasporic groups and movements. Representation cannot, of course, be separated from discourse and performance. People perform their identities, for example, in a variety of informal and formal ways. These performances are representations. Demotic as well as dominant discourses may appear in literary or media representations, and such discourses may themselves constitute performances. Nevertheless, it is useful to separate them here in order to reflect the full range of topics and treatments.

A cluster of projects focused on the first aspect in relation to the UK's South Asian communities, and discussed ways in which they have not only been represented and culturally reproduced but have themselves intervened in such processes. How the media and political and union protagonists represented Asian women's participation in the labour disputes at Grunwick and Gate Gourmet was the subject of research by Pearson, McDowell and Anitha. Their articles, papers and exhibition have overturned any lingering perceptions

⁵⁹ This is an issue that will be examined in more detail during the director's impact fellowship and proposed book, *Researching Diasporas*.

⁶⁰ Knott, *Programme Specification*, pp. 12-13.

of the women as meek 'sari-clad' victims, and repositioned them in relation to labour history, trades union relations and class and ethnic politics.⁶¹ (*Objectives 2, 3*)

In the network on writing British Asian cities – in conjunction with local 'writers' in Bradford, Manchester, Leicester, Birmingham and London's East End – researchers (McLoughlin and network) discussed the real and imagined distinctiveness of particular neighbourhoods, cities and regions as well as their multi-local and trans-local linkages. They addressed the question of city images in terms of such things as business, tourism and multiculturalism, as well key temporal narratives and spatial configurations. They interrogated selected 'texts' (broadly defined) and the way they 'write' and represent the Asian, British-Asian or related formations (e.g. British-Muslim).⁶² (*Objectives 1, 2, 3*)

One particular local Asian community, in Rotherham, was the focus of Pahl's small-scale but big impact study of Pakistani artefacts and narratives of migration (see 4.5). The title of the learning resources developed from her research reiterates the importance of the theme of representation: 'Every object tells a story.' Pahl's research sought to capture such stories through the identification, and later display, of precious objects. Her publications not only analyse the importance of objects and narratives of memory, but discuss the participatory process she and her colleagues used.⁶³ (*Objectives 2, 4*)

Researchers focusing on 'Devolving Diasporas: migration and reception in Central Scotland' (Procter, Benwell, Robinson and Kay), though not restricted to the representation of British Asians, have shared some common issues and methods with others discussed here, through a focus on representation, locality and region, and an engaged participatory approach to research. Working with libraries and book groups, they were interested in how readers in different places respond to contemporary narratives of movement, migration and diaspora. The book groups read classic contemporary novels on these themes, such as *White Teeth*, *Small Island*, *Brick Lane*, and *Things Fall Apart*. Analysing 'the devolution of a diasporic literary canon' like this, and the way it enters deep into the popular imagination, cannot be fully achieved without the participation of readers in far flung places. Reading groups were recorded in Scotland, England, Canada, Africa, India and the Caribbean. With the help of the British Council, they were also linked up so that they could participate in online chat about the texts. The team asked, 'What sense do lay readers make of the novels and their themes of diaspora, migration, memory and identity?' 'How do they relate them to their own experiences (whether or not they are migrants themselves)?'⁶⁴ (*Objectives 2, 4*)



⁶¹ Pearson, end-of-award report, p. 3.

⁶² McLoughlin, end-of-award report. See also 'A Tale of Five Cities', *The Reporter*, 554, 2009, <http://reporter.leeds.ac.uk/544/s10.htm>.

⁶³ For Pahl's publications, see <http://www.diasporas.ac.uk/publications%20small%20grant.htm#Artefacts>.

⁶⁴ Procter, <http://www.devolvingdiasporas.com/>, and end-of-year reports for 2008 and 2009.

⁶⁵ Procter, <http://www.devolvingdiasporas.com/>.

Performance as an arena for the expression of diasporic identities and the tensions arising from migration and asylum was the focus of several projects (including Procter), with music and musicians the subject matter of Jankowsky's research on sub-Saharan music and spirit possession, Richards' on German Lutheran music in Australia, Baily's on Afghan music in diaspora, and Meinhof and team's study of transnational musicians' networks between Africa and Europe. Dramatic performance was addressed in the small projects of Osborne on Black British drama and Carruthers on Jewish *purimspiel*. Gilbert's network, 'Performance and Asylum', through symposia, workshops and other events, investigated the ways in which theatre and performance were used to represent, document and actively shape experiences of forced migration and cultural displacement. Two performance issues were foregrounded: ethics – particularly in relation to witnessing and trauma – and advocacy.⁶⁶ (*Objective 2*)

In addition to representation and performance, the theme of discourse was addressed, though to a lesser extent than the others. In their large project, Good and Gibb used ethnographic methods to investigate issues of linguistic and cultural translation arising in contexts of migration and asylum in the UK and France. They threw new light on problems of legal representation and discourse in relation to asylum applicants and refugees, thus contributing to a better understanding of the relationship between legal and ordinary language conventions, and of processes of legal change more generally.⁶⁷ (*Objectives 2, 3, 4*) Gillespie and team, in their multi-layered research on the BBC World Service as a diasporic contact zone, considered how 'diasporas may be created and mobilised by agents and institutions – like the BBCWS – for the purposes of diplomacy and/or development', with the lines between the two becoming increasingly blurred.⁶⁸ Discourses of foreign policy diplomacy were seen to be increasingly tied to discourses of development. The research uncovered historical and contemporary examples of the routine operations of power, and showed how transformations in Britain's role in the world are mediated by the BBCWS. (*Objectives 2, 4*)

(c) Languages and linguistic change

Both these projects – Good and Gillespie – also addressed issues of relevance to this theme, including translation and cultural negotiation, and politics, identity and the foreign language services of the BBC World Service. Although a less popular theme, it was nevertheless the focus of two small projects (Rajah-Carrim, Zhu) and one network (Hunter et al), and was one of several issues addressed in a doctoral thesis (Zeitlyn).

Many questions were posed in the initial *Programme Specification*, but not all of these were addressed.⁶⁹ Rajah-Carrim took up questions about the relationship between language, diasporas and national identity, and the role of electronic communication in language change. She considered the formation of national identity through the interaction between language and technology, focusing on Mauritian Creole (MC) and its use in computer-mediated communication – emails, chats and texts – among young people from different diasporic groups. In her research, she noted the potential of new technologies in promoting

⁶⁶ Gilbert, <http://www.cameronius.com/helen/refugee-network/>.

⁶⁷ Good, end-of-award report, p. 5.

⁶⁸ Gillespie et al, <http://www.open.ac.uk/socialsciences/diasporas/>.

⁶⁹ Knott, *Programme Specification*, pp. 13-14.

MC as a written language and in building links among people of diverse origins.⁷⁰ Hua Zhu focused instead on intergenerational language practices and code-switching. In her research on Chinese communities in London, Newcastle and Manchester, she looked at family values, intercultural communication and conflict resolution, and developed a framework for comparative research in other ethnic or diasporic settings.⁷¹ (*Objective 2*)

Welsh was the subject of Hunter's network which addressed the relationship of language, religion and print cultures in North and South America in the 19th and 20th centuries. It examined the ways in which immigrants and their descendents employed a variety of linguistic, cultural and religious resources as part of the process of constructing and negotiating identity in the diaspora, and compared Welsh-English with Welsh-Spanish experiences of the Americas.⁷² (*Objectives 2, 6*)

Zeitlyn's doctoral work on British Bangladeshi children, 'Growing up glocal in London and Sylhet', looked at children's language practices and attitudes and considered language vitality in the context of other aspects of socialization (Gardner). He noted that Arabic and English were reified and that they increasingly encroached on the familial terrain of Bangla and Sylheti (which were not formally differentiated by the children). The different languages were associated with different spaces and relationships.⁷³ (*Objective 2*)

(d) *Subjectivity, emotion and identity*

A wide-ranging study of diasporas and the settlement of migrant communities should include a consideration of the emotional and affective attachment that people have to places, practices and things. It also provides the opportunity to explore the relationship between 'imagined' and 'real' pasts or places (notwithstanding the difficulty of defining and differentiating these from one another). Migrant and diasporic consciousness is influenced by both the sending and receiving society and culture, as well as the experience of the group itself. In the *Programme Specification* we asked,

To what extent has such consciousness, and its associated emotions and affects, been the result of migration events and settlement processes? Is there a necessary link? What role has been played by traditions of memory and identity and by subsequent social, cultural and political developments 'here' and 'there'? Are different modes of migration productive of different approaches to memory? Are 'erasure' and 'forgetting' important strategies, and what does a deafening silence tell us about migrant experience? Memories are interesting too in bringing together different historical and cultural spaces. How can oral history, literature and performance open up and engage such spaces?

How is culture used by those seeking to challenge an imposed identity (whether imposed by outsiders or powerful insiders)? Why do groups choose to identify themselves in certain ways at certain times and places?⁷⁴

⁷⁰ Rajah-Carrim, <http://www.diasporas.ac.uk/research%20findings%20SG.htm#Creole>.

⁷¹ Hua Zhu, <http://www.diasporas.ac.uk/research%20findings%20SG.htm#HuaZhu>.

⁷² Hunter, <http://www.diasporas.ac.uk/research%20findings%20NW.htm#Language>.

⁷³ Benji Zeitlyn, 'Growing up glocal in London and Sylhet', DPhil, University of Sussex, 2010, pp. 266-67.

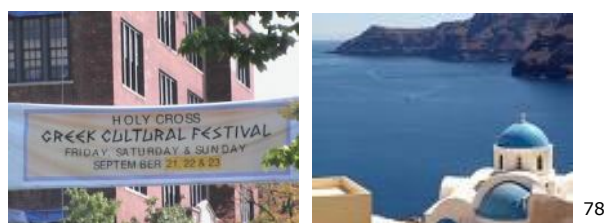
⁷⁴ Knott, *Programme Specification*, pp. 14-15

We also raised issues of gender and generation in the formation and maintenance of diasporic communities, and of religion, nationality, ethnicity and/or language and their role for subjectivity and collective identity.

With 'identities' flagged in the programme title, it was not surprising that many projects gave implicit attention to this concept and its empirical expressions. Several addressed the concept explicitly in their aims and methods, however, including Jesch and Holt (below), Carruthers, Petley, Polezzi, Dewdney and King. There was perhaps some inevitable blurring of the boundaries between related concepts – identity, subjectivity, memory, belonging, emotion, affect, and even place and mobility – in research related to this theme. The moving opening quotation from one working paper (King and Christou) illustrates why researchers faced difficulties in trying to disentangle them.

Feeling Greek is to feel emotionally and physically connected to the land. My home is my homeland. Once I got here for good I felt immediately united with the land, at one with the soil... It was a mythic return... I went to the cemetery and touched the earth near my grandfather's grave. As it ran through my fingers I felt it run through my veins... No more a stranger in a strange land, this is where I belong (journal entry, second-generation Greek-American returnee).⁷⁵

King and Christou's dialogical research process led them to see the second generation's 'return' and its narration as 'performative acts during which the migrant, through the story of the self, is (re)located in the story of the familial, the ancestral, the national and ultimately within the transnational diaspora'.⁷⁶ Among other subjects, together with their doctoral researcher (Teerling), they researched the discourses and memories of childhood visits. Whilst glowing in their recollection of familial warmth and freedom, such accounts needed to be situated in the dynamics of migrant social and cultural reproduction, the 'ossification' of diasporic communities and their values, and their relationship with modernizing homelands. The research exposed to researchers and returners alike the disjuncture between real and imaginary or metaphorical journeys.⁷⁷ (*Objectives 2, 3*)



In their network, Jesch et al sought to consolidate and develop research on gender, ethnicity, religion and language in Viking identities, to challenge the perception that Viking studies is all about archaeology, and to consider what contribution historical research on

⁷⁵ King and Christou, 'Cultural geographies of counter-diasporic migration: the second-generation returns home', *Sussex Migration Working Paper 45*, 2007, p. 2, <http://www.sussex.ac.uk/migration/documents/mwp45.pdf>

⁷⁶ Ibid, p. 22.

⁷⁷ King, Christou and Teerling, 'Idyllic Times and Spaces? Memories of Childhood Visits to the Parental Homeland by Second-Generation Greeks and Cypriots', *Sussex Migration Working Paper 56*, 2009, pp. 25-26, <http://www.sussex.ac.uk/migration/documents/mwp56.pdf>.

⁷⁸ King, <http://www.diasporas.ac.uk/assets/lecture%20room%20Showreel.pdf>; <http://www3.surrey.ac.uk/Arts/CRONEM/CRONEM-papers09/King-Givati-slides.pdf>.

identities can make to an understanding of contemporary migration and diasporas. They recognised the value of a collaborative approach to researching these issues, noting synergies between academics (historians and scientists), heritage professionals and re-enactors.⁷⁹ (*Objectives 1, 2, 4*) Holt's small grant enabled her to investigate the role of memory and oral history in identity formation among Palestinian refugee women in Lebanon in response to the changing centrality of 'home', as memories fade and more immediate priorities take their place. In addition to hearing from older women, teenage girls described how they imagined their homeland and their hopes for the future. It was evident that many changes have taken place in the lives of refugee women, including improvements to education and participation in the paid and unpaid workforce, and to choices about marriage and reproduction.⁸⁰ (*Objectives 2*)

Turning now to affect and emotions, the programme included a small project (Highmore) on migrating foods and the sensual experience of diasporic culture the aim of which was to lay the foundations for 'a theoretical method for studying migrational culture as a sensual realm that generates affects for both the migrating culture and the receiving culture', and led to the development of an international network of researchers in the UK, Australia and Canada.⁸¹ A series of interdisciplinary workshops (Svasek) focused on the under-researched topic of the emotional dynamics of migration and migrant identification, and explored themes of emotion and belonging in transnational families, between migrants and members of local communities, and the emotional dimensions of migrant art and artefacts.⁸² It led to a special issue of the *Journal of Ethnic and Migration Studies*. (*Objectives 1, 2*)

(e) *Objects, practices and places*

Imaginative research of high quality was undertaken in relation to this theme which incorporated the geographical and spatial aspect of diasporas research whilst raising new issues about objects and migration, and practice as an arena for diasporic identities and movements (*Objective 7*).⁸³ The three aspects of the theme, though often intertwined within projects, will be treated separately here.

Four small projects and one large one dealt explicitly with the issue of material culture. Two of these were focused on British Asian culture and were formally connected to museums/galleries (Crang and V&A, Pahl and Rotherham Walker gallery). They have been discussed earlier, so I will turn instead to the other two, Mytum's small project on Scottish graveyard memorials, and Dudley's on materializing exile among Karenni refugees. In his comparative case study, Mytum applied British graveyard recording methodologies in the contexts of Ulster, North America and Australia to answer questions about how 17th Scots marked their ethnic and religious distinctiveness in monument type, symbolism and text, and about how memorial styles changed over time.⁸⁴ (*Objectives 2, 3*)

⁷⁹ Jesch, <http://vin.nottingham.ac.uk/>.

⁸⁰ Holt, <http://www.westminster.ac.uk/schools/humanities/politics-and-international-relations/people/staff/holt-maria>.

⁸¹ Highmore, <http://www.diasporas.ac.uk/assets/highmore%20small%20grants.pdf>
<http://www.diasporas.ac.uk/research%20findings%20SG.htm#Spice>.

⁸² Svasek, <http://www.qub.ac.uk/cden/Projects/ResearchProjects/EmotionsandHumanMobility/>.

⁸³ Knott, *Programme Specification*, pp. 15-16.

⁸⁴ See link for Mytum's photographic record,
<http://www.diasporas.ac.uk/research%20findings%20SG.htm#Commemoration>.

Dudley's work, on forced displacement, identities and material culture, focused on the Karenni refugee population living in camps on the Thai-Burma border, and examined how and to what ends refugees perceive, represent, manipulate, use as metaphor, and otherwise engage with material objects and spaces. In focusing on dress, journeys, rituals, food and camps, her work crossed the boundaries into other aspects of the theme, but also into the previous one in asking what it is feels like to be a Karenni refugee. In the book that resulted from her project she considered how bodily senses connected with memory and imagination to create a sense of home and place in the new location of the camp.⁸⁵ With Holt's project (see above) and Kaiser's, on Sudanese refugees, Dudley's study added to new research on the embodied and spatial experience of displacement. (*Objectives 2, 3*) Kaiser's small project on multiply-displaced Southern Sudanese refugees combined an interest in both place and practice by asking in what ways ritual activities are affected by displacement. An important finding was that refugee groups may be deliberately tentative about seeking to achieve 'ownership' of physical territories that they occupy temporarily, and may resist asserting themselves in socio-ritual terms in places which they have not fully incorporated into their belief and spiritual systems.⁸⁶ (*Objective 2*)

Other projects that focused on practices included the networks of Gilbert (performing), McLoughlin (writing), O'Neill (art practice) and Tulloch (dressing/fashioning), and the large projects of Meinhof (musical performance), Crang (fashioning), Procter (reading), Gillespie (media practice), and Dewdney (museum practices).

Turning now to places, in one network (McLoughlin) and three large projects (Brown, Humphrey, Sales) there was an urban focus. As we saw earlier, 'Writing British Asian cities' explored representations of major Asian centres of population in the UK; representation was also important in 'Cityscapes of diaspora: images and realities of London's Chinatown' (Sales) which investigated the role and meaning of Chinatown in the lives of Chinese people in London and the different – sometimes conflicting – interests and activities involved within it. As the team noted,

Chinatowns have been crucial in the construction of 'Chinese diasporas'. They are the visible 'public face' of the population and 'private' community spaces, embodying both connection with other Chinese people and distinction from others. Chinatowns also reflect changing relations between Chinese populations and 'host' societies and for example policies on multiculturalism and immigration control. London's Chinatown, once seen as 'risky', is now an established feature of multicultural London.⁸⁷

The research revealed that, in addition to being important as a tourist destination that attracts resources for regeneration as well as reinforcing orientalist stereotypes, it continued to have value for Chinese migrants, especially for newcomers for whom it provided practical support, information and formal and informal networks. Chinatown was also constructed through its relations with institutional others, such as Westminster Council, Customs and Excise, and – through its business and political links – the Chinese state. The team's

⁸⁵ Sandra Dudley, *Materialising Exile: Material Culture and Embodied Experience among Karenni Refugees in Thailand*, Berghahn, New York and London, 2010,
<http://www.berghahnbooks.com/title.php?rowtag=DudleyMaterialising>.

⁸⁶ Kaiser, end-of-award report, 'Answering Exile: how Sudanese refugees deal with displacement', p. 4.

⁸⁷ Sales, end-of-award report, p. 2; <http://www.diasporas.ac.uk/research%20findings%20LG.htm#Cityscapes>.

research opened up research opportunities for comparison with other Chinatowns.⁸⁸
(Objectives 2, 3, 4)



Another example of place-based research from the programme was international and comparative; it took two Black Sea cities, Istanbul and Odessa, and examined their cosmopolitan and migration histories and relationships (Humphrey). On different sides in the Cold War, more recently both cities have to a great extent been evacuated of their former diverse populations which have been replaced mainly by rural Slavs and new commercial migrants in Odessa, and Anatolian, Kurdish and post-Soviet migrants in Istanbul. The research team questioned the idea of 'new diasporas', seeing them not only as 'the newcomers to a given place, but also as those left behind – people suddenly made to feel diasporic by nationalism in their home city or rendered newly conscious of their ties to other places (e.g. Greece, Israel, the USA, Russia)'.⁹⁰ Contemporary forms of coexistence in the two cities were examined in light of their past 'cosmopolitanisms', and new terms, such as 'endogamous' and 'selective cosmopolitanism', were developed for the study of emergent forms of communication across different communities.⁹¹ (Objectives 2,3)

(f) *Beliefs, values, laws*

The final theme, though addressed in part by Carruther's small project on Jewish *purimspiel*, Holt's on Palestinian women refugees in Lebanon, Hunter's network on the Welsh, McLoughlin's on British Asian cities, and Gillespie's large project on the BBC World Service, was rarely the principal focus of projects within the programme. In the original specification, a range of questions were asked about the resilience of migrants' beliefs and values and the impact of laws:

How robust are beliefs and values as they are subjected to movements through space and time? Does migration put them under particular stress? Why is it that settlers often seem to become more conservative in upholding traditional beliefs, practices and values than those who remained in the countries of origin? What is the relationship between dominant and demotic cultures in post-migration societies? What role do beliefs and values play in the struggle for

⁸⁸ These have begun to be explored in events and edited publications, <http://www.diasporas.ac.uk/publications%20large%20grant.htm#Cityscapes>.

⁸⁹ Sales, <http://www.diasporas.ac.uk/assets/Sales%20poster%20pic%20sent.JPG>;
<http://www.diasporas.ac.uk/assets/lecture%20room%20Showreel.pdf>.

⁹⁰ Humphrey, end-of-award report, p. 2. See 7.2.1 below, on future research possibilities.

⁹¹ Ibid, p. 3.

political and cultural ascendancy? What do controversies – clashes of belief and value – reveal about what people hold to be 'sacred' or 'taboo'?

Beliefs and values are often enshrined in laws – whether international, national or customary. What do laws and the process of legal change tell us about relations between insiders and outsiders? Can equality and anti-discrimination legislation provide a safe space for migrants, refugees and members of diasporic communities?⁹²

Four award holders sought to address these questions, with Good and Calder focusing on legal and policy issues (see above), and Ansari and Werbner on religion, and it is to the latter that we now turn.

Religious identity, community and tradition are frequently drawn on by migrants, and are often an important constituent in diasporic movements and relations. In two workshops, one academic and one for practitioners, Ansari and Cesarani sought to improve academic and public understanding of the experiences of Muslims and Jews living as members of minority faith groups in western societies, to discuss contemporary Muslim-Jewish relations, and to establish a basis of interaction for future dialogue.⁹³ With participants from the UK, Europe, America and Australia, these sensitive issues were addressed in the context of historical and contemporary social and political challenges, with the recognition that much could be learnt by representatives of the communities themselves and by those who study them using a comparative approach and cross-cultural case studies. (*Objectives 3, 4, 6*)

A multi-sited and comparative study was also undertaken by Werbner's research team who focused on female Filipino migrants in two locations, Saudi Arabia and Israel, in which they find employment as domestic workers. They addressed the following issues: patterns of sociability and community formation among Christian and Muslim Filipinos who migrate to sites holy to Islam and Christianity; the relationship between diaspora, gender and the religious imagination; complex notions of 'home' and sacred geography among religious migrants; the subjectivities of Filipino carers in the diaspora; and experiences of returnee migrants and their families in the Philippines.⁹⁴



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The research team found that,

⁹² Knott, *Programme Specification*, pp. 16-17.

⁹³ Ansari, <http://www.rhul.ac.uk/History/Research/CSJM06/>.

⁹⁴ Werbner, Johnson, McKay, Liebelt, Pingol, <http://www.ahrcfootsteps.com/>.

⁹⁵ Werbner et al, <http://www.diasporas.ac.uk/assets/lecture%20room%20Showreel.pdf>.

Living and working at the holy centres of their respective faiths helps mitigate the hardships of exile and difficult working conditions for migrants. Thus Muslim Filipinos talk about their labour in Makkah and Madinah as work whose reward is both in this life and in the hereafter. Christian Filipino pilgrimages to holy sites in Israel sacralise their humdrum daily lives, enabling them to transcend the degrading 'migrant' label assigned to them. As migrants 'discover' sacred landscapes known only through scripture they gain new knowledge and cultural capital back home. Objects acquired on pilgrimage – the zamzam water from Makkah, Christian icons and holy water from pilgrimages in Israel – travel back to the Philippines, supporting migrants' claims to enhanced spirituality and potency.⁹⁶

They noted the importance of religious and cultural events for highly dispersed and socially isolated individuals, and for meetings between co-religionists from different geographical locations. Religion was seen to provide 'symbolic resources for negotiating a sense of virtuous selfhood, belonging and cultural citizenship in the context of migration'.⁹⁷ (*Objectives 2, 3*)

4.1.2 *Development of the research field*

In this section the emphasis will shift from the research themes identified at the outset of the programme to the development of the research field as a whole, to global research on diasporas, migration and identities. Particular reference will be made to theoretical, methodological, practice-led, and comparative study, and the development of a body of empirical cases (*Objectives 2, 3*).

Since the programme began in 2005, international arts and humanities and social science research on diasporas, migration and identities has gathered pace and become active and lively, with several new initiatives emerging (e.g. Norface programme on migration, University of Copenhagen programme on migration, SSRC programme on the religious lives of migrant minorities, HERA programme on cultural dynamics, inheritance and identity, Canadian SSHRC programme on religion and diversity), and relevant new journals launched (e.g. *Migrations and Identities: A Journal of People and Ideas in Motion*, and *South Asian Diasporas*).⁹⁸ At least six general books on diasporas (as well as many edited collections and monographs on specific groups, locations and movements) have been published, in addition to our own collection of essays, *Diasporas: Concepts, Intersections, Identities* (Knott and McLoughlin, Zed 2010).⁹⁹ This reflects the timeliness and popularity of the AHRC's research investment.

The forty-nine projects funded within the Diasporas programme, and the director herself, have contributed in no small part to this research field – to its scholarly networking, its

⁹⁶ Werbner et al, end-of-award report, p. 6.

⁹⁷ Ibid.

⁹⁸ The director had an advisory role in two of these programmes and was on the editorial boards of both journals (*GSC 2*), the first of which was discontinued after two years.

⁹⁹ Kalra, Kaur and Hutnyk, *Diaspora and Hybridity*, 2005; Cohen, *Global Diasporas*, 2nd edition, 2008; Braziel, *Diaspora: An Introduction*, 2008; Esmán, *Diasporas in the Contemporary World*, 2009; Hine, Keaton and Small (eds), *Black Europe and the African Diaspora*, 2009; Bauböck and Faist, *Diaspora and Transnationalism*, 2010.

growing body of data and case studies, the development of its theory and methods, and its interdisciplinary and collaborative (academic and non-academic) character.

a) *Scholarly networking (Objective 6, GSC 2, 3)*

With fourteen workshops and networks, as well as many conferences and other events held in conjunction with large projects, the programme has injected enormous intellectual energy into the study of diasporas, bringing together researchers from all over the world, often with stakeholders and interested members of the public. O'Neill and Hubbard's network, 'Making the connections', on the transformative role of art for new arrivals, involved over 400 academic and non-academic participants;¹⁰⁰ Berghahn and Sternberg's 'Migrant and diasporic cinema in contemporary Europe' brought together a core of over thirty international researchers, with more than a hundred attending its conferences, workshops and screenings.¹⁰¹ (*Objective 6, GSC 2, 3*) Edited book collections and special issues of journals, as well as web editions, were the favoured academic outputs for such gatherings, with key examples including Berghahn and Sternberg's own *European Cinema in Motion*, McLoughlin, Gould, Kabir and Tomalin's *Writing the City in British Asian Diasporas*, Calder, Cole and Seglow's *Citizenship Acquisition and National Belonging*, Gilbert's 'Performance and asylum', a special issue of *Research in Drama Education*, Svasek's 'Human mobility and emotions', a special issue of *Journal of Ethnic and Migration Studies*, and Ansari and Cesarani's *Muslim-Jewish Dialogue in a 21st Century World* (e-book). O'Neill collaborated with Pearce (related research project) on 'The arts of migration: politics, policy and participatory action research', a special issue forthcoming in *Crossings: Journal of Migration and Culture* (2011).

Networks, in particular, have brought together impressive arrays of researchers from beyond the UK: 'Migrant and diasporic cinema' (Berghahn) had central network members from the UK, Turkey and Belgium, active participation from scholars in Australia, Austria, Netherlands, Israel, Canada and the US, and industry experts from Germany and France as well as the UK; and 'Dress and the African diaspora' (Tulloch), engaged contributors from South Africa, US, Italy, Germany, Belgium and the Caribbean. (*Objective 6, GSC 2*) With some sixty major academic conferences and workshops organized by award holders, the programme has created many opportunities for the exchange of ideas and knowledge. Two major international conferences were organized for the whole programme ('Encounters and Intersections' and 'Diasporas, Migration and Identities', in conjunction with other research programmes), attracting between them over 500 participants from about 40 countries. (*GSC 2, 3*) Other key international conferences were held by Gutierrez Rodriguez (Creolising Europe), Crang (Fashioning Diasporas), Tulloch (Dress and the African Diaspora), Meinhof (Music and Migration), Gillepie/Toynbee (Migrating Music: Media, Politics and Style), Werbner (Diasporic Encounters, Sacred Journeys), Berghahn (Migrant and Diasporic Cinema in Contemporary Europe), and Procter (Reading after Empire). (*Objective 6*) The last of these, in association with the project 'Devolving diasporas' and with 80 contributors from around the world, including an impressive group of keynote speakers:

Journalist and sociologist Vron Ware explored how 'cultural relations' are handled through reading and translation by exploring the current interest in Arabic

¹⁰⁰ O'Neill, <http://www.diasporas.ac.uk/research%20findings%20NW.htm#Makingconnections>.

