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Nota di contenuto	Intro -- CONTENTS -- ACKNOWLEDGEMENTS -- INTRODUCTION -- CHAPTER ONE METHODOLOGY OF THE STUDY -- Ontology and epistemology -- Gaze -- Discourses and narratives -- Narrative study of lives -- Interviews and video diary room -- Young women interviewed 2003 -- Young men interviewed 2003 -- Interview schedule 11th July 2003 -- Interpretation and analysis of stories -- Thematic investigation -- Examples of themes/codes initially identified and later refined -- Social research ethics -- CHAPTER TWO JOURNEYS -- Translocality -- Two-way travelling -- Going over there: four weddings and a funeral -- Village: out of sight but not out of mind -- Negotiating the borders -- Change -- CHAPTER THREE HOMELAND -- Being 'valayati': what they think of us -- Returning to Britain: back to 'reality' -- Home from home from home -- Territory: familiar places -- CHAPTER FOUR RACE AND NATION -- Immigration -- Integration and segregation -- Inclusion and exclusion -- Nation -- Dual nationality --

'Race' -- Immigrant relatives -- CHAPTER FIVE DIASPORA -- Heritage -- Degrees of belonging -- Chain diaspora -- CHAPTER SIX UMMAH -- 'Othering' of the Oriental Islamic World in the West -- Muslim subjectivities and Ummah -- Being a Muslim in the West -- Ummah and the current world order -- Community: a mixed blessing -- CHAPTER SEVEN GENDER -- Gender: it's a man's world -- CHAPTER EIGHT KIN -- Biraderi/family: 'blood, soil, milk and honour' -- The price of belonging versus the price of exclusion -- CHAPTER NINE GENERATION AND CHANGE -- Youth -- Education: missing out -- Mixing: diverse friendships -- Human Rights -- CHAPTER TEN LANGUAGE AND CULTURAL SHIFT -- Language: our language -- Bilingualism and culture -- Shifting future perspectives -- CONCLUSION -- BIBLIOGRAPHY -- INDEX.

Sommario/riassunto

This book explores the relationships of thirty young people with their ancestral homeland, of Pakistan or Kashmir, and with British urban life. It does so using narratives from young people about their journeys from Birmingham in Britain to visit kin in villages in rural Pakistan and Kashmir. Its particular usefulness is the critique that its empirical data raises of 'conventional wisdom' of some governments, media, academic theorists and public bodies about Muslim Minorities.
