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### Vulnerabilities and responsibilities of migrant teens:

*Intersections of gender, religion and politics*

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# Vulnerabilities and responsibilities of migrant teens: Intersections of gender, religion and politics



## About this whitepaper

In our round table discussion on vulnerabilities and responsibilities of migrant teens, we focused on adolescents with a migration background living in Belgium. Although many of the participants have experience in migration settings outside of Belgium, the strategies and examples provided during discussion specifically related to settings within the Flanders region of Belgium.

The results of the round table discussion have been summarized in 15 policy statements. These are elaborated on in this whitepaper written by Professor Dr. Annemie Dillen and Amy Casteel.

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## Table of contents

About this whitepaper	3
Summarized policy statements	4
Introduction	5
Expanded policy statements	8
Participants	16
Notes and literature	20

## Summarized policy statements

1. It is important that people working in education, integration offices and social-cultural work are trained to consider 'religion' as part of personal development and fruitful social cohabitation.
2. It is important to criticize on the public forum the notion of 'integration', its presuppositions and its (hidden) effects.
3. It is also important to criticize on the public forum the process of 'essentialisation' of religion.
4. It is important that professionals who work with young people learn more about processes of 'othering', how these processes contribute to experiences of exclusion, and about positive sides of being different in particular contexts.
5. It is important that policy makers focus first of all on participation of migrant teens with various groups in society presuming that most want to participate while asking which factors might prevent them from participating.
6. It is very important that policy makers take initiatives to make sure that 'safe places' are created for migrant teens.
7. It is important that policy makers, teachers, and researchers work together to study how gender is related to experiences of religion for young migrants.
8. Policies on migration and integration need flexibility for different life situations and especially for young people in addition to the age. Different strategies/opportunities should be offered for young people to participate in a variety of settings including education, labour, and enrichment.
9. Enhancing participation of migrant teens supposes the support of a variety of groups/organisations where they can meet others, based on a subsidiarity principle.
10. Support and create opportunities to develop sustainable relationships with other adolescents locally through school and activities.
11. Material/physical needs and emotional/existential/spiritual needs have to be addressed. Support for migrant teens should not be restricted to financial or material aid. The offer of support for the whole person (including biological, psychological, social and spiritual aspects) is important.
12. Religious communities can be very important for persons with a migration background. Religious practices such as common prayer, community building, social care, faith and hope might help migrants to flourish. Especially relevant is also the task of making sustainable relations possible.
13. Policy makers, teachers, migrant workers, youth workers, and the general public should learn more about 'hidden difference'. It is important that both newcomers and local communities are supported through opportunities for intercultural training where together they can practice listening and dialogue.
14. It is important to recognize that migration often leads to a trauma for teenagers.
15. Skills and supports made available for particular groups of migrants should be integrated more widely for all children with a migration background.

A close-up photograph of a person's eye, focusing on the long, dark, and slightly wavy eyelashes. The eye itself is partially visible, looking downwards. The skin around the eye is fair with some freckles. The image is used as a background for the text.

## Vulnerabilities and responsibilities of migrant teens: Introduction

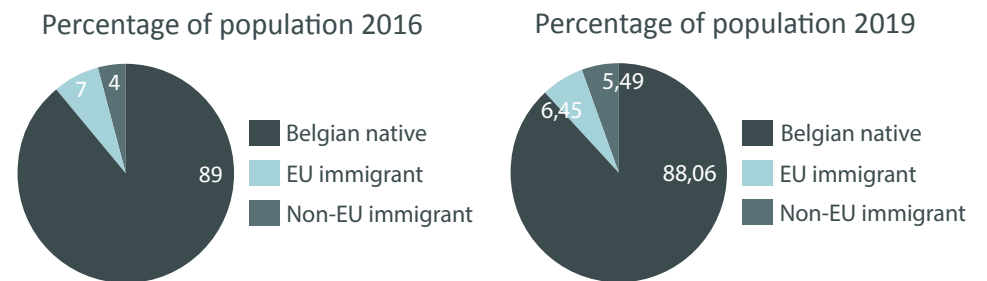
“It is important to recognize that migration often leads to a trauma for teenagers”

