

Connected Communities: Diaspora and Transnationality

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EXECUTIVE SUMMARY

This research review critically explores the idea of ‘connected communities’ in relation to diaspora and transnationality across the humanities and social sciences. It develops the idea of ‘connectivity’ within and across communities that are transnational and diasporic, focusing on four key areas: community histories; home, community and migration; cities, communities and connections; and faith communities and religious diasporas. As an integral part of the research review, four one-day workshops on these themes were held in partnership with The Royal Geographical Society (with Institute of British Geographers) and The Geffrye Museum of the Home. These workshops (two at the RGS-IBG, one at The Geffrye and one at The City Centre, QMUL) brought together more than 70 participants from across the academic, arts/cultural and community sectors and involved a range of presentations, workshop activities and discussions about future collaborative research priorities. The report reviews key academic debates on community, diaspora and transnationality; highlights key projects across the academic, arts/cultural and community sectors in a series of boxes; includes workshop summaries and evaluations; and identifies key areas for future collaborative research.

1 Connected communities: diaspora and transnationality

This research review investigates how ideas about community intersect with those of diaspora and transnationality. It frames the idea of ‘connected communities’ not just as a connection between ‘here’ and ‘there’ and within one diasporic/transnational community, but also in terms of connections between different communities. It locates the idea of ‘connected communities’ within a politics of scale, exploring connections within and between communities from local neighbourhoods to wider diasporas. The research review, together with four one-day workshops, is structured around four key themes: community histories; home, migration and community; cities, communities and connections; and faith communities and religious diasporas.

1.1 Community Histories

Whilst community histories have generally focused on the local scale, histories of diasporic and transnational communities have extended their reach far beyond the locale. Building on the research of Hamilton and Shopes (2008), this review discusses ways in which memory studies are different from an oral history approach. It includes details of research on diasporic and transnational communities that have used oral histories and memory studies (Rodger and Herbert, 2008; Trim, 2011). Building on the idea of connections, the report also includes details of community archive groups that have worked in collaboration across academic, arts and cultural, and community sectors, such as the Connecting Histories project and the East Midlands Oral History Archives. The review outlines the complex process of archiving community histories for diasporic and transnational communities (Fouseki, 2010).

The workshop on this theme (RGS-IBG, 6 May 2011) explored resources, methods and strategies for collecting, documenting and disseminating community histories and included presentations on the World in the East End project at the V&A Museum of Childhood (Teresa Hare Duke and Eithne Nightingale), the Crossing Continents: Connecting Communities exhibition at the RGS-IBG (Vandana Patel), the Bangla Stories project (Claire Alexander, LSE), the Refugee Communities History Project (Jenny Harding, London Metropolitan) and the work of the Swadhinata Trust (Ansar Ahmed Ullah). Workshop activities included handling selected objects and images from the collections of the RGS-IBG as a way of prompting debate about community histories and how such resources can provide key sites for future collaborative research on community, diaspora and transnationality.

1.2 Home, Migration and Community

The home has become a central focus of research on diaspora and transnationality, spanning home-making practices, domestic architecture, material culture and wider senses of belonging and dwelling in the world. Three key themes underpin work on home, migration and community. First, home as a place of dwelling can be a site of connection within and across communities, as shown by research on the house as a material connection between 'here' and 'there' (Levin and Fincher, 2010), domestic material space (Tolia-Kelly, 2004), and cultures of food and other home-making practices (Longhurst et al. 2010). Second, the relationships between home and memory are important in forging connections within and between different communities, as shown by the use of reminiscence work as a research technique to establish a sense of connection (Fortier, 2000). Third, both home and community evoke a sense of belonging. Ideas about belonging connect people and communities to place through a sense of attachment and the articulation of identity (Mee and Wright, 2009) and have been explored in relation to feeling at home and not at home in cities and across wider diasporas (Blunt and Bonnerjee, forthcoming, Blunt, 2005, Ho, 2006).

The workshop on this theme (The Geffrye Museum of the Home, 29 June 2011) focused on connections between different homes both 'here' and 'there'; home as a site of connection and/or disconnection between different communities; the ways in which home might create a sense of belonging and/or exclusion; and the ways in which memories of home shape domestic practices and home spaces after migration. Presentations focused on home, food and identity for the Yoruba community in London (Julie Botticello, SOAS), the work of Hackney Museum in community engagement with young women (Cheryl Bowen and Sue McAlpine), and the Documenting home and Stories of the World projects at the Geffrye (Louisa Knight and Hannah Lake). Two workshop activities were led by the Geffrye and focused on identifying cross cultural influences in the period rooms, contrasting rooms from before and during the twentieth century; and a practical session of reminiscence work, during which participants discussed an object that represented home to them. A final workshop session involved mapping the home to draw out connections to different places, cultures and communities.

1.3 Cities, Communities and Connections

Moving beyond the private sphere, this section of the review focuses on public and urban spaces of encounter between communities. It addresses the ways in which different cities are connected through their diasporic and transnational communities, and how connections are made across different communities in the city. The discussion outlines how studies of connections across diasporic and transnational communities and city can create a non-hierarchical urban theory across the Global North and South (Mayaram, 2009; Robinson, 2006). It also focuses on research that has studied connections across translocal space (Brickell and Datta, 2011). The review further emphasises the idea of living together with difference in the city (Valentine, 2008), and the politics of cosmopolitan and/or multicultural spaces (Keith, 2005) to analyse the contexts of connections involving diasporic and transnational communities.

The workshop on this theme (The City Centre, QMUL, 14 September 2011) focused on different maps of the city as a way of thinking about proximity and distance, connection and disconnection, both within and between different communities. Presentations addressed different encounters for the Latin American community at the Elephant and Castle (Patria Roman-Velazquez, City University), migrant workers

and low-paid employment in London (Cathy McIlwaine, QMUL), memory maps of migrants from Calcutta (Jayani Bonnerjee, QMUL) and the work of the London Transport Museum in mapping connections across different cities and communities through the Stories of the World: Journeys project (Michelle Brown). Sue Mayo (Magic Me) spoke about her intergenerational work with the Women's Library and led two workshop sessions focusing on mapping London. Alistair Campbell (QMUL) talked about The Living Map project and led a workshop session that created a performance about routes through the city.

1.4 Faith Communities and Religious Diasporas

Emphasising the importance of faith and religion in the lives of diasporic and transnational communities, and bringing together an interest in public and private connections within and between communities, the final section of the research review focuses on faith communities and religious diasporas and how faith itself can be used to create connections. The first section of the review outlines how sacred sites symbolise connections across different places, migratory trajectories and communities (Gale, 2008; Naylor and Ryan, 1998; Glick Schiller, 2011). Second, the review includes work on religious festivals and processions to develop an idea of connection through mobility (Coleman and Eade, 2004; Jacobsen, 2008; Knott, 2010). Third, the review analyses how faith and religion have been used in transnational and local politics as a way to create communities and connections (Hepner, 2003; Jamoul and Wills, 2008; Mandaville, 2001; Wills et al., 2009). Finally, the review outlines how shared sacred spaces embody the idea of connections between communities and explores how interfaith work can create active connections between communities.

The workshop on this theme (RGS-IBG, 12 October 2011) explored the ways in which faith can open up points of connection across communities, places and generations by focusing on religious practices, buildings and communities. Four presentations focused on Muslim communities and identities (Imogen Wallace, QMUL, Nazneen Ahmed, Kent, Hengameh Emami, Sunderland, and Shibani Akhbar, Oxford Brookes), whilst two others focused on diasporic religious landscapes (the Jewish cemetery at Queen Mary, Caron Lipman, QMUL, and suburban religious landscapes in London and Vancouver, Claire Dwyer, UCL). One workshop session focused on the role of religion in community engagement projects run by the RGS-IBG, and included discussion about particular objects from the collections (Eugene Rae), the ways in which faith is embedded in community engagement projects (Vandana Patel) and the importance of sacred places as sites of diasporic and transnational connection in the Walk the World project (Jenny Lunn). The second workshop session was led by Rachel Heilbron from Three Faiths Forum and included a range of practical activities around dealing with controversy and conflict resolution and the importance of education, engagement and action in interfaith projects.

2. Recommendations for future research

A number of key areas for future research have emerged through the research review and workshop discussions. In particular:

- To develop collaborative research across the academic, arts/cultural and community sectors, and the recognition that those working in each sector bring a range of skills and experience particularly in terms of methodological innovation, community engagement and dissemination strategies.
- To foster dialogue and knowledge exchange about innovative methodologies developed across each sector, particularly in terms of working with objects and displays in museums (eg RGS-IBG collections, and the period rooms and collections of The Geffrye Museum of the Home), performative and other

artistic practices (eg the intergenerational work of Magic Me and the performance work involved in Ali Campbell's Living Map project), and a wide range of participatory and pedagogic techniques (eg interfaith workshops organized by Three Faiths Forum).

- To develop research on different spaces and scales of connection for transnational and diasporic communities, in particular building on projects that have focused on particular places (eg The World in the East End, V&A Museum of Childhood, The Swadhinata Trust's project on Bengalis in the East End, and the work of Eastside Community Heritage) and on connections over transnational and diasporic scales (eg Crossing Continents: Connecting Communities, RGS-IBG; Stories of the World: Home, Geffrye; Stories of the World: Journeys, London Transport Museum).
- To build on the links established between workshop participants to develop collaborative community engagement projects about diasporic and transnational connections across the academic, arts/cultural and community sectors.
- To develop new collaborative research grant applications under the Connected Communities programme to examine:
 - 1) Mapping connections across time and space: exploring community histories across generations among migrant groups in London;
 - 2) Connecting faith across space in the city: the role of arts/cultural events in promoting inter-faith dialogue;
 - 3) Home, migration and community: home as a site of inclusion and exclusion for migrant communities and the connections between home, work and the wider city
- To build on the partnership between QMUL, the RGS-IBG and The Geffrye Museum of the Home via the QMUL-led AHRC knowledge exchange hub, Creativeworks London, in which both other organisations are named partners.

PROJECT TEAM

The project team consisted of Alison Blunt (PI, Geography, QMUL), Jayani Bonnerjee (PDRA, Geography, QMUL), Cathy Mcllwaine (Co-I, Geography, QMUL) and Clifford Pereira (community engagement facilitator), working in partnership with the Royal Geographical Society (with Institute of British Geographers) and The Geffrye Museum of the Home, the latter via the new Centre for Studies of Home (a partnership between QMUL and the Geffrye). Key partners in both organizations were Dr Catherine Souch and Dr Stephanie Wyse (Research and Higher Education, RGS-IBG), Eleanor John (Head of Collections and Exhibitions, Geffrye) and Alison Lightbown (Head of Learning and Education, Geffrye). The four workshops were attended by a total of 71 participants from across the academic, arts/cultural and community sectors (see Appendices 2 and 3).

Alison Blunt is Professor of Geography at Queen Mary, University of London. Her research focuses on home, migration and diaspora, with ESRC and AHRC funded projects on the Anglo-Indian community in India, Britain and Australia and a project funded by The Leverhulme Trust on 'Diaspora Cities: imagining Calcutta in London, Toronto and Jerusalem,' which focuses on the Anglo-Indian, Brahma, Chinese and Jewish communities and their attachments to the city more than the nation as home. Her books include *Anglo-Indian women and the spatial politics of home* (Blackwell, 2005) and, with Robyn Dowling, *Home* (Routledge, 2006). She edits *Transactions of the Institute of British Geographers*, co-directs the new Centre for Studies of Home (a partnership between Queen Mary and The Geffrye Museum of the Home) and chairs the London Women and Planning Forum.

Jayani Bonnerjee is Project Officer and Teaching Assistant at Queen Mary, University of London, where she completed her PhD as part of The Leverhulme Trust funded 'Diaspora Cities' project in 2010 focusing on ideas of neighbourhood, identity and belonging for Calcutta's Anglo-Indian and Chinese communities. Jayani's postdoctoral work has focused on shared religious spaces in Chinatowns of Calcutta and Singapore (at the Nalanda-Sriwijaya Centre, ISEAS, Singapore). Her wider research interests include postcolonial urbanism in South Asia and critical geographies of diaspora, particularly in the context of communities of mixed descent.

Cathy Mcllwaine is Professor of Geography at Queen Mary, University of London. She has a background in research on development issues in the Global South. More recently she has been working on international migration in the UK in relation to low-paid migrant workers and Latin American migrants in London. Her latest project examined the transnational voting patterns among Colombian migrants in London and Madrid. She has published several co-authored and co-edited books, including most recently *Cross Border Migration among Latin Americans* (2011), *Global Cities at Work: New Migrant Divisions of Labour* (2010) and *Geographies of Development in the 21st Century: an Introduction to the Global South* (2009).

Clifford Pereira (FRGS) is a freelance history researcher and a leading authority on the Bombay Africans. He is widely recognised for his work on Bombay Africans and the early Ming Dynasty. Clifford is also a consultant to the British heritage sector, with considerable experience of partnership working with the Royal Geographical Society (with the Institute of British Geographers) and numerous community engagement projects with several different funding bodies. He is an Honorary Assistant Researcher in the Geography Department, Royal Holloway, University of London and is presently researching aspects of Luso-Asian migrations and identity, with specific reference to Goans.

DIASPORA, TRANSNATIONALITY AND COMMUNITY: INTRODUCTION

Community...is a widely used term in popular and academic discourse, but it is also contested. Despite this contestation, the idea of community is related to the search for belonging in the insecure conditions of modern society; perhaps this explains its enduring appeal. The popularity of community today can be seen as a response to a crisis in solidarity and belonging that has been exacerbated and at the same time induced by globalisation...[].Communities have been based on ethnicity, religion, class or politics; they may be large or small; 'thin' or 'thick' attachments may underlie them; they may be locally based or globally organised; they may be affirmative or subversive in their relation to the established order; they may be traditional, modern or even postmodern; they may be reactionary or progressive (Delanty, 2010: x-xi).

'Community' is a concept open to a wide range of meanings and interpretations. This review focuses specifically on how the idea of 'community' intersects with those of 'diaspora' and 'transnationality', and how both these wider social phenomena help in shaping the idea of 'connected communities'. The connections between ideas of diaspora, transnationality and community incorporate a complex relation with space. Whilst diasporas can be envisioned as 'imagined communities' with a sense of belonging across different spaces, transnationality builds 'linked communities' through networks operating across space. In the introduction to this review, we first explain how the idea of community has been understood in connection to locality, place and identity. Next, we examine the differences between diasporic communities and transnational communities. Finally, we outline how this review approaches the idea of 'connected communities' through a politics of scale and cosmopolitanism. The rest of the review focuses on four key themes: community histories; home, migration and community; cities, communities and connections; and faith communities and religious diasporas.

Community, locality, identity

One of the enduring associations of the idea of community has been with the local, whether in terms of social organisation or the influence that communities have over place. Indeed, territoriality is often seen as a prerequisite for the formation of a 'community', whether in a small locality such as a rural area or an urban neighbourhood, or for communities that exist on a larger scale such as the nation or an ethnocultural diaspora (Silk, 1999:8). Silk, in the editorial on a special issue of *Environment and Planning A* on community, further notes that the idea of a 'stretched-out' community has often been overlooked (ibid.). He mentions exceptions such as McLuhan's (1967) conception of the 'global village' and Weber's (1964) 'communities without propinquity', as well as the works of Amin (1997), Eade (1997) and Massey (1991) to assert that a community need not necessarily be place-bound (Silk, 1999).

Whilst this earlier research explored the idea of a 'stretched out' community, work on diaspora and transnationality, on the other hand, has added newer and critical dimensions to the links between locality and community. Developed alongside and often through poststructural, postcolonial and feminist approaches, research on diaspora and transnationality has studied both communities in place as well as the creation of communities across space. Much of this research views globalisation as a process which creates communities that straddle the boundaries of the nation-state (Basch et al., 1994; Braziel and Mannur, 2003; Papastergiadis, 2000; Vertovec and Cohen, 1999). Described as deterritorialised, connections between and across such communities are maintained by an increasing flow of money, commodities and

information (Appadurai, 1996) and media and communication technologies (Morley, 2000). The predicament of the idea of 'community' in such deterritorialised and globalised conditions has been the focus of much research (cf. Amin, 1997; Eade, 1997; Hall, 1992; Massey, 1994). Other research has critically analysed the 'politics of difference' (Young, 1990) that underpin the idea of community, as well as the contested nature of the 'contradictions of community' (Dwyer, 1999). Whilst ethnicity as a concept has figured strongly in research on diaspora and transnationality, mainly as a framework for categorisation (Anthias, 1998), in this review we base our approach on the multiple and contested nature of 'community'. Stuart Hall's (1992) theorisation of 'new ethnicities', for example, urges consideration of the possibilities of constructing 'community' across differences. Similarly, Kalra et al. (2005) point out that a 'diasporic understanding, by focusing on transnational links and emphasising a multiplicity of belongings and identities, can challenge the fixity of identity invoked by ethnicity' (p.16). We also note that not all diasporic and/or transnational communities are rooted in ethnicity, and other axes of difference can influence the creation of communities. Moreover, whilst the experience of migration underlines both diasporic and transnational communities, certain migrant groups may not necessarily be defined through ethnicity. As McIlwaine (2010) shows, the Latin American community in London does not form a homogeneous ethnic migrant group. A similar argument could be made for the South Asian diaspora, which though fractured along religious and regional divides, is often viewed as part of the same 'community'. In the next section we chart these connections and differences between diasporic and transnational communities in more detail and outline how existing research on diaspora and transnationality has studied the idea of connections across communities.

Diasporic and transnational communities

Reviewing the cultural geographies of mobility, transnationality and diaspora, Blunt (2007) notes that although the terms 'transnationality' and 'diaspora' are closely related, largely 'because both refer to the mobility of people, capital, ideas and objects, and the production of space, networks and politics by and through such mobility', there are significant differences between them (p.6). Similarly, Dahlman notes that 'diaspora is often predicated on transnational social relations. However, transnationalism is not a sufficient condition for diasporas, which additionally imply a common sense of territorial identity among its members, nor are all transnational relations diasporic' (Dahlman, 2004:486). Whilst this implies that diasporic and transnational communities may not necessarily overlap (although they do at times), there are also important differences in the ways in which both processes suggest 'communities' are formed across space.

Diaspora refers to the scattering of people over space, forming what has often been described as 'exemplary communities of the transnational moment' (Tölölyan, 1991:5). Having a history which dates back further than 'transnationality', the term diaspora has been in use for a long period of time, originally used to describe the conditions of dispersed Jewish communities (Safran, 1991) and also to describe groups which had been displaced through various processes of migration such as movement of labour and trade (Vertovec and Cohen, 1999). In more recent research, diaspora has been theorized as a process (Mavroudi, 2007) in relation to the spatial politics of culture, identity and hybridity (Blunt, 2005; Hall 1992; Kalra et al., 2005; Papastergiadis, 2000). Other research has also explored the gender, class and sexualised spaces of diaspora (Fortier, 2003; Mitchell, 2005; Puwar and Raghuram, 2003). The different geographies of diaspora have been studied as connections between 'roots' and 'routes' (Clifford, 1997) and as a 'historical rift between locations of residence and locations of belonging' (Gilroy, 2000:124). As Blunt (2007:6) writes, 'both the conceptual study of diaspora, and substantive studies of particular

diasporas, revolve around space and place, mobility and locatedness, the nation and transnationality' (see also McIlwaine, 2011a).

