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‘Migration Studies, Information and
Communication Technologies’

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Hans Storhaug

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From the Editor

As the Association of European Migration Institutions is turning twenty years this year, I am particularly happy to present to you the ninth volume of our Journal based on papers presented at the annual conference in Bilbao, Spain last autumn. The conference theme was 'Migration Studies, Information and Communication Technologies', and more than fifteen interesting papers were presented.

The theme is of utmost importance, as stimulating the development of the European information society has been top priority of the European policy agenda, also with regard to immigrants and ethnic minorities (IEM).

In June 2006 the EU signed the Ministerial Declaration on 'ICT (Information and Communication Technologies) for an inclusive information society' and following on this, in 2007 the European Commission launched the European i2010 initiative on e-Inclusion: 'To be part of the information society' underlining their commitment towards increasing the social and economic participation of IEM and the promotion of cultural diversity.

Today, there is an increasing awareness amongst migration researchers for the far-reaching consequences for social life the use of the new technologies imply. Social relations and social action, based on communication, are increasingly shaped and transformed by new technologies such as mobile phones or Internet based applications (e.g. Youtube, Myspace, Facebook, Skype).

The new technology also provides new arenas for cultural institutions to present themselves for new users. Members of AEMI has since the late 1990s made their archives and collections available on the web, offered online services for genealogists, and developed online migration studies and scholarships.

The seven articles presented here are all good examples on how these new technologies have or will be utilized to store, preserve and disseminate migration history, and to maintain a collective identity across borders. The big question, however, is raised by Pedro J. Oiarzabal: 'Who would own this digitally created culture?'

Hans Storhaug,
Editor

Protocol of the Annual Meeting of the Association of European Migration Institutions

*29 September - 2 October 2010
Bilbao, Basque Country, Spain*



Members of the Association of European Migration Institutions (AEMI) and other migration researchers met for a three days conference at Euskalduna Congress Palace in Bilbao, the capital city of the Basque Country, Spain.

Wednesday, September 29

Conference members met at 21:00 at the Abba Hotel for dinner hosted by Julián Celaya, Director for Basque Citizens and Communities Abroad, Basque Government.

Thursday, September 30

“Migration Studies, Information and Communication Technologies” was the main theme for the 2010 AEMI held at Euskalduna Congress Palace.

Brian Lambkin, Chairman of AEMI opened the conference with a paper on “Using ICT to visualize migrant narratives”. Then followed:

“The Odysseo database on French immigration” by Sarah Clement, Genériques (France)

“Small steps towards a European migration portal” by Mathias Nilsson, Swedish American Center (Sweden)

“Basques in the American press”. The program of digitalization of historical sources on Basque Migration overseas”, by Oscar Álvarez, Alberto Angulo and Jon Ander Ramos, University of the Basque Country (Basque Country) / University of Nevada, Reno (USA)

“Video Showing”, by Blas Uberuaga, Buber’s Basque Page (United States)

“Cartography of the Basque Diaspora Online: Preserving Migrant Digital Culture” by Pedro Oiarzabal, University of Deusto (Basque Country)

“How ICT has changed the agenda of Italian migration studies and affected Italian migrants descendants identities” by Maddalena Tirabassi, Centro Altreitalie sulle migrazioni Italiane (Italy)

“Ontologies supporting Migration studies and Virtual Museums” by Isabel Ferreira, Museu da Migrações e das Comunidades Portuguesas – FAFE (Portugal) and Daniela da Cruz, Nuno Oliveira, Pedro Rangel Henriques, Information Technologies Department, University of Minho, Braga (Portugal)

“MHIC TICS and educational uses of the virtual collection” by Imma Boj, Director of Museum of Immigration History of Catalonia (Spain)

“Immigration Observatory and Emigration Observatory – The use of ICT

for a better knowledge of Portuguese Migrations” by Maria Beatriz Rocha-Trindade, Centro de Estudos das Migrações e Relações Interculturais /CEMRI, Universidade Aberta (Portugal)

Friday, October 1

The Friday session was opened by Tatiana Mauri, Community Engagement Manager at the Immigration Museum in Melbourne, Australia, who spoke about “Talking Faiths – an interfaith project bringing students together to share their stories”. Then followed:

“Preserving the cultural heritage of Australia’s Immigrants 2010” by Nonja Peters, Curtin University Sustainability Policy Institute (Australia)

“The Project of an audio-visual guide to enhance the status and retrace the evolution of an immigrant neighborhood in Dudelange” by Maria Luisa Caldognetto and Dario Cieol, Centre de Documentation sur les Migrations Humaines (Luxembourg)

“Digitalization of the AEG (Galician Migration Archive): structure, planning and information management” by Emilia García López, Arquivo da Emigración Galega (Spain)

“An American Perspective on European Roots Tourism” by Nina Ray, Boise State University (USA)

Basque Museum and Cultural Center, by Patty A. Miller, Boise, Idaho (USA)

A visit to the Guggenheim Museum Bilbao, designed by North American architect Frank O. Gehry, closed the programme on Friday.

Saturday, October 2

The General Assembly 2010 of the Association of European Migration Institutions (AEMI)

Minutes of Meeting

The General Assembly 2010 of the Association of European Migration Institutions was called to order Saturday 2 October 2010, 9.00 am. at the Euskalduna Congress Palace, Bilbao, Basque Country, Spain by the Chairman, Brian Lambkin.

1. Attendance Register and Apologies

Chairman Brian Lambkin conveyed apologies from Mr. Jens Topholm, Danish Emigration Archives, Dr Paul-Heinz Pauseback, North Frisian Emigrant Archive, Mr. Sean Reidy, Dunbrody and Ros Tapestry Project, Dunbrody Famine Ship, New Ross, Ireland, Mr. Driss El Yazami, Génériques, Paris, France, Ms. Marianna Auliciema, Latvians Abroad – Museum and Research Center, Riga, Latvia.

Present:

- The Directorate for Relations with Basque Communities Abroad, Basque Country, represented by Mr. Benan Oregi Inurrieta and Mr. Andoni Martin
- The Danish Emigration Archives, Aalborg, Denmark, represented by Mr. Torben Tvorup Christensen
- The Danish Immigration Museum, Denmark, represented by Ms. Cathrine Kyø Hermansen and Ms. Susanne Krogh Jensen
- Génériques, Paris, France, represented by Ms. Sarah Clément

- The German Emigration Center, Bremerhaven, Germany, represented by Ms. Karin Hess
- Routes to the Roots, Oldenburg, Germany, represented by Dr. Wolfgang Grams
- Altreitalie Center on Italian Migrations, Turin, Italy represented by Prof. Maddalena Tirabassi
- The Centre for Documentation of Human Migration (CDMH), Dudelange, Luxembourg, represented by Mr. Dario Cieol
- The Centre for Migration Studies at The Ulster-American Folk Park, Omagh, Northern Ireland, represented by Dr. Brian Lambkin
- The Norwegian Emigration Center, Stavanger, represented by Mr. Hans Storhaug
- The Norwegian-American collection, National Library of Norway, Oslo, represented by Ms. Dina Tølfesby
- The Institute of Diaspora and Ethnic Studies, Jagiellonian University, Krakow, Poland, represented by Prof. Adam Walaszek - CEMRI – Centre for the Study of Migration and Intercultural Relations, Portuguese Open University, Lisbon, Portugal, represented by Prof. Maria-Beatriz Rocha-Trindade
- The Museum of Emigration and Communities, Fafe, Portugal, represented by Ms. Isabel Ferreira Alves, Mr. Pompeu Martins and Mr. Pedro R. Henriques
- The Slovenian Migration Institute, Ljubljana, Slovenia represented by Dr. Marina Luksic and Ms. Spela Marinsek
- Arquivo da Emigración Galega, Galicia, Spain, represented by Ms. Emilia García López

- The Swedish American Center, Karlstad, Sweden, represented by Mr. Mathias Nilsson

- The Åland Islands Emigrant Institute, Mariehamn, Åland, represented by Ms. Eva Meyer

The Chairman noted that the following representatives of an institution applying for membership were attending:

- The Center for Intercultural Studies, Johannes Gutenberg-Universität, Mainz, Germany, represented by Ms. Heike Sabri

- LWL Industrial Museum Hannover Colliery – Westphalian State Museum of Industrial Heritage and Culture, Bochum, Germany, represented by Dr. Dietmar Osses

The Chairman finally noted that the following representative of an associate institution was attending:

- Migration, Ethnicity, Refugees and Citizenship Research Unit, at Curtin University, Perth, Australia, represented by Dr. Nonja Peters

The Chairman then moved that Professor Adam Walaszek be elected Presiding Officer of the General Assembly for the presentation of reports by members of the Board. The motion was agreed and Professor Walaszek took the chair.

2. Minutes of the General Assembly, 2 October 2009, Bremerhaven, the German Emigration Center, Germany

The Minutes of the General Assembly in Bremerhaven, at the German Emigration Center, Germany, Friday 2 October 2009 were approved.

3. Chairman's Report, 2009-2010

The Chairman gave his report, summarizing key points and referring to the full text at the AEMI website <http://www.aemi.dk/publications/Chairmans%20Report%202009%202010.pdf>

Brian Lambkin thanked the German Emigration Center, Bremerhaven, and the Emigration Museum, Hamburg, the two hosts of the AEMI Annual Meeting in 2009. – During the past year there has been no face-to-face Board Meeting, but instead active e-mail communication between the Board members.

On Friday, Oct. 2, 2009, there was a Board Meeting at the Guggenheim Museum, Bilbao. – Two AEMI members, the German Emigration Center of Bremerhaven, Germany, celebrated its 5th Anniversary during the year as well as the Swedish American Center of Karlstad, Sweden which celebrated its 50th Anniversary. – The AEMI Journal Vol. 6/7, 2008- 2009 has been released thanks to Editor Hans Storhaug. – Jens Topholm, Secretary of AEMI, has responded to questions regarding AEMI membership as well as updated the AEMI webpage. – Chairman Brian Lambkin announced that in 2011 there will be new elections for the Board. There will be changes on the Board in 2011, but probably also re-elections. The Chairman also presented the suggestion of enlarging the Board by adding a Vice Chairman in 2011. – The Chairman thanked all the Board members for their work during the year in benefit of AEMI.

The Presiding Officer thanked the Chairman for his presentation of the Chairman's Report and moved the adoption of the report. The meeting adopted the motion.

4. *Secretary's Report, 2009-2010*

As Jens Topholm, Secretary of AEMI, due to illness, was not present Chairman Brian Lambkin presented the Secretary's Report of 2009-2010. In 2009-2010 AEMI has received membership applications from Le Bois du Cazier, Marcinette, Belgium, from Association pour la Maison de la Mémoire de l'Emigration Pyrénéenne aux Amériques, Pau, France, from the Center for Intercultural Studies, Johannes Gutenberg-Universität, Mainz, Germany, as well as from LWL Industrial Museum Hannover Colliery – Westphalian State Museum of Industrial Heritage and Culture, Bochum, Germany. Website and members have been announced. – Another important task of the Secretary has been to undertake to reorganize the AEMI website.

The Presiding Officer thanked the Chairman for the presentation of the Secretary's Report and moved the adoption of the report. The meeting adopted the motion.

5. *Treasurer's Report: Financial statement and accounts, 2009-2010*

Treasurer Eva Meyer introduced the AEMI subscriptions paid and the accounts 2009. The documents are available at the AEMI website <http://www.aemi.dk/publications/AEMI%20accounting%202010.xlsx>.

The Auditor Erik Gustavson, represented by Mr. Mathias Nilsson, of the Swedish American Center, Karlstad, Sweden, confirmed that he was satisfied with the Accounts for 2009 and had signed them. There were no further comments and questions.

The Presiding Officer thanked the

Treasurer for her presentation and moved the adoption of the Treasurer's Report. The meeting adopted the motion.

6. *Appointment of Auditor for 2010-2011*

Mr. Erik Gustavson was proposed as Auditor of AEMI 2010-2011. The appointment was adopted unanimously. The Chairman Brian Lambkin thanked Erik Gustavson for his work in the year past.

7. *Proposed Budget, 2010-2011*

Treasurer Eva Meyer proposed a budget for 2010-2011. The documents are available at the AEMI website <http://www.aemi.dk/publications/AEMI,%20Budget%202011.pd>.

The Presiding Officer moved the adoption of the Treasurer's Proposed Budget 2010- 2011. The meeting adopted the Budget.

8. *Journal Editor's Report, 2009-2010*

Hans Storhaug, Editor of the AEMI Journal, presented the new journal 2008-2009, a documentation of AEMI's work and activities. He called for papers for the next year's journal to be sent as soon as possible, by the latest by Christmas 2010. He wished to have the files as plain as possible, the text as a Word-file and a separate picture file. Hans Storhaug announced he accepts to continue as editor of the Journal at least for one year ahead.

The Presiding Officer thanked the Editor for his presentation and moved the adoption of the Editor's report. The meeting adopted the motion.

Chairman Brian Lambkin resumed

the chair and thanked Professor Adam Walaszek for taking the meeting through the Reports of the Board meeting.

9. Admission of New Members

Ms. Heike Sabri presented the Center for Intercultural Studies, Johannes Gutenberg- Universität, Mainz, Germany. The LWL Industrial Museum Hannover Colliery – Westphalian State Museum of Industrial Heritage and Culture, Bochum, Germany, was presented by Dr. Dietmar Osses. The full membership of both applying institutions was adopted unanimously.

10. Members Projects

Hans Storhaug stressed that a European Migration Portal will be the most important cooperative initiative of AEMI, for example to benefit the heritage tourism, as all important documents are held by the AEMI members. This will continue to be a very important task for AEMI in the future.

Sarah Clément talked about cultural roots and mentioned the Council of Europe, which in 2007 had on its program to promote the knowledge of European Cultural Roots

Nonja Peters pointed out that when dealing with heritage and heritage tourism sustainability is an essential issue in the policy of her institution.

Maddalena Tirabassi draw attention to the fact that an essential point is to use historical sources and historical documentation to transfer the knowledge onto and apply it to today's migration. The question to be answered is: How does historical knowledge matter on today's conditions? She suggested every

AEMI member should compile their experiences not only for the sake of the knowledge therein, but for the practical use of it under the device "History should matter". This could also be a way of making European grant sharers aware of the importance of the AEMI work.

Wolfgang Grams suggested the following four directions for AEMI's work: 1. Travel heritage. 2. "History does matter" (see above). 3. Intercultural projects. 4. Databases, as well as for the members to concentrate on how to disseminate the knowledge. Another task to concentrate on is how to actively influence politicians to support the work that is done by the AEMI institutions.

Heike Sabri proposed that the theme of next year's meeting could be "Migration history in education / knowledge" as the meeting in 2011 will be very special as it is AEMI:s 20th Anniversary.

11. Review of Annual Meeting 2010

Invitation Address by Professor Nina Ray, Boise State University, Idaho, followed by discussion.

This item was not taken since there had been a earlier opportunity in the course of the conference for Professor Ray to make her comments.

12. Venue, Date and Agenda of Annual Meeting 2011

Regarding the AEMI Conference 2012 Chairman Brian Lambkin reported that Rome was no longer in a position to host the coming Conference, and neither was Latvians Abroad – Museum and Research Center which has still to acquire permanent premises.

The two other members who had ex-

pressed their interest of hosting it were the Swedish American Center of Karlstad, Sweden, and the Danish Emigration Archives of Aalborg, Denmark. By telephone contact with the Swedish American Center, on Oct. 2, 2010, Erik Gustavson announced his institution was prepared to give the AEMI Conference 2012 to the Danish Emigration Archives of Aalborg, Denmark. Mr. Torben Tvorup Christensen, on behalf of Jens Topholm, invited the AEMI members to next year's Conference at the Danish Emigration Archives of Aalborg— [strictly speaking AEMI came into 'official' being in Bremerhaven in 1991] and gave a presentation of his institution as well as of the town of Aalborg. The invitation was unanimously accepted.

13. Any Other Business

There was no other business announced. Chairman Brian Lambkin thanked all the AEMI colleagues at the Euskalduna Congress Palace and the Annual Meeting was concluded at 11.35 am.

After the meeting some of the members enjoyed a bus trip to the Basque Rioja including a short visit to the medieval Laguardia village and the Marqués de Riscal winery designed by Guggenheim architect Frank O. Gehry.



Marqués de Riscal winery designed by Guggenheim architect Frank O. Gehry.

Picture: HS

The Association of European Migration Institutions, Chairman's Report 2009 - 2010



Chairman Brian Lambkin flanked by representatives of the Basque government, Julián Celaya, Director for Basque Citizens and Communities Abroad, Basque (right) and Guillemo Echenique, General Secretary of Foreign Action (left).

Ladies and Gentlemen:

In opening this report on the activities of the Association over the last year, may I begin by recalling our Annual Meeting in 2009 which, thanks to a remarkably successful effort of inter-institution co-operation, was hosted jointly in Germany by the German Emigration Center in Bremerhaven and the BallinStadt Emigration Museum in Hamburg. In moving between the two institutions we in fact were modelling the idea of a European Cultural Route based on the theme of Migration that has been a central concern of the Association in recent years.

As ever, we rely on our Annual Meeting as our main means of renewing old friendships and making new ones, for reviewing progress, and for charting our direction for the coming year. We again thank Simone, Aislinn and Maja and their colleagues for welcoming us so warmly to Bremerhaven and Hamburg. We really did come away with a powerful sense of how these two centres of the European migration system operated.

This year we are delighted to be in the Basque Country in Bilbao, another iconic port city of transformation.

Apart from meeting here in Bilbao immediately before the General Meet-

ing on Friday afternoon in the grand surroundings of the Guggenheim Museum, the Board has not met together face to face this year. As usual, however, there has been frequent communication between members of the Board, mainly by email, especially in preparation for the Annual Meeting. In this regard I would like to pay tribute in particular to the work of Benen Oregi and Andoni Martin in co-ordinating all aspects of the very ambitious and exciting programme that we have enjoyed here in Bilbao.

The Board that you elected two years ago in Genoa for a new three-year term has Jens Topholm (Denmark) as Secretary, Eva Meyer (Åland Islands, Finland) as Treasurer, Hans Storhaug (Norway) as Editor of the Association's *Journal*, Aislinn Merz and Maja Berendts (Germany) as representatives of last year's joint-host institutions, Benen Oregi as representative of the this year's host institutions, and myself as Chairman (Northern Ireland). I am particularly grateful to Jens and Eva for their continuing work in the posts of secretary and treasurer that were previously combined in the person of Henning Bender from the establishment of the Association in 1989 until his retirement in 2008. I am glad also that our Editor continues in good health and has been energetic as ever in ensuring that we have a new issue of the *AEMI Journal* to launch as you shall be hearing shortly. As reported at the beginning of our conference, our Secretary Jens Topholm was prevented by illness at the last moment from travelling to Bilbao but I am glad to say that he is making a good recovery. I am sure that we all join in wishing him well.