## Vulnerabilities and responsibilities of migrant teens: Introduction

The Roundtable discussion focused specifically on adolescents with a migration background living in Belgium. Although many of the participants have experience in migration settings outside of Belgium, the strategies and examples provided during discussion specifically related to settings within the Flanders region of Belgium. This discussion occurred just after the release on 4 November of the policy statement on Asylum and Migration by Secretary of State Sammy Mahdi[1] and just before the release on 24 November of the EU Action Plan on Integration and Inclusion (2021-2027).[2]

It is important to note that although Europe has seen an increase in migration in recent years, Belgium continues to be a majority native population. According to data in 2016, non-Belgians made up about 11% of the population with the majority being EU nationals (7%).[3] Three years later in 2019, the overall percentage of migrants rose to 11.94% with a slight decrease in migrants coming from other EU countries (6.45%).[4] Why these trends will likely continue is beyond the scope of this paper. That the population growth in Belgium has been supported by immigration growth rather than birth rate, means that immigration is a subject which will continue to increase in visibility for Belgium. Since the majority of migrants living in Belgium have predominantly come from European Union nations, it seems these immigrants would largely already agree with EU values such as democracy and personal freedoms. Integration has therefore focused on access to labour markets and language learning. This pattern has continued with non-EU immigrants. However, as non-EU immigration also continues to grow, social barriers to integration must also come into focus for integration.

Minister Mahdi in his 4 November policy statement on Asylum and Migration emphasized that community support including buddy programs and neighbourhood initiatives are necessary for successful reception housing centres across Belgium.[5]



This is in agreement with the 24 November EU policy which calls on governments to focus efforts and financial support to involve native community members with migrants, thereby working against racism and discrimination.[6] It is notable that while the Belgian policy makes no note of gender or religious stance, the EU policy specifically refers to the promotion of women in the workforce and interreligious dialogue as part of a robust integration and inclusion plan. One further difference between the two documents is the perspective on responsibility for integration. The minister's policy suggests that while communities provide language learning and integration courses, it is the responsibility of the individual immigrant to adapt. Suggesting another perspective, the EU document calls on local communities to take up the responsibility of creating room for dialogue and exchange between locals and immigrants.[7]

## Vulnerabilities and responsibilities of migrant teens: Introduction

Although the Roundtable did not address these documents, there are many connection points with the recommendations of this group. Each participant brought to the Roundtable examples, research, and observation from a specific role in the integration of migrants whether through academic research, through direct participation in integration services, or both. Some participants have personal migration experience themselves in addition to professional work. This enriched the discussion and helped to ensure that there were many perspectives present. What follows is a summary of the positions proposed. This is followed by a bibliography which includes relevant research.

A close-up photograph of a person wearing a dark blue graduation gown and a light blue sash. Their hands are clasped together in a prayer-like gesture, resting on the spine of a thick, dark red book. The background is softly blurred, showing the person's face and upper body. A semi-transparent dark teal banner is overlaid at the top of the image, containing the text 'Expanded policy statements'. Another semi-transparent dark teal box is overlaid at the bottom right, containing a quote.

## Expanded policy statements

“It is important that professionals who work with young people learn more about processes of ‘othering’, and about positive sides of being different in particular contexts”

## Expanded policy statements

- ▶ **1. It is important that people working in education, integration offices and social-cultural work are trained to consider 'religion' as part of personal development and fruitful social cohabitation.**

**Explanation** Some integration contexts simply ignore religious subjects in an effort to avoid conflict or to be more applicable to a wider audience. This ignores part of the identity of the majority of migrants. Rather than expect newcomers to hide this aspect of themselves, training sessions for integration and language course instructors could help teachers to be more comfortable with religious references or topics in conversation rather than avoid it outright. This is not to suggest that secularization trends in Belgium be ignored, but rather provide a way to present newcomers with this aspect of Belgian culture and history without devaluing religious identity.