One of the ways in which ideas of diaspora differ from those of transnationality is through a preoccupation with the idea of home or even a 'homing desire' (Brah, 1996), although transnational homes have also been a topic of much research (see Al-Ali and Koser, 2002; Levin and Fincher, 2010; Wiles, 2008; also see below). Processes of memory and nostalgia have significantly informed research on diaspora in establishing connections between here and there (Fortier, 2000), and between past and present (Mills, 2006), but also to highlight the importance of 'productive nostalgia' (Blunt, 2005) to denote the material aspects of connections alongside imaginative ones. The sense of 'community' over diaspora is maintained through a range of cultural practices such as music (Kiwani and Meinhof, 2011), food (Gombay, 2005; Longhurst et al., 2009; Mookherjee, 2008), and religion (Vertovec 2000; Werbner, 2002). Whilst connections across diasporic space are often researched in the context of a single community, such connections can equally exist amongst different 'communities' (see Bonnerjee, 2010 for connections across Calcutta's Anglo-Indian and Chinese communities).

In contrast to diasporic communities that imagine and recreate connections across migrant groups with a territorial basis for attachment, belonging and identity, research on transnationality focuses more on connections that exist through actual networks. In an early work on transnationality or transnationalism, Vertovec (1999) refers to the process as 'multiple ties and interactions linking people or institutions across borders of nation-states' (p.447). He outlines five areas through which transnationality can be conceived: social morphology, type of consciousness, mode of cultural production, avenue of capital, site of political engagement and reconstruction of place or locality (ibid). Whilst these areas defining the formation of transnational communities also overlap with those forming diasporic communities, the key feature of transnationality is that it refers to 'embodied movements and practices of migrants and/or the flows of commodities and capital, and analyse these flows with respect to national borders and the cultural constructions of nation, citizen and social life' (Mitchell, 2003:84). Consequently, much research on transnationality has focused on the networks through which 'communities' are constructed, alongside the creation of 'transnational social spaces' (Faist and Ozveren, 2004; Kivisto, 2003; McIlwaine, 2011b). The idea of citizenship has figured prominently in research on transnationality, especially in the context of rights of migrant groups (Secor, 2003), the construction of 'flexible citizenship' (Ong, 1999), and also on the impact on identity (Ehrkamp and Leitner, 2003; Nagel and Staeheli, 2004). Other research has focused on processes through which translocal ties are maintained and play an active role in the creation of a 'community' (Brickell and Datta, 2011). For example, Patricia Ehrkamp (2005), in her study of Turkish migrants in the German city of Duisburg-Marxloh, explains how transnational consumption, mass media and establishment of communal places such as teahouses and mosques recreate places of belonging and a sense of community. The city is an important site in which these transnational connections play out. Whilst some research has theoretically reconfigured the city itself as transnational (Smith, 2005), mobile (Yeoh, 2010), and also diasporic (Blunt and Bonnerjee, forthcoming), others have focused on the everyday practices that create a sense of transnational urban communities (Conradson and Latham, 2005).

A fluid idea of space has influenced the way in which connections between and across diasporic and transnational communities have been conceptualised. Avtar Brah's notion of 'diaspora space', for example, is a 'conceptual category [that] is 'inhabited', not only by those who have migrated, but equally by those who are constructed and represented as indigenous' (Brah, 1996:209). Other research has

also drawn on the idea of diaspora space to examine transnational connections. Focusing specifically on material cultures, for example, Crang, Dwyer and Jackson (2004) write about 'transnational space', which they argue is '*constitutive of transnationality* in all its different forms' (p.1). In their words, 'different diasporas are characterised by different geographies that go beyond simple oppositions between the national and the transnational, the rooted and the routed, the territorial and the deterritorialised' (Crang et al., 2004:2). Drawing links with Brah's (1996) notion of 'diaspora space', the authors maintain that transnationalism encompasses spaces 'beyond the social worlds of those who define themselves as transmigrants ... transnational space is complex, multi-dimensional and multiply inhabited' (ibid.). Similarly, in this review we suggest that the idea of 'connected communities' in the context of diaspora and transnationality needs to move beyond those identified as diasporic and/or transnational and instead incorporate a wider sphere of interaction and implication. In the following section we outline the conceptual framework informing this approach.

Connected communities: the politics of scale and cosmopolitanism

In this research review we adopt a broad idea of 'connectivity' to explore the links and connections that foster a sense of community over diaspora and transnational space. An increasing interest in the idea of diaspora and transnationality has been accompanied by an understanding of diasporic and transnational groups as 'communities'. However, there is an important lacuna in such research on the modalities through which such groups are envisioned as or act as communities and also on the nature of connectivity between and across communities which are both 'here' and 'there'. In this review we develop the idea of 'connected communities' by being alert to a politics of scale and cosmopolitanism. We do so by focusing on four different, yet inter-connected themes of relevance to conditions of diaspora and transnationality: community histories; home, migration and community; cities, communities and connections; and faith communities and religious diasporas.

We focus on practices and ideas of cosmopolitanism to explore 'connected communities' for three main reasons. First, we draw on research on cosmopolitanism that analyses connections between different communities within notions of living together in diversity (Amin, 2002; Parekh, 2000). Second, we are interested in cosmopolitan connections fostered by communities across a range of scales. Finally, we are interested in exploring diasporic and transnational connections in the context of a growing research interest in alternative cosmopolitanisms.

Ulf Hannerz (1996) describes cosmopolitanism as 'an orientation, a willingness to engage with the Other ... an intellectual and aesthetic stance toward divergent cultural experiences, a search for contrasts rather than uniformity' (p.103). A wide range of research on diaspora and transnationality interprets the close presence of diverse communities, particularly in the city, through ideas of cosmopolitanism and multiculturalism. In this context, cosmopolitanism has been analysed as the material manifestation of different cultural practices and identities. However, such manifestations do not necessarily imply a direct connection between communities, and are often grounds for contestation. Critical analyses of such contestations have included studies of particular sites in the multicultural city (Anderson, 1991; Binnie et al., 2006; Jacobs, 1996; Watson, 2005). Connections (or disconnections) between communities have also been the focus of research on governing the multicultural city. Whilst the terms 'multiculturalism' and 'cosmopolitanism' are often used interchangeably, the former usually refers to the social reality of the 'global' city whereas the latter evokes a wider connotation of engaging with different communities in the city. Keith (2005:4), for example, argues that globalisation has brought about a notion of 'living with difference' and that many social, political and ethical concerns of

the multicultural city revolve around this notion. Other research has drawn on wider theoretical ideas of cosmopolitanism to explore how connections between different communities form part of universal ethics (Appiah, 2006) and represent convivial culture in the postcolonial world (Gilroy, 2004). However, as Harvey (2009) also insists an idealistic notion of cosmopolitanism needs to be sensitive to geographical realities. Furthermore, there is a need to consider 'how living together might be imagined outside the parameters of a cosmopolitan tradition' (Jazeel, 2007:623).

Building on this research, the presence of diverse diasporic and transnational communities has raised questions around connections between them in terms of encounters (Ahmed, 2000), relating (Barnett, 2005), responsibility (Laurier and Philo, 2006) as well as incivility (Phillips and Smith, 2006). Reflecting on such 'geographies of encounter', Valentine (2008) writes that while the city is being 're-imagined as a site of connection' (p.324), there are concerns about 'scaling up a politics of connectivity' (p.332). Echoing Harvey's (2009) concern, she draws attention to socio-spatial inequalities that might intervene in a conceptual 'scaling up' of connections between different communities. In this review, we acknowledge these critical issues of connectivity within and across communities. At the same time, we explore how the idea of cosmopolitanism as expressed through diasporic and transnational connections is represented in each of the themes.

The politics of scale inherent in diasporic and transnational connections is also reflected in notions of alternative cosmopolitanism. Breckenridge et al. (2002) point out the need for an alternative theorisation of the term 'cosmopolitanism' in the context of its connection with the Enlightenment and its ideas of modernity and rationality. Setting an agenda for 'vernacular cosmopolitanism', they outline examples in a range of sites in Asia and Africa which represent 'ways of living at home abroad or abroad at home - ways of inhabiting multiple places at once, of being different beings simultaneously' (Breckenridge et al, 2002:11-13). Whilst noting these emancipatory possibilities, Breckenridge et al. also remark that it is the refugees, diasporic groups, migrants and exiles who increasingly represent the 'minoritarian cosmopolitans' (ibid., p.6). The implications of conceptualising cosmopolitanism through diaspora and transnationality has been expressed variously as 'discrepant cosmopolitanisms' (Clifford, 1992), 'subaltern cosmopolitanism' (Mitchell, 2007), 'alternative cosmopolitanism' (Nandy, 2000) and 'performing cosmopolitanism' (Jeffrey and Mcfarlane, 2008). Further, as Mitchell (2007) writes, the idea of a subaltern cosmopolitanism 'involves a concept of cosmopolitanism from below, one that is predicated on long-distance action and a transnational, counter-hegemonic sphere of politics' (p.713), and that 'groups and individuals perform their own sense of cosmopolitanism dependant on context - their own particular locations in various axes of power' (p.714).

Each of the four themes in this review draws on this research on cosmopolitanism to develop an idea of 'connected communities' rooted in a politics of scale. The first theme explores the importance of community histories in creating a sense of diasporic and transnational connection. The second theme focuses on how the home can be a site of connection as well as disconnection for such communities. The third theme analyses connections between communities at the scale of the city. Finally, reflecting an increasing interest in the importance of religion, the fourth theme outlines how cosmopolitan connections are built by faith communities and religious diasporas. In each of the themes, we focus specifically on how a sense of community develops through connections between 'here' and 'there', and through connections created in the interactions between academic, community and heritage sectors.

COMMUNITY HISTORIES

Communities ... have a history - in an important sense are constituted by their past - and for this reason we can speak of a real community as a 'community of memory', one that does not forget its past. In order not to forget that past, a community is involved in retelling its story, its constitutive narrative (Bellah et al., 1985:153).

Community history, as a form of history-making from below, has been part of mainstream historiography and empirical sociological studies in Britain since the 1960s and 1970s. A wide range of academic initiatives such as *The History Workshop*, the *Federation of Worker Writers and Community Publishers* and the *Oral History Society* have helped to develop the tradition of community histories (see Sitzia, 2010 for a critical exploration of these initiatives). Often associated with family histories, these approaches to community history have usually focused on a local rural and/or urban area and on a small community. Although many of these studies focused on migration (for example, in the context of rural deindustrialisation or urban regeneration), the inclusion of diasporic and transnational groups in writing community histories is more recent, and brings with it a different set of challenges and issues. In this section, we review research on community histories that has focused on bridging the divide between 'here' and 'there', between past and present, and also those that have involved connections across different sectors in documenting these histories. We explore the idea of connections in two main ways. First, we discuss how oral history and memory are useful devices to trace community histories across diaspora. Second, we outline the intersections between community histories and organisations such as museums and community associations, and discuss particular projects that have explored connections between communities and place.

Community histories: connecting people and places

The process of documenting community histories of diasporic and transnational groups has its roots in the oral history traditions of migration histories. Whilst oral history has been an important part of writing family and community histories, and has informed migration studies over a long period of time, a new emphasis on transnational migration has opened such histories beyond the local. Reviewing the impact of oral history on migration studies, Alistair Thomson (1999) writes that a key concern of oral historians of migration has been to record the often ill-documented 'hidden history of migration' (p.26). Illuminating differences of class (Bodnar, 1989), gender (Thomson, 2011), and generation (Chamberlain, 1997) oral history has used personal testimony to create 'history-making from below'. Although not initially used as a tool to explore contexts of diaspora and transnationality, oral history has become an increasingly important methodology to write community histories of such groups. In this context, it is important to note that significant differences exist between histories of migration and histories of migrant and ethnic communities (Thomson, 1999:24-25) which determines the way in which ideas of connections can be studied. For example, Thomson (1999) writes that for 'members of particular ethnic communities, the history of migration may be less significant than the current issues within that community and concerning its relationship with the dominant culture' (p.25). In other words, in some cases, connections between people may supersede the importance placed on connections between places.

One of the ways in which community histories have emphasised connections between places is through an interaction with memory studies. The lexicons of diaspora and transnationality have also used memory as a device to reconstruct the

histories and geographies of migrant groups. In their edited volume on public memories, Hamilton and Shopes (2008) distinguish between oral histories and a memory studies approach, and argue that ‘memory scholarship unlike oral history, has been largely concerned with memory that is sustained beyond the individual life span, most often in memorials, monuments, places or rituals’ (p.x). If oral histories have been used to recover hidden and neglected memories and narratives of diasporic and transnational communities amongst others, the idea of memory is one that connects places. Especially for diasporas and transnational communities, memory is a trope through which the past and present are connected and identities are shaped (see also Trim, 2011 on how history and memory have shaped the identity of a Huguenot diaspora). One of the difficulties of writing community histories of diasporas and transnational groups is that they are commonly defined through their journeys. Brah (1996:183) suggests that these ‘multiple journeys may configure into one journey via a *confluence of narratives* as it is lived and re-lived, produced, reproduced and transformed through individual as well as collective memory and re-memory’. The main challenge of writing a community history for diasporic and transnational groups is to capture these multiple narratives through a range of methods and objects, and also to recover the importance of connection within and across place in such journeys. Box 1.1, for example, includes details of the ‘World in East End’ project of the V&A Museum of Childhood and the ‘Crossing Continents: connecting communities’ exhibition at the Royal Geographical Society (with the Institute of British Geographers). Whilst the ‘World in the East End’ focuses on how community histories can reveal the global connections evidenced in a particular part of London, the ‘Crossing Continents’ exhibition brought together diverse histories of migration to explore connections across several places (see appendix 1 for workshop summary for further details on the nature of connections that these projects created across different sectors).



Figure 1.1 Mare Street, ‘World in the East End project. Reproduced courtesy of Eithne Nightingale, V&A Museum of Childhood.

**Box 1.1 Connections in place, across space:
'World in East End' (V&A Museum of Childhood) and
'Crossing Continents' (RGS-IBG)**

The *World in the East End* project at the V&A Museum of Childhood ran from 2003-2008. It included the collection of oral history narratives from a range of communities of Bangladeshi, Caribbean, Chinese, East European (Jewish), Romany, Rwandan, Somali, South African, Turkish, Vietnamese and White origins and a final exhibition. Emphasising the connections of East London to other places in the world, the community histories included themes such as 'Coming to the East End, Daily Life, Discrimination, Festivals and Rituals, and Play and Leisure' (see Figure 1.1). The project was completed in three phases, each building on the theme of connections in different ways. Phase 1 focused on incorporating historical material from the museum's East End Lives archives. Phase 2 built on this to collect more oral histories through direct interviews. Phase 3 extended the focus to inter-generational connections which was included in the museum's 'Families' section. The project adopted a fluid definition of the idea of 'community' to include material based on interviews on mixed-race and lesbian families (see V&A report on 'Capacity building and cultural ownership: working with culturally diverse communities' for more information). Based on the material collected for the project and building on the theme of connection, Eithne Nightingale has started a PhD on children, migration and diasporas this at Queen Mary, University of London funded by the AHRC as a Collaborative Doctoral Award with the V&A Museum of Childhood.

For more information see:
http://www.vam.ac.uk/moc/learning/community_programme/past_community_projects/world_in_the_east_end/index.html

Whilst the *World in East End* focused on connections within a particular part of London, the *Crossing Continents: connecting communities* project of the Royal Geographical Society (with the Institute of British Geographers) focused on the idea of connections more globally. The project funded by the Heritage Lottery Fund amongst others, involved including members of the Afghan, Chinese, East African and Punjabi communities in the UK to work with the Society's collections and develop teaching resources and create a series of exhibitions. Each community-led workshop and exhibition developed themes related to migration. So, for example, the 'From Kabul to Kandahar 1833-1933' exhibition focused on dispelling negative images of Afghanistan, the 'Bombay Africans 1850-1910' exhibition aimed to recover hidden histories of the community, and the 'Seeing China: Community Reflections' and 'The Punjab: Moving Journeys' exhibitions focused on migration, loss and identity. Although the themes emphasised global connections, the actual process of re-engaging with the material and the outcomes included connections with community organisations at the local level (Figure 1.2).

The project report can be found here:
<http://www.rgs.org/NR/ronlyres/65F3A4C2-0495-4085-AE38-4B50B49BB1D5/0/CrossingContinentsWeb.pdf>



Fig.1.2 Common Ground Sikh Festival: Consultation with Punjabi communities at Mela in preparation for the Crossing Continents: Connecting Communities project, 2006. Reproduced courtesy of the RGS-IBG.

Besides emphasising connections within and across different places, community histories of diasporic and transnational groups have also focused on connections within and across communities as well. A key argument that underlines research focusing on using community histories to study connections between different groups is its relevance in shaping the social and political space of such communities. Using material from the East Midlands Oral History Archives (EMOHA), Cynthia Brown (2006:69), for example, argues that community histories need to extend their focus beyond issues of settling in Britain or cultural practices to include questions of multiculturalism and connections between different communities. In another context, Joanna Herbert (2008) uses life story interviews of South Asian migrants in Britain to study how boundaries between different groups are negotiated in the city. Developing the issue of connections between different communities, Alistair Thomson (1999) further highlights the importance of 'politically engaged migrant and ethnic community oral history' (p.32). Using examples from a range of community history projects in Britain and Australia, he emphasises the necessity of demonstrating the 'interconnection between public histories and personal empowerment' (ibid.). In the next section we discuss ways in which community histories have been documented in Britain and how collaborations across academic, arts/cultural and community sectors raise questions around the process of creating and sharing this knowledge.

Creating community archives: connections and collaborations

The multiple scales and contexts in which diasporic and transnational histories play out render any construction of such community histories complex. Various collaborative projects in the UK in the past 15 years or so have, however, addressed

the challenges of documenting migration histories of diasporic and transnational communities. Many of these projects have created online archives. Whilst the impetus for the development of such projects has often come from within diasporic and transnational communities, and been spearheaded by respective community organisations, a significant number of such projects are now managed through collaborations across the arts/cultural, academic and the community sectors, reflecting wider connections both across different communities and across different sectors (see Flinn, 2007 for a detailed history of community archives).

The Parekh Report published by the Runnymede Trust in 2000 raised pertinent questions about the nature of multi-ethnic Britain and the absence of awareness around racial and cultural differences (Parekh, 2000). Many of these issues have been linked to a 'politics of heritage' (Littler and Naidoo, 2005) and emphasised the need to create a more inclusive national history. Whilst formal heritage organisations, such as museums and national archives, have documented migration histories, a political move since the publication of the Parekh Report has emphasised the need to include communities in documenting their own histories. Several projects, many of which have funded by the Heritage Lottery Fund, adopted a collaborative methodology to document community histories that reflect the diverse migratory trajectories of diasporic and transnational groups. The 'Moving Here' project, for example, led by the National Archives included collaboration with a range of museums, libraries and archives and documents migration histories of various communities to Britain in the last 200 years (www.movinghere.org.uk). The 'Connecting Histories' project is a collaboration between the Birmingham City Archives, and the Universities of Birmingham and Warwick, and documented the histories of diverse communities of Birmingham (www.connectinghistories.org.uk). Similarly, the East Midlands Oral History Archives was constructed in partnership with the University of Leicester and the Leicester City Council (www.le.ac.uk/emoha).

Whilst documenting community histories is not a new phenomenon, a 'growing professional awareness of their importance and their potential impact' is relatively recent (Flinn, 2007:158). Flinn (2007) describes community histories and community archives as 'grassroots activities of documenting, recording and exploring community heritage in which community participation, control and ownership of the project is essential' (p.153). Further noting that whilst such activities 'might or might not happen in association with formal heritage associations [...] the impetus and the direction should come from within the community itself. The *Community Archives and Heritage Group (CAHG)*, a national body supporting and promoting community archives in the UK, describes the scope of such archives as follows:

Community archives and heritage initiatives come in many different forms (large or small, semi-professional or entirely voluntary, long-established or very recent, in partnership with heritage professionals or entirely independent) and seek to document the history of all manner of local, occupational, ethnic, faith and other diverse communities (Community Archives and Heritage Group website).