¹⁰¹ Berghahn, end-of-award report, <http://www.diasporas.ac.uk/assets/Berghahn%20for%20web.pdf>.

literature in an age of global telecommunications. The literary critic Stephanie Newell pursued the complex articulations between reading, newspapers and print culture in colonial West Africa. Linguist Greg Myers looked in forensic detail at the conversational turns of reading groups, focusing on a broadcast discussion of Toni Morrison's *Beloved*. Cultural critic Kobena Mercer looked at 'the problem of the visual' for both postcolonial and reception studies, using the British reception of African American painter, Robert Scott Duncanson, as a case study. In addition... the conference hosted a one hour conversation between anthropologist Arjun Appadurai and one of the 'fathers' of audience studies, David Morley.¹⁰²

This gathering is indicative of the interdisciplinary and internationally-orientated events held across the programme during its lifetime.

Following their awards, network teams continued to organize events and keep their members in touch with on-going related research, with some applying for further funding (including successful applicants, Berghahn, Lee (Jesch network), and O'Neill). (*Objective 7*)

b) *Data and empirical case studies (Objectives 2, 3)*

As one would expect, a programme of this scale generates an enormous body of scholarly material which its investigators describe and analyse, then present and write up in papers, articles and books. These outcomes have been discussed elsewhere in the report – and will be subject to closer scrutiny by the director as part of her impact fellowship (2010-11). Some consideration also needs to be given to the nature and contribution of the data collected, its storage and accessibility to others.

Extensive new data have been generated, especially by investigators and researchers (nearly 70 of them) in small and large projects. Project titles (see Annex D) give a good indication of the nature of those data, though a small minority refer to projects in which investigators analysed or theorized existing data sets rather than gathering new materials themselves. Large projects (though see also Osborne's small project) have been the principal generators, with several making selections of their data, as well as their outputs, available online (e.g. Dewdney, Werbner, Procter).¹⁰³ Procter's website, for example, provides access to some of its reading group transcripts and interviews, to its featured writing, and its extensive devolving diasporas database. Network websites in some cases have also become repositories of data and/or bibliographical references (e.g. Berghahn, O'Neill, Gilbert, Jesch, McLoughlin).¹⁰⁴ McLoughlin's British Asian cities website, for example, houses resources on the five cities including publications, oral history interviews, media accounts, photographs and links to other projects on British Asians.

¹⁰² Procter, <http://www.devolvingdiasporas.com/conferences.htm>.

¹⁰³ Deirdre Osborne's anthology of Black British drama, *Hidden Gems* (Oberon, 2008); Dewdney, <http://process.tateencounters.org/>; Werbner, <http://www.ahrcfootsteps.com/about.html>; Procter, <http://www.devolvingdiasporas.com/>.

¹⁰⁴ Berghahn, <http://www.migrantcinema.net/>; O'Neill, http://www.lboro.ac.uk/departments/ss/global_refugees/; Gilbert, <http://www.cameronius.com/helen/refugee-network/>; Jesch, <http://vin.nottingham.ac.uk/english/csva/resources/>; McLoughlin, <http://www.leeds.ac.uk/writingbritishasiancities/>.

The programme also sustained links with related projects,¹⁰⁵ with two in particular being worthy of note here because of the data on migration and diasporas that they collected and presented online. Lynne Pearce's 'Moving Manchester: Mediating Marginalities', which – akin to McLoughlin – investigated the ways in which the experience of migration has impacted upon contemporary writing in the city, generated extensive literary, artistic and bibliographical resources, now placed on the project website.¹⁰⁶ Susheila Nasta's project on 'Making Britain: South Asian Visions of Home and Abroad, 1870-1950' provided an online database of information on over 450 South Asians in Britain from 1870 to 1950, the organizations they were involved in, their British connections and the major events in which they participated.¹⁰⁷

The research field of *South Asians in Britain* and their diasporic and transnational interconnections and movements has been one of the most prominent within the programme with significant new material being amassed and analysed (*Objective 7*). Projects have ranged from Pahl's small grant on artefacts and narratives of Pakistani migrants to Rotherham and McLoughlin's 'Writing British Asian cities' network, to large projects on the multiple mobilities of the Bengal diaspora (Chatterji et al), on textiles, pattern and cultural exchange between Britain and South Asia (Crang et al), on the experiences and representations of transnational Bangladeshi children (Gardner et al) and on British Asian women's political activism (Pearson et al), as well as Nasta's affiliated research on South Asian visions of home and abroad. Ansari's workshops included British Asian Muslims and their interfaith relations; Procter used British Asian fiction (e.g. Monica Ali's *Brick Lane*) among his reading groups in India and elsewhere. Gillespie's project included a witness seminar on the reporting of the birth of Bangladesh by the BBC's South Asian services, a study of news media consumption in the Pakistani diaspora in collaboration with the BBC World Service, and a special journal issue on the history and politics of the BBC's role in South Asia. The opportunity has not yet arisen to consolidate findings from these projects and to assess their synergies, though it would undoubtedly be valuable to do so. Publications will continue to emerge over the next year or so, but current highlights include Breward, Crang and Crill (eds), *British Asian Style* (2010), and McLoughlin, Gould, Kabir and Tomalin (eds), *Writing the City in British Asian Diasporas* (in press, 2011).

Other case studies range from those conducted by individual projects, such as Polezzi's workshop series on the *Italian case* (examining emigration from and immigration to Italy over the last century, see also Isabella) and Hunter's network on Welsh language, religion and print cultures ('the largest and most diverse community of specialists ever brought together to discuss the experiences of the Welsh diaspora'), to those arising in association with a small cluster of projects, such as those on *first millennium migrations* (Eckardt, Heather, Jesch), and on *diaspora, migration and artistic practice* (Lok, O'Neill, Gilbert, Svasek, Meinhof, Crang).¹⁰⁸

¹⁰⁵ http://www.diasporas.ac.uk/related_research_projects.html.

¹⁰⁶ Pearce, <http://www.lancaster.ac.uk/fass/projects/movingmanchester/>.

¹⁰⁷ Nasta, <http://www.open.ac.uk/makingbritain/>.

¹⁰⁸ Hunter, 'Language, religion and print cultures in the Welsh diaspora', end-of-award report, p. 3.

c) *Historical and comparative research (Objectives 2, 3)*

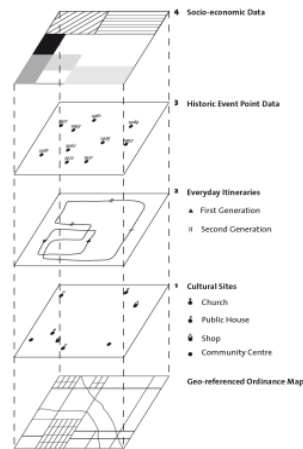
In the discussion on programme themes (section (a) above), some consideration was given to historical research on modes, stages and forms of migration. When a wider range of research contributions to historical perspectives on diasporas, migration and identities are assessed, other achievements can be noted:

- Investigators combined the resources of historical scholarship with those of other disciplines, such as sociology, archaeology, biology and genetics, museum studies and cultural studies, to research migration and diaspora issues (e.g. Chatterji, Crang, and Heather). (*Objective 1*)
- They sought to 'recover' earlier migrations using contemporary analytical concepts such as 'diaspora', 'circulation' and 'cultural exchange' as well as using new thinking on 'migration' (Eckardt, Jesch, Crang).
- New historical research and historiographical approaches were used to counter and recontextualise the traditional paradigms in historical migration studies, e.g. small grant award holders, Petley on the identities of slave holders in the British Atlantic world and the British defence of slavery, Roemer on early 20th century German Jewish travelling cultures (noting that longing and belonging are not in opposition), and Toninato on the emergence of Romani diasporic discourse, challenging traditional representations of Gypsy origins (*Objective 7*).
- Investigators connected places within a single historical period (Chatterji on Bangladesh, India and the UK; Humphrey on post-imperial Odessa and Istanbul) and across periods (Brown on diasporic communities in Manchester).
- And they used 'diaspora' in order to rethinking the nation, national identification and nationalism by destabilising borders, and focusing on mobility (e.g. workshops on the Italian case (Polezzi); the circulation of fashion textiles and patterns (Crang).

One project which combined historical and geographical approaches in order to develop a tool for mapping migrant experiences and journeys with comparative potential was Brown's large grant. It made use of Geographical Information Systems (GIS) and oral history interviews to map and analyse migrant cultures in Manchester from 1880-2000. With a focus on Eastern European Jewish migration in the late 19th century and African-Caribbean migration in the late 20th, digital maps were produced to aggregate and connect individual experiences, to explore relationships between migrant contact zones and the changing socio-economic environment, and to engage migrant and school groups in researching their own identities.¹⁰⁹ GIS enabled the visualization of migration routes, networks of settlement, and sites of interaction.

Brown's project not only contributes substantial historical data on Manchester and visualizes it using GIS, it enables comparisons to be made between the migratory and diasporic experiences and behaviours of different groups in the city, and will eventually provide a replicable method for use in other migrant contexts thus opening up the possibility for further comparisons.

¹⁰⁹ Brown presentation, <http://www.diasporas.ac.uk/assets/Tate%20Brown.pdf>; see also <http://www.migrationhistories.manchester.ac.uk/index.php>.



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Some of the other projects which had a distinctive contribution to Objective 3 (to enable comparative analysis to be undertaken) did so by developing useful and/or innovative methods (as Brown above) or theories. It is to achievements and advances in those areas that I shall now turn.

d) *Methodological and theoretical developments (Objectives 2, 3 and 7)*

Innovative methods and theories are often the aim of award holders and not infrequently claimed by them as outcomes, but unless such methods and theories are addressed explicitly in publications it is hard to see how they can be used or critiqued by other researchers to advance the field more generally. I shall focus then on those individuals or teams who have made an explicit contribution of this kind. I will begin with methods, focusing on two key methodological clusters (participatory and collaborative methods, and practice-led research) that have made a significant contribution to the programme and to future research in the field.¹¹¹ I will then turn to theoretical developments.

A number of award holders have used participatory research methods, often alongside historical, documentary and other social research methods. The popular research themes of representation, performance and discourse, and subjectivity, emotion and identity particularly lent themselves to approaches that included migrants, asylum seekers and members of diasporas as active participants and even co-researchers. In varying ways and at different stages of the research process, such participants were incorporated. They contributed to research design, to the collection and analysis of data, to writing or performing outputs, and – of course – to voicing diasporic identities and issues. At times research projects drew not only on participatory methods but action-oriented ones. As one award holder wrote, 'Through participatory action research knowledge is gained *with* the participation of marginalized groups with a view to transforming social and sexual inequalities'.¹¹² (*Objective 3, 4*) Examples of such methods have included:

- Innovative research with transnational children using arts-based approaches, which recognized that children are not simply passive receivers of cultural identity, but

¹¹⁰ Brown diagram, http://www.diasporas.ac.uk/assets/BROWN_DMI.JPG.

¹¹¹ Expert workshops on these two approaches will be held in 2010-11 as part of the director's impact fellowship.

¹¹² Maggie O'Neill, *Asylum, Migration and Community*, Policy Press, 2010, p. 102.

active in creating culture. Children participated in writing and art workshops and produced narratives and artifacts that articulated their experiences of home and away, some of which were exhibited at the Museum of Childhood. An article discussing this creative research method will appear in the *International Journal of Social Research Methods* (Mand and Gardner).

- A series of six innovative witness seminars (a special form of oral history) were conducted to uncover complex intra and cross diaporic connections at the BBCWS (Gillespie et al).
- Illustrative of the current 'age of small narratives', more than a hundred and fifty narrators from their 20s to their 70s, all returners to Greece and Cyprus from the US, Germany and the UK, contributed their life stories, memories, hopes and aspirations. As Christou noted, in her methodological reflections on telling diaspora stories, in *Migration Letters*, 'Migration often becomes the centre of one's biography as a self-referential point of awareness of one's potential for autonomous action but also of [the] limitations' set by location, context, gender, age and economic resources. Participants demonstrated 'narrative capital' as they authored and authorized their life stories which, when put together, informed the project's research themes (King and Christou).¹¹³

Before moving on to practice-led approaches, we will look in more detail at the contribution of one further project, 'Tate Encounters' (Dewdney et al), which addressed the subject of curatorial and visitor practices in the context of the contemporary art museum through the use of participatory and action research methods.

The project team asked two questions:

- why the audience profile of museum attendance had not changed despite cultural diversity programmes aimed at people from lower socio-economic groups and migrant backgrounds?
- and what narratives of Britishness were contained in the national collection of British art and in Tate's exhibition and display practices?

Without action research on these issues, curatorial practices were likely to remain unchanged, and audience attitudes and responses unknown. In addition to survey research, extensive ethnographic research was undertaken with staff in the museum as well as participatory research with student volunteers ('co-researchers') using digital capture devices, mobile phones and audio-visual recorders to record their experiences, which was then lodged in a Tate Encounters archive and discussed at a series of 'Research-in-process' events.¹¹⁴ The archive houses, for example, interviews with staff of the museum on education practices at the Tate, five ethnographic films featuring the experiences of co-researchers, made by the anthropologist, Sarah Thomas, as well as the presentations of the

¹¹³ Anastasia Christou, 'Telling diaspora stories', *Migration Letters*, 6:2, 2009, p. 143,

¹¹⁴ Tate Encounters (Dewdney et al), <http://process.tateencounters.org/>.

co-researchers themselves.¹¹⁵ Returning to their original questions, the researchers found that an 'implicit racialised discourse' was at work in the cultural diversity practices of the museum and which was reproduced in existing audience taxonomies.¹¹⁶ By contrast, 'the research evidence of over 600 student participants pointed to contemporary subjects whose identities [were] more open and fluid and who [had] a sophisticated critique of the exclusionary practices of museum culture'.¹¹⁷



The Tate Encounters fieldwork programme is described on the website and discussed in *[E]dition 4*, particularly in working papers by Isobel Shaw and Sarah Thomas on research accountability and transvisual ethnography with families.¹¹⁹

Moving on now to the second of two important methodological foci within the programme, I begin by noting that AHRC characterises a practice-led approach as research in which practice is an integral component and/or where contemporary practice is theorized in order to inform an individual's own practice. The type of practice is not stipulated, but generally refers to artistic, performance and media practices, though other kinds of practices are not ruled out. Practice-led research was encouraged within the programme partly because of the inclusion of researchers with migrant backgrounds and diasporic identities, but also because of the relevance of global cultures, migration and issues of belonging and citizenship to all its participants. This type of research was expected to be particularly useful in collaborative and interdisciplinary research settings and in ensuring the participation of creative practitioners within the programme. Examples of the use of this approach within the programme included:

- John Baily who not only researched the dynamics of new music practice among Afghans in London and Kabul as an academic ethnomusicologist, but participated in its performance and supported it through the hosting of an event and production of an ethnographic DVD.

¹¹⁵ Interviews with staff, http://process.tateencounters.org/?page_id=839; Sarah Thomas, ethnographic films, http://process.tateencounters.org/?page_id=941; co-researcher's presentations, http://process.tateencounters.org/?tag=co_researchers.

¹¹⁶ Dewdney et al, end-of-award report, p. 6.

¹¹⁷ Ibid, pp. 6-7.

¹¹⁸ Dewdney et al, Diasporas showreel, <http://www.diasporas.ac.uk/assets/lecture%20room%20Showreel.pdf>.

¹¹⁹ Dewdney et al, http://process.tateencounters.org/?page_id=66; Shaw and Thomas papers, <http://www.tate.org.uk/research/tateresearch/majorprojects/tate-encounters/edition-4/papers.shtm>. See also Dewdney's earlier paper on methodological uncertainties in *[E]ditions 1*, <http://www.tate.org.uk/research/tateresearch/majorprojects/tate-encounters/edition-1/papers.shtm>.

- Susan Pui-San Lok who, as a creative practitioner, focused on 'discourses of "leisure" invoked by particular narratives of a first generation of Hong Kong Chinese immigrants to 1950s and 1960s Britain, and their reading from second and third generation perspectives'.¹²⁰ In two exhibitions of her own and others' work, incorporating video, sound, installation, digital and live media, and a book, *Golden (Notes)*, she explored possibilities for a critical aesthetics and poetics of place, nostalgia, aspiration and translation in diaspora.
- With 'a commitment to visual culture as a form of epistemology and practice-led research', the project 'Fashioning Diaspora Space' included an artist, Helen Scalway, within its research team (Crang).¹²¹ She used drawing to explore how textiles and their patterns operated as bearers of meaning and memory and focused on 'the relations between textile patterns and the wider landscapes in which they are placed'.¹²² One thought-provoking example can be found on her blog of 4 April 2009 in which she juxtaposed her own 'charts' of an Asian textile shop in Green Street Newham and the South Asian textile collection at the V&A (her two research locations) and discussed the way spaces 'frame' objects, relations and working practices.¹²³ (*Objectives 2, 4, 5*)

One network team developed a practice-based approach through engaging policy-oriented practice, critical theory and lived experience ('ethno-mimesis'), and explored the transformative potential arising from the engagement between participatory methods and arts practice (O'Neill).¹²⁴ This approach was used in seminars and workshops run in the East Midlands with migrant and refugee groups and those who research and work with them. One example was the seminar in June 2008 on women and migration in which over sixty people took part from a range of policy, practitioner, academic/research, and (forced) migration backgrounds. 'They engaged in discussion and creative tasks to explore how the issues debated throughout the day could be taken forward practically through the creation of a regional manifesto on "What Women Want"', the outcome of which was a *Manifesto on Art, Politics and Policy*.¹²⁵



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¹²⁰ Susan Pui-San Lok, <http://www.diasporas.ac.uk/assets/Lok.pdf>.

¹²¹ Helen Scalway (Crang et al), http://www.vam.ac.uk/collections/paintings/moving_patterns/.

¹²² Ibid.

¹²³ Scalway, 'Moving patterns', http://www.vam.ac.uk/vastatic/microsites/1750_scalway/blog/?p=23

¹²⁴ Maggie O'Neill, Phil Hubbard, 'Walking, Sensing, Belonging: ethno-mimesis as performative praxis', *Visual Studies* 25: 1, 2010, pp.46-58; O'Neill, 'Transnational refugees: The transformative role of art?' *Forum: Qualitative Social Research*, 9:2, article 59, 2008

¹²⁵ O'Neill and Cohen,

[http://www.lboro.ac.uk/departments/ss/global_refugees/documents/37346%20Women%20&%20Migration\(5\).pdf](http://www.lboro.ac.uk/departments/ss/global_refugees/documents/37346%20Women%20&%20Migration(5).pdf).

¹²⁶ O'Neill, Diasporas showreel, <http://www.diasporas.ac.uk/assets/lecture%20room%20Showreel.pdf>.

O'Neill has reflected on the importance of participatory arts practice in producing knowledge that forces us 'to abandon instrumental rationality and reach towards a more sensuous understanding that incorporates feeling involvement as well as cognitive reflection'.¹²⁷ It 'involves the mimetic re-telling of life narratives in artistic form', narratives that provide opportunities for migrants and refugees and have transformative potential, she argues, for artists and their audiences.¹²⁸ (*Objectives 2, 4*)

As O'Neill's comments suggest, writing about methodology is a form of critical reflection or theorizing. Theoretical advances have not been restricted to the research process, however, but have occurred in relation to the concepts of diaspora, migration and identity, and the individual and collective processes and cultural productions associated with them (*Objective 7*). As much of the theoretical work has been achieved by collaborative teams with two or three years of funding (and only completed in late 2009 or in 2010), it has yet to be published.

Two key examples include work by Chatterji and Alexander (the Bengal diaspora), and Meinhof, Kiwan and Gibert (transnational networks of musicians). The former have been working on a model of *mobility capital*,

...a distinctive bundle of particular assets and competences possessed by migrants which constitute a package of dispositions made up, in varying proportions, of economic, cultural and social capital. The migrants we interviewed often proved to be beneficiaries of pre-histories of mobility, and were legatees of debts and obligations earned in the course of these histories. In their turn, these factors proved extremely significant in shaping migrants' choices of destination, and explaining the patterns of settlement identified by the project.¹²⁹

'Home' and 'away' are seen as a single socio-cultural field the characteristics of which are shaped by migration, and which in turn shape patterns of mobility, sociability and hierarchy within this particular 'diasporic field' (see also Gardner). A book, on *The Bengal Muslim Diaspora: Migration, Displacement and Settlement in Bangladesh, India and Britain*, is forthcoming.

The research of Meinhof, Kiwan and Gibert showed that artists who create or enter networks 'follow a different logic of translocal and transnational links than is normally associated with diaspora and migration research'.¹³⁰ It led to the development of a model of transnational hubs,

our interconnecting multi-dimensional, multidirectional types of link. Borrowing a metaphor from electronic circuit designs we describe these as 'hubs' with specific properties. These are *human hubs*, *spatial hubs*, *strategic hubs* and *accidental hubs*.¹³¹

¹²⁷ O'Neill, 'Transnational refugees'.

¹²⁸ Ibid

¹²⁹ Chatterji, end-of-award report, p. 5.

¹³⁰ Meinhof, end-of-award report, pp. 4-5.

¹³¹ Ibid.

This extended concept, which differentiates different types of intersection in musicians' transnational networks, has potential for use in research on other labour diasporas, particularly those focused on individual professional and artistic migrants. It will be elaborated in more detail in the team's forthcoming book, *Cultural Globalization and Music: African Artists in Transnational Networks* (Palgrave, in press).

4.1.3 *Quality and academic impact of the research (Objectives 1, 6, 7)*

In this last section on the contribution made by the programme to research development consideration will be given to the extent to which objective 1 (on research quality and interdisciplinarity), and objective 6 (on international focus and development) have been met within the programme.

(a) Quality, innovation and originality

It is important to remember that, although research themes were indicated in the original *Programme Specification*, commissioning decisions were made first and foremost on the basis of the quality of applications (based on applicants' fulfilment of advertised research and scheme criteria). The programme director was only involved in commission decision-making as an advisor: she did not participate in reviewing or ranking applications. The highest quality proposals, according to peer review and the marking and ranking undertaken by those on the Commissioning Panels, were successful in being awarded funding.

One subsequent mark of quality is the final grade awarded to a project at post-award assessment. At this stage (October 2010), not all projects have been reviewed. Small research grants – under £10,000 – were not awarded grades. Networks and workshops were reviewed with five awarded grades of 'Outstanding'. All but one of the large research grants have yet to be assessed (with several end-of-award reports still outstanding), due to a change in procedures at AHRC.

AHRC will be better placed to evaluate the quality, innovation and originality of individual projects once all reviews have been completed. However, as director, I am able to offer a view for the whole programme, in the context of the wider international field of diaspora, migration and identity studies.

Certainly the programme as a whole has been innovative. At its outset, no other country had initiated a comparable national research programme in the arts and humanities, though various social science programmes had been funded (e.g. ESRC *Transnational Communities*, ESRC *COMPAS* research centre, ESRC *Identities and Social Action* (from 2004); Leverhulme Trust programme, *Migration and Citizenship*; EU workshops on migration and FP6 projects on equality, diversity and citizenship; SSRC *Migration* programme). At the programme launch, Professor Robin Cohen stated the view that arts and humanities perspectives on what had previously been social science issues were overdue. The readiness of the arts and humanities research community to engage with them was borne out by the extent and quality of response from applicants to programme calls. It was clear from applicant's CVs and project ideas that the field of study was under development in advance of the calls.

Innovative in stimulating research on diasporas, migration and identities among arts and humanities scholars, the programme brought culture and history to the fore. It aimed (see *Objective 2*) to support research on 'cultural, historical and linguistic perspectives, and on creative practice' in order to open up the field to new insights on such themes as representation, performance and discourse, and subjectivity and emotions, and sought to understand contemporary cases and issues in the context of the long historical view. Its success in meeting this objective has already been illustrated (in 4.1.2 above).

Two other aspects of the programme's achievements are worthy of mention here. The first is the focus on culture and the arts that produced research and dissemination of extraordinary richness and power.¹³² This cluster of projects with their arts-based methodologies, creative outputs, findings, and – in several cases – implications for policy provides strong support for the importance of arts research (as well as 'the arts') for understanding diasporas, migration and identities issues and for UK public life more generally. As we saw in 4.1.2 above, practice-led and other art-based approaches enabled boundaries between academic researchers, artists and wider publics to be breached. They produced new kinds of knowledge and generated data and ideas from artist and community 'co-researchers' that challenged existing research thinking and institutional practice on diasporas, migration and identities. They led to exciting outputs, some in traditional formats, others in innovative ones: e.g. the stunning book produced by the V&A (Beward, Crang and Crill), *British Asian Style*; the arts policy workshops held in the East Midlands in 'Making the Connections' (O'Neill and Hubbard); the musical performances and roundtables held in Morocco, Madagascar and the UK in association with TNMundi (Meinhof, Kiwan and Gibert); the important exhibition of children's art work on the themes of 'Home and Away' at the V&A Museum of Childhood in Bethnal Green (Gardner, Mand and Zeitlyn); and the original research-led drawings, installations, video and digital creations produced by artists working within the programme (Lok, Scalway).



The second area of innovation and originality was the focus on external collaboration and outreach. When the Arts and Humanities Research Board acquired the status of a research council in 2005 it became subject to public requirements placed on research councils in general, one of which was the importance of engaging external stakeholders, users and

¹³² Baily, Lok, Osborne, Pahl, O'Neill, Gilbert, McLoughlin, Berghahn, Bell, Svasek, Tulloch, Crang, Gardner, Dewdney, Meinhof, Procter.

¹³³ Helen Scalway, 'British lion1', from the artist's book *Some of Albert's Beasts and the V&A*; Helen Scalway, 'Flats near Green Street, E7', in *British Asian Style* (eds Beward, Crang, Crill, 2010, p. 187).

partners. The 'Diasporas, Migration and Identities' Programme, launched only two weeks after the AHRC, reflected this need in its *Programme Specification* which included the objective of facilitating 'connection, communication and exchange' between researchers and 'a wide range of individuals and organisations who have an interest in their research and its outcomes, including those in the cultural sector, media, government, public and voluntary bodies, and to contribute to the development of public policy'. (*Objective 4*) Fulfilling this objective has not merely been about knowledge transfer and dissemination, but about the co-production of research. University researchers have worked with AHRC's Independent Research Organisations (IROs - Tate Britain and the V&A); they have collaborated with NGOs, government departments, community organisations, public bodies, museums, galleries and libraries (see 4.2.2 and 4.4 below). This has provided researchers with access to human and material resources (in-kind), and – above all – knowledge, very often in conjunction with the interpretations of those who work in those organisations.

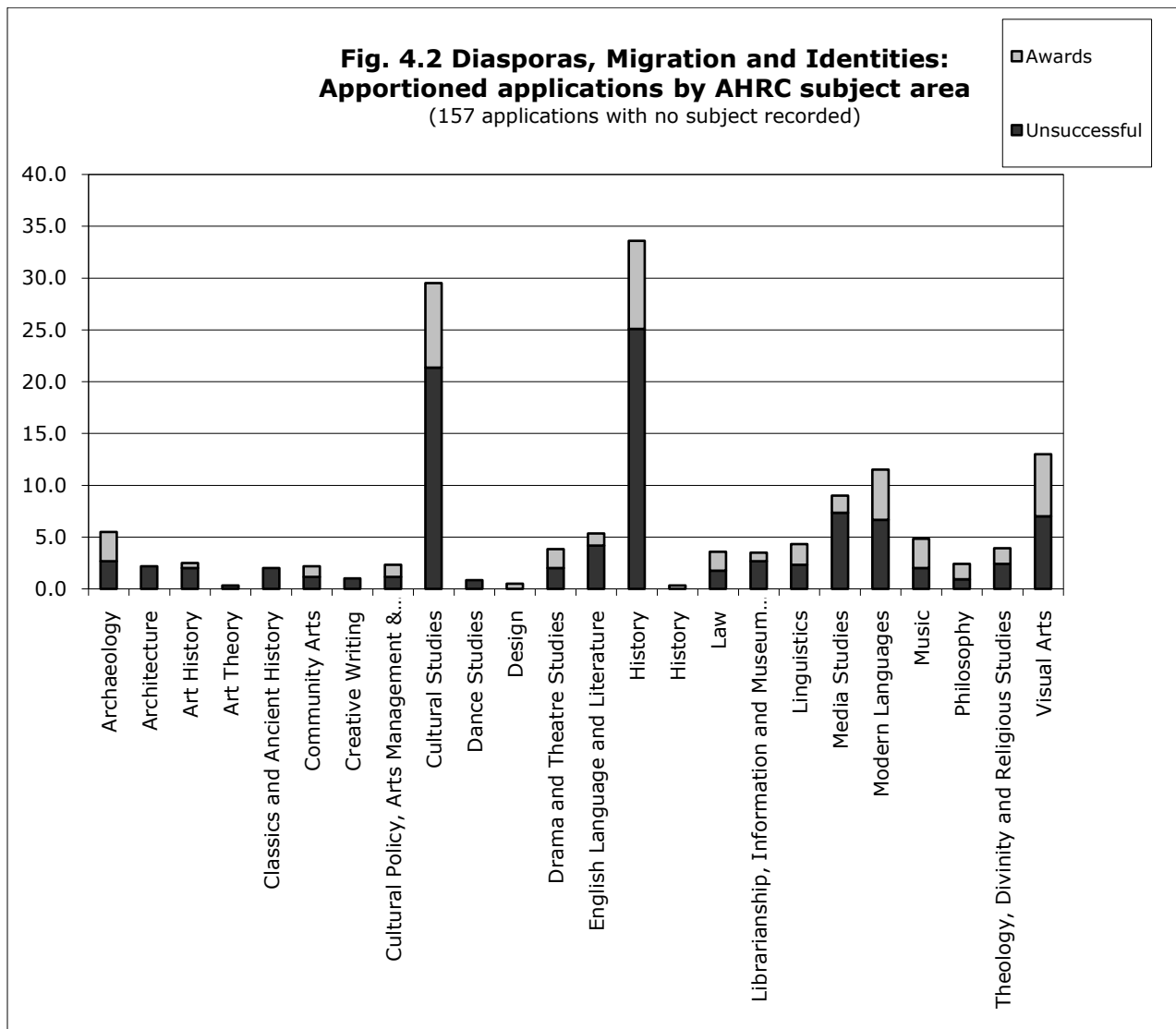
The knowledge, practices and culture that constitute the lived experience of diasporas, migrants and refugees – the very resources required for research on these subjects – make demands on how that research is done and on issues of research participation and ownership. It is for that reason that working in partnership with individuals and groups, and with organisations that have such interests or concerns, has been vital. It has led to the widespread use of participatory, and sometimes action-based research methods, and has had an impact on the nature of dissemination. Key partnerships (other than those with IROs) have included those with the BBC World Service and its funders, the Foreign and Commonwealth Office (Gillespie et al), Arts Council East Midlands and local arts and asylum organisations (O'Neill and Hubbard), and UK and French NGOs representing the legal interests of asylum seekers (Good and Gibb). Other fruitful collaborations developed once projects got underway, e.g. with the British Council (Procter et al), Manchester Jewish Museum and the Ahmed Iqbal Ullah Race Relations Resource Centre (Brown), and the Women's Library which produced and hosted the exhibition *Striking Women* (Pearson et al). The 'Migrant and diasporic cinema in contemporary Europe' network (Berghahn and Sternberg) engaged with an independent company, Scenario Films, as it launched a funding initiative, BABYLON, to support ethnic minority filmmakers from the European periphery.