**In practice** Since it is the responsibility of newcomers to attend integration and language courses, we suggest that these locations be open to making small, feasible adaptations for people to practice their religion such as places for hygiene and a space for prayer rooms in language schools. As these are locations for newcomers, such adaptations may extend a sense of welcome and an openness for dialogue.

**In practice** Support training activities in intercultural and interreligious dialogue for staff and volunteers working in education, integration offices and social-cultural work. Augment existing pedagogical studies with intercultural classroom management.

- ▶ **2. It is important to criticize on the public forum the notion of 'integration', its presuppositions and its (hidden) effects.**

**Explanation** The term 'integration' might be misunderstood that newcomers must come to think like locals. Instead integration suggests that both newcomers and locals adjust so that diversity becomes a strength of the community. Such a dialogue serves to critique the expectation for adaptation/fitting in; neglect of this criticism reinforces existing norms/presuppositions from privileged people in 'the center'.

**In practice** The power of being the one who tells the story is shared with newcomers. This is one way to move beyond the focus on visible or religious differences and can be accomplished in creative ways. This conversation can be reinforced with local, regional, and national media, religious or philosophical organizations, schools, or community groups.

- ▶ **3. It is also important to criticize on the public forum the process of 'essentialisation' of religion.**

**Explanation** Although Belgian history is strongly linked with Catholicism, Belgium has been influenced by a variety of life stances throughout its history. When it comes to immigrants, it is tempting to tell only one story about particular religions or people. However, this can lead to essentialization of particular religions and nationalities – thinking that all adherents of a faith share a common set of unchanging attitudes and behaviours. Essentializing a religion may also happen by focusing on one aspect or issue and ignoring any other

## Expanded policy statements

expression. Public education at a national and local level is needed to demonstrate ways nationality and religion can both work separately and in interaction with each other. Education through schools and media can be designed to introduce interreligious dialogue rather than an 'essentialization' of religion. This helps the general public as well as those youth who wrestle with religious identity.

**In practice** Important steps to prevent this essentialization: interreligious dialogue in the public sphere; religious education (not just 'about', but also from the lived experiences and the variety of interpretations of religions); increasing an awareness of the many religious communities in Belgium through communities, education, and media; highlighting the participation of teens in all kinds of groups not only in education, but also in communities and media.

- ▶ 4. It is important that professionals who work with young people (in religious contexts, sports, cultural societies, charities, ...) learn more about processes of 'othering', how these processes contribute to experiences of exclusion (e.g. in finding work, finding places for internship, ...) and about positive sides of being different in particular contexts.

**Explanation** The process of 'othering' emphasizes differences with the purpose of excluding the 'other'. Adolescents, as part of developmental processes, look for a sense of belonging to confirm their developing identity. This may explain some right-leaning sympathies among migrants as a way of demonstrating that they really belong as some

adolescents attempt to be part of the very group which is excluding them. Exclusions may be based on visible differences (race, clothing), religious stance, or other ideas. It is problematic when difference becomes more important than the many common experiences of adolescence, eg. games, Netflix, sport, music, pop culture, social media.

**In practice** Training for those working with adolescents on theories of othering and practical tools to overcome these processes. This may include use of forum theater, group projects with a shared goal, local service that requires interactive planning and involvement or other projects and tools.

- ▶ 5. It is important that policy makers focus first of all on participation of migrant teens with various groups in society, e.g. in class and in extra-curricular activities at school, presuming that most want to participate while asking each time through personal contact which factors might prevent them from participating in sport clubs, cultural activities, youth movements, religious groups, and so on.

**Explanation** The value of participation by adolescents with a migration background goes beyond personal enrichment to opportunities to develop sustainable relationships with peers, role models, and adults in the community. Full participation implies that newcomer adolescents not only have things to learn (e.g. in terms of cultural & language skills), but that they also bring with them valuable skills and experiences (beyond needs based approach, more on skills). This perspective moves

## Expanded policy statements

beyond a colonial view 'we are teaching them' to a participatory stance that enables inclusion and integration.

**In practice** Provide opportunities for a variety of activities/groups (art, sport, debate, service) in order to make sure that people find others to connect with (both from a migration background and from the local majority group).