A report prepared by the 'Community Archives Development Group', under the CAHG, states that there are approximately 3000 community archives in the UK. Out of these, 50% collect documents and sound archives, including oral histories, 70% collect photographs and 80% create electronic records from these sources. In terms of organisation, less than 25% are registered charities, another 30% a part of an existing organisation and 45% are run informally. Approximately 50% are funded by the Heritage Lottery Fund, and more than 25% depend on donations and subscriptions (all figures from the CADG Report,

<http://www.communityarchives.org.uk>). Whilst not all of these community archives involve diasporic and transnational communities, these figures reveal much about the organisation, scope and method of archiving community histories.

An important aspect of community histories is that the process and participation are often as important as the end product (Sitzia, 2010). This is a point worth considering in the context of migrant groups, with much activism around promoting community archives seen as a way to 'transform and intervene in otherwise partial and unbalanced histories' (Flinn, 2010:181). Whilst there has been an increase in the number of independent archives documenting community histories, there have also been concerns around the nature of collaborations across different sectors, and the inherent imbalances in the relationships forged. Writing about the involvement of museums in community histories, for example, Kalliopi Fouseki (2010:181) writes that whilst the term 'community' itself is difficult to define, 'the idea that museums work with communities is problematic'. Fouseki notes that the engagement with communities is through particular individuals, and thus raises issues of representation inside and outside the community.

Despite the challenges of working across different sectors, fruitful collaborations have taken place across the academic, arts/cultural and community sectors. Focusing on collecting, documenting and disseminating through a wide-range of educational and archival sources, such projects emphasise the need for knowledge transfer across different sectors (see Box 1.2 on 'Bangla Stories' and 'Refugee Stories' projects).

**Box 1.2 Connections and collaborations:
'Bengal Diaspora' and 'Refugee Stories'**

One of the goals of collaborative projects involving the academic, arts/cultural and community sectors is the creation of a range of resources that facilitate knowledge transfer across these sectors. The AHRC funded 'Bengal Diaspora' research project led by Claire Anderson and Joya Chatterji at the London School of Economics/University of Cambridge, for example, developed a website *Bangla Stories* (www.banglastories.org) in collaboration with the Runnymede Trust. This project exemplifies the idea of connection in several ways. First, it brings together the migration histories of people from the Bengal region in a range of places from Dhaka and Dinajpur in Bangladesh to Tower Hamlets in London as well as Oldham. Through a focus on common themes such as the impact of migration on a starting a new life and creating a new home, this project connects these different places. Second, the development of the website as an online resource for school children as well as researchers creates connections and links to the Bengali community and others interested in this history.

The *Refugee Stories* project (www.refugeestories.org), on the other hand, was developed through collaborative work between Evelyn Oldfield Unit, London Metropolitan University, the Museum of London and fifteen refugee community groups. The project collected untold stories of 150 refugees from over 15 communities, archived at the Museum of London, which also hosted an exhibition entitled 'Belonging' from November 2006 to February 2007. London Metropolitan University developed two MA modules on Life History Research and used it to train researchers who then conducted the oral history interviews. The refugee community organisations helped fieldworkers in identifying potential interviewees. The collaborative venture had a range of outputs including local exhibitions, films, interactive CD-ROMs, the website and the final exhibition to reflect the connections across different sectors.

HOME, MIGRATION AND COMMUNITY

Home as a sense of belonging or attachment is ... very visible as one of the key characteristics of the contemporary world: the historically unprecedented number of people migrating across countries, as, for instance, refugees and asylum seekers, or as temporary or permanent workers. Notions of home are central in these migrations. Movement may necessitate or be precipitated by a disruption to a sense of home, as people leave or in some cases flee one home for another. These international movements are also processes of establishing home, as senses of belonging and identity move over space and are created in new places (Blunt and Dowling, 2006:1-2).

Home is a key concept in understanding processes of diaspora and transnationality. A wide range of research analyses how transnational migration unsettles the idea of home and critically analyses the relationship between mobility and location (Ahmed et al, 2003; Al-Ali and Koser, 2002). Ideas of home in this research have been analysed in terms of multiple attachments and how they are reproduced materially within the home (Tolia-Kelly, 2004) as well as in transit (Morley, 2000). At the level of the neighbourhood, David Ley (1995) and Katharyne Mitchell (2004) show how 'monster houses' of Shaughnessy Heights in Vancouver built by wealthy migrants from Hong Kong have become a focus of local urban politics. In a different context, Claire Dwyer (2002) explores the complex overlaps between home, belonging and identity for young British Muslim women in a north London suburb. As Blunt and Dowling (2006:154) write, 'transnational homes are ... shaped by ideas and experiences of location and dislocation, place and displacement, as people migrate for a variety of reasons and feel both at home and not at home in a wide range of circumstances'. Further, noting that not all diasporas sustain an ideology of return, Brah (1996:180) makes a distinction between 'homing desire' and nostalgia for a 'homeland'. In this section we explore the connections between home, migration and community in three ways. First, we explore how home as a material space of dwelling can be a site of connection within and across communities. Second, we outline the relationship between home and memory and how reminiscence has been used to establish a sense of connection. Finally, we draw on research on belonging, a sense implied in both notions of home and community.

Home, dwelling and home-making practices

Home as a space of dwelling is important in understanding migration and mobile lives. In her analysis of the film *Floating Life* as a depiction of Chinese diasporic life, Jane M. Jacobs (2004), for example, draws on the 'dispersed relational geography of dwelling' in migrancy and writes that 'it shapes the affective scope of home, it constitutes the materialities of taste that come to be displayed in the house, it determines the various economies of exchange, and it stretches the home's rituals of living' (p.167). The film follows the life of the Chang family across their homes and differently styled houses in Hong Kong, Germany and Australia and, as Jacobs (2004) explains, the materialities in each case reveal an important story of the family's migration. Other research has also focused on connections between home and migration expressed through visual and performance art. Blunt et al. (2007), for example, analyse how three empty flats in Bow, in east London were used to narrate migration stories of Polish, Kurdish, Somali and Vietnamese migrants to London in London Bubble's production of 'My Home'. In each migration story, the idea of home was invoked through domestic interiors as well as memories that connected the present home to other places.

The connections (and at times disconnections) between places that a dwelling represents, has often been analysed through architecture, for example, through an 'importation of vernacular architecture' (Westwood and Phizacklea, 2000:63) as in the case of Puerto Ricans in South Bronx, New York, building houses with verandas (Sciorra, 1996), the 'discordant dwellings' of the Vietnamese diaspora in Australia (Thomas, 1997) and 'monster houses' built by wealthy migrants from Hong Kong in Shaughnessy Heights, Vancouver (Ley, 1995; Mitchell, 2004). Apart from being material representations of migration stories, such houses can also create disconnections with the wider neighbourhood and community. For example, there were widespread protests against the 'monster houses' of Shaughnessy Heights by local residents as many of these houses were built for investment and not lived in, thus affecting the local sense of neighbourhood as well as presenting a discordant aesthetics (Ley, 1995).

Other research has focused on how the house can be a space through which migrants establish a connection with places left behind. In their study of Italian immigrants in Melbourne and the materiality of their houses, Levin and Fincher (2010) argue that 'these houses [act] as material links between two worlds within transnational social space' (p.402). They explain that Italian immigrants in Melbourne 'use the houses as physical forms that link them not only to the larger Italian community in Melbourne but also to their homeland' (Levin and Fincher, 2010:419). Yet, as Ayona Datta's (2008) research on Polish builders in London shows, the materiality of houses, and particularly the embodied act of building, can equally create differences between communities. As Datta (2008:526) writes, the differences between the technology and material in building homes in Poland and England, 'constructs a particular kind of difference between homes in different national contexts'. So Polish houses, which have both interior and exterior walls built of concrete are seen as 'superior' to English homes which have 'external brick walls but with plasterboard interior walls' (ibid.).

Other research has focused on domestic material culture and how it creates a sense of home. Divya Tolia-Kelly (2004a), for example, analyses the visual and material cultures in homes of South Asian women who have migrated to London from South Asia and East Africa. She explains that photography and material objects within domestic space creates 'new textures of home', but also have important connections with memories of other places (p.676). Similarly, Katie Walsh (2006) in her research on British expatriates living in Dubai, studies how domestic objects are an important part of home-making practices, and how these express both the material and immaterial, lived and imagined qualities of home. Box 2.1 on the Geffrye Museum's 'At Home in the World' project outlines how museums and communities can work together to create such material representations of home. As part of this project the 'Documenting the Home' initiative shows how domestic material culture encapsulates not only connections to other places, but also helps in shaping community identities.

**Box. 2.1 'Home' in the arts and cultural sectors:
'At Home with the World' (Geffrye Museum)**

The home is both a site and subject in a wide range of arts and cultural representations (Blunt and Dowling, 2006). From art installations (e.g Rachel Whiteread's *House*), performances (London Bubble's production *My Home*), films (*Floating Life*, directed by Clara Law), to fiction (Virginia Woolf's *A Room of One's Own*), the home has been an important focus for creative work. Some of these representations have also focused on connections between the home and migration, diaspora and transnationality.

The home is also a significant theme that has been taken up by the arts and cultural sectors participating in the Cultural Olympiad conceived as part of the London 2012 Olympic and Paralympic Games. A large number of museums, libraries and archives taking part in the 'Stories of the World' project are organising events based around four themes – identity, journey, place and home. 'Stories of the World' is a youth engagement project that offers young people the opportunity to explore participating museums' collections, and to work alongside museum staff to reinterpret and retell their stories (more information on 'Stories of the World' can be found here: <http://www.london2012.com/get-involved/cultural-olympiad/museums-and-galleries/stories-of-the-world/>).

The Geffrye Museum is leading projects on 'home' along with The Design Museum, Dorich House, Keats House, 575 Wandsworth Road (National Trust) and Leighton House. It builds on the idea of connection through home in two main ways:

First, it will explore the connections between homes in the UK and other cultures in a major exhibition titled 'At Home with the World' (20 March- 9 September 2012). The exhibition will raise questions such as 'how English are our homes' and highlight domestic objects that have been influenced by other cultures.

Second, a range of youth and community engagement programmes will build connections between the museum's collections and local communities. The 'Documenting the Home' project has been working with young people as well as with members of a specific community, such as the Asian Women's group, to develop a collection of images which represent home (Figure 2.1). From September-October 2011, for example, young people from the World's End Estate in Chelsea worked with museum staff and PhotoVoice to learn and develop photography techniques. Participants were encouraged to use photography to explore 'what makes home'.

For more information on the 'Stories of the World' project at the Geffrye Museum see: <http://www.geffrye-museum.org.uk/whatson/stories-world-london/>

Beyond domestic material culture, research on home-making practices has often focused on food. Whilst some research has focused on consumption patterns within the home (Valentine, 1999), other research has analysed globalised commodity aspects of food (Cook and Crang, 1996), both approaches emphasising an understanding of diasporic and transnational connections. Research focusing specifically on migrant groups has analysed the 'visceral experience of food' that shapes 'emotional and affective relations with place' and create a sense of home (Longhurst et al., 2009:333). Alongside the importance of food in creating a sense of home for migrants, mostly within the domestic sphere, other research has emphasised the importance of studying connections between food, nostalgia and multicultural living in the city (Duruz, 2001, also see Duruz et al., 2011). Analysing the complex connections between food, tradition, Australian women's stories of establishing small 'homely' food spaces and the post-industrial city, Duruz (2011) writes that creating such spaces is crucial to imagining and producing a convivial city.



Figure 2.1 Mrs S.A, being interviewed in her home by Geffrye Museum members of staff, as part of a home documentation initiative with the Asian Women's Group for the Stories of the World Project, February 2011. Copyright Marysia Lachowicz 2011. Reproduced courtesy of The Geffrye Museum of the Home.

Home, memory, community

Memory is an important aspect of envisaging both home and community. Practices of home-making, as outlined in the previous section, are intricately connected with memory and a sense of community. Connections between diaspora, memory and identity have been analysed in various contexts. Making a distinction between 'restorative' and 'reflective' nostalgia, Boym (2001) points out that while the former focuses on *nostos* and aims to recreate loss, the latter invokes *algia* (longing) and is best understood in movement: 'If restorative nostalgia ends up reconstructing emblems and rituals of home and homeland in an attempt to conquer and spatialise time, reflective nostalgia cherishes shattered fragments of memory and temporalises space' (p.49). A common aspect which links research on home and memory is that the connections between these two ideas often move beyond individual narratives to remember and create a sense of community. In her research on Anglo-Indian

women, for example, Alison Blunt (2005) analyses how connections between home, memory and community are reflected in a 'productive nostalgia' which recreates home (as in the case of McCluskiegunj, a settlement in India) as well as a wider sense of Anglo-Indian identity in diaspora. In another context, Anne-Marie Fortier (2000) traces connections between home, memory and community identity for Italian migrants in London. Focusing on how memories not only connect places but also members of a community, she describes St.Peter's Church in Clerkenwell as a place of re-membering. The church, in this case, becomes a space through which memories of place recreate a community by identifying 'members' who fit in (ibid.). Tolia-Kelly, on the other hand, writes about re-memory in the context of domestic material space. Re-memory, in her words, is 'memory that is encountered in the everyday, but is not always a recall or reflection of actual experience' (2004:316). As she argues, memories of places do not have to follow a linear, biographical narrative and can be more complicated than a simple link between diasporic identity and place (ibid).

Such complex connections between home, memory and community are reflected in the importance placed on reminiscence as a research technique in studying diasporic and transnational communities (See Appendix 1 for workshop activity based on reminiscence). Whilst reminiscence is a useful technique to understand connections between 'here' and 'there', and how it shapes diasporic and transnational identity, it has also been used to create connections between different communities. In the field of applied theatre, for example, Helen Nicholson (2009) studies how reminiscence and performance can be used to understand diasporic communities. Similarly, Age Exchange, a charity based in South London, has organised reminiscence sessions with ethnic minority elders from the Caribbean, China, India, Nigeria, Sierra Leone, Somalia and Vietnam to create a sense of community across similar experiences of migration (Schweitzer, 2004; also see <http://www.age-exchange.org.uk/projects/past/mappingmemories/index.html>).

Home, belonging and community

Both home and community evoke and imply a sense of belonging. Community is seen to play an important role in 'generating people's sense of belonging' (Crow and Allan, 1994:6). A wide range of sociological and anthropological work shows how a sense of belonging is constructed through community organisations and a shared sense of identity (cf. Block, 2008; Cohen, 1985; Fortier, 2006). In the context of diaspora and transnationality, ideas of home are also often related to a sense of belonging to a homeland, moving beyond the private and personal ideas of home. Connections between home and belonging, for example, have been important in postcolonial studies which trace complicated patterns of belonging that underline ideas of home, homeland and indigeneity (Nash, 2002). The critical analysis of different modes of belonging has attempted to unsettle the idea of the nation in the context of settler colonialism and ideas of indigeneity (Gelder and Jacobs, 1998), as well as wider diasporic identities which destabilise a discourse of origin linked to the nation (Ifekwunigwe, 1999; Nash, 2008; Walter, 2001). Minority communities have been the focus of many such studies, as they are the ones often left beyond the 'nation', and faced with the violence of the nation-state. Belonging, then, is the 'historically and temporally disjunct positions that minorities occupy ambivalently within the nation's space' (Bhabha, 1990:33).

Whilst a significant part of research on the idea of belonging has focused on the nation, as a space and as an imaginary, notions of belonging have also been studied in the context of the city. Elaine Ho's (2006) research on Singapore, for example, draws on the ideas of citizenship and belonging in the context of the city. Similarly, Anna Secor (2004) explores the intersections of citizenship, space and identity in the

context of Istanbul. The idea of home in such contexts therefore incorporates a sense of belonging beyond the private sphere. Mee and Wright (2009:772) note that 'belonging has formal and informal aspects ... is associated with exclusion and exclusionary processes ... is negotiated through practice and performance, through politics...and through affect ...'. Formal aspects of belonging have been studied as part of the politics of belonging (Yuval-Davis et al, 2006) and ideas of citizenship (Mavroudi, 2008). As Gilmartin (2008:1842) notes, geographers have used the notion of belonging to ground the relationship between migration and identity in two ways: first, by highlighting the ways in which 'bodies of migrants are used as a means of exclusionary practices at a range of scales' and, second, through ways in which migrants themselves negotiate belonging.

Home as a space of belonging may also be connected to the ability of a community to articulate its identity. Writing about the complex overlaps between the 'being' and 'longing' aspects of belonging and identity, Probyn (1996:19) writes that:

[Belonging] captures more accurately the desire for some sort of attachment ... and the ways in which individuals and groups are caught within wanting to belong, wanting to become, a process that is fuelled by yearning rather than the positing of identity as a stable state.

Probyn's conceptualisation of belonging highlights its affective dimensions, and stresses a 'sense of belonging' and feeling of 'being in place' (Mee and Wright, 2009:772). These connections between home, migration and community are effectively portrayed in Hackney Museum's 'Mapping the Change' project (Box 2.2). Drawing on oral history narratives of residents, this project documents the history of Hackney through its migrant communities to articulate a sense of belonging to the neighbourhood.

**Box 2.2 Home and Belonging:
Mapping the Change (Hackney Museum)**

'Mapping the Change' is a Heritage Lottery funded project at the Hackney Museum. In partnership with Vestry House Museum, Waltham Forest and Tower Hamlets Local History Library and Archives, the Hackney Museum is developing 'Mapping the Change' as a community heritage project showcasing the changing lives of the people of Hackney. It aims to document and archive the voices of diverse communities who live in Hackney in the context of the changes brought about by the Olympic and Paralympic Games. The project has brought together community groups, local artists and individuals to create photographic, digital media, written and audio based records of these changes and people's responses to them.

These recordings and documents will be showcased in a final exhibition in 2012. Smaller exhibitions focusing on particular areas of Hackney have already been organised. Focusing on a sense of belonging created through neighbourhood sites and connections, each of these exhibitions capture a sense of what makes Hackney home. 'Dalston Voices' which ran from September 2010 to January 2011, used old photographs from Hackney Archives and more recent ones taken by Arnau Oriol Sanchez to trace changes in the area. Similarly 'Capture Hackney', a photographic

competition was organised to document the changing landscapes of home (Figure 2.2). 'Hackney Wick Voices', which runs from September 2011 to February 2012, also explores the past, present and future of Hackney through the eyes of its residents. Besides exhibitions, 'Mapping the Change' also includes organising community events (see Appendix 1 on workshop summaries for details of a performance staged by Hackney Young Women's Group).

Mapping the Change website:

<http://www.hackney.gov.uk/mapping-the-change.htm>



Figure 2.2 Photo by Julien Creff, Capture Hackney, Mapping the Change photography competition. Reproduced courtesy of Hackney Museum

CITIES, COMMUNITIES AND CONNECTIONS

While diasporas are constituted by ethnic unity in the face of spatial scattering, global cities are shaped by ethnic diversity through spatial convergence. While what matters for diaspora is a connection with a symbolic 'elsewhere', a long-distance, virtual relationship with a global community of belonging, what grounds the global city is its firm orientation towards 'here', the local, this place. While the transnationality of the diasporic community is one of 'sameness in dispersal' across global space, the transnationality of the global city is characterised by intense simultaneity and co-existence, by territorial 'togetherness in difference' (Ang, 2001:89).

In the previous section we discussed ways in which home has been studied as an important concept illustrating different levels of connections within and across communities. In this section we move beyond the private sphere to explore public and urban spaces of encounter. As the above quotation from Ang (2001) shows, there is a contradictory yet mutually engaging connection between cities, diaspora and transnationality. The characteristic of 'sameness in dispersal' in diasporic and transnational communities presents a jarring contrast to the 'intense simultaneity and co-existence' of the global city. In such contexts, how are connections across communities envisaged? How are different cities connected through their diasporic and transnational communities? How can connections be made between different communities in the same city? These are some questions that this section of the review aims to discuss. We divide our discussion in three parts. First, we review how cities have been conceptualised in relation to diaspora and transnationality. Second, we explore different ways in which connections between diasporic and transnational communities in the city have been studied. Finally, we discuss some methodological and conceptual themes to study connections across, within and between cities and communities.