Your Chairman, as last year I am afraid to say, has been distracted by other business from giving as much time as he would have liked to the affairs of the Association. I am glad to know that the fiftieth anniversary celebration of the Swedish-America Center, Karlstadt and the fifth anniversary celebration of the German Emigration Center, Bremerhaven, to which I was kindly invited to represent the Association, were greatly enjoyed by the members who were able to attend.

A matter of regret is that the year did not see much progress by way of closer cooperation between AEMI and the International Network of Migration Institutions (INMI). Carine Rouah, the volunteer Project Manager of INMI has not been able to attend our meeting this year. As an initiative of UNESCO, originating in a conference held in Rome in October 2006, INMI was established to offer a Web interface to assist the growth of the international network of migration institutions, to support their activities, and to facilitate the interactions among them. Nevertheless, a good sign of growing contact between migration institutions within and beyond Europe is the welcome presence here in Bilbao of our colleagues from the United States and Australia, as also are the strong connections with institutions in South America evidenced by our Basque and Portuguese colleagues.

I mentioned that between the Annual Meetings in Bremerhaven-Hamburg and Bilbao, your Board had not met face-to-face this year. While this may be economical in terms of saving on travel expenses, it is not a good policy in the long term. If your Board hopes

to give strategic direction to the Association beyond the organisation of the Annual Meeting and production of the next issue of the Journal, it is important that they come together to reflect on progress to date and plan for further development.

The value of face-to-face meeting is apparent each year at our Annual Meeting where friendships are formed and the mutual trust necessary to sustain common projects developed. Therefore I hope that your Board will meet at least once in the coming year, probably in January or February because as we approach our twentieth anniversary year, for there is much to consider.

There is little doubt that AEMI has the potential to grow into a large organization. Our association continues to welcome all, medium and large-sized institutions but the onus in expanding the Association must necessarily fall on the larger institutions, which have the resources better able to support the kind of work involved. As in previous years, I would again urge members to consider that a sign that that our Association will have made the shift from a medium-size organisation to a large one will be when the general expectation is that the Chairman of the Board will not normally serve more than one three-year term. Your present Board has one more year to run before its three-year term is complete, and also my third term as Chairman and now is the time to consider urgently how best to bring on new talent while maintaining some continuity. One way of doing this may be to extend the membership of the Board (bearing in mind the need to achieve a good gender and geographical balance)

to include a vice-Chair who would in due course serve a term as Chair.

Whatever the future may hold, I would commend to you the work done by of your Board over the last past year. As ever we are grateful to the governing bodies of the institutions from which our members come who appreciate the value of the Association and support their representatives in putting additional time and energy into keeping it going for the benefit of all.

Finally, I would like to thank again our colleagues in Bremerhaven and Hamburg for hosting us so well last year our colleagues in the Basque Country who are hosting us this year. As the old Basque saying goes, *zenbat buru, hainbat aburu* (there are as many options as people). We have an Association with considerable achievements to its name in its twenty-year life, thanks largely foresight and positive spirit of its founders, which we plan to celebrated in the next issue of our Journal. As we contemplate the next twenty years, and as our deliberations here have shown, we continue to be ambitious in our aspirations for the public understanding of migration mediated through our different kinds of member institutions - museums, libraries, archives and university-based research centres. May they continue to prove fruitful next year and the years after.

Brian Lambkin
Chairman

2/10/10



Maman, or the giant spider of the Guggenheim, is the work of artist Louise Bourgeois. It is a huge stainless steel and marble structure of a spider measuring over 30-feet high.



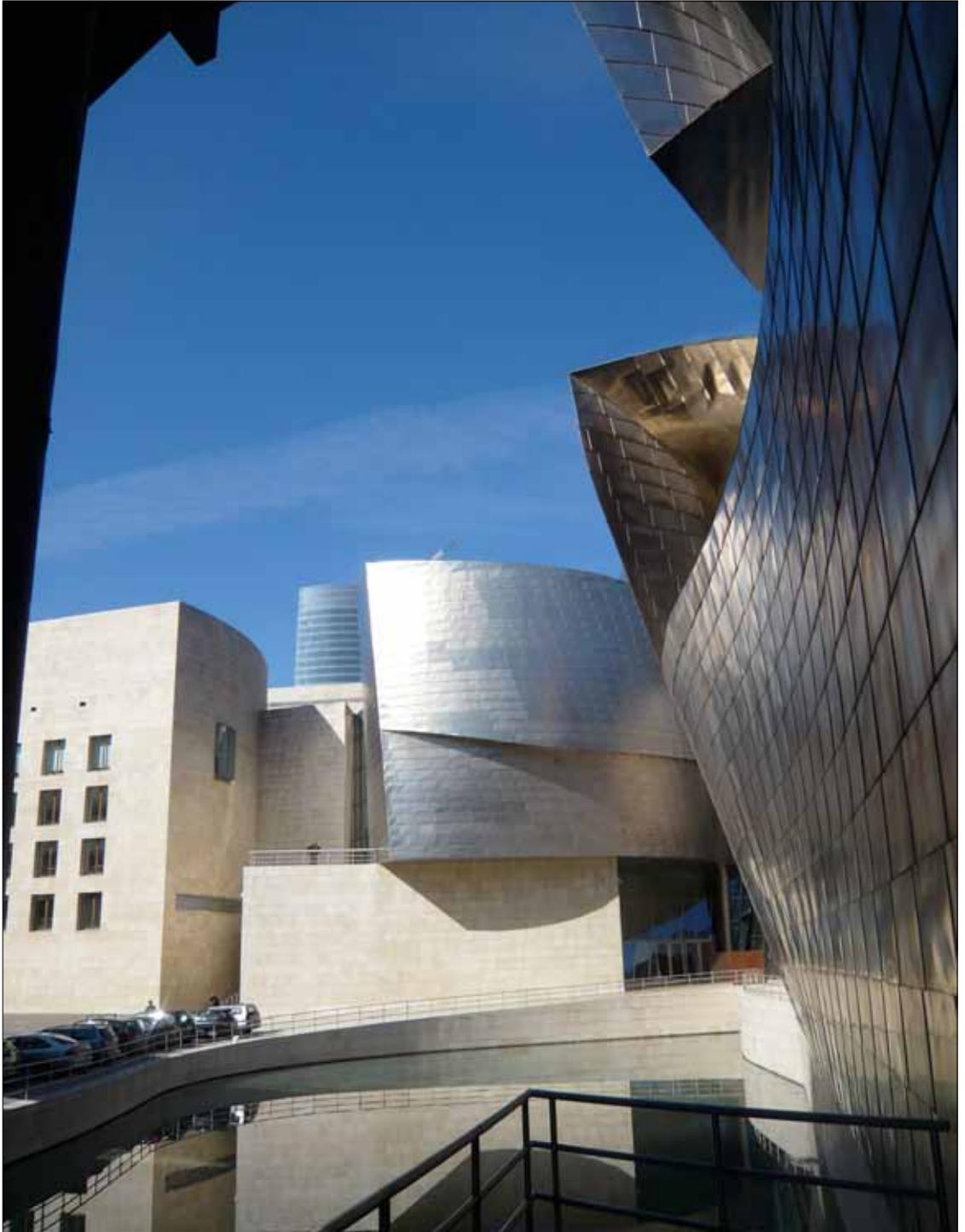
It was one of the most ambitious undertakings of the artist's career, and evokes emotions from her childhood. Photo: HS



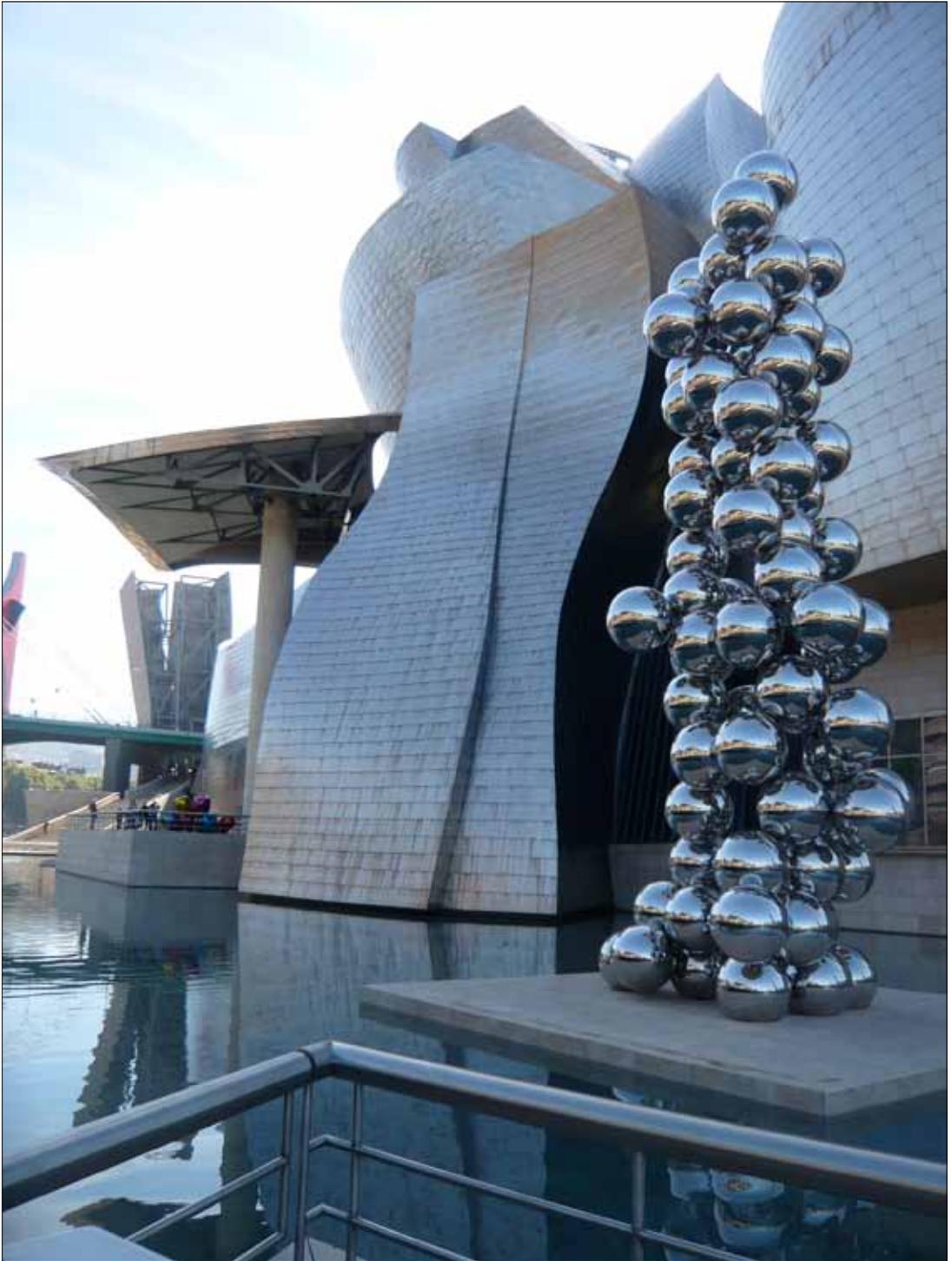
The Puppy of Jeff Koons in front of the Guggenheim Museum is rising 43 feet from its paws to its ears. The sculpture is formed from a series of stainless steel armatures constructed to hold over



25 tons of soil watered by an internal irrigation system. Over 70,000 multi-hued flowering plants grow from this steel and soil structure. (Source: Wikipedia) Photo: HS



Frank Gehry's Guggenheim Museum Bilbao recently celebrated a decade of extraordinary success on October 19, 2007. With close to ninety exhibitions and over ten million visitors to its credit, the Guggenheim Museum Bilbao forever changed the way the world thinks about museums. (Source: Wikipedia) Picture: HS



The curves on the building are designed to catch the light. The structure consists of radically sculpted, organic contours, intended to resemble a ship with reflective titanium panels resembling fish scales. (Source: Wikipedia)
Picture: HS

Cartography of the Basque Diaspora Online: Preserving Migrants' Digital Culture

Pedro J. Oiarzabal

Introduction

This paper aims at presenting an overview of some of the results of my work at the intersection between migration and diaspora studies and Internet and Web studies. My research addresses the potential impact of information and communication technologies (ICTs) on Basque culture and identity maintenance in the diaspora (see Oiarzabal and Oiarzabal, 2005; Oiarzabal, 2009). It deals with the digital culture created by migrants and their institutions and the need for collecting and preserving it.

Here, I focus on the Basque diaspora case and its expansion into cyberspace by exploring its institutional evolution on the Web, while presenting two Basque diaspora digital archives as good examples of the utilization of new technologies to preserve and disseminate the history of immigrants. By focusing on the Basque diaspora, I attempt to draw attention to the implications that ICTs have on international migrant diasporas such as of the Basque (see Alonso and Oiarzabal, eds. 2010).

When I refer to the Basque diaspora, I am referring to the institutionalized

diaspora, structured around dozens and dozens of associations. These diaspora associations self-defined as Basque, materialized with strong group self-awareness, sustained over a considerable period of time. Diasporas such as those of the Basque are composed of emigrants, who shared a collective identity in their homeland, and who have been forced by structural socio-economic or political conditions or have chosen to leave their land of origin to settle in other countries. There, migrants and their descendants collectively maintain and develop cultural, religious, and political expressions of their identity, and consequently they form a collective identity distinct from that of their host societies' dominant culture. They constitute institutions and transnational networks that maintain explicit and implicit personal and institutional ties of a cultural, social, economic, political, and business nature with the homeland and other countries of Basque presence.¹

As of March 2009, the Basque diaspora had instituted 211 social, cultural, educational, political, and business associations throughout twenty-four

countries, of which 135 (or nearly 64%) had a presence in cyberspace in twenty countries (or over 83% of the total) in the continents of Asia, America, Europe, and Oceania.

Methods Used

At the beginning of my research I was confronted with the issue of identifying Basque institutional websites as there was not a complete database. I consolidated partial databases, including the Basque government's registry of institutions abroad,² while using web search engines in order to identify the websites. I ended up creating my own database, which today is a public website called <http://euskaldiaspora.com>, which has become a useful tool to access diaspora sites as well as an experiment on hypertextuality.

From a methodological point of view, the Internet was not only an object of research but also a research tool. I was also confronted with the intrinsic characteristics of the Web such as its changing nature as well as with the characteristics of the Web text when analyzing its content (for example, its hypertextuality; multi-mediality—that is, combination of written word, graphics, and audiovisual forms—its potential global reach, and its ubiquity). For the past few years I conducted quantitative, qualitative, and comparative research on both the online and offline dimensions of the Basque institutional diaspora as the Basque diaspora, I argued, is an imagined community projected into cyberspace—a constructed and shared electronic social and cultural space. In other words, the diaspora online dimension is a projection of the physical world diaspora.

Research Projects

My initial research analyzed the formation of a new online landscape created by Basque diaspora institutional websites, which I defined as the Basque diaspora webscape (Oiarzabal, 2006). A total of 141 people and ninety-eight Basque diaspora associations from twenty countries participated in the research. This included the participation of 66% (fifty-eight) of the total Basque diaspora webmasters from eleven countries in a Web-based survey. I also applied a discursive and rhetorical analysis to ninety websites from sixteen countries as of July-August 2005 as well as hyperlink network analyses of nearly 2,000 links (see also Oiarzabal, 2010 and Forthcoming A).

I complemented the initial research by studying new online platforms that had been created since August 2005 to June 2007 and once again up to March 2009. Due to the ephemeral nature of the Web the goal of this longitudinal study was to track changes of the presence of the Basque institutional diaspora on the Web over time in order to study its online evolution, its characteristics, the usage of different digital platforms and their potential impact on maintaining Basque identity abroad. Some of the questions addressed in this study were: What difference do new online applications such as social network sites (e.g., MySpace, Facebook), weblogs (e.g., Blogger), or podcasting (e.g., YouTube) make for diaspora associations? Are these associations truly facilitating the creation of online communities of "friends" based primarily on a common ethnicity or country of origin? (Oiarzabal, 2010b).

Finally, in 2010 I carried out a study on the users of seventy-five Basque institutional diaspora groups on Facebook (Oiarzabal, Forthcoming B). Three hundred and thirty-three individuals from thirteen countries participated in the research. The goals of the research were to study Basque migrants and their descendants' reasons for using Social Network Sites (SNSs) and for joining those groups as well as to find out the potential effect on their "offline" lives in terms of identity maintenance, community formation, migrant associationism, communication exchange, and information and knowledge transfer. In addition, the study aimed at knowing who the users were as well as at understanding their role and degree of involvement on the analyzed social network groups.

Basque Institutional Diaspora Online History

Before the widespread use of the Internet, the electronic mail, and the Web, Basques began slowly to "colonize" cyberspace, depicted by technologists and media critics as the "last frontier." In fact, the first solid attempts to do so by Basques, individually or collectively, took place in the diaspora. By 1994, the Internet became generally available to the public, and in that same year the first Basque website, <http://www.buber.net>, was created in the diaspora by Blas Uberuaga. In the homeland, the Basque government established its first website in October 1996. Prior to this, the Basque presence on the Internet was related to two mailing lists: Basque-L (December 1993) and soc.culture.basque (July 1996).³

By November 1997, there were already sixty-one Basque diaspora institutions registered with the Basque government, but there was only one diaspora association online—the political site from Caracas, Venezuelan Association of Friends of the Basque Country (AVAEH in its Spanish acronym)—which was created in 1996.⁴ Following the Basque-Venezuelan association, the earliest pioneering Basque diaspora organizations to claim a Basque corner on the Web were the political association Basque Diaspora Association, from Santa Rosa, Argentina; the educational organization based in Buenos Aires Juan de Garay Basque Argentinean Foundation; and the Basque club from Seattle, Washington, United States (U.S.), all of which established their respective websites in 1997.⁵ The Seattle club became the first Basque diaspora migrant club ever to construct an online presence.

Seattle was soon followed by other clubs in Argentina (La Plata), Venezuela (Caracas) and the U.S. (Utah), including the North American Basque Organizations (NABO) in 1998. NABO became the first Basque diaspora migrant federation to organize in cyberspace. Its Argentinean counterpart, the Federation of Basque Argentinean Entities did not establish an online presence until November 2005. In 1999, the Basque Museum and Cultural Center of Boise, Idaho, the Reno Basque Club Zazpiak Bat, Nevada, both in the U.S., and the Calgary Euskal Etxea from Canada also established their own websites.⁶

Nearly 90% of the institutional websites that comprise the Basque digital diaspora have been established in the new millennium. As of December 2005, the

Basque diaspora had engendered 189 associations throughout twenty-two countries.⁷ More than half of those associations (ninety-eight or nearly 52%) were online in sixteen countries (or nearly 73%). By June 2007, the diaspora increased by eight new associations and two new countries—China and Cuba. At that time, 123 diaspora associations or over 62% had a presence on the Internet in nineteen countries (or nearly 80% of the total). Nearly two years later, as of March 2009, the diaspora had formed 211 associations throughout twenty-four countries, of which 135 (or nearly 64%) had a presence in cyberspace in twenty countries (or over 83% of the total).⁸ At the same time, some diaspora associations have multiplied their online presence by combining different online platforms (forums, websites, and social network sites). Consequently, by March 2009 the institutional or associative diaspora worldwide has organized itself in 157 online platforms, compared to just a few years prior when the number of sites could be counted on one hand. This trend demonstrates a powerful potential for Basque diaspora expression and representation online.