Disciplines and interdisciplinarity

In addition to the *Programme Specification's* call for participation from academics in all disciplinary areas (including those less commonly identified with research on diasporas, migration and identities), *Objective 1* encouraged interdisciplinary collaboration. As a research field, migration and identities had already engaged the interests of many social scientists and a substantial number of cultural anthropologists, cultural geographers, media and religious studies scholars, and some historians. Diaspora studies, particularly in association with cultural studies and postcolonial studies, had been in development since the interventions of a group of well-known theorists in the 1990s (Paul Gilroy, Homi Bhabha, Stuart Hall, Avtar Brah, Arjun Appadurai and James Clifford), and the founding of *Diasporas: A Journal of Transnational Studies*, by Khachig Tölölyan in 1991.

To what extent was the expressed desire for widespread disciplinary and interdisciplinary engagement fulfilled within the programme? I will address this question first by examining data on applicants, and then look at some examples.

In the post-application phase, AHRC produced data on applicants by AHRC subject area (discipline). Scholars from history and cultural studies made many more applications to the programme than those from other subject areas, and, correspondingly, more of them were successful in obtaining awards (Fig. 4.2). They were followed by applicants from the visual arts and modern languages. Of AHRC's subject areas, only architecture, art theory, classics, creative writing and dance studies were unrepresented among the programme's principal investigators. A number of award holders were situated in social science departments though their research fully reflected the themes and priorities of the programme in focusing on cultural and historical knowledge and issues. They included cultural geographers, media studies scholars, cultural anthropologists, and development studies scholars. A number of sociologists and social anthropologists participated in interdisciplinary projects as co-applicants. It was gratifying to see awards made to applicants from disciplines not traditionally associated with diaspora and migration studies, including philosophy/law, archaeology, museum studies and education. Researchers from two independent research organisations (non-HEI) were successful co-applicants.



Turning now to interdisciplinarity, the programme's networks and workshops were important in this respect, and for several it was formative. The workshop series on 'Migration in the first millennium' (Heather) sought to identify new approaches towards the impasse over migration in this period, bringing together archaeologists, historians, DNA specialists, scholars of language and linguistics and social scientists to debate population movement and cultural interaction. The Manchester Migration and Diaspora Cultural Studies Network (Gutierrez Rodriguez) attracted cultural theorists from anthropology, English and American studies, political science, drama, languages, sociology, film studies, gender studies and linguistics to its three workshops on diaspora theory. The network 'From diaspora to multi-locality: Writing British Asian cities' (McLoughlin), with investigators from history, English studies and religious studies at the University of Leeds, also brought in and considered the writing of anthropologists and sociologists as well as creative writers, journalists, local and oral historians, and local government officers. The edited volume (in press) resulting from this network has examined some of the different disciplinary perspectives on the writing of British Asian cities, as well as focusing on the different cities themselves.¹³⁴

Many of the large projects were also interdisciplinary, with investigators finding this a challenge as well as a benefit, some noting the difficulty of translation between disciplines and discovering that they operated with different starting points with reference to 'diaspora'.¹³⁵ Significant gains were noted by award holders in projects where historians worked with those from other disciplines, such as sociology, anthropology or geography. Those projects involving Independent Research Organizations also saw the benefit of bringing researchers from different backgrounds together: 'Tate Encounters' saw sociology, anthropology and visual studies scholars working together with researchers with a knowledge of curatorship, museum education and collections (Dewdney et al). 'Fashioning Diaspora Space' (Crang et al/V&A) was based in interdisciplinary dialogue, bringing together a team with expertise in cultural and historical geography, fashion studies, textile history, curating, design history and visual arts practice. This also involved 'knitting together' a range of different research skills: archival, ethnographic, practice-led drawing research, social research. 'This interdisciplinarity delivered new approaches and thinking: for example, in the geographical rendering of museum histories and practices in terms of concentration and circulation, settlement and mobility; or in the re-engagement with geographical traditions of cartographic and topographic practice through the lens of drawing research.'¹³⁶

As Crang's observation suggests, the engagement and intersection of different disciplinary perspectives and skills has led to research innovation. Other investigators noted that the interdisciplinary experience, though stretching, had broadened their horizons and perspectives (e.g. Chatterji et al, Eckardt et al)

(b) International focus (Objective 6)

Perhaps not surprisingly, given the focus of this programme and the global spread of diasporas, the international character of diasporas research has also been important. It

¹³⁴ McLoughlin, Gould, Kabir and Tomalin, working papers, http://www.leeds.ac.uk/writingbritishasiancities/interactive_papers.htm.

¹³⁵ Programme workshop for large projects, Leeds, November 2008. An expert workshop will be held to discuss these issues further as part of the impact fellowship in 2010-11.

¹³⁶ Crang, end-of-award report (Programme Contribution, p. 1).

would be impossible to look at issues of population migration and cultural circulation without focusing on 'there' as well as 'here', although, as much of the research within the programme testifies, the interest has been in diaspora spaces, transnational networks, and social and cultural fields of mobility, rather than solely in unconnected sending and receiving societies, and differentiated notions of 'home' and 'away'. There are four aspects that should be considered in relation to international focus:

- i. Researching beyond the UK
- ii. Participation in or holding of international events
- iii. Working with international partners (academic/non-academic)
- iv. And having an impact beyond the UK.

There have been examples of the first of these across all award schemes, with 21 of the 49 awards dealing explicitly with diasporas, migration and identities in non-UK contexts, and a further ten or so with topics either in comparative perspective or examined across national boundaries. Those that dealt explicitly with other countries focused on the Indian sub-continent, north and sub-Saharan Africa, Madagascar, the Middle East, Australia, North and South America, Mauritius, the Thai/Burma border, and parts of Europe (Italy, Germany, Greece, France, the Black Sea countries). UK-other country movements, encounters and comparisons were addressed in 13 projects.

In terms of small grants, Baily's research on Afghan music in London and its ongoing connections with Kabul and other Afghan population centres built on a career of practice-led and engaged research with musicians in Afghanistan and various diasporic locations. Others likewise examined music and migration, with Jankowsky focusing on sub-Saharan groups in North Africa, and Richards on German Lutheran migrants in Australia. A cluster of small projects focused on ethnographic research in refugee camps, with Dudley examining forced displacement, identities and material culture in relation to Karenni refugees on the Thai/Burma border, Kaiser researching multiply-displaced Southern Sudanese groups in a camp in Uganda, with a focus on social and ritual aspects of refugee experience, and Holt, undertaking oral history interviews with Palestinian refugee women in Lebanese camps.



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The large project on 'Black Sea Currents', which focused on migratory dynamics in the two post-imperial cities of Odessa and Istanbul (Humphrey), like these small grants, required extensive fieldwork beyond the UK. Other projects involved cross-country research and comparisons (also *Objective 3*), such as those on Bengali settlers in South Asia and Britain (Chatterji) and on caring, sociality and the religious imagination in the Filipina diaspora in

¹³⁷ Kaiser, Southern Sudanese refugees in Uganda; Dudley, Karenni refugees on the Thai/Burma border, <http://www.diasporas.ac.uk/assets/lecture%20room%20Showreel.pdf>.

Saudi Arabia and Israel (Werbner), and as transnational movements, of Bengali children (Gardner), and Greek-German and Greek-American return migrants (King). All of these projects involved the investigators in developing research relationships with local ethnographers, participants, officials and other informants, and sometimes in using local archives, universities and research institutes.

In terms of the second aspect, events and performances have been held outside the UK in several cases as required by the research. Reading groups were held, some in association with the British Council, in Nigeria, India, Trinidad and Canada as well as all over the UK in association with the project on 'Devolving Diasporas' (Procter). In the project on transnational musicians networks (Meinhof), as part of their participatory research investigators co-organised major musical performances in Antananarivo, Madagascar and Rabat, Morocco, the latter in collaboration with the Faculty of Letters, Université Mohammed V-Agdal, the Centre for Cross-Cultural Learning, the School for International Training and a research group on 'Migration and Culture' at the Rabat's University Mohamed V-Agdal.

Events have also illustrated the international nature of programme participation. The large grant workshop in November 2008, for principal and co-investigators, RAs and PGRs, brought together UK-based researchers with ethnic origins in fifteen countries in and beyond Europe as well as white and black British and British Asians. The 2008 joint conference on 'Encounters and Intersections' attracted participants from twelve countries, and 'Diasporas, Migration and Identities' the following year, from thirty-one countries.

Thirdly, projects have brought in international consultants and co-researchers through their networks. Major examples have been 'Migrant and diasporic cinema in contemporary Europe' (Berghahn) with active participation from scholars in the UK, Turkey, Belgium, Australia, Austria, Netherlands, Israel, Canada and the US, and from industry experts in Germany and France as well as the UK. 'Dress and the African diaspora' (Tulloch) engaged contributors from South Africa, US, Italy, Germany, Belgium and the Caribbean.

At programme level, the director acted as International Advisor for the project on 'The Religious Lives of Immigrant Minorities: A Transnational Perspective', funded by the US Social Science Research Council (part of its Migration Program), and towards the end of the programme became a consultant on 'Religion and Diversity', a large research programme funded by the Social Sciences and Humanities Research Council of Canada (also GSC 2). She made multiple visits on behalf of the programme to European and North American centres, and to Singapore and Malaysia, and joined the editorial board of the Indian journal, *South Asian Diasporas*. Various experts participated at programme level, especially Professor Ato Quayson (University of Toronto) and Professor Philip Bohlman (University of Chicago), who were international members of the Steering Committee.

International participation was also in evidence in the programme's principal output, *Diasporas: Concepts, Intersections, Identities* (Knott and McLoughlin, eds), for which well established and emerging international scholars were commissioned. Residing and working in twelve countries but with roots in many more, the book's contributors had personal diasporic origins, narratives and connections – in Asia, the South and the Middle East as well as Europe, North America and Australia – as well as in-depth academic knowledge about particular global diasporas. A number of them represented major international centres of research related to migration and diasporas, including the Center for Diaspora

and Transnational Studies, Toronto, the Sussex Centre for Migration Research in the UK, the Max Planck Institute for the Study of Religious and Ethnic Diversity, Germany, the UK's Wilberforce Institute for the study of slavery and emancipation, the Sociological Institute for Jewish Community Studies at Bar-Ilan in Israel, the Center for Global Studies at George Mason University in the US, the Danish Institute for International Studies, and COMPAS, the Centre for Migration, Policy and Society at Oxford University.

Moving to the final aspect, with so many publications (both academic and for a wider non-academic audience) still to be completed and published, and others only recently in the public domain, it is possible to say very little about the longer-term international legacy and impact of our work. Which of the programme's books and articles will become key texts for those studying diasporas and migration at universities across Europe, North America, the global South, East Asia and Australia? Whose theoretical and methodological contributions will change the way diasporas are understood and researched? Which international partnerships, reports and events will shape local and global conditions, practices and discourses? The programme's edited collection has been marketed internationally (by Zed Books), as have some books by award holders. North America and Europe offer important markets, but India and South East Asia too. International journals have been targeted by many projects, for special issues and individual articles (see 3.1 and 5.1). Participation by researchers in more than 500 conferences, seminars and workshops, sometimes as keynote and invited lecturers and many outside the UK, illustrates the seriousness with which they have taken international dissemination. The real impact of this activity, however, has yet to be realised. Examples of non-academic international impact are given in 4.5 below.

4.2 Building Capacity

I move now from research achievements within the programme to the development of intellectual and human capacity, both individual and collaborative, for the study of diasporas, migration and identities.

4.2.1 Developing research infrastructure (GSC 3, 4, 5)

At both programme and project levels scholars have been brought together in networks of interest. The administrator established an e-mail list with around 650 addresses to which she sent updates about the programme and information supplied by others about diasporas, migration and identities events and publications. Network award holders, in particular, developed their own lists of interested scholars (e.g. Berghahn).

Websites, too, played an important outward-facing role in sustaining academic and wider interest in this area of research. The programme website was launched at the end of 2005 with information about projects and regularly updated case studies. News of events, working papers and postgraduate activities were added in 2006, with presentations, publication details, and findings and achievements added in later years. As projects have developed their own websites and submitted annual reports of their work, these have been linked. In 2010-11, findings and achievements for large projects, podcast interviews, an impact and outputs blog, and updated publication information will be added. The website will be sustained beyond the period of AHRC funding by the director's university (Leeds).

More than twenty project websites were developed (highlights were listed in 3.2 above). They serve different functions. *Migrant Cinemas* (Berghahn), for example, provides a detailed resource on European films and related publications. *Striking Women* (Pearson) is a digital exhibition of images of Asian women's participation in the Grunwick and Gate Gourmet labour disputes. *Writing the City in British Asian Diasporas* (McLoughlin) provides essays about the representation of five major cities, information about the events held there, oral histories and photographs, and research findings, in the form of working papers. *Bangla Stories* (Chatterji and Alexander) and *Every Object Tells a Story* (Pahl) offer resources for children and teachers. *Devolving Diasporas* (Procter) contains samples of new writing, examples of reading group discussions, and a searchable bibliography. *Forum for the Comparative Study of Jews and Muslims* (Ansari) contains an e-book of papers delivered at workshop events. *Moving Patterns* (Crang), within the V&A website, is a blog by the artist-researcher, Helen Scalway. *Tate Encounters* (Dewdney) contains an audio-visual and textual record of 'research-in-process'. *Footsteps* (Werbner) offers a multi-media ethnographic engagement with the spiritual journeys of Filipino migrants.¹³⁸

Turning now from intellectual to human capacity, it is difficult to assess the extent to which the programme has directly impacted on the shape of the arts and humanities academy in the UK. The director was involved, as an external panellist, in the appointment to a Chair of Diaspora Studies, and award holders have moved within (and beyond) the UK to new and more prestigious posts during the last five years, but these successes can hardly be attributed to the programme itself, although, with ninety PI and Co-I recipients of award funding, the benefits accruing to personal intellectual and career development are not inconsiderable. For the majority of those who received small grants, it was their first funding success, and even among the large grant award holders there were several for whom this success contributed to later promotion. At least seven network and large grant PIs became senior lecturers, readers or professors during the period of the programme; one younger award holder was recognised as a future star by her university (Eckardt).

A number of award holders have been successful (by October 2010) in obtaining subsequent research grants. They include the following.

- Kate Pahl was awarded a knowledge transfer grant by the University of Sheffield to turn her research findings into a learning resources pack, *Every Object Tells a Story*. Drawing on the pack, a further grant, of £7,000, was received from the Museums and Libraries Association Yorkshire to develop an engaged approach to working with other local museums.
- Maggie O'Neill successfully followed up her network award with an AHRC Knowledge Transfer Fellowship (£91,378) on 'Transnational communities: Towards a sense of belonging'.
- Ananya Kabir (Co-I on Writing British Asian Cities network) was awarded a KT Fellowship to work on 'Home, nation, body: South Asian women artists respond to conflict' to work with Shisha, a Manchester-based international agency for South Asian arts and crafts (£165,929)

¹³⁸ Links for all these websites can be found in earlier footnotes or on <http://www.diasporas.ac.uk/research.htm> (where other project websites can also be accessed).

- Kira Kosnick was awarded an ERC Starting Grant for an expanded version of her AHRC project (€1,244,517): 'New migrant socialities: Ethnic club cultures in urban Europe'.
- Maria Holt received funding from the United States Institute for Peace for research on the effects of Islamic resistance on women in Lebanon and the occupied Palestinian territories.
- Christina Lee, a co-investigator on the Viking Identities Network (Jesch), with Caroline Swift, was awarded a collaborative AHRC/Irish Research Council grant (£15,731) to work on 'Migration of Irish, Hiberno-Norse and other Gaelic-speaking populations in the Viking Age'.
- The 'Tuning In' team (Gillespie et al) successfully obtained funding from the BBC World Service Marketing, Audiences and Communications Department to undertake research on Pakistani diaspora audiences (£70,000), and received two small grants (ESRC Festival of Social Sciences; £4,000) in association with other aspects of their work.
- Calder, Cole, Seglow et al made a successful bid for a related network project under the AHRC/ESRC Religion and Society Programme, entitled 'Religion, Justice and Well-Being: the normative foundations of public policy in a multi-faith society' (£20,267)
- Daniela Berghahn was awarded an AHRC Fellowship to work on 'The diasporic family in cinema' (£90,113).
- Maruska Svasek was awarded HERA large grant funding for 'Creativity and innovation in a world of movement' (€807,455).
- Felix Driver (Co-I on 'Fashioning diaspora space') was awarded a Leverhulme Trust Major Research Fellowship (£162,858) to continue research on museums and visual culture in a project entitled 'The visual culture of exploration'.
- Loredana Polezzi and Jennifer Burns ('Mobility and identity formation: the Italian case') received approximately £20,000 from the universities of Warwick and Monash to develop a research collaboration on themes related to their original workshops.
- Kate Pahl and William Gould (Co-I on Writing British Asian Cities network), with Richard Steadman-Jones (PI), obtained AHRC follow-on funding in 'Connected Communities' (£31,930).
- The 'Tate Encounters' team was successful in obtaining a collaborative doctoral award (AHRC Highlight Call, Museology) for research arising from the project: 'Art Museum attendance and the public realm: the agency of visitor information in Tate's organisational practices of making the art museum's audience'.
- Caroline Humphrey's team obtained further funding for seven months to complete an edited book on *Black Sea Currents* from the Isaac Newton Trust, Cambridge.

- Mary Lewis (Co-I on 'A long way from home') was awarded a 3-year grant from the Leverhulme Trust to work on 'Adolescence, migration and health in Medieval England'.
- Working with AHRC/ESRC, Gillespie ('Tuning In') has applied for a policy placement for a fellow to work at the BBC World Service in 2011 (c. £150,000). In turn, a BBCWS researcher will undertake a visiting research fellowship at CRESC/Open University to pursue further joint research.

With about 25 early career researchers attached to large research projects, it is expected that their contribution to the study of diasporas, migration and identities will continue in years to come, whether in the UK or abroad. A workshop tailored to their development needs was planned for the programme, but poor response led to its cancellation. A large number of these post-docs were – early in 2008 – in the middle of periods of ethnographic research, often outside the UK. Many of them participated instead in the major large grant workshop held later that year. Several contributed directly to the programme (as well as to their own projects) in other ways, e.g. by submitting working papers or offering presentations or posters at programme conferences.

Following completion of the projects we attempted to track the employment moves of some of these early career researchers: Panos Hatziprokopiou, research fellow at the University of Surrey; Claudia Liebelt, lecturer in anthropology at the University of Bayreuth; Alicia T. Pingol, lecturer in anthropology, Ateneo de Manila; Anastasia Christou, lecturer in cultural geography at the University of Sussex; Marie-Pierre Gibert, researcher in social anthropology at Université Lumière Lyon 2; Isabel Shaw, research associate on BP Urban Energy Systems (UES) project at Imperial College; Annu Jalais, Research Fellow at the Agrarian Studies Program at Yale University; Kanwal Mand, lecturer in sociology at the University of Brighton; Sundari Anitha, lecturer in social sciences at the University of Lincoln; Stephanie Leach, fixed term lecturing post at Bournemouth University; and Carolyn Chenery, a visiting scientist at the NERC Isotope Geosciences Laboratory. Alban Webb was appointed as a research fellow at CRESC (Open University) to continue working on cultures of diplomacy in international broadcasting; Matilda Andersson won an ESRC scholarship to conduct research on digital diasporas at the BBCWS; Sophie West is now working at the BBCWS. Vera Skvirskaya (Cambridge University) is completing a book project associated with 'Black sea currents' for which additional funding has been secured. Sonia Ashmore continues to research and write as a design historian in association with the V&A, working on a book on the shop 'Liberty' and another on muslin. Helen Scalway is an honorary research associate at Royal Holloway and is developing a book project on drawing space.

The employment of local researchers in non-UK field sites was an important aspect of several projects (e.g. Chatterji, Humphrey). One PI noted that her team had been able 'to incorporate a training aspect into the project and generate interest in western-style field methodology in ethnographic research'.¹³⁹

¹³⁹ Humphrey, end-of-award report, p. 4.

As in other AHRC programmes, in *Diasporas, Migration and Identities* particular attention was given to the inclusion of postgraduates, though – unlike programmes that began later – CASE or CDA studentships did not form part of the original specification. In retrospect, that was a pity given the potential within the field for fruitful collaborative research.

Four studentships were funded as part of projects within the large grant scheme (to King, Crang, Brown and Gardner): Janine Teerling worked on the return home to Cyprus of British-born Cypriots; Shivani Derrington on South Asian women's dress practices in Britain; Samantha Connolly on migrant cultures in Moss Side, 1940-2000; and Benji Zeitlyn on the experiences of children growing up Bangladeshi in London and their role in social change. Teerling was awarded a DPhil at the University of Sussex in 2010 ('The "return" of British-born Cypriots to Cyprus: a narrative ethnography'); Zeitlyn was awarded his DPhil in 2010 ('Growing up glocal in London and Sylhet'), and is now a research fellow with CREATE at the University of Sussex. Derrington is currently completing her PhD after a period of maternity leave. Connolly withdrew after the first year and returned to paid employment. All four participated in programme events, including a methods workshop, and Zeitlyn submitted a working paper for the diasporas website.

Programme events were organised, in 2006 and 2008, specifically for postgraduates working on diasporas, migration and identities. In 2006, a postgraduate conference working group was established at the University of Leeds, and the group, involving six students from various disciplines, met with the director and administrator five times in preparation for the conference in December. Forty-five participants attended, from a wide range of UK HEIs, twenty-two of whom gave papers, with a further ten chairing sessions or leading workshops. Following the conference, a postgraduate page was developed on the programme website.¹⁴⁰

Early in 2007 a small group of London-based postgraduate researchers who had attended the conference formed a working committee to establish a blog, *Inter-sections*.¹⁴¹ They met with the director who then supported their launch event and the initial costs of buying web-space. The blog was launched in April 2007 with monthly updates. Topics such as Irish migration, Malaysian refugee stories, mapping diasporas, second generation, cultures of migration in Italy, intercultural dialogue and diaspora fiction, and human rights and refugees were debated.

In the spring of 2008, financial support was provided by the programme to organizers of the postgraduate conference on 'Gender and Borders' (which arose in conjunction with the Migration and Diasporas Cultural Studies Network at the University of Manchester), for keynote lecturer and other costs.

Later that year we collaborated with the AHRC/ESRC 'Religion and Society' Programme to organise a second postgraduate event. The 'Researching Diasporas and Religion' postgraduate conference, Camden Lock, London, held in December 2008, included a workshop with diasporas postgraduates and a keynote lecture (Professor Thomas Tweed, University of Texas, Austin). It was attended by fifty students.

¹⁴⁰ See <http://www.diasporas.ac.uk/Postgrad%20page.htm>.

¹⁴¹ See <http://intersections.wordpress.com/>

Postgraduates also attended other programme conferences: 'Encounters and Intersections', at which bursaries were awarded to seven students who presented papers, and 'Diasporas, Migration and Identities', at which postgraduates from various countries were supported with bursaries, presented posters, gave papers and chaired sessions.



During the course of the programme, the director spoke to members of AHRC Postgraduate Committee, and gave presentations about the programme at two postgraduate events (as an annual lecturer at the northern training network of the Modern Languages Association, and at 'After Empire', a postcolonial studies conference).

4.2.2 Developing and sustaining collaborative partnerships (Objective 4, GSC 2)

The issue of research collaboration will be discussed here, where the focus is on capacity building, and below in section 4.4 (on engagement and exchange with stakeholders). Consideration will be given to project partnerships, followed by those developed for the whole programme.

(a) Project partnerships

It is probably not an overstatement to suggest that before the launch of 'Diasporas, Migration and Identities' most arts and humanities researchers working on these issues did so largely as sole scholars. However, several of those who became successful PIs or Co-Is had had some experience of collaborative working on other research programmes (Beward in 'Shopping routes' (ESRC/AHRC Cultures of Consumption), Crang in 'Commodity culture and South Asian transnationality' and Gardner in 'Kinship, entrepreneurship and the transnational circulation of assets' (both in ESRC Transnational Communities), and Gillespie in 'Shifting securities' (in ESRC New Security Challenges). A few others had had earlier success in open competitions (e.g. Humphrey with AHRC; Meinhof with EU Framework 6; King with ESRC and DFID). Even for these more experienced collaborators, 'Diasporas, Migration and Identities' offered new opportunities and different teams of scholars.

Fifteen large project teams and nine research networks were developed as part of the programme, with twelve of these bringing together PIs and Co-Is from different HEIs (two of these resulted from staff moves at the post-application stage). Two projects entailed researchers at HEIs working with those in AHRC's independent research organisations (Tate Britain, V&A). As we saw in 4.1.3, a number of project collaborations were interdisciplinary. After the completion of projects, at least one team applied for further AHRC funding (receiving an AHRC Collaborative Doctoral Award), with two others joining forces in another project application (though see earlier list in 4.2.1 of individual successes).

During the course of the programme, award holders were encouraged to collaborate across project boundaries (with funding available for travel and other small expenses). Those working on South Asian studies (Chatterji and Alexander; Gardner and Mand; Crang and Breward; Pearson, McDowell and Anitha; McLoughlin, Gould, Kabir and Tomalin; Pahl; Nasta – related project) were able to do this without difficulty, giving papers at one another's workshops, joining forces at conferences, and – in the case of Pahl and Gould – collaborating successfully on a subsequent grant application. A profitable collaboration towards the end of the programme was the one between Chatterji and Alexander, developers of the *Bangla Stories* website (in conjunction with the Runnymede Trust), and Gardner and Mand (who contributed material on 'Home and away').¹⁴² Similarly, those teams working on cities (McLoughlin et al, Brown, Humphrey et al) had common interests, including with related projects (Pearce, AHRC 'Mediating marginalities', on Manchester; Blunt, Leverhulme Trust 'Diaspora cities').

What about project collaborations with non-academic partners? As far as I'm aware none of the applicants originally applied for funding in conjunction with an existing well-established strategic partnership, though obviously connections were explored and permissions obtained before grant applications were submitted. However, as a result of the programme, some key partnerships have been forged, especially those between the V&A and geographers at Royal Holloway (Crang et al), and Tate Britain, LSBU and Wimbledon College of Art (Dewdney et al). Researchers at the Open University established a good working relationship with staff at the BBC World Service (with a public policy partnership in development); O'Neill and Hubbard developed close ties with various arts and community organisations in the East Midlands in conjunction with 'Making the connections'. These are the partnerships that have been sustained in the immediate post-programme period. However, many other PIs noted relationships with external bodies in their end-of-award reports, some of which may continue to bear fruit in the future.

(b) Programme partnerships

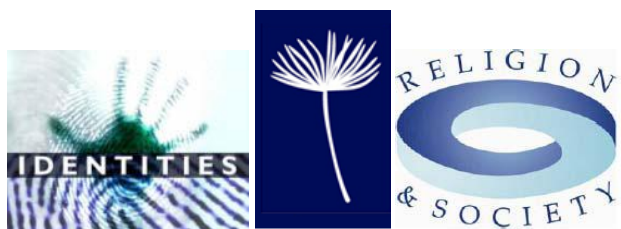
At programme level, collaborations were developed, particularly with other research programmes and with centres and organisations – both academic and non-academic – with common interests. Initial meetings were held with the team who had worked on ESRC 'Transnational Communities' (both director and administrator by then working for COMPAS, the Centre for Migration Policy and Society, at Oxford University). In the same spirit, informed advice was then passed on by the Diasporas programme director and administrator to incoming teams in AHRC 'Landscape and Environment' and AHRC/ESRC 'Religion and Society'. Relations with all AHRC programme directors were maintained through contact at Directors Away Days, by phone and e-mail.