Cities, diaspora and transnationality

The idea that cities form important nodes in connections across diaspora and transnationality has found expression in a range of research. A significant part of such research has focused on conceptualising the city through its diasporic and transnational communities and connections. Before we discuss ideas of diaspora and transnational cities, we briefly outline wider theoretical implications of viewing the city through its connections, which has emphasised the need to revisit urban theory. Jennifer Robinson (2006), for example, puts forward the idea of 'ordinary cities' to re-develop the comparative tradition in urban studies. She places the postcolonial city 'in a world of cities [which are] linked through a wide range of circulations of people, ideas and resources' and suggests a postcolonial urban theory which 'builds on comparative traditions to think through the diverse experiences both within and across cities' (Robinson, 2006:65). Whilst the idea of 'ordinary cities' aims to recover and emphasise the importance of researching connections between cities, other research has stated the need to view connections across diaspora and transnational communities in 'other global cities' (Mayaram, 2009). Mayaram (2009) develops the idea of 'other global cities' as an alternative to Saskia Sassen's (1991) idea of global city to explore how everyday life in different cities in Asia have always been cosmopolitan through their connections to different migrant groups. More recently, Oswin and Yeoh (2010) have written about Singapore as a 'mobile city'. In this special issue of *Mobilities* a range of articles analyse how 'flows and movements in and through the global city' has shaped the idea of Singapore as a 'mobile city' (Oswin and Yeoh, 2010:170). Studies of connections across diaspora and transnational communities and the city thus help to create a non-hierarchical urban

theory across the Global North and South as well as highlighting the location-specific importance of different histories of migration in different cities.

The idea that everyday spaces are important in understanding the city in a global world has been a significant focus of the literature on globalisation, transnationalism and diaspora. David Ley (2004), for example, has argued against an economic understanding of the 'global' city emphasising instead the need to study transnational spaces through the political and cultural domains of everyday life. The importance of understanding that people's lives are connected in an increasingly global world has also led to research on 'transnational urbanism' (Smith, 2001). Explaining the need to analyse the city transnationally, Michael Peter Smith (2005) writes that such an optic is necessary because:

... it captured a sense of *distanciated* yet *situated* possibilities for constituting and reconstituting social relations. The study of transnational urbanism thus underlines the socio-spatial processes by which social actors and their networks forge the *translocal* connections and create the translocalities that increasingly sustain new modes of being-in-the-world. (Smith, 2005:237).

Other research on transnational urbanism has developed this idea in various ways. Durrschmidt (2000), for example, has explored 'globalisation of lives', which 'is experienced by people as the extension of their 'milieux' both spatially and symbolically' (p.1). Following the lives of eight Londoners, his work examines 'the micro-globalisation of the world city's everyday life and the globalisation of the biographies that are participating in it' (ibid.). From another perspective, Conradson and Latham (2005) engage with transnational urbanism in two ways. First, they explore quotidian and ordinary forms of transnational everyday lives and, second, they emphasise the importance of 'middling' forms of transnationalism (p.228-229) in relation to middle-class migrants. Whilst an understanding of everyday spaces in the context of globalisation and transnationalism has influenced the way the urban is theorised, it has also informed ways in which transnational communities are studied. Focusing on transnational connections existing across communities (Glick Schiller et al., 1992) and place-making practices (Ehrkamp, 2005), these studies have emphasised the need to include both transnational connections and everyday space in studying communities across borders (Kennedy and Roudometof, 2001) or what, Rouse (1991) has called 'transnational circuits'. Building on this research on transnational urbanism and connections, more recent work has focused on the idea of 'diaspora cities' and ways in which the city is a site of both mobility and dwelling (Blunt et al. 2012). Connections across different cities and communities frame the notion of 'diaspora cities' and are maintained through urban memory, identity and everyday life (ibid.; also see Lahiri, 2010).

Diaspora, transnational and translocal space

A wide range of theoretical and empirical research has conceptualised the connections between and across places that are inherent in diasporic and transnational communities (cf. Hannerz, 1996; Crang et al., 2004). Avtar Brah (1996), for example, uses the idea of 'diaspora space' to explain the importance of extending the idea of connections, not only to migrant communities, but also to those who have not moved. She describes 'diaspora space' as:

... the point at which boundaries of inclusion and exclusion, of belonging and otherness, of 'us' and 'them' are contested ... diaspora space as a conceptual category is 'inhabited', not only by those who have migrated, but equally by those who are constructed and represented as indigenous

... the concept of *diaspora space* (as opposed to that of diaspora) includes the entanglement, the intertwining of the genealogies of dispersion with those of 'staying put'.

Whilst ideas of diaspora and transnational space theorise connections across communities and places at multiple levels, both envisage these connections at a wider scale of the nation. Recent research on the idea of 'translocal geographies', on the other hand, emphasises connections across specific spaces, not least across cities (Brickell and Datta, 2011). As Brickell and Datta (2011:16) write:

Situated within the intersections between place and displacement, location and mobility, settlement and return, cities are critical to the construction of migrant landscapes and the ways in which they reflect and influence migratory movements, politics and narratives.

This emphasis on the local highlights the importance of practices of diaspora and transnationality that often take the form of rooted connections in the home, community and neighbourhood.

A distinction is often made between diasporic and transnational communities, with the former referring to imaginative identities and the latter referring to actual practices that link communities across space. Yet, both imply a sense of connection that brings together communities that are dispersed. Transnational connections in the city have been studied in a range of contexts (McIlwaine, 2011c; Smith and Eade, 2008). In this research the city has been viewed as a 'node in a network of flows' (Yeoh and Chang, 2001). Whilst not specifically focusing on the idea of cities as nodes in such networks, the 'Reinterpreting Stories of the World' project of the London Transport Museum explores how flows and journeys within cities form an important part of creating a transnational sense inherent in cities (see Box 3.1). Also see workshop summary (Appendix 1) for details on Cathy McIlwaine's presentation that highlighted transnational and translocal connections created by migrant groups in the city.

**Box 3.1 Connecting cities through flows:
Reinterpreting Stories of the World (London Transport Museum)**

Much research on the idea of global cities has focused on the relational aspect (Amin and Graham, 1999). Doel and Hubbard (2002), for example, write that marketing the global city should focus on a spatial politics of flow rather than a place-bound politics. The 'mobility turn' (Sheller and Urry, 2006) in the social sciences has also emphasised the importance of thinking through flows and movement. The 'Reinterpreting Stories of the World' project of the London Transport Museum is an example of how cities can be imagined through their transport networks.

London Transport Museum (LTM) is the lead museum for the 'journeys' theme of the 'Stories of the World' project (see Box 2.1 for more information). In 2010-2011 LTM carried out a reinterpretation activity based on the theme of journey to explore the meanings participants attached to the museum's collections. Working with immigrants from India, China, France, Japan and the USA, this project explores the idea of London as a global city and its connections with other cities that feature in the museum's 'World City Walk' gallery. The use of museum objects combined with the participants' narratives, helped to connect experiences of different cities, and highlight the connections of these cities to London. One of the participants from the USA, for example, chose to speak about the Routemaster bus, describing it as a 'community on wheels' (the video clip of the interpretation can be seen at: <http://www.youtube.com/user/ltmuseumvideo>). Other stories, such as 'Around London' (Figure 3.1) focused on how transport influenced narratives of personal experiences in the city.

London Transport Museum: www.ltmuseum.co.uk



Figure 3.1 Around London. Reproduced courtesy of London Transport Museum.

Cosmopolitan connections: Living together in the city

Writing about the postcolonial city, Brenda Yeoh (2001) describes the city as a 'space of encounters with difference' and 'the visual space of the political' (pp 460-461). Studies that have focused on connections between diasporic and transnational communities in the city thus encompass both these notions of encounter and the political processes underpinning them. Research on conceptualising everyday spaces in the city, where many of the encounters between different communities occur, has drawn on the 'cosmopolitan turn' in the social sciences to develop ideas around postcoloniality and a sense of 'living together with difference' (Valentine, 2008). Reflecting on 'geographies of encounter', Valentine (2008) writes that recently the city is being 're-imagined as a site of connection' (p.324). She refers to writings by Iris Marion Young, who views city life as 'a being together of strangers' and Doreen Massey who refers to the 'throwntogetherness' with others in the city, to argue that celebratory ideas of cosmopolitanism need to be placed within 'real' spaces of difference and inequality (Valentine, 2008:324). Research on the multicultural and cosmopolitan city has often focused on these 'real' spaces of difference to incorporate a critical reflection on multiculturalism as a political lexicon of urban governance (Keith, 2005). The city is the obvious locus where transnational flows of people and culture converge. In this context, cosmopolitanism has been analysed as the material manifestation of different cultural aspects. However, these manifestations do not simply imply a presence of different cultures, but are grounds for contestation (Anderson, 1991; Binnie et al., 2006; Jacobs, 1996; Watson, 2005; also see 'Introduction' chapter in this review).

Building on these ideas of politics and actualities of living together in the city, several organisations and practitioners in East London have been using innovative methodologies to reveal as well as to create connections between communities. One such example is 'A Living Map' funded as part of the High Street 2012 project. Conceived by Alistair Campbell (School of English and Drama, Queen Mary, University of London), 'A Living Map' draws on intergenerational work to create connections between communities (see Box 3.2 for more information).

Box 3.2 Connecting communities in the city: Living Map (Alistair Campbell, Queen Mary, University of London)

Living Map is a project conceived by Alistair Campbell (School of English and Drama, Queen Mary, University of London) and is funded as part of the *High Street 2012* programme. Supported by various organisations such as Tower Hamlets Council, English Heritage, Design for London, Transport for London, Newham Council, London Development Agency and Heritage Lottery Fund, *High Street 2012* is a programme that aims to celebrate the 'ribbon of life' which connects the City of London and the Olympic Park (<http://www.highstreet2012.com>).

Living Map was initially devised as a methodological tool to facilitate a workshop for Newham LINK (<http://www.newhamlink.org.uk/>). It aimed to bring together different communities to actively create a vision for the future of Newham Hospital's Accident and Emergency service that faced closure. Building on performance techniques and a 'bean bag' exercise, the workshop created a platform for people to actively engage in the decision making process through collaboration (for more on the workshop process see <http://www.youtube.com/watch?v=j9cPwludkVw>).

The 'Living Map' project, as part of *High Street 2012*, explores people's ideas and visions of Mile End Road and Whitechapel High Street. A series of workshops will be conducted using the above methodology to recreate a sense of history and community and find out how people and places are connected along these streets. The project builds on the connections that Queen Mary, University of London has with several local organisations such as Newham Old People's Reference Group (OPRG), the Black and Ethnic Minority Community Care Forum (BECCF); the Stepney Green Jewish Elders' Day Centre, Morpeth Secondary School, the Bajuni Women's Group of Somalia and the Bangladeshi Mental Health Forum. The 'visions' that emerge from these workshops will be turned into films, installations or even a performance that will be showcased along these high streets in 2012. Working with academics, students, community members and local organisations, the 'Living Map' project actively creates a sense of 'connected communities' in city spaces.

For more on the 'Living Map' project see http://www.qmul.ac.uk/research/olympics/olympic_stories/57529.html



Figure 3.2 Mapping exercise used in Living Map: Morpeth School with Queen Mary, University of London students. Reproduced courtesy of Alistair Campbell.

The notion of intergenerational connection has been used in the literature on diaspora and transnationalism in two main ways. First, a focus on second generation migrants has studied these connections in the context of return migration (Christou and King, 2006; King and Christou, 2010), and travel back to the 'homeland' (Bhimji, 2008). Second, a focus specifically on transnational family lives (Levitt and Waters, 2002; Waters, 2005) has studied connections across 'here' and 'there'. The intergenerational methodologies discussed in the 'Cities, Communities and Connections' workshop, in contrast, explored how connections can be made across

different communities living in the same city (see Box 3.3 for intergenerational work at the Women's Library, London).

**Box 3.3 Connecting different generations:
Intergenerational work at the Women's Library, London (Magic Me)**

Magic Me is an organisation based in Tower Hamlets that specialises in intergenerational arts projects. Working with local community and cultural organisations, day care centres, nursing homes and schools, it brings together the young and old generations from a range of ethnic and cultural backgrounds through arts and creative activities to promote conversations between them.

Magic Me has worked with the Women's Library, London since 2003 and completed several projects that involved young Bangaldeshi women from Mulberry School for Girls and older African, African Caribbean, Indian, Irish, Jewish and British women from the local neighbourhood. For example, in the 'Utopia according to Me' project, a group of women from diverse age, religious and ethnic backgrounds came together to have a discussion on the question of utopia. Engaging with the Women's Library collections and sharing stories, the group came up with a range of postcards on the topic (Figure 3.3).

Besides connecting different generations, the intergenerational projects of Magic Me also create and explore connections with the local area. 'Where the Heart is' project, as part of *High Street 2012* programme, is one such example. Led by theatre maker Sue Mayo and sound artist Jules Wilkinson, this project will explore stories of love in East London. It will connect personal stories of love to particular streets and buildings around the Women's Library such as Spitalfields, Brick Lane, Petticoat Lane, Toynebee Hall and the Crisis Homeless Centre.

For more information on Magic Me see <http://www.magicme.co.uk/index.php>

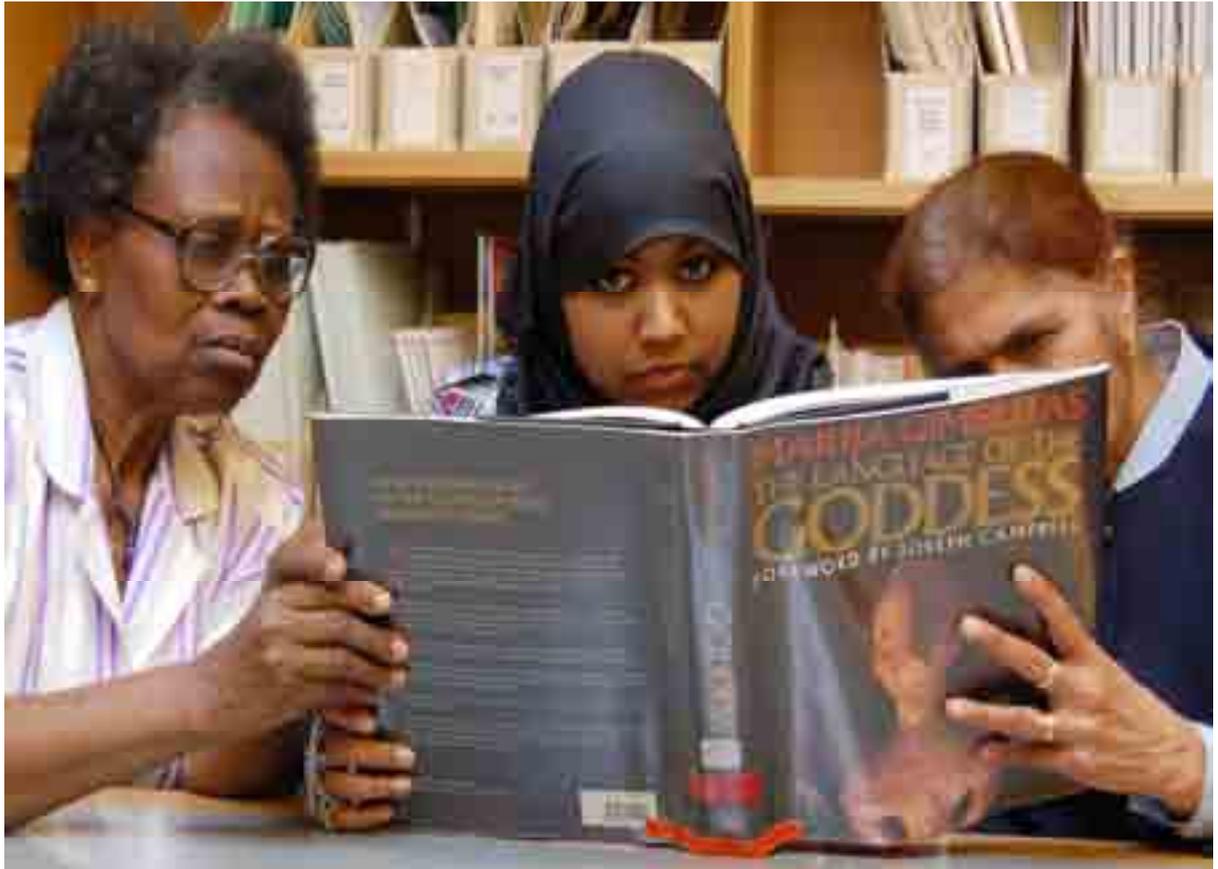


Figure 3.3 Postcard produced as part of 'The Utopia according to the Me group', Magic Me. Reproduced courtesy of Anita Mckenzie and Magic Me.

FAITH COMMUNITIES AND RELIGIOUS DIASPORAS

Religions are flows, translocative and transtemporal crossings ...
(Tweed, 2006:158)

Religion takes place in space. Religious people are distributed globally and locally in different patterns at different times ... Religious groups occupy social spaces, gatherings in mosques, churches, temples and community centres ... Families and individuals practise their religion at home ... [The] location of religion in secular spaces is important too ... [religion and places are mutually influential].
(Knott, 2010:476)

Religion, as the above quotations show, can be both translocal and yet be rooted in place. In this sense, it has similarities with ideas of diaspora and transnationality, evoking connections that transcend space but at the same time creating connections in place. Faith and religion are both important in defining diasporas. Classic definitions of diaspora have been used to describe the dispersal of the Jewish community (Cohen, 1997). Indeed, this classification has been adopted in a range of other research (see Vertovec, 2000 for comparative patterns in the Hindu diaspora; Coward et al., 2000 for a range of South Asian Diasporas; Barrier and Dusenbury, 1989 for the idea of a Sikh Diaspora). Some research uses religion as a further criterion for studying specific groups within particular diasporas (including Jacobsen and Raj, 2008 for studies on the South Asian Christian Diaspora; also see Rai and Sankaran, 2011, special issue of *South Asian Diaspora* on 'Religion and the South Asian Diaspora'). Others, notably studies on the Muslim diaspora, draw on the idea of *umma*, or nation and community in its diasporic sense (Mandaville, 2001). Transnational connections across religious diasporas have also focused on a range of issues from the mobilisation of transnational politics (Mandaville, 2001), and everyday life (Sheringham, 2010, 2011) to the idea of religious movements as cosmopolitan projects (Van der Veer, 2002, Glick-Schiller et al., 2011). Emphasising the importance of faith and religion in the lives of diasporic and transnational communities, the final section of the research review focuses on how connections have been studied across faith communities and religious diasporas, and indeed how faith itself can be used to create connections. In the first section we outline how sacred sites symbolise connections across different places, migratory trajectories and communities. Second, we review work on religious festivals and processions to develop an idea of connection through mobility. Third, we analyse how faith and religion has been used in transnational and local politics. Finally, we outline how shared sacred spaces embody the idea of connections between communities and how the idea of 'interfaith' can be used to create active connections between communities.