► **6. It is very important that policy makers take initiatives to make sure that 'safe places' are created for migrant teens.**

**Explanation** A 'safe place' may include a physical location, more importantly it is an environment which gives permission to explore identity. Adolescents are in the process of identity formation. Adolescents with a migration background may feel compelled to identify with a specific definition of migrant or to rebel against it. This is because migrant adolescents may not be regarded as adolescents in formation. Just as other teens need room for experimentation with religious identity, gender roles, and relationships, so do migrant adolescents. Trusted adults and small peer groups who make room to discuss issues of discrimination, diversity, and evolving thought about oneself and others are important supports to adolescent development.

**In practice** Augment teacher and volunteer training with intercultural and interreligious competences (empathy, active listening and awareness of obstacles in inclusion). Provide opportunities for similar training for local volunteers. Create predictable, regular times for

slow-paced interaction with time to listen. This may take place within religious/life stance education, with resources teachers, in local clubs that are specifically designed for adolescent participants.

► **7. It is important that policy makers, teachers, and researchers work together to study how gender is related to experiences of religion for young migrants.**

**Explanation** In order to build research-based programs, it is important to design studies which incorporate the views of policy makers, teachers, migrants, and other stakeholders. Rather than frame the experience of wearing the hijab as either empowerment or subjugation, it would be of greater benefit to understand the experience from the perspective of migrant adolescent girls. The same holds true for experience of prejudice by young men who are assumed to be terrorists. Education is needed that religious identities do not automatically relate to gender inequality or to other prejudices (e.g. not interested in science/unscientific). Schools are often tasked with being the centerpiece for integration of children and families, however additional research needs to be done to determine whether and in what ways this may be effective.

**In practice** Provide teachers, government employees, and volunteers with high quality research so they may refute ideas that are not supported by research.

## Expanded policy statements

- ▶ 8. Policies on migration and integration need flexibility for different life situations (e.g. being single or having a partner, having children or not, educational background, work skills) and especially for young people (children and teens) in addition to the age. Different strategies/opportunities should be offered for young people (children and teens) to participate in a variety of settings including education, labour, and enrichment.

**Explanation** Young people are engaged in more than integrating into the receiving community. They have a need for connection to the community while still in processes of identity formation. With this in mind, young people arrive in Belgium with their own goals and ideas about what a successfully integrated life here will include. For some, additional education is their preferred path forward even if it takes longer to reach the goal. For others, entering the labour market quickly is their priority. Support from a flexible integration program is important.

**In practice** Invite participation from established groups in receiving communities to develop local solutions. Ask for input from the individual on the trajectory which is most important to them rather than requiring a typical order of activities.

- ▶ 9. Enhancing participation of migrant teens supposes the support of a variety of groups/ organisations where they can meet others, based on a subsidiarity principle. For some, it is important to be able to meet people who have similarities,

in ethnic background, in age, etc. This is very often the case when people are new in the country.

**Explanation** Intra-ethnic meetings can be beneficial for developing meaningful relationships with peers who share a migration experience as well as ethnic or religious backgrounds. Interethnic meetings can be settings where important community relationships develop and intercultural and interreligious dialogue can occur. Interethnic contact theory proposes that contact between groups leads to less discrimination and more social cohesion when certain conditions are met: 1) groups should have a common goal (Ex. In school, having a nice environment or winning a sport competition); 2) collaborate toward that goal; 3) receive support from authorities; and 4) equal status (everyone contributes). Everybody should work and play together - bonding capital and bridging capital.

**In practice** Provide support for training in intercultural and interreligious dialogue skills as part of local initiatives that bring together nationals and newcomers. This endeavours to reach out to recruit more local participants by engaging in a high-value goal.

- ▶ 10. Support and create opportunities to develop sustainable relationships with other adolescents locally through school and activities. In order to support teens in creating sustainable relationships, it is important to recognize the value of stimulating 'friendship potential'. Teens should have the opportunity to meet during different moments, to do

## Expanded policy statements

something together, work on a common aim (e.g. sports, drama, service projects).