Programme collaborations led directly to joint events, made possible because of overlapping areas of research interest. In 2008, discussions between programme directors led to the organisation of an open conference, a full-day session at another conference, and a postgraduate event.

- 'Encounters and Intersections: Religion, Diaspora and Ethnicities' was held at St Catherine's College Oxford, in July 2008. Collaborating programmes included AHRC

¹⁴² *Bangla Stories*, <http://www.banglastories.org/>.

'Diasporas, Migration and Identities', ESRC 'Identities and Social Action' (director, Margaret Wetherell) and AHRC/ESRC 'Religion and Society' (director, Linda Woodhead).¹⁴³ In addition to 86 academic papers, a keynote lecture was given by Professor Paul Gilroy (LSE), and two plenary panels, on 'Living Intersections – New British Identities' and 'Encounters – Materials, Spaces and Performances', featured selected projects within the three participating programmes.



- 'Diaspora Landscapes', a full day session at the RGS/IBG Annual Conference, 'Geographies Matter', took place at the Royal Geographical Society London, in August 2008. It was organised jointly by AHRC 'Diasporas, Migration and Identities', AHRC 'Landscape and Environment' (director, Stephen Daniels) and the Leverhulme Trust project, 'Diaspora Cities' (PI, Alison Blunt). With 15 papers presented, five by Diasporas award holders, this session focused on the material and imaginative geographies of diaspora landscapes and the ways in which they reflect and influence migratory cultures, politics, identities and practices.
- 'Researching Diasporas and Religion' was a two-day postgraduate workshop held at Camden Lock, London, in December 2008. It was co-organised with AHRC/ESRC 'Religion and Society'. It included a workshop for postgraduates working on diasporas led by the director, and a keynote lecture by Professor Thomas Tweed (University of Texas, Austin), 'Crossing and dwelling: A diasporic theory of religion'.

The programme developed other collaborations with academic partners. The director collaborated with her own HEI (Faculty of Arts and Faculty of Performance, Visual Arts and Communications) to run a two-day workshop in September 2009 on 'Research Partnerships and Impact in the Arts and Humanities', to which several Diasporas project teams contributed, and which AHRC officers attended. She worked with the Institute of Colonial and Postcolonial Studies at Leeds (as an advisory board member and later acting-Director), including participating in several postgraduate events and sponsoring the filming of a dialogue between Zygmunt Bauman and Etienne Balibar on 'Europe and the Rest'.¹⁴⁴

The most productive Leeds-based collaboration was between the director and her departmental colleague (and network award-holder), Seán McLoughlin, on the programme book, *Diasporas: Concepts, Intersections, Identities* (co-edited and published with Zed Books, 2010). Both contributed countless hours beyond those funded by the programme to produce and edit this volume, writing their own essays as well as the introduction and concluding piece on new research directions. Such dedication to a programme output is no

¹⁴³ Much of the funding for this conference was provided by AHRC/ESRC 'Religion and Society' (though all three programmes contributed). It was included in the original 'Religion and Society' budget.

¹⁴⁴ Bauman/Balibar dialogue, 'Europe and the Rest', <http://tutube.leeds.ac.uk/hrienk/videos/1113>.

doubt expected from a director, but not from a project PI. The book would not have been completed in such a timely manner and published within six months of the end of the programme had it not been for this collaboration.

Beyond the University of Leeds, the programme collaborated with the Centre for Research on Nationalism, Ethnicity and Multiculturalism (CRONEM) to run a final international conference, *Diasporas, Migration and Identities: Crossing Boundaries, New Directions*, in June 2009. It was organized by a team including the programme director and administrator, Professor John Eade, Professor Martyn Barrett, Professor Chris Flood, and CRONEM administrator, Mirela Dumic, of the University of Surrey and Roehampton University. Attended by 260 participants from 31 countries, it included plenary lectures by four programme teams (Chatterji, Meinhof, Pearson, Werbner), and keynote lectures by four international speakers (Ato Quayson (steering committee member), Robin Cohen, Peggy Levitt and Ien Ang). Performances were given by Baily (small grant) and Dama (Meinhof, large grant), and an exhibition mounted by Helen Scalway (Crang, large grant). The in-kind contribution provided by CRONEM enabled us to run a more extensive international event than might otherwise have been possible. CRONEM's reputation for running annual conferences on relevant topics and issues, combined with the programme's resources and research strengths led to an effective collaboration.

This collaboration has continued into the follow-on phase of the programme, with a 'Diasporas, Migration and Identities' roundtable, organised by the director, to be held at the 2011 CRONEM conference on 'Global Migration and Multiculturalism'.

Turning now to collaborative partnerships established between the programme as a whole and non-academic bodies, there is less to report, though the connections are nevertheless important. Meetings were held between the director and many potential stakeholders, such as the National Archive, the Runnymede Trust, English Heritage, the Joseph Rowntree Foundation, Demos, and Tate Britain. Several of these led to fruitful activities: the director of the Runnymede Trust joined a policy roundtable at the final programme event; the programme director spoke at a Demos seminar on 'The Cultural Age', and discussions continued to an advanced stage with English Heritage about co-hosting a day workshop on archaeology and diversity (which fell through because of staff changes at EH). The collaboration with Tate Britain – which had arisen as a result of the large research project on 'Tate Encounters' – led to the museum generously hosting the final programme showcase event in February 2010. A further connection was developed with the National Maritime Museum, two of whose research staff participated in the programme's steering committee (one also in a commissioning panel). The final meeting of the committee was held at the museum.

Three of these relationships will continue to bear fruit during the director's impact fellowship, with agreement in principle from the Runnymede Trust, the National Maritime Museum and Tate Britain to collaborate on impact events.

Finally, mention should be made of the relationship between the programme and the Home Office which was initially productive. The Home Office Chief Scientific Adviser joined the programme steering committee. Several meetings, formal and informal, took place between him, the AHRC Chief Executive, and the programme directors for Diasporas and, latterly, Religion and Society. Security was a key treasury theme in 2006, one which AHRC

was leading on behalf of the research councils. The director contributed to a parliamentary briefing, speaking on the role of arts and humanities in research on security. This then led to a successful tender to the Home Office for funding for a literature review on arts and humanities research on 'The roots, practices and consequences of terrorism' (undertaken by a team at the University of Leeds).¹⁴⁵ A research briefing at the Home Office followed in 2007. Despite a close working relationship throughout with researchers at the Home Office, government and civil service reorganisation led soon after this to staff changes (with the creation of the Office for Security and Counter-Terrorism within the Home Office, the Department for Local Communities and Government and the Ministry of Justice). The director attempted to build on the relationship by initiating discussions on a possible collaborative doctoral project on belief and the move to violence, but there was insufficient interest on the Home Office side.¹⁴⁶ The programme steering committee was no longer able to benefit from government input as Home Office representation ceased.

Despite these difficulties at programme level in sustaining collaborative partnerships with external bodies, there has been a considerable degree of success (at both project and programme levels) in meeting the objective of facilitating connection, communication and exchange between researchers and those beyond the academy with an interest in diasporas, migration and identities. This will be discussed further in section 4.4 below, where the emphasis will be on outreach and engagement rather than on the development and maintenance of strategic partnerships.

4.3 Public Awareness (Objective 5)

Objective 5 required the programme to contribute to public awareness of arts and humanities research on diasporas, migration and identities. In consideration of this I will focus on outputs with a public orientation, media engagement (including press releases) and coverage of the programme in AHRC's own reports and publications.

4.3.1 Outputs with a public orientation

According to data collected from award holders in end-of-year and end-of-award reports, the following numbers of outputs of a public nature have been produced during the programme (including director's outputs). There are still some publications forthcoming.

¹⁴⁵ Knott, McFadyen, McLoughlin and Francis, *The Roots, Practices and Consequences of Terrorism*, Leeds, University of Leeds, 2006, <http://www.leeds.ac.uk/trs/irpl/research.htm> (commissioned by the Home Office).

¹⁴⁶ Research on this subject continued at Leeds in spite of this, with the doctoral candidate receiving funding through the normal AHRC doctoral route: Matthew Francis, 'The move to violence: a matrix of the factors involved in the move from religious belief to violent action.'

Outputs/Outcomes completed (totals across programme)	Public outputs and outcomes
Paper/printed outputs e.g. books, journal articles, exhibition catalogues	78
Electronic outputs e.g. software, databases, websites	75
Events 1 e.g. seminars, conferences, workshops	125
Events 2 e.g. exhibitions, performances	52
Creations e.g. artefacts/works of art, design, compositions (scores, choreography, creative writing)	54

Some of these items are also 'academic': for example, programme and project websites are publicly accessible but contain some material written predominantly for an academic audience (such as working papers). Nevertheless, the numbers – and the array of items – are impressive. They include such types of output as reports, exhibitions and exhibition catalogues, websites and blogs, public lectures and workshops, performances and an open competition, and publicly displayed and accessible works of art and creative writing.

At programme level, such outputs have not been plentiful, generally because public interest lies in the actual research rather than the structure that holds it all together – thus in project rather than programme outputs.¹⁴⁷ The programme website (www.diasporas.ac.uk) provides an easily accessible entry point for research on diasporas, migration and identities, and includes the programme specification and end-of-year reports (2006-09) as well as project information, publications and working papers, case studies, and updates on events. It will be improved in 2011 with the completion of project findings and updates of publication information, podcasts, and a glossary of relevant terms. No mechanism for counting 'hits' was included in the website at the outset but was added in 2007 (over 14,250 hits by December 2010). Of course, it is one thing to say that all this programme information has been made available and another to calculate how much non-academic public use has been made of it.

In terms of events, the same problem applies to some extent. The programme has held a number of 'open' events (see Fig. 2.1) for which it has circulated information widely to non-academic stakeholders and advertised on its website. The final showcase event, for

¹⁴⁷ This will be addressed in the Director's Impact Fellowship (2010-11) during which a non-academic website and book is planned (decision pending) in order to bring the overall findings of the programme to a wider public.

example, was attended by representatives of National Museums Scotland, the British Library, Tate Britain, the V&A, National Maritime Museum, the Women's Library, Arts Council England, the Home Office, Asylum, Education and Legal Fund, the Immigration Advisory Service, and the Runnymede Trust. This list, however, represents only a relatively small proportion of those external organisations and individuals we invited.

Another strategy at programme level has been for the director to represent and speak about the programme at invited events. Of more than 50 introductions, presentations, lectures and briefings, 14 were to non-academic audiences and the remainder at academic events (some of which were open to the public). Some of the former were policy-oriented and invited rather than public occasions. However, she participated in two *Battle of Ideas* events (a debate on the value of arts and humanities research in 2008, and a 'question time' panel on security, terrorism, religion and diversity in advance of the 2010 election).

Turning now to project outputs, given the large numbers, a selection of the various different types must suffice. Section 3, project highlights, included additional examples.

The programme has generated more than 20 websites, all of which are publicly accessible (one has a section for network members only). No data are available on 'hits' (most of them are embedded within university websites), and no reliable evidence exists about who is accessing them. However, several websites have been designed explicitly for use by a public audience. Two of these house resources for teachers and children related to diasporas and migration. These resources were developed from ethnographic and exhibition material collected and developed by project teams. *Every Object Tells a Story*, family learning through objects in the home and museum, is a learning pack – now available on a purpose-built website – produced by Pahl and the artist Zahir Rafiq in association with the Museums and Libraries Association Yorkshire.¹⁴⁸ Teachers can download learning materials, and children can look at objects and read stories about the Khan family. *Bangla Stories* contains the accounts of migrants who left their homes and families after the partition of India in 1947.¹⁴⁹ Produced by Chatterji and Alexander in association with the Runnymede Trust, it contains teaching resources and lesson plans for Key Stage 3, and includes a page on how to conduct an oral history interview with a relative. Another diasporas team has material on the same site: Gardner and Mand's project 'Home and Away', on Bangladeshi children's transnational experiences.¹⁵⁰ Their pages present stories by six children and others on experiences of London, Bangladesh and journeys home and away.

Three other websites have particular public value. 'Writing British Asian Cities' (McLoughlin), though generally an academic website, continues the oral history theme, with 35 recorded interviews, compiled by Irna Qureshi, with local people on their relationships with their cities, Bradford and Manchester.¹⁵¹ The large project, 'Mapping Migrant Cultures in Manchester' (Brown), also makes use of oral history, but in this case to map migrant movements, routes, locations and connections. The website – which is still under

¹⁴⁸ *Every Object Tells a Story* (Pahl), <http://www.everyobjecttellsastory.org.uk/index.html>.

¹⁴⁹ *Bangla Stories* (Chatterji and Alexander), <http://www.banglastories.org/>.

¹⁵⁰ *Home and Away* (Gardner and Mand), <http://www.banglastories.org/home-and-away.html>.

¹⁵¹ *Writing British Asian Cities* (McLoughlin et al),

http://www.leeds.ac.uk/writingbritishasiancities/bradford_voices.htm,

http://www.leeds.ac.uk/writingbritishasiancities/manchester_voices.htm.

construction – uses Google Map to locate places identified in oral history accounts, and will eventually include maps produced using GIS.¹⁵²

'Striking Women', now a website, began life as oral history interviews and visual images of South Asian women's participation in the Grunwick strike of 1976 and Gate Gourmet dispute in 2005.¹⁵³ The researchers (Pearson, McDowell and Anitha) worked with the Women's Library to produce an exhibition – held October 2009 to March 2010 – of photographs and text illustrating the strikes from the perspective of the women involved. The exhibition, and later the website, attracted considerable public interest, which was further boosted with a *Guardian* article by Sarfraz Mansoor, 'How Asian women made trade union history and shattered stereotypes' (20 January 2010).¹⁵⁴



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At least a dozen public exhibitions were mounted in association with the programme, and researchers contributed to others (see Highlights for examples). One of the most significant in terms of location and visitor numbers was 'Home and Away', held at the V&A Museum of Childhood in Bethnal Green for two and a half months at the beginning of 2009. The project team (Gardner et al) estimate that it was attended by about 1,000 visitors, but that it was brought to the attention of many thousands more because it was reported on the Bengali diaspora television station, STV, and featured – in text and pictures – on the BBC news website (23 February 2009).¹⁵⁶

The contribution made by two other projects to public awareness through exhibitions is also worthy of note. A team researching diasporic communities in Roman Britain (Eckardt et al) contributed research, reconstructions and children's stories to the new Roman exhibition at the Yorkshire Museum.¹⁵⁷ One network (Jesch et al) contributed to a new display on Viking genetics and ancestry at the Jorvik Viking Centre in York in 2006.¹⁵⁸ Their research has contributed to public interest and understanding about migration and diasporic movements in the first millennium.

¹⁵² *Manchester's Migration Histories* (Brown), <http://www.migrationhistories.manchester.ac.uk/>.

¹⁵³ *Striking Women* (Pearson, McDowell, Anitha), <http://www.leeds.ac.uk/strikingwomen/about>, <http://www.londonmet.ac.uk/thewomenslibrary/whats-on/exhibitions/past-exhibitions/strikingwomen.cfm>.

¹⁵⁴ <http://www.guardian.co.uk/world/2010/jan/20/asian-women-trade-union-grunwick>.

¹⁵⁵ Ibid. Photograph of Jayaben Desai, Grunwick dispute,

¹⁵⁶ 'Art shows home where heart is', <http://news.bbc.co.uk/1/hi/england/sussex/7898294.stm>, and 'In pictures', <http://news.bbc.co.uk/1/hi/england/sussex/7898256.stm>.

¹⁵⁷ Eckardt and team, with Aaron Watson, archaeological reconstruction artist, and Caroline Lawrence, children's author. <http://www.yorkshiremuseum.org.uk/Page/ViewSpecialExhibition.aspx?CollectionId=27>.

¹⁵⁸ Jesch and team, <http://vin.nottingham.ac.uk/english/csva/outreach/>, <http://www.jorvik-viking-centre.co.uk/about-jorvik/21-/>.

'Fashioning diaspora space', a collaborative project involving the V&A (Crang et al) held an exhibition of artist Helen Scalway's work at the Royal Geographical Society in May 2009, and featured Helen's work in a V&A blog.¹⁵⁹ Her attractive and thought-provoking postings – from February 2008 to July 2009 – attracted attention from commentators, with one contributing a particularly insightful observation:

I was particularly interested by the idea of mapping, and the shop charts that you made - the contrast between the physical layout of a shop and the layout of its meanings to the different people that inhabit it/enter it/browse in it. It made me think about the way different waves of immigration infuse the same places with different meanings, and the geography of meanings is far more diverse than the physical geography of places. (Remy, June 2009)¹⁶⁰

This project team also published a V&A book featuring their research in text and photographs. *British Asian Style: Fashion and Textiles Past & Present*, edited by Christopher Breward, Philip Crang and Rosemary Crill, is a sumptuous coffee table book designed for a public audience interested in fashion history, new design and style: it is illustrated with 'an array of vivid images from the V&A's exceptional collections, alongside contemporary photographs from street fashion and the catwalk'.¹⁶¹ It is available from the V&A shop and on the museum website, where it is supported by additional material, including 'Wardrobe stories' (by the project doctoral student, Shivani Derrington), and 'Debating dress'.¹⁶²

Knowledge and understanding about migration and diaspora experiences and issues has also been shared widely through performance. An early event was Baily's concert of Afghan music, held at Goldsmiths in November 2006.¹⁶³ Another was the concert held in conjunction with the conference, in June 2009, on 'Migration and Music'. Organised by Meinhof and team, with support from the Turner Sims Concert Hall in Southampton, it featured music by Malagasy, Moroccan and Algerian musicians. Attended by 300 people, it was the third in a series of concerts, the others held in Antananarivo, Madagascar in 2007 (attended by 400) and Rabat, Morocco in 2008 (300).¹⁶⁴

Procter, Benwell and Robinson's project, 'Devolving Diasporas' (investigating the relationship between reading, location and migration), reached out to the public in several different ways. Principal among these were the many reading groups run in order to collect data for the project, but which simultaneously functioned to share information about it. In addition, with the writer, Jackie Kay, as one of the team, and with the project focused on Scotland, a youth dance theatre performance of Kay's autobiographical work, *The Adoption Papers* was sponsored.¹⁶⁵ It took place at the Macrobert theatre in Stirling, selling out for two nights in June 2007. In 2009 a national poetry competition was held for school children. *Whose Scotland?* attracted over 300 entries, and was won by 13-year-old Anju

¹⁵⁹ Scalway blog, http://www.vam.ac.uk/vastatic/microsites/1750_scalway/blog/.

¹⁶⁰ Comments, 2 June, http://www.vam.ac.uk/vastatic/microsites/1750_scalway/blog/?p=25#comments.

¹⁶¹ Crang et al press release, <http://www.rhul.ac.uk/aboutus/newsandevents/news/newsarticles/asianfashionbook.aspx>

¹⁶² *British Asian Style*, <http://www.vandashop.com/product.php?xProd=5522&navlock=1>, see also <http://www.vam.ac.uk/collections/fashion/features/diasporas/britishasianstyle/index.html>.

¹⁶³ Baily, <http://www.diasporas.ac.uk/assets/afghan%20music%20poster.pdf>.

¹⁶⁴ Meinhof, <http://www.tnmundi.soton.ac.uk/events.htm>.

¹⁶⁵ Procter et al, <http://www.devolvingdiasporas.com/involved-3.htm>.

Gopalan of Edinburgh whose poem was published on the AHRC and *Whose Scotland?* websites.¹⁶⁶



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I turn now to two examples of local interaction that show what is possible in terms of engaging a wider public with the findings of academic research. The first comes from the East Midlands where the Centre for the Study of the Viking Age (funded with a network grant in 2006-08) has sought to communicate its expertise in Viking identities to teachers, museum and heritage professionals, the media, and an interested general public. In their annual Midlands Viking Symposia, Jesch and colleagues have addressed topics in population genetics, literature, numismatics, sculpture, history, and archaeology. In 2010, re-enactors, as well as other interested people from the region, attended the symposium on Viking masculinities which attracted local press attention.¹⁶⁸

Finally, one large project (Brown et al) showed initiative in engaging local attention as we see in this comment from their 2008 report:

On 16 August 2008, the project presented a stall as part of the Manchester Caribbean Carnival in Alexandra Park in Moss Side. The stall publicised the project and its web-page, although we were slightly over-shadowed by the neighbouring stall which involved two young men rapping gospel tunes while wearing inflatable sumo-suits.¹⁶⁹

4.3.2 *Media and communications*

Many references have already been made to media coverage of the projects and I shall not rehearse these here, but will instead review press releases and AHRC publicity as well as noting several other significant examples.

¹⁶⁶ Devolving diasporas/whose Scotland (Procter, Benwell, Robinson and Kay). Read Anju's poem here: <http://www.ahrc.ac.uk/News/Latest/Pages/whosescotland.aspx>, <http://culturelab.ncl.ac.uk/whosescotland/>.

¹⁶⁷ Poster for *The Adoption Papers*, <http://www.devolvingdiasporas.com/ppf.htm>, and Anju Gopalan with poet, Alan Bissett, <http://culturelab.ncl.ac.uk/whosescotland/winner.htm>.

¹⁶⁸ 'Viking world explored', *Nottingham Post*, 20 April 2010, <http://www.thisisnottingham.co.uk/news/Viking-world-explored/article-2040003-detail/article.html>.

¹⁶⁹ Brown, end-of-year report 2008.

The programme's launch in April 2005, just before the General Election, was covered by Linda Nordling for *The Guardian* in the education series 'Show me the money'. I quote it at length because it is a reminder of the significance of the programme.

Last month, the Arts and Humanities Research Council (AHRC) launched its £5.5m programme on diasporas, migration and identity not in some posh venue off the Strand, but amid the jumble of bars, curry houses and council estates of Brick Lane in east London that represent centuries of migration.

There was an air of defiance at the oversubscribed knees-up. "Few topics are more badly in need of research," the programme director, Kim Knott, said. Everyone knew what she meant. The venue is in the hotly contested constituency of Bethnal Green and Bow, where election meetings held by the pro-war incumbent, Oona King, and her anti-war Respect challenger, George Galloway, have been overseen by riot police, as feelings run high among predominantly Muslim constituents.

Knott could not say more as, under election purdah, AHRC officials were gagged from making comments of a political nature. But the venue said it for them. Now a museum of immigration and diversity, the building has sheltered migrants of Huguenot, Jewish, Irish and Bengali background for nearly 400 years.

Few research programmes have a specification that reads like a newspaper leader. But diasporas, migration and identities does. "Why is it that cultural difference is perceived more often as a threat than a promise?" it asks.

I will return to the question of how to address this issue at the end of the report. Here, it is worth noting that the groups and problems Nordling mentioned in her article did receive attention during the programme, with large projects on Bengali migrants (Chatterji, Gardner) – which included research in this very area of London – workshops on Jewish-Muslim relations, and on integration and toleration, and a network event on writing the British Asian East End.

The launch event was, of course, also mentioned in AHRC's own publicity, the first of a number of articles on the programme and its projects.¹⁷⁰ AHRC's magazine, *Podium*, subsequently covered the first call for applications, workshops on 'Toleration and the Public Sphere' (Calder), our postgraduate workshop in 2008, the 'Home and Away' exhibition at the Museum of Childhood, Helen Scalway's 'Textile butterflies', 'Tate Encounters' and 'Making Britain' (on Nasta's affiliated project).¹⁷¹ Programme data was included in AHRC's annual reviews and reports for 2005-6, 2006-7, and 2007-8. Information about the programme or its projects was presented in its reports in 2005-6 (launch and first funded projects, and Bell's network, 'Early cinema and the diasporic imagination'), 2006-7 (large

¹⁷⁰ 'AHRC launches strategic programme', *Podium* 1, 2005, p. 4,

<http://www.ahrc.ac.uk/About/Publications/Documents/podium1.pdf>.

¹⁷¹ 'A question of identity', *Podium* 3, 2006, p. 3; 'Toleration and the public sphere', *Podium* 4, 2006, p. 10; 'DMI postgraduate workshop', *Podium* 10, 2008, p. 15; 'Home and Away' exhibition, *Podium* 11, 2009, p. 15; 'Textile butterflies', *Podium* 13, 2009, p. 3; 'Tate Encounters', *Podium* 14, 2010, pp. 12-13, and 'Making Britain', same issue, p. 15. Issues of *Podium* can be found at <http://www.ahrc.ac.uk/About/Publications/Pages/default.aspx> and <http://www.ahrc.ac.uk/About/Publications/Pages/PublicationsArchive.aspx>.

grant scheme, director's participation in new security challenges event, 2007-8 (case study on Good's project on the conversion of asylum applicants' narratives into legal discourses in the UK and France), and 2008-9 (case study on Sales' project on cityscapes of diaspora: Chinatown).¹⁷² The programme was also mentioned in other corporate documents, including those on economic impact reporting: in 2008 when our public engagement was presented, featuring 'Devolving Diasporas' (Procter), 'Making the Connections' (O'Neill) and 'Writing British Asian Cities' (McLoughlin); and 2009, featuring 'Tate Encounters' (Dewdney), 'Home and Away' (Gardner) and 'Memory, Identity and Change' (Holt).¹⁷³

'Diasporas, Migration and Identities' projects have also featured in news items issued by AHRC. News on the nomination of 'Tate Encounters' (Dewdney) for the *Times Higher Education (THE)* Research Project of the Year Award was covered in September 2008, on the 'Fashioning Diasporas' exhibition (Crang) in May 2009; on the 'Striking Women' exhibition (Pearson) in October 2009; on the children's poetry competition, *Whose Scotland?* (Procter) in November 2009; on Africans in Roman York (Eckardt) in February 2010; and on the exotic origins of York's headless Romans (also Eckardt) in October 2010.¹⁷⁴ Hella Eckardt also featured in an AHRC podcast in March 2010.¹⁷⁵

In addition, projects have generated their own media coverage at key points in the dissemination of their research. Having already been featured in a segment on *The One Show* on BBC 1 in 2009, Eckardt's project received extensive news coverage on 26 February 2010, on BBC News Online, in *The Times*, *The Guardian*, the *Yorkshire Post* and the *Northern Echo* among others.¹⁷⁶ The online coverage created immense interest (with 283 comments to date on *The Guardian* Facebook page, for example), and generated a debate about the appropriateness of the term 'multiculturalism' for Roman Britain. The BBC News Online coverage included an 'In Pictures' display in association with its textual coverage.¹⁷⁷

One project that arguably had a natural advantage when it came to media coverage was 'Tuning In: Diasporic Contact Zones at the BBC World Service' (Gillespie et al). Through this connection, three of its research clusters were effective in publicising their activities. Research by Sreberny and Torfeh on the Iranian diaspora, the BBC Persian Service and the anniversary of the Iranian revolution generated 25 interviews in various international media outlets, including Sreberny's 2007 article in the *THE* on 'War by other means'.¹⁷⁸ Regular contributions were made by young diasporic Londoners to the BBC World Service's current

¹⁷² Launch, *AHRC Report and Accounts 2005-06*, p. 12, Bell network in same issue, p. 14; Large grant scheme, *AHRC Report and Accounts 2006-07*, p. 11, also p. 28; Good project, *AHRC Review of the Year 2007-08*, p. 10; Sales project, *AHRC Report and Accounts 2008-09*, pp. 19-20

¹⁷³ *AHRC Economic Impact Reporting Framework 2008*, p. 18; *AHRC Economic Impact Reporting Framework 2009*, p.19. See <http://www.ahrc.ac.uk/About/Policy/Pages/CorporateDocuments.aspx>.

¹⁷⁴ <http://www.ahrc.ac.uk/News/Latest/Pages/TateEncounters.aspx>;
<http://www.ahrc.ac.uk/News/Latest/Pages/MarkingyourTerritory.aspx>;
<http://www.ahrc.ac.uk/News/Press/Pages/StrikingWomen.aspx>;
<http://www.ahrc.ac.uk/News/Latest/Pages/whosescotland.aspx>;
<http://www.ahrc.ac.uk/News/Latest/Pages/africansromanyork.aspx>;
<http://www.ahrc.ac.uk/News/Latest/Pages/YorksHeadlessRomans.aspx>.

¹⁷⁵ Eckardt, <http://www.ahrc.ac.uk/News/Podcasts/Pages/africansromanyork.aspx>.

¹⁷⁶ Web links to news coverage can be found under Eckardt on http://www.diasporas.ac.uk/large_research_projects.htm.

¹⁷⁷ 'In pictures', http://news.bbc.co.uk/local/york/hi/people_and_places/history/newsid_8537000/8537231.stm.