Sacred spaces

In his essay on the connections between geography and religion, Chris Park (1994) writes that sacred spaces form one of the most visible geographical expressions of religious belief. The significance of sacred sites for diasporic and transnational communities has taken various forms. In reviewing research on geographies of religion, Lily Kong (2001) writes that the 'politics' and 'poetics' of religious place, identity and community stretch over a wide range of issues. Whilst the politics of religion and sacred spaces have included 'tensions between secular and sacred meanings, inter-religious contestations in multi-religious communities, politics between nations, intra-religious conflicts' (p.215), the poetics of religion have addressed issues of identity and belonging. Much of the literature on sacred spaces have revolved around 'officially' sacred spaces such as temples (Naylor and Ryan,

2004), churches (Connell, 2005) or mosques (Gale, 2005), although, as Kong (2010:756) notes, there has been an increase in research on sites beyond places of worship to those such as museums, schools, banks and the home. Sophie Watson (2005), for example, has studied the importance of the Orthodox Jewish *eruv* as both a material and symbolic space in creating a faith-based community in a neighbourhood in North London.

The connections established through sacred spaces can be understood in relation to four concepts: transnationalism, mobility, diasporic memory and cosmopolitanism. Geographies of transnational religion, besides focusing on political mobilisation on a global scale, have also considered the religious site as a space to understand connections. In her study of immigrants and the changing American landscape, Peggy Levitt (2007:15) writes that 'we must see the local mosque or Pentecostal church as part of multilayered webs of connection where religious 'goods' are produced and exchanged around the globe'. These multiple connections that sacred spaces represent form an important part of the Liverpool section of the 'Walk the World' project conducted by the Royal Geographical Society (with the Institute of British Geographers) (see Box 4.1). Yet, the connections that sacred spaces engender go beyond a simple link with other places and communities. Such spaces are often at the heart of inter-community conflicts as well as cooperation (McLoughlin, 2005).

**Box 4.1 Religion, diaspora and transnationality:
Walk the World (RGS-IBG)**

Walk the World, led by the Royal Geographical Society (with the Institute of British Geographers), is part of 'Discovering Places', which is a London 2012 Cultural Olympiad project to encourage people to find out more about their local environments. This project seeks to find physical evidence of links between the UK and the 200+ countries participating in the Olympic and Paralympic Games. It also explores the stories behind these international connections, both historic and recent. The centrepiece of the project is a series of walks in different areas in the UK that explore the international links of those places (see figure 4.1 for the logo of the project).

Migration is an important theme which is highlighted in many of the walks with connections between different places seen through religions, languages and foods that migrant communities have brought to the UK. One of the walks in Liverpool ('Multicultural melting pot') focuses on the long history of immigration to the city, looking in particular at religious buildings and community associations (see workshop summary for more details). It includes a range of sites and stories that link Liverpool's diasporic and transnational communities such as Chinatown, the Greek Orthodox Church of St. Nicholas, and also the City of Faith Memorial which represents connections across various communities.

(website: <http://www.walktheworld.org.uk/>)



Figure 4.1 Logo for the Walk the World project. Reproduced courtesy of RGS-IBG

Research emphasising the idea of mobility represented in sacred spaces has mostly focused on the connections between modernity, religion and sacred space. In his study of wayside shrines in Goa, Alexander Henn (2008:659) writes that these shrines respond to three forms of mobility: 'cultural mobility' that is a proliferation of 'religious ideas and practices'; 'social mobility' or the bringing together of people from different social groups; and 'physical mobility' or the increasing movement of traffic. Henn (2008) argues that because roadside shrines respond better to mobilities, they are able to include syncretistic religious practices in them (see below for further discussion). Whilst Henn's study highlights the importance of mobility within a national context (India), Wilson's (2008) study of the sacred geography of Bangkok's markets traces the history of cross-border flows. The market shrines in Bangkok, as Wilson (2008: 631) explains, 'link economic and spiritual circuits in everyday practice and urban space'. The fact that these sacred spaces are often located in urban spaces is significant because it raises a range of issues around inter-community connections. However, as Claire Dwyer's presentation at the 'Faith Communities and Religious Diasporas' workshop shows, sacred spaces in suburban locations are increasingly becoming important (see workshop summary for more details, also see Shah, Dwyer and Gilbert, 2012; Wilford, 2010).

Beyond public spaces, sacred spaces within the home have also been important in studying connections between 'here' and 'there'. In her research on South Asian homes, Divya Tolia-Kelly (2004), for example, studies religious iconography and places of worship as processes of re-memory that connect places in memory. Similarly, Mazumdar and Mazumdar (2009) examine how the home can be a religious space within Hindu families in California and how such religious space is a site for diasporic memory and identity. In another context, Tong and Kong (2000) discuss how conceptions of sacred space are negotiated and reconceptualised in the context of homes in Singapore. They write that when faced with government directives, those living in high rise buildings in Singapore have had to stop burning

joss paper at altars inside their homes. People following 'Chinese' religions have thus developed a range of practices, like demarcating their joss-burning bins (provided by the local council) kept outside their home spaces. As Tong and Kong (2000:39) write, 'new rituals, necessary only because of the imperatives of modernity, are needed to help define such exclusivity and territoriality, and in doing so, sacred space is redefined'.

Moving to another scale, more recent research locates transnational, diasporic and religious networks within an idea of 'cosmopolitan sociability' (Glick Schiller et al., 2011). Focusing on contexts such as pilgrimages and religious practice, particularly those of Pentecostal Christianity, the editors of a special issue of *Ethnic and Racial Studies*, write that 'globe-spanning transnational networks of connection between people of different cultural backgrounds do not necessarily produce cosmopolitan openness' (ibid., p. 404). Glick Schiller et al. (2011:404) further emphasise the need to study 'located diasporic networks and experiences' in order to determine whether cosmopolitan sociability emerges. In the same volume, for example, Krause (2011:419) argues that although New Mission Churches around Europe 'create transnational ways of being and belonging ... the politics of locality play into the intensity of connections' (also see Krause, 2008 on transnational Pentecostal churches in north-east London and Sheringham, 2011 on religious transnationalism among Brazilian migrants in London).

Sacred journeys and festivals

Just as sacred spaces are significant in thinking about connections across a range of scales, the idea of sacred journeys also creates connections across a range of contexts. Writing about the significance of pilgrimages, Coleman and Eade (2004) term such events as 'cultures in motion' and reframe the idea of pilgrimage through movement. Commenting on their work, Kim Knott (2010: 483-484) further notes that pilgrimages bring about different kinds of transformations, 'such as invoking the idea of a pan-Hindu sacred space, more than the sum of separate local sites'. The idea of mobility is thus inherent in conceptualising sacred journeys and festivals as modes and sites of connection.

Pilgrimages and religious festivals have been studied in a range of contexts. In an edited collection, *South Asian religions on display: religious processions in South Asia and in the diaspora*, Jacobsen (2008) writes that processions are an important part of everyday life in South Asia. The section on diaspora includes examples of religious processions in several countries and cities. So, for instance, Kumar (2008:205) studies the '*rathayatra*' or the chariot procession in Durban and the ways in which it 'invents strategies to transmit religious ideas in a modern society'; and Luchesi (2008) studies how parading Hindu Gods in public spaces in Germany creates a space for belonging for Tamil Hindus. Despite the complex politics and divisions within diasporic communities or the inherent politics of the local, such processions, as Vineeta Sinha's (2008) study of three different chariot festivals in Singapore shows, create a sense of unity and solidarity within the Singapore Hindu community.

Besides creating connections within communities, religious festivals have also been studied to analyse connections between places. Documenting the Caridad and San Lazaro festivals which take place simultaneously in Cuba and Miami, Mahler and Hansing (2005) analyse how such transnational religious practices connect the Cuban community across the Florida Straits. These connections within communities across place are also built through an inherent character of the place itself. In their study of Christian and Muslim Filipino migrants in the Middle East, for example, Johnson et al (2010) interrogate how travelling for work to sacred places such as

Mecca, Medina or holy sites in Israel is seen as mitigating the hardships of life in exile and work. Just as religion shaped the way diasporic communities encountered place, it also influenced their patterns and practices of sociality in these places transcending ethnic and village ties (ibid.).

Beyond connecting identities, places and creating a sense of belonging, religious festivals have also been used for mobilising political support. In her study of a 'diaspora Ramayana in Southall', Paula Richman (1999) makes a case for locating religious performances as a political tool. She studies a performance of Ramlila (the story of Ramayana) organised by the Southall Black Sisters group in 1979 to raise funds for legal costs for community members who were arrested in a demonstration against the National Front (Richman, 1999:33). The performance was set up following the traditional theme of good versus evil in Ramlila, but also used local anecdotes and events to spread the message. Richman uses this incident not only to re-read different interpretations of Ramlila performance but also from a methodological perspective on the 'necessity of viewing religious performances through the analytic categories of class, gender, race and colonialism' (Richman, 1999:54).

Faith, diaspora and transnational politics

The idea of faith has also been used in research on diasporic and transnational politics. In an edited book on new directions in research on diaspora, identity and religion, Kokot et al. (2004) highlight the importance of religion in creating diasporic social organisations which form an important aspect of diasporic lives. Both faith and religion are important factors in analysing connections across and between communities at different scales.

A significant part of research on faith and religious politics over diaspora has focused on its transnational connections. In some contexts, faith has been instrumental in creating a diasporic and transnational politics, as in the case of the Khalistan movement of Sikhs (Fair, 2005). Rooted in a diasporic vision of homeland, the demands for a separate Sikh state dates back to the early 20th century, gained momentum in the late 1970s and 1980s and reached a critical stage with the assassination of Indira Gandhi, the then Prime Minister of India. As Fair (2005:128-129) writes, diasporic involvement was 'an important dimension of the Sikh insurgency, [being] a source of diplomatic and financial support [and that] a number of Sikh groups in diaspora declared themselves to be the Khalistan government in exile'. Fair (2005) also studies the political movement for a separate Tamil Eelam and notes that the Sri Lankan Tamil diaspora has played a fundamental role in this. One of the ways in which such 'home-grown' political movements has connections with the diaspora is the organisation of diasporic politics around organisations that mobilise support transnationally (also see Mandaville, 2001 on how translocal forces lead to the formation of a wider Muslim public sphere).

Such transnational connections built around religion can also be an important way in which homeland politics are carried over in diaspora. Prema Kurien (2001:263), for example, studies the struggle between Hindu and Muslim Indian American organisations in the United States over the definition of 'Indianness'. Whilst Hindu Indian American organisations supported the Hindu nationalist movement, their Muslim counterparts viewed India as secular (ibid.). However, faith and religion can also influence connections to the homeland in other ways. In his study of the Eritrean diaspora in the United States, Hepner (2003) analyses how religion forms an important basis for creating a diasporic community across fractured political identities. But instead of creating connections to the homeland, Hepner (2003) argues that the transnationalism of the churches challenges the Eritrean state's

control over its diasporic community. Indeed, faith and religion has been an important basis for organising diasporic life. Brodwin (2003) studies how Haitian migrants to Guadeloupe in French West Indies adopt Pentecostalism to create a sense of community in the face of marginalisation and displacement. Similarly, in her research on the Harari Ethiopian community in Canada and their practising of Islam, Camilla Gibb (1998:264) comments that 'not only are attachment and connection expressed through religion', but the conflict within the community in diaspora and also between diaspora and homeland is 'articulated through debates surrounding religious practices'.

Beyond such transnational connections, faith in politics has also been important in creating connections at a local level. Using the example of London Citizens, Jamoul and Wills (2008: 2047) explain how the organisation 'provides a means of fostering connections' across different religious institutions and how they found 'faith a particularly rich resource in the process'. They (2008) further argue that faith institutions in the UK have generally been politically mobilised to build community cohesion, but that, as the example of London Citizens shows, there is scope for a more independent form of political engagement, especially in fighting for justice across different communities.

Shared sacred space

One of the ways in which diasporic and transnational conditions encourage, and at times enforce, connections is through the juxtaposition of different communities within a particular space. Shared religious spaces have been a feature of 'other global cities' (Mayaram, 2009) and in older diasporic contexts. Asef Bayat (2009), for example, studies how Christian and Muslim communities live in harmony despite boundaries created by communal differences in Cairo. Evidence of connections across religious divides has also been studied in the context of South East Asia. Whilst historical research has focused on how diasporic identities here have been created through multiple connections across ethnicity and religion, more recent research has focused on how modernity in the city often forces such connections. In her study of the development of Hinduism in Singapore, Vinita Sinha (2003, 2009) traces the practices of sharing religious space across Hindu and Chinese diasporic communities, and how everyday Hindu religiosity in the city is characterised by 'mixing and matching'. She writes about several instances where 'different' sacred spaces have merged, exploring how Taoist and Hindu spaces have merged in a temple in Yishun (Hock Huat Keng/Veeramuthu Muneeswaran temple), a neighbourhood in Singapore and explains this merging of sacred spaces through the demands of the secular space of urban planning. However, as Purushottam (1998) notes, religions in Singapore are ethnicised and raced. Discourses around Hinduism are ultimately linked to 'Indian-ness' and Taoist practices to 'Chinese-ness'. Indeed, as Sinha (2009:103) writes, 'the amazement that greets contemporary evidence of such religious encounters is to be partly located in the role of the nation-state and the multi-racial paradigm which it has generated to structure ethnic relations in Singapore since the 1960s' (also see Bonnerjee, forthcoming, on how Hindu religious spaces in Chinatowns of Calcutta and Singapore expresses such connections across diasporic communities). Interfaith issues and agendas have also been taken up by governments and local organisations alike to actively encourage connections across diasporic and transnational communities. The Pluralism Project at Harvard University, for example, documents the history of various religious traditions of migrant groups and the work of interfaith organisations in building connections and social harmony across different communities (Pluralism Project, <http://pluralism.org/interfaith/>). The importance of interfaith organisations in facilitating dialogue and connections across communities was highlighted at the 'Faith communities and religious diasporas' workshop through an activity conducted by

Rachel Heilbron of Three Faiths Forum (see Appendix 1 for more information on the activity and Box 4.2 for the work carried out by Three Faiths Forum).

**Box 4.2 Connecting faiths and communities:
Three Faiths Forum**

Formed in 1997, Three Faiths Forum (3FF) is an interfaith and inter-communal organisation based in London working to promote dialogue and understanding between Muslim, Christian and Jewish communities. One of the key ideas driving 3FF's work is that bringing people of different faiths together to communicate with each other dispels misconceptions and creates greater understanding across religious and cultural divides. 3FF promotes connections across religious divides by helping organisations such as schools and professional groups develop tools for communication. The 'Shared Futures' programme of 3FF, for example, helps schools develop creative activities for young people from different religious backgrounds to encourage communication between them and also to create connections beyond the school with the wider community (Figure 4.2). Working through a variety of programmes such as 'Encountering Faiths' (introducing young people to different religions), 'Skills for Dialogue and Communication' (teaching young people to understand their interactions with others) and 'Tools for Trialogue' (an interaction across religions based on a theme), 3FF build connections between different faiths as well as non-religious beliefs.

Besides educational programmes, 3FF also encourages interactions between single-faith organisations through a programme called 'Urban Dialogues'. This programme, divided into three strands - Faith and the City, Culture, and Social Responsibility - helps organisations develop projects that appeal to their membership, and so allowing connections to be built from within.

(Website: www.threefaithsforum.org.uk)



Figure 4.2 Workshop on interfaith dialogues. Reproduced courtesy of Three Faiths Forum.

CONCLUSIONS

This research review has investigated how ideas about community intersect with those of diaspora and transnationality. It has explored how the idea of 'connected communities' includes connections between 'here' and 'there' within one diasporic/transnational community, as well as connections across different communities. The four key themes - community histories; home, migration and community; cities, communities and connections; and faith communities and religious diasporas develop the idea of 'connected communities' across a range of scales and contexts. The four themes were chosen to reflect the increasing importance of each of these in the field of diaspora and transnationality. Whilst the review outlines how each of these themes envisage connections within and across communities, the research boxes included as part of the discussion highlight collaborative work across academic, art and cultural and community sectors.

Research on community histories shows that such histories have played an important role in connecting multiple roots and routes of diasporic and transnational communities. Memory studies and oral history narratives have created connections across past and present histories of these communities. There has also been a recent interest within arts and heritage organisations as well as civic institutions to document and archive community histories of diasporic and transnational groups. Whilst such an initiative has been instrumental in creating connections between 'here' and 'there', it has also raised questions around the nature of collaboration between academic, community and heritage sectors.

Reflecting the central focus of home in research on diaspora and transnationality, the next section outlined how home can be a site of connection as well as disconnection for communities. Both connections within the home as a space of dwelling and a wider understanding of home beyond private space evoke a sense of belonging for diasporic and transnational communities. Three key themes underpin work on home, migration and community. First, home as a place of dwelling can be a site of connection within and across communities, as shown by research on the house as a material connection between 'here' and 'there' (Levin and Fincher, 2010), domestic material space (Tolia-Kelly, 2004), and cultures of food and other home-making practices (Longhurst et al., 2010). Second, the relationships between home and memory are important in forging connections within and between different communities, as shown by the use of reminiscence work as a research technique to establish a sense of connection (Fortier, 2000). Third, both home and community evoke a sense of belonging. Ideas about belonging connect people and communities to place through a sense of attachment and the articulation of identity (Mee and Wright, 2009) and have been explored in relation to feeling at home and not at home in cities and across wider diasporas (Blunt and Bonnerjee, forthcoming; Blunt, 2005, Ho, 2006).

At the scale of the city, connections across diaspora and transnationality have been formed in three main ways. First, diaspora and transnationality have been important in creating an idea of the urban as a node amidst these flows (Yeoh and Chang, 2001). Conceptualised variously as ordinary cities (Robinson, 2006), other global cities (Mayaram, 2009), mobile cities (Oswin and Yeoh, 2010) and diaspora cities (Blunt et al., 2012) such an idea not only emphasises the connections in the lives of communities in cities but also underlines the importance of creating a non-hierarchical urban theory through these connections. Connections across and within communities are also theorised through a range of ideas such as diaspora space (Brah, 1996), transnational space (Crang et al., 2004) and translocal space (Brickell and Datta, 2011). Besides envisaging connections at a conceptual level, a wide

range of research also explores connections between communities through ideas of cosmopolitanism and the challenges of living together in diversity (Amin, 2002).

Emphasising the importance of faith and religion in the lives of diasporic and transnational communities, and bringing together an interest in public and private connections within and between communities, the final section of the research review focused on faith communities and religious diasporas and how faith itself can be used to create connections in four main ways. First, sacred sites symbolise connections across different places, migratory trajectories and communities (Gale, 2008; Naylor and Ryan, 1998; Glick Schiller, 2011). Second, religious festivals and processions develop an idea of connection through mobility (Coleman and Eade, 2004; Jacobsen, 2008; Knott, 2010). Third, faith and religion have been used in transnational and local politics as a way to create communities and connections (Hepner, 2003; Jamoul and Wills, 2008; Mandaville, 2001). Finally, the review outlined how shared sacred spaces embody the idea of connections between communities and explores how interfaith work can create active connections between communities.

A number of key areas for future research have emerged through the research review and workshop discussions. Foremost amongst these is the potential for collaborative research across academic, arts/cultural and community sectors bringing together a range of skills and experience particularly in terms of methodological innovation, community engagement and dissemination strategies. Whilst the research review has highlighted areas within each of the themes that can be further explored, such collaborative research points to the possibility of actively shaping an idea of 'connected communities'. Thematically, an idea of 'connected communities' can be developed through mapping connections across time and space, particularly through exploring the significance of community histories across generations; through promoting inter-faith dialogue and tracing the idea of faith across the city; and also through studying connections implicit in transnational memories and homes. Methodologically, an idea of 'connected communities' can foster dialogue and knowledge exchange about innovative methodologies developed across each sector, particularly in terms of working with objects and displays in museums (eg RGS-IBG collections, and the period rooms and collections of The Geffrye Museum of the Home), performative and other artistic practices (eg the intergenerational work of Magic Me and the performance work involved in Ali Campbell's Living Map project), and a wide range of participatory and pedagogic techniques (eg interfaith workshops organized by Three Faiths Forum).