Maintaining Identity

As seen there has been a significant evolution of the Basque institutional diaspora presence online over the years, in both quantitative and qualitative terms. Why does the Basque diaspora use new technologies such as the Internet? What difference do they make? And what impact does the Internet have on strengthening and maintaining Basque identity and culture in the diaspora? Due to space constraints, I will only touch bases

on the impact of ICTs on Basque migrants and their descendants' identity.

In general terms, the Basque diaspora is utilizing the Web as a twenty-four-hour easy to use and inexpensive platform to communicate, interact, maintain identity, create and recreate social ties and networks to both their homelands and co-diaspora communities regardless of geographical distance and time zones due to the low cost, effectiveness, and speed of the Internet. Basque diaspora websites are platforms for communication, social interaction, and representation.

The majority of the Basque diaspora webmasters throughout the world argue that the Internet has the potential to maintain Basque identity abroad (Oiarzabal, 2006). Similar to the role of offline communities, the Internet has the potential to inform, and educate people and communities in real time, in a constant and current manner. It is understood as a platform for obtaining and providing information, mainly about the Basque Country and its culture, but also about its political reality. The webmasters acknowledge the capacity of the Internet and the Web to reach beyond the immediate frontiers of their local communities, and consequently, expanding their communities and institutions to limits unknown prior to the Internet. In this regard, the Internet opens the possibility for community creation by empowering diaspora consciousness. That is to say, the majority of the webmasters believe that the Internet also has the potential to help maintain a collective identity, while reconnecting individuals with their identity and with a larger global Basque community—homeland and

diaspora. In sum, they believe that the Internet has the potential to maintain Basque identity in terms of information, interaction, and communication.

Basque Diaspora Digital Archives

For the past three decades, collaborative efforts between Basque diaspora community-based associations and academic institutions, and the homeland government have been made in order to promote and disseminate the study of the migrant generation by utilizing new digital technologies. The Internet as a global collaborative and creative collective platform is by nature about sharing knowledge regardless of time and space. As an example of this, I would like to briefly refer to two digital archives on Basque migrants and their descendants in the U.S.

A few years back, the Basque government provided start-up grants to the community-based groups, the Basque Club of Reno, Nevada and the Basque Museum and Cultural Center of Boise, Idaho to digitize existing recordings as well as to initiate new oral history interviews with local Basque migrants as a way to preserve their memory for future generations. The resulting work was the “Oroitzapenak” (Memories) Project. Nearly three hundred interviews were carried out, in a short period of time, by the Center for Basque Studies at the University of Nevada, Reno on behalf of the Reno Basque Club as well as by the Basque Museum in Boise. The digital recording of the interviews, sound bites, summaries and indexes were made available online.⁹ In this regard, local stories become universal via a global medium

such as the Internet.

Another extremely good example is the bottom-up approach lead by the Ontario Basque Club in Oregon. Similar to the previous examples, the Ontario Basque Club’s “Sustraiak” (Roots) Project also aims at collecting and digitally preserving the stories of the local migrant generation. There are many relevant digital historical archives regarding migration found across the globe.¹⁰ For example, in the United Kingdom, we have the Irish Oral History Archive, and in the U.S., the Japanese American Legacy Project, established in 1997 to collect the stories of those Japanese and Japanese Americans incarcerated during WWII or the website Immigrant Journeys, which is dedicated to collect stories of immigrants into the U.S.¹¹ All these cases and many other existing projects are good examples of how to utilize new technologies to store, preserve and disseminate migration history.

Conclusions and Open Questions

Since the early 1990s, the Basque institutional diaspora has progressively established firm ground in cyberspace and has consolidated its efforts to constantly renew its presence according to continuous change and social and technological innovation. Throughout the years diaspora associations have taken up the challenge to mainstream the issue of ICTs into their agendas as these facilitate access to information and knowledge in an unprecedented manner. Consequently, they have opted for using technologies that favor their institutional goals, strategic plans, and activities. Evidence shows that there is a

fast and dynamic adaptability and adoption of diaspora institutions to new Web technologies and software applications that meet social needs or have a social purpose such as, for instance, maintaining and promoting communication, interaction, and networks.

The online presence of the Basque diaspora is neither trendy nor temporary. Those technologies make a real difference for institutions and their respective membership. Their impact on migrants and their descendants' lives, heritage, and cultural preservation is unquestionable. Without those digital technologies, some diaspora institutions would become handicapped in their organizational capacity as well as in their capacity to reach their goals.

Since 2007, there has been an increasing tendency for the diaspora to articulate an online presence in the form of computer and mobile-based social network sites. More affordable, faster, and easier accessibility to the Internet and to an increasing array of free software, programs, services, and tools would surely multiply the use of SNSs in the near future.

Taking into account the issue of the so-called digital divide, and the limited access to the Internet and limited use of ICTs by certain communities within the Basque diaspora, the impact of the Internet is uneven and asymmetric. As of March 2009, 36% of diaspora institutions had no presence on the Web. In addition, the Basque institutional digital diaspora is found halfway between Web 1.0 and Web 2.0, constructing a hybrid space where elements of both software architectures come together.

This digital space takes form in the fact that diaspora associations have begun to move away from static and encyclopedic sites, which had traditionally dominated their online presence, to more dynamic and collaborative ones. That is to say, certain associations are increasingly constructing online communities of relationships, by interacting with people who share similar identities and interests, to the detriment of communities of identity, interest, and self-representation. The focus has shifted from displaying information to producing information and transferring informal knowledge by way of sharing it in a constructive manner. The Internet does not only mean that users can influence each other's lives in any part of the globe but they can learn from each other as well as collaborate with each other.

On the one hand, the diaspora has accelerated its presence across cyberspace in quantitative (e.g., additional platforms) and qualitative (e.g., diversity of platforms) terms by increasingly constructing more diverse, denser, and overlapping and inter-linked networks limited by neither time nor space. On the other hand, we are increasingly moving towards a horizontal culture, a horizontal partnership of diaspora community-based associations, academic institutions, museums, libraries and homeland as well as hostland institutions.

Related to the utilization of new technologies by migrants as well as by academic institutions is the individual and collective production of cyberculture. If anything, the Web is ephemeral. Consequently, there is an urgent need

to protect and maintain our common global culture that has been produced in cyberspace since the invention of the Internet. I would like to conclude by opening up a discussion with the following questions: What can be done to preserve our migration and diaspora digital legacies? And who should be in charge of creating digital archives to store the diverse cultural and linguistic aspects that constitute our online-based cultures? Who would own this digitally created culture?

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- "The Basque Diaspora Webscape: Online Discourses of Basque Diaspora Identity, Nationhood, and Homeland." PhD dissertation, University of Nevada, Reno (2006).

Notes

- 1 The Basque Country is a region situated at the Spanish-Franco border of the western Pyrenees. The historical Basque territories are divided into three main political administrative areas—the Basque Autonomous Community (BAC) or Euskadi, the Foral Community of Navarre or Nafarroa in the Spanish state; and three Basque provinces or Iparralde in the French state—with a total combined population of nearly 3 million people. The size of the population of the Basque diaspora is nearly impossible to determine, as it depends on the operational definition of “being Basque” as well as a complete statistical database. Nevertheless, the Basque government estimates that the diaspora population consists of 4.5 million people (Gobierno Vasco, 1996: 47). However, this figure is extremely difficult to corroborate.
- 2 In 1994 the Basque Autonomous Community government established a registry of Basque clubs abroad (meaning outside the BAC’s administrative limits) as a legal requirement under Law 8/94 that regulates the relationship between the BAC public institutions and the Basque institutional diaspora. For example, Basque associations abroad need to be registered with the government in order to receive any financial assistance.
- 3 Basque-L (<http://groups.google.com/group/bit.listserv.basque-l>), and soc.culture.basque (<http://groups.google.com/group/soc.culture.basque>).
- 4 Venezuelan Association of Friends of the Basque Country (*Asociación Venezolana de Amigos de Euskal Herria*; <http://earth.prohosting.com/avaeh>).
- 5 Basque Diaspora Association (*Asociación Diáspora Vasca*; <http://www.diasporavasca.org>); Juan de Garay Basque-Argentinean Foundation (*Fundación Vasco Argentina Juan de Garay*; <http://www.juandegaray.org.ar>); and the Basque club of Seattle (<http://www.seattleuskal.org>).
- 6 NABO (<http://www.nabasque.org>); FEVA (<http://www.fevaonline.org.ar>); the Basque Museum and Cultural Center (<http://www.basquemuseum.com>); the Reno Basque Club Zazpiak Bat (<http://www.renobasqueclub.org>); and the Calgary Euskal Etxea (<http://www.muturzikin.com/euskalgary.htm>).
- 7 Andorra, Argentina, Australia, Brazil, Canada, Chile, Colombia, El Salvador, France, Germany, Italy, Mexico, Paraguay, Peru, Puerto Rico, Spain, Switzerland, the Dominican Republic, the United Kingdom (U.K.), the U.S., Uruguay, and Venezuela.
- 8 Andorra, Argentina, Australia, Brazil, Canada, Chile, China, Colombia, Cuba, El Salvador, France, Germany, Italy, Mexico, Paraguay, Peru, Puerto Rico, Spain, Switzerland, the Dominican Republic, the U.K., the U.S., Uruguay, and Venezuela.
- 9 The Center for Basque Studies’s oral history archive online, <http://basque.unr.edu/oralhistory/default.htm>, and the Basque Museum and Cultural Center’s page, <http://www.basquemuseum.com/oralhistory>.
- 10 The Ontario Basque Club’s online archive, <http://www.ontariobasqueclub.dantzariak.net/sustraiak.htm>.
- 11 The Irish Oral History Archive (<http://www.ioha.co.uk>); the Japanese American Legacy Project (<http://www.densho.org/archive/default.asp>); and Immigrant Journeys (<http://www.immigrantjourneys.com/resources.html>).

How ICT has Changed the Agenda of Italian Migration Studies and Affected Italian Migrants Descendants' Identities

Maddalena Tirabassi

Internet started in 1993, with 130 web-sites, in 1996 their number grew to over 200,000, while today there are over 234 million. Such media revolution has had a deep impact also on the scholarship on migrations. My presentation will show, through the analysis of the activities of *Altreitalie* Center, how the ICT has contributed to the development of the scholarship on migrations and of new forms of Italian glocal identities.

Altreitalie. International Journal of Studies on Italian Migration in the World started in 1989 to create a forum for scholars of various disciplines from every country on Italian migrations and Italian communities. Up till then the mainstream studies on Italian migrations in Italy had dealt with the push factors: the economic impact emigration had in Italy, remittances, legislation, social impact, political emigration, but on the whole there were very few studies on the settlements of Italians abroad¹. The aim of the journal was: to bridge the gap between Italian and foreign scholars in Canada, Central and South America and Australia and to start what now we

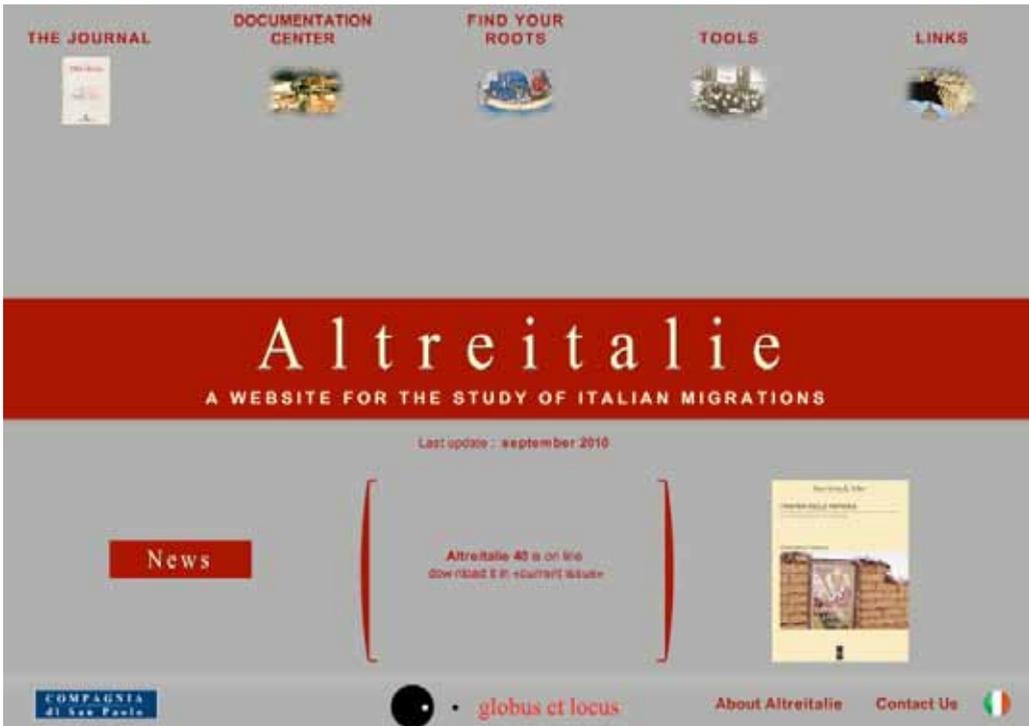
call a transnational dialogue on a transnational subject.

We immediately took the Internet opportunity: in 1996 we created a web-site and put *Altreitalie* on line. It was the first Italian journal to appear in full text and free on the web. The web helped the development of the transnational scholarship on migrations and started to break the long standing tradition which saw history of emigration and history of settlement as two separate fields of investigation.

Passengers' lists

The data banks on ship passengers lists were created in 1993 and since 2000 they are on line. There are three separate data banks containing the transcription of the information contained in the passenger lists of the ships that arrived in New York, Buenos Aires and Vitoria, (Italian nationals only).

The United States data bank was created by Temple University, Balch Institute and Center for Immigration Research (Philadelphia), directed by Ira Glazier. It contains the files on about 200,000 Italian emigrants recorded in



the Ship Passenger Lists who arrived in New York between 1880 and 1891².

In Argentina, the research work was conducted by the Centro de Estudios Migratorios Latino Americanos, directed by Luigi Favero. The Argentine data bank is made up of 1,020,000 files on Italians who arrived in Buenos Aires between 1882 and 1920. The information is taken from the landing lists (*Registro general de los inmigrantes* and *Lista de inmigrantes*)³.

In Brazil the information covers about 27,000 Italian emigrants who arrived in Vitoria between 1858 and 1899.

The use people made of our passengers' list tell us much about identity. In ten years we have had more than ten million visits to our website! We soon noticed an increase of visitors from Ar-

gentina (where the roots rush had not started yet) and Brazil. The website and the lists were used to obtain information to get Italian citizenship papers in order to leave the country.

"Rush" to citizenship began with the "discovery" made by descendants of Italians living abroad to have the right to recognition of Italian citizenship. In Argentina during the '70s, the years of the military dictatorship, having an Italian citizenship in many cases could mean the difference between living or dying. Later, in the late 80s, early 90s, was the economic crisis to give a further boost in research of the acquisition of citizenship. The boom of the requests, however, broke with the economic crisis of 2002. We then started, together with the Centro de Estudios Migratorios Latinoamericanos (CEMLA), a research and it came

out that Italian passport was asked to go to Europe. Spain was the first country of emigration, Italy came second with the US. In fact, as was confirmed by other inquiries, most of the Argentines with Italian citizenship felt more culturally related to Spain than to Italy, probably because of the language⁴.

Glocal identities: Argentina/ Piedmont

I will give you another example of how we employed the web in doing research on migration. Two years ago, under request of a group of Argentine women of Piedmontese origins belonging to an ethnic umbrella organization, the FORO delle donne piemontesi d'Argentina, the Region Piedmont asked Altretalieu Center to organize a research on the history of the Piedmontese women in the country. The request was prompted by a desire of Argentine women of Italian descent to understand their ethnic cultural identity, but also to replenish a vacuum in the country's history, since the history of immigrant women in Argentina is one of the many stories that had not yet been written⁵.

In order to develop our research, we built up a semi-structured questionnaire, based on 30 questions, which included cultural data, that was put online. The WEB made our research possible since, even though Italian migrants in Argentina are concentrated in specific areas, they are also spread in the most remote sites of the big country. Thanks to the engagement of the FORO, who advertised and promoted the survey via WEB through the whole country, we were able to obtain 1.176 contacts. 835 questionnaires were sorted out as com-

pleted and used for the statistical work. The second part of the inquiry consisted in collecting tens of in depth interviews, to have qualitative material to interpret the questionnaire. Skype was an useful tool for many of these interviews.

As mentioned above, Italian/Piedmontese identity in some cases was discovered because of the political and economic crisis in Argentina. At the end of the seventies and the beginning of the eighties, in the course of seven years of dictatorship at least 30.000 people disappeared, of whom 200 were Italian citizens and approximately 10.000 of Piedmontese origins. The dictatorship forced many young people to leave Argentina in the attempt to escape from prison torture and murder. In this occasion many Argentines seemed to remember their not so distant European origins.

The Italian passport was seen as a gateway to the European Union and therefore used as a kind of Visa to the European countries which offered the best conditions concerning employment and language facilities. The consequence was a growth of 300 % of Italian residents in Spain of whom roughly 60% came from Argentina. This erroneously called "return migration" had very little to do with the traditionally called cultural identity. It was rather a glocal identity at work. In fact those who choose Italy had the chance to get in touch with the ancestors' culture

As we have seen another "rush" to Italian citizenship⁶ and the option of moving to the Peninsula occurred during the massive economic crisis which invested Argentina in 2001. Our survey shows that very few did emigrate.

Only 6% of the women had children who emigrated. And of these, only 16 % went to Italy. Confirming the results of our previous research, the big majority went to Spain (more than 70%) while 24% migrated to other European countries. Most of them moved alone (65%) pushed by economical motivations (78%), or social and familiar reasons (respectively 21% and 13%).

Also research done on Italian descendants in Brazil shows that the first country of emigration of Italian Brazilians is the United States⁷. In this case too global identities push for a search of an European passport to move to other western countries.

The role played by the web was conspicuous: through the data banks people were able to find their ancestors and gain an Italian passport, the browsing on Google maps helped them in getting acquainted with the place before leaving; emails helped them in getting and keeping in touch with relatives and so on.

Diaspora media: blogs, online communities

Another facility created by the web is the possibility to meet on line to discuss topics related to Italian roots.