¹⁷⁸ For example, Sreberny on <http://www.viddler.com/explore/frontlineclub/videos/304/>; 'War by other means', *THE*, 12 October, <http://www.timeshighereducation.co.uk/story.asp?storyCode=310806§ioncode=26>.

affairs programme *Outlook* as part of 'Generation 2012' – a citizen journalism project on the London Olympics 2012 – which has an estimated audience of 40 million listeners around the world (Webb and Gillespie); Woodward was interviewed several times on national and local press and radio on sports across diaspora themes, and she also provided material for the BBC 2012 Olympics portal.¹⁷⁹ Andersson contributed an article, 'Mapping Digital Diasporas', to BBC World Service *World Agenda*.¹⁸⁰ The 'Tuning In' project and its researchers received media coverage on Al Jazeera, BBC Newsnight, BBC Radio 4, *The Guardian*, *The Evening Standard*, *Christian Science Monitor*, the BBC News Channel, CBS, as well as the BBC World Service. For example, Gillespie was interviewed twice on 'Tuning in' for the BBCWS audience feedback programme *Over to You*, with an estimated audience of 20 million.

We have seen further examples of news coverage arising from projects featuring Britain's Asian population in 4.3.1 above (Gardner, 'Home and Away' and Pearson 'Striking Women'). A final example comes from Susheila Nasta's affiliated project, 'South Asians making Britain 1858-1950'.¹⁸¹ The exhibition put together by this research team attracted the attention of *The Guardian* which published an article and timeline in September 2010 showing the impact of South Asians on British life from the Raj to the early years of Indian independence.¹⁸² Nearly 50 pictures illustrate this journey and provide a superb record of the South Asian contribution to public life. Enormous interest has been generated, with nearly 700 comments on Facebook from *The Guardian* website.

These examples represent highlights in the media coverage of diasporas projects. Many other networks and workshops, small and large grants had local press coverage and generated university press releases. International media too found stories of interest: In August 2008, Morocco's *Le Soir*, *Le Journal*, *Telquel*, *Le Matin de Sahara* and various local websites covered 'Musique et Migration', a cultural event and concert held in Rabat and organised as part of Meinhof's 'TNMundi' project on transnational musician networks.¹⁸³

4.4 Engagement/Exchange with Stakeholders (Objective 4)

The process of developing and sustaining collaborative partnerships at programme and project level was discussed in relation to capacity building in section 4.2.2. Here I shall discuss the nature of the engagement and exchange of academic researchers with stakeholders beyond the academy in the UK and internationally.¹⁸⁴

¹⁷⁹ For example, 'Generation 2012', <http://www.bbc.co.uk/programmes/p006rptv>.

¹⁸⁰ Matilda Andersson, 'Mapping digital diasporas', *World Agenda*, 2008, http://www.bbc.co.uk/worldservice/specials/1641_wagus08/page5.shtml.

¹⁸¹ Nasta was shortlisted but unsuccessful in the large grant round and successful in a later AHRC open call.

¹⁸² Sheila Pulham, Lisa Villani, Florian Stadler and Rozina Visram, <http://www.guardian.co.uk/world/interactive/2011/sep/10/south-asians-making-britain>, in association with Nasta, <http://www.open.ac.uk/Arts/south-asians-making-britain/>.

¹⁸³ Meinhof, 'TNMundi', <http://www.tnmundi.soton.ac.uk/ColloqMusiq&Migrat%20RevueDePresse%20Nov2008.pdf>.

¹⁸⁴ Strategic collaborations will be explored further in audio interviews with four project teams (Dewdney, Crang, Gillespie and Pahl). Podcasts will be available on www.diasporas.ac.uk in 2011.

4.4.1 UK collaborations beyond HE

In its first year AHRC discussed with major public organisations the possibility of recognising arts and humanities research conducted outside higher education institutions. Awarding them the status of autonomous research bodies (later 'Independent Research Organisations', IROs), AHRC opened up funding opportunities for collaborative partnerships between researchers in HEIs and IROs. The 'Diasporas, Migration and Identities' Programme provided an excellent context in which to explore such exchanges. Academics were able to bring research skills, methods and previous knowledge and expertise; IRO researchers added experience of their own institution's practices, access to archives and collections, and curatorial and educational knowledge and practice. Both facilitated contact with and access to new audiences, venues and resources, and enhanced one another's reputations. Here, the principal investigators of 'Fashioning diaspora space' (Crang, Royal Holloway and the V&A) and 'Tate encounters' (Dewdney, LSBU, Tate Britain and Wimbledon College of Art) describe some of the benefits arising from their partnerships.

The research team was founded on bringing together academics in the university sector with researchers and academics, curators and community engagement staff in the cultural sector, at the V&A. The project sought to impact on the V&A's engagement with its South Asian clothing textile collections in three main ways. First, it delivered significant web content for the V&A Online representation of its collections. Second, the project involved a number of public events at the V&A that highlighted project themes. Third, the project delivered intellectual and physical resources for on-going work being undertaken by the V&A, ranging from the curatorial, to questions of minority community engagement policy, to plans for the Fashion gallery development. (Crang)¹⁸⁵

As a collaborative interdisciplinary project between two HEIs and the art museum, Tate Encounters was intrinsically framed and informed by concepts and practices of collaboration and knowledge-exchange which, through a self-reflexive approach, it consistently examined and analysed in order to identify ways in which theories of practice, and the practice of theory could usefully meet to produce new insights and understandings. This approach was crucially extended into other public realm networks during 'Research-In-Process' to include key policy makers, cultural policy commentators, cultural practitioners and media arts professionals, drawing them into a unique public research environment to engage in discussions with other professionals that they rarely enter into dialogue with. [Research-in-Process was a month-long event at Tate Britain in March 2009 which included 72 collaborators from universities, museums, the Arts Council, LDA and the DCMS, including artists, curators, officers, academics and post graduate students.] (Dewdney)¹⁸⁶

The IRO partners with which they worked also offered views on the process, with Victoria Walsh (Co-I from Tate Britain) discussing the ways in which Tate, as a learning institution, could benefit from the collaborative methodology explored in the project as well as from its

¹⁸⁵ Crang, end-of-award report, 'Programme contribution', p.2.

¹⁸⁶ Dewdney, end-of-award report, p. 12.

findings about the museum's reproduction of exclusionary practices and knowledge.¹⁸⁷ In an editorial on transdisciplinarity, she stressed the importance of collaboration for moving the agenda of museology forward.

In bringing together in this edition reflective contributions from participants, practitioners and experts, including the disciplines of Sociology, Art History, Cultural Policy, Digital Media, Museology and Cultural Studies, the hope is to bring the questions and issues of Tate Encounters that they all connect to, into a common discursive realm that can produce knowledge and insights of as much interest and value to the museum as to academic debate... By focusing on the connections and disconnections in the network of practices within the museum, between the museum and the academy, and between the public realm of the everyday with the public realm of the museum, the attempt is made to open out an analysis of the relationships between the marginalized diasporic viewer and the work of art in order to build a situated account of the encounter rather than the conceptualized one of theorized discourse or the statistical or conceptual one of policy.¹⁸⁸

Turning now to projects not involving IROs, of those with one partner rather than several, 'Tuning In' (Gillespie) stands out. Developing the concept of the diasporic contact zone, the project team focused on the BBC World Service. With its origins in the Empire Service (founded in 1932), funding and support from the British Foreign and Commonwealth Office (until 2011), and radio and online services 'from and into' 32 languages (now also including television news in Persian and Arabic), the BBCWS brings together and serves the interests of diverse audiences, as well as providing 'a home from home for the worldwide British diaspora'.¹⁸⁹ The 'Tuning In' team has made extensive use of the BBC Written Archives at Caversham for its different projects. Of special interest were the diasporic broadcasters (refugee intellectuals, dissident writers and poets, migrant artists) whose creative, journalistic and presenter skills were vital to the success and reputation of the World Service, and crucial to the establishment of BBCWS sports broadcasting. 'Tuning In' researchers also worked with audience researchers at the BBCWS Trust on uses of media for development, e.g. on Drama for Development. Members of the team conducted over 100 interviews with diasporic producers in a range of language services, a key focus on Middle East (BBC Persian and Arabic Services especially) and South Asian languages, and examined translation issues, news agendas, and the Service's relationship to diaspora. None of this would have been possible without the development and maintenance of a strategic research relationship that developed and matured over several years.

BBCWS has also benefited from the relationship, with academics ready to hand to provide material and speakers, and funding for events focused on the history and current work of the Service. A conference was organised in December 2007 on 'International Broadcasting, Public Diplomacy and Cultural Exchange' to coincide with the 75th anniversary of the BBC World Service, and a series of 'Witness Seminars' was conducted in 2009-10 on Bush Writers, the 70th Anniversary of BBC Urdu Service, the BBC World Service and the fall of

¹⁸⁷ Walsh and Dewdney, 'Strategic partnerships: locating knowledge production in the museum', September 2009, <http://www.diasporas.ac.uk/assets/Dewdney%20Conference.pdf>.

¹⁸⁸ Walsh, 'Reflecting on reflexivity and the transdisciplinary', [E]dition 5, July 2010, <http://www.tate.org.uk/research/tateresearch/majorprojects/tate-encounters/edition-5/>.

¹⁸⁹ Gillespie, 'Diasporas@TheWorldService', <http://www.open.ac.uk/socialsciences/diasporas/>.

the Berlin wall, and the BBC and the birth of Bangladesh 1971. The theme of 'Digital diasporas' made its way onto the BBCWS agenda. A Visiting Research Fellowship at the Open University/CRESC for the Head of Future Media at the BBCWS is planned for January 2011. She will work on a project on online journalism in multilingual milieux.¹⁹⁰

Whilst some teams built up a strong collaborative working relationship with a single external partner, others engaged with a range, inviting their representatives to attend and contribute to workshops and other events. Ansari and Cesarani, who ran workshops on the 'Comparative study of Jews and Muslims in Britain, Europe and North America' in 2006, identified a number of partners from Jewish and Muslim religious centres and multi-faith bodies for participation in their collaborative events. Presenters at the practitioner workshop included the Director of the Inter Faith Network for the UK, the Minority Faiths Advisor to the Cohesion and Faiths Unit at the Department for Communities and Local Government, the President of Alif-Aleph UK (British Muslims and Jews), the Co-ordinator of the Three Faiths Forum, Chair of the Interfaith Relations Council of the Muslim Council of Britain, and several rabbis, imams and Jewish and Muslim scholars. The presence of these representatives enabled frank discussion of 'the stumbling blocks that those who engage in dialogue between Jews and Muslims have encountered, of what they have in common that can facilitate dialogue, as well as what divides them'.¹⁹¹ The importance of discussing concerns in the context of local, national and international political situations was recognised, as was the need to create an environment in which it felt safe to do so. Subsequent to the workshops, Ansari (PI) was invited to become a member of the Advisory Board of the Three Faiths Forum (<http://www.threefaithsforum.org.uk/index.html>).

Further examples of research involving multiple partners were Pahl's small project on the 'Artefacts and Narratives of Migration', and O'Neill's network, 'Making the Connections', both discussed further in 4.5.1 below. Each brought together local and/or regional partners with expertise in the arts, migration policy and education, as well as community organisations with relevant interests whose participation informed research practice as well as findings and dissemination. 'The conversion of asylum applicants' narratives into legal discourse' involved researchers, Good and Gibb, in taking internships in relevant NGOs in the UK and France. The project promoted collaboration between social anthropologists, academic lawyers, legal practitioners and administrative staff in government and NGO sectors which has continued after the end of the award.



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¹⁹⁰ Information from Gillespie, end-of-year report 2009.

¹⁹¹ Ansari, 'Comparative study of Jews and Muslims in Britain, Europe and North America: practitioner workshop', http://www.rhul.ac.uk/History/Research/CSJM06/CSJM_prac_summary.html.

¹⁹² Good, France-UK Workshop on Asylum Procedures, Edinburgh, March 2009 (researchers, solicitors, NGO and UK Border Agency staff), end-of-award report annex.

As these cases suggest, collaborations took various forms – only a selection of which have been described here – and offered different benefits on both sides. Several award holders commented in final reports on their intention to sustain the relationship developed during the project. The Tate team continues to meet regularly (a link also being sustained with the programme director); Pahl continues to collaborate with Rafiq, creative artist on her small project. The BBCWS research link is thriving (see 4.5.1 below).

4.4.2 *International collaborations beyond HE*

As earlier accounts of the projects of Baily, Dudley, Holt, Kaiser, Humphrey and Werbner suggested, a substantial body of research within the programme would have been impossible without the collaboration of organisations and individuals beyond the UK. Fieldwork depended on the goodwill of participants, activities of gate-keepers, agreement of authorities, facilitation of local organisations, and resources of libraries and other cultural providers in countries where research was conducted. As many of these collaborations were listed earlier, I will focus on just two, in relation to the projects of Meinhof and Procter.

In 'TNMundi', the project on transnational musician networks, Meinhof and team worked in three locations, Madagascar, Morocco and the UK, whilst being attentive to movements and links to other places, particularly those European cities noted for supporting world music. One of their aims was, 'to understand the interconnection between cultural and social engagement of groups/associations within civil society, including those of (post)migrant cultural practitioners themselves, and to evaluate their impact on a variety of cultural, social, political and ecological factors within countries of settlement and of origin'.¹⁹³ They found substantial connections between artists and civil society movements/NGOs which they followed up in the research. Research links were made, for example, with the World Music archive in Wuerzburg, the African Arts Centre Iwalewa House in Bayreuth, the Laterit film production company in Paris, and Kanto (music) productions in Paris. In relation to work with Malagasy musicians, invitations were received from UK-based Anglo-Malagasy associations; common interests were developed with a German consortium of scientists exploring linkages between economic and cultural development and conservation. These and other groups, as well as musicians such as the Madagascar All Stars, Binobin and Farid, participated in TNMundi's three cultural events: in Antananarivo in 2007, Rabat in 2008, Southampton in 2009, all of which were held in conjunction with local service and venue providers, media companies and academic organisations.

Musicians, NGOs, music organisations and venues were fully embedded within the research process as well as in the dissemination of its findings. They constituted the hubs and traffic of the transnational networks being researched, and were, in many cases, the gatekeepers and contacts that enabled data to be collected, resources mobilised (for cultural events), and publicity circulated.

In the case of TNMundi, international collaborations were understood at the outset of the research to be intrinsic to its aims and success. In the research of Procter et al ('Devolving diasporas'), although the intention was there at the outset to conduct reading groups in five non-UK contexts in order to understand the devolution of a literary canon comparatively, the potential for international as well as UK collaboration had not been fully explored.

¹⁹³ Meinhof, end-of-award report, which lists many organisations and musicians involved in the research.

However, within the first year, in addition to Penguin Books donating free copies of Zadie Smith's *White Teeth* and Small Island Reads donating copies of Andrea Levy's *Small Island* in association with the largest UK mass read event ever held, the project team had developed a valuable and profitable relationship with the British Council. The Council helped the team to establish reading groups through their offices in New Delhi, London and Nigeria, and, through its *Encompass* website, allowed it to network book group readers through chat rooms and live links. Furthermore, the Achebe foundation invited the team to participate in the 50th anniversary celebrations for Chinua Achebe's *Things Fall Apart*, with a live link-up between readers in Nigeria and London sharing their thoughts on the novel.¹⁹⁴

International brokering enabled what were initially envisaged as independent reading groups to become live cultural exchanges, thus adding an unforeseen dimension to the research, deepening the data collection and offering a new perspective for analysis.

These examples clearly show that international, national and local collaborations are not mere mechanisms for knowledge transfer and information dissemination, they transform academic research and – as we saw in the UK examples earlier – can affect the agendas of partner organizations.

4.5 Wider non-academic impact of research (*Objectives 4, 6*)

It is now widely accepted that the impact of research may be seen and felt many years after it has been conducted. That means that any assessment made now (in the autumn of 2010) of the programme's impact must necessarily be limited. However, in addition to what can already be identified, it is also possible to comment on ongoing pathways to impact.

Distinguishing between public awareness, media coverage, engagement and exchange and non-academic impact is also not entirely straightforward. Clearly, academic research conducted without non-academic involvement, theoretical in nature, and disseminated through standard academic routes may still make a significant impact: the public context and mood may shift, and new agendas may call for research previously hidden from the public gaze to be reconsidered. The programme does in fact offer an example of this, as in 2006 the director, with colleagues at the University of Leeds, was commissioned to review arts and humanities research that might have a bearing on terrorism, its roots, practices and consequences. Academic books and articles published on religious diasporas and movements, linguistic minorities, belief and violence, political identities, and apocalypticism and soteriology were brought into engagement with an agenda with policy ramifications. Work done a decade or so before by scholars of religion, politics, languages, anthropology and area studies was highlighted for the attention of civil servants and others with responsibility for counter-terrorism. Whose research was of interest and what impact it had, however, remain unknown to those outside these circles.

Research which aims from the outset to engage with public issues or contemporary concerns and to work with relevant partners is likely to have a more immediate impact. Having already discussed in some detail such engagements and partnerships, I will turn now to impacts that can already be evidenced or strongly surmised, as well as work currently

¹⁹⁴ Procter, end-of-year report 2007.

underway with wider public benefits in mind. In looking at policy and practice, I will give examples from government and public policy, the museums and galleries sector, education, and community and local service provision. Other types of impact, for example on public awareness, and their measures will also be considered.

4.5.1 *Impact on policy and practice in the UK; other impacts*

As I suggested above, direct impact on government policy is hard to prove, leaving academics in some cases only able to cite the commissioning of research, presentation of findings at briefings, and inclusion of results in government publications as probable evidence. In addition to the Home Office commissioned review of research on terrorism cited above, programme and project interventions included Knott (parliamentary briefings on diasporas, security and religious issues), Gillespie (Foreign and Commonwealth Office, Wilton Park, conferences on diplomacy and diasporas and other briefings re BBCWS and digital diasporas) and Good (discussions with UK Border Agency as well as other public bodies on asylum narratives). Holt, who worked for many years as a political lobbyist on Middle East issues and held a small grant for 'Memory, identity and change: Palestinian refugee women in Lebanon', provided evidence to the Foreign Affairs Committee which was later published in their report, *Global Security: the Middle East*, 2007. She was invited to arrange a British Parliamentary delegation to visit Palestinian organisations in Lebanon. Calder, Cole and Seglow, 'Toleration and the public sphere', attracted policy makers and lobbyists to participate in their workshops in Newport, Stirling, London, York and Belfast. The team aimed to get debates about toleration, immigration and citizenship, cultural identity and freedom of expression 'out of the academic arena and connect them with the practical, policy issues faced by real communities'.¹⁹⁵

A forthcoming policy impact is a 12-month placement fellowship at BBC World Service in 2011, on 'The Art of Intercultural Dialogue: Evaluating the 'Global Conversation' at the BBC World Service' (funded by AHRC), an aim of which is 'to increase the impact of ... "Tuning In: Diasporic Contact Zones at the BBC World Service" on policy and practice at the WS and at the Foreign and Commonwealth Office with regard to engaging overseas publics via interactive and social media initiatives'.¹⁹⁶ Other policy interventions (non-governmental) included Polezzi et al's forthcoming participation in an ESF/COST Science Policy Briefing on cultural literacy, and Sales et al's engagement with Westminster Council and various Chinese organisations in association with 'Images and realities of London's Chinatown'. Speakers from London Chinese Community Centre, Chinese Immigration Concern Committee, National Healthy Living Association and Migrants' Rights Watch attended the workshop, 'New research on Chinese migration', and received their policy report.¹⁹⁷

Impact on the policies and practices of local and regional service providers and community organisations also arose from the work of O'Neill and Hubbard. They fostered and strengthened connections between Loughborough University, NIACE, regional community arts organisations, regional universities and various statutory and voluntary sector organisations as well as new arrival communities, groups and individuals. O'Neill also

¹⁹⁵ Calder, 'Questions that must be asked', *Western Mail*, 19 October 2006.

¹⁹⁶ Gillespie, specification, 'Placement fellowship in the BBC World Service', p. 1.

¹⁹⁷ Sales et al, 'London's Chinatown: diaspora, identity, belonging',
http://www.mdx.ac.uk/Assets/Chinatown_diaspora.pdf.

facilitated a support group for NAWEF (Nottingham Women's African Empowerment Forum). Through their workshops, e.g. on 'Refugee Lifelines' (organised with NIACE and artists in exile) and 'Making Connections: Helping Asylum Seekers through arts inclusion' (organised with Dreamers, an unaccompanied young asylum seekers project, Leicestershire Youth Service and Charnwood Arts), they raised awareness of 'the lived experiences of refugees and [of the] asylum seeker–asylum-migration nexus' and fed into regional policy debates on people's reasons for migration to the UK and concepts and senses of belonging.¹⁹⁸ According to O'Neill, a number of workshop participants found employment as a direct result of the project: artists were engaged on projects, had invitations to exhibit their work, and arts organisations received further funding to continue their work.

A key example of the multiple benefits that can arise from a small research council investment (under 10k) is Pahl's project on 'Artefacts and Narratives of Migration'. Here is Kate Pahl explaining the initial research and its principal external outcome:

The aim of the project was to create an exhibition of these artefacts with the stories the families told that would be held in the local museum gallery. The project was a collaborative one between Ferham School, Rotherham Central Sure Start, the Clifton Park Museum, with researchers from the University of Sheffield (Kate Pahl), Sheffield Hallam University (Andy Pollard) and a designer, Zahir Rafiq. Zahir's contribution was funded by the Arts Council schools initiative, Creative Partnerships. The resulting exhibition was held, with the museum's support, in a local art gallery in Rotherham and ran for one month.¹⁹⁹



But that was only the first step. A website and learning resource pack, funded by the University of Sheffield's Knowledge Transfer Opportunities Fund with the Museums and Libraries Association as partner, was developed from the original dataset. 'Every object tells a story', in addition to being available electronically,²⁰¹ was distributed to educational bodies in the UK and abroad, e.g. to NIACE Family Learning, the National Year of Reading, the regional MLA, Weston Park Museum, Sheffield schools, and to family learning experts and centres in Norway, Mexico and the UK. It also led to other spin-offs for Pahl: a partnership with Museums Libraries and Archives Council – 'My Family My Story'; a partnership with Almuneera, Rotherham, and the production of 'Their Lives Our History'; an invitation to undertake the 'Inspire Rotherham' evaluation, funded by Yorkshire Forward 2009 – 2011; and to 'My Family, My Story', a digital storytelling project on the theme of 'Every object tells

¹⁹⁸ O'Neill, impact presentation, <http://www.diasporas.ac.uk/assets/Tate%20O'Neill.pdf>, and end-of-award report.

¹⁹⁹ Kate Pahl and Andy Pollard, 'The Case of the Disappearing Object', *Museum and Society* 8:1, 2010, 1-17, p. 1.

²⁰⁰ Pahl, impact presentation, <http://www.diasporas.ac.uk/assets/Tate%20Pahl.pdf>.

²⁰¹ Pahl, 'Every object tells a story', <http://www.everyobjecttellsastory.org.uk/>.

a story', with the World of James Herriot and Thirsk School, North Yorkshire.²⁰² Pahl collaborated with Rowsell to write *Artifactual Literacies: Every Object Tells a Story* (Teachers College Press, 2010). On each of these occasions, Pahl was able to affect educational practice as well as develop new connections.

Another area of public provision where the programme can be seen to have had an impact on both policy and practice is in museums and galleries, particularly at Tate Britain. The 'Tate Encounters' project has been discussed extensively above (4.1.2d; 4.4.1), and I will not reiterate those accounts of participatory research and collaborative engagement. In addition, however, the project has been instrumental in reflecting on and affecting change in cultural diversity policy and practice within the museum. In their end-of-award report, the team recounted the process whereby their findings and ideas about audiences, public engagement and museum display were disseminated within Tate, thus drawing in its policy makers, trustees and other staff. The high level of support secured through their Tate Organisational Study led to them being invited,

...to give a presentation to the 'Tate for All' working group (2008), chaired by the Director of Tate National responsible for Tate's policies of equality and access across staffing, collections and programming. This was followed by an invitation to lead a Tate-wide, cross-departmental seminar, 'Tate Think', in February 2009, which focused on curatorial narratives of display and audience engagement. In September 2009, a further presentation was made to the Tate National department which brought together Directors and Chief Curators from Tate Liverpool, Tate St Ives, Tate Britain and Tate Modern and which highlighted the need for a new audience typology beyond Marketing's socio-economic categorisations and models of cultural deficit. From October - December 2009 Tate Encounters was invited to participate in a series of working seminars called for by the Tate Trustees to inform Tate's Audience Development Strategy, 2012-15 which included discussions with representatives from DCMS, the policy think-tank Demos, and the consultancy group Audiences London.²⁰³

In addition to internal Tate interventions, as part of Black History Month in November 2008, the team presented their research at the Department of Culture, Media and Sport to an audience of over fifty from DCMS, MLA, the heritage and museums and galleries sectors, and various voluntary bodies and arts organizations where they were questioned extensively about how to effect diversity policy with respect to museum audiences.

My final examples of UK non-academic impact also relate to museums, but here to contributions made by project teams to collections and displays rather than policy and practice. Both Jesch ('Viking identities network') and Eckardt et al ('A long way from home') lent their expertise and, in the case of the latter, their project resources to Yorkshire museums. Jesch contributed to a new display on Viking genetics and ancestry at the Jorvik Viking Centre in 2006, and gave the keynote address at their annual Viking Festival.²⁰⁴ Eckardt's team contributed significantly to the new 'Romans in York' exhibition at the

²⁰² Pahl, impact presentation, <http://www.diasporas.ac.uk/assets/Tate%20Pahl.pdf>.

²⁰³ Dewdney, end-of-award report, p. 8.

²⁰⁴ Viking Identities (Jesch, Carroll, Callow and Lee), <http://vin.nottingham.ac.uk/english/csva/outreach/>, <http://www.jorvik-viking-centre.co.uk/about-jorvik/21-/>.

Yorkshire Museum (re-launched August 2010). The archaeological reconstructions (by Aaron Watson) and the short stories (by Caroline Lawrence) that they commissioned illustrate their research findings in highly accessible ways. 'The ivory bangle lady', as she was widely referred to in the media (see her reconstruction in 3.4 above), now appears imaginatively in a learning pack available at the museum as 'Julia Tertia',

but they call me Tertia. One of my illustrious ancestors on my mother's side was Sextus Julius Africanus, a scholar from Alexandria who wrote books on our faith and served under the Emperor Septimius Severus. My father is from Lepcis Magna, that emperor's home town in North Africa; I was also born there and spent the first few years of my life in Lepcis. It is a great city, but nothing compares to Rome!²⁰⁵

As the short story author explains on her blog, she constructed the story on the basis of the forensic evidence provided by Hella Eckardt and her team.

- Her skull shape shows she was mixed race with definite African characteristics
- Her bones showed she died young, aged around 19
- Isotopes show she came from a hot place outside Britain (possibly North Africa but certain parts of Spain and Italy are also possible)
- Her diet matched that of the local population in York



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- She was buried in a stone sarcophagus, a mark of wealth
- Her grave goods also indicate wealth and some might be clues
 - bangle made of jet; jet a local material with 'magical' properties
 - bangles made of ivory; and exotic material from tooth of elephant
 - blue glass perfume flask from the Rhineland: again a mark of wealth
 - blue glass bead bracelet: she liked blue?
 - silver and bronze locket
 - two yellow glass ear-rings
 - two marbled glass beads
 - small round glass (!) mirror: she was concerned with her looks

²⁰⁵ Eckardt project: from the author, Caroline Lawrence's blog, <http://flavias.blogspot.com/2010/03/ivory-bangle-lady-my-story.html>. Eckardt et al's isotope analysis suggested that the 'ivory bangle lady' came from somewhere warmer than York (where her remains were found), but did not, in fact, provide definite confirmation of African origins (Leach et al, 'A "lady" of York: migration, ethnicity and identity in Roman York'. *Antiquity* 84, 131-145).

²⁰⁶ Painting by Aaron Watson, from Caroline Lawrence's blog post on the 'ivory bangle lady' (both sponsored by Eckardt et al).

- a bone plaque with the words SOROR AVE VIVAS IN DEO ('Farewell sister, live in God') indicating she was perhaps a Christian and almost certainly literate.²⁰⁷

There is a direct impact from the academic research undertaken by the team (e.g. their isotope and diet analysis) on this creative output by Caroline Lawrence, and thereby on children using the learning pack on visits to the museum. One blog commentator appreciated this connection too. Praising the author, she wrote, 'you did a great job bringing The Ivory Bangle Lady to life!' And, as we know, this Roman diasporic bangle lady would not have achieved public prominence without the team's research.

The programme's continued impact is the focus of an AHRC Programme Director Impact Fellowship (2010-11).²⁰⁸ In addition to further progressing the academic impact of the programme (in a book, conference papers and further international networking activities), the following non-academic outputs are planned:

- A collection of the programme's learning resources, trialled at community workshops and linked on the diasporas, migration and identities website
- A web-based glossary of key concepts, theories and methods developed in association with the programme
- Dissemination events and meetings with key stakeholders (social policy, museums and galleries) and a final impact event
- Web-based podcasts of interviews on research findings and strategic partnerships
- And, pending agreement, a public-facing website and popular book featuring information and stories from the programme's research.

Impact updates on the main website will keep award-holders and stakeholders up to date with news of new books, new research and impacts arising from the programme.