APPENDIX A: WORKSHOP SUMMARIES

Workshop One

Community Histories: Connections and Collaborations

**Venue: Royal Geographical Society (with the Institute of British Geographers)
6 May 2011**

Aims and objectives

This workshop explored resources, methods and strategies for collecting, documenting and disseminating community histories. It brought together academics, members of community organizations and those working in the arts and cultural sector who have been involved in community history work and was held in partnership with the Royal Geographical Society (with the Institute of British Geographers) (RGS/IBG).

The day included short presentations, workshop activities (working with objects, text and images from the RGS-IBG collections) and discussion. The workshop also allowed the opportunity to view the exhibition 'Rediscovering African Geographies,' which included maps and a range of other materials from the RGS-IBG Collections related to West and Central Africa from the perspectives of London-based African community members.

The workshop concentrated on three key themes: community, connection and collaboration, and focused on the following questions:

- What is the scope of 'community' in 'community history'?
- What resources, methods and strategies are available for community history projects?
- How can community histories make connections within and between different communities?
- How can community histories explore connections within and between different places?
- How can academics, community organizations and those working in the arts and cultural sector collaborate on community history projects?
- What scope is there for future collaborative work, potentially as part of the ARHC Connected Communities programme?

Partnerships and resources

Working in partnership with the RGS-IBG in the organization and hosting of the workshop brought new opportunities to the project, especially through the role of archives in engagement that could be explored first hand. The primary resources available at the RGS-IBG were its collections that are located around the building and in the archives, which were made accessible to the workshop participants.

Method

The day was envisaged as a forum for learning about existing research on community histories among migrant groups, especially the range of methodological tools and approaches that can be utilised from a range of different sectors. In turn, it encouraged debate on potential collaborative projects between academia, arts/culture and community organisations with the emphasis on 'connectivity' within and between communities. One key aspect of the workshop was engagement with RGS-IBG archives as a way of prompting debates about community histories.

The day was planned on the basis of three parallel approaches to community histories: one through example in terms of hearing about existing research, one based on hands-on experience, and one based on discussion and sharing ideas.

1) In the **approach based on example** invited presentations provided for the sharing of practices and perspectives between experienced players/practitioners from the arts/community sector (Sofia Buchuck, a Latin American community oral historian), academia/arts/culture (Jenny Harding from London Metropolitan University) and community sectors (Ansar Ahmed Ullah from The Swadhinata Trust). This was followed later in the day by examples of cross-disciplinary models of approaches to community history, including an arts/heritage led presentation from Eithne Nightingale and Teresa Hare Duke of the V&A Museum of Childhood on the World in the East End project, an academic-led presentation by Claire Alexander from the London School of Economics on their Bangla Stories project, and a community/heritage led talk by Vandana Patel, Project Co-ordinator of the Crossing Continents Exhibition at the Royal Geographical Society (with the Institute of British Geographers).

Over lunch participants viewed of some panels from the Rediscovering of African Geographies exhibition as an example of the dissemination of outcomes from a community-heritage project that included input from academia.

2) The **hands-on workshop activity** was based on the RGS-IBG collections and entailed the participants being guided through the building to explore specific historical objects reflecting multicultural narratives in relation to community histories.

This was followed by a visit to the reading room where further resources were brought out from the archives and where participants were allowed to handle them (Figures 5.1 and 5.2). These examples of resources were specifically chosen to represent a variety of media (objects, paintings, photographs, maps, testimonies, journals and recordings), with a global perspective in mind and with the intention of making at least one resource culturally specific to most if not all participants (see Table 1).

Table 1: List of objects from the RGS-IBG archives provided for the participants

Title	Author	Medium	Period	Class No.	Control No.
The wife of Captain Drysdale (painted in West Timor)	Thomas Baines	Oil on canvas	1856	N02/22:20	70/362
A Lady of Bogota in a morning walking dress (Painted in Colombia)	Joseph Brown	Water colour	Nineteenth Century	X0842/52	234201
Scene in a Hacienda (Painted in Colombia)	Joseph Brown	Water colour	Nineteenth Century	X0842/28	234215
Procession of Good Friday in the "Calle Real" of Bogota (Painted in Colombia)	Joseph Brown	Water colour	Nineteenth Century	X0842/16	234220
Gund Bunnyas (Sketched in Bengal)	Balthazard Solvyns	Hand painted lithographs	1802-1808	mgN07/03U-V (Volume 1)	335632
A Woman of distinction. (Sketched in Bengal)	Balthazard Solvyns	Hand painted lithographs	1802-1808	mgN07/03U-V (Volume 2)	335632
Of the Nations most known to Hindustan (Sketched in Bengal)	Balthazard Solvyns	Hand painted lithographs	1802-1808	mgN07/03U-V (Volume 3)	335632
Dry Nurse (Sketched in Bengal)	Balthazard Solvyns	Hand painted lithographs	1802-1808	mgN07/03U-V (Volume 4)	335632
West Indies and Panama (Caribbean)	Harry Johnston	17 Glass Lantern Slides	c.1909	LS/195-196	238889
King of Uganda inspecting his Indian Guard. (Kampala, Uganda)	Harry Johnston	Album of Photographs	1899-1910	G058 Box 5	230083
Kavirondo Village. Western Kenya (Kenya)	Harry Johnston	Album of Photographs	1899-1910	G058 Box 6	230083
Plano do Portuguese Territorio da Province de Bardes. (drawn in Goa, India)	Unknown	Hand painted map	Early 19 th Century	Mr India 5/5.98	537561
Bronze Statue of Buddha (Tibet)	Unknown (Tibetan)	Bronze	1904	Artefact C3 (1)	701139
Diary. Percy Zacheriah Cox Collection (written in Abu Dhabi, UAE)	Percy Zacheriah Cox	Paper	1904	Ar. Special Collection PZC (Diary P26/4) Pg .11	213325



Figure 5.1 In the RGS-IBG archive

3) As a final **'freethinking' session**, the participants were arranged into groups of participants across the academic, arts/culture and community sectors. This aimed to allow participants to engage directly with different communities, establishing connections and working out collaborative processes, taking into account resources, methods, collecting strategies, documents and forms of dissemination. Their task was to discuss and complete a table where they considered resources, methods, collecting strategies, documentation and dissemination for potential projects that engaged community, formed connections and required collaboration across sectors (see Table 2). This exercise also provided a body of recorded measurements in the form of the tables from which observations, trends and possibilities of future engagements could be observed.

Table 2: Charts completed by participants

	Group 1	Group 2	Group 3	Group 4
Community	Internet Media (press releases) Publications Events (including communities) Other cultural forms Presentations Educational packs Training	Web/Internet Media (Community Press) Conferences Word of mouth Events Community languages	Websites Social media Publications Conferences Word of mouth Exhibitions Performances Broadcasts and print media	Website Documentaries CD ROM's and Music CD's Produce Alternative Outcomes
Connection	Differing audiences (local and global) Through differing forms or representation. Different places/spaces for dissemination	Joint working Press releases Using networks Marketing Access to cross-section	Publishers Broadcasters Policy Makers Community Organisations	"Popular Report" Version of report in community languages Archiving in Museums
Collaboration	Differing audiences Different places (beyond "official" spaces – use of public spaces. Accessibility Schools (working with teachers, community centres and theatre spaces. Dynamic dissemination (generating further material)	Reflected Kudos Opening of new audiences On-going relationship (e.g. web)	Interviewers talking about impact and being interviewed. Community involvement in producing outputs (e.g. Films, Exhibitions and cultural events)	Archiving in Museums Journal Articles Alternative spaces within museums

Outcomes and observations

Participation in the workshop drew people from all areas of London and beyond and from a wide range of sectors (see below for list of participants).

The workshop identified that the RGS-IBG and other archives and collections are sometimes perceived as 'academic'. However, it was generally agreed, that they could provide key sites for future research on community, diaspora and transnationality. The introduction of this institution (RGS-IBG) as a site of shared heritage or even a 'diaspora space' became evident during the tour of objects from the collection for academics, arts/culture and community partners alike. The collections of the RGS-IBG are largely from a colonial and imperial period and their examination and interpretation by participants from post-colonial London brought its own dynamics and perspectives of connectivity. In particular, it was noted that while many of the objects were interesting and prompted debate, they can represent deep-seated patterns of global inequality especially along lines of race, ethnicity and gender.

Having said this, the community partners began to see the possibilities of such archives as tools to community engagement on different levels. Viewing and in some cases handling original archived material demonstrated by example the strength of

empowerment and community capital that such an exercise can produce. One important observation is that participants new and unfamiliar to the society were vocalising a potential sense of cultural ownership by regarding the collections as a possible 'partnership venue' for specific community projects. This has the potential for increasing heritage capacity within the community.

The objects were chosen to represent geographical variation and specific interest to some partners, but they soon began to take on an unplanned appeal of themselves, with each participant seeing areas of interest such as culture-contact, difficult narratives, hybrid/creolised cultures, historical diasporas, social inequalities, and cultural brokerage.

One of the participants who was about to embark on new projects found the sharing of experiences of engagement with archival material very useful in the development of new community-related projects. This collaboration will help to provide further access to archives and new community research within the archives.

Another observation was that groups performing the 'free-thinking' exercise that included a mixture of participants from different sectors found the process very easy, compared to groups that were composed mainly of people from a particular sector be it academia, the arts/culture or the community. Also important was that the more academic group was more rigid in its approach to populating the chart, sticking within the grid, while the community group was more likely to identify 'grey' areas that fell between the boxes. This suggests that the sharing of multi-sector experiences and specialisations in freethinking unlocks the potential for inter-sector connection and collaboration across disciplines. A good example of this is the approach to dissemination, where all groups tended to identify websites as a primary method of dissemination but where the group composed of more community-based participants sought 'Alternative outcomes'. It is also interesting how different groups defined notions of connection and collaboration, perhaps reflecting differing interests and stakeholders. These tables themselves demonstrate a collecting strategy and provide valuable documentation of the outcomes of the day.

Thematic summary

A series of more conceptual outcomes that relate to the questions posed above were also identified and are summarised below.

- 1) **Production of community.** Communities are contested sites, spaces and places. They are also diverse and flexible in that they are constantly changing. Diversity within communities is along axes of ethnicity, nationalities, gender and age in particular. Migrant communities are also characterised by differential power relations that include and exclude. They encompass belonging but also narratives of exclusion.
- 2) **Community and place.** There are various places within communities that take on specific importance for migrant groups (eg. Sofia Buchuck identified football pitch, political organisations, community organisations, shops, church, Saturday schools, fiestas, and carnivals for the Latin American community).
- 3) **Capacity-building/knowledge sharing/transfer.** The importance of the two-way or multiple flows between community organisations, museums and academics in creating community histories. One example here was Jenny Harding and her work on oral history at the London Metropolitan University in partnership with the Refugee Communities History Project.

- 4) **Dissemination.** These flows must also be flexible and also sustainable. Ideally, they need to extend beyond the specific life of a particular project. Dissemination can take many forms – books, reports, exhibitions, music, and websites. It also needs to speak to particular communities in different ways. For example, Claire Alexander spoke of the Bangla Stories website and engaging closely with young people, and Eithne Nightingale and Teresa Hare Duke from the V&A Museum of Childhood who spoke about the production of their Working with Culturally Diverse Communities report.
- 5) **Collaboration.** This is the essence of the Connecting Communities programmes in general. The idea has been to learn from each other and to think from different viewpoints. We have worked in a smallish group that has allowed productive ideas to come to the fore. Community histories reflect how communities have been made among migrants, but can also create other, different types of communities.



Figure 5.2 RGS-IBG archive

Participants

Claire Alexander	London School of Economics
Joy Annika	Science Museum
Julie Begum	The Geffrye Museum
Alison Blunt	Queen Mary, University of London
Jayani Bonnerjee	Queen Mary, University of London
Sofia Buchuk	Independent Researcher
Kathy Burrell	De Montfort University
Selma Carvalho	Author, <i>Into the Diaspora Wilderness</i>
Hengameh Ashraf Emami	Sunderland University
Judith Garfield	Eastside Community Heritage
Jenny Harding	Media, Information and Communications, London Metropolitan University
Teresa Hare Duke	V&A Museum of Childhood
Meena Khatwa	Pharmacy, Social Science Research Unit, Bombay Mix
Sue Mayo	Magic Me
Cathy McIlwaine	Queen Mary, University of London
Michael Murray	Heritage Lottery Fund
Eithne Nightingale	Victoria and Albert Museum
Vandana Patel	The Royal Geographical Society (with the Institute of British Geographers)
Cliff Pereira	Workshop facilitator (Connected Communities-Diaspora and Transnationality),
Catherine Souch	The Royal Geographical Society (with the Institute of British Geographers)
Dimitrios Tourontsis	Hackney Museum
Patria Roman-Velasquez	Sociology, City University
Libia Villazana	Institute for the Study of the Americas, University of London
Ansar Ahmed Ullah	Swadhinata Trust
Stephanie Wyse	The Royal Geographical Society (with the Institute of British Geographers)

Workshop Two
Home, Migration and Community
Venue: The Geffrye Museum of the Home
29 June 2011

Aims and objectives

This workshop explored ideas of home, migration and community. The home has become a central focus of research on diaspora and transnationality, spanning home-making practices, domestic architecture, material culture and wider senses of belonging and dwelling in the world. This workshop brought together academics, members of community organizations and those working in the arts and cultural sector who are interested in the connections between home, migration and community. The day was held in partnership with The Geffrye Museum of the Home and the Centre for Studies of Home (the latter, a partnership between Queen Mary and the Geffrye) which provided excellent resources for exploring the issues through a range of media.

The workshop focused on the following questions:

- What effect does migration have on a sense of home?
- What connections exist between different homes both 'here' and 'there'?
- To what extent is home a site of connection and/or disconnection between different communities?
- To what extent does home create a sense of belonging and/or exclusion?
- How do memories of home shape domestic practices and home spaces after migration?
- What scope is there for future collaborative work on home, migration and community, potentially as part of the AHRC Connected Communities programme?

Partnerships and resources

One of the major resources at the Geffrye was the series of period rooms that represent the changing physical, cultural and economic life of the middle class in London which formed the subject of one of the workshop activities. In addition, staff from the Geffrye discussed their Stories of the World and Documenting the Home projects as part of the workshop activities (see below) and led a workshop activity on reminiscence work. Participation in the workshop drew people from all areas of London and beyond and from a wide range of sectors (see below for list of participants).

Method

The workshop entailed short presentations, workshop activities (including sessions on the period rooms at the Geffrye, reminiscence work, and 'Documenting Home' project at the Geffrye), and discussion. The workshop was opened by Alison Blunt

(QMUL) and Alison Lightbown (Geffrye) and was followed by a presentation by Hannah Lake from the Geffrye who spoke about the Stories of the World project which is part of the 2012 Cultural Olympiad. The on-going project demonstrates the use of museum collections and community through working with young people to create art events and exhibitions with the benefit of increasing cultural capital in the community while drawing in new audiences for the heritage sector. Julie Botticello from the School of Oriental and African Studies (SOAS/UCL) spoke about her work with the Yoruba community in London who hail from Nigeria and focused used on issues of home, food and identity constructions in relation to the re-creation of food practices.

The first workshop activity revolved around the theme of 'space and time' and was led by Alex Goddard from the Geffrye who introduced the concept and history of the period rooms in the museum in relation to the Stories of the World project followed by visits to the rooms by 3 groups who visited two rooms each, one pre-20th century and one 20th century (1630 and 1990s, 1840 and 1930s, 1870 and 1950s/60s). The aim of the visits was to view two rooms from different historical periods and attempt to examine how notions of "home" were linked with migration, memory, and ultimately connectedness. The groups reconvened for a discussion on connections and communities prompted by a slide show of the rooms and revolving around the following questions:

- How have different places shaped London homes over time?
- What cross cultural influences can you identify in different rooms?
- How might these influences be reworked in middling London homes?



Figure 5.3 Reminiscence activity 1

The second workshop activity was a 'reminiscence workshop' led by Laura Bedford and Mathew Larkinson from the Geffrye who introduced the aims and then worked with two large groups (Figures 5.3 and 5.4). Prior to the workshop, each participant was asked to bring an object that represented 'home' for them; these formed the focus for discussions. Following an ice-breaking activity each participants described what a particular object from the Geffrye collection meant to them (using the same object) (for example, a tea-cup, a biscuit tin). Participants then discussed in turn the object they had brought with them. The testimonies and narratives were a revealing and emotionally charged experience that led to many personal accounts of parents, children, and families, and ultimately, how constructions of home are complex, multiple and transcend borders. Objects that participants brought to the workshop included photographs, recipe books, cushions, ornaments, a pot stand, and paintings.

The afternoon sessions began with a presentation by Cheryl Bowen and Sue McAlpine of Hackney Museum who talked about the development of a community museum and its aim not only to reflect the changing local landscape, but also to increase the local community sense of ownership as stakeholders of their own heritage through giving them a voice. A short film written, performed and produced by the Hackney Young Women's Group was shown in which they recounted their journeys and experiences in London. This highlighted the powerful role of drama and film in capturing the complex lives of young people, and especially those from migrant backgrounds.

Following a presentation by Louisa Knight from the Geffrye on the 'Documenting the home' project, workshop 3 focused on 'Documenting home' in practical ways. Participants were asked to draw a plan of their current homes, focusing on connections to different places, cultures and communities. More specifically, participants were asked to focus on the following questions: (i) change over time, drawing out different cultural influences in participants' past and present homes and (ii) home and community, exploring home as a site of inclusion and exclusion, connection and disconnection (iii) potential collaborative work on home, migration and community. Specifically, they were asked to identify furnishings, hidden contents, behaviours, use, layout and people.

This mapping exercise involved participants drawing a plan of their home and placing objects of importance within that plan. The plans provided a platform from which to explore the importance of home within the society/community and highlighting material (and religious) possessions and the home as a repository of tangible and intangible heritage and especially how this linked with community and migration.

The workshop was drawn together with a final discussion about home, migration and community and drew on a range of observations that emerged throughout the day and returning to the initial questions posed.

Outcomes and observations

The workshop identified several key areas of research on community:

- Definitions of home in terms of the changing definitions of family. Although there was some recognition of same-sex families in the discussions, this was identified as an area that where more research was required from the perspective of migrant communities.

- It is important to define home as a male space as well as a female space.
- There was some discussion of the need to deconstruct the notion of the home as a space for nuclear families, and a need to recognise more explicitly the existence of single-parent, extended and more complex household structures.
- It is important to recognise the blurred boundaries between home and work and the home as a work space, especially given new technological - as identified in some of the period room observations.
- Another issue that emerged was the spread of domestic design and technology across the globe and its repercussions for domestic life, social standing and the environment.
- Ethnic and migrant communities often hide the fact that there may be wide differences in socio-economic indicators within these communities and that these may relate to the spatial locations of such transnational communities within a cityscape.
- Observations of the reminiscence exercise and the viewing of period rooms identified the importance of community access in the heritage sector. For example, a rolling pin could open up memories of baking pies or making chapattis, and with that the domestic heritage of recipes, and inter-generational dialogue.
- Observation of the mapping exercise including the inclusion of specific places for personal computers that were usually quite distinct from the place given towards the radio and TV. Both of the latter appear to share a communal space or even a position of centrality within the home (i.e. the living room), while the former was provide with a space of cyber social engagement and interaction.
- The mapping exercise was a method of recording domestic functions in relation to within the framework of existing homes, however this case also demonstrated that the method could be used to identify public and private spaces, gender-dominated spaces, and spaces of spirituality (as demonstrated by one home plan where the position of the Islamic prayer rug was pointed out), and spaces of reminiscences.
- The kitchen and its association with family recipes, items associated with food production, memories of foods and aromas, and traditions associated with food was an obvious space of memory. The living rooms where family heirlooms (e.g. the old grandfather clock) curios, souvenirs from travel and family photographs (e.g. family members in their graduation robes) served as another forum of memory, but perhaps for a more public audience.
- The reminiscence and mapping exercises worked well together and helped to raise the importance of domestic objects, their setting within the home and their importance to memory of migration, travel and settlement. In addition, they highlighted the importance of using new and innovative methodologies for exploring the notion of home, especially in relation to the reminiscence activity (see below).

