

# 20TH NORDIC MIGRATION RESEARCH CONFERENCE & 17TH ETMU CONFERENCE

**COLONIAL/RACIAL HISTORIES,  
NATIONAL NARRATIVES &  
TRANSNATIONAL MIGRATION**

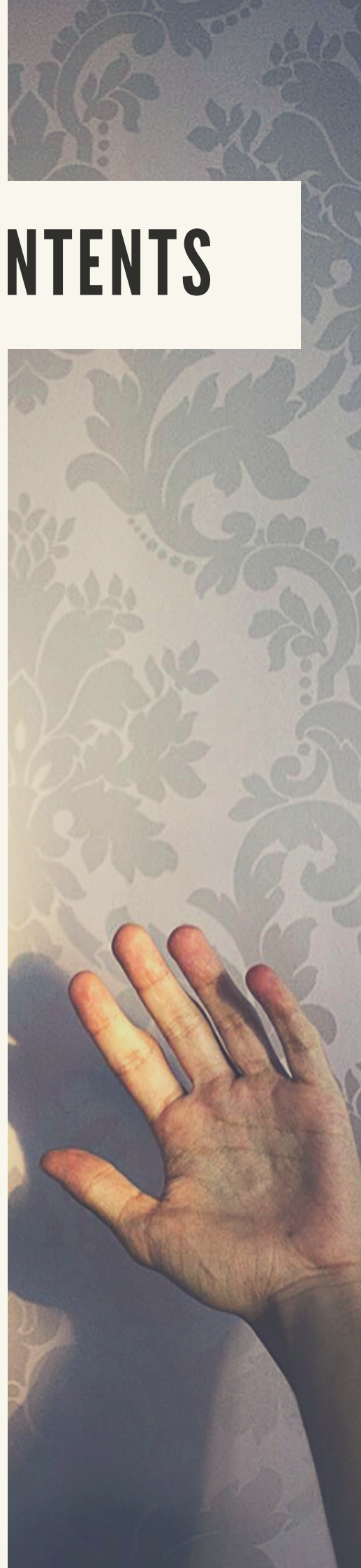
**ONLINE / UNIVERSITY OF HELSINKI**

**11-14 JANUARY 2021**

**CONFERENCE PROGRAMME**

# CONTENTS

<b>Welcome</b>	.....	<b>1-2</b>
<b>Programme</b>	.....	<b>3-5</b>
<b>Open Rooms</b>	.....	<b>6</b>
<b>Organizing Comittee</b>	.....	<b>7</b>
<b>Keynote speakers</b>	.....	<b>8-9</b>
<b>Panelists</b>	.....	<b>10-11</b>
<b>Art &amp; Artists</b>	.....	<b>12-16</b>
<b>Posters</b>	.....	<b>17-21</b>



# CONTENTS

<b>Workshop Schedule</b>	.....	<b>22-26</b>
<b>Workshops</b>	.....	<b>27-401</b>
<b>WS 1</b>	.....	<b>27-41</b>
<b>WS 3</b>	.....	<b>42-44</b>
<b>WS 4</b>	.....	<b>45-48</b>
<b>WS 5</b>	.....	<b>49-59</b>
<b>WS 6</b>	.....	<b>60-65</b>
<b>WS 7</b>	.....	<b>66-75</b>
<b>WS 8</b>	.....	<b>76-86</b>
<b>WS 9</b>	.....	<b>87-93</b>
<b>WS 10</b>	.....	<b>94-98</b>
<b>WS 11</b>	.....	<b>99-103</b>
<b>WS 12</b>	.....	<b>104-107</b>
<b>WS 13</b>	.....	<b>108-116</b>
<b>WS 14</b>	.....	<b>117-122</b>
<b>WS 15</b>	.....	<b>123-130</b>
<b>WS 16</b>	.....	<b>131-134</b>
<b>WS 17</b>	.....	<b>135-143</b>
<b>WS 18</b>	.....	<b>144-149</b>
<b>WS 19</b>	.....	<b>150-163</b>
<b>WS 20</b>	.....	<b>164-169</b>
<b>WS 22</b>	.....	<b>170-174</b>
<b>WS 23</b>	.....	<b>175-179</b>
<b>WS 24</b>	.....	<b>180-192</b>
<b>WS 25</b>	.....	<b>193-196</b>



# CONTENTS

<b>Workshops</b>	.....	<b>27-401</b>
WS 26	.....	197-203
WS 27	.....	204-211
WS 29	.....	212-221
WS 30	.....	222-233
WS 31	.....	234-240
WS 32	.....	241-246
WS 33	.....	247-252
WS 34	.....	253-256
WS 35	.....	257-264
WS 36	.....	265-273
WS 37	.....	274-280
WS 38	.....	281-287
WS 39	.....	288-296
WS 40	.....	297-307
WS 41	.....	308-314
WS 42	.....	315-326
WS 43	.....	327-335
WS 44	.....	336-339
WS 45	.....	340-345
WS 46	.....	346-350
WS 47	.....	351-358
WS 48	.....	359-367
WS 50	.....	368-377
WS 51	.....	378-385
WS 52	.....	386-391
WS 53	.....	392-395
WS 54	.....	396-401
<b>Participants</b>	.....	<b>402-407</b>



# WELCOME

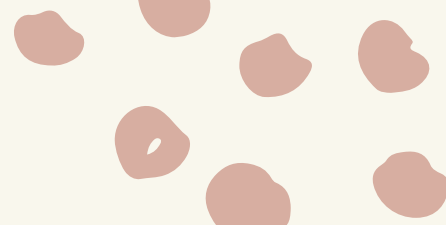


© TILAT / SPACES, NORA SAYYAD

You are warmly welcome to the 20th Nordic Migration Research (NMR) Conference and the 17th Society for the Study of Ethnic Relations and International Migration (ETMU) conference! Initially, the conference was supposed to take place at the University of Helsinki in August 2020, but it had to be re-scheduled due to the ongoing Covid-19 situation. After analysing the situation and the options, we decided to organise the conference fully online as it became clear that the global uncertainty regarding the pandemic and related travel restrictions would continue.

The theme of the conference is Colonial/Racial Histories, National Narratives and Transnational Migration. The conference aims to provide a multidisciplinary platform for discussion on how the colonial/racial past and national narratives of perceived homogeneity are shaping the ways that today's diasporic communities, racialized minorities, and Indigenous Peoples are treated in the Nordic societies and how racial and class inequalities characterise current Nordic societies. The conference also seeks to open up discussions related to themes of resistances, resurgences and alternative horizons beyond such hierarchies.

The Nordic countries have long been perceived themselves as outsiders to colonialism, embracing narratives of the progressive, equality pursuing, and human rights defending nation-states that stand out in international comparison. This 'Nordic exceptionalism' can be understood as a form of 'white innocence', building on wilful ignorance of the Nordic countries' active participation in colonial projects both overseas and in the Arctic region.



Our aim has been to encourage multidisciplinary approaches and we are very excited about the mix of participants with various backgrounds, including arts, in exploring the sense of belonging as well as narrating and rewriting histories. Hence, we hope that the conference will be an inspiring platform for new encounters and collaborations. The large number of registered conference participants – over 550 – not only tells about interest in the conference themes, but also about the need to come together with colleagues from Nordic countries and beyond during these exceptional times. One advantage this year in providing the conference in the online format is that this makes participation possible even for those who might not otherwise be able to travel from afar.

Despite having a long history of organising the conference series by both associations, this is our very first online conference. We realise that this online experience may be the first of its kind to many of the participants, as well. Therefore, we have worked diligently to ensure that everything will run as smoothly as possible. Having said that, we ask for understanding in the case that unexpected technical hiccups arise. You will receive links to all conference events listed in the programme a few days before the conference.

We are looking forward to seeing you soon!