In the field of Italian American Studies, the oldest blog H-ItAm was created in 1995-6 by Italian American scholar, Dominic Candeloro. According to his creator, "The listserver, - which he calls - "a virtual Plaza" soon developed into a high tech information machine spewing out facts, opinions, and announcements that range from the sublime to the ridiculous to the repetitive"⁸. In the blog one may follow the discussion on Ital-

ian ethnic identity. «The topics which have elicited the most response focus on the negative media image of Italian Americans and how to deal with those negative stereotypes. More light-hearted strings of discussion have occurred concerning "La Befana," "Malocchio," "Sauce v. gravy a term for *sugo*," "Italian gestures," and "Nicknames." As is clear from edited log sampling, anything even remotely connected to Italian and Italian American life is a fit topic for the H-ItAm list.» The website, create to ease the dialogue among Italian American scholars, soon became transnational, connecting people all over the world. Today H-ItAm, a member of H-Net Humanities & Social Sciences OnLine, provides an interactive network/forum for scholars and activists relating to the Italian American Experience, and more generally, the ethnic culture of the Italian diaspora worldwide.

As far as Europe is concerned, recently a research was done by Francesca Romana Seganti on the relevance of blogs. The Web, in Seganti's words, «is used to liberate the "Italian self" which cannot be expressed during the working day due to the fact that migrants work in a foreign environment»⁹. The Chat-line is a tool used to «synchronize» the Italian self with the British environment. As the sociologist Rosa Tsagarousianou argues¹⁰:

'Diasporic media do not merely enable their audiences to «be in two places at once» but effectively give them the opportunity of producing new spaces where remote localities and their experiences come together and become «synchronised». the processes of self-im-

agination as a diaspora require diasporic institutions, which construct and sustain a diasporic space of communication and exchange where definitions of the diaspora are elaborated and reproduced.’

Online and offline activities supported by IAL promote cultural continuity and special efforts are made to mobilize the positive common experience of the Italian culture. In conclusion, it is difficult to ignore the potential capacity of on-line Italian media for developing a new Italian «diasporic» identity.

Museums and virtual museums

An element not to be overlooked is that the first migration museums, including the best known Ellis Island built in 1990, were born simultaneously with the web. As it had happened to the mass migration of the nineteenth and twentieth centuries with the birth of photography, new media still have a role in shaping migration.

The spread of local museum on Italian migrations in the past few years has shown the relevance of the web in terms of visibility: a website is to make the museum accessible to the world audience.

The National Museum of Italian Emigration (MEI) was created to network the various museums and research centers that at local or national level had been dealing with Italian migration and to connect them virtually. The emigration museum is located in Rome at the Vittoriano, a highly symbolic location, and aims to compensate Italy’s neglect for its migratory history by combining virtual and traditional forms of exhibitions.

To conclude, the web, is not only a useful tool to connect scholars but also, if not to create, certainly to help improving glocal identities, which characterized migrations since the beginning of migrations.

Notes

- 1 With very few exceptions: Grazia Dore *La democrazia italiana e l'emigrazione in America*, 1964, the anthropologist Carla Bianco' *The Two Rosetos*, Bloomington, Indiana University Press, 1974. In Florence Giorgio Spini started doing research on the religious diaspora of the Valdesi. In the 1970's Anna Maria Martellone published *Una Little Italy nell'Atene d'America. La comunità italiana di Boston dal 1880 al 1920* (Napoli, Guida 1973). For a complete review of Italian migration studies prior to the 1980's see Emilio Franzina, "Emigrazione transoceanica e ricerca storica in Italia: gli ultimi dieci anni (1978-1988)" which goes much beyond the periodization indicated in the title, in *Altreitalie*, 1, 1989, pp. 6-56.
- 2 The following information is available for each passenger:: name, surname, sex, age, level of education, any relationship with other passengers, port of embarkment, last residence, destination, type of transit, accommodation on board, profession, name of ship, date of arrival.
- 3 Information on: name, surname, marital status, sex, age, any relationship with other passengers, level of education, profession, religion, port of embarkment, accommodation on board, name of ship, date of arrival.
- 4 G. Bramuglia e M. Santillo, "Un ritorno rinviato: discendenti di italiani in Argentina cercano la via del ritorno in Europa" in *Altreitalie* 24, 2002, pp. 35-56; Alvise del Pra' e Maddalena Tirabassi, «L'America latina: motivazioni per il riacquisto della cittadinanza», Fondazione Migrantes, *Rapporto Italiani nel mondo*, Aa. Vv., 2007, pp. 357-69; CARPOS e Fondazione G. Agnelli (a cura di), *L'immigrazione extracomunitaria in Piemonte. I flussi di rientro dall'Argentina*, Torino, Fondazione Giovanni Agnelli, 1990.
- 5 The results of the research have been published in M. TIRABASSI, *I motori della memoria. Le piemontesi in Argentina*, Torino, Rosenberg e Sellier, 2010.
- 6 In fact there was also a migration flow during the early nineties due to the economic crisis occurred at the end of the eighties although the numbers are not comparable to the "rush" of 2001-2002.
- 7 C. Azzolari, G. Carbonella, A. M. Graziano, C. Patti, L. Severo e E. Scrolli, *Gli italiani in Brasile. Una indagine sulla doppia cittadinanza*, 2002.
- 8 Dominic Candeloro, H-ItAm A Virtual Piazza for Italian American Studies, *Altreitalie*, 19, 1999, pp. 87-103.
- 9 F.R. Seganti, *Building the Italian Diaspora Online: the Case of the Latest Generation of Italians in London and its Presence on the Web*, Ph. D Dissertation, London, London Metropolitan University, 2007.
- 10 R. Tsagarousianou, «Rethinking the Concept of Diaspora, connectivity and communication in a globalized world», *Westminster Papers in Communication and Culture*, 1, 1, 2004, pp. 52-65, p. 62.

An American Perspective on European Roots Tourism

Nina M. Ray and Gary McCain

If we take an honest look at ourselves and our lineage, we all came from somewhere else. Recent and ancient migrations created populations around the world of composite ethnicities and cultures. The study of migrations helps preserve the fragments of knowledge that otherwise would be lost about who we are. When who we are emerges beyond the academic and political to become personal the question of “Where did we come from?” can be a motivator to do more than just assert “I am English”, “French”, “Basque”, “Bavarian”, “European”, “American”, or countless other identities we may have. Heritage tourism is a collective term for the market of tourists who travel to places outside their current home “motivated wholly or in part by interest in the historical, artistic, scientific or lifestyle/heritage offerings of a community, region, group or institution”, (Silberberg 1995, p. 361). Or more simply stated “heritage tourism” really means nothing more than tourism centred on what we have inherited (Yale 1991, p. 21). “Legacy” or “roots” tourism is an important subsegment of Heritage Tourism.

Legacy Tourism: The Genealogical Roots of Heritage Tourism

Heritage tourism can generate substantial revenue for the destination communities. In March of 2010, the UK Heritage Lottery Fund announced that heritage tourism contributed £20.6 to the British economy and supports around 195,000 full-time jobs (Investing in Success, 2010). The BBC reports that it is rare for a western leader to enthusiastically acknowledge tourism’s contribution to a nation’s economy, but PM David Cameron has done just that by directing Britain to brag more to the rest of the world about historic monuments and treasures (Great Britain targets heritage tourism, 2010). In the associated BBC video, emphasis is also placed on the heritage of markets within the city of London since ancient times. Not only can market sites be a part of heritage business but marketing can help to sustain a nation’s heritage brand.

Marketers realize that nations can be branded just as tangible products can be. In 1995, Australia launched Brand Australia and celebrated in 2007 when, according to FutureBrand’s annual Country Brand Index (CBI), Australia

reached the top of the list as the world's top country brand (Gidman, 2008). The Scots had already beat them to the concept (*Developing and Managing a Brand*, 2003):

Scotland's economic development agency, Scottish Enterprise, created a special project called 'Scotland the Brand' in 1994, to explore the benefits of integrating the marketing of Scottish trade, tourism and culture. They had noted that country of origin can be a key factor in a consumer's purchasing decision, and that countries such as New Zealand, Ireland and Spain had developed successful branding initiatives. The challenge for Scotland was to capitalize on an existing awareness, and become more cohesive in its marketing efforts.

When promoting a brand, marketers often divide product classes into segments and sub-segments. One important sub-segment of heritage tourism is roots tourism and migration institutions should be aware of the importance of this segment that can significantly contribute to this type of tourism revenue. This derives from the need to know "who are my ancestors and where did they come from" for many. Genealogists have taken the concepts of migration and documentation of those migrations that relate to their lineage as key resources to their personal searches for who they are. This has led to a substantial growth in the genealogical research industry. It has helped generate an international development of television programs such

as "Who do you think you are." This legacy tourism segment consciously spends money to return to the places of their ancestry to find places and records of their own individual ancestors (McCain and Ray, 2003). "They cheerfully and enthusiastically spend money to travel to distant lands, sometimes with minimal information, to seek out and verify what they know or want to know about their heritage." (Ray and McCain, 2009, p. 297). Burnett Thorne Cultural Tourism, a travel agency in Ontario, Canada, believes that "genealogy tourism is one of those hidden gems, waiting to be discovered by the vast majority of regions" and "can leave an identifiable economic footprint" (*The Genealogy Tourism Model*, 2010). And, Irish Ancestral Holidays, who "provide an entire genealogical experience" brag that "it's an emotional experience that you won't get from typing your surname into a search engine" (Rota, 2010)

Scotland created the Homecoming Scotland 2009 project to celebrate the 250th anniversary of Robert Burns' birth. They considered the year so successful that Scotland is planning another year of Homecoming in 2014 to commemorate the 700th anniversary of the Battle of Bannockburn, an important victory in the centuries-long fight for Scottish independence.

Final results show Homecoming 2009 generated almost 72,000 additional net non-Scottish visitors, with an additional expenditure (22% above target) of £53.7m and a return on investment of 1:9.8, compared to a target of 1:8 (*Homecoming Scotland 2009 Economic Impact*, 2010, p. 1). Forty-nine

percent of these visitors have Scottish family origins (p. 28). Due to Homecoming 2009, a comprehensive Diaspora and Scots interest database of over 6,000 worldwide organisations was created (Inspirational Year, 2010). Eighty-four percent of Homecoming event organisers indicated that their Homecoming events saw a benefit of targeting new audiences as an outcome of their participation (Homecoming Scotland 2009 Economic Impact, 2010, p. 23).

In 'Genealogical Tourism', Carla Santos and Grace Yan (2009) emphasise the 'lived experience' of travel to genealogical libraries. This emphasis is different from other 'legacy tourism' (the term coined by McCain and Ray, 2003) which explores actual travel to ancestral homelands. Since travel to view documentation in libraries can provide a 'powerful stimulus' for later travel to ancestral locations, both are important research endeavours for tourism marketers (Santos and Yan, 2009, p. 2).

While some ancestral-focused tours do include time at relevant libraries, not all do. A Scottish clan society of North America did not have any stop at a records or archive collection on their trip to Scotland. However, a Welsh-American trip to Wales placed considerable emphasis on the visit to the National Library of Wales so that participants could research records relevant to family history (Table 1 shows these itineraries). Perhaps one explanation of the different emphases in itineraries was unknowingly suggested by one respondent on the Scottish clan trip, when he recoiled at being asked to participate in a survey regarding his interest in family history tourism. He strongly indicated that he

had no interest in tracing his roots, but was on the clan tour of Scotland because of his strong feeling for 'family affinity'. Therefore, while some tourists do wish to explore written documentation (either on-line or by visiting physical facilities) before or during a trip to the ancestral homeland, others simply want the trip to the 'homeland', without the burden of continuing research.

Retracing the migration path draws tourists back to the old country and can be good business if strategies are built on an understanding of these tourists. So, what are they seeking? What motivates roots or "legacy" tourism?

Table 1: Comparison of three “Legacy” Tours

	Mormon Welsh-Americans to Scotland and Wales (n=29)	Australians to Ireland (n=9)	One North American Clan Trip to Scotland (n=30)
Demographics of Group: <ul style="list-style-type: none"> • Average age • Age range • Men/Women • Average # ancestral trips in past two years 	<ul style="list-style-type: none"> • 66 • 45-79 • 33%/67% • 1.3 	<ul style="list-style-type: none"> • 66 • 61-72 • 11%/89% • 2 	<ul style="list-style-type: none"> • 61 • 34-79 • 37%/63% • 1.4
Day 1	Stirling Castle; Glasgow. Ancestral homes of some tour participants. Shopping.	Glendalough, Co. Wicklow	Tour of Glasgow. Kelvingrove Museum.
2	Edinburgh Castle. Round of golf.	Glendalough	Stirling Castle and Wallace Monument. Sheriffmuir Battlefield (relevant to particular clan). Bannockburn Battlefield.
3	Tour of Glasgow. Ancestral homes of some tour participants. Ayrshire-Alloway, birthplace of Robert Burns.	Wexford, “ablaze with rebellion in 1798, an uprising which gave Sydney its first great wave of reluctant Irish immigrants.”	Area of Scotland particularly relevant to clan. Local churchyard ruins of clan. Eilean Donan Castle (said to be the most photographed castle in Scotland), relevant to clan.
4	Carlisle and Hadrian’s Wall. Preston, home of church missionary work.	Clonmel-in 1849 a group of orphan girls left here for Adelaide, South Australia. Kinsale-as Australians fought at Gallipoli in 1915, they learned about German sub sinking ocean liner Lusitania around here.	Plockton. The BBC series, “Hamish MacBeth” was filmed here. Couple renewing wedding vows at Eilean Donan Castle.
5	Liverpool Merseyside Maritime Museum. North Wales.	Site of killing of Michael Collins. Heritage Centre, Skibbereen. Scenic drive through Bantry, Glengarriff, Kenmare.	Trip to Western Isles, including Callanish standing stones on the Isle of Lewis. Western Isles visited not particularly relevant to clan.
6	Caernarvon Castle, where investiture of Prince Charles took place.. Shopping. Round of golf.	Land of Daniel O’Connell, the “Great Liberator.” Ring of Kerry.	Western Isles, Isle of Harris. Shopping for Harris Tweed.

7	Slate caverns. Narrow-gauge railway. Aberystwyth.	Shannon Estuary and Co. Clare, "heartland of emigration to Australia."	Western Isles, Flora MacDonald's birthplace.
8	National Library of Wales (Aberystwyth). Ancestral homes. Bowling green.	The Burren, home of holy wells and abbeys. Cliffs of Moher.	Oban. Iveraray Castle.
9	Cenarth Falls to see ancient Welsh fishing boats (coracles). Laughrme (Dylan Thomas boat house).	Galway, and the Gaelic-speaking are north of it. Ferry over to Aran Islands.	Kintyre Peninsula. Isle of Arran.
10	Llanelli, where many ancestors were baptized. Cardiff Castle.	Aran Islands, a "westerly outpost of Europe."	Isle of Arran.
11	Sunday: day of Church meetings and visits to areas where ancestors were baptized.	Birr Castle, Demesne.	Edinburgh Festival and the Military Tattoo
12	Big Pit Mining Museum.	Train trip across Blackwater Bog. Peat cutting. Night in Irish castle whose owners have connection to Australia.	Ayreshire, and birthplace of Robert Burns (Alloway)
13		William Butler Yeats country. Belleek factory in Co. Fermanagh (Northern Ireland).	
14		Donegal	
15		Donegal, especially the land from which evicted tenants went to Australia.	
16		Walled city of Derry (Londonderry), N. Ireland.	
17		Ulster Folk Museum. Grey Abbey. (N. Ireland).	
18		Newgrange (megalithic burial grounds). Hill of Tara	
19		National Library of Ireland, Dublin. Trinity College; Book of Kells, Dublin.	
20		National Library of Ireland. Kildare, "Ireland's grandest mansion."	
21		National Museum of Ireland. Dublin tour.	

Surveying Legacy Tourists

In a four-year study with 1,057 respondents interested in family history from North America and the UK, with several from other European countries and some from Australia and New Zealand, “personal identity” and “connection with place” were the top two reasons listed for being interested in “roots.” “Intellectual challenge” also is a less obvious, but important motive. Respondents indicated that finding “a specific location” relevant to their roots is very important to them.

Based on both quantitative and qualitative analysis of this study’s responses, some overall reasons for roots tourism emerge:

- To experience the places, artifacts, and activities that authentically represent the stories and people of the past and present

(includes cultural, historic, and natural resources).

- To engage in genealogical endeavors
- To search for information on ancestors or ancestral roots
- To feel connected to ancestors or ancestral roots
- To experience ancestors’ home
- To find birthplace
- To gather family medical history
- To feel the joy of the search
- To have the thrill of the adventure

Examination of the top three motives for samples with affiliation to the identifiable countries or regions of origin in the study are shown in Table 2.

Table 2: Summary of samples and top ranked motivations for interest in family history

Sample	Sample size	Motivation ranked highest	Ranked 2nd	Ranked 3rd	Other findings
Basque	23	Connection with place	Personal identity	community	Importance of native language
Baltic	43	Personal identity	Connection with place	Obligation to ancestors	<ul style="list-style-type: none"> • Importance of language • “maintenance” rather than “rediscovery” • Heritage is a “duty”
Irish	215	Personal Identity	Connection with place	Intellectual challenge	Pan-Celtic similarities with Scottish and Welsh
Norwegian	104	Personal Identity	Connection with place	Intellectual challenge	Scottish Islands/Norse culture
Scottish	378	Connection with place	Personal Identity	Intellectual challenge	Difference exist between North American and UK “Scots”
Welsh	115	Obligation to ancestors	Personal identity	Sacred	Religion can play a role
Other groups	179				
Total	1,057				

The Basque and Baltic portions of this data base were the only ones who were asked about the importance of their native and second languages, and the results are noteworthy. Number one for why these people are interested in their roots is either their connection with place or by their personal identity. Language of their roots is important too. About 85% of the Basques indicated that their native language is a “very important” part of their personal identity. English is the native language of 74% of this sample. The native Basques speakers all indicated a second language to be “very important.” The third most important motivation is the sense of community. They want to feel a sense of belonging with the ancestral home.

Examples of how the Basque language connects to American Basques can be illustrated through the terms and phrases:

- *Euskaldun*—“one who possesses Basque” (the term used for a “Basque speaker”)
- *Hizkuntza bat ez da galtzen ez dakitenek ikasten ez dutelako, dakitenek hitz egiten ez dutelako baizik.* (the Basque poet, Artze)
 “A language is not lost because of the failure of non-speakers to learn it, but because those who know it choose not to speak it” (translation by Nere Lete, Basque Language Section Head, Boise State University) (Ray and Lete, 2007).

For the 43 Baltic respondents (mostly Latvian in this study) the top two motivations are the same: personal identity and connection with place. Third is a sense of obligation to ancestors to identify or travel to their homeland. It is interesting to note that 77% also indicated that language was very important. Comments from Baltic respondents indicated that many felt that interest in their heritage was a “duty.” And that the emphasis was to “maintain” the heritage relationship rather than to “rediscover” it.

The Irish sample (mostly from North America) ranked the top two motivations as personal identity and connection with place. Their third most important motive was the intellectual challenge of seeking out the genealogical information of their ancestry.

The Norwegian sample (U.S. Sons of Norway meetings and *Syttende Mai* (May 17th) celebrations) had the same top three motivation as the Irish. A pair of statements by the International President of the Sons of Norway illuminates their feelings:

“Travel ...is an important activity for many of our members. One of the reasons many of us joined Sons of Norway was to learn more about our families’ roots. Often, this education includes visiting Norway, the homeland of our ancestors.