Thematic summary

A series of more conceptual outcomes that relate to the questions posed above were also identified and are summarised below.

- 1) **Definitions of home.** This revolved around conceptualisations of home in relation to place, space and time. Home can mean different things to different people across space and time. For example, we explored the spaces of rooms in the Geffrye as representations of home in different times (following a presentation by Alex Goddard). We also heard about home as ‘allotments’ from Sue McAlpine from the Hackney Museum. Home can be community across borders, across places and across time.
- 2) **Meanings of home.** Related with the above, we also examined various meanings of home in relation to: belonging, safety, emotion, community, religion and faith (sacred spaces of home), danger and exclusion especially in relation to domestic violence.
- 3) **Multiple homes.** We agreed that there were multiple definitions and meanings of home which were shifting and flexible. In particular, they varied by gender (with women tending to be associated with the home), ethnicity, and class. However, one of the most prominent issues to emerge was variations in understandings of home according to life-course. There can also be tensions about the privacy of the home especially in relation to the ethics of exploring these private spaces – intrusion.
- 4) **Migration and home.** The issue of migration underpinned many aspects of our discussions. As noted above, we discussed how meanings of home are experienced across space and across borders as well as intra-nationally (rural-urban, for example). There is a certain nostalgia associated with migration and home for many which can be recreated by food (as outlined in the presentation by Julie Botticello), by various objects, materials, design, and taste. Home can also represent dislocation - there can be a myth of home for migrants and an idealisation of home (especially when migrants return home after being away).
- 5) **Researching home.** There are many different ways of approaching research and exploring home. The workshop raised many interesting methods involved in this that drew from academic work, work by museums and work conducting with or by community organisations. There was some cross-fertilisation of ideas and methods about how to approach the exploration of the home especially among migrant communities. As well as more ‘traditional’ research methods such as interviews and oral histories with people, we also heard about various other ways of examining home such as the reminiscence workshops that we participated in ourselves (led by Laura Bedford - and which interestingly, several researchers said they found it quite difficult to choose an object to bring along with them even though they often asked research participants to do so) – as well as drama and documentaries

(especially the Hackney Museum example from the Hackney Young Women's Group as described by Cheryl Bowen). We discussed how innovative the museums in particular are being in relation to working with various communities through a range of projects such as Stories of the World, Documenting Home etc (as described by Louisa Knight).

- 6) **Collaboration.** We discussed various areas for collaboration and under-researched issues. As well as the potential for working more closely across the various sectors, a range of neglected topics were identified: domestic violence, men, masculinities and home, materialities of the home and the economic parameters of the understanding the home (affordable and safe homes), communication technologies and the home, the virtual home, temporary homes (student homes), disabilities and the home, pets, and the home across time zones.



Figure 5.4 Reminiscence activity 2

Participants

Laura Bedford	Geffrye Museum
Julie Begum	Geffrye Museum
Alison Blunt	Queen Mary University of London
Jayani Bonnerjee	Queen Mary University of London
Julie Botticello	School of Oriental and African Studies
Cheryl Bowen	Hackney Museum
Katherine Brickell	Royal Holloway University of London
Sofia Buchuck	Independent Researcher
Kathy Burrell	De Montfort University
Isabel Dyck	Queen Mary University of London
Hengameh Emami	Sunderland University
Alex Goddard	Geffrye Museum
Madeleine Hatfield	RGS-IBG
Eleanor John	Geffrye Museum
Anne Kershen	Queen Mary University of London
Louisa Knight	Geffrye Museum
Hannah Lake	Geffrye Museum
Susan Langford	Magic Me
Mathew Larkinson	Geffrye Museum
Alison Lightbown	Geffrye Museum
Sarah May	English Heritage
Sue McAlpine	Hackney Museum
Cathy McIlwaine	Queen Mary University of London
Eithne Nightingale	V&A
Cliff Pereira	Workshop co-ordinator
Dimitrios Tourontsis	Hackney Museum
Imogen Wallace	Queen Mary University of London

Workshop Three
Cities, Communities and Connections,
Venue: The City Centre, Queen Mary, University of London
14 September 2011

Aims and objectives

This workshop was the third of the four workshops and focused on the theme of cities, communities and connections. Moving beyond the domestic sphere, this workshop explored public and urban spaces of encounter, connection and exchange, focusing on workplaces, sites of consumption and leisure spaces. One key theme was to explore different maps of the city as a way of thinking about proximity and distance, connection and disconnection, both within and between different communities.

This workshop addressed the following questions:

- What connections exist between cities and communities both 'here' and 'there'?
- How do memories of other cities influence urban lives in diaspora?
- How do urban streets, neighbourhoods, workplaces and leisure spaces shape encounters and connections for migrant communities?
- To what extent is the city a site of connection and/or distance between different communities?
- What scope is there for future collaborative work on cities, communities and connections, potentially as part of the Connected Communities programme?

Partnership and Resources

This workshop was hosted by the The City Centre at Queen Mary, University of London. By definition, the venue brought its own challenges, in terms of resources and partnership engagement. There was no archive, artefact collection or historical/period 'stage' as a resource. From the planning stage of the project this led the project team to consider new strategies of participant engagement and focused especially on the use of drama and creative engagement.

Method

The format for the day included a combination of presentations of projects on diasporic and transnational communities and the city, followed by three activities, and a further concluding presentation on reinterpreting collections.

The presentations commenced with Patria Román-Velazquez (City University) who outlined the different aspects of encounters (political, dance, language and food) of the originally marginalised Latin American community of inner city London (e.g. Elephant & Castle). The presentation outlined the hybridity of the community and its changing and differing power relationships dependent on geographies of settlement and the backdrop of changing socio-economic trends and local government planning. In particular, she highlighted the dynamics of the re-generation of the Elephant and Castle Shopping Centre and how attempts to regenerate it will have potentially negative effects on the many Latin Americans shops and cafes located there.

The second presentation on 'Global Cities at Work' by Cathy McIlwaine (Queen Mary, University of London) examined migrant workers and low-paid employment in London. She highlighted the 'super-diversity' of migrant workers in London as well as the predominance of migrants among the low-paid workers in the city. She also highlighted how migrants face multiple forms of exclusion in their workplace in terms of various forms of exploitation as well as how they maintain very close ties with relatives abroad, especially through remittance sending.

The third presentation entitled 'Mapping urban diasporic memories' by Jayani Bonnerjee (Queen Mary, University of London) looked at Anglo-Indian and Chinese memories of Calcutta among diaspora groups from London and Toronto. The presentation examined how memories of Calcutta's ethnic neighbourhoods and their interrelationship were evoked in the diaspora through food, lifestyle, and the built environment. She outlined her innovative mapping techniques (memory maps) that highlighted how people remembered their home cities.

Two of the three workshop activities were led by Sue Mayo of Magic Me. The first was based on an ice-breaker question and answer exercise where participants were paired and asked to produce an open question that would invoke a discussion about London's role and status as a city. The question was passed on to another pair of participants to respond and discuss. Examples of questions produced included "Tell us about your journey?" "What kind of transport do you usually use to get around London?", "What first comes to your mind as your initial impression of London?", "What shoes would you wear to explore London?" "What do you think of the Olympics being located in London?" Some participants were asked to share their questions and responses.

The second workshop activity was also led by Sue Mayo and paralleled the methodology and outcomes presented by Jayani Bonnerjee in that it created a personalised A to Z of London. Participants were grouped (five in each group) and asked to draw a sketch map of London on which a number of themed locations were to be placed. To aid the groups a projection of London with the main roads and the Thames, and an underground map were provided. The themes included: tourist locations, favourite cafes, places of political activity, places of leisure. The resultant maps were then collated into an A to Z of London. Sue also talked about her work with the Women's Library and the need to find a common intergenerational and neutral space, based on human commonalities and overcoming trust.

The third activity was led by Alistair Campbell of the School of English and Drama at Queen Mary, University of London and focused on creating a performance about the routes through the city (Figures 5.5 and 5.6). This activity was focused on listening skills, perspectives and shared interactions. The activity was based on pairs of participants (who did not know each other) sharing by hearing some specific event/observation encountered on reaching Mile End or the university campus. This was accomplished by each participant seating in a "love seat" format so that they could not see each other, but could hear each other. The two resulting shared events/observations were then acted out without the use of sounds by the pair in front of everyone.

Alistair Campbell also discussed his Living Map project which involves 19 projects along the Mile End Road as part of the countdown to the Olympics and features inter-generational encounters that are mapped and disseminated through theatre. He also screened a video of his inter-generation work with a local primary school, a Jewish elders project and students from Queen Mary.



Figure 5.5 Using performance to connect communities in cities

The final presentation of the workshop by Michelle Brown from the London Transport Museum was on 'Journeys: Reinterpreting collections'. She discussed her work with London's homeless and other communities in New York and Tokyo and how various stories about transport had been collected to represent people's diverse experiences of transport and travel. She focused on London as part of Stories of the World: Journeys as part of the 2012 Cultural Olympiad. The reinterpretation of transport mechanisms through communities leading to new perspectives on such iconic modes as the Route Master red double-decker bus provided an interesting input on a day that was marked by the mapping of journeys. She also outlined some mapping work being undertaken by the museum to create a Proustian Map of London (in association with artist Agnes Poitevin-Navarre).

Outcomes and observations

Among the methodological observations were:

- Sue Mayo stated that in her experience and with regards to the Stories of Love project that "themes for a project often emerge from the project before" and this statement appeared to be acknowledged by many participants. Perhaps in the same light the dissemination of projects and methodologies also inspires new projects.
- Another point raised was that of 'theatre as a catalyst' and 'participatory research' as part of the 'tool box' for collaborative academic-community engagement.
- 'Arts allow the ability to play' and this leads to lively and new methods of engagement.

- The issue of legacy and exit strategies when dealing with community groups came up with Magic Me and Living Map.

Several research themes were mentioned as the day unfolded:

- The importance of revisiting projects that may have been conducted a decade ago in view of the fluidity of cityscapes was raised by Patria Roman-Velazquez with regards to her work in the Elephant & Castle area. The same issue of revisiting projects was raised with regards to Jayani Bonnerjee's work, where a question was raised on the change in memory and mapping for those Anglo-Indians and Calcutta Chinese who had revisited Calcutta after their migration.
- The issue of regeneration and power of local communities in the processes was raised in the discussion on Routes through Latin London by Patria, but it has a wider interest in community displacement.
- Linked to the above there were a number of references throughout the day to the importance of the outcomes of academic-led projects and their role in community politicising or community empowerment.
- The importance and power of remittances by migrant workforces was raised in Cathy McIlwaine's presentation and has resulted in many recent changes in the policies of governments with regards to diaspora recognition, rights and economic well-being in the countries of origin.
- Another theme of research that was highlighted was the cultures of transport. This was mentioned in many ways, including the development of a community on the upper-deck culture of London buses, and the nature and dynamics of the tube etiquette.
- One very poignant statement that was made was that 'predicting the outcomes of a project are not always possible'. This statement underlines the risk that academia may be reluctant to make when confronted with collaborative work with communities. However the arts/heritage partners have often seen the benefits of working with communities that enhance their collections, form focal points and engage in new audiences. The examples that were provided were the "East End Women" project and the Journeys project of the London Transport Museum.
- The issue of access to outputs was also raised, and although this was with regards to economic access by communities to heritage-led projects, the same issue could have been with regards to community intellectual access to academic-led project outputs.

Thematic summary

- 1) **Transnational connections.** Such connections operate across different scales, within cities in terms of being incorporated within individual buildings (such as Cathy McIlwaine's description of the cleaners in one building in Canary Wharf in London), within particular spaces (such as commercial spaces as outlined by Patria Román-Velasquez in relation to Latin Americans' use of Elephant and Castle Shopping Centre in London), from one city to another and connecting the Global North with the Global South (as Jayani Bonnerjee outlined with reference to migrants' memories of Calcutta from the perspectives of London and Toronto). London in particular is linked with many places across the globe. Also, transnationality can be explored through memory and remembering, for example, through migrants remembering their homelands in various ways, including through food, cultural events and so on. Cities are fruitful nodes of transnational connections, and not just global cities such as London, New York and Tokyo.
- 2) **Multiple experiences of the city.** Cities are experienced from a wide range of viewpoints, depending on migrant and ethnic background, as well as generation. Inter-generational perspectives on perceptions of the city are especially important. This was shown through Sue Mayo's account of the work of Magic Me with different generations of women at the Women's Library outlined together with that of Alistair Campbell's work at the Queen Mary drama School, a Jewish elder group and primary school children.
- 3) **Cities and journeys.** Cities are the site for many journeys; these can be short-term, long-term, they can be diasporic journeys or transnational journeys, they can be memories. Travelling is at the core of many of these journeys. People travel across space and across time in cities. Journeys can make people feel at home as they create a sense of belonging. Michelle Brown's work through the London Transport Museum highlighted the varied nature of people's journeys through cities such as London, New York and Tokyo from different people's viewpoints (for example, those involved with Thames Reach homelessness charity).
- 4) **Communities within cities.** Communities can be built and created within cities in different ways temporally and spatially. Communities can be built in buildings, in specific areas, such as consumption spaces (shopping centres), in libraries (the Women's Library), museums, and even on London's 'Routemaster' (red double-decker) buses. They can be permanent or temporary, with the latter being built through performance art, for example, and through workshops.
- 5) **Power of maps.** Mapping the city can be a central dimension of understanding city connections and communities. For example, people can remember cities across time and space through memory maps (as shown by Jayani Bonerjee on people's maps of Calcutta) or maps can be created through personal experiences from different standpoints. For example, Sue Mayo created a 'workshop A to Z' based on 4 maps drawn in groups outlining

London by cafe, London by major landmarks, London by politics, and London by leisure. Michelle Brown's Proustian map project at the Museum of London (by artist Agnes Poitevin-Navarre) highlighted how individualised mapping can be brought together at a much larger scale than just a workshop.

- 6) **Innovative methodologies to explore city connections.** While traditional methods using interviews and surveys are important, other methodologies can be especially helpful for exploring experiences of the city. These include participatory mapping which might involved drawing maps or performing journeys using participatory embodiment. Artist interpretations of cities can produce exciting perceptions of cities and journeys as can specific participatory tasks (and especially working through collaborations with academia, arts sector and community groups such as the work of Sue Mayo and Ali Campbell). Activism and issues of social justice emerged as especially important in these forms of exploring the city through participatory means.



Figure 5.6 workshop activity based on 'Living Map' project

Participants

Lynda Agard	Museum of London
Camille Aznar	Queen Mary University of London
Richard Baxter	Queen Mary University of London
Alison Blunt	Queen Mary University of London
Jayani Bonnerjee	Queen Mary University of London
Michelle Brown	London Transport Museum
Catherine Brun	NTNU, Norway
Kathy Burrell	De Montfort University
Alistair Campbell	Queen Mary University of London
Hengameh Emami	Sunderland University
Amanda Claremont	Women's Design Service
Kavita Datta	Queen Mary University of London
Claire Dwyer	University College London
Ben Gidley	COMPAS University of Oxford
Teresa Hare Duke	V&A Museum of Childhood
Cathie Krull	Institute for the Study of the Americas, Uni. of London
Shompa Lahiri	Queen Mary, University of London
Sue Mayo	Magic Me
Cathy McIlwaine	Queen Mary University of London
Ben Pearce	Economic Development and Olympic Legacy Team
Cliff Pereira	Community Engagement Facilitator
Patria-Roman Velazquez	City University
Alejandra Serpente	Institute for the Study of the Americas, Uni. of London
Hae Ran Shin	University College London
Jane Wills	Queen Mary, University of London

Workshop Four
Faith Communities and Religious Diasporas
Venue: Royal Geographical Society (with the Institute of British Geographers)
12 October 2011

Aims and objectives

This was the last of the four workshops and was held at the Royal Geographical Society (with the Institute of British Geographers). It sought to bring together an interest in public and private connections within and between communities, alongside the importance of connections both 'here' and 'there'. Focusing on the discussion of religious practices, buildings and communities, the workshop explored the ways in which faith can open up points of connection across communities, places and generations. Building on the Women's Design Service 'Faith in Action' project, the workshop also focused on the importance of gender in shaping faith communities and religious diasporas as well as generation, race and ethnicity.

The workshop focused on the following questions:

- How does faith shape diasporic and transnational connections within and between different communities?
- How do religious diasporas connect communities both 'here' and 'there'?
- How can interfaith work bring different communities together and what are the challenges of interfaith community work?
- What methodologies can be developed to study religious difference, heritage and identity?
- What scope is there for future collaborative work on faith communities and religious diasporas, potentially as part of the Connected Communities programme?

Partnerships and resources

The workshop was developed in partnership with the Royal Geographical Society (with IBG) in terms of the organising and hosting. This allowed for the use of different resources in terms of archives and artefacts to be used in one of the workshop activities.

Method

The workshop was structured around a series of presentations and workshops that dealt with the role of faith and religion in the production and nature of transnational connections and building transnational communities. The first was under the theme of Muslim communities and identities by Imogen Wallace (Queen Mary, University of London) who discussed her work on religion, home and identity among women of the Somali community in Bristol, many of whom were single parents. She specifically highlighted the home as a place of security and resistance, and also somewhere where religious identity was formed. Her work also identified the complex changes

experienced by Somali women as they negotiated different identities including race, religion and socio-political status.

Nazneen Ahmed (University of Kent) explored the shifting allegiances among Muslims in East London from 1880 to the present day. Her focus on historical changes within the Bengali community drew on archival material and literature (especially that of John Salter). It highlighted the importance of transnationality among Muslims in East London over a much longer period of time than is usually discussed through a colonial and postcolonial framework.

Hengameh Ashraf Emami (University of Sunderland) examined the Muslim community of Newcastle in terms of the life cycle, extended family and changes in identity across generations. Hengameh noted that home was the space for the imparting of cultural knowledge, religious teaching and heritage and that this tended to be a female dominated space. At the same time her work demonstrated the challenges faced by young Muslim girls with regards to dress and public space.

Shiban Akbar (Oxford Brookes University) provided a personal approach to the discussion by highlighting her own “Journey through faith” where she communicated the differences between public and private spaces in her upbringing in Bangladesh as well as the challenges she faced after migrating to the UK especially in terms of negotiating public space and her working life within academia. She highlighted that that faith is a fluid notion within the lifetime of an individual and that the relationship between faith and identity can also be fluid.

The first workshop activity of the day entitled ‘From archive shelves to the street: the cityscape and faith’ was presented by the project partner, the Royal Geographical Society (with IBG). This workshop started with the presentation of a group of original artefacts from the society to the participants. The participants were requested to voice one or two observations and were then told the details of the artefacts by the archivist Eugene Rae who provided the background on how the objects came to be in the possession of the society.