On behalf of the conference organizers:

Senior Researcher **Marja Tiilikainen** (Migration Institute of Finland; Chair 2019–2020 of the Nordic Migration Research)

Director **Saara Pellander** (Migration Institute of Finland; Chair 2020 of the Society for the Study of Ethnic Relations and International Migration)

Professor **Suvi Keskinen** (CEREN, University of Helsinki)

# PROGRAMME

**11-14 JANUARY 2021**  
**ONLINE / UNIVERSITY OF HELSINKI**

## Monday 11 January 2021 (CET+1)

09:00-17:00 Technical support and information available

10:00-10:30 Opening of the conference

Senior Researcher **Marja Tiilikainen**  
(Migration Institute of Finland;  
Chair 2019–2020 of the  
Nordic Migration Research)

Director **Saara Pellander**  
(Migration Institute of Finland;  
Chair 2020 of the Society for  
the Study of Ethnic Relations  
and International Migration ETMU)

Professor **Suvi Keskinen**  
(CEREN, University of Helsinki)

Artist and Researcher **Sepideh Rahaa**  
(Aalto University)

Vice-Rector **Paula Eerola** (University of Helsinki)

Mayor of Helsinki **Jan Vapaavuori**

10:30-12:00 Keynote by Professor **Anders Neergaard**  
"Exploring the Swedish racial regime:  
Theoretical challenges and dilemmas"

12:00-12:30 Lunch

12:30-14:00 Parallel workshops I

14:00-14:15 Coffee

14:15-15:15 Key note by Visual Artist **Marja Helander**  
"New Paths"

15:15-16:30 Panel discussion: Arts as a way of  
decolonizing knowledge

Chair: Artist and researcher **Sepideh Rahaa**

Visual Artist **Marja Helander**  
Professor **Mira Kallio-Tavin**  
Art Curator **Abdullah Qureshi**



## Tuesday 12 January 2021 (CET+1)

09:00-17:00 Technical support and information available

10:00-11:30 Parallel workshops II

11:30-11:45 Coffee

11:45-13:15 Parallel workshops III

13:15-14:00 Lunch

14:00-16:00 ETMU Award

Keynote by Professor **Gloria Wekker**  
"White Innocence: race and cherished  
self-narratives in the Netherlands"

## Wednesday 13 January 2021 (CET+1)

09:00-17:00 Technical support and information available

10:00-10:45 NMR General Assembly

10:45-11:30 Presenting Helsinki University Press (HUP),  
Nordic Journal of Migration Research and  
the NJMR best article award

Editor-in-Chief, Associate Professor  
**Lena Näre** (Chair, NJMR)  
Communications and Publishing Manager  
**Anna-Mari Vesterinen** (HUP)  
Editor-in-Chief, Associate Professor  
**Synnøve Bendixsen** (NJMR)

*Presentation of HUP  
Meet the NJMR editorial team  
Presentation of NJMR  
NJMR best article prize award*

11:30-11:45 Coffee

11:45-13:15 Parallel workshops IV

13:15-14:00 Lunch

14:00-16:00 Poetry by **Kemê**

Keynote by Professor **Eduardo Bonilla-Silva**  
"What makes "Systemic Racism" Systemic?"





## Thursday 14 January 2021 (CET + 1)

09:00-16:00 Technical support and information available

10:00-11:30 Parallel workshops V

11:30-12:00 Closing of the conference

Artist **Nora Sayyad**

Announcement of the next  
NMR Conference and ETMU Conference

Final words

12:00-13:00 Farewell lunch and matchmaking

## Post-conference

14:00-16:00 PhD workshop arranged by  
Society for the Study of Ethnic Relations  
and International Migration (ETMU)

# OPEN ROOMS/ACTIVITIES

All links can be found on the Access Guide.

## Technical Support Room

Technical Support Room is a separate Zoom-room open during the conference days (see programme for exact times). A conference assistant will be there to answer your questions and help you with technical difficulties.

## Conference Deli

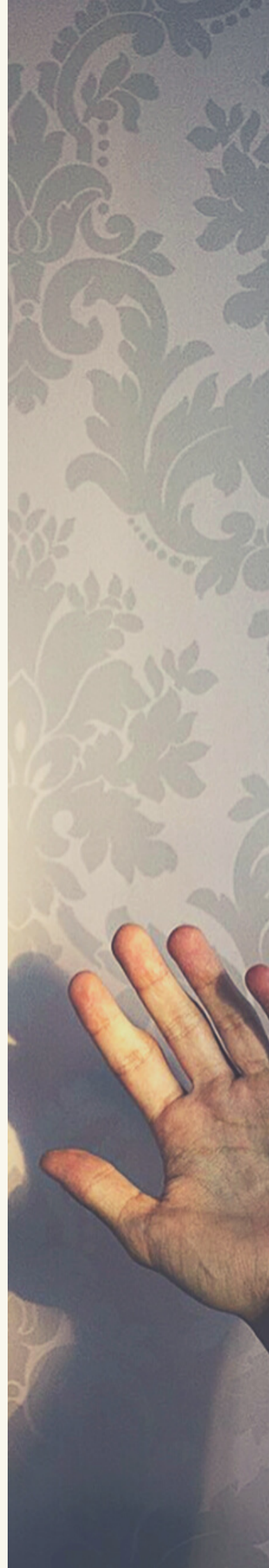
The Conference Deli will be open during lunch breaks. Here you can socialize with others over a lunch of your choice. This is a place to get to know other participants and also the members of the conference organizing committee.

## Notice Board

On the Notice Board you can leave information about yourself, upcoming projects or something else you'd like to share. There you can give out your contact info if you'd like people to be able to reach you after the conference. The board is secured so that only people with the link can access the site.

## Workout

Due to the online format, the conference requires a lot of sitting in front of the computer. To reduce back pains and cloudy brain we have collected a set of workout videos to be explored during the conference. The selection is diverse from energetic dance classes to quick stretching, so that everyone can find a suitable exercise.





# ORGANIZING COMMITTEE

**Marja Tiilikainen**, Migration Institute of Finland and NMR (Organizing Committee Chair)

**Suvi Keskinen**, University of Helsinki (CEREN) (Organizing Committee Vice chair)

**Saara Pellander**, Migration Institute of Finland and ETMU

**Merja Skaffari-Multala**, Migration Institute of Finland (Conference secretary)

**Outi Kortelainen**, Migration Institute of Finland

**Miika Tervonen**, Migration Institute of Finland

**Anna-Leena Riitaoja**, Åbo Akademi University and University of Helsinki (CEREN)

**I-An Gao (Wasiq Silan)**, University of Helsinki (CEREN)

**Sepideh Rahaa**, Aalto University

**Magdalena Kmak**, Åbo Akademi University and University of Helsinki

**Nina Björkman**, Åbo Akademi University and ETMU

## Organizations

Nordic Migration Research (NMR) • Society for the Study of Ethnic Relations and International Migration (ETMU) • Migration Institute of Finland (MIF) • Centre for Research on Ethnic Relations and Nationalism (CEREN) at the Swedish School of Social Science, University of Helsinki

## Sponsors

Federation of Finnish Learned Societies • Kone Foundation • Otto Malm Foundation • City Of Helsinki



# KEYNOTE SPEAKERS

What Makes  
"Systemic Racism" Systemic?

Wednesday 13 January 2021  
at 14.00-16.00



## Professor Eduardo Bonilla-Silva

Eduardo Bonilla-Silva is James B. Duke Professor of Sociology at Duke University, US. He describes himself as being trained in class analysis, political sociology, and sociology of development (globalization), but his work in the last 20 years has been in the area of race. Prof. Bonilla-Silva has published on racial theory, race and methodology, color-blind racism, the idea that race stratification in the USA is becoming Latin America-like, racial grammar, HWCUs, race and human rights, race and citizenship, whiteness, and the Obama phenomenon among other things. In all his work, he contends that racism is fundamentally about "racial domination," hence, racism is a collective and structural phenomenon in society. Among his many publications is the widely read book *Racism without Racists: Color-Blind Racism and the Persistence of Racial Inequality in the Americas*.

## Professor Emerita Gloria Wekker

Gloria Wekker is a social and cultural anthropologist with specializations in Gender Studies, Sexuality, African-American and Caribbean Studies. She was a professor in the Department of Gender Studies, Faculty of the Humanities, at Utrecht University, and since 2012 she is emerita. Her books include *The Politics of Passion; Women's Sexual Culture in the Afro-Surinamese Diaspora* (2006; was awarded the Ruth Benedict Prize of American Anthropological Association in 2007), and *White Innocence. Paradoxes of Colonialism and Race in the Netherlands* (2016). Wekker has advised the Dutch government on minority, health and women's emancipation policies. In 2015 and 2016, she was a member of the Commission for Democratization and Decentralization and chair of the Diversity Commission at the University of Amsterdam. In 2017, she was elected one of the ten most influential Dutch academics by Science Guide, and she received the prestigious, governmental Joke Smit Prize for her life-long efforts on behalf of women's emancipation. In 2019-2020, she occupies the King Willem Alexander Chair for Low Land Studies at the University of Liège, Belgium.