**Explanation** Sustainable relationships are those which become long-term relationships. There should be friendship potential in the initial interactions. These sustainable relationships may be mentor or peer relationships. This increases the social capital available to newcomer adolescents which, in turn, leads to the opportunity for social bridging and bonding. Within the Flanders region of Belgium, OKAN-classes are very important because they combine focused language learning and introduction to Flemish culture. However, administration, teachers and students are all aware this is a temporary situation so real investment in relationships may only happen after this year. OKAN already tries to help teens to build sustainable relationships, by promoting other activities (sports, music, ...) and by supporting meetings with previous class-mates/friends after the one-year OKAN-class. These efforts may be adjusted to achieve greater participation. Teens themselves are confronted with choices: to investigate in (digital) contacts with people in their home country and with family (sometimes confronted with different time zones), to investigate in finding new friends in school, etc. While several municipalities offer a variety of activities for youth, there is often not a high rate of participation from newcomer youth. These activities are important safe spaces for adolescents to explore identity and relationships.

**In practice** To invite greater participation, incorporate participation from local adolescents. One example is to invite students from the activities (perhaps from the previous year) to attend an event at the OKAN location

along with the adults from the program. Newcomer and local students can spend time interacting and agree to continue their conversations at the next activity offsite.

- ▶ **11. Material/physical needs and emotional/existential/spiritual needs have to be addressed, as support for migrant teens should not be restricted to financial or material aid. The offer of support for the whole person (including biological, psychological, social and spiritual aspects) is important.**

**Explanation** Although many migrants face serious needs for housing, food, or healthcare, migrants are human beings and deserve to be treated with dignity. For many people this dignity includes meeting existential or spiritual needs in addition to physical needs. This has begun to be addressed through providing psychological support for some cases. However, research shows that meaning making and positive coping can be outcomes of religious adherence. These processes can be supported through a combination of religious organizations and counselling. This would not replace psychological therapy where necessary, but would reach a broader audience.

**In practice** Support training programs for religious community leaders as well as other professionals who work with adolescents who have migrated to learn specific interventions for supporting meaning making and positive religious coping.

## Expanded policy statements

- ▶ **12. Religious communities can be very important for persons with a migration background. Religious practices such as common prayer, community building, social care, faith and hope have been shown to help migrants to flourish. Especially relevant is also their task in making sustainable relations possible.**

**Explanation** Positive religious coping is well documented in studies among migrant communities. Religious communities can be places of welcome, assisting in adolescent spiritual development and providing opportunities for long-term relationships with peers and mentors. Peschke claims that religion affects a migrant in several ways such as formation of one's personal identity, daily living, and community life. She asserts the necessity for migrants to both express and live out their religious creed as this helps them to find grounding in the receiving country. She sees the significance of interactions between the religious communities of the receiving country and of the immigrant communities to the process of integration. On the other hand, she notes that there are cases when religion effects isolation in the receiving country. This is exacerbated by the hostile attitude generated by the September 11, 2001 attacks wherein religion has been identified as an impediment to the integration of the migrants.[8] Although there are particular religions that have been positioned as negative and open for radicalization, the positive potential which results from providing training to volunteers from religious groups and encouraging participation with locals cannot be ignored.

**In practice** Support training of religious workers and volunteers to learn specific interventions for positive religious coping and in interethnic theory and interreligious dialogue.

- ▶ **13. Policy makers, teachers, migrant workers, youth workers, and the general public should learn more about 'hidden difference'. It is important that both newcomers and local communities are supported through opportunities for intercultural training where together they can practice listening and dialogue.**

**Explanation** Diversity may be understood as a positive recognition of difference. This difference occurs in society at large, but also within groups. Hidden difference is also present in religious communities, particularly in the case of minority religions where there is a need to express solidarity. Unfortunately, invisibility often leads to hypervisibility (when difference comes out: all are shocked) – or sometimes also segregation tendencies (rejection of diversity by acknowledging it). Successful integration of a newcomer should not be measured by adopting clothing, speech, entertainment, education or labour trajectories that reflect the dominant culture. Successful integration should instead be measured by the ability of both newcomers and local communities to live together with appreciation for difference.