To see where my family came from, to walk the same paths they had, to worship in their churches and to stand in the yards where they played as children, was incredibly moving. To experience all this with my father and aunt made it even more special.” (Rude, 2009)

The larger Scottish sample had a similar top three motives in the order of connection with place, personal identity, and intellectual challenge. The sample size allowed for a more detailed examination of the differences between respondents from the UK and the US and consideration of more than the top three motives. The British respondents most often were motivated by connection with place and personal identity. The North Americans agreed on the top motives, but more often cited the motivations of obligation to ancestors, completing the circle, community, sacred, homecoming, and searching for living ancestors than the British.

In regard to Homecoming, Rocha-Trindade (2010) explains that in many international migration processes, it is frequent to have the expectation of returning to the land from which the migration took place. Much of the time, these intentions were not realized. However, with homecomings, descendants can make real this dream of return.

The Welsh-American sample showed personal identity, sacred, connection with place, completing the circle and obligation to ancestors as their leading motives. This sample was primarily members of the Latter Day Saints Church (Mormons) who do genealogy as part of the faithful practice of their religion.

Research Conclusions/Limitations of study

While the nature of the sample and data collection limits the statistical generalisability of the findings there do appear to be some consistencies in the motivations

of these tourists of European descent. Regardless of the mix of strong motives, personal identity and connection with place are obviously strong motives for their tourism decision making. Slightly less consistent, but important for many is the intellectual challenge of seeking out and identifying their own ancestors from their personal heritage. This leads to 65% stating that finding specific locations associated with their ancestors is important. Examination of the demographic descriptors of respondents that were part of the surveys reveals that legacy tourists are often older and have more time for leisure travel than tourists as a whole.

While all groups display similar motivations and characteristics, it is notable (and not surprising) that neighbors and “cousins” are found to statistically group together in some cases. For example, there are no statistical differences among the Scottish, Irish, and Welsh groups in their motivations. While the Scots, Irish, and Welsh or obviously each concerned with tourists to Scotland, Ireland, and Wales, respectfully, and not necessarily to the other nations, our findings suggest that various nations and communities can join together to collectively market their legacy tourism offerings, without diluting the individual brands.

Capitalizing on Roots Motivations

Understanding the motives of tourists who seek out their roots can allow nations, regions, cities and towns to develop strategies and tactics to identify services that make coming to them attractive to these tourists. Yet, many countries are not taking full advan-

tage of the roots tourism market. And within some countries, there is often a lack of recognition of these segments or attention to providing any initiative to attract or serve these tourists.

“It is important to avoid easy national generalizations and bear regional and local variations in mind” (Lambkin 2010, p. 21) One should not confuse current political boundaries with ancestral homes. Roots tourists are well aware that both the nature of migration and historical changes of national definition can and often does change. Where and when their ancestors lived are more relevant than who’s in charge today. Taking pride in what came before, along with the change in domination, is a major part of their connection with the past and personal identity. For example, many Scottish descendants consider their ancestors to be both Scottish and Viking and many northern Scottish islanders (Orkney and Shetland) identify more with Norwegian culture than they do with Scotland.

There are some notable institutional efforts to build promotional programs to attract international tourists and assist them find their roots. The aforementioned Homecoming program of Scotland generated numerous advertisements and website offerings. Events, tours, and programs were created to stimulate interest in coming to Scotland to find ancestors and enjoy the culture in which they lived. Nearby neighbor and ancestral cousins in Northern Ireland promote “We can bring them to life”, referring to their willingness and ability to assist roots tourists find their ancestral home (Northern Ireland Reflections, 2010).

Much of the world considers the Baltic region of northern Europe and Latvia in particular as a polluted post-Soviet wasteland of no interest to anyone (Kaupins and Ray, 2009). What positive recognition there may be is associated with a rapidly developing part of the higher-income Western world. Roots tourism in the Baltic country of Latvia is driven more to discover records, locations and life experiences of living and deceased relatives. The current ability and commitment to assisting these tourists through conscious institutional development may be limited, but could expand to play an important role in the nation’s economic development.

Example project to assist a migration institution capitalize on its market potential

Migration museums must work to achieve a bond between themselves and the target population they intend to attract. They must recognize the types or segments of visitors they intend to attract to develop permanent and temporary exhibitions. This requires consideration of diverse segment such as spontaneous visitors who come on impulse, premeditated visitors who come due to prior interests, programmed and collective visitors who come as a component of a larger touring agenda, scientific and study visitors coming for research or part of a school field trip or assignment or many others (Rocha-Trinidad 2010). An impediment for such understanding may be the lack of funding, personnel, or expertise to conduct marketing research to build on the particular abilities of the management of the institutions.

There may be opportunity to merge

the interests of migration institutions with the objectives of academic institutions to advance the objectives of both. One project to assist the Basque Museum in Boise, Idaho in the western United States was a two-part project by international marketing students at Boise State University. The local Boise community is familiar with television and newspaper coverage of traditional Basque dancers and their costumes. The Boise Basque Museum had also recently received quite a bit of coverage because a major exhibit of theirs, "Hidden in Plain Site," had been on display at Ellis Island in New York, certainly a first for the Museum.

One part of the student project was to pick an A/V exhibit and evaluate it from a technological consumer and a marketing point of view. Severable actionable suggestions included providing access to the genealogy resources of ancestry.com in the museum. Another was to recognize the younger generations' familiarity with internet technology. A quote, "I see a computer screen at home all day long; I have zero interest in working with one at a museum," reveals a need to make computer exhibits more dynamic than just the same old thing that can be clicked to from a home computer. Where an older, less technological approach was better received was with the physical models of the "old country" that students experienced with a scale model of Gernika. Video recordings at various displays were appreciated but a key observation, "we have short attention spans" lead to the recommendation that recordings have a button that allows patrons to exit from one recording or part of a recording to advance to the

next topic should their attention span be exceeded. One might say this would allow a virtual walking tour to walk faster.

Some recommendations were made to enhance the impact of some of the exhibits. They suggested that the historical model Basque kitchen display show people in it such as placing mannequins working or sitting to dinner. Visual projections of historical Basques people could be shown. A more dynamic use of recordings and projections could show/hear people making Basque food. Perhaps on special events, live role playing could be done by volunteers. Similarly, the bedroom exhibit could have mannequins in the beds to demonstrate the crowding of the typical Basque family in those times.

Bringing ancestry to life is the driving motive that can be misunderstood or overlooked without outside insight. While these comments apply directly to the Basque Museum (the only one in the United States), certainly other migration institutions could work with marketing faculties at nearby universities to gain similar input.

The second part of the student project was to help with the Basque Museum Grand Reopening and conduct a survey of those who attended a fund-raising dinner. Other research projects with classmates involved similar data gathering at either a local Celtic Festival and Highland Games or a Holiday Bazaar held by the local Sons of Norway. At all three events (the Basque Museum Grand Reopening, the Highland Games, and the Holiday Bazaar) marketing students surveyed attendees, asked them where they had heard about the event, and

submitted reports with recommendations regarding future promotional efforts for these relevant groups. While students were not involved in the writing and drafting of the survey questions (the institutions and the Professor wrote the general format of questions), they were involved in the data collection, analysis and communication of research results and recommendations. They fulfilled both marketing research objectives and the international course learning objective of participating in some diaspora group in their community and its historic relationships with an "old country". The Basque, Scottish, and Norwegian groups benefited and the university students achieved the course learning objectives.

Recommendations

There are countless identifiable initiatives that can be taken to promote and facilitate roots tourists that will attract and serve them as they seek their ancestors. At a more strategic level there are some basic initiatives that provide the foundation of a plan for action.

Probably the first effort needs to be to recognize that there are many diaspora descendants from host areas. By identifying who they are and where they went energy and limited budgets can be focused on these target "markets". Once identified, there are likely family and historical society organizations that actively maintain the cultural memories and artifacts associated with their ancestral homes and host events where like-minded potential travelers congregate (Figures 1-3). Interacting with these organizations can provide powerful links for travel planning. Perhaps joining

forces with relevant similar organizations can help expand marketing muscle (Figure 4), but organizations need to be careful to not dilute their brand.

When these tourists first become interested in seeking out their ancestors, they hunt for records such as birth, death, marriage, probate and other records. A centralized research resource in urban areas can provide a big boost. Cooperation with international genealogical database organizations accelerates the process. Sometimes rural records holders fear that consolidating or making records available online will obviate the desire to go to their village. More likely the case is that knowledge that a record will be there provides initiative to go see the original documents, find others, and fully experience the place their ancestor come from. Once tourists arrive they need comfortable accommodations not only in the arrival urban areas but also in the rural area where their personal ancestors may have lived. They will need help accessing the rural areas either with safe, reliable public transportation or dependable and knowledgeable guide services.

Both the tourists and the host country institutions and local citizens who interact with legacy tourists must be reminded that their motives often have little to do with current conditions or politics. They are seeking their ancestors in the "somewhen" of their lives. Expectations of interest in current events may not only be irrelevant; they may be impediments to a satisfactory visit and result in failure to return again and in poor referrals to potential future visitors.

Beyond Migration

There is more than visitor satisfaction, tourism revenue, and the success of migration institutions involved in the relationships that evolve from competent attention to developing competent legacy tourism events and resources. The bonds created can generate relationships such as increased trade and commerce between the areas. The link between the immigrant Basque community in Boise has led to a state sponsored task force and economic development centers which sponsor exchanges of cultural, academic and economic people and programs. Both sides of the relationship now provide resources for new and expanded relationships in the future. The roots are growing. This is but one example relating to the project described in this paper. Countless similar synergistic opportunities are being created elsewhere.

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Appendix 1-Photos

Figure 1: Taking advantage of diaspora links: Northern Ireland Exhibit, National Folklife Festival on the National Mall in Washington, DC, 2007



Figure 2: Links to Roots Societies in the Diaspora: The Ulster-American Heritage Symposium in western North Carolina, USA, 2010



Figure 3: Links to Roots Societies in the Diaspora: Jaialdi 2010, the International Basque Festival held every five years in Boise, Idaho, USA.



Sheepherders wagon. Historically Basque immigrants to Boise worked as sheepherders.

Figure 4: Joining Forces without Diluting a “Brand”: Viking reenactors at Highland Games instructing “Scottish” youth.



Emigration Observatory and Immigration Observatory – The Use of ICT for a Better Knowledge of Portuguese Migrations

Maria Beatriz Rocha-Trindade

Emigration and immigration are two possible components of voluntary human mobility. Taking a given country as geographical reference and a given period of time, these two components are, most frequently, incompatible and we can usually speak about emigration countries and about countries of immigration.

However, this does not apply to present-day Portugal, where the two components of mobility are visibly and simultaneously active. We begin by presenting an overview of historical aspects and present status of Portuguese emigration and afterwards with the panorama of immigration of foreigners into this country.

Emigration

Five centuries of Portuguese emigration directed towards all geographical areas of the world result in the present fact of having more than five million Portuguese rooted abroad, in comparison with a resident population of about ten million living in the motherland.

Table 1 - Portuguese Abroad/Population in the Region of Origin

Region	Ratio	Total Population
Continent	1/2	10 135 309
Azores	3/1	244 780
Madeira	4/1	247 161

The countless descendants of Portuguese that, centuries ago, have rooted in Africa, Brazil or Asia, and all those that, although possessing the Portuguese nationality, came to acquire another one in the term of the Portuguese de-colonization process, are not included in these numbers.

Throughout an uninterrupted movement that it is going to progressively spread the Portuguese in the world, the migratory flows assumes, however, several directions associated to the discovery of new spaces, to the conquest and the settlement of territories, to the colonization of the empire that was being constituted or, solely, to the transfer of workforce for other labor markets and other activities.

Table 2 - Estimate of Portuguese and Portugues Descendants in the World (2008)

Continents	Totals	Main Countries	Number
Europe	1 580 298	Germany France United Kingdom	115 606 791 388 250 000
America	2 839 521	Brazil Canada USA Venezuela	700 000 357 690 1 349 161 400 000
Africa	376 696	Angola Cape Verde Mozambique South Africa	45 000 8 834 13 021 300 000
Asia	156 611	Macau S.A.R.	140 000
Oceania	15 730	Australia	15 440

Source: Direcção Geral dos Assuntos Consulares e Comunidades Portuguesas. Ministério dos Negócios Estrangeiros

Although, Portuguese were in Brazil since the 16th century, they can only be considered as immigrants after the independence (1822).

The Portuguese emigrants' flow that in the first half of the 19th century arrived in Brazil reached very high values, comparable with other immigration currents mainly from the North Mediterranean countries (Spain and Italy), in response to the migration policies of the Brazilian Government.

The prominent position that Brazil continues to occupy as main destination of the Portuguese emigration maintains an impressive regularity until the 1950s, only interrupted during the two great world wars (1914-1918 and 1939-1945).

In the end of the 19th century the people of Madeira were directed to the Pacific (Sandwich Islands, present Hawaii), as well as to English Guiana (Demerara), places only reached after long and difficult trips. Azores preferred North America as the emigration destination. Employed mainly as fishermen, they also worked in factories or in agriculture.

In the 1960s and 70s, more than a million Portuguese emigrated (mainly illegally) to France but also to Germany and other European countries, finding an open market, avid of manpower of low professional qualification, able to carry out heavier tasks and accepting lower wages.

With the world oil crisis of the 1970's as the European borders virtually closed to immigration (except for situations of family re-grouping and temporary and seasonal immigration), other destinations became more significant for the Portuguese: Canada, United States, Brazil, Venezuela, Australia and South Africa, taking advantage of the Portuguese communities already established there.

In present days, the emigration of Portuguese citizens stabilized at around 30 000 per year and new destinations appeared (mainly Switzerland, Spain, Angola, Germany and the United Kingdom).

Immigration

The inflow of migrants of both African origin (from the 1960s and 70s) and of Brazilian origin (mainly from the 1980s onward) may be considered *historical* migratory movements, based on the language identity and cultural affinity between Portugal and its former African and South American colonies.

In a more detailed analysis, these dominant migratory currents may be characterized as economic immigration, dominated by the search for work.

After the mid-1980s and in spite of continued and increasing, Lusophone-based immigration, a parallel inflow of citizens from the European Union countries was notorious, as the result

Table 3 - Departures from Portugal from 1998 to 2008

Country	Portuguese Emigrants
Switzerland	110 161
Spain	103 327
Angola	94 856
Germany	94 200
UK	92 508
France	79 884
Other	74 603
Luxemburg	35 224
USA	13 200
Total	697 963

Source: Direcção Geral dos Assuntos Consulares e Comunidades Portuguesas. Ministério dos Negócios Estrangeiros

of the liberalization procedures relative to the entry, residence, work and settlement which benefited all citizens from that geo-political area.

Although part of these new arrivals were dependent workers, many others belonged to liberal professions, were managers working for international corporations or were even self-employed.

It must be noted, however, that according to E.U. norms these individuals are not to be considered as economic immigrants, but rather as resident community citizens.

Despite the fact that border controls in Portugal were necessarily tightened for non-community citizens, in accordance with the Schengen Treaty, such measures were not nearly enough to prevent a large number of irregular entries, lacking the necessary official authorization to stay and work in the country.

We consider that 1992 is the turning point between two distinct phases in immigration to Portugal: the *spontaneous phase* (until 1991) and the *regularization phase* (from 1992 to 2001).

The importance of the continuous effort in harmonizing the situation of foreign residents with the existing norms is the primary characteristic of immigration in Portugal during the referred time period.

During that same ten-year period, important steps were taken to promote the integration of individuals, groups and communities of immigrants, in the fields of education, labor, health and social security.

In parallel to centralized official initiatives, many others originated at local government level (particularly in regions with large concentration of immigrants

as all the area surrounding the capital) and also due to the efforts of a wide variety of organizations within the civil society as unions, churches, NGOs, social solidarity institutions.

Three new facts changed the character of immigration in Portugal and the norms that ruled it.

The first involved the entry of large contingents of illegal immigrants from Central and Eastern Europe, countries that, until then, had no visible expression among the traditionally nationalities of the immigrants.

The second was the qualitative recognition that Portugal needed, at least initially, to attract new waves of immigrants to meet its labor needs, not only in the primary sector but in the industry and service sectors as well. Such a statement is compatible with the low unemployment rate levels registered then in Portugal.

The third fact is the recognized need to submit the migratory process to long-term regulation and planning mechanisms, in such a way as to synchronize supply and demand of labor.

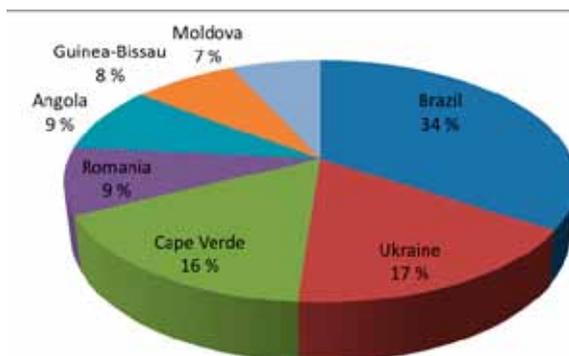
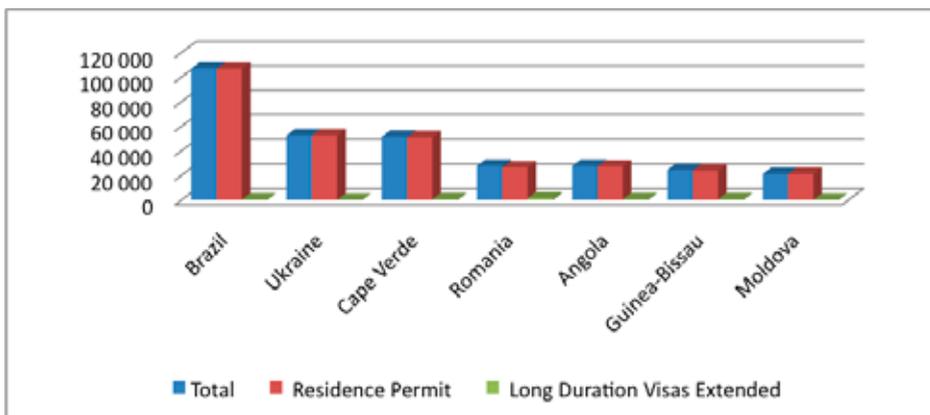
The recent world economic recession affected also Portugal, causing the stagnation the Gross National Product, bankruptcy of a large number of enterprises and the sharp increase unemployment figures. In consequence the motivation to emigrate increased and work opportunities for immigrants diminished.

The current Portuguese immigration situation can be illustrated by the following table and graphs.

<i>Countries</i>	<i>Total</i>	<i>Residence Permits</i>	<i>Long Duration Visas Extended</i>
Brazil	106.961	106.704	257
Ukraine	52.494	52.472	22
Cape Verde	51.353	50.887	466
Romania	27.769	26.425	1.344
Angola	27.619	27.307	518
Guinea-Bissau	24.390	23.842	548
Moldova	21.147	21.067	80

Source: SEF

Figure 1 - Legal Immigrants in Portugal – Main Nationalities – 2008



The complexity of the human mobility in Portugal justifies the recent creation of the two web based institutions that we will describe in the following sections. The different nature of the two phenomena led to distinct approaches.