White Innocence: race and cherished  
self-narratives in the Netherlands

Tuesday 12 January 2021  
at 14.00-16.00



## Exploring the Swedish racial regime: Theoretical challenges and dilemmas

Monday 11 January 2021  
at 10.30-12.00



## Professor Anders Neergaard

Anders Neergaard, professor in sociology at the Institute for Research on Migration, Ethnicity and Society (REMESO), Linköping University. His research and publications span issues such as labour migration, inequality regimes, racial discrimination, trade unions, racist parties and structural racism. Recent publications include Dahlstedt, M., & Neergaard, A. (2019). Crisis of Solidarity? Changing Welfare and Migration Regimes in Sweden. *Critical Sociology*, 45(1), 121–135; Mulinari, D., & Neergaard, A. (2018). A contradiction in terms? Migrant activists in the Sweden Democrats party. *Identities*, 1–19. Schierup, C.-U., Ålund, A., & Neergaard, A. (2017). "Race" and the upsurge of antagonistic popular movements in Sweden. *Ethnic and Racial Studies*, 0(0), 1837–1854. Ålund, A., Schierup, C. U., & Neergaard, A. (Red.). (2017). *Reimagineering the Nation. Essays on Twenty First Century Sweden*. Frankfurt am Main: Peter Lang.

## Sámi artist Marja Helander

Marja Helander is a Sámi photographer, video artist and filmmaker with roots both in Helsinki and Utsjoki. In her work, she has studied various themes including her own identity between the Finnish and the Sámi culture. Since 1992, Helander's work has been exhibited in two dozen solo exhibitions and over 50 group exhibitions in Finland and abroad. In her art, Marja Helander often builds from her own background between two cultures, the Finnish and the Sámi culture. What drives Marja as an artist is curiosity and the willingness to always learn something new. – This is why making video art and short films has been so inspiring after a long career in photography, Helander says. At the 2018 Tampere Film Festival, Marja Helander was awarded the Risto Jarva Prize for her film *Eatnanvuloš lottit, Birds In The Earth*. The Mänttä Art Festival has selected Marja Helander as the curator for the 2019 exhibition.

## The New Paths

Monday 11 January 2021  
at 14.15-15.15



# PANELISTS

## PANEL DISCUSSION:

Arts as a way of decolonizing knowledge

Monday 11 January 2021 at 15.15-16.30

### Artist Sepideh Rahaa



Sepideh Rahaa (b. Iran) is a multidisciplinary artist, researcher and educator based in Helsinki. Through her practice, she actively investigates and questions prevailing power structures, social norms and conventions while focusing on womanhood and everyday resistances. Currently she is pursuing her doctoral studies in contemporary art at Aalto University. Her practice and research interests are representation in contemporary art, silenced histories, decolonisation, Intersectional feminist politics, critical race studies and migration. Since 2015, Rahaa has been actively participating in debates and taking actions regarding the art politics in Finland by being a member at Third Space Collective (2015-), Globe Art Point (2016-, currently vice chairperson) and Nordic Network for Norm Critical Leadership (2018-) among other collaborations. Her aim is to initiate methods through contemporary art practice to create spaces for dialogue. She seeks these interests through collaborative projects such as A Dream That Came True?. Her current doctoral research and work is supported for multiple years by Koneen Säätiö.

### Professor Mira Kallio-Tavin

Associate professor Mira Kallio-Tavin (Doctor of Arts), focuses her research on critical artistic and arts-based practices and research in questions of diversity, disability studies, social justice and critical animal studies. She has developed arts-based research methodology within pedagogy and social context and in relation to the questions of dialogue, community, ethics and philosophy of contemporary art, and its education beyond anthropocentrism. Her key research merits are with societally engaged critical arts-based and artistic research. She is the chair of disability studies in art education (DSAE) interest group in the NAEA (National Art Education Association) in the United States, World councilor of InSEA (International Society for Education Through Art), and the founder of the International DSAE conference. She is the author and editor of six books, and editor of journals Research in Art Education (principle editor) and The International Journal of Education through Art (editor). She is the Head of Research in the Department of Art in Aalto University, Finland.



## Art Curator Abdullah Qureshi

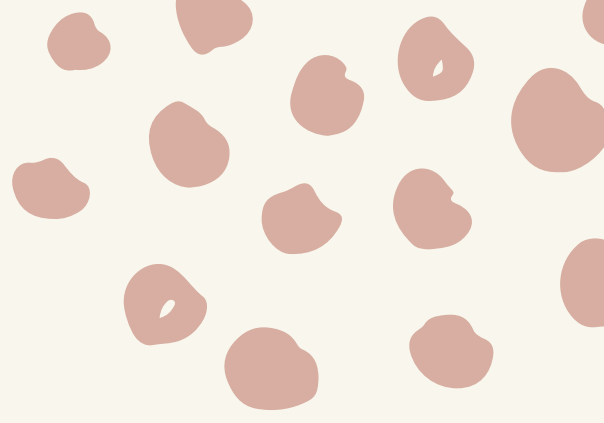


Abdullah Qureshi is a Pakistani born artist, educator, and cultural producer. Within his practice, he is interested in using painting and collaborative methodologies to address personal histories, traumatic pasts, and childhood memories. Through his on-going doctoral project, entitled *Mythological Migrations: Imagining Queer Muslim Utopias*, he examines formations of queer identity and resistance in Muslim migratory contexts.

Qureshi's work has been exhibited internationally, including at the National Gallery of Art, Islamabad; Alhamra Art Gallery, Lahore; Rossi & Rossi, London; Uqbar, Berlin; Twelve Gates Arts, Philadelphia; and SOMArts Cultural Center, San Francisco. He has held numerous positions at cultural and educational institutions including British Council and the National College of Arts, Lahore, and conducted lectures, paper readings, and artist talks around the world, including at the Film and TV School of the Academy of Performing Arts (FAMU), Prague; Ateneum Art Museum, Helsinki; PRAKSIS, Norway; NARS Foundation residency program and Residency Unlimited in New York, University of California, Irvine; Valand Academy, Gothenburg; Manchester Museum; and Fábrica de Arte Cubano, Havana.

In 2017, Qureshi received the Art and International Cooperation fellowship at Zurich University of the Arts, and in 2018, a research fellowship at the Center for Arts, Design, and Social Research, Boston. In 2019, he joined the Center for Feminist Research, York University, Toronto as a visiting researcher, and is currently a Doctoral Candidate, supported by Kone Foundation, at Aalto University in Finland.

# ART & ARTISTS



## Nora Sayyad



Nora Sayyad was born in Sweden and lives and works in Helsinki, Finland. Currently, she is working on her MA studies in photography and film at Aalto University School of Arts, Design and Architecture. Her documentary work includes cross-border and universal themes of diversity. Her self biographical work challenges the viewer by questioning cultural, personal and temporal boundaries as well as borders which restrict liberty.

## TILAT / SPACES

Spaces discusses the stories of multicultural upbringings of youngsters in Finland, where one is constantly reminded of disparatation. Even though many of these youngsters already have a strong self- perception of their identity, they are often willing to challenge mainstream thinking of them, in and outside of their own communities. What bounds these youngsters together are their diverse roots, which reach far and the fact that they are all seeking to find their own paths in life in surroundings that aren't always inclusive.



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The photographs taken by Nora Sayyad as part of her project TILAT / SPACES can be found on the conference website.