**In practice** Support volunteer training in intercultural and interreligious dialogue skills for local initiatives that bring together nationals and newcomers. Support local programs or organizations that increase participation of locals in interethnic activities.

## Expanded policy statements

### ▶ 14. It is important to recognize that migration often leads to a trauma for teenagers.[9]

**Explanation** The process of migration involves loss and grief. Despite technological means of communication, adolescents can no longer be present with the relationships they have developed in their place of previous residence. Although there will be pressure to try to continue some of these relationships, there will always be moments missed and friendships lost. More than that, migration involves the existential loss of sights, sounds, smells, and places that are familiar and safe. Migrants handle these losses in different ways. For minors, this represents the loss of an entire world. While not every story of migration includes physical trauma, every story does include loss. This is particularly true for those who have experienced multiple migrations and should not be neglected.

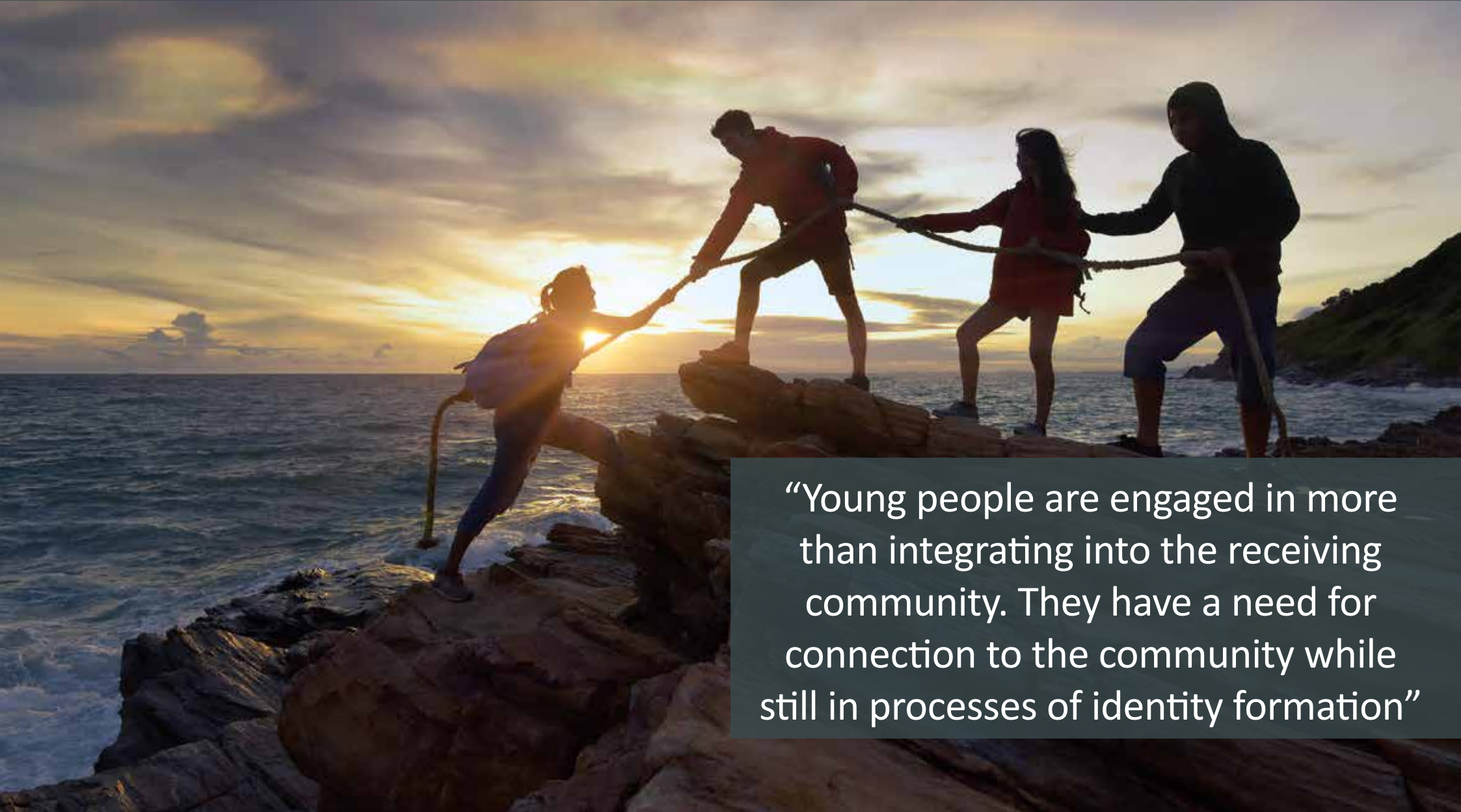
**In practice** Those (volunteers, teachers, and other professionals) who work with adolescents with a migration background need training to recognize signs of grief and be made aware of organizations where they can refer teens for counselling. Psychologists who work with migrant adolescents can be made aware of grief points and attachment theory as they apply to children who have experienced migration.