The target population of the political intervention derived from the information contained in the observatories is of different natures: the Portuguese emigrants live abroad (all over the world) whilst the foreign immigrants are concentrated on the Portuguese territory. The latter need a permanent intervention in the various daily vectors of their lives (employment, housing, health, schooling, religious practice).

This justifies the difference in the institutional political framework: whilst the Emigration Observatory depends on the Ministério dos Negócios Estrangeiros (Ministry of Foreign Affairs), the Immigration Observatory depends on the Presidência do Conselho de Ministros (Presidency of the Ministers Council) with a much larger power and capacity of political intervention.

The Emigration Observatory

The Emigration Observatory was created in 2008, based on a protocol between the Direcção-Geral dos Assuntos Consulares e Comunidades Portuguesas – DGACCP (Directorate-General of Consulate Affairs and Portuguese Communities) and CIES/ISCTE – Centro de Investigação e Estudos de Sociologia (Sociology Studies and Research Center), ISCTE – Instituto Universitário de Lisboa (Higher Institute of Work and Business Sciences). The Observatory began working in January 2009, with two

main objectives:

- to produce and provide information regarding the development and characteristics of emigration and Portuguese communities;
- to contribute to the definition of public policy in this area.

The Emigration Observatory focuses its activity primarily on the collection, analysis and provision of statistical indicators and other documentary information on emigration and Portuguese communities, from a variety of sources. Secondly, the Observatory carries out and promotes studies and public debates, facilitating and encouraging Master's and PhD theses in these areas.

The Observatory uses its webpage to keep in touch with the public on an everyday basis, regularly updating and extending it, in order to cover all the activities associated with the objectives for which it was created.

The Observatory structure integrates a Director (Secretary of State for Portuguese Communities); a Scientific Council with eight members plus a Scientific Coordinator and a Technical team with a coordinator

A member of the Conselho Permanente do Conselho das Comunidades Portuguesas (Permanent Council of the Portuguese Communities Council) integrates the Scientific council with the role of observer.

The Immigration Observatory

With the Immigration Observatory, the ACIDI - Alto Comissariado para a Imigração e Diálogo Intercultural

(High Commission for Immigration and Intercultural Dialogue) aims to increase knowledge about immigration and associated issues in Portugal, in order to define, implement and assess effective immigrant integration policies. The Immigration Observatory, which is an informal unit created as part of the ACIDI – High Commission for Immigration and Intercultural Dialogue, has the following objectives:

- to gather, process and provide timely information regarding the issue of immigration in Portugal and other related areas worldwide.

- to encourage the collection of complementary data and information that is not directly accessible from primary sources.

- to be involved with dossiers, studies and research in conjunction with relevant scientific and academic institutions in the field in order to substantiate, to manage and to improve public policy regarding the issue of immigration.

- to publish and divulge publications resulting from its activities or other sources, relevant to the expansion of knowledge within the scope of the Observatory's activities.

- to promote seminars, conferences, debates and other activities that improve knowledge of phenomena associated with population movements to Portugal and with the aim of training agents working in the field.

- to ensure the link between the ACIDI with other similar Portuguese and foreign institutions, such as structures for observation, data collection, research and systematic analysis of the movement of people in Portugal, in Europe and in the world.

The Observatory does not have its own structure nor does it have any permanent staff. It is run by a coordinator who is responsible for its respective scientific activity, and who is responsible to the High Commission regarding achieving the objectives for which it was created. The Observatory budget is included in the ACIDI budget.

The philosophy of the Observatory's work is subsidiary to that of institutions and researchers that are systematically dedicated to the study of immigration. In these terms, the Immigration Observatory aims to intervene essentially as a catalyst for activities and as a promoter of academic, scientific and institutional cooperation networks, only when such action proves beneficial for public awareness of the matters and issues that represent its main concerns.

The National Network

The Immigration Observatory is structured around a network of the following organizations:

CEAS – Centro de Estudos de Antropologia Social (Center for Social Anthropology Studies)

Higher Institute of Work and Business Studies (ISCTE)

The Social Anthropology Study Center was created in 1986 as a not-for-profit association with the aim of promoting research, the discussion and dissemination of scientific production in the field of Anthropology. The CEAS is housed within ISCTE – Higher Institute of Work and Business Sciences in Lisbon – and currently boasts around 300

members.

For some years now, the CEAS has been one of the most prominent research bodies in Portuguese anthropology and has been supported by the Fundação para a Ciência e Tecnologia (Science and Technology Foundation) R&D Unit Multi-Year Funding Program. The CEAS has hosted a number of research projects, scholarships for Master's degrees, PhDs and post-PhDs, as well as being a partner in a variety of initiatives organized with other scientific institutions, museums, foundations, NGOs, town councils, state institutions and bodies and other less formalized groups.

Since it was founded, both on its own and in conjunction with other institutions, the CEAS has been involved in research projects in the following study areas: environmental resources, industry and work, elites, death, health and illness, history of Portuguese anthropology, rural and fishing communities, gypsy communities, uses of popular culture, tourism, primordial identities and social differentiation, education, urban studies, anthropology of organizations, colonial and post-colonial studies, migrations, ethnicity and trans-nationalism. These projects have occurred both within Portugal and further afield (Cape Verde, São Tomé, Brazil, Spain, USA, Canada, India, and Timor).

CEG – Centro de Estudos Geográficos (Center for Geographical Studies)

Faculty of Letters of the University of Lisbon (FLUL)

Founded in 1943 by Professor Orlando Ribeiro, who was its director for close to

three decades, the CEG (Center for Geographical Studies) has been responsible for the majority of research and dissemination of geographical knowledge developed over the last 60 years in Portugal.

The CEG boasts 62 researchers who carry out research in a number of areas in the fields of Human Geography, Physical Geography, the Environment, Development and Land Management.

As the process of urbanization and economic globalization spreads and intensifies, the increase in population mobility has been reflected in the development of research in the area of urban and human migration studies. Because of this, the CEG currently boasts a team of researchers that studies different aspects of internal and international migrations.

Despite the majority of work having focused on Portugal, in recent years major efforts have been carried out comparative studies at an international level, in Europe and the United States.

CEMME – Centro de Estudos de Migrações e Minorias Étnicas (Center for Migration and Ethnic Minority Studies)

Faculty of Social and Human Sciences – Universidade Nova (FCSH/UNL) Department of Anthropology

Founded in January 2000, the CEMME - Center for Migration and Ethnic Minority Studies is an interdisciplinary research unit based at the Social and Human Sciences Faculty of Universidade Nova de Lisboa, which does qualitative and quantitative research in the field of migration, identity processes and strate-

gies and inter-ethnic relations.

During the period in which it was initially established (2000-2003), CEMME focused on consolidating its organization and network of international relations, developing its research team, encouraging and giving guidance to final-year and post-graduate students in these fields of research, as well as seeking new sources of funding that allow it to extend its search for excellence in the pursuit of its statutory.

Having been given an international assessment of «very good» in August 2003, from this date forward CEMME has been FCT-funded research center.

CEMRI – Centro de Estudos das Migrações e Relações Interculturais (Center for the Study of Migrations and Intercultural Relations)

Universidade Aberta

The Center for the Study of Migrations and Intercultural Relationships (CEMRI) is the research and development unit no. 289 of Fundação para a Ciência e Tecnologia (Science and Technology Foundation) of the Ministry of Science and Higher Education, and is housed within Universidade Aberta.

CEMRI is a scientific research unit that is part of the Department of Social and Political Science of Universidade Aberta, which has been in existence since 1989. A pioneer in Portugal in the study of migrations and intercultural relations, over the years, CEMRI has expanded its research and training agenda in the areas of Migrations, Studies on Women, Health, Culture and Development, Visual Anthropology and Inter-

generational Relations. By carrying out comparative studies from a multidisciplinary and interdisciplinary perspective, the center has established a broad network of scientific relationships with the most prestigious research centers on a national and international level.

The center's main focus is on scientific production (books, articles, documentaries), training (graduate and post-graduate), as well as research and training as community service.

The main objective in the area of migrations is the comparative and transdisciplinary study of the migratory phenomenon analysis of four major issues:

- Migration and the Policies on Memory and Identity
- Trans-nationality and Integration of Migrant Communities
- Migration, Citizenship and Multiculturalism Policies
- Intercultural Communication.

Other objectives include the dissemination and publication of research and the promotion of various scientific projects geared towards students, researchers and the community in general, in the shape of conferences, seminars, workshops and debates.

CES – Centro de Estudos Sociais (Center for Social Studies)

Faculty of Economy of the University of Coimbra (FEUC)

The CES – Center for Social Studies is a scientific institution focused on research in the field of social science. Founded in 1978 by a group of professors from

the Economics Faculty at Universidade de Coimbra, from where the majority of its researchers originate, today, the CES boasts researchers from other faculties at Coimbra University and other universities. The team of researchers includes sociologists, lawyers, researcher in the fields of literature and culture, economists, anthropologists, geographers, social workers, researchers into education and doctors.

There are four main objectives underlying CES' scientific activity:

- To maximize the opportunities of the interdisciplinary nature and potential of sociological research.
- To develop new analytical and theoretical frameworks, as well as innovative methodological tools that can portray the specific characteristics of Portuguese society.
- To combine analytical and methodological pluralism with adequate theoretical coherence, in order to facilitate the constitution of an integrated program of research capable of promoting and accumulating knowledge.
- To invest in the creation of databases to facilitate sociological research and to allow for diverse forms of use in the thematic areas that the CES seeks to cover in its activities.
- Within the context of the activities of the CES, the Nucleus of Migration Studies was created.

CIES – Centro de Investigação e Estudos de Sociologia (Center for Research and Studies in Sociology)

Higher Institute of Work and Business Studies (ISCTE)

The Center for Research and Studies in Sociology (CIES) is a university research center associated with the ISCTE, constituted in 1985. It maintains strong relations of cooperation with the host institution, in particular with the Department of Sociology and the Research Unit for Social Sciences (UNICS), an organization for academic cooperation that it founded together with other centers and departments of the ISCTE in 1994.

At the CIES fundamental research projects are undertaken in the area of sociology and related social sciences, funded through public competition with academic evaluation. The Science and Technology Foundation (FCT), the European Commission and the Calouste Gulbenkian Foundation are some examples of funding institutions for these projects.

The CIES researchers also carry out, on the basis of academic competences consolidated at the center, applied research projects. The center practices a 'broadband' sociology, demanding simultaneously in relation to the theoretical, methodological and empirical domains. The objectives that orientate the center are to contribute to the progress of knowledge and the development of society.

The CIES has continuously carried out, since the late 1980s, studies and empirical research on questions of immigration and ethnicity in Portugal,

namely due to Prof. Dr. Fernando Luís Machado and Prof. Dr. Rui Pena Pires and presently involving a new generation of researchers.

CIMJ - Centro de Investigação Media e Jornalismo (Center for Research in Media and Journalism)

The Center for Research in Media and Journalism has the main objectives of undertaking academic research and promoting debate on themes related to the media and journalism.

Created in 1997, members of the CIMJ include professors from various higher education institutions, as well as researchers and professionals interested in carrying out studies in the area of media. It also has the support of a Consultative Council, composed of personalities involved in diverse areas of public action in Portuguese society.

ICS - Instituto de Ciências Sociais (Institute for Social Sciences)

University of Lisbon

The Institute for Social Sciences was created in 1982 at the University of Lisbon as an 'interdisciplinary organization for academic research and training'. It resulted from the institutionalization of the Office for Social Research (GIS), founded by Adérito Sedas Nunes in 1962. Despite its small size, the GIS had a pioneering and innovative role in researching the social realities and the specific problems of Portuguese society, at the same time as undertaking proficient work in teaching specialists in social sciences, which until then were almost inexistent in the country.

Since 2002, due to the conjuncture

of the attribution of the status of Associated Laboratory (LA) by the Ministry of Science and Technology and the inauguration of new facilities, the ICS has been in a period of rapid growth. At this moment, the ICS research team is composed of around 60 academic doctors (within the research tenure process of the university, contracted with the LA and post-doctoral fellows), but also another 50 researchers without doctorates. Apart from this the ICS has a post-graduate program comprising close to 100 students. This is, therefore, a community of 200 senior and junior researchers, dedicated exclusively to research and post-graduate teaching in social sciences, namely in Anthropology, Political Science, History and Sociology, as well as Geography, Social Psychology and International Relations. Between 2002 and 2005, the ICS researchers supervised around 470 theses and dissertations, both within the Institute itself and at other institutes.

Númena - Centro de Investigação em Ciências Sociais e Humanas (Center for Research in Social and Human Sciences)

National Representative for the European Information Network on Racism and Xenophobia (RAXEN)

Númena is a research center for social and human sciences, constituted in the form of a non-profit academic association. It was founded on 5 January 2001 by a group of young researchers who thereby formalized a situation of cooperation that had already existed for some time.

In that same year, and as a result of

the work that some of these researchers had been doing, Númena became the Portuguese National Focal Point (NFP) of the European Monitoring Center on Racism and Xenophobia, in partnership with the High Commission for Immigration and Ethnic Minorities, a partnership that was renewed with the new High Commission for Immigration and Intercultural Dialogue, I.P. Since then, within the context of this protocol, the research center has been undertaking systematic information-gathering on forms of on forms of discrimination and the integration of immigrants and ethnic minorities in Portugal, according to five central thematic areas: employment, education, legislation, racial violence and, more recently, housing (more on the RAXEN network here).

Working for the European Observatory has allowed this group of researchers to perpetuate and diversify the work that they had been conducting for some years, both in the study area around which their investment in obtaining new academic degrees was orientated, and professionally, undertaking research on the subject of immigration and ethnic minorities. Furthermore in this area, they have promoted the undertaking of a collection of studies that seek to deepen existing knowledge on the issue of racial discrimination in Portugal.

Not limiting itself to the theme of immigration, Númena has conducted work in other areas of knowledge, such as Sociology of Religion, Employment/ Training and Political Sociology, as well as various contributions to European Union projects.

SOCIUS - Centro de Investigação em Sociologia Económica e das Organizações (Center for Research in Economic and Organizational Sociology)

Higher Institute for Economy and Management – Technical University of Lisbon (ISEG/UTL)

SOCIUS – the Center for Research in Economic and Organizational Sociology – is a research unit that is part of the Higher Institute for Economy and Management (ISEG) at the Technical University of Lisbon, created in May 1991 by professors and researchers at ISEG and others.

It is a research unit accredited by the Science and Technology Foundation and classified as “Excellent” since 1999, in the context of the Multiannual Funding Program for Research and Development Units of the Science and Technology Foundation.

Its principal academic area of action, in the field of Economic and Organizational Sociology, is understood with wide acceptance to prioritize the multiple points of contact between contemporary sociology and economics, and other social sciences focusing on the study of economic and organizational realities.

Studies and Research Promoted by the Immigration Observatory

Following the dynamics of the production of studies on different dimensions of the immigration reality in Portugal, through the consolidation of work already initiated or the launching of new areas of research, the Immigration Ob-

servatory proposes a Plan of Activities marked by its permanent concern of getting to know more about immigration in Portugal and getting to know it better, in order to be able to better plan, implement and evaluate public policies for immigrant integration. In order to achieve this objective, it will maintain the model of acting in a network, through cooperation with universities, research centers and other institutions, structured by protocols with ACIDI and other supports, such as the Science and Technology Foundation and the Luso-American Development Foundation.

All of these studies will have an intermediary stage of debate with members of the IO and other guests, in the form of a workshop. Their conclusion will be marked by the presentation and publication of the study.

Cooperation Protocols Between Acidi And Eight Research Centers (2007/2008)

Within the context of the plan of activities of the Immigration Observatory, on 16 May 2007 a signing session of Cooperation Protocols between the High Commission for Immigration and Intercultural Dialogue and eight Research Centers took place in Lisbon. The cooperation protocols cover the undertaking of research projects and the promotion of activities of dissemination and debate, including research units with experience in the domain of studies on migration, inter-culturalism, racism and xenophobia in Portugal, and recognized, within the evaluation of academic research institutions conducted by the Science and Technology

Foundation (FECT/MCTES), with a classification of very good or excellent:

- CEAS – Center for Social Anthropology Studies at the Higher Institute of Work and Business Studies.

- CEG – Center for Geographical Studies at the Faculty of Letters of the University of Lisbon.

- CEMME – Center for Migration and Ethnic Minority Studies of the Universidade Nova at the Faculty of Social and Human Sciences, Department of Anthropology.

- CEMRI – Center for the Study of Migration and Intercultural Relations at the Universidade Aberta of Lisbon.

- CES – Center for Social Studies at the Faculty of Economy of the University of Coimbra.

- CIES – Center for Research and Studies in Sociology at the Higher Institute of Work and Business Studies.

- ICS – Institute for Social Sciences at the University of Lisbon

- SOCIUS – Center for Research in Economic and Organizational Sociology at the Higher Institute for Economy and Management.

The Observatory chooses the subjects recognized as important through a national selection process. These are some of the titles of the studies currently in progress:

- Ageing Immigrants: A New Face of Immigration in Portugal

- Immigrant Remittances in Portugal

- The Civic and Political Participation of Women of African Origin in the Post-Colonial Portuguese Context

- Family, Gender and Generational Dynamics in the Migratory Context: the material and identity vulnerabilities of women of African origin

- Growing out of water? Expressivity, positioning and identity negotiations among young people of African origin in the Lisbon metropolitan region
 - Linguistic diversity, native language, non-native language, bilingualism, linguistic valuing
 - Ukrainian Immigration (collection of articles, Communities Series)
 - Cape Verdean Immigration (collection of articles, Communities Series)
 - Foreigners' Experiences in the Penal Justice System
 - Health and Immigration: The Relationship between Users and Services in the Area of Influence of the Graça Health Center
 - Immigrant Women in Portugal
 - Memories, integration difficulties and life projects
 - Multicultural Cities and the Political Integration of Immigrants in the Lisbon Metropolitan Area
 - Contribution to the Creation of visual and sound databases – Images of Migration
 - The Characteristics of Immigration in Portugal and its Effects on Bilateral Trade
 - Trade Unions and Immigrants in Portugal
 - Bicultural Relationships between Brazilians and Portuguese: strategic and affective-sexual dimensions
 - Migrants and Mental Health: the construction of cultural competency
 - The Trafficking of Women in Portugal: a critical ethnography of the relationship between victims and institutions
- Other projects from Centers outside this network are also supported by the Observatory as:
- Media and Immigration 2007

- Immigrants' Access to Banking Services in Portugal
 - Ethnic Communication Media in Portugal
 - Immigration, Ethnicities and Religion: the role of religious communities in the integration of Eastern European immigrants
 - Pilgrims or Nomads? Religious Liberty as a motivation for migration
 - Sexual and Reproductive Health among Immigrant Communities

Scientific Publications

This production process leads to a vast amount of texts that integrate the various collections of publications within the Observatory:

- OI Studies Series- Studies and Documents of the Immigration Observatory Series
- Communities Series- Studies on Immigrant Communities in Portugal
- Theses Series - Theses on Immigration and Ethnic Minorities
- Intercultural Portugal Series - Historical Studies on Interchanges of Peoples and Cultures
- Migrações - Journal of the Immigration Observatory
- OI Working Papers -Working Papers of the Immigration Observatory

Statistical Sources

The Immigration Observatory furnishes a list of resources and regularly publishes statistical information about Portugal:

Statistical Information Resource Guide

National

- Serviço de Estrangeiros e Fronteiras (Borders and Foreign Nationals Department)

- INE - Instituto Nacional de Estatística (Statistics Portugal)
- INE - Census 2001
- GEPE – Ministry of Education
- Pordata
- SEF – National contact point of European Migration Network

International

- Eurostat
- Eurostat - Internet Euro-Indicators Site
- United Nations – Statistics Division
- United Nations Statistics Division: International Migration Statistics
- OECD – Statistics Portal
- UNESCO – Statistics Institute
- European Migrations Network

The International Network

The Network of Immigration Observatories of the Iberian Peninsula, created within the context of the 1st Meeting of Immigration Observatories, which took place in Tenerife on 12 and 13 April 2007, unites fifteen structures of observation and monitoring of phenomena related to immigration in Portugal and Spain – at a national, regional and local level -, among which is the Portuguese Immigration Observatory.