## Shareef Askar

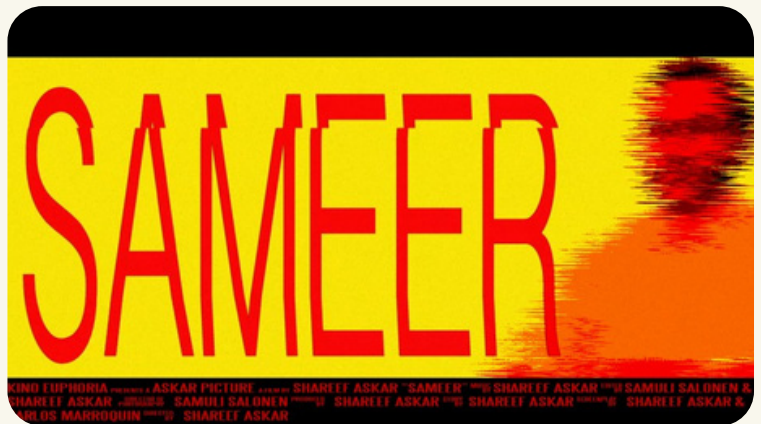
As a Finnish media artist and filmmaker, Shareef Askar is interested in creating films that explore the theme of identity in western societies from the perspective of characters with minority backgrounds.

### Short film: Sameer

Working group: Shareef Askar, Eeva Karoliina Mäenpää, Arja Pekurinen, Carlos Marroquin, Samuli Salonen

Duration: 8 min

Language: Finnish with English subtitles



Sameer is an experimental short film about the hope of integration, longing for home and the never ending bureaucracy of being accepted. The short film strives to portray Finnishness and readdressing one's own identity through the point of view of an asylum seeker and a person of colour.

**You can watch the film on our website.  
All links can be found on the Access Guide.**

## Kemê

Kemê is a multidisciplinary artist, poet, and cultural worker based in Helsinki, Finland. As an artist, Kemê works through photography, performance, installation and text Exploring the complexity of our construction and the constructions we inhabit through concepts like memory, representation, symbols, instability, the unconscious or tales.

Her current artistic practice, supported by The Arts Promotion Center Taike, is focused in the intersection between, identity, art, community, intersectional feminism and the quality of myths as an open-source.

As a culture worker and trained diversity agent, her work is centred on social justice, orbiting around cultural diversity, migration, antiracism and best practices in the art field. Kemê has worked with several initiatives such as Globe Art Point as project coordinator, Kiila, Helsinki City (project: Culture Kids) or the group Critical Friends (project: "An inclusive cultural sector in the Nordics" led by Arts Council Norway).

Poetry by Kemê Pellicer  
Wednesday 13 January 2021 at 14.00



## Nilay Kiliñ



Nilay Kiliñ is a social anthropologist, writer and documentarist. She is currently working as a postdoctoral researcher at URBARIA, University of Helsinki, undertaking research about highly-skilled migrants in Nordic capitals.

## Bogdan Lupu

Bogdan Lupu is a Romanian-Italian artist based in Helsinki. He considers himself an intuitive expressionist painter with a dynamic combination of styles, methods, materials and concepts.



## Poetry and Painting: "Migrant Anxieties"

Poetry & Performance: Nilay Kilinc  
Artwork: Bogdan Lupu

Director: Roosa Näsi  
Cinematographer: Nora Sayyad  
Editor & Producer: Nilay Kilinc

Minutes: 03:44  
Language: English

"Migrant Anxieties" is a literary and visual invitation to the intimate world of two migrants in Helsinki. Whilst the writer and social anthropologist Nilay Kilinc performs her poem "Migrant Anxieties", the artist Bogdan Lupu paints on his canvas in real time. The writer-artist duo turn the migrant anxieties into moments of meditation, dialogue and inspiration.

**You can watch the film on our website.**  
**All links can be found on the Access Guide.**

## Documentary: 5 Questions on Anti-Racist Feminism

### 5 QUESTIONS ON ANTI-RACIST FEMINISM

Why do we need antiracist feminism? Is there enough talk about class and activists' self-care? What does effective activism look like?

In the video, the activists Ajak Majok, Aurora Lemma, Hai Nguyen, Arvind Ramachandran and Victoria Odum discuss antiracist feminism in today's Finland. The video (38 min) is a cooperation project between documentarist Carmen Baltzar and researcher Suvi Keskinen.

The video was produced as an independent part of Suvi Keskinen's Academy of Finland Research Fellow project "Postethnic Activism in the Neoliberal Era: Translocal Studies on Political Subjectivities, Alliance-building and Social Images". Find out more about the project [here](#).

Carmen Baltzar is a documentarist, writer and activist with Roma background. You can listen to her at: [Carmen Baltzar on racism faced by Romani people, Veikkaus and betting](#)

**You can watch the film on our website.  
All links can be found on the Access Guide.**

# POSTERS

In this section you will find the abstracts of conference posters. Posters are presented in an online format and can be viewed and commented freely during the conference. More information about this will be available in the conference Access Guide.

## Posters and presenters:

1. **Leslie Ader:**

Migration and solidarity in welfare states:

The dilemma of disability and mobility

2. **Katri Heiskala:**

Case study: The effect of dance movement therapy on body image and psychological well-being of a refugee client with PTSD Diagnosis

3. **Sabrién Amrov:**

How do Arab migrants produce a sense of belonging in Istanbul's Little Syria after the Arab Spring (2011-2013)?

4. **Pirja Hyyryläinen:**

The present past: Descendants of Carelian WWII evacuees reviving heritage in 2020's Finland

**Leslie Ader**, PhD Student, Université de Neuchâtel,  
Fellow at NCCR-on the Move | [leslie.ader@unine.ch](mailto:leslie.ader@unine.ch) & [lesliea308@gmail.com](mailto:lesliea308@gmail.com)

Migrants entering Western Europe have been heavily scrutinized by host states. In some cases, this has resulted in discrimination, which is not prohibited by international law. The case of people with disabilities is different. Disability is perceived as a common ground for positive discrimination in terms of welfare rights and access to benefits. There exists an intersecting policy contradiction between the "positive" discrimination of disabled people and the "negative" discrimination of migrants, which can be seen in the particular case of migrants with disabilities. The objective of this paper is to establish the evolution of the disability norm, discourses and migration policy-practices in Switzerland. In order to achieve these objectives, the following questions will be posed: How is disability addressed in the Swiss Migration Regime and what are the current practices? Furthermore, how has disability been defined and categorized within the Swiss institutional discourse?

In order to answer these questions, this study will utilize process tracing and Wodak's Discourse-Historical Approach (DHA). Based off our initial preliminary results, disability is still addressed via the "medical model" rather than the "social model" and this focus creates a policy tension between migration policy practices and the disability norm. On the discursive level, there are five specific themes/narratives that surround the intersection of disability and migration. These themes are also framed in a "medicalized" manner. By continuing to utilize the medical model of disability over the social model, the migration practices of Switzerland will continue to neglect a specific vulnerable group, migrants with disabilities, and deny them access to welfare benefits that they desperately need.

**Katri Heiskala**, Universidad Nacional de las Artes,  
Buenos Aires, Argentina | katri.heiskala@gmail.com

The support of Dance Movement Therapy (DMT) in rehabilitation of traumatized refugee clients has remained understudied and underused in Finland. DMT is a form of applied psychotherapy as a part of creative therapies. Its framework sits at the intersection of art therapies and somatic psychotherapy. This study investigates the effects of individual DMT on psychological well-being and body image of a refugee client who has been diagnosed with Post Traumatic Stress Disorder (PTSD). The study was carried out at the Deaconess Foundation's Centre for Psychotraumatology for the rehabilitation of war traumatized and tortured people in Helsinki. The research client participated in the weekly therapy for 10-12 times in addition to the semi-structured pre- and post-therapy interview. In the interview, information of body image was created through the Body Image Survey (BIA). In addition, the interview included multiple choice questions of psychological well-being. The client filled out a form to assess her emotional state before and after each therapy session.

A narrative story was written of the observations made by the research-therapist. These included nonverbal and verbal material of the client during the therapy. The most important interventions used in therapy became developmental movement, breathing exercises, mirroring and improvisation. The main reasons for using these therapy methods were to integrate the client's connection with her body and identity and to increase functional capacity and resources. Even short-term DMT seems to have an impact on the client's psychological well-being and body image. The client's emotional state was, on average, happier and less anxious, tired and angry after than before the therapy session. At the end of the therapy period the client reported that she felt that her fear states had diminished.