Table 1: List of objects from the RGS-IBG archives specifically provided for the viewing by participants

Object	Associated faith/belief structure	Country	Catalogue Number
West African Fetish	Traditional/Ancestor Worship	Democratic Republic of Congo	700796
Leopard Claws	Traditional Ritual	Democratic Republic of Congo	700420
Bronze Buddha	Buddhist	Tibet, China	701139
Buddha Head	Buddhist	Tibet, China	700978
Wooden Locket of Tewedros II	Ethiopian Coptic	Ethiopia	100870
Catalan Map		Majorca, Spain	500175
Brooms Cloth from cleaning the Kaaba	Islamic	Saudi Arabia	700419

The participants were told that this was part of the process by which the Royal Geographical Society would engage with a community group and that these objects were specifically chosen for their connection with the faith and belief structures. The participants were given the opportunity to question the archivist about the artefacts. Several issues were discussed:

- The nature and scope of artefacts held by the RGS-IBG.
- Sensitivity in the storage of religious artefacts.
- Sensitivity in handling the artefacts.
- Community responses to the objects.
- Relating transnational community perspectives to British perspectives.
- Handling differing approaches to the interpretation of the objects.
- Addressing community interpretations in the cataloguing process.
- The issue of repatriating objects.
- Benefits of community engagement in the process of identifying and interpreting collections.

The second part of the process of community engagement was then explained by Exhibitions Project Coordinator, Vandana Patel, who described the model of community engagement developed by Steve Brace (Head of Education and Outdoor Learning) and Vandana Patel over a period of six years through several different projects (Figure 5.7).



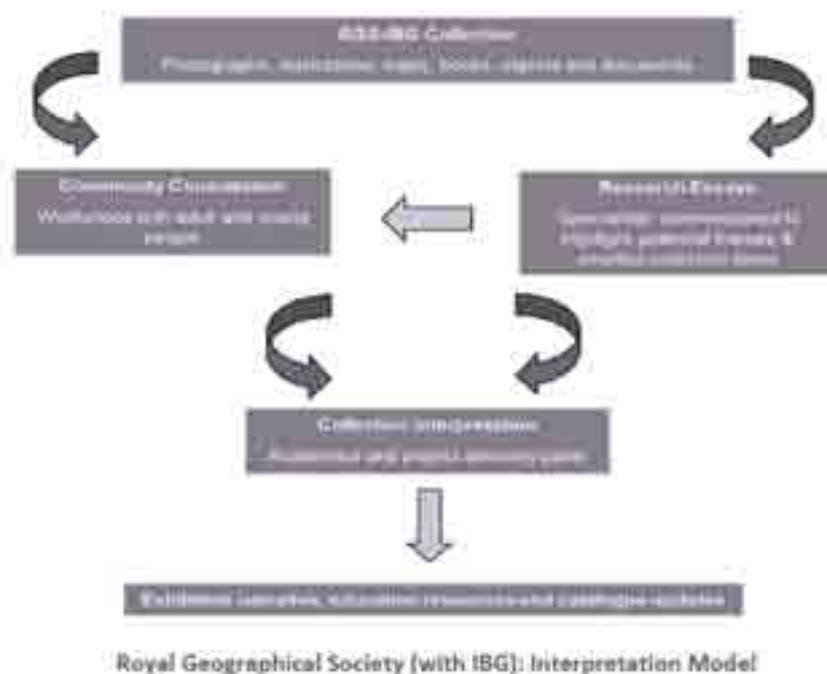
Figure 5.7 'From archive shelves to the street'

Vandana explained that the issue of faith was rarely singled out within the framework of an exhibition, but was usually embedded within it. The amount and nature of religious material included depended on the interests of the community. The examples provided were the Crossing Continents: From Kabul to Kandahar which focused on Afghanistan, Crossing Continents: Punjab – Moving Journeys and Rediscovering African Geographies.

Vandana Patel noted that the model of interpretation started with the collections, it was then up to the communities to decide what was to be included and in what way. For the Afghan community in London reminiscences of places of heritage with non-Islamic importance were considered part of their multi-faith and multi-ethnic national heritage, as were images in the archives of women in costumes other than burkhas. Their memory of a peaceful Afghanistan was therefore based on a shared past before the Russian invasion and the rise of the Taliban. For Punjabis the emphasis appeared to be the multi-faith nature of pre-partition Punjab and the shared or abridged linguistic and historical and cultural connections to the state of Punjab. This project included Muslim and Sikh communities from London and Bradford. In the Rediscovering African Geographies project the Congolese community identified ‘trophy’ images of animals as relating to totems and the importance of the environment to traditional belief structures.

These narratives would be reviewed by an academic panel before being included within the exhibitions. Therefore archives, community and academia were brought together. The model provided tangible objects to bring out the history and culture of communities in Britain which could then be presented in an exhibition to the wider community. The RGS-IBG model of engagement therefore was aimed at provoking memories of shared spaces to bring communities (including those of differing faiths) together (see Figure 5.8).

Figure 5.8: RGS Interpretation Model



Jenny Lunn (RGS-IBG 'Discovering Britain' Project Manager) identified similar processes in relation to the symbolism of buildings and the cityscape by presenting the rationale and ideas behind of the Walk the World project and then describing aspects of the Liverpool and Bradford walks. She reflected on a few findings from the walks including:

- The long-term presence of immigrant communities from the industrial revolution, to wartime refugees, to post-independence, and more recently groups of refugees and asylum seekers.
- The establishment of communities seen in the shift from temporary places of worship to purpose built churches, mosques and temples.
- Some unusual and beautiful places of worship, including an interesting disconnect between the origin of communities and chosen architectural style.
- Successful initiatives in multi-faith cities to create peaceful and cohesive communities.

Jenny Lunn brought the interpretive work of the RGS a full circle by linking transnational communities past and present to the tangible structures of the built environment.

The afternoon session began with Caron Lipman (Queen Mary, University of London) providing an historical geographical view of the Sephardic Jewish community of East London in relation to the various Jewish cemeteries in and around the Queen Mary, University of London campus in Mile End. By examining the headstones and tracing the lives of the people and their families she was able to build up a snapshot of the life cycles of the Jews in the East End. In particular, she discussed the shift from Jews who had fled the Spanish Inquisition to more recent arrivals from Eastern Europe. Caron's project also raised the subject of technology (i.e. on-line census returns) in investigating past transnational populations and connecting this with the present cityscape.

Claire Dwyer's (University College London) presentation on 'Transnational suburban religious landscapes in London and Vancouver' considered the changing geographies of faith within the suburb of Richmond in South Vancouver and West London. Claire considered the notions of semi-detached faith, 'ethnoburb' faith and edge-city faiths, and brought a global dimension to the day. She focused specifically on the changing nature of the built religious environment through the architecture of the religious buildings as well as the complexities of planning laws in relation to such building. Claire also questioned the notion of integration and in particular the differing national perceptions (British and Canadian) of inter-faith or inter-ethnic success.

The final workshop by Rachel Heilbron of the Three Faiths Forum brought a number of practical models of engagement with young people on the subject of faith (Figure 5.9). Rachel looked at controversy and controversial moments. She underlined the need for education, engagement and action as necessary components of inter-faith projects. She also placed the power of personal testimony at the centre of creating dialogue, demonstrating by activities the understanding of 'controversial moments' and how to deal with them. This is part of the training that the Three Faiths Forum utilizes to produce its undergraduate student mentors. The video of one of these undergraduate mentor testimonies was an excellent example of a revised model of passive engagement called the Story Arc.



Figure 5.9 Conducting inter-faith research: workshop activity

Thematic summary

A series of themes emerged from these presentations and workshops.

- 1) **Religious diasporic connections through objects.** These connections can be made through objects and the ways that they make links back home as well as 'here'. This was seen in the examination of religious artefacts from the RGS collections as described by Eugene Rae who emphasised where the objects came from. In turn, the ways in which these objects link with communities in the UK and how they can be interpreted by them was highlighted by Vandana Patel. Religious objects are also central in making people feel at home as identified by Hengameh Ashraf Emami in her discussion of Muslim women in the North East.

- 2) **Religious diasporic connections through the built environment.** These links can be made through architecture as discussed by Claire Dwyer in relation to religious landscapes and buildings in London and Vancouver and by Jenny Lunn's account of the 'Walk the World' project. As well as buildings, other aspects of the urban landscape can provide religious connections such as road signs and cemeteries, the latter analysed by Caron Lipman in relation to the Jewish cemeteries in and around Queen Mary, University of London in the East End. Specific places can also be the root of multiple connections with other parts of the world as in the cemeteries where people from various waves of Jewish migration to London are buried.

- 3) Diversity of religious communities.** The complexity of religious communities emerged as important especially diversity within one specific religion; this was outlined in historical perspective by Nazneen Ahmed in relation to the East End as well as in contemporary religious communities as highlighted by Rachel Heilbron in the workshop session on inter-faith work with young people.
- 4) Inter-faith dialogue important over time and space.** The historical and contemporary importance of inter-faith work emerged as significant both in historical accounts of faith in the East End (as mentioned by Nazneen Ahmed) as well as in contemporary work among people from different faiths (as discussed by Rachel Heilbron). This also links with the importance of historical approaches to the analysis of inter-faith work as well as the utility of community histories as a tool to examine this.
- 5) Methodological innovation.** As with all other workshops, methodological innovation emerged as important, especially that developed by community groups and the arts and cultural sectors. In terms of faith, the importance of using story-telling emerged as significant as shown through Shibani Akbar's personal account of her experiences with Islam in Bangladesh and the UK as well as Rachel Heilbron's work with young people. A series of conflict resolution activities were also outlined that highlighted the importance of dialogue to address 'controversial moments' in relation to religious beliefs.
- 6) Collaboration.** The issue of collaboration among academia, the arts and cultural sector and community organisations again emerged as significant and especially the ways in which academics can learn from arts and community groups. The issue of collaborations being two- or three-way was also identified as important as well as the importance of these links being sustainable. The lack of a specific programme of funding for follow-up projects from the scoping study was also discussed and identified as a missed opportunity.

Participants

Lynda Agard	Museum of London
Nazneen Ahmed	University of Kent
Shiban Akbar	Oxford Brookes University
Alison Blunt	Queen Mary, University of London
Jayani Bonnerjee	Queen Mary, University of London
Cathrine Brun	NTNU Norway
Amanda Claremont	Women's Design Service
Robyn Dowling	Macquarie University, Sydney
Claire Dwyer	University College London
Hengameh Ashraf Emami	Culture and Regional Studies, Sunderland University
Sarah Evans	Royal Geographical Society (with the Institute of British Geographers)
Richard Gale	Cardiff University
Ben Gidley	COMPAS, University of Oxford
Teresa Hare Duke	V&A Museum of Childhood
Rachel Heilbron	Three Faiths Forum
Michael Keith	COMPAS, University of Oxford
Shompa Lahiri	Queen Mary, University of London
Caron Lipman	Queen Mary, University of London
Jenny Lunn	Royal Geographical Society (with the Institute of British Geographers)
Cathy McIlwaine	Queen Mary, University of London
Eithne Nightingale	Victoria and Albert Museum, Queen Mary, University of London
Vandana Patel	Royal Geographical Society (with the Institute of British Geographers)
Cliff Pereira	Workshop facilitator (Connected Communities-Diaspora and Transnationality), Fellow, The Royal Geographical Society (with the Institute of British Geographers)
Alisa Petroff	Autonomous University of Barcelona/Queen Mary, University of London
Eugene Rae	Royal Geographical Society (with the Institute of British Geographers)
Catherine Souch	Royal Geographical Society (with the Institute of British Geographers)
Gil Toffell	Queen Mary, University of London
Jo Turner	Three Faiths Forum
Ansar Ahmed Ullah	Swadhinata Trust
Imogen Wallace	Queen Mary, University of London

Feedback evaluation of workshops

Participants at the four workshops were asked to complete a feedback questionnaire in order to allow us to assess the strengths and weaknesses of the different activities, presentations and the structure of the events.

Overall, the feedback was very positive with the relevance and range of subject matter and the opportunity to network being consistently identified as important aspects of the workshops. As one participant from Workshop One noted: “The day was “a good platform for academic, heritage and community work, and weaving the knowledge together was fascinating”. The issue of cross sector freethinking and working and the potential this provided emerged as especially important across all the workshops. It was noted, for example, that for those from the heritage/arts and community sectors it was an opportunity to hear the academic viewpoint and for academics it was inspiring to participate in various activities and use methodologies that were new to them. In particular, the participatory mapping and the creation of the Living Map using performance in the third workshop were identified as especially interesting. In addition, the use of archived material at the first and final workshops proved to be popular. Overall, the issue of collaboration and the process of mutual learning across the various sectors emerged as the most significant issue at all workshops.

The negative comments tended to focus on facilities (such as room size, technological problems) and the structuring of the workshops into sessions that some perceived to be too long. There were no negative comments on the content of the workshops.

APPENDIX 2

LIST OF ALL PARTICIPANTS

Lydia Agard	<i>Museum of London</i>	Michael Keith	<i>COMPAS, University of Oxford</i>
Nazneen Ahmed	<i>University of Kent</i>	Anne Kershen	<i>QMUL</i>
Shiban Akbhar	<i>Oxford Brookes University</i>	Meena Khatwa	<i>Birkbeck and Bombay Mix</i>
Claire Alexander	<i>LSE</i>	Louisa Knight	<i>The Geffrye Museum</i>
Joy Annika	<i>Science Museum</i>	Cathie Krull	<i>Institute for the Study of the Americas, Univ. of London</i>
Camille Aznar	<i>QMUL</i>	Shompa Lahiri	<i>QMUL</i>
Richard Baxter	<i>QMUL</i>	Hannah Lake	<i>The Geffrye Museum</i>
Laura Bedford	<i>The Geffrye Museum</i>	Susan Langford	<i>Magic Me</i>
Julie Begum	<i>The Geffrye Museum</i>	Mathew Larkinson	<i>The Geffrye Museum</i>
Alison Blunt	<i>QMUL</i>	Alison Lightbown	<i>The Geffrye Museum</i>
Jayani Bonnerjee	<i>QMUL</i>	Caron Lipman	<i>QMUL</i>
Julie Botticello	<i>SOAS</i>	Jenny Lunn	<i>RGS-IBG</i>
Cheryl Bowen	<i>Hackney Museum</i>	Sarah May	<i>English Heritage</i>
Katherine Brickell	<i>Royal Holloway, University of London</i>	Sue Mayo	<i>Magic Me</i>
Michelle Brown	<i>London Transport Museum</i>	Sue McAlpine	<i>Hackney Museum</i>
Cathrine Brun	<i>NTNU, Norway</i>	Cathy McIlwaine	<i>QMUL</i>
Sofia Buchuck	<i>Independent researcher</i>	Michael Murray	<i>Heritage Lottery Fund</i>
Kathy Burrell	<i>De Montfort University</i>	Eithne Nightingale	<i>V&A</i>
Alistair Campbell	<i>QMUL</i>	Vandana Patel	<i>RGS-IBG</i>
Selma Carvalho	<i>Author, Into the Diaspora Wilderness</i>	Ben Pearce	<i>Economic Development and Olympic Legacy Team</i>
Amanda Claremont	<i>Women's Design Service</i>	Cliff Pereira	<i>Community engagement facilitator</i>
Kavita Datta	<i>QMUL</i>	Alisa Petroff	<i>Autonomous University of Barcelona / QMUL</i>
Robyn Dowling	<i>Macquarie University, Australia</i>	Eugene Rae	<i>RGS-IBG</i>
Claire Dwyer	<i>UCL</i>	Alejandra Serpente	<i>Institute for the Study of the Americas, Univ. of London</i>
Isabel Dyck	<i>QMUL</i>	Hae Ran Shin	<i>University College London</i>
Hengameh Ashraf Emami	<i>Sunderland University</i>	Catherine Souch	<i>RGS-IBG</i>
Sarah Evans	<i>University of the West of England</i>	Gil Toffell	<i>QMUL</i>
Richard Gale	<i>Cardiff University</i>	Dimitrios Tourontsis	<i>Hackney Museum</i>
Judith Garfield	<i>Eastside Community Heritage</i>	Jo Turner	<i>Three Faiths Forum</i>
Ben Gidley	<i>COMPAS University of Oxford</i>	Patria Roman-Velasquez	<i>City University</i>
Alex Goddard	<i>The Geffrye Museum</i>	Ansar Ahmed Ullah	<i>Swadhinata Trust</i>
Jenny Harding	<i>London Metropolitan University</i>	Libia Villazana	<i>Institute for the Study of the Americas, Univ. of London</i>
Teresa Hare Duke	<i>V&A Museum of Childhood</i>	Imogen Wallace	<i>QMUL</i>
Madeleine Hatfield	<i>RGS-IBG</i>	Jane Wills	<i>QMUL</i>
Rachel Heilbron	<i>Three Faiths Forum</i>	Stephanie Wyse	<i>RGS-IBG</i>
Eleanor John	<i>The Geffrye Museum</i>		

APPENDIX 3

LIST OF PARTICIPATING ORGANISATIONS

Bombay Mix is a London-based organisation that stages films and cultural productions of interest to the South Asian community.
<http://www.bombaymix.org/index.php>

Eastside Community Heritage is an independent charity that works on collecting and documenting oral histories of communities in East London. In 1999 ECH started the East London People's Archive which holds oral histories, videos, photographs and other material. <http://www.hidden-histories.org.uk/wordpress/>

English Heritage is a government advisory body that promotes interest in heritage and helps protect it. <http://www.english-heritage.org.uk/>

Geffrye Museum of the Home documents and exhibits the changing nature of the home in Britain. It is also involved in several youth and community projects, the 'Stories of the World' being one <http://www.geffrye-museum.org.uk/>. It has set up the Centre for Studies of Home (<http://www.studiesofhome.qmul.ac.uk/>) in partnership with Queen Mary, University of London and was one of the partner institutions involved in the 'Connected Communities: Diaspora and Transnationality' scoping study.

Hackney Museum is a community museum. Mapping the Change is one of its many projects focusing on the local area that is documenting the transformation of the locality in the run up to London 2012 Olympic and Paralympic Games.
<http://www.hackney.gov.uk/cm-museum.htm>

Heritage Lottery Fund is a funding body that promotes interest in arts, cultural and historical heritage through the National Lottery.
<http://www.hlf.org.uk/Pages/Home.aspx>

London Borough of Tower Hamlets, Olympic Legacy Team As one of the boroughs hosting the London 2012 Olympic and Paralympic Games, the Tower Hamlets council is involved in several projects, such as the 'High Street 2012'.
<http://www.towerhamlets.gov.uk/default.aspx?page=1369>

Magic Me is an organisation that specialises in intergenerational arts projects. It works extensively with local organisations in East London to promote dialogues between the young and the elderly from different ethnic and religious backgrounds.
<http://www.magicme.co.uk/index.php>

Museum of London along with the Museum of London in the Docklands explores London's past and present and holds significant historical collections.
<http://www.museumoflondon.org.uk/london-wall/>

Royal Geographical Society (with the Institute of British Geographers) Besides being a professional body for Geography, the RGS-IBG also holds a vast collections which it to the public in 2004. It is one of the partner insititutions involved in the 'Connected Communities: Diaspora and Transnationality' scoping study.
<http://www.rgs.org/HomePage.htm>

Science Museum Founded in 1857, the Science Museum has a large collection in science and technology. It has also embarked on a Public History project involving its collections. <http://www.sciencemuseum.org.uk/>

Swadhinata Trust is a secular Bengali heritage group based in East London. It has been operating since 2000 and promotes Bengali culture through seminars, workshops and exhibitions. <http://www.swadhinata.org.uk/>

Three Faiths Forum Founded in 1997, Three Faiths Forum is a non-religious, inter-faith and inter-communal organisation working to promote dialogue and understanding between Christian, Jewish and Muslim communities. <http://www.threefaithsforum.org.uk/>

V&A Museum of Childhood is located in Bethnal Green and houses collections of childhood related material of the Victoria and Albert Museum. It organised a project and exhibition, 'World in the East End' focusing on stories of migration. <http://www.vam.ac.uk/moc/>

Women's Design Service Set up by a team of women architects, designers and planners, WDS seeks to promote interests and needs of women in designing public spaces and transport. It undertakes research, policy development and community engagement programmes focusing on these issues. <http://www.wds.org.uk/index.htm>

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