

Part II

Generating Spaces for Inclusion Through Interdisciplinary Practices

Part II follows the dynamics of exclusion and inclusion. However, it recognises that as migrations and diasporas move across borders and time to find new spaces to survive, thrive and adapt to their new environments, they face many challenges. Once migrants reach the place where they will resettle, temporarily or permanently, they enter a process of negotiating their identities vis-à-vis their host communities. Such a process includes engaging in a complex learning process. They swiftly realise that they must learn new social boundaries to identify cross-cultural communication barriers.

In many cases, migrants need to adapt to radically different cultures than theirs, including languages, geographies, urban spaces and time concepts. In host communities, the legal status of migrants and their national origin can determine the scope of their reception and the processes of inclusion or exclusion. There are host communities with a long history of receiving migrants that have developed Civil Society Organisations (CSOs), Non-Governmental Organisations (NGOs), state and local institutions and other forms of social integration practices that can facilitate the process of including new migrants. Regarding institutions of inclusion, these can consist of state-led resettlement agencies, local government programs, schools and institutions of higher education.

Regardless of the development of existing policies and practices of inclusion, host communities and migrants, including diasporas and transnational communities, will always be required to negotiate their respective cultural and spatial boundaries. Factors such as language, religion, culture, race, class and gender govern the negotiating dynamics intricately linked to host communities' dominant power structures. It is essential to recognise that a host community can also be a well-established diaspora or a transnational community with which migrants identify. Moreover, the negotiating dynamics, including the social institutions in which they occur, will have to reflect the integration policies of receiving states, either based on multiculturalism or assimilation. Regardless of the former, as the case studies in Part II will illustrate, processes of inclusion require complex pedagogies and strategies to introduce and educate migrants in a variety of new skills and knowledge to empower them as they are integrated into their social and working environments. Moreover, integration strategies include different approaches to diversity, inclusion and equality (DEI).

Transnational communities and even long-lasting diasporas constantly struggle to maintain their collective cohesion as they confront changing political and

socioeconomic conditions and environmental pressures. The leading organisations and associations that help keep the cohesion of diasporas and transnational communities are faced with new forms of discrimination. Moreover, they have to deal with the challenges of maintaining the core values and practices of their collective identities as new generations start generating multiple identities, complex dualities and split loyalties.

As Part I, Part II is divided into two distinct sections (*Pedagogies and Spaces of Assimilation, Integration and Inclusion and Diasporas as Processes of Power, Inclusion and Identity*) with eight interconnected chapters. The first section focuses on the pedagogies and strategies to integrate migrants into their new contexts. The second section reflects on the power dynamics within diasporas and between the latter and other political members of their host communities.