# POSTER 3:

## How do Arab migrants produce a sense of belonging in Istanbul's Little Syria after the Arab Spring (2011-2013)?

**Sabrien Amrov**, PhD Candidate, Geography and Urban Planning  
University of Toronto | [sabrien.amrov@mail.utoronto.ca](mailto:sabrien.amrov@mail.utoronto.ca), [sabrienamrov@gmail.com](mailto:sabrienamrov@gmail.com)

I investigate this question through a cultural and political ethnography of Little Syria conducted from September 2019 to February 2020. Little Syria is a neighborhood in Istanbul with a misleading name. Since the Arab Spring of 2011–13, it has become a hub not only for Syrian refugees, but also for a growing number of migrants from other Arab countries, including Yemen, Egypt, Libya, and Iraq. They are opening language schools and providing religious courses in the Arabic language. Grocery shops, cafes and restaurants with menus in Arabic fill the neighborhood. Informal walk-in clinics with Arabic-speaking doctors have been set up in the small alleys of Little Syria for refugees who are not registered with the municipality. A walk down Cumhuriyet Caddesi -- the main boulevard of Little Syria colored with billboards featuring Arabic typography -- could make a wanderer forget they are in Istanbul, a city once the capital of the Ottoman Empire.



**Pirja Hyyryläinen**, University of Jyväskylä | [pirja.a.hyyrylainen@student.jyu.fi](mailto:pirja.a.hyyrylainen@student.jyu.fi)

In the 21st Century, the climate change, armed conflicts, and famine force people to migrate, and settle in different areas and live in cultural diaspora. In Finland, there were more than 410 000 people evacuated and relocated in 2nd World War 1939-1945 from Carelia, Salla and Petsamo areas. Approximately one fifth of the Finnish population are their descendants. However, the evacuees did not form a homogenous group, as is often claimed in national narrative. Amongst them were minorities, such as Carelian language speakers. My dissertation studies their descendants who are reviving the culture and language of their predecessors in local community colleges. My research question is: how the forced migration is present in the aspirations of descendants of Carelian evacuees to revive the culture and language of the evacuated generation?

The expected research results will indicate how a migrated minority culture is remembered, constructed and maintained by descendant generations. In this poster I am introducing my research design: oral history and diaspora research theories, as well as "open notebook" approach. In my research I will conduct interviews with community college participants from different areas of Finland. In addition, I also analyze the material with oral history research and close reading methods. With the concept of "other knowledge", I intend to equalize the descendants' voices with the official institutional narrative. My research will add a multifaceted perspective to the national narrative about one diasporic minority of immigration background.

## Parallel Workshops I - Monday 11 January at 12:30-14:00

WS 5. State-education between racialisation and the possibilities of anti-racist strategy I

WS 7. Differentiated whiteness(es) besides hegemony? Tracing gradations of whiteness I

WS 8. How (non-) whiteness acquires meaning: Discussing racialization in the Nordic countries I

WS 13. Colonial histories and migration: Heritage, narratives and materiality I

WS 19. Rethinking knowledge production in migration studies I

WS 20. Context of coloniality and the unconventional gaze: Challenging the conventional gaze in study of minorities & the "White Curriculum" in academia

WS 26. Integration at the local Level: Opportunities and challenges I

WS 29. Let's make it home: What critical storytelling and visual arts-based methodologies offer I

WS 37. Disappearing migrants, disturbed intimacies and emerging politics I

WS 38. Young refugees in the Nordic countries I

WS 40. Migration, family and life course I

WS 42. Transnational migration, diaspora communities and the second generation I

WS 44. Europeanization, democracy, other: The racialized gaze on Eastern European migrants

WS 45. Nordic Europe's Eastern others? CEE/Russian migration and the Nordic states I

WS 52. Migration paths and identities

## Parallel Workshops II - Tuesday 12 January at 10:00-11:30

WS 1. Precarious inclusion: Migrants and refugees in contemporary welfare states I

WS 3. Refugees and the violence of welfare bureaucracies in Northern Europe

WS 7. Differentiated whiteness(es) besides hegemony? Tracing gradations of whiteness II

WS 8. How (non-) whiteness acquires meaning: Discussing racialization in the Nordic countries II

WS 11. Outside of the (colonial) box: White innocence of Nordic non-engagement with racism and colonialism

WS 13. Colonial histories and migration: Heritage, narratives and materiality II

WS 15. Sámi, Kven & Tornedalian identities, ethnicities and narratives I

WS 16. Appropriation or collaboration? Cultural production, colonial histories and imaginations for the future

WS 19. Rethinking knowledge production in migration studies II

WS 26. Integration at the local Level: Opportunities and challenges II

WS 29. Let's make it home: What critical storytelling and visual arts-based methodologies offer II

WS 34. Forced migration and national memory politics in the Nordic countries

WS 37. Disappearing migrants, disturbed intimacies and emerging politics II

WS 38. Young refugees in the Nordic countries II

WS 40. Migration, family and life course II

WS 42. Transnational Migration, Diaspora Communities and the Second Generation II

WS 43. Exploring Nordic Migrant Entrepreneurship: Intersectional Understandings of Place and Context I

WS 45. Nordic Europe's Eastern Others? CEE/Russian Migration and the Nordic States II

WS 48. The mutability of coloniality: Media representations, migration practices, indigenous and diasporic experiences I

## Parallel Workshops III - Tuesday 12 January at 11:45-13:15

- WS 1. Precarious inclusion: Migrants and refugees in contemporary welfare states II
- WS 4. Race and racialisation buried alive in welfare state practices
- WS 6. Anti-Racism and hopes of living together
- WS 8. How (non-) whiteness acquires meaning: Discussing racialization in the Nordic countries III
- WS 14. Settler colonialism and migration
- WS 15. Sámi, Kven & Tornedalian identities, ethnicities and narratives II
- WS 19. Rethinking knowledge production in migration studies III
- WS 22. Communities, power relations and knowledge: Ethics and innovative practices in politically engaged research methods
- WS 24. How to do research on immigrant integration? I
- WS 27. The only way out is through: The decolonial and decanonical turn in contemporary art I
- WS 30. Arts-based and participatory methods in research with refugees I
- WS 36. The debated securities of migration: Theory and practice I
- WS 40. Migration, family and life course III
- WS 42. Disappearing migrants, disturbed intimacies and emerging politics II
- WS 43. Exploring Nordic migrant entrepreneurship: Intersectional understandings of place and context II
- WS 46. Historical and new forms of 'North-North' migration
- WS 47. Asylum and refugee protection I
- WS 48. The mutability of coloniality: Media representations, migration practices, indigenous and diasporic experiences II
- WS 50. Integration processes: Contestations, negotiations and experiences I
- WS 51. Labour, Precarity and Social Welfare I

## Parallel Workshops IV - Wednesday 13 January at 11:45-13:15

- WS 1. Precarious inclusion: Migrants and refugees in contemporary welfare states III
- WS 5. State-education between racialisation and the possibilities of anti-racist strategy II
- WS 9. Femonationalisms, racialization, and migration (Global Perspectives) I
- WS 10. Racial/colonial legacies, gender, and feminisms in the Nordic countries
- WS 12. Coloniality of migration, racial Capitalism and decolonization of the West
- WS 17. Decolonizing power, knowledge and being in the Nordic countries I
- WS 18. Museums and knowledge production in increasingly diversifying societies I
- WS 23. Practices and ethics of studying social media discourses of migration, ethnocultural diversity and racism
- WS 24. How to do research on immigrant integration? II
- WS 27. The only way out is through: The decolonial and decanonical turn in contemporary art II
- WS 30. Arts-based and participatory methods in research with refugees II
- WS 31. Migration, globalization and education I
- WS 33. Deportation and resistance in the Nordic context I
- WS 35. Forced migration, family separation and everyday insecurity I
- WS 36. The debated securities of migration: Theory and practice II
- WS 39. The "others" amongst "us" : Immigrants, inclusion, and the law I
- WS 41. Decentering adoption mythologies: Counter-narratives to rethink adoption I
- WS 47. Asylum and refugee protection II
- WS 50. Integration processes: Contestations, negotiations and experiences II
- WS 53. Reception of asylum seekers and refugees

## Parallel Workshops V - Thursday 14 January at 10:00-11:30

WS 1. Precarious inclusion: Migrants and refugees in contemporary welfare states IV

WS 5. State-education between racialisation and the possibilities of anti-racist strategy III

WS 9. Femonationalisms, racialization, and migration (Global Perspectives) II

WS 17. Decolonizing power, knowledge and being in the Nordic countries II

WS 18. Museums and knowledge production in increasingly diversifying societies II