4.5.2 *Impact on International policy and practice*

Current examples of outputs designed specifically to have an impact beyond the UK include Rajah-Carrim's report to the Government of Mauritius on the role of new technology (through online chats, emails, and text messages) in changing diasporic and national allegiances in Mauritian multi-ethnic society, and research by Gillespie's 'Tuning In' team on digital diasporas and the BBC World Service (reported in the BBC's international journal, *World Agenda*) and Iran and the BBCWS's Persian service (see media highlights, 3.6 above).

Award holders and researchers' participation in and meetings with NGOs and community organizations abroad is further testimony to their engagement and potential impact, e.g. Chatterji et al's relationship with Ain-o-Shalish Kendra, Al-Falah Bangladesh, Bangladesh Rural Advancement Committee, Community Development Association, Chhayanaut Bhavan,

²⁰⁷ Ibid. All from Caroline Lawrence's blog.

²⁰⁸ Knott, summary, impact fellowship, <http://www.ahrc.ac.uk/FundedResearch/Pages/ResearchDetail.aspx?id=150114>.

LEDARS and Nijera Kori (all in Bangladesh), and with the Institute of Objective Studies and the Minorities Welfare Board in Kolkata, India; and Kaiser's links with governmental bodies including the Refugee Directorate and Office of the Prime Minister, the Makerere Institute for Social Research, the Refugee Law Project, UNHCR and other national and international NGOs in Uganda.

The collaborative activities of Meinhof's project were discussed in 4.4.2 above. A key international impact of her work was her co-authored policy report on *Cultural Diasporas* (with Heidi Armbruster, to which the project team also contributed) for the European Parliament's Committee on Culture and Education. The report examined 'the contribution that artists from a non-EU background make towards cultural life and cultural industries in Europe and beyond. In particular, it look[ed] at how such artists form "diasporas" which in turn create networks of cultural exchange inside the EU and with third countries' with particular reference to those from African, Balkan and Turkish backgrounds.²⁰⁹

²⁰⁹ Ulrike Meinhof and Heidi Armbruster, *Cultural Diasporas*, EU Policy Department B, Culture and Education, 2008, <http://eprints.soton.ac.uk/148553/1/download.do%3Flanguage%3Den%26file%3D22412>.

5. PROGRAMME OUTPUTS/OUTCOMES

A considerable number of programme outcomes and outputs have already been discussed in the course of this report, and the focus here, as elsewhere, is on selective choice of examples rather than extensive coverage. With more than 1,500 outputs already completed (published books, papers and reports, electronic outputs, events of various kinds, creative works and activities etc) and many more to come, in addition to thousands of items of data (interviews, oral histories, work by children, witness statements, observational accounts etc) and hundreds of media stories, blogs and press releases, a significant outcome of the programme is its contribution to new information about diasporas, migration and identities and its dissemination. A breakdown of the outputs, including those of the director, can be found in Annex E.

5.1 Publications and other outputs

Publication highlights were presented in 3.1 where it was noted that, by mid-2010, in excess of 400 academic books and articles had been published. A further 100 non-academic paper and printed outputs had been issued, plus a similar number of electronic outputs (I have erred on the low side to avoid excessive double counting of the latter).

5.1.1 Programme publications and other outputs

Diasporas: Concepts, Intersections, Identities (eds Knott and McLoughlin, 2010) is a key programme output. In addition to an introduction and concluding essay on new research directions, it contains 44 essays (including 16 by award holders or those closely connected to the programme). Working with nearly 30 non-programme experts on diasporas allowed the editors not only to bring in additional expertise, but to publicise the programme widely.²¹⁰ As the subtitle suggests, the book contains three parts: the first exploring the history of diaspora studies through its key concepts (such as exile, home, migration, transnationalism, ethnicity); and the second, those intersections with a wide variety of disciplinary intersections (including economy, security, race, gender, language, religion and media). The final part offers new ethnographic vignettes – the majority by the programme’s own researchers – which chart various global movements, including new journeys by classical diasporas, others by new migrants, and some which challenge our understanding of diaspora altogether. We are expecting the book to be used and recommended by lecturers all over the world who teach on this subject; we have been informed that it is already on reading lists. Back cover endorsements by international figureheads – Khachig Tölöyan, Homi Bhabha and Susheila Nasta – will help to smooth its path into North America, across Europe and into South Asia and Australia.²¹¹

The other major programme output is its website which has been constantly updated since it was launched at the end of 2005. At present, this is the public face of the programme (though see below for news of non-academic website and book). Key features of the website are its research pages, detailing all 49 projects, with copies of annual reports (in many cases) and links to websites and other electronic resources, its listings of findings and

²¹⁰ Knott and McLoughlin, eds, *Diasporas: Concepts, Intersections, Identities* (Zed Books, 2010), <http://www.zedbooks.co.uk/book.asp?bookdetail=4365>

²¹¹ Further information about the book’s contents can be found on the Zed Books website, <http://www.zedbooks.co.uk/book.asp?bookdetail=4365>.

achievements, of publications, and news and events. The publications section includes bibliographies of work produced in association with the programme, annual reports by the director, working papers, and news up-dates. Podcasts will be added in 2011, as well as a glossary of terms. The postgraduate page will also be updated. The front page of the site, which now shows sample publications, links clearly to other pages where new information and findings can be found.

During the director's impact fellowship (2010-11) a monograph, *Researching Diasporas*, will be drafted, and a small popular book (title to be decided, with associated website with links to research projects, their findings and outputs) will be produced. The aim of the former, which will not be completed until 2012, will be to bring together the intellectual advances of the programme and to draw out the particular characteristics of new research on diasporas, migration and identities (its interdisciplinary nature, participatory methodology, practice-led and collaborative agendas, and impact). The latter, to be launched in 2011, will showcase key findings and stories arising from the programme with the aim of addressing an important issue raised at the launch in 2005 about the perception of migration and cultural difference as threats rather than promises. Focusing on their value and positive contribution, the book will illustrate the UK's historical diasporic legacy (with reference to work by Eckardt and Jesch, for example), the cultural resources arising from migration (e.g. Crang, Gilbert), the stories that objects and places can tell about identity (e.g. Pahl, McLoughlin), and the way in which we can all participate in 'diaspora space' through reading, fashion, music and sport (e.g. Procter, Tulloch, Baily, Woodward).

5.1.2 Publications and other outputs by small grant and network and workshop researchers

In section 3.1 above, I listed the fourteen books published by small grant and network and workshop award holders (in addition, there is one currently in press, with two others forthcoming). Some are monographs, others edited collections; they are mostly academic, but include several for wider audiences. Maurizio Isabella's project book, *Risorgimento in Exile* (OUP 2009) deserves special mention.²¹²



Declared *proxime accessit* by the Royal Historical Society Gladstone Prize Committee, 2009

'This is an impressive case study of the intellectual development of Italian exiles in the period 1815-35, ambitiously placing them in a transnational, even world context. In the field of Risorgimento history, it breaks new ground in reassessing pre-Mazzini activism and its impact on later generations. In the field of post-Napoleonic Europe, it provides a methodology for exploring diverse aspects of the anti-Metternich discourse and how those strands were intertwined together: it will be essential reading for historians of this period. Based on an impressive command of sources in French and Spanish (as well as the author's native Italian) the work also has a broader resonance for any historian wishing to consider transnational intellectual currents, their possibilities and limits, and even offers lessons for the present-day European Union. The quality of writing and the breadth of research in this work make it a real scholarly achievement.'

²¹² Isabella cover photo and quotation from Oxford University Press website, <http://ukcatalogue.oup.com/product/9780199570676.do?keyword=risingmento+exile&sortby=bestMatches>.

A very different book is Susan Pui San Lok's artist's book, *Golden (Notes)* (2007). It documents and extends her creative project *Golden*. Lok had small project funding for practice-led research and this book is the result, of which she writes, '*Golden (Notes)* is envisaged as an experimental, reflexive, discursive space that reflects the project's overarching concerns: to explore the movements and co-temporalities of languages, cultures, histories, and subjects in flux; subjects for whom aspirations to 'settle' and 'return' may not be contradictory, and 'nostalgia' may be understood in more complex terms than a 'backward' gaze'. Images and texts about the art practice that generated this research space can be found on Lok's website.²¹³

Small grant and network and workshop award holders also produced between them ten special issues of journals: the *Journal of Ethnic and Migration Studies* (Svasek 2010), *New Cinemas* (Berghahn 2009), *Research in Drama and Education* (Gilbert 2008), *Irish Political Studies* (Calder et al, 2007), *Viking and Medieval Scandinavia* (Jesch, 2009), *South Asian Popular Culture* (Iordanova/Berghahn, 2006), *Fashion Theory* (Tulloch, 2010), *Res Publica: A Journal of Legal and Social Philosophy* (Calder et al, 2008), *Journal of Visual Culture* (Lok, 2007), *Crossings: Journal of Migration and Culture* (Pearce/O'Neill, forthcoming 2011).

I have not attempted to count the number of individual articles and book chapters contributed by these scholars, but publication details for most can be found on the Diasporas website.²¹⁴ Data is missing for some award holders (who have not responded to requests for information); the programme team will continue to add further references as they become known. Access to working papers, drafts of books and articles, and e-publications can be found on a number of network and workshop websites (e.g. Ansari, Berghahn, McLoughlin, O'Neill, Polezzi).²¹⁵

These websites themselves constitute important outputs. Two of the twenty small projects generated websites (Pahl and Lok). Eleven out of fourteen of the networks and workshops did so: highlights of some of these were presented in 3.2 above. Berghahn and Sternberg's *Migrant Cinema* website continues to be an important resource for all those working on European diasporic film.



²¹³ Lok, *Golden*, <http://susanpuisanlok.wordpress.com/golden/>.

²¹⁴ Small grant publications, <http://www.diasporas.ac.uk/publications%20small%20grant.htm>; network and workshop publications, <http://www.diasporas.ac.uk/publications%20n%20and%20w.htm>.

²¹⁵ See <http://www.diasporas.ac.uk/networksandworkshops.htm> for website links.

²¹⁶ <http://www.migrantcinema.net/>. Screenshot from director's presentation, final showcase event, February 2010.

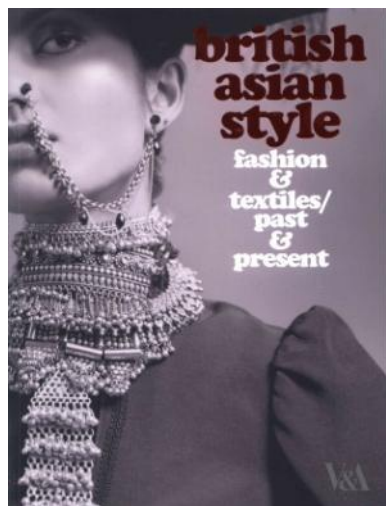
Berghahn, recently awarded an AHRC fellowship for research on the representation of the diasporic family in contemporary cinema, has now launched a new website, *Far Flung Families in Film*.²¹⁷ McLoughlin et al's 'Writing British Asian Cities' website is periodically updated with new material, and contains an excellent oral history resource (by Irna Qureshi) for Bradford and Manchester; Gilbert's 'Performance and Asylum' site now contains valuable resources for the study of theatrical performance among refugees and asylum seekers, and diaspora studies more generally, for academics, theatre practitioners and community stakeholders.²¹⁸

Moving now to creative outputs for small grant and network award holders, principal examples are Baily's ethnographic film, *Scenes of Afghan Music: London, Kabul, Hamburg, Dublin*, and Lok's practice-led outputs in association with her project, *Golden*. Accounts of the live events and performance interventions, on which Lok reflected in *Golden(Notes)*, can be found on her website, for example, 'The ballroom lesson', <http://susanpuisanlok.wordpress.com/golden/lessons/diy-ballroom/>. These examples illustrate the different ways in which researchers within the programme engaged with musical or art practice and produced creative outputs in addition to critical reflections.

5.1.3 Publications and other outputs by large grant researchers

Whereas small grants and networks and workshops were completed in most part by 2008, large projects were only a year or so into their research at that point, with most ending in 2010. Not surprisingly, therefore, most publications are still forthcoming or in press. In light of this, I will focus on a range of different outputs already in the public domain and then summarise what is still to come.

In addition to several exhibition catalogues, one book has appeared to date, geared towards wider public rather than narrowly academic interests. *British Asian Style: Fashions and Textiles, Past and Present*, edited by Beward, Crang and Crill, published in autumn 2010 by the V&A as part of 'Fashioning diaspora space' (Crang), reflects the project's historical and contemporary research strands, with a strong focus on design, pattern and fashion.



South Asian textiles have shaped British fashion and dress for centuries, from the fashionable chintzes of the seventeenth and eighteenth centuries, through the silk and paisley Boteh patterns of the nineteenth century, to the orientalism of 1960s bohemian fashion. *British Asian Style* looks at the on-going importance of South Asian textiles to British culture and fashion, as styles move into the mainstream. Chapters focus on contemporary British Asian designers, South Asian textile production and the presence of South Asian style in shops and urban spaces. Fully illustrated with a stunning array of images from the V&A's exceptional collections, alongside contextual and contemporary photographs from street fashion and the catwalk, *British Asian Style* is essential reading for anyone with an interest in fashion and textiles. (Back cover)

²¹⁷ <http://www.farflungfamilies.net/>.

²¹⁸ <http://www.leeds.ac.uk/writingbritishasiancities/>; <http://www.cameronius.com/helen/refugee-network/>.

Five journal special issues have already been published, three in association with 'Tuning In' (Gillespie), in the *Historical Journal of Film, Radio and Television* (2008), *South Asian Diaspora* (2010), and *The Middle East Journal of Culture and Communication* (2010). The first of these offered a historical perspective on issues of cultural exchange and public diplomacy at the BBC World Service. With an introduction by three of the project's researchers (Gillespie, Webb and Baumann), 'Broadcasting britishness, strategic challenges and the ecology of overseas broadcasting by the BBC', the special issue analysed the operations of the Empire Service as a cultural tool of imperial rule, the development of 44 foreign language services during the Second World War, post war BBC broadcasting in a variety of Commonwealth locations, and more recent diplomatic and news challenges.²¹⁹ It thus charted the history of the BBC World Service from 1932 to 2007 through its diasporic outreach and connections, before returning to its native habitat in the BBC's Bush House, a creative home for exiled writers and broadcasters. In *South Asian Diaspora* the team focused on the BBCWS's contacts, conflicts and contestations with its South Asian diasporic publics, from the 1930s to the present, including articles on the transition from colonial to postcolonial broadcasting, the BBCWS's South Asian languages services during 'critical events', and its online forums during the Mumbai attacks.²²⁰ The special issue of *Middle East Journal of Culture and Communication* included articles on the BBCWS's Arabic, Persian, Pashto, Turkish services as well as others that compare them and consider future issues and dilemmas.²²¹ A special issue, of *Journalism: Theory, Practice, Criticism*, is in press, and another on 'Diasporic Writers and Poets at Bush House' for the journal *Wasifiri* is in preparation – and involves a collaboration with the 'Making Britain' (Nasta et al) and 'Devolving diasporas' (Procter) teams, thus enabling cross- project synergies.²²²

Special issues of *The Asia Pacific Journal of Anthropology*, on 'Diasporic encounters; sacred journeys' among Filipino migrants, by Werbner and Johnson (2010) and the *International Journal of Scottish Literature*, edited by Robinson and Sassi (2008), on Caribbean-Scottish passages (Procter), have also been published. Procter's team have a special issue of *New Formations*, on 'Reading after Empire', in press (2011). Also available are the first five issues of *[E]ditions*, produced in association with 'Tate Encounters', featuring papers and audio-visual material on spectatorship, subjectivity and the national collection of art, visual culture and the expanded field, post-critical museology, and reflexivity and the transdisciplinary.²²³

For some research teams refereed journal articles rather than books are the academic outputs of choice. For the team of archaeologists who worked on diasporic communities in Roman Britain, the aim was to publish papers slanted towards differing disciplinary

²¹⁹ Gillespie et al. 2008. BBC World Service, 1932-2007: Cultural Exchange and Public Diplomacy. Special Issue, *Historical Journal of Film, Radio and Television*, 28 (4). For contents, see, <http://www.informaworld.com/smpp/title~db=all~content=g904368786>.

²²⁰ Gillespie et al. 2010. South Asian Diasporas and the BBC World Service: Contacts, Conflicts and Contestations. *South Asian Diaspora*, 2(1).

²²¹ Sreberny et al. 2010. The BBC World Service and the Greater Middle East, *The Middle East Journal of Culture and Communication*, 3(2). For contents, see, <http://www.brill.nl/downloads/MJCC-Info-Vol3.pdf>.

²²² Baumann et al. 2010. Transcultural Journalism and the Politics of Translation: Interrogating the BBC World Service, *Journalism: Theory, Practice, Criticism*, 11(6).

²²³ *[E]ditions*, <http://www.tate.org.uk/research/tateresearch/majorprojects/tate-encounters/editions.shtm>.

audiences with an interest in the scientific archaeological, historical, physiological or interdisciplinary nature of their research and its findings.

A selection of articles from 'A long way from home' (Eckardt et al)

Chenery C, G. Müldner, J. Evans, H. Eckardt, S. Leach & M. Lewis. 2010. Strontium and stable isotope evidence for diet and mobility in Roman Gloucester, UK. *Journal of Archaeological Science* 37, 150-163.

Eckardt, H., Booth, P., C. Chenery, Müldner, G., J.A. Evans & A. Lamb 2009. Isotope evidence for mobility at the late Roman cemetery at Lankhills, Winchester. *Journal of Archaeological Science* 36, 2816-2825.

Leach, S., M. Lewis, C. Chenery, H. Eckardt & G. Müldner. 2009. Migration and diversity in Roman Britain: a multidisciplinary approach to immigrants in Roman York, England. *American Journal of Physical Anthropology* 140: 546-561

Leach, S., Eckardt, H., C. Chenery, G. Müldner & M. Lewis 2010. A 'lady' of York: migration, ethnicity and identity in Roman York. *Antiquity* 84, 131-145.

Lewis, M. 2010. Life and death in a civitas capital: Metabolic disease and trauma in the children from late Roman Dorchester, Dorset. *American Journal of Physical Anthropology*.

Selected articles (2008-10) by other large grant award holders show the wide variety of disciplines and subjects pursued and the array of journals across the arts, humanities and social sciences targeted:

- Pearson, Anitha and McDowell, 'Striking issues: from labour process to industrial dispute at Grunwick and Gate Gourmet' (*Industrial Relations Journal*)
- Chatterji 'Refugee camp dwellers and swatters in West Bengal' (*Modern Asian Studies*)
- Crang and Ashmore, 'The transnational space of things: South Asian textiles in Britain and The Grammar of Ornament' (*European Review of History*)
- Skvirskaja (Humphrey), 'New diaspora in a post-Soviet city' (*Studies in Ethnicity and Nationalism*)
- Humphrey and Skvirskaja, 'Trading places' (*Focaal: European Journal of Anthropology*)
- Mand (Gardner), 'I've got two houses, one in Bangladesh, one in London' (*Childhood*)
- King, Christou and Teerling, 'Memories of childhood visits to the homeland by second-generation Greek and Greek Cypriot returnees' (*Global Networks*)
- Christou, 'Telling diaspora stories' (*Migration Letters*)
- Gibert and Meinhof, 'Inspiration triangulaire: musique, tourisme et développement' (*Cahiers d'Etudes Africaines*)
- Liebelt (Werbner), 'We are the Jews of today: Filipino domestic workers in Israel' (*Hagar: Studies in Culture, Polity and Identities*).

Information about outstanding publications was provided in end-of-award reports (with two reports still to come in). Books are forthcoming from eight project teams, and special journal issues from Gardner et al, Procter et al and Gillespie et al. About 100 journal and

book chapters remain in press or in preparation. Major examples include the following. Chatterji, Alexander and Jalais have a co-authored book, *The Bengali Muslim Diaspora: Displacement and Settlement in Bangladesh, India and Britain*, under review with Routledge. It explores the history and experiences of Bengali Muslim migrants since 1947. Kiwan and Meinhof await publication of *Cultural Globalization and Music: African Artists in Transnational Networks* (Palgrave Macmillan). Dewdney, Walsh and Dibosa are writing *Post-critical Museology: Theory and Practice in the art museum* for publication with Routledge. An edited volume, *Black Sea Currents*, is in the final stages of preparation by Humphrey and Skvirskaya. Two books – an edited anthology of South Asian, African and Caribbean poetry in the UK and a co-authored monograph on research with reading groups – will emerge from Procter et al's 'Devolving diasporas'. Gardner and Mand have a special issue, 'Through children's eyes: transnational migration reconsidered', *Journal of Ethnic and Migration Studies* under review.

Nine large project teams have produced project websites (Brown, Chatterji, Crang, Dewdney, Eckardt, Gillespie, Meinhof, Procter, Werbner), all of which have been featured elsewhere in this report (3.2; 3.4; 4.1.2; 4.2.1; 4.3.1). Pearson and Nasta (affiliated project) produced exhibition websites. Chatterji and Alexander (with input from Gardner and Mand) produced a website for young people, including learning resources. A full list of large grant websites can be found on http://www.diasporas.ac.uk/large_research_projects.htm.

More than 50 works of art/public creations were produced in association with the programme (some by small grant, network and workshop researchers). Creative outputs by large grant teams included drawings and other art works by Helen Scalway (Crang), the ethnographic films made by Liebelt in association with research on Filipino migrants (Werbner), the poetry written by young people for the 'Whose Scotland?' competition (Procter), and the DVD produced by Meinhof et al in association with their research on transnational musician networks (see earlier case studies).

5.2 Workshops, seminars and other events

As the programme's data framework shows (Annex E), during the programme more than 530 academic and 125 public events were held, in addition to some 60 public exhibitions and performances. Examples have been provided elsewhere in the report, particularly in Programme Highlights (section 3, also 4.3 for events with a public orientation).

Programme events – those organised specifically for award holders as well as open events – were listed in Fig 2.1 and Fig 2.3, and discussed in sections 2.1 and 2.4. Further information about final year events is available on the programme website and CRONEM website (CRONEM was the partner organisation for the international conference).²²⁴

A wide range of types of events were held by award holders, from conventional seminars, workshops and conferences, to witness seminars, exhibitions and policy briefings. Concerts, dramatic performances, film screenings, poetry readings and reading groups were all held. Detailed event information is available in many cases on project websites. Good examples, which give a flavour of what took place, are as follows (Fig 5.1).

²²⁴ See June 2009, Sept 2009, Feb 2010 on <http://www.diasporas.ac.uk/newsandevents.htm>.
<http://www3.surrey.ac.uk/Arts/CRONEM/cronem-ahrc-conference-09/cfp09.htm>.

Fig. 5.1 Online records of Diasporas, Migration and Identities events

Programme events, <http://www.diasporas.ac.uk/newsandevents.htm>

The Ferham Families exhibition (Pahl), Rotherham art gallery, 2007, http://www.everyobjecttellsastory.org.uk/about_us/exhibition.pdf.

Workshops, Comparative study of Jews and Muslims in Britain (Ansari), Europe and North America, 2006-7, <http://www.rhul.ac.uk/History/Research/CSJM06/>.

Migrant cinema conferences (Berghahn), 2006-7, <http://www.migrantcinema.net/events/>.

Performance and asylum symposium (Gilbert), 2007, <http://www.cameronius.com/helen/refugee-network/>.

Workshops and conference, Migration and diasporas cultural studies network (Gutierrez Rodriguez), <http://www.llc.manchester.ac.uk/research/centres/mdcsn/newsevents/>.

Seminars and outreach events, Viking identities network (Jesch), <http://vin.nottingham.ac.uk/>.

Five cities events, Writing British Asian Cities (McLoughlin), <http://www.leeds.ac.uk/writingbritishasiancities/>.

Seminars and practitioner workshops, Making the connections (O'Neill), http://www.lboro.ac.uk/departments/ss/global_refugees/programmes.html.

Sense of belonging exhibition (O'Neill), <http://www.guardian.co.uk/society/gallery/2009/jan/13/sense-of-belonging-exhibition>.

Workshops, Mobility and identity: the Italian case (Polezzi), <http://www2.warwick.ac.uk/fac/arts/italian/seminars/ahrcworkshopseries>.

Emotions and human mobility conference series (Svasek), <http://www.qub.ac.uk/cden/Projects/ResearchProjects/EmotionsandHumanMobility/EmotionsandHumanMobilityConferenceSeries/>.

Moving patterns exhibition by Helen Scalway (Crang), http://www.vam.ac.uk/collections/paintings/moving_patterns/index.html.

Fashioning diasporas conference (Crang), http://www.vam.ac.uk/res_cons/research/conferences/fashioning_diaspora/index.html.

Research-in-process, Tate Encounters (Dewdney), <http://process.tateencounters.org/>.

Conferences and workshops, Tuning In (Gillespie), <http://www.open.ac.uk/socialsciences/diasporas/events.htm>.

Cultural events, concerts and symposia, TNMundi (Meinhof), <http://www.tnmundi.soton.ac.uk/events.htm>.

Striking women exhibition (Pearson), <http://www.leeds.ac.uk/strikingwomen/>.

Devolving diasporas workshops and 'Reading after Empire' conference (Procter), <http://www.devolvingdiasporas.com/workshop.htm>, <http://www.devolvingdiasporas.com/conferences.htm>.

'Diasporic encounters, sacred journeys' conferences (Werbner), <http://www.ahrcfootsteps.com/workshops.html>.

South Asians making Britain exhibition (Nasta, affiliated project), <http://www.guardian.co.uk/world/interactive/2011/sep/10/south-asians-making-britain>

Writing Manchester exhibition and other events (Pearce, affiliated project), http://www.lancaster.ac.uk/fass/projects/movingmanchester/glocal_imaginaries/exhibitions/Writing_Manchester.html.

Beyond the period of their awards, investigators have continued to hold academic and wider public events to publicize their findings or to stimulate ongoing research in relation to their specific interests. For example, the Migration and Diaspora Cultural Studies Network (Rodriguez Gutierrez and Littler) sponsored postgraduate workshops on 'Gender and borders' (2008) and 'Exile and migration (2009). A workshop on 'Postcolonial audiences' was held in 2010 in association with 'Devolving diasporas' (Procter et al). And – still to come in 2011 – is a session on '(Re-)Imagining "return migration": language, concepts and contexts' (at the Royal Geographical Society/Institute of British Geographers annual conference) (Christou, King).

6. ADDED VALUE OF THE PROGRAMME



'Diasporas, Migration and Identities' (DMI) was a strategic research programme established following a period of consultation with academics in the arts and humanities and other stakeholders with an interest in research. The subject area was deemed to be in urgent need of research, and to be appropriate for funding as a programme (rather than a number of unrelated projects in responsive mode). In practical terms this meant producing a specification setting out themes and research schemes, and appointing a director to develop and manage the programme, and to ensure its coherence. Uplifted in line with full economic costing and with additional funding to reflect the level of interest in the programme, AHRC's total investment, 2005-10, was over £6.2mil. This included just under £480,000 for programme direction and administration, less than 8% of the total programme investment, and less than the cost of some of the large grants awarded within it.

Investment in central direction and administration enabled the programme to be more than the sum of its parts, to have an identity and public presence (academic and non-academic) that would not have been possible with a series of unrelated projects. In bald financial terms, in addition to employing a director and administrator (both part-time) for the duration of the programme and funding the expenses of its Steering Committee, the investment produced an additional 125 outputs (Annex E), including a book for students and researchers, a website, two international conferences, two major outreach events, a poster exhibition, as well as workshops for award holders. Annual reports, 2005-10, in addition to this final report, charted the course of the whole programme and its 49 projects, their achievements and advances (which were also summarised for the website), and the extent to which they met the programme's objectives.

In addition to added value in terms of outputs and the monitoring and reporting of research, investment in the role of programme director had benefits for AHRC. Directors of programme, whether full or part time, are frequently called on to represent the funding council at external events, to sit on advisory boards and interview panels, to contribute to policy and impact briefings and discussions. Further to this generic role, they are the public face of research in respect of their programme and its subject area. PIs may be called on to speak about the specificities of their collaborative research, but programme directors (like AHRC panel chairs and members of council) are expected to represent a wider brief. The DMI programme director gave nearly 50 presentations and briefings, and participated in working groups, advisory boards and summits on six other research programmes in the UK and beyond.

Turning now to the value added by the programme in terms of its objectives and success criteria, we must look to its contribution to interdisciplinarity (*Objective 1*), connection, communication and exchange (*Objective 4*), public awareness (*Objective 5*), international dissemination (*Objective 6*), programme coherence (*GSC 1*), networking and engaging with other programmes (*GSC 2*), and maximising participation in the programme by award holders and other stakeholders (*GSC 3, 6*). The funding of research through a programme

rather than as separate projects in responsive mode also contributes to opportunities for comparative analysis (*Objective 3*).

Evidence has been provided earlier of the extent of disciplinary engagement and interdisciplinary activity (4.1.3 b). By bringing award holders and project researchers together for workshops, the exchange of ideas across disciplinary boundaries has been realised at programme level (as well as within some networks and large collaborative projects), and the issue and associated challenges of interdisciplinarity for the study of diasporas, migration and identities have been discussed. Through its two international conferences – both held in conjunction with partners – the programme has contributed to mapping the field and to bringing scholars together to focus on topics and issues rather than disciplines. Through its open events and e-list, it sought to engage with academics not in receipt of funding, particularly postgraduates, for whom a conference and a workshop were organised.