### ▶ 15. Skills and supports made available for particular groups of migrants should be integrated more widely for all children with a migration background. This includes programs designed for international school staff and families.

**Explanation** Within migration there are several different labels for types of migration experiences. In ‘international schools’ across Europe, including many in the greater Brussels area, there are specific support and counselling programs as well as school-wide considerations designed to support students as they experience multiple migrations. These tools and programs may include such tools as life maps, life histories as geographic timelines, relationship eco-grams. Professional school counsellors are often trained in specific ways that attachment theory and grief support intersect with a migration background.

**In practice** Encourage ‘best practices’ through shared professional development engaging both teachers of migrant children and teachers at international schools. Investigate training opportunities already available through international schools networks.

# Participants



“Young people are engaged in more than integrating into the receiving community. They have a need for connection to the community while still in processes of identity formation”

### **Pieter-Paul Verhaeghe**

Pieter-Paul Verhaeghe is a professor in Sociology at the Vrije Universiteit Brussel in Belgium. In 2012 he successfully defended his PhD about the (re)producing role of social capital for ethnic and socio-economic inequalities in health and in the labour market entrance. He currently teaches the courses "Statistics for the Social Sciences", "Social Change and inequalities in Europe", "Current Issues in Well-being" and "Migration and the Multicultural Society". His current research interests include diversity, discrimination, poverty, health inequalities, social cohesion, segregation and urban planning, areas of discrimination and racism, migration and social inequalities. Verhaeghe is affiliated with the Brussels Centre for Urban Studies, the Brussels Interdisciplinary Research Centre on Migration and Minorities, Interface Demography, Sociology.

### **Ladan Rahbari (Ph.D., Ph.D., MA, BA)**

Ladan Rahbari is an assistant professor at the Department of Sociology, at the University of Amsterdam, and a senior researcher at the International Migration Institute (IMI). She was formerly based in Ghent University, Belgium as the recipient of an FWO (Research Foundation Flanders) post-doctoral fellowship (2019-2022). Rahbari's research interests include gender politics, migration, religion, body and digital media with a general focus on Iran and Western Europe, and in the frameworks of postcolonial, feminist, and critical theories. She is currently affiliated with the Centre for Research on Culture and Gender (CRCG) and Centre of Expertise on Gender, Diversity and Intersectionality (RHEA) and the alliance ECSO.be.

### **Lore Van Praag**

Lore Van Praag is the head of the Centre for Migration and Intercultural Studies (CeMIS) at the University of Antwerp. She obtained a Master and PhD in Sociology at Ghent University. Her past research project focused on gendered community effects on mental health outcomes and interethnic relations in schools, processes of tracking/streaming, discrimination, educational achievement, social support, early school leaving, educational policies, primary and secondary education, grounded theory and ethnography (Ghent University, Belgium). She is part of the BELSPO funded MIGRADAPT project on migration aspirations and climate change in Morocco, the H2020 MICADO project on newcomer integration across Europe using co-creative research methods, the H2020 PERCEPTIONS project on the impact of novel technologies, social media, and perceptions in countries abroad on migration flows and the security of the EU.