The international network of Observatories allows for a permanent space for news on activities undertaken in its context.

- Network of Observatories of the Iberian Peninsula
- Permanent Immigration Observatory of the Ministry of Labor and Immigration of Spain
<http://extranjeros.mtas.es>

- Portuguese Immigration Observatory (ACIDI, I.P.)

www.oi.acime.gov.pt

- Tenerife Immigration Observatory

www.obiten.net

- Permanent Socioeconomic Immigration Observatory in Asturias

www.odina.info

- Basque Immigration Observatory

www.ikuspegi.org

- Migration and Cohabitation Observatory of the City of Madrid

www.munimadrid.es

- Valencian Migration Observatory

www.ceim.net

- Permanent Immigration Observatory of Mistala

- Permanent Immigration Observatory of the Jaime I University, Castellón

www.uji.es/CA/uji/org/lopi.html

- Permanent Immigration Observatory and Seminar of the University of Alicante

- Study Group for Immigration and Ethnic Minorities

<http://selene.uab.es/cedime>

- Laboratory of Intercultural Studies of the University of Granada

<http://idei.ugr.es>

- University Institute of Migration Studies, Pontificia Comillas University

www.upcomillas.es/iem

- European Center for the Study of Migration Flows

www.flujosmigratorios.org

Granadilla de Abona Service Center for Migration

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- S. A. – *Uma Ferramenta para a Diversidade. Para Programas Informativos no Serviço Público*, Lisboa, Alto Comissariado para a Imigração e Diálogo Intercultural, 2008, 74 p.

Small Steps Towards a European Migration Portal

Mathias Nilsson

The Swedish American Center (SAC) in Karlstad is the oldest emigration archive in Sweden, founded in 1960. Originally, the purpose was to document the Swedish migration history primary to North America and to strengthen the ties between Swedish-Americans and Sweden. Today, this heritage is preserved as a research visitor center with archives, reading hall, library, exhibition and conference rooms. SAC publishes a newspaper called "Sweden & America" four times a year. SAC is also the Sweden office for the organization "Swedish Council of America", which is an umbrella organization for Swedish-American organizations.

SAC is running two big projects right now, one is the Interreg Sweden-Norway project called "Crossing Borders". The project is co-operated with The Norwegian Emigrant Museum and is about tracking migration movements in Hedmark (Norway) and Värmland (Sweden).

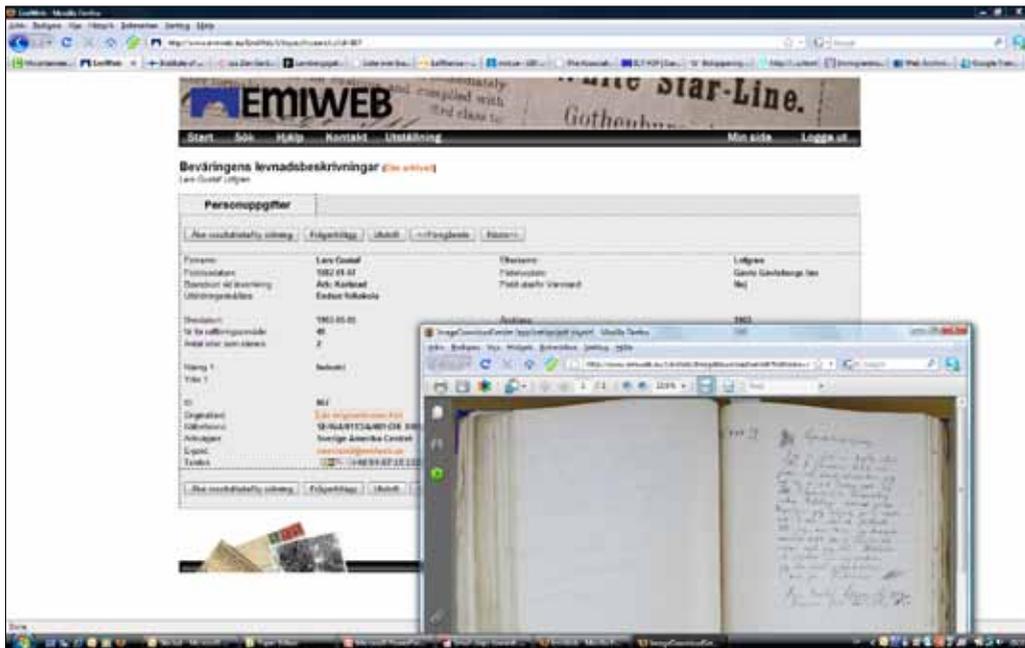
The other project, which Crossing Borders is also a part of, and which will be the main subject of this paper, is EmiWeb¹. EmiWeb is a web based digital archive which lets migration insti-

tutions publish their archives/databases on the Internet. EmiWeb was founded in 2007 by Swedish migration institutions and is administered and developed by SAC. EmiWeb consists of several databases covering migration to, from and within the Nordic countries, for example: Passenger lists, photo collections and military archives.

Among the archives one can find: Emigrants registered from Swedish and Norwegian church records (1.2 million records), Danish passenger lists (400 000 records), Minnesota State Census (6 million records), Swedish-American newspaper articles (80 000 records) and Emigrants from the Åland Islands. A large number of archives are in the pipeline, for example Danish work permits database (100 000 records), Norwegian census and emigrant protocols and personnel index of The Northern Pacific Railway Company.

Here is a selection of the partners in EmiWeb:

- The Swedish American Center, Karlstad, Sweden
- The Swedish Emigrant Institute, Växjö, Sweden



- The Norwegian Emigrant Museum, Hamar, Norway
- The Danish Emigration Archives, Aalborg, Denmark
- The Åland Island's Emigrant Institute, Mariehamn, Denmark
- National Archives of Norway, Bergen
- The Danish Immigration Museum, Copenhagen, Denmark
- Minnesota Historical Society, Minneapolis, USA
- Swenson Swedish Immigration Research Center, Rock Island USA

This was an introduction to the SAC and EmiWeb. Now to the main topic of this paper: A European migration portal. We have a vision of how it would work. It should be a multilingual search engine making it possible to search through archives containing migration

history data from different European countries. One should be able to search in Swedish and get results in Polish. It should be built for users on all levels: Academic researchers, genealogists, students etc. Users should be able to search by different methods that is relevant and convenient to them, and that suits their purpose. For example, you could search by: Individual migrants, geographically, thematically and by archive/museum/library catalogs. Even if archives are not digitized, they could be present and information should be given on where to continue searching.

As the Internet is expanding and archival material all around the world get digitized, an enormous amount of data becomes accessible. For users of the Internet this is not only good, a problem arises when it comes to sorting out relevant information from this information flow². In other words, it is difficult

to find the right information, especially if your search takes you abroad. Furthermore, users have to relate to multiple search engines and systems. The Internet also contains lots of non-standardized web sites. This is true for how sites are programmed, database formats, meta-data usage and search forms. A migration portal would also be a very helpful resource for future digitalization projects. For example when it comes to choosing meta-data standards. It would also make Information and Communication Technologies serve migration institutions better.

One might argue that this is exactly what Europeana is all about. Europeana is Europe's digital library where cultural organizations contribute with material. The European Commission's goal for Europeana is to make European information resources easier to use in an online environment. For example images, sounds and videos. It will build on Europe's rich heritage, combining multicultural and multilingual environments with technological advances and new business models.³ The migration portal would be different. It would be a specialized standalone platform for migration related resources, not for general cultural objects like Europeana. It would also, through catalogs, contain non-digitized material. Also, Europeana is at the moment not dimensioned to handle large databases, like would be in the portal. Instead, the migration portal could be connected to Europeana and channel information into it. An example of a project who does that is the European Film Gateway. Portal data could be available in both places.

Now, let's go back in time two years

and look at what has been done. At the AEMI meeting in 2008 SAC and The Norwegian Emigrant Museum presented an idea of how to accomplish a migration portal. The project was called MigraPort. After the meeting a working group was formed to look for funding to this project. A project like this demands a big consortium of migration institutions in a number of different countries to be successful, this means that a considerable amount funding is needed. After the AEMI-meeting a new EU program was launched called ICT PSP⁴. The working group decided to try to find funding through this program and therefore went to Luxembourg on an information meeting in February 2009. In Luxembourg we talked to an EU official about the idea of a migration portal. He, however, told us that he could not see how migration was related to culture, and that passenger lists were not interesting for Europeana. He also questioned whether this would be of interest to a broader public, in comparison to for instance Mozart. Also, if we would have applied for funds from ICT PSP, we would have needed to aggregate sources to Europeana, it could not be built as a standalone service. The working group realized that ICT PSP might not be the best way of financing this project. How to proceed from here? The working group decided to put MigraPort on hold and instead focus on developing EmiWeb. While developing EmiWeb we would look for other possibilities to fund the MigraPort. As of today, the ICT PSP is slightly updated but are still very much about delivering things into Europeana.

In late 2008 The Norwegian Emigrant

Museum, through the project *Crossing borders*, and The Danish Emigration Archives joined EmiWeb, making it a Nordic cooperation. After the turnaround in Luxembourg, we created a new goal for ourselves: making EmiWeb a Nordic migration portal.

Then, during spring of 2009, we began to convert EmiWeb from a traditional database handler to a portal. This means that EmiWeb not only has to handle internal databases, but handle databases hosted on other web servers. New techniques had to be developed to meet the new needs, for example: Coordinating sources from different web servers, multilingual support and standardization of META-DATA (Dublin Core)⁵. EmiWeb also had to be scalable since this new idea could mean a lot more traffic to the site.

In the summer of 2009, a new consortium was formed. EmiWeb and Minnesota Historical Society started to work together on some ideas of how to share data over the Internet. The timing was right, as it was exactly what we needed to do in order to construct the portal functions. This came to be a pilot project where new techniques could be tested. The idea was to communicate using standardized XML. As a test archive the Minnesota State Census would be used, and made searchable through EmiWeb. We had to agree on which parameters to send and define them. Then program a XML parser to read the data stream. With this technique data can be collected externally and presented to the users of EmiWeb, as it would be a part of EmiWeb. Users can not tell that data is collected externally.

In February 2010, this project was

ready to be tested live. EmiWeb launched the Minnesota State Census as a new archive. It has been up and running ever since, and with a couple of minor modifications it has been working like a charm. One could also suspect that this external data collecting functions could take a long time to run, and make the user interface slow. This, however, is not true. External searches actually speeds up the interface, as the search query runs externally and doesn't require resources from the EmiWeb server. Thus it distributes the workload across participating web servers.

Recently, we arranged to do the same thing with the National Archives of Norway. This is a very important part of getting EmiWeb to be a Nordic migration portal. The intention is to use experiences from the project with Minnesota Historical Society and develop a similar XML solution.

What if we need to collect data from a non-standardized web site? Maybe from a small database maintained by a small organization, with small resources? How can this be done? In order to do this, we need to develop another type of communication protocol, this time we will not be parsing XML, but HTML. This is no problem to do technically, it however has a back draw. If the site where the collecting is being done is modified, the HTML parser will fail, and has to be updated accordingly. Another problem is that programmers need to learn how sites work, get into the heads of the developers of that site. Right now techniques for doing this is being tested within the EmiWeb project and will be live during fall of 2010. What is interesting with this is that any site could be

a part of the migration portal, as long as it is online.

The XML and HTML parsing techniques are perfect tools for building a migration portal, but what about doing things like that automatically? This can be done by using “web harvesting” techniques. This is widely used on the Internet in search engines like Google or Bing. The purpose of web harvesting is to crawl the web and extract information from, for example, migration sites. The extracted data can then be stored. This way, the migration portal could be fed with new sites automatically and an index could be built. There are huge efforts made in this area, for example The Library of Congress has a project called “Web archiving”⁶. The projects purpose is to preserve the Internet’s contents for the future. For example, they are taking snapshots of certain Internet domains. This means that one could go back and look at what was on e.g. the .is domain at a certain year. This could be one way for archives and museums to collect data. We could for example do a “snapshot” of Europe’s migration history online.

All these techniques are needed in order to build a sophisticated migration portal which can search through all kinds of sites related to migration history. With web harvesting, sites can be investigated automatically as long as they are openly available.

EmiWeb could be the first step towards a European migration portal. The experiences and knowledge could be used to form this portal. EmiWeb could maybe even expand into a European migration portal. Of course, we do not have to

stop at European: It could be scaled out including for example North and South America. But, it might be wise to take one step at a time.

There are a number of challenges that one have to look into. First of all, there are three types of online digital archives: Subscription-based, completely open and semi-open – meaning that some parts are subscriptions and while others are open. Another challenge is translating database content “on the fly”, as some languages don’t even have online dictionaries. Even if they do, will the content be understandable after a translation on the fly? But the biggest challenge is to find the proper funding. It takes a lot of resources to develop, maintain and coordinate it all.

We are planning to be finished with the rebuilding of EmiWeb to a Nordic migration portal during 2011. Meanwhile, we propose that a new – or the same - working group is put together with AEMI-members to discuss how to proceed with this project. During 2012 the group would apply for funds and project start would be in 2013.

SAC is ready to take on the responsibility and assemble a new working group consisting of AEMI-members. We also propose that a site is launched at www.migraport.eu where the project could be discussed and results could be presented.

As a conclusion: There is a great need for sorting out relevant information online, also for migration related information. Information and Communication Technologies can in a migration portal shape serve migration institutions very

well and help them take advantage of the modern technology. Europe's migration history online has to be preserved. EmiWeb is a good first step, but in order to expand to European level, more partners and expertise are needed.

Notes

- 1 www.emiweb.se
- 2 According to Microsoft's future visions there will be so much information that humans are unable to sort out what they need.
- 3 www.europeana.eu
- 4 Information and Communication Technologies Policy Support Programme
- 5 dublincore.org
- 6 <http://www.loc.gov/webarchiving/index.html>

The Odysséo Database on French Immigration



Sarah Clement

The purpose of this article is to highlight an important new resource produced by Génériques, the Odysséo Database, which relates to French immigration. Founded in 1987, Générique is a migration institution that has NGO status, specializing in the collection and preservation of archives relating to immigration issues in France and Europe and in promoting public access to these archives through cultural and scientific activities.

Since 1992, Génériques, in partnership with the Culture Cabinet and with support from the Direction des Archives de France, has been compiling a national inventory of public and private archives relating to the history of foreigners in France since the Revolution. This action has led to the publication of a guide of archives sources: *Les Etrangers en France XIX-XXe siècles* and to the preservation and listing of hundreds of private collections. The results are now available on-line through the Odysséo which fa-

cilitates the identification of sources and access to digitized documents.

Activities related to the launch of this website include exhibitions conferences and publications. There has been a major exhibition on “Génération: un siècle d’histoire culturelle des Maghrébins en France” has been presented by Génériques in Paris, Lyon and Caen. Several conferences and colloquiums on immigration issues have also been held including the following:

- *Images and representations of North Africans in French cinema*: in partnership with le Maghreb des films, November 2010.
- *Remembering migrants and migrations: towards new interpretations of European History*, Institut d’histoire allemande, Paris, November 2004 in collaboration with Network Migration in Europe and the Marc Bloch Centre.
- *Cinema, literature and immigration* for

the meeting of the Association of European Migration Institutions (AEMI) in October 2005 at the Maison de l'Europe in Paris.

- *Between protection of Rights and globalization: Moroccan migratory dynamics: historical, economical, political and cultural perspectives*: a conference organized in partnership with the Centre de documentation, d'information et de formation aux droits de l'Homme, in Casablanca, in June 2003.
- *History and archives of migrations in France and in Europe*: a European seminar organized in October 1999 for the publication of the guide: *Les Etrangers en France*.

The importance of this material has been highlighted by publications in the series *Editions Mémoire-Génériques* and in the bi-annual journal *Migrance*. In addition, Génériques' website displays much information on scientific and cultural dimensions of the history of immigration. It provides news about recent books, cultural activities and conferences findings on immigration issues.

A Museum of Immigration for France

AEMI members will be familiar with the development of a major new migration institution in France in the form of a museum of immigration. Génériques, together with many researchers, personalities and other NGOs concerned with immigration, remains committed to increasing awareness among public opinion and public authorities of the necessity for a museum dedicated to the history and the role of immigration in

contemporary France. In this regard, in 2001, the CEO of Génériques received from the Prime Minister a commission to write a report on this issue. This report was handed to PM Lionel Jospin in November 2001. Since then, Génériques has been part of the museum creation process led by M. Jacques Toubon. In June 2004, a final report was handed to PM Jean Pierre Raffarin who then officially announced the creation of the *Cité Nationale de l'Histoire de l'Immigration*. The Museum opened in 2007 at the Palais de la Porte Dorée in Paris (12). Génériques is part of its network and is thus regularly involved in its activities (exhibitions, conferences, research). The Odysséo database is one important resource that supports the work of the museum. What follows is a description of the database and its potential usefulness to researchers in the field of migration studies.

Aims of Odysséo

The Odysséo database aims at providing general public information (identification and localisation) about the sources on the history of immigration in France from 1800 until now, including archives, manuscripts, posters, publications - newspapers, iconography, audio and audiovisuals documents. These sources are preserved in the network of public archives centers and libraries, e-media, films and pictures libraries, museums, and not only our archives. Odysséo is not exactly the catalogue of Génériques but a guide of sources open on all archives and collections on the history of immigration located in France. It is a bank of data and a bank of knowledge for everybody. Digitized documents in-



clude posters and newspapers. For those interested in the technical details of how this database was developed, the following were involved:

Anaphore Company describe documents according to international norms of archives and documentation descriptions (Isad-G and ISBD) : consulting, expertise, following and formation relative to the conception and the implementation of the catalogue .

AJLSM Company developed with Anaphore the free program Pleade 3 : tool of publication, consultation and research of archives documents.