Although the award holders themselves were central for furthering *Objectives 4, 5 and 6*, the programme team – through the director's activities, the website and e-list, and the open events – made a considerable contribution. E-communication from the programme hub in Leeds enabled all those working on diasporas, migration and identities to share information about events, publications and new initiatives. The administrator forwarded many hundreds of emails around the e-list. This gave a sense not only of the programme's identity and role at the heart of UK research on diasporas, migration and identities, but of the health of the field, its scope, new directions and global reach. Programme updates were also circulated, publicising the research, activities and outputs of projects as well as information about open events. Also provided online, these updates constituted a history of both the programme and the wider research field in the period from 2005-10. The website, which continues to be updated, remains a significant source of information about AHRC's investment in research on diasporas, migration and identities. This communication role – made possible only because of programme-level investment – has been important for building the field, making connections between researchers, and exchanging information in the UK and beyond.

Having a programme director with intelligence about the full range of projects funded by AHRC in this subject area meant that targeted information could be passed on to stakeholders in accordance with their interests. Historians in Germany could be provided with information on relevant projects and their contribution to the historical study of diasporas; media studies scholars could be introduced to those aspects of the programme's research that interested them; selective presentations could be given to external bodies such as English Heritage, Demos and the Runnymede Trust in accordance with their priorities. The director also had an international ambassadorial role, on occasions representing AHRC and, on others, engaging and sharing information with those in related research programmes.

Programme coherence – one of its stated success criteria – is easier to account for in terms of practical achievement than intellectual advances. With collaborative research continuing until the close of the programme in 2010 (and beyond it in one case), there was no opportunity during the programme to consolidate and reflect on its findings (though additional funding has been secured to enable the director to do this in the context of a post-programme impact fellowship). In practice, events for award holders in particular were

a key mechanism for developing programme identity, sharing ideas, building a community of scholars, gathering data for reporting, and monitoring progress. Such events led to a number of award holders identifying common interests, inviting one another to events and, in several cases, to collaborating over grant applications. Research on South Asian diasporas, for example, benefitted not only from the independent research of project teams, but cross-project engagement. The impact of this continues beyond the end of the programme in joint outputs and new projects.

Connections were not only made between participants within the programme but with external partners, including other research programmes. This cross-fertilisation led to several joint events – which brought in-kind support to the programme – that benefitted insiders and outsiders alike. Working with ESRC 'Identities and Social Action' and AHRC/ESRC 'Religion and Society', for example, provided new audiences for the programme's researchers, and opened up arts and humanities research on diasporas, migration and identities to an engagement with the social sciences (and vice versa). A rather different process occurred through the interaction of the programme with AHRC 'Landscape and Environment' and the Leverhulme Trust 'Diaspora cities' project in which academics in all three focused and shared their expertise on the subject of diaspora landscapes. These and other collaborations brought additional resources to the programme, exposed it to wider and different academic audiences, and provided opportunities for publicising the programme and its various projects.

The programme objectives will continue to be met in a Programme Director's Impact Fellowship (2010-11), with a particular focus on public awareness, impact on policy and on the development of future related research initiatives. In addition, drawing on the achievements of the programme, a book will be written on 'researching diasporas' that will examine the way in which interdisciplinary, participatory, practice-led and collaborative research change the way that diasporas, migration and identities are studied. Drawing on the methods and findings of the programme's 49 projects, this will provide an opportunity for the director to meet the objective of intellectual, as well as practical, programme coherence.

The programme has undoubtedly added value over and above the achievements of the participating projects, with much of that value contingent upon the projects themselves (on their research and findings), but with some arising from the independent expertise, knowledge and research of the director and administrator. Additionally, benefits have arisen from the programme's collaborations (with other programmes, projects, researchers, HEIs – not least of all the University of Leeds – and a variety of external bodies including Tate Britain and the National Maritime Museum) which have brought in-kind support in the form of staff time, knowledge and skills, venues and other resources. There have been many beneficiaries of this added value, from AHRC, the award holders and other programme participants, to a wide range of academic and non-academic stakeholders in the UK and beyond.

PART III: Looking Ahead

7. LESSONS LEARNED

7.1 Implications for future investment in AHRC strategic activity

Both AHRC and the 'Diasporas, Migration and Identities' (DMI) programme began life in the spring of 2005, and their early years were intertwined, with the programme often a flagship for the Council and relations between the two strong. With other early programmes ('ICT in Arts and Humanities Research' and 'Design for the 21st Century'), DMI broke new ground and required AHRC to develop new processes, to tailor its research schemes, and – with directors – to identify programme-specific evaluation frameworks and key performance indicators. These developments, as well as those internal to programmes, were local and organic, but – as Directors Away Days showed – they often provided learning opportunities and good practice examples for those on other programmes. Directors and administrators of existing programmes became sources of information and advice for those that followed.

7.1.1 Communications and learning

Despite frequent changes of staff and areas of responsibility at AHRC across the period, relations between the programme team and those at the research council were generally very good. This relationship is vital for the success of a research programme, the management of which is necessarily shared between the two. Clarity about division of responsibilities was found to be very important: 'Who does what' often had to be explained to award holders and unsuccessful applicants. But in the early stages of the programme, this was tacit AHRC knowledge that had to be obtained by the programme team through trial and error. The good working relationship made this easy, but future programme teams would benefit from more induction from their AHRC peers on respective management duties, the commissioning process, steering committee membership and invitations, reporting protocols, and the relationship of PIs and projects to both AHRC and the programme. There is still considerable ambiguity about some of these areas.

Directors Away Days remain a useful occasion to air and clarify such matters, and for AHRC to learn from Directors about what works and what does not. The programme steering committee also proved to be invaluable for raising issues and helping to get things onto AHRC's agenda. In the case of DMI, questions of programme coherence and legacy came to the fore in the penultimate year, and – through AHRC representatives and the director's annual reports – were successfully fed back to the council. This shows the importance of having effective reporting mechanisms and opportunities for feedback. Whilst these seemed to work quite well in the case of DMI, some aspects of this process were a little mysterious. As director I was never fully clear on the chain of reporting. Every year I sent an annual programme report to the AHRC programme manager; the first three years I also reported in person to Research Committee. It was never clear whether and by whom reports were read and digested, though actions seemed to follow – and that, of course, is the most important thing.

7.1.2 The programme team and the host institution

A good working relationship between the director and programme administrator/manager is essential, and we were fortunate to have that in DMI. We worked at it and fostered it; we took up training opportunities to develop our skills, and both of us participated in the University of Leeds staff review process. The director was fortunate to gather intelligence about AHRC processes at Directors Away Days and on other visits, but the administrator generally had to depend on the director for relevant information. Opportunities for programme administrators/managers to visit AHRC for induction and updating about processes would be valuable (I think this happened once in our case). Short exchange schemes might also be a possibility.

At the beginning of the programme, as a new director I had some anxiety about whether two 50% roles, one as AHRC director and the other 'as normal' in the home HEI, would be mutually sustainable. Different programmes require different arrangements and this was thought to be most appropriate for DMI. Managing the division of duties would have been impossible without flexibility on both sides, and support from local HEI line-managers. The relationship between AHRC, programme and HEI is nevertheless an ambiguous one. It took some time and effort to explain locally what programme direction was all about, especially as – from an HEI perspective – the award looked just like any other research award.

The need for a programme director to behave equably towards applicants and award holders from all HEIs and not to favour her own is vital, but, in the DMI case, this meant that it was hard to engage the interest of local senior managers and the communications team. HEIs are pleased for their staff members to take on such roles (and to win the funding), but how are they to capitalise on the prestige of hosting a national research programme? In the case of DMI this was resolved in the final year when the programme collaborated with the KT and impact teams in two faculties at the University of Leeds to co-host a conference on 'Strategic research partnerships and impact in the arts and humanities'. All parties contributed to the event with funding, expertise and participants. This was one way in which the programme could acknowledge its relationship with the host institution without seeming to favour it unduly. From the perspective of the University, this raised its profile with AHRC. From the perspective of the programme, a debt to the University for being a good and flexible host was repaid.

Although AHRC may see little direct reason to learn from this, future programme directors may wish to, as they will all have to maintain a local relationship as well as one with the research council. In due course directors must return from whence they came. If their institutions have been able to experience a sense of legitimate participation in the programme and investment in it, that transition may be easier on both sides.

7.1.3 Programme coherence, legacy and impact

As I suggested in 7.1.1 above, discussions in the steering committee in 2008 led to a case being made to AHRC to identify a mechanism to fund post-programme research and activities to maximise both external impact and academic benefit.²²⁵ The Programme

²²⁵ *DMI Annual Report 2008*, 'Sustaining Diasporas, Migration and Identities beyond the lifetime of the programme' <http://www.diasporas.ac.uk/assets/web%20version%20DMI%20end%20of%20year%20report%202008.pdf>.

Directors Impact Fellowship Scheme was launched by AHRC in 2009 (to which the director successfully applied).

This case emphasised the importance of thinking ahead. Certainly in the case of the DMI programme, the nature of the original funding timetable and the schedule of project start and end dates meant that a major performance indicator – ‘Ensuring programme coherence’ – could only partially be met. Whilst the programme team could use award holder events and the website to gather together researchers and their project publicity and findings, the director was inhibited from ensuring the intellectual coherence of the programme because there was no time at the end to read, engage with and assess the contribution of project outputs and findings. Furthermore, although the final objective, on intellectual legacy, would no doubt be met in general terms by its many outputs, there was no opportunity within the programme itself to draw these together and fully embed them in a future agenda of research on migration, culture and identity.

The Impact Fellowship should now enable these objectives to be met; as such, this tale is one of a lesson learned by AHRC *and acted upon*. It does, however, endorse the need of programme teams and their steering committees to think ahead about whether their objectives will be met, particularly those that refer to coherence and legacy.

7.1.4 Learning the lesson that programmes and their directors add value

In section 6 I discussed the ways in which investing in a programme on diasporas, migration and identities could be said to have added value to the research field and the portfolio of AHRC funding schemes. Some of the benefits noted there have come to the fore as the programme has developed. In particular, appointing a director who is thereby bought out of their normal university duties to oversee and direct a programme has the effect of creating an ambassador for AHRC who necessarily represents the council whilst promoting his or her programme. Directors can be called on as consultants, speakers, go-betweens and representatives in AHRC’s external affairs. They help to publicise the work of AHRC, and to enhance bonds between award holders and AHRC officers, particularly in the areas of communications and impact.

Not all programmes have directors but those that do have an organisational hub that adds value to both the programme and the council. Being part of a programme the identity of which is vested in a director and administrator, in the activities they run and advisory role they offer, in the website and network of communications brings social and intellectual benefits as well as, at times, making demands.

Directors are also useful because they transmit information about research councils and their public role, about funding opportunities, the value of strategic research, the meaning of impact, as well as their own programmes back to HEIs and academic communities.

These are lessons that I learnt as the programme developed – I had no idea when I began that the role of director would unfold to include these responsibilities. They weren’t discussed at interview or mentioned in the role description. They just ‘go with the job’. An absence of people positioned to fulfil such roles on behalf of AHRC and identified as such by outsiders would, I think, be a loss to the council. However, building this aspect of the role

more clearly into the job description and terms and conditions would help in-coming directors to be prepared for what can be quite demanding and time-consuming work.

7.1.5 Embedding the subject in future research agenda

The final objective of the DMI programme requires the development of 'new connections and approaches that may become embedded in the research agenda and resources of the arts and humanities'. Have any lessons been learnt about how this can be achieved? To some extent we have to take it on trust that original, novel and innovative research funded within a programme will be taken up by others in the future, and that a focus on maximising its impact will further ensure that this happens. Programmes are established precisely in response to an urgent need to gain a better understanding of a particular subject or set of issues, to fill research gaps, to build capacity in a research field, or to reflect and support an area of public interest in which momentum is developing. The recent history of research programmes in AHRC and ESRC suggests that the subject matter they address is not exhausted by the investment, but that new questions and directions emerge, and areas of public concern and academic interest transform gradually. Developing further mechanisms to enable this to happen, to build on programmes and their findings, and to use directors and project PIs to identify new research directions would be beneficial. It would provide research continuity, and could potentially capitalise on the programme's human resources and skills (i.e. its early career researchers and postgraduates).

7.2 Further research within the programme area

Arts and humanities research on diasporas, migration and identities has benefitted enormously from the injection of funding, support, capacity building and intellectual engagement offered by this AHRC programme. Nevertheless, as in all competitive initiatives, there have been some themes and issues that have not received attention at all, and others in which a start has been made but more research is needed.

In this last section, then, I turn once again to the research field and ask where it leads next, what gaps have been revealed that need addressing, what the short and mid-term priorities are for research in this area, and whether and where synergies may be emerging with other current research challenges, programmes and centres.

7.2.1 What issues and themes have emerged in the programme that need further research?

As the analysis of programme themes showed (4.1.1), two of the six identified in the original specification proved to be less popular with successful applicants: languages and linguistic change; beliefs, values and laws. Fortunately, strategic research on 'Religion and Society' (AHRC/ESRC) has led to further research on the second of these themes, with about 20% of projects funded bearing a relationship to identities, diasporas, migration, and relevant policy areas such as equality and discrimination, multiculturalism, social and community cohesion, and security issues.²²⁶ Research on the languages and linguistic

²²⁶ AHRC/ESRC 'Religion and society' programme, overview of projects funded, http://www.religionandsociety.org.uk/research_findings/projects/overview.

patterns and changes of migrant and diasporic communities remains under-researched, however (but see 7.2.4 below).

There are three other avenues for scoping future research possibilities in relation to diasporas, migration and identities: (a) broadening out, testing and replicating on the basis of research conducted within the programme; (b) further work on fruitful and timely subjects and issues; (c) and research opportunities and themes which emerged as a result of the programme's collaborative and interdisciplinary engagements.

(a) In terms of the first of these, large projects in particular have produced theoretical and methodological insights and processes, as well as findings, which will have a value for future research. For example, Brown's use of GIS in 'Mapping migrant cultures' and Eckardt et al's forensic and isotopic methodology for examining evidence of early migrations could be replicated in other studies. The concepts theorised by Chatterji et al ('mobility capital'), Meinhof et al ('transnational hubs'), King and Christou ('counter-diasporic migration') and Procter et al ('devolving diasporas') could be applied and interrogated by others. The findings of Sales on images and realities of London's Chinatown or Werbner et al on caring and the religious imagination of Filipino migrants in the Middle East could be tested on different Chinatowns and Filipino communities, or on other diasporas altogether. Furthermore, programme researchers – or others with an interest in similar research subjects – might choose to scale up these studies (or those conducted in association with small projects), to replicate them, or extend them in other ways.

Relatively little comparative research was conducted within the programme – with important exceptions, including Humphrey on two Black sea cities, Chatterji on Bangladeshi migrations in both the Indian subcontinent and to the UK, and Crang on two periods of cultural exchange between Britain and South Asia, and those networks which featured comparisons, such as Tulloch on African dress, and McLoughlin et al's five British Asian cities. Further case studies on these and other subjects would build the base from which future comparisons might be undertaken. For example, three small project award holders researched ethnographies of refugee camps (in Lebanon, Uganda and Sudan, and on the Burma/Thai border). Their work offers insights and approaches that could be utilised in studies of refugee camps and asylum centres in the UK and other parts of Western Europe. Furthermore, critical tools and methods for comparing cases in migration and diaspora studies remain in need of development.

(b) I turn now to several topics and themes which emerged during the programme and continue to have potential for further research (though award holders and those reviewing the project portfolio and its findings would no doubt point to others). They are connected to the idea of 'diaspora space' (to which I will return in the next section, 7.2.2), which Avtar Brah referred to as 'a conceptual category... "inhabited" not only by those who have migrated and their descendents but equally by those who are constructed and represented as indigenous'.²²⁷

The historical research which focused on migration and identities in the first millennium had enormous value for the programme in terms of its popular interest as well as its intrinsic academic merit. Research on diaspora communities in Roman Britain (Eckardt et al) and

²²⁷ Avtar Brah, *Cartographies of Diaspora: Contesting Identities*, London, Routledge, 1996, p. 181.

Viking identities (Jesch et al) was brought to a wider public through events, media stories and museum exhibitions: children were engaged (through the 'Roman stories' written by Caroline Lawrence), as were historical re-enactors (through regional workshops). This not only illustrates the impact potential of this kind of historical research, but – when viewed in relation to the need for public information and good news stories about migration and cultural difference – suggests fruitful areas for research and effective approaches to dissemination (see 7.2.4). It is not just that Romans and Vikings are studied at school and capture the popular imagination: they were people on the move; their material cultures – which raise questions about diasporas, migration and identities – are still around us; their genetics, cultures, and societies contributed to the making of Britain and the British; they help us to imagine historical 'diaspora spaces' through which we can think about our own experience. This is true, moreover, of more recent migrations and diasporic exchanges. Nasta et al, in their affiliated project on the South Asian making of Britain, 1870-1950, have shown how the 'early presence of a substantial population from the subcontinent... helped to mould the complex, multi-layered formations of contemporary Britain's cultural-political identities, a factor often overlooked in standard literary and cultural histories'.²²⁸

'Fashioning diaspora space' (Crang et al) revealed the historical origins, relations and colonial politics of patterns, textiles and fashions as they moved from India to Britain and contributed to clothing and adorning the Empire; McLoughlin et al discussed the cultural reproduction of some of England's key urban centres as British Asian cities.

How Britain and its population has been formed and informed, produced and represented by those who came here from 'somewhere else' remains a rich seam for future research which has significant impact potential for changing the way people think about themselves and their country, locality and neighbours. Research findings transformed into accessible narratives on history and heritage, personal and public objects, local life, places, communities, memory and identities continue to have widespread popular appeal. Such research is also ripe for engaging participants in the research process; many people are in fact already involved in conducting their own research, whether on local, oral and family histories, or in order to solve local problems.



²²⁸ 'Making Britain' project summary, <http://www.diasporas.ac.uk/assets/AHRC%20Nasta.pdf>.

²²⁹ 'The Grammar of Ornament' from Crang's showcase presentation; the Peepul Centre, Leicester, from <http://www.leeds.ac.uk/writingbritishasiancities/leicester.htm> (McLoughlin); image from 'Black Sea currents' (Humphrey), from showcase slides.

A no less important approach to thinking about 'diaspora space' and how people make sense of it and live with its challenges and opportunities emerged in research not on UK-based diasporic communities but on the Black Sea cities of Odessa and Istanbul (Humphrey et al). This quotation from the end-of-award report opens up some of the issues.

In recent years both cities have been largely evacuated of their former diverse populations, to be replaced mainly by rural Slavs and new commercial migrants (Korean, Turkish, Chinese, etc.) in Odessa, and Anatolian, Kurdish and post-Soviet migrants in Istanbul. We have questioned the idea of 'new diasporas', seeing them not only as the newcomers to a given place but also as those left behind - people suddenly made to feel diasporic by nationalism in their home city or rendered newly conscious of their ties to other places (e.g. to Greece, Israel, the USA, Russia). The project has explored the diasporic subjectivities resulting from the practices of Turkey and Ukraine and their imperial predecessors. We relate contemporary forms of coexistence in the two cities to their past 'cosmopolitanisms', developing new terms for the study of emergent forms of communication across different communities.²³⁰

In particular two issues emerge here on which further research, in multiple locations in the UK and elsewhere, could be conducted. One is 'those left behind' as other newcomers arrive. They may be local residents of several generations standing whose ancestors were themselves migrants; but they may also be those 'constructed and represented as indigenous'. Migration, the politics of identity and diasporic discourses affect and have consequences for all those who inhabit diaspora space, not just for new migrants. 'Those left behind' also include the families and wider networks of those who leave home to migrate to new locations. As Humphrey et al suggest, this is in part a matter of subjectivity, a matter of how those left behind feel, experience and represent their condition, and how – as a consequence – they see and relate to others. The second issue is relationships between various forms of co-existence, including historical and contemporary 'cosmopolitanisms' within a single place. The 'Black Sea currents' team identified 'endogamous' and 'selective' forms in their case studies.²³¹ Further ethnographic and engaged research in the UK and beyond could usefully explore the range and types of local cosmopolitanism, their histories and the currents that shape them.

(c) Collaborations between 'Diasporas, Migration and Identities' and other research programmes, for example, led to the identification of new interdisciplinary themes which would benefit from further research and which – as will become clear – connect with those identified above. 'Encounters and intersections' was the subject of a joint programmes conference in which 'the nature of relations between different faith and ethnic groups, between diasporic and indigenous citizens and between convivial, and not so convivial, multicultures in current, complex, post colonial contexts' was explored.²³² Contributors addressed patterns and trends in contemporary identity practices, the intersections between social identities and how intersection and multiplicity are experienced and lived. In the

²³⁰ Humphrey, 'Black Sea currents', end-of-award report, p. 2.

²³¹ Ibid, p. 3.

²³² Call for papers, 'Encounters and Intersections' conference, July 2008.

conference call the complex nature and experience of social and cultural encounters and intersections was set out.

Encounters can be hostile, intimate, violent, anxious, celebratory, defensive, banal or historic. Participants can feel consumed, tolerated, included, marginalised or empowered. In policy terms, encounters can be read through the lens of 'community cohesion', the 'duty to integrate' or the 'clash of civilisations'. How do different forms of encounter organise (and how are they organised by) particular relational spaces? How do they create and reflect 'contact zones'? How do people negotiate multiple identities of faith, class, ethnicity, gender, nationality, place, etc? What are the social, political and ethical consequences?²³³

Understanding such relationships, their challenges and entailments, as well as promoting and facilitating good relations, remains an important policy objective (see 7.2.4 below).

The collaboration with AHRC's 'Landscape and Environment' programme and the Leverhulme Trust project on diaspora cities also led to the development of a significant interdisciplinary opportunity. 'Diaspora landscapes', held as part of the RGS/IGB annual conference in 2008, invited reflection and analysis of 'landscapes of diasporic memory, attachment and belonging; experiences of everyday landscapes in diaspora; imaginative landscapes in diasporic art, literature and material culture; embodied and sensory landscapes in diaspora; and the effects of migration on landscape change at sites of departure, resettlement and return'.²³⁴ Exploring both proximate and more distant landscapes from small to large scale – from the home, neighbourhood and city to the nation, homeland, and diaspora itself – the aim was to consider the importance of landscape in relation to diasporic identities and connections over space, time and across different generations. Like encounters and intersections, this proved to be a fruitful and timely subject that bridged a number of disciplines and approaches, and which may warrant further attention from researchers.

7.2.2 *What gaps have been revealed?*

Early in the programme, when research was being commissioned, as director I identified subjects on which little previous research had been conducted, and, in advance of the second call for applications (for large grants), several areas were flagged up in the call publicity. In the briefing for the Commissioning Panel, it was noted that the following were either not represented at all or significantly under-represented in the list of awards made in the first round (small projects, networks and workshops):

- Architecture and the built environment
- Media and communication (except cinema/film)
- Cultural geography
- History of art
- Fine art and photography
- Colonial migration history
- Classical history and migration

²³³ Ibid.

²³⁴ Call for papers, 'Diaspora landscapes', RGS/IGB conference, August 2008.

- Theoretical/conceptual developments
- Innovative methodology/methods
- Research involving galleries or archives
- Migration in/from the following areas: Asia, Eastern Europe, Latin America
- UK Chinese and other Asian migration/diasporas
- Immigration and asylum issues
- Remittances, returning home and transnational practices.

A number of these gaps were met to a greater or lesser extent by large projects funded in the second round: e.g. media (Gillespie, Pearson); cultural geography (Crang, King); history of art/museum studies (Dewdney); fine art/drawing (Crang); colonial migration history (Chatterji); classical history and migration (Eckardt); theoretical/conceptual developments (Meinhof); innovative methods (Brown, Procter); research involving galleries or archives (Crang, Dewdney, later Nasta); migration in/from Asia and Eastern Europe (Werbner, Humphrey); UK Chinese diaspora (Sales); immigration and asylum issues (Good); remittances, returning home and other transnational practices (King, Gardner, Meinhof).

Once all the awards were made, an analysis of subject areas covered within the programme was conducted (see Annex C). Some obvious gaps were revealed: architecture and the built environment, dance, Irish and Scottish migration and diasporas, and photography, with little research on colonialism and migration. The absence of research on the Irish and Scottish was not a major concern as AHRC was at that time funding a Research Institute for Irish and Scottish Studies; colonial migration history was also being funded elsewhere in AHRC's portfolio. Although it was regrettable to have no research – particularly of the practice-led variety – on photography and dance, other art and performance disciplines were covered (drawing, theatre, music, painting, installation art, film), as were art history, fashion and design, literature and reading. Whilst the programme supported several projects focused on place and space, including cities, the absence of research on architecture and the built environment was and remains a significant gap.

Other areas in need of research were identified in the course of preparing the edited book, *Diasporas: Concepts, Intersections, Identities*. During our discussions on the proposed contents at our book symposium in April 2008, several issues emerged that represented new areas for investigation, particularly the role of diasporas in global aid and development, in international conflict and security, and in new media. Although the concepts and theories covered in the book suggested organic growth of the field rather than new paradigms, 'transnational optics', 'creolisation', 'complexity', 'superdiversity' and 'diaspora space' were seen to have some theoretical resilience and intellectual capacity for further development. In our conclusion we suggested that,

Those diaspora spaces, where people – whether they see themselves as new diasporans, established settlers or indigenous natives – must learn to dwell and to rub along together, have themselves become key sites for an analysis of the complex entailments and impacts of diasporas. Arguably, it is in the practical, political and intellectual challenges that arise when such spaces are foregrounded that the future of diaspora studies lies.

Leaving 'diaspora' for 'diaspora space' means occupying an arena in which locations and their complex populations are taken seriously, one that necessarily

constitutes a challenge for policy-makers, makes intellectual and political demands of scholars and other engaged commentators, and is a public and civic responsibility.²³⁵

Encountering and living with difference was one of several challenges for further research identified in a report for which I was commissioned by ESRC of their research challenge on *Religion, Ethnicity and Society*.²³⁶ The review – of UK and international research funded by ESRC, other research councils as well as other funding agencies – exposed several gaps and areas that would benefit from further research. As well as a shortage of comparative national and cross-cultural studies, I noted an urgent need for research on mainstream cultures and values, and relations between majorities and minorities.²³⁷ The review also made clear that certain minorities had been prioritised far more than others: Bangladeshis, and indeed Muslims in general, had been the subject of research in four research programmes and in projects funded in responsive-mode, whereas Chinese and other Asian groups had been hardly studied at all.

7.2.3 What are the short and mid-term priorities for research in this field?

I have already identified subjects researched within the programme that would benefit from further attention as well as gaps that need filling. Here, I will focus on short to medium term priorities, first with reference to the field as a whole and then to what happens next in relation to the programme.

Exploiting the review of research I conducted for ESRC, it is worth reiterating the research priorities identified there. Although they pertained to research on religion, ethnicity and society more broadly, they have a bearing on the field of diasporas, migration and identities.

In addition to those priorities suggested as part of the recent consultation exercise²³⁸ (including social and cultural diversity and its consequences, citizenship and 'integration'), several others were noted. One... is that of 'Majorities and minorities within and beyond the nation state', preferred by some over 'diversity' because it captures notions of power as well as difference. Our failure to understand and be at ease with the culture of majorities (secularity, masculinity, Englishness and whiteness), and to resolve social problems arising from majority-minority relations and segregation make this a priority with scope for multidisciplinary and interdisciplinary research.

Other priorities, independent but not unrelated to the broader theme mentioned above are,

- conflict, ideological controversy and identity politics;
- everyday values and beliefs, sources of authority, transmission and socialisation;

²³⁵ Seán McLoughlin and Kim Knott, 'Conclusion: New Directions', Knott and McLoughlin (eds), *Diasporas: Concepts, Intersections, Identities*, Zed Books, 2010, p. 271.

²³⁶ Kim Knott, *ESRC Research Challenge on 'Religion, Ethnicity and Society': Final Report*, 2008.

²³⁷ *Ibid.*

²³⁸ The ESRC consultation on new research directions and grand challenges in 2008.

- encounters and intersections (following the profitable theme of an earlier joint programmes conference);
- the public polis, civic participation, the role of faith-based and voluntary organisations;
- economic distribution, disadvantage, resentment, the values of capitalism.

The other major issue, which has arisen in reviewing gaps in the investments, is that of global processes, institutions, relationships, interdependencies, exchange and circulation.²³⁹

Although directed towards social science rather than arts and humanities research priorities, it is clear that similar issues are relevant. Representations of majorities and minorities, majority cultures as they engage with diasporas and migrant cultures, ideological and identity conflicts, the expression and engagement of diverse values and lifestyles, public discourse and participation, experiences and practices of resentment and marginalisation, and global developments all present challenges for arts and humanities research going forward.