WS 24. How to do research on immigrant integration? II

WS 25. Official discourse on Muslims and Islam and its effects on integration efforts

WS 27. The only way out is through: The decolonial and decanonical turn in contemporary art III

WS 30. Arts-based and participatory methods in research with refugees III

WS 31. Migration, globalization and education II

WS 32. Displacement and placemaking in architecture, urban, and social design studios

WS 33. Deportation and resistance in the Nordic context II

WS 35. Forced migration, family separation and everyday insecurity II

WS 39. The "others" amongst "us" : Immigrants, inclusion, and the law II

WS 41. Decentering adoption mythologies: Counter-narratives to rethink adoption II

WS 51. Labour, Precarity and Social Welfare II

WS 54. Societal Perspectives on Racism, Fear and Manipulation

# WORKSHOP 1.

## PRECARIOUS INCLUSION: MIGRANTS AND REFUGEES IN CONTEMPORARY WELFARE STATES

**Marry-Anne Karlsen**, University of Bergen | Marry-Anne.Karlsen@uib.no

**Mikkel Rytter**, Aarhus University | mikkel.rytter@cas.au.dk

Numerous studies have in recent years questioned the usefulness of the concept of 'immigrant integration', since integration contribute to and expand the problems it was meant to address in the first place (Korteweg 2017; Schinkel 2018; Rytter 2019). If the concept of 'immigrant integration' is abandoned, we need to develop new analytical concepts and perspectives to discuss the relationship between migrants and refugees and the welfare state, and between immigrant minorities and the majority population.

This panel invites papers that explore migrants and refugees' various forms of 'precarious inclusion' in contemporary welfare states (Karlsen 2015, Rytter and Ghandchi 2019). Precarious inclusion addresses the vulnerable position and fragile relationship different groups of migrants and refugees have in relation to the labor market and various welfare services and facilities (health, job security, neighborhoods, racism, etc.). It also urges us to explore contested notions of rights and deservingness, and how migrants and refugees are constituted and excluded as 'others'. A central concern is the interplay between welfare and immigration policies, including how precarious legal status and return policies increasingly shape access to services and the labor market. Finally, precarious inclusion seems to be a general feature of welfare states that increasingly turn towards neoliberal policies and reforms. In this respect, precarious inclusion is both a feature of the changing welfare state and a particular way that different groups of migrants and refugees are included – but only to a certain extent and always in exclusive ways.

### Workshop Sessions (all times CET+1):

Parallel Workshops II: **Tuesday 12 January 2021 at 10:00-11:30**

- **SESSION ONE: Papers 1-4**

Parallel Workshops III: **Tuesday 12 January 2021 at 11:45-13:15**

- **SESSION TWO: Papers 5-7**

Parallel Workshops IV: **Wednesday 13 January 2021 at 11:45-13:15**

- **SESSION THREE: Papers 8-11**

Parallel Workshops V: **Thursday 14 January 2021 at 10:00-11:30**

- **SESSION FOUR: Papers 12-14**

### **SESSION ONE: Tuesday 12 January 2021 at 10:00-11:30**

**Marry-Anne Karlsen**, IMER Bergen, University of Bergen | [Marry-Anne.Karlsen@uib.no](mailto:Marry-Anne.Karlsen@uib.no)

The growing presence within states of populations without legal authorization to stay raises urgent and troubling questions about state sovereignty, borders and the valorisation of life in times of migration. Over the past decades, European states have increasingly limited irregular migrants' access to welfare services in order to encourage them to leave autonomously. Yet, irregular migrants still tend to have access to certain basic services, although frequently of a subordinate, arbitrary, and unstable kind. In this presentation, I want to explore what is at stake in these limited practices of inclusion. How, and to what extent can those excluded from membership in the welfare state, but who are still present within its territorial borders, be lives to be cared for? How can the concept of precarious inclusion shed light on different rationalities and technologies of care and control employed in governing irregular migrants? The presentation builds on ethnographic fieldwork of various intensities carried out among irregularized migrants in Bergen and Oslo between 2011 and 2017.



#### **SESSION ONE: Tuesday 12 January 2021 at 10:00-11:30**

**Carolin Fischer**, Department of Social Anthropology,  
University of Bern | carolin.fischer@anthro.unibe.ch

**Anna Wyss**, Maison d'analyse des processus sociaux,  
University of Neuchâtel | anna.wyss@unine.ch

This paper engages with the effects of neoliberal trends in European migration and asylum governance. We explore how and with what consequences conditions of continuous precarity in conjunction with an integration imperative affect the lives and self-images of recently arrived Afghan refugees in Germany and Switzerland. In both countries, we observe a shift from granting residence permits based on humanitarian reasons to granting permits based on labour market performance. As a result, refugees are increasingly forced to earn their right to remain.

Building on qualitative interview data, critical engagements with the principles and politics of integration and theories of violence, we argue that persons holding a precarious legal status are under great pressure to fulfil neoliberal integration requirements to secure their legal residence in Europe and to prevent being deported to their country of citizenship. Employing the continuum of violence as an analytical entry point adds important facets to our understanding of the effects of contemporary asylum policies on their subjects. While enabling us to specify causes and consequences of experienced violence, our findings also illuminate how those affected by structural and symbolic violence are pushed into a situation in which they unknowingly and unwillingly contribute to upholding precarity as a central instrument and effect of asylum governance.

### **SESSION ONE: Tuesday 12 January 2021 at 10:00-11:30**

**Anna Lundberg**, Linköping University | [anna.b.lundberg@liu.se](mailto:anna.b.lundberg@liu.se)

This article presents a study of the contradiction between the rhetoric of return migration, stressing that rejected asylum seekers should leave the country, and the reality of how asylum seekers end up as legally stranded, in Sweden. Through an investigation of 120 decisions adopted by the Swedish Migration Agency and an in-depth qualitative analysis of two individual case files, the study reveals techniques through which rejected asylum seekers end up as legally stranded. This "superfluous position" in the welfare state, the article argues, is produced in decision-making by migration officers in their everyday decision-making, through (1) a negligence with regard to the key issue of practical hindrances to enforcement, (2) a complex organization of non-responsibility, and (3) an incommensurable circle of suspicion throughout the asylum process towards people seeking refuge. These techniques result in destitution for the concerned individuals rather than actual expulsion from the territory, and they are in stark contrast to the idea of general welfare. They also tell a broader story of increasingly differentialized access to fundamental welfare rights.

### **SESSION ONE: Tuesday 12 January 2021 at 10:00-11:30**

**Dr Esra S. Kaytaz**, Centre for Trust, Peace and Social Relations,  
Coventry University | [esra.kaytaz@coventry.ac.uk](mailto:esra.kaytaz@coventry.ac.uk)

**Narges Ghandchi**, Department of Educational Anthropology,  
School of Education, Aarhus University | [ng@edu.au.dk](mailto:ng@edu.au.dk)

We expand on the notion of precarious inclusion through a comparative analysis of the treatment and experiences of Afghans who served in Danish and British armed forces or worked for the British government in Afghanistan. We draw on media analysis and interviews with former Afghan locally engaged staff (LES) and stakeholders in the UK and Denmark.

Former Afghan LES illustrate a particular case of 'precarious inclusion' as they experienced a degree of 'inclusion from afar' while in Afghanistan first, followed by exclusion if they sought residence in the UK or Denmark. Media and political rhetoric from both countries refer to Afghan LES in inclusive terms as being 'one of the boys' and fearing for Afghan LES 'left behind' in Afghanistan. Settlement schemes promote inclusion on reciprocal grounds: as compensation or an obligation to ensure protection. Despite the strength of the moral and legal claims of belonging, Afghan LES are excluded from Denmark and the UK in a number of ways. Firstly, schemes for Afghan LES impose restrictive eligibility criteria only allowing a few access. Secondly, Afghan LES who apply for asylum spontaneously experience exclusion similar to other Afghan asylum seekers. Thirdly, Afghans LES who obtain residence as migrants, through government schemes for example, are not guaranteed stable residence despite protection claims related to their military service. Additional barriers to inclusion are re-uniting with family members and lack of support on arrival.