Arkhénium : digitalization.

Tzav Design : graphic works and web-mastering (linked to Génériques website)

The brief was to develop a database that would be open to all and capable

of accepting new offerings of archives, pictures, posters etc that would be free-standing but linked to the Génériques website. There are four main aspects to the Odysseo database : research ; help ; background information ; open space. A special feature of the open space (My Odysseo) is that it enables visitors to consult their history of research, their saved files, and to organize their saved documents and notes in the collaborative space for the benefit of others.

Initially the Odysseo project has aimed to group all the available collected or classified sources over the last 22 years by Génériques about history of immigration.

1. The press of immigration : the inventory of press published in France by the foreign communities in the 19th and

20th century, with the special attention of the seldom newspapers

2. the posters of immigration : collected in the places of post (NGOS, institutions etc) and press printers.

3. the Archives of immigration identified during the national inventory of public and private sources of the history of foreigners beginning in 1992 with regular accessions,

4. the iconographic and audiovisual archives collected and acknowledged during the research for the exhibition *Generations*, a century of cultural history of North African in France.

This is a collective and collaborative tool conceptualized as a portal in which information on sources could be integrated. Great attention has been given to the different levels according to which the database has been classified, with regard especially to chronology, purpose and location of organisation or individual. For exemple: the history of emigration and relations with the migrants in the origin country : the Portugal, *Fonds 25 of Abril Portugal and Journaux digitalized* (« révolution des Œillets » : in global form « révolution +œillets ») / posters : citoyenneté, théâtre.

In order to keep track of who the users of this new resource are and how they are using the database, an new statistical tool has been developed, *Awstats*, which gives us daily information on the frequency, origin and nature of visitors, and the modalities of their navigation. As a result of our experience with the Odyséo project so far, we are now committed to developing:

- our communication strategy to increase our profile among partners and potential publics;
- the research help tools to improve use of the catalogue, the forms of research to obtain fine results
- a picture gallery, movies, music etc
- translation options

As the first database on the sources of the history of immigration in France, Génériques aims at providing the general public a historical and scientific approach to this subject, and join in 2010 as a partner, the European program HOPE (Heritage's of people Europe), to make accessible all the data in Europeana, paintings, music, films and books from Europe's galleries, libraries, archives and museums. Hope address social history and the history of the labour movement. 15 institutions from 11 European countries are organised in Hope. Hope is being co-funded by the European Commission for a period of three years. Hope links up over eight hundred eighty thousand -880 000 digital objects together with Europeana and the Labour History Portal, and would like to digitally put together collections which have been scattered throughout Europe by wars and mass expulsion. This will be a three-year programme. In this context we hope that the huge amount already achieved by the small team working within Génériques in developing the Odyséo database will have a bright future and prove of great value both within and beyond France.

Using ICT to ‘Visualize’ Migrant Narratives

Brian Lambkin

An article in the previous issue of this journal considered the challenge to migration institutions: ‘to recover the absent ‘faces’ of as many individual migration stories as possible, and present them in such a way that facilitates their study collectively – prosopographically – in order to better understand the big picture of Europe’s, and indeed the World’s, migration story’ (Lambkin 2010, 22). The aim of this article is consider how new tools of Information and Communication Technology (ICT), particularly Geographical Information Systems (GIS), might be used in this regard to help ‘visualize’ individual migration stories and to present them collectively.

Here it is important to insist on the simple definition of ‘migration’ as ‘moving home’ because of the way in which migrants are sometimes understood only in the restricted sense of those who change place of residence across international frontiers and the illustrative example given below will highlight internal migration as well as transnational migration. As Everett S. Lee makes clear in his classic definition, distance is not the key issue:

Migration is defined broadly as a permanent or semi-permanent change of residence. No restriction is placed on the distance of the move or upon the voluntary or involuntary nature of the act, and no distinction is made between external and internal migration. Thus, a move across the hall from one apartment to another is counted as just as much an act of migration as a move from Bombay, India, to Cedar Rapids, Iowa, though of course the initiation and consequences of such moves are vastly different ... No matter how short or how long, how easy or how difficult, every act of migration involves an origin, a destination, and an intervening set of obstacles (Lee 1966, 49).

Migration or ‘moving home’ therefore involves the three dimensions of time, space and community. With regard to time, migration is distinguished from other movement, such as a holiday or temporary business visit, by being sustained (permanent or semi-permanent). With regard to space, it is distinguished

by the crossing of a significant boundary or border that involves a changed relationship to the physical environment. With regard to community, it is distinguished by a social transition that involves a change of status or a changed relationship to the local, regional or national community. Quite legitimately, specialists in international emigration and immigration, such as that between India and the United States, and even specialists in internal migration, have found the idea of including moves between apartments in the same block impossibly elastic, stretching the meaning of migration so far that, for their purposes, it becomes unserviceable:

First, we will expect migration to be a *significant* movement. By this we mean that it has demographic consequences such that the move has involved a shift across a definite administrative boundary. This will of course mean that we will not consider as migration moving Grandad into a 'granny flat' in the same village or small town, so some quite significant moves will be missed out. However, every move to another town or across a country or district line we will include as migration (Jackson 1986, 4).

While migration specialists may choose to exclude such things from their consideration, the fact remains that moving Grandad into a 'granny flat' in the same town or village can still usefully be thought of as 'migration' by those interested in understanding that process because it conforms to the basic

definition of migration – a change of residence. Bearing in mind this broad sense of migration makes easier its application to thinking metaphorically about the conflict in Northern Ireland where its resolution has been less about the physical migration of people to 'new world' and more about mental migration to a 'shared future'.

The most recent study of the phenomenon of migration in Irish history (Fitzgerald and Lambkin 2008), introduces a new analytical framework in which migration is seen as a combined process of three stages (leaving, crossing, arriving); three ways (in, within, out) and three outcomes (segregation, integration, modulation). The framework can be simply illustrated by reference to the two outdoor museums in Northern Ireland that highlight the theme of migration (Ulster-American Folk Park, Ulster Folk and Transport Museum) and new migration-related educational resource developed by a partnership between the two local universities (Queen's University Belfast and the University of Ulster) the National Museums of Northern Ireland, the library service of Northern Ireland (Libraries NI), and the Public Record Office of Northern Ireland (PRONI): DIPPAM (Documenting Ireland: Parliament, People and Migration) <http://www.dippam.ac.uk/> .

Migration as a three-stage process

The structure of the outdoor museum of the Ulster-American Folk Park, Omagh (illustrated at <http://www.nmni.com/uafp/About-Us>) is based on the three stages of leaving, crossing and arriving. Visitors model the migration experience by going round and 'leaving' the

exhibit buildings of the 'Old World' area to 'cross' through a life-size replica of an emigrant sailing ship and 'arrive' in the 'New World' area. In this museum, where the focus is on transatlantic emigration, the 'Old World' is that of Ulster, and the 'New World' that of colonial America and the United States in the eighteenth and nineteenth centuries. In the Ulster Folk and Transport, Cultra (illustrated at <http://www.nmni.com/uftm/Visiting-Information/Museum-Maps>), the focus is not so explicitly on migration but the underlying theme that connects the two main parts of the Folk Museum is that of rural-urban migration: the 'Old World' is that of the 'Rural Area' of the Ulster countryside and the 'New World' that of the 'Town Area' of the towns of Ulster, particularly Belfast and Derry/Londonderry, at the beginning of the twentieth century (with the Transport Museum specialising in carts, cars, buses, trains and planes as the various means of 'crossing' between and within them).

Migration as a three-way process

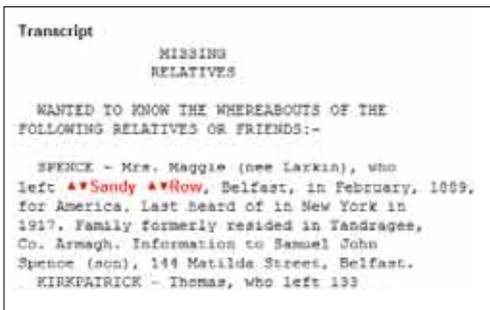
The three ways or directions of migration (in-within-out) are observable in both the Ulster-American Folk Park (UAFP) and the Ulster Folk Museum (UFTM). The 'Old World Area' (UAFP) and 'the Rural Area' (UFTM) both beg the question of in-migration or immigration: where did the ancestors of the people living there come from originally? The Ulster Museum (UM), which is the third of these three main sites of the National Museums of Northern Ireland (NMNI), has as one of its themes the history of immigration to Ulster.

(Unfortunately, the Ulster History Park, Gortin, opened in 1990 to complement UAFP as an outdoor museum telling the immigration story of Ulster from the earliest inhabitants c.8,000 BCE to about 1650 CE, was closed in 2002 but plans are in hand for it to reopen.) Migration 'within', or internal migration, especially rural-urban migration, can be seen at work in both the 'Old World' and 'New World' of UAFP, as the visitor moves from a rural house, such as that of the Mellon family in Tyrone, to the urban environment of the Ulster Street quayside, and from the urban quayside of the American Street to the new Mellon house in rural Pennsylvania. As noted already, internal or rural-urban migration is what the visitor models at UFTM when moving from the 'Rural Area' to the 'Town Area'.

Most rural-urban migration within Ulster in the second half of the nineteenth century was directed towards Belfast and Belfast is represented typically in the Rural Area of UFTM by the terrace of six reconstructed houses, originally from Tea Lane (later Rowland Street, now Rowland Way), in the mainly Protestant working-class district of Sandy Row (for illustration see [http://www.nmni.com/uftm/Collections/buildings/Town-Area-\(1\)/Tea-Lane](http://www.nmni.com/uftm/Collections/buildings/Town-Area-(1)/Tea-Lane)). In this setting, the visitor may be encouraged to consider stories of individual migrants whose trajectories took them from cottages in rural Ulster, such as the Drumnahunshin house, to terraced houses, such as those in Tea Lane, and possibly on from there to a more salubrious street elsewhere within Belfast (more

internal migration), or out of Belfast to Britain, America or elsewhere in the Irish diaspora (emigration). The three-way nature of migration is further illustrated by the following extracts of related evidence of individual migration stories, collected by searching for the terms ‘Tea Lane’ and ‘Sandy Row’ in the new educational resource DIPPAM (Documenting Ireland: Parliament, People and Migration <http://www.dippam.ac.uk/>). This consists of a suite of three databases: EPPI (Enhanced Parliamentary Papers on Ireland; IED (Irish Emigration Database) and VMR (Voices of Migration and Return).

A search of IED for ‘Tea Lane’ yields no hits but several for ‘Sandy Row’, including the following:



This extract, from the *Belfast Evening Telegraph*, 5 December 1931, reveals part at least of the ‘leaving, crossing, arriving’ and ‘in-within-out’ aspects of the migration trajectories of two members of the Larkin and Spence families: Maggie Larkin was born into a family located in the market town of *Tandragee*, County Armagh (‘old world’); she moved to Sandy Row, Belfast (‘new world’ – rural-urban, internal migration); and then moved on in 1889 from Belfast (‘Old World’) to New York (‘New World - emigration).

Her son, Samuel John Spence was presumably born in Sandy Row, which is in south Belfast, and he was still in the Sandy Row area (Matilda Street – but not in Sandy Row itself) in 1931 when he placed the advertisement. We are given no indication here of the original in-migration or immigration of the Larkin family to Tandragee (taken at face value, the English origin of the family name Larkin suggests that it may have originated in Ulster with the large-scale immigration from Britain of the seventeenth century that followed the Plantation of Ulster). We do have a hint (the son is trying to trace his mother) of the possibility of further in-migration in the form of her return or re-immigration to Belfast, back from New York. Thus we have exemplified the three ways or directions of migration – immigration [including return], internal migration, and emigration.

Migration as a three-outcome process

Although the third ‘arriving’ stage of migration might be considered complete on the achievement of physical arrival in, say, Sandy Row, New York or Matilda Street, it might be years before the immigrants (as well as their new neighbours) might think of them as having finally ‘arrived’. Migration may result, broadly speaking, in three different types of outcome, according to the three main coping strategies that are open to migrants, and these can be summarised as ‘segregation’, ‘integration’ and ‘modulation’. New arrivals make key choices about how to establish themselves in their ‘new world’ or have these made for

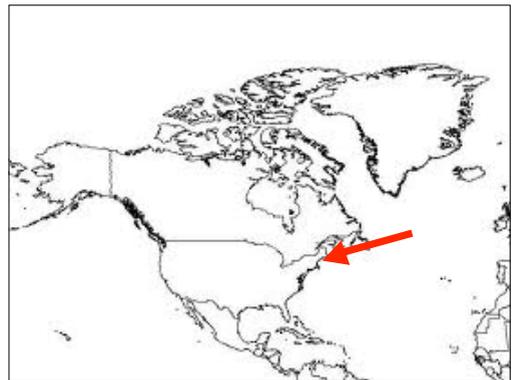
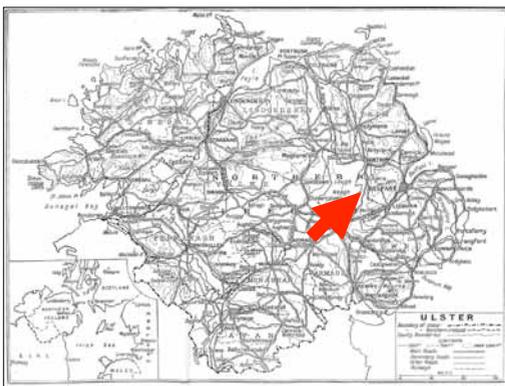
them by default: whether to begin new settlements themselves (segregation) or settle into established communities (integration). In practice the outcome is often not clear-cut: many migrants continue throughout their lives to 'switch' or 'modulate' between seeing their 'new world' as 'the land of the stranger' and the 'land of plenty and sweet liberty', and ambivalence about the 'new world' may persist in the descendants of the migrant generation, making it difficult to determine when exactly the process of migration may be considered complete. Amongst many descendants of the British immigrants of the seventeenth century in Ulster, as amongst many descendants of Irish emigrants around the world, there continues to be a strong sense of being 'in diaspora', of being connected with their original British or Irish homeland (Fitzgerald and Lambkin 2008, 63, 262, 283).

The 'Missing Relatives' extract referred to above raises these issues of segregation, integration and modulation: how did Maggie Spence regard her moves from Tandragee to Belfast to New York? How did her new neighbours re-

gard her? Did she feel 'at home' in all three places, or not? How did her son feel about his move from Sandy Row to Matilda Street? What kind of relationship did Maggie in New York have with her family in Belfast (there had evidently been some contact over the twenty-eight years since her departure but when her son was actively seeking her in 1931 she had not been heard of for fourteen years).

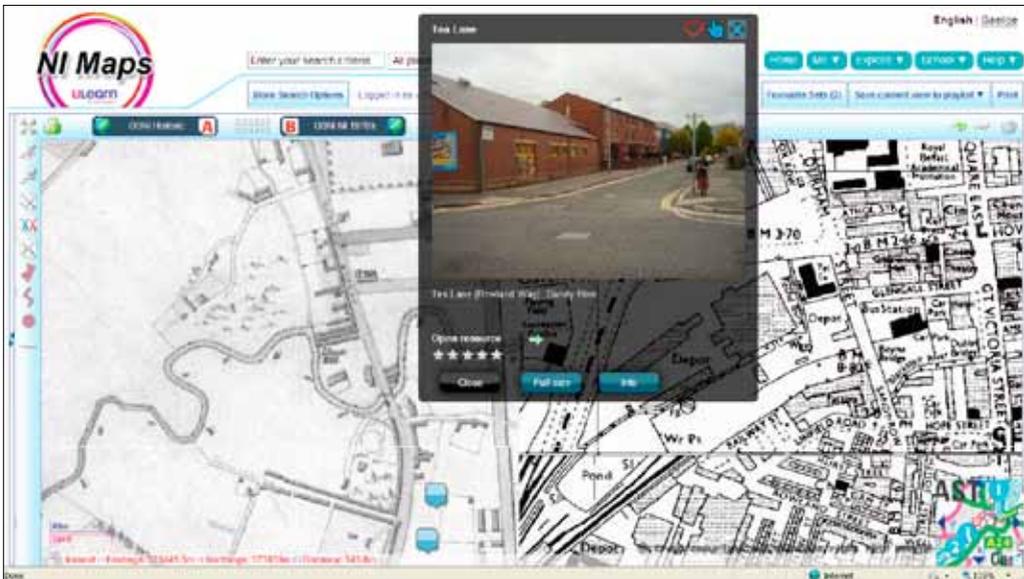
Having considered this example, which illustrates the potential of applying the SDO model of migration to primary sources such as those contained in the three databases (EPPI, IED, VMR) of DIPPAM and similar databases, such as that of the Odysséo project described elsewhere in this volume, we turn now to consider the potential of new electronic resources for 'visualizing' individual migration trajectories, particularly through electronic mapping (GIS).

The traditional way of mapping Maggie Spence's migration trajectory would be as in the following where the first map shows her move from rural Ulster to urban Belfast and the second her transatlantic move with simple arrows.



There is now a more exciting alternative to the traditional kind of mapping, capable of integrating all sorts of digital media. The illustration below is taken from NI Maps – a very user-friendly, teacher-designed GIS system, <https://learningni.net>. It is available now to both teachers and pupils in all primary and secondary schools in Northern Ireland (Roulston 2009). Similar and inter-operable systems are also available to schools in Britain and the Republic of Ireland. The point to be made here is simply that if such technology is already in use in schools it should be accessible and attractive to use for anyone concerned with visualizing migrant narratives, such as that of Maggie Spence. The technology is capable of supplying historic maps and presenting them in different ways. On the left hand side we see a map of the Sandy Row area of Bel-

fast about 1830, and on the right hand side we see mirrored a map of the same area of about 1900. This system is also capable of ‘stitching’ any two maps together or laying any two maps on top of each other so that it is possible to ‘fade’ from one to another. This is an invaluable facility, for example, when trying to locate where a feature on an historic map would be in the present. This system also allows the user to insert any digital file at a particular point on the map. In the illustration on the left-hand side at the bottom we can see two shields which mark the location of digital files. When clicked on they can be expanded to reveal the full file, which might be a word document, an audio file, a video file or a photograph file. In this case a photograph has been expanded, taken from the exact point on which it is located on the map.



In Bilbao we saw several examples of the application of this kind of technology and one is reported on elsewhere in this volume. Necessarily it is difficult to illustrate the potential of this technology in the medium of a journal article but perhaps there is enough here to hint at what might be possible. We now have available to us the technology to 'map' every conceivable scrap of information relating to the story of an individual migrant at the appropriate location along the migration trajectory. As is often said, at least 70% of information contains spatial data and so it can be mapped. Obvious pieces of data to mapped and 'visualized' (with supporting data such as pictures, photographs, audio and video files) in the case of a migrant like Maggie Spence, are birthplace, burial place, intervening places of residence, places of education and places of employment. More sophisticated mapping can be done of migrant letters, including the addresses of senders and receivers. In GIS we now have a powerful tool for promoting the prosopographical approach to migration studies.

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