From these broad research areas, I turn back now to the specificities of the programme to set out those immediate priorities to be addressed in the follow-on phase of research and dissemination (the Programme Director Impact Fellowship, 2010-11). The aims of the fellowship are:

- To maximise the legacy and impact of the 'Diasporas, Migration and Identities' programme by consolidating the outputs, examining their advances, analysing their interconnections, and disseminating these in publications, events, the website and impact blog;
- To continue to publicise the whole programme and its individual projects to academic and non-academic constituencies;
- To provide a complete record of information about the programme, its projects and outputs on the website, and to develop a strategy for updating and maintaining the website beyond the period of the fellowship.

The fellowship objectives, which build on those for the programme as a whole (see 1.1 above), are as follows.

- a. Through interviews and workshops with selected award-holders, researchers and stakeholders, and critical review of project publications and reports, to research the epistemological and methodological approaches of the programme, with particular reference to interdisciplinarity, participatory and comparative methods, and practise-led research;

²³⁹ Kim Knott, *ESRC Research Challenge on 'Religion, Ethnicity and Society': Final Report*, 2008, pp. 14-15. These priorities were identified by programme directors and other scholars interviewed in association with the review.

- b. To identify and analyse the theoretical and conceptual advances within the programme and their relationship to established wisdom on diasporas, migration and identities;
- c. To monitor and log project and whole programme impacts, and to consider the intellectual, policy and public impacts through case studies (in conjunction with AHRC Impact and Evaluation team);
- d. To discuss these methodological approaches, theoretical/conceptual advances and impacts in a book, article, dissemination events, international meetings and conference papers, and to summarise them in a web-based glossary;
- e. To identify key tools developed within the projects and to trial these in community workshops before placing them on the website and publicising them for wider use;
- f. To develop the postgraduate webpage, to feature the research of the programme's three doctoral students;
- g. And to record the value and legacy of the programme's strategic partnerships in podcast interviews.²⁴⁰

With its wide range of collaborating partners and relationships with research participants and stakeholders, a key task of the programme fellowship is to keep them informed whilst continuing to work with selected bodies where there are clear mutual interests and possibilities for significant impact. The e-list and website will remain the principal mechanisms for keeping people informed about the programme and its findings. Impact updates (on the news and events page) will be the main vehicle for monitoring and logging the ongoing impacts of the programme's many projects. There will be a focus on three broad constituencies during the period of the fellowship, though in practice the approach will be selective: (a) the museums and galleries sector (those involved in research, diversity policy, access and collections); (b) policy makers and those who work with them in think-tanks and trusts (with particular reference to the areas of diasporas, migration, diversity and equality, social cohesion, cultural policy, race, ethnicity and religion); and (c) community organisations and those that provide information and activities for local communities, e.g. libraries, local museums.²⁴¹ Dissemination and impact events will be held in conjunction with partner organisations (such as the National Maritime Museum, the Runnymede Trust and Tate Britain).

During the course of the programme a number of practical tools have been developed by researchers, principally for use in their own research projects, but often in the knowledge that they might have a use beyond the end of the project. These include activities for children focused on the experience of living transnational lives and on storytelling through family objects that can be used in schools or community organisations, and resources for people of all ages who want to reflect on and understand more about their migration journeys and diasporic lives through mapping, performance and other creative arts. During

²⁴⁰ From the AHRC Programme Director Impact Fellowship grant application for 'Diasporas, Migration and Identities: Crossing borders, boundaries and disciplines' (PI Kim Knott), p. 2.

²⁴¹ Ibid, pp. 4-5.

the fellowship these will be trialled in community workshops (co-hosted with local community organisations) before being publicising on the website for wider use.

The new research that will be undertaken by the director during the Fellowship focuses on the *process of researching diasporas* rather than on any specific groups, places, cultures, identities or debates about migration. It will draw on and engage the findings of projects within the programme – with the success criterion of ‘ensuring programme coherence’ in mind – and will seek to address methodological and epistemological issues. The other priority is to capitalise on the research that has been done already – bringing it to new audiences in new ways. In addition to the communications activities planned and noted above, it is also hoped to produce a popular website and book for a wide general audience, with learning resources developed in association with the citizenship education curriculum.²⁴²

One further intention during the Fellowship is for the director to continue to support and assist in the development of other strategic programmes and initiatives that bear a relationship to the research field, in particular the RCUK initiative on ‘Connected Communities’. This is an important mechanism for ensuring that diasporas, migration and identities are ‘embedded in the research agenda and resources of the arts and humanities’ going forward (*Objective 7*).

7.2.4 Are there synergies with current research challenges, programmes and centres?

During the lifetime of the programme the director and administrator collaborated at various points with colleagues in other research programmes, in particular AHRC/ESRC ‘Religion and Society, ESRC ‘Identities and Social Action’ and AHRC ‘Landscape and Environment’. The director was also involved in the scoping, establishment and research commissioning of ESRC/FCO/AHRC ‘New Security Challenges: “Radicalisation” and Violence – A Critical Assessment’. There were synergies with these other programmes in terms of subject matter and issues, and the nature of the collaborations was addressed in section 4.2.2b above.

In terms of new strategic investments, the most obvious linkage is with ‘Connected Communities’, an RCUK cross-council priority supported by five research councils with external partners (including DCLG and the RSA), and led by AHRC.²⁴³ The director contributed to the consultation and attended two scoping meetings on this theme in June 2009 and has remained involved where appropriate. The *AHRC Delivery Plan 2010-15* cites ‘Faith, multiculturalism and diasporic communities’ as one of seven areas in which ‘Connected Communities’ enables AHRC to contribute to government initiatives on localism and the ‘Big Society’.²⁴⁴ One team of ‘Diasporas, Migration and Identities’ award holders has already received a small follow-on grant following the ‘Connected Communities’ summit in the summer of 2010.

²⁴² Decision on this additional impact work pending.

²⁴³ RCUK ‘Connected Communities’,

<http://www.ahrc.ac.uk/FundingOpportunities/Pages/connectedcommunities.aspx#8>.

²⁴⁴ *AHRC Delivery Plan 2010-15*, pp. 9-10.

In addition to national grand challenges and cross-council initiatives, AHRC has its own 'emerging themes', one of which is 'Translating Cultures'. It offers the possibility of research in the following areas, 'how different cultures engage with concepts such as freedom; the significance of non-textual forms of communication (art, dance, music); the power and creativity of language and rhetoric; the development of new languages and codes; the support of endangered languages and the understanding of how languages are interpreted', and may help to bridge the gap identified in relation to diasporas, migration and identities on languages and linguistic change (7.2.1 above). This theme has been identified as the principal route to AHRC's contribution to another cross-council initiative, on 'Global Uncertainties: Security for All in a Changing World'. The general subject area of modern languages has been earmarked for the allocation of dedicated funding in the delivery plan.²⁴⁵

In terms of economic, societal and cultural impact, AHRC's strategy from 2010-15 will be on the 'Creative Economy', on engaging with the creative and cultural sector in both its public and commercial capacities. As the earlier discussions on collaboration and impact showed (sections 4.2.2, 4.4, and 4.5), there have been many examples of good practice in relation to the creative economy within the programme (e.g. strategic partnerships with museums, galleries, BBC world service; collaborative research and events with regional and local cultural organisations). The diasporas, migration and identities research field is central for ensuring that such an impact strategy recognises the importance of cultural diversity and engages minority cultures and global cultural entrepreneurs and ambassadors.

Synergies also exist with research initiatives beyond AHRC, including ESRC's major research priority, 'A Vibrant and Fair Society'. More specifically, however, the programme has a direct bearing on recently announced research on 'The Impact of Diasporas', funded by the Leverhulme Trust. Two programme grants have been made, to Dr Joanna Story (University of Leicester) and to Professor Robin Cohen (University of Oxford).²⁴⁶

Dr Joanna Story (University of Leicester)

'The impact of diasporas in the making of Britain: evidence, memories and inventions'
(£1,370,418)

'This programme will investigate the impact of the movement of people in the distant past on the cultural, linguistic and population history of the British Isles. It will also examine the influence of ancient diasporas – remembered or suppressed, perhaps exaggerated or even invented – on the construction of British identities, past and present... Six interdisciplinary projects will result in a greater understanding of the mechanisms of cultural change and the legacies of early, proto-historic diasporas on the population history of Britain.'

²⁴⁵ Ibid, p. 7.

²⁴⁶ 'The impact of diasporas in the making of Britain' (Joanna Story), <http://www.medievalists.net/2010/09/02/the-impact-of-diasporas-on-the-making-of-britain-evidence-memories-inventions/>; 'The impact of diasporas: connecting, contesting, diverging', <http://www.imi.ox.ac.uk/research-projects/oxford-leverhulme-diasporas-programme>.

- 1) Surnames and the Y-Chromosome: the Viking genetic legacy and its impact in different regions of Britain.
- 2) Modelling Migration: computer simulations to provide a virtual laboratory to model processes of genetic change.
- 3) Genetics and early British population history: genetic data on modern populations and new genetic markers for migration and diaspora.
- 4) Immigration and indigenism in popular historical discourses: the cultural transmission of collective memories of community origins.
- 5a) Dialect in Diaspora: Linguistic Variation in Early Anglo-Saxon England.
- 5b) People and Places: the widespread genetic impact of the Viking diaspora through place-names, Scandinavian linguistic influence, and levels of Scandinavian ancestry in the modern population.
- 6) Home and Away in Early England: the idea of home and homelands, and its opposite – exile, exclusion and foreignness – in Anglo-Saxon England.

Professor Robin Cohen (University of Oxford)

'The impact of diasporas: connecting, contesting and converging' (£1,749,792)

The programme will 'integrate humanities and social science perspectives in order to investigate the social, economic, political and cultural impacts of these three dynamics of diaspora, and will examine why, how, where and when particular impacts arise from particular trajectories, and who initiates and experiences these impacts'.

The research programme will be structured around three dynamics, each with a cluster of four research projects.

Connecting

1. Diaspora engagement in war-torn societies
2. Diasporas and emigration states
3. African diasporas within Africa
4. Diaspora, trade and trust: Eastleigh, Nairobi's Little Mogadishu

Contesting

1. Religion, separation and exclusion in the diasporas of East London
2. Diaspora and global order: contesting authority in a transnational world
3. Stateless diasporas and migration and citizenship regimes in the EU
4. Diasporic youth: economic disadvantage, the construction of masculinity and inter-group relations

Converging

1. Diaspora and creolization: diverging, converging
2. Multinational families, 'creolized' practices and new identities: Euro-Senegalese cases
3. Converging cultures: the Hadrami diaspora in the Indian Ocean

These programmes offer opportunities for the continuation of high quality research on diasporas, migration and identities in Britain, in the arts and humanities and social sciences. Members of the Viking Identities Network (Jesch et al) are involved in the first of these, which fulfils the need for further research identified in 7.2.1 above. The DMI team has made connections with Leverhulme programme directors, and has passed on the e-list (subject to permission from members).

Looking further afield, synergies may be noted with EU and other international programmes (though these are far less in evidence than in the field of 'Religion and Society' in which a number of closely related initiatives have sprung up in recent years). Humanities in the European Research Area (HERA), which has recently funded nineteen joint projects in relation to two themes, "Cultural Dynamics: Inheritance and Identity" and "Humanities as a Source of Creativity and Innovation, supports some relevant research, including one programme award holder (Svasek) working on 'Creativity and innovation in a world of movement' which seeks to provide new understandings of the practices/conditions of visual production in an era of increasing global interconnectedness. The social science equivalent, NORFACE, is funding a number of research projects on migration. As part of FP7, the European Research Council (ERC) is funding 'Living with difference: Making communities out of strangers in an era of super mobility and super diversity' (PI Professor Gill Valentine, University of Leeds).²⁴⁷ This project, like 'The impact of diasporas in the making of Britain', continues to develop the research field in areas identified as priorities in 7.2.1 above.

In the United States, the Social Science Research Council (SSRC) has had a long-standing programme on migration, including a recent project on 'The religious lives of migrant minorities', with case studies in the UK, South Africa and Malaysia. A new programme of research in Canada, funded by the Social Science and Humanities Research Council (SSHRC), focuses on 'Religion and Diversity'. The subject of religion in both these cases has provided a means to secure a humanities focus in a field that is sometimes reserved for the social sciences.²⁴⁸ The Max Planck Institute for the Study of Religious and Ethnic Diversity, a major investment in related research in Germany, makes room for both, though the explicit focus on the arts that has been a feature of the DMI programme is missing.

The UK continues to lead the world in terms of research in this field, with AHRC continuing to support research on related themes (including the programme impact fellowship), the Leverhulme Trust picking up the mantle with its focus on the impact of diasporas, and UK researchers leading or participating in EU and other international projects of relevance.

²⁴⁷ 'Living with difference', <http://www.geog.leeds.ac.uk/projects/livedifference/>. The DMI director is on the advisory board.

²⁴⁸ The director has been involved in both these projects as an international advisor.

Annexes

Annex A: Commissioning panel

Annex B: Programme Steering Committee

Annex C: Subject categories addressed by award holders

Annex D: Diasporas, Migration and Identities: Projects and short summaries

Annex E: Programme management data: Publications and outputs

Annex A Diasporas, Migration and Identities: Commissioning Panel 2005-06

The Diasporas, Migration and Identities large grant Commissioning Panel was appointed by the AHRC, taking advice from Research Committee and the Programme Director. The membership of the panel was as follows:

Professor David Arnold, *School of Oriental and Asian Studies*

Dr Martin Clayton, *Open University*

Dr Chris Gosden, *Pitt Rivers Museum*

Professor Kenneth Hay, *University of Leeds*

Dr Margrette Lincoln, *National Maritime Museum*

Professor Leo Lucassen, *University of Amsterdam*

Francois Matarasso, *East England Arts*

Professor Malory Nye, *Al-Maktoum Institute for Arabic and Islamic Studies*

Dr Ato Quayson, *University of Toronto*

Professor Irit Rogoff, *Goldsmiths College*

Professor Naomi Segal (convenor), *University of London*

The following people were also in attendance at the panel meeting:

Professor Kim Knott (Programme Director) acting as an advisor to the Commissioning Panel in an ex-officio capacity and will not be making funding recommendations.

Professor Margaret Wetherell (observer), Director of the ESRC Identities and Social Action Programme

Mr Alastair Dunning, representative from the Arts and Humanities Data Service

AHRC officers:

Ms Kate Dunmow, Programme Manager (Research)

Ms Sally Hitch, Senior Awards Officer (Research)

Mr Simon Glasser, Research Awards Officer

Annex B: Programme Steering Committee

Professor David Feldman (Chair)
Birkbeck College, University of London

Professor Philip Bohlman
University of Chicago

Dr Robert Blyth
Queens University Belfast/National Maritime Museum

Professor Chris Gosden
University of Oxford

Professor Carole Hillenbrand
University of Edinburgh

Dr Margarete Lincoln
National Maritime Museum

Professor Ato Quayson
University of Toronto

Mr François Matarasso
Arts Council East Midlands; independent arts policy researcher

Professor Ulrike Meinhof
University of Southampton

Professor Susheila Nasta
The Open University

Professor Steven Vertovec
Max Planck Institute for Religious and Ethnic Diversity, Göttingen

Professor Toshio Watanabe
University of the Arts, London

Professor Paul Wiles
Research and Development, Home Office

Professor Kim Knott
Director, Diasporas, Migration and Identities

Mrs Katie Roche
Administrator, Diasporas, Migration and Identities

Mr Ian Broadbridge
AHRC Programme Manager

Ms Sally Hitch
AHRC Senior Awards Officer

Role description for Steering Committee Project Mentors

Project Mentors will be members of the DMI Steering Committee. Committee members will be responsible for overseeing the welfare and progress of one or two large research projects within the programme. The role is intended to be informal, collegial, supportive and based on shared interests in diasporas, migration and identities. It will not involve discipline, control, surveillance or management. The general principle for matching mentors to projects will be geographical convenience.

The aims of the role are (a) to make and maintain connections between the Steering Committee and the programme's fifteen large research projects, (b) to provide project award holders with additional programme level support and communication, and (c) to give committee members direct insights into some of the research activities and findings emerging during the programme.

The role will normally involve the following,

- making an annual visit in order to meet with the project team in an informal capacity;
- where possible, answering any general questions about the programme and the work of the Steering Committee;
- taking any queries back to the Committee (and/or, where appropriate, passing them on to the Programme Director or Senior AHRC Manager);
- and noting project achievements and progress for report to the Committee.

If for some reason an annual visit cannot be made, a telephone meeting will suffice.

Expenses incurred in undertaking this role will be reimbursed by the Programme Director.

Annex C: Subject categories addressed by DMI award holders

DMI Subject Categories	Award holders
Africa	Meinhof, Tulloch, Jankowsky, Kaiser, Rajah-Carrim
Anthropology	Dewdney, Humphrey, Werbner, Pearson, Svasek, McLoughlin, Jankowsky, Kaiser, Dudley
Archaeology	Eckardt, Heather, Jesch, Mytum
Architecture	
Archives	Osborne (Nasta)
Art	Dewdney, Crang, Meinhof, Svasek, Lok
Art History	Crang
Artists, writers	Meinhof (Nasta)
Asia	Chatterji, Werbner
Asylum/refugees	Good, Gilbert, Kaiser
Atlantic migration	Petley, King
Australia	Mytum, Richards
Black British	Osborne, Brown, Tulloch
Children/generations	Gardner
Cinema	Berghahn, Bell
Cities/Cosmopolitanism	Humphrey, Sales, Werbner, McLoughlin
Classics	Eckardt
Colonialism	Petley
Community Arts	O'Neill, Pahl
Comparative Studies	Chatterji, Good, King, Humphrey, Procter, Werbner Berghahn, McLoughlin, Ansari
Creative Writing	Pahl, Procter
Cultural Geography	Crang, King, Sales, Brown, McLoughlin
Cultural Studies	Meinhof, Dewdney, Gutierrez-Rodriguez, Tulloch
Dance	
Design	Crang, Tulloch
Diaspora	Meinhof, McLoughlin, Hunter, Baily, Roemer, Kosnick, Toninato
Drama	Gilbert, Procter
Early history	Eckardt, Heather, Jesch
English/British	Dewdney, McLoughlin, Ansari, Calder, O'Neill
Europe	Humphrey, King, Meinhof, Gutierrez-Rodriguez, Ansari, Polezzi, Toninata
European diasporas	King
Fashion and textiles	Crang, Tulloch
Film	Berghahn, Bell
Gender/Sexuality	Werbner, Pearson, Kosnick, Holt
Gypsy	Toninato
Hispanic	Gutierrez-Rodriguez
Identities	Gillespie, Jesch, Polezzi, Carruthers, Petley, Dewdney, Pearson

Intellectual diasporas	Gillespie, Isabella
Irish	
Islam/Muslim Studies	Ansari, Holt, Chatterji, Werbner
Italian Studies	Polezzi
Jewish Studies	Brown, Ansari, Carruthers, Roemer
Languages	Gillespie, Good, Hunter, Rajah-Carrim, Petley, Roemer, Zhu
Latin-America	
Law	Good, Calder
Libraries	Procter
Linguistics	Rajah-Carrim, Zhu
Literature	Procter, McLoughlin, Osborne
Mapping	Brown
Material Culture	Crang, Eckardt, Mytum, Pahl, Dudley, Tulloch
Media	Berghahn, Gillespie
Memory	Svasek, Pearson
Methodology	Meinhof, Brown, Procter
Migration	Heather, Polezzi, Kaiser, King, Chatterji
Modern history	Chatterji, Pearson, Brown, McLoughlin, Ansari, Bell, Petley, Roemer, Isabella (Nasta)
Museum studies	Crang, Pahl, Dudley, Dewdney
Music	Meinhof, Baily, Richards, Jankowsky
N Ireland	Mytum
Philosophy	Calder
Photography	
Poetry	Procter
Policy	O'Neill, Calder, Dewdney, Good
Post-colonialism	Chatterji, Humphrey, McLoughlin, Highmore
Practice-led/action research	Dewdney, Gardner, Procter, Gilbert, Lok, Svasek
Religion	Werbner, McLoughlin, Ansari, Hunter, Carruthers, Jankowsky, Richards
Scotland/Scots	Procter
Senses/Emotion	Werbner, Svasek
Theory	Procter, Meinhof, Humphrey, Gillespie, Gutierrez-Rodriguez, Highmore
Transnationalism	Gardner, King, Meinhof
UK Africans	Tulloch
UK Asians/Chinese	Sales, Lok, Zhu
UK South Asians	Chatterji, Gardner, Pearson, McLoughlin, Baily, Pahl (Nasta)
USA/Canada	Ansari, Mytum, King
Welsh Studies	Hunter

Annex D: Project details

See below for Principal Investigators, institutions and project titles; see website for further information about projects, including publications, findings and achievements, <http://www.diasporas.ac.uk/research.htm>.

Small projects

Applicant	Institution	Project Title
Professor John Baily	Goldsmiths College University of London	Afghan music in London and its ongoing communications with Kabul and the Afghan Transnational Community
Dr Joanne A Carruthers	Lancaster University (Bristol)	Performing Diaspora: Jewish Identity, Place and Nation in the Purimspiel Dramatic Tradition
Dr Sandra Dudley	University of Leicester	Materialising Exile: Material Culture and the Embodied Experience of Karenni Refugee-ness
Dr Ben John Highmore	University of the West of England, Bristol	The Spice of Life: Migrating Foods and the Sensual Experience of Diasporic Culture
Dr Maria Holt	University of Westminster	Memory identity and change: a case study of Palestinian refugee women in Lebanon
Dr Maurizio Isabella	Birkbeck, University of London	Risorgimento in Exile: Italian Romantic emigres and the Post-Napoleonic Liberal International
Dr Richard Jankowsky	School of Oriental and African Studies	Black Sprits, White Saints: Sub-Saharan Music, Spirit Possession and the Geo-Cultural Imagination in North Africa
Dr Tania Kaiser	School of Oriental and African Studies	Answering Exile: how Sudanese refugees deal with displacement
Dr Kira Kosnick	Nottingham Trent University (moved to Frankfurt)	Beyond the Community: Migrant Club Cultures and Queer Diasporic Identifications
Dr Susan Lok	Middlesex University	'Golden': interdisciplinary creative practice and the aesthetics and poetics of leisure and nostalgia in diaspora
Dr Harold Clive Mytum	University of York	Commemoration and Scottish emigration: graveyard memorials, texts, and symbols in Ulster, North America and Australia
Dr Deirdre Osborne	Goldsmiths College University of London	Inheritors of the Diaspora: Contemporary Black British Drama in the New Millennium
Dr Kate Pahl	University of Sheffield	Artefacts and narratives of migration: Rotherham museum collections and the Pakistan/Kashmiri community of Rotherham.
Dr Christer Petley	Leeds Metropolitan University	The identities of slaveholders in the British Atlantic world: a case study of Simon Taylor
Dr Aaliya Rajah-Carrim	University of Edinburgh	Creole and technology: Building bridges among ethnolinguistic groups in Mauritius
Dr Fiona Richards	The Open University	The impact of Lutheran migration on music Australia
Dr Nils Roemer	University of Southampton	German Jewish Travelling Cultures, 1919-1939

Dr Paola Toninato	University of Warwick	The Making of Gypsy Diasporas
Dr Kath Woodward	The Open University	Representing Identities: Re-configuring Diaspora in the Field of Sport
Dr Hua Zhu	University of Newcastle Upon Tyne	Duelling Languages, Duelling Values: Conversational codeswitching in intergenerational disputes in bilingual immigrant families

Networks and workshops

Applicant	Institution	Project Title
Dr K H Ansari	Royal Holloway, University of London	Forum for the Comparative Study of Jews and Muslims in Britain, Europe and North America
Professor Desmond Bell	The Queen's University of Belfast	Early Cinema and the Diasporic Imagination: the Irish in America 1890-1930
Dr Daniela Berghahn	Royal Holloway, University of London	Migrant and Diasporic Cinema in Contemporary Europe
Dr Gideon Calder	University of Wales, Newport	Toleration and the Public Sphere
Professor Helen Gilbert	Royal Holloway, University of London	Performance and Asylum: Embodiment, Ethics, Community
Dr Encarnacion Gutierrez Rodriguez	University of Manchester	Migration and Diaspora Cultural Studies Networks (MDCSN)
Dr Peter Heather	University of Oxford	Migration in the First Millennium
Dr Jerry Hunter	University of Wales, Bangor	Language, Religion and Print Cultures in the Welsh diaspora
Professor Judith Jesch	University of Nottingham	Viking identities networks
Dr Sean McLoughlin	University of Leeds	From Diaspora to Multi-Locality: Writing British-Asian Cities
Dr Maggie O'Neill	Loughborough University	Making the connections: the arts, migration and diaspora
Dr Loredana Polezzi	University of Warwick	Mobility and identity formation: an interdisciplinary approach to the 'Italian case'
Dr Maruska Svasek	The Queen's University of Belfast	Migration: Emotions and Human Mobility
Dr Carol Tulloch	University of the Arts, London	Dress and the African Diaspora

Large projects

Applicant	Institution	Project Title
Dr Laurence Brown	University of Manchester	Mapping Migrant Cultures in Manchester 1880 - 2000
Dr Joya Chatterji	LSE (moved to University of Cambridge)	The Bengal diaspora: Bengali settlers in South Asia and Britain: a comparative and interdisciplinary study
Professor Philip Crang	Royal Holloway, University of London	Fashioning diaspora space: textiles, pattern and cultural exchange between Britain and South Asia

Professor Andrew Dewdney	London South Bank University	Tate Encounters: Black and Asian Identities, Britishness and Visual Culture
Dr Hella Eckardt	University of Reading	A long way from home - diaspora communities in Roman Britain
Dr Katy Gardner	University of Sussex	Home and Away: Experiences and Representations of Transnational South Asian Children
Professor Marie Gillespie	Open University	Tuning in: Diasporic Contact Zones at the BBC World Service
Professor Anthony Good	University of Edinburgh	The Conversion of Asylum Applicants' Narratives into Legal Discourses in the UK and France: A Comparative Study of Problems of Cultural Translation
Professor Caroline Humphrey	University of Cambridge	Black Sea Currents: Migration and cosmopolitan dynamics in two post-Imperial cities, Odessa and Istanbul
Professor Russell King	University of Sussex	Cultural Geographies of Counter-Diasporic Migration: The Second Generation Returns 'Home'
Professor Ulrike Meinhof	University of Southampton	Diaspora as Social and Cultural Practice: a Study of Transnational Networks across Europe and Africa
Professor Ruth Pearson	University of Leeds	Subverting stereotypes: Asian women's political activism - a comparison of the Grunwick and Gate Gourmet strikes
Dr James Procter	University of Stirling (moved to Newcastle University)	Devolving Diasporas: Migration and Reception in Central Scotland, 1980 - present
Dr Rosemary Sales	Middlesex University	Cityscapes of Diaspora: Images and Realities of London's Chinatown
Professor Pnina Werbner	Keele University	In the Footsteps of Jesus and the Prophet: Sociality, Caring and the Religious Imagination in the Filipino Diaspora

Affiliated projects

Applicant	Institution	Project Title
Dr Eve Rosenhaft	University of Liverpool	Germany-France-Moscow-Africa: Survival, Politics and Identity among German Cameroonians, ca 1910-1960
Professor Lynne Pearce	University of Lancaster	'Mediating Marginalities': Written narrative and Immigrant Identity in Greater Manchester since 1960
Professor Mary Chamberlain	Oxford Brookes University	Culture, Migration and Caribbean Nationhood: Barbados and Empire 1937-1967
Dr Nick Baron	University of Nottingham	Population displacement, State Practice and Social Experience in Russia and Eastern Europe, 1930-1950s
Professor Susheila Nasta	Open University	South Asians Making Britain: Visions of Home and Abroad 1870-1950

Annex E: DMI Management data: publications and outputs 2005-10

Table 1 refers to the work of the Director; the second to the total number of outputs/outcomes across the whole programme (including the Director). Table 2 is a summation of data from annual progress reports and end-of-award reports. Data incomplete for two large grants (for 2009-10).

Outputs/Outcomes completed (Programme Director)	Number of outputs/outcomes	
	Academic audience	Non-academic audience * B C P
Paper/printed outputs e.g. books, journal articles, exhibition catalogues	26	3(P)
Electronic outputs e.g. software, databases, websites	8	8(P)
Events 1 e.g. seminars, conferences, workshops	62	14(P) 3(C)
Events 2 e.g. exhibitions, performances	5	1
Creations e.g. artefacts/works of art, design, compositions (scores, choreography, creative writing)		

B – business/industry; C – charity/not-for-profit; P – public

Outputs/Outcomes completed (totals across programme)	Number of outputs/outcomes	
	Academic audience	Non-academic audience * B C P
Paper/printed outputs e.g. books, journal articles, exhibition catalogues	419	78 (P) 9 (B) 12 (C)
Electronic outputs e.g. software, databases, websites	74	75 (P) 3 (B) 4 (C)
Events 1 e.g. seminars, conferences, workshops	539	125 (P) 23 (B) 32 (C)
Events 2 e.g. exhibitions, performances	33	52 (P) 14 (B) 1 (C)
Creations e.g. artefacts/works of art, design, compositions (scores, choreography, creative writing)	25*	54* (P) 2 (B) 1 (C)

Plus 80 expert witness reports 2007-09 (not included above), and approx 100 media items.

*Several 'works of art' included multiple pieces (e.g. of children's compositions and drawings).