We thus demonstrate the limits of perceived deservingness as a condition for inclusion. In particular, restrictive immigration and asylum policies in both countries underpinned by the 'hostile environment' in the UK and concerns about the welfare state in Denmark coalesce to erode the possibility of secure and comprehensive inclusion for Afghan LES.

### **SESSION TWO: Tuesday 12 January 2021 at 11:45-13:15**

**Turid Misje**, PhD candidate, Centre of Diaconia and Professional Practice,  
VID Specialized University, Oslo, Norway | turid.misje@vid.no

The situation of EU migrants who are homeless when in Norway is characterised by poverty and lack of protection concerning basic needs such as health, food, and housing. While most are legally in the country due to the European Economic Area (EEA) agreement, the migrants of concern in this paper have no or weak affiliations to the formal labour market. Consequently, they are not deemed amongst the Norwegian welfare state's members, resulting in limited and contested rights to public welfare services.

Homeless EU migrants are amongst others explicitly excluded from individual services under the Norwegian Social Welfare Act, meant to be a final safety net 'for everyone considered part of our society' (Social Welfare Act Circular 35, 2012), except from the right to receive information, advice and guidance. They are nonetheless 'precariously included' through the Social Welfare Regulation (2011) concerning social services for people without permanent domicile in the country, including people without legal residence. This regulation states that in an 'emergency situation' these migrants have the right to economic assistance and temporary housing for a short period of time.

In this paper I explore what social workers mandated with providing services under the Social Welfare Act consider as relevant information, advice and guidance in encounters with homeless EU migrants, and their reflections on what constitutes an emergency situation in these cases. A particular focus is on how their deliberations intersect with concerns of migration management.

The paper's empirical data draws from interviews with social workers in the Norwegian Labour and Welfare Administration (NAV) (6) and the Social and Outpatient Emergency Service (SAA) (3) as well as employees at the Health and Social Services Ombudsman (1) and the County Governor (1) – all in Oslo.

### **SESSION TWO: Tuesday 12 January 2021 at 11:45-13:15**

**Anna Simola**, University of Helsinki | [anna.simola@helsinki.fi](mailto:anna.simola@helsinki.fi)

In this article I seek to better understand the migration of young qualified EU citizens in conditions of precarious labour markets by applying Foucault's notion of the enterprising self. Drawing on interviews with young, university-educated Nordic and Southern European migrants who worked under precarious conditions after moving to Brussels, I demonstrate how their migration projects are defined by their passionate attachment to work, as well as forms of self-developing, entrepreneurial subjectivity. I further show how, along with policies that encourage them to initiate migration projects in the name of their enhanced 'employability', young EU migrants also become subjects to workfarist policies that coerce them to carry responsibility for their own welfare and push them into legally precarious positions. Both of these policy frameworks are apt to reinforce their compliance with employers' demands for flexibility and unpaid labour time, although to a lesser extent for the young Nordic migrants with wider options in terms of welfare and labour market access in their countries of origin. Opportunities thus arise for employers to treat young EU migrants as disposable labour power, the reproduction of which is not of their concern.

# PAPER 7: "You can't do anything if you don't have a personal number": Negotiating freedom of movement precarities in Sweden

## SESSION TWO: Tuesday 12 January 2021 at 11:45-13:15

**Kathy Burrell**, University of Liverpool | kburrell@liverpool.ac.uk

It has been clear for a while now that EU freedom of movement – migration – privileges play out differently in different EU states. Far from enjoying the comforts that freedom of movement security offers on paper, EU citizens can potentially find themselves open to a whole series of vulnerabilities while residing in other EU countries – not just in the workplace, but also in terms of welfare and residential status. The work and welfare orientated conditionality inherent in EU mobile citizenship, for example, has seen Italians deported from Belgium (Lafleur & Mescoli, 2018), and Czech and Slovak citizens subjected to unexpected welfare cancellations in the UK (Guma, 2018).

This paper focuses on the particular experiences of Polish migrants in Sweden, a national context which has seen pronounced tensions squaring a territorial welfare system with the freedom of movement regime (Bruzelius, 2019; Erhag, 2016). Drawing on in-depth interviews with Poles living in the Malmö region, this paper explores the extent to which the personal number system, as a 'tacit technology' (Paulsson, 2016) and the foremost welfare bordering tool in the Swedish state, dominates newcomers' lives as they try to find a foothold in Sweden. From stories of being rendered effectively undocumented by not being able to access a number (see Sigvarsdotter, 2013), to accounts of finding different ways around the system, participants' experiences suggest that the personal number system in particular has indeed become the cornerstone of an immigration and welfare regime characterised by precarious inclusion, even for those with EU citizenship.

### **SESSION THREE: Wednesday 13 January 2021 at 11:45-13:15**

**Anne Sigfrid Grønseth**, Professor, Social Anthropology,  
Inland Norway University of Applied Sciences, Lillehammer | [anne.gronseth@inn.no](mailto:anne.gronseth@inn.no)

This paper is based on ongoing research that investigates the Norwegian state-governed Child Protection Services' (CPS) reasons, decisions and interventions among migrant families. Conducting discussion groups and interviews with employees in the CPS, it is noted a high sense of frustration related to families of migrant background. Also from interviews with migrant families in contact with the CPS, it is reported insecurity and difficulties. More so, it is underlined a fear that migrant families not only loose custody of their children to another family, but that their children tend to be estranged from a social and cultural identity which stands apart from the original family. In line with this, local, national, and international media debate migrant families' "fear of the Norwegian Child Protection Services".

In this paper I explore this fear with a special concern for how the state practice of CPS, is highly normative as they seek to determine the "best" ways of child-rearing, and tend to reflect dominant social values. Interest in children, and thus parental practices, is a crucial aspect of ensuring the "proper" upbringing of the next generation of "good" citizens. However, the content, form, and consequences of state interference are culturally and historically specific, and informed by expert-views and political and social processes. Defining "good" parental practices from "bad" ones have crucial consequences for particularly migrant families, as it strongly affects their sense of social acceptance and belonging, and tends to strengthen lines of exclusion and marginalization. However, exploring the nexus CPS practices and migrant families, I suggest a transformation in the relationship between CPS and migrants that challenge and reconfigure the established 'interest in the child', and open for new configurations of migrant senses of belonging and community.

### **SESSION THREE: Wednesday 13 January 2021 at 11:45-13:15**

**Carl-Ulrik Schierup** | [carl-ulrik.schierup@liu.se](mailto:carl-ulrik.schierup@liu.se)

**Aleksandra Ålund** | [aleksandra.alund@liu](mailto:aleksandra.alund@liu)

**Ilhan Kellecioglu** | [kellecioglu.ilhan@gmail.com](mailto:kellecioglu.ilhan@gmail.com)

The paper explores movements for social transformation in precarious times of austerity, dispossessed commons and narrow nationalism. The authors contribute to social theory by linking questions by critics of "post-politics" to precarity studies on changing conditions of citizenship, labour and livelihoods in the neoliberal city. They discuss a contestative movement for democracy, and recognition and the common, positioned in turbulent borderlands between "invited" and "invented" spaces for civic agency, emerging from the multiethnic precariat in Sweden's most disadvantaged metropolitan areas. It has catalysed the reinvention of common spaces with roots in the working class movement of the early twentieth century: the "House of the People" (Folkets hus) as meme for contemporary community centres for civic education, the formation of political subjectivity and activism contesting racialised inequality, securitization and criminalisation.

The authors address this new-old commoning practice' ambiguous positionality as it manoeuvres through the troubled waters of metropolitan Stockholm, wrought by predatory financialization, segregation, the commodification of crucial welfare institutions and expanding interventions of competing civil society coalitions. What is at stake? Co-optation and appropriation of urban activism by disciplinary governmentality and corporate interests? Or do we see a "war of position", as a transformative strategy in the making, as local urban activists forge networks and new alliances across a broader civil society? To which degree are transversal dialogues between different sections of civil society present? Do they provide opportunities for participation concerning issues of equitable access to spaces for empowerment, legitimacy and public voice?