### **Emma Gooding**

Emma Gooding is the Director of the charity Oasis Belgium. Oasis runs programs for migrant families, extending help especially to those who have problems with their papers; a program for migrant women who are sexually or physically abused; and a third program works to combat loneliness with elderly people.

### **Nathalie Vandenameele**

Nathalie Vandenameele is a pedagogical counsellor. Since November 1st, 2019 Nathalie has served as Pedagogical Counselor for education for Newcomers (secondary and primary education) and for diversity

in Katholiek Onderwijs Vlaanderen (Flanders). In her career before that, Vandenameele was coordinator of OKAN (education for newcomers) and coordinator equal educational Opportunities in Guldensporencollege Engineering Kortrijk.

### **Ma. Adeinev M. Reyes-Espiritu**

Nev Reyes-Espiritu is a doctoral researcher at the Faculty of Theology and Religious Studies, KU Leuven, where she is a member of the Research Unit Pastoral and Empirical Theology. Nev's current research focuses on the role of Christianity in transnational mothering through a qualitative-empirical study of the spirituality and family relations of overseas Philippines workers.

### **Maryana Hnyp**

Maryana Hnyp is the founder and Chair of the KU Leuven Lifestance Network and coordinator of inter-religious and ecumenical relations at KU Leuven. Previously Maryana worked at Caritas Europa as institutional development officer, responsible for communion and participation, capacity building and knowledge management as well as practical embedment of the Catholic Social Thought into institutional and organisational developments. She holds a PhD in Theology with her specialization in social and personalist ethics, and an Advanced MA in European Studies from KU Leuven with the specialisation in fundamental rights of the European Union. She lectures on subjects of political ethics, catholic social thought, peace building and reconciliation, in various universities in Europe, Asia and North America.

### **Amy Casteel**

Amy Casteel is a PhD researcher at the Faculty of Theology and Religious Studies, KU Leuven. She is a member of the Research Unit Pastoral and Empirical Theology. Previous work among internationally mobile youth and families led to encounters between her systematic theological training and the lived religious practices of individuals, sparking an academic interest in the intersection of religion and migration. Her research interests consider various aspects of migration and theology. Her current projects are focused on the lived religion of adolescent migrants.

### **Annemie Dillen**

Annemie Dillen is Professor in Pastoral and Empirical Theology at the Faculty of Theology and Religious Studies, KU Leuven. Her research focuses on theology regarding families and children, domestic violence, religious education in families, empirical theology, and fundamental practical theological reflections. Dillen is currently supervising a variety of projects on religion and migration.

## Notes and literature



“It is important to recognize the value of stimulating ‘friendship potential’. Teens should have the opportunity to meet during different moments, to do something together”

## Notes

- [1] Belgische Kamer van Volksvertegenwoordigers. 4 november 2020. Algemene Beleidsnota (\*) Asiel en Migratie en Nationale Loterij. Overeenkomstig artikel 111 van het Reglement. Zie: Doc. 54 1580/ (2020/2021).
- [2] The EC reveals its new EU Action Plan on Integration and Inclusion (2021-2027).
- [3] Governance of Migrant Integration in Belgium. Last update: 15/01/2020.
- [4] Foreign population of Belgium in 2019, by origin. Release date October 2019.
- [5] In line 5: High quality reception in a flexible model. Belgische Kamer van Volksvertegenwoordigers. 4 november 2020. Algemene Beleidsnota (\*) Asiel en Migratie en Nationale Loterij. Overeenkomstig artikel 111 van het Reglement. Zie: Doc. 54 1580/ (2020/2021).
- [6] See especially pages 3, 6, 8, 9, 15 and Point III in the EU Action Plan on Integration and Inclusion 2021 – 2027. Update: 24/11/2020.
- [7] See pages 16, 20-24 in the EU Action Plan on Integration and Inclusion 2021-2027.
- [8] [Peschke, D. \(2009\). The Role of Religion for the Integration of Migrants and Institutional Responses in Europe: Some Reflections.](#) *Ecumenical Review*, 61, no. 4: 367–380.
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