

## Panel 36: **Transnationalism, Islam and politics of identity in West Mediterranean area**

Friday 18, 14.45-17.15, Aula A7

Convenors: **Ana Isabel Planet Contreras** (Universidad Autónoma de Madrid), **Paola Gandolfi** (University of Bergamo)

The main aim of this panel is to build and open space for discussion on the situation of the international relations in the West Mediterranean area. Almost three decades of contemporary migration from the Maghrib countries to West European countries had added complexity to these relations and the complex historical and political relationship in the area is now enriched by the presence of new actors, new policies and new deals. Given the fact that the framework for analysing migration and transnationalism has become progressively more complex, the study of countries of origin policies regarding migrants must include a more detailed and dynamic analysis of the situation. This includes examining changes in policies designed to manage the so-called “identity questions” in the current context and the material and symbolic efforts made to sustain the “citoyannité” in the diaspora. All of these entanglements of citizenship included religious, ethnical and political aspects and are affected by debates and policies in the specific local and national contexts where migrants settle and is enriched by the commitments made by individual migrants and their descendants on a daily basis and by unstoppable processes of de facto incorporation as citizens in host countries.

Paper givers:

- 1) **Salvatore Madonia** (Universidad Autónoma de Madrid), **Virtudes Téllez** (Universidad de Castilla-La Mancha), *The Spanish Muslim Youth: a raising presence in the public sphere*

The presence of immigrant Islam in the Spanish context is a recent phenomenon regarding other European countries. Thus, the existence of a native Islam shaped by migrants’ children is in the middle of development. The social and political circumstances mark two tendencies in the still insufficient research of the Spanish Muslim Youth. On the one hand youth Muslim people are shown as a threat to the alleged cultural homogeneity. On the other hand, the analysis of their daily life and their positive contributions are sparingly studied and exemplified. Therefore, we wonder in this paper: Why there is an absence of the Spanish Muslim Youth in the Spain Research Tradition? Why they are not represented as active subject in their society? What topics are related to talk about them? Following two ethnographic experience, consecutive in the time, we look for understand the ways of visibilization and public participation of the Spanish Muslim Youth in the Spanish Public Sphere. In doing so, we describe and analyse in this paper their involvement in the public rejection of the 11th March bombing attacks in Madrid (2004) and the 15M movement claims in the central Sol Square in Madrid (May and June 2011).

- 2) **Chiara Anna Cascino** (Independent researcher), *Exporting Iḥsān through diaspora: the case study of PSM in Italy*

Migration is a natural event in the history of humankind. While this is a spontaneous process, its effects can be manipulated for political, social or religious purposes. This contribution deals with the transnational dimension of the thought of Moroccan ṣayḥ ‘Abd al-Salām Yāssīn. He founded in 1987 the Ġamā‘at al-‘Adl wa’l-Iḥsān, the most spread Islamist movement in the Kingdom of Morocco. From their semi-illegal status, Yāssīn and members of al-‘Adl have led a transnational campaign to find a legitimatization in Europe since the early 90’s. The transnational network has spread rapidly in European countries through Moroccan diaspora, such as France, Belgium and Spain, reaching Italy in 2011. The Italian community inspired by Yāssīn’s ideas is called Partecipazione e Spiritualità Musulmana (PSM): it takes part in an ideal European network of national branches, which is based on spiritual proximity rather than engagement in formal structures. The contribution aims to present the Italian PSM, its structure and main activities, giving space to the theoretical stance and the perspectives of the association and trying to imagine future landscapes in the construction of an “Italian Islam”.

- 3) **Ana Isabel Planet Contreras** (Universidad Autónoma de Madrid), *Actors and ideologies in the Islamic religious field in Spain: the Moroccan origin Muslims*

The framework for analysing migration and transnationalism has become more complex. In Spain, the close vicinity of Morocco and the permanent links with the country of origin facilitates and specific dynamics and a proliferation of actors and initiatives. By analysing these dynamics, we suggest not only to examine the changes in policies designed to manage religious questions in the current Moroccan context -including the material and symbolic efforts made to sustain Moroccan/Muslim citizens in the diaspora- but the commitments made by individual migrants and their descendants on their processes of incorporation as citizens in the host country.

- 4) **Khalid Rhazzali** (Università di Padova), *Figures de l’imamat en Italie. L’islam d’Europe et la transformation de ses autorités*

L’objet de cette intervention s’inscrit dans l’effort que les sciences sociales et humaines ont produit dernièrement pour interpréter le processus de la construction de l’islam en Europe. Inséré dans les différentes réalités nationales européennes, l’islam se trouve dans la condition de religion minoritaire et doit -dans cette réalité- redéfinir, ses structures de fiabilité desquelles dépend la légitimité de ses figures d’autorité et la crédibilité de la communication qu’elles gèrent. L’horizon symbolique et les dimensions organisatrices du religieux se montrent soumis à de fortes sollicitations qui d’une part revendiquent une institutionnalisation locale et nationale, et de l’autre, revendiquent une forte dé-territorialisation et dé-traditionalisation (et aussi de re-traditionalisation), sur la lancée d’un islam impliqué dans les dynamiques matérielles et symboliques des processus actuels de la

mondialisation. Mon intervention, donc, se focalisera sur un nouveau nœud décisif à l'intérieur de ces dynamiques, qui est celui de l'importance inédite prise par de nouvelles figures de l'autorité islamique (non seulement par l'imam, mais aussi par des figures nouvelles comme celles de l'assistant spirituel, du dirigeant de la communauté, de l'éducateur en milieu scolaire, du sacrificateur dans les abattoirs, du contrôleur de produits alimentaires pour le marché), tant aux yeux des fidèles musulmans que dans la considération apportée par les institutions, les médias, et l'opinion publique des sociétés européennes, particulièrement en ce qui concerne le cas italien.