**SESSION THREE: Wednesday 13 January 2021 at 11:45-13:15****Rikke Egaa Jørgensen** | rieja@pha.dk**Ditte Shapiro** | dish@pha.dk

Based on an ethnographic study in and around a local community organisation engaged in the Danish 'integration programme' in 2018-2019, this paper explores the concept of hyper-precarity suggested by Lewis et.al (2015), as relevant in understanding the various forms of 'precarious inclusion' shaping the fragile relations between refugees, the welfare state and local communities. While 'precarity', stemming from labour market research, can be understood as a central feature of modern welfare states (Standing 2011), refugees enrolled in the 'integration programme' authorized by the Danish state, are not only exposed to precarious work, but to precarization of most aspects of everyday life. This expansion of precarious processes might be termed 'hyper-precarity', a concept referring to the complex production of multi-layered uncertainties encompassing transnational family life, loss, local isolation, poverty, opaque bureaucratic procedures and legal insecurity, governing everyday attempts to build sustainable lives. Caught in a powerful nexus of immigration and labour market policies, accelerated by the recent shift from 'integration' to 'repatriation' (adopted in the Act of L 140), many refugees experience severe stress, vulnerability and, in terms of labour market inclusion, exploitation (Jørgensen & Shapiro 2019). Zooming in, not on the question of what precarity is, but rather on what it does, we follow Jørgensen (2015) in his exploration of precarity in practice. By examining how refugees are experiencing and navigating various forms of 'work integration' and fragile relations to representatives of the welfare state and local community, we argue for an understanding of precarious processes, both including and excluding, sensitive to context-specific variations of everyday life. Thereby, the paper contribute to the discussion of 'precarious inclusion' in the Nordic welfare states.

### **SESSION THREE: Wednesday 13 January 2021 at 11:45-13:15**

**Turid Sætermo**, Department of Interdisciplinary studies of culture, NTNU | turid.satermo@ntnu.no

**Linda Dyrli**, Department of Social Work, NTNU

This paper takes as its point of departure the critique against immigrant integration research as conceptually flawed, and recent efforts to develop new concepts and perspectives to create productive ways forward (Abdou 2019, Rytter and Ghandchi 2019, Klarenbeek 2019). Rytter and Ghandchi (2019) propose that we conceptualize immigrants as finding themselves in various forms of vulnerable structural positions that could be addressed through the notion of precarious inclusion. The paper draws on our empirical research among settled refugees who are in practice illiterate, and who have completed the obligatory introduction program in Norway. This group is considered the most vulnerable, but also the most 'problematic', with regards to national integration policies that increasingly insist on quick entry into the paid labor market.

The first part of the paper shows how the discourse around marginalization has shifted from focusing on cultural marginalization to economic marginalization, in parallel with neoliberal reforms in the welfare state, including the adoption of workfare-oriented policies. This, in combination with a labor market that has fewer and fewer entry points for people with low theoretical and technological competencies, renders the politically predominant goal of paid employment largely unattainable for this group. At the same time, notions of rights and deservingness in the welfare state are often linked to economic productivity. Against this backdrop, the second part of the paper presents and discusses findings from our research interviews with refugees in this group, focusing on their experiences of inclusion, exclusion and precariousness.

**SESSION FOUR: Thursday 14 January 2021 at 10:00-11:30**

**Stinne Østergaard Poulsen**, Assistant Professor, Institute for Social Work, VIA University College Aarhus, Denmark | [stip@via.dk](mailto:stip@via.dk)

Since 2015 Denmark has passed a number of asylum laws aimed at limiting refugee protection to a human rights minimum. As a result, all residence permits granted to refugees are now all temporary and subjected to ongoing cessation assessments. Refugees can no longer ensure their access to permanent stay through education, employment or family ties. Refugees are therefore facing temporality and uncertainty as a fundamental condition, as any decision of protection includes the constant risk of future deportation.

However, this fundamental temporality is not reflected in Danish integration procedures. Refugees are still presented to integration systems with a main, if not sole, focus on employment for adults, and a long-term understanding of integration for children focusing on education and civil society. Accordingly, the refugees are facing a contradictory imperative: "Integrate and leave!", but they seem to be left somewhat alone with this contradiction, as the welfare professionals they meet, still focus on a (legally outdated) understanding of integration in a long-term perspective. In other words, the welfare-state refugees encounter in their everyday life is rarely acknowledging the legal conditions, that the same state is granting.

Based on a research project with 27 social workers from integration teams from 8 municipalities, this paper will explore the logics among social workers who in their daily practice negotiate, ignore or maybe even lie about the temporary legal condition for the refugees they work with in order to carry out their main assignment: Integration. They all describe how the temporality cause stress, anxiety and anger among the refugees, but express different understandings of integration, equality and power relations in social work in order to explain why they often ignore or conceal the reality of the new temporary legal order.

### **SESSION FOUR: Thursday 14 January 2021 at 10:00-11:30**

**Lotta Haikkola**, Finnish Youth Research Network | [lotta.haikkola@nuorisotutkimus.fi](mailto:lotta.haikkola@nuorisotutkimus.fi)

**Tiina Sotkasiira**, University of Eastern Finland | [tiina.sotkasiira@uef.fi](mailto:tiina.sotkasiira@uef.fi)

In this paper we analyse how welfare state practices and particularly state integration programmes aimed at new migrants create precarious forms of inclusion and particular types of labouring bodies. In the paper we bring together the analysis of 'integration' as a normative state project aimed at producing migrants' ability to conform to norms and cultural values (Olwig 2011) and the theorization of bordering practices and differential inclusion (Mezzadra & Neilson 2013) to argue that also migrants with access to welfare state memberships (documented migrants) are at times precariously included due to the extensive waiting and training periods that are integrated into state integration programmes. The rationale in the programmes is in the creation of skilled workforce, but such goals are hampered by the extensive processes of misrecognition and conflicts between biographical and bureaucratic time. The paper is based on two ethnographic research projects on the fields of integration and employment services for migrants in Finland.

### **SESSION FOUR: Thursday 14 January 2021 at 10:00-11:30**

**Mikkel Rytter**, Department of Anthropology Aarhus University | [mikkel.rytter@cas.au.dk](mailto:mikkel.rytter@cas.au.dk)

In this paper I attempt to compare data from two ongoing research projects: One project focus on recently arrived Afghan refugees in local 'Integration programs' and the other on so-called 'self-appointed helper arrangements', that is, immigrant women contracted by the municipality to take care of an ageing family member in his or her own home. Obviously, the two cases are very different, but they point at some significant similarities, such as: 1) A lack of sustainable connections to the labour market. 2) Low paid jobs and the (in)visibility of the workers. 3) The omnipresent risk of an immediate exit.

These three conditions constitute the kind of 'precarious inclusion' that characterize sectors of the Danish labour market, where different groups of migrants are included - but only to a certain extent. Based on the two cases, the paper discuss which new analytical possibilities that may be gained by shifting away from the more conventional (and problematic) focus on 'immigrant integration' and instead start to explore migrants' precarious inclusion in the welfare state.

# WORKSHOP 3.

## REFUGEES AND THE VIOLENCE OF WELFARE BUREAUCRACIES IN NORTHERN EUROPE

**Dalia Abdelhady**, Lund University | [dalia.abdelhady@cme.lu.se](mailto:dalia.abdelhady@cme.lu.se)

**Nina Gren**, Lund University | [nina.gren@soc.lu.se](mailto:nina.gren@soc.lu.se)

The proposed workshop serves as a launching of the forthcoming edited volume by the same time. The focus of the workshop is at the encounter between newly arrived refugees and the bureaucratic structures of the welfare states. The workshop brings together case studies from Sweden, Denmark, Germany, and the UK with two specific aims: First, we scrutinize the construction of the 2015 crisis as a response to the large influx of refugees and pay particular attention to the disciplinary discourses and bureaucratic structures that are associated with it. This focus highlights the consequences of the declared refugee crisis in changing policy environments and especially those related to deterrence and re-bordering.

Second, we investigate refugees' encounters with these bureaucratic structures and how these encounters shape hopes for building a new life after displacement. This allows us to show that the mobility of specific segments of the world's population continues to be seen as a threat and a risk that has to be governed and controlled. Focusing on the Northern European context, our workshop interrogates emerging policies and discourses as well as the lived experiences of bureaucratization from the perspective of individuals who find themselves the very objects of bureaucracies. The presentations are pre-selected based on the chapters included in the edited volume, but we welcome discussions and critical review of the project.

### **Workshop Session (CET+1):**

Parallel Workshops II: **Tuesday 12 January 2021 at 10:00-11:30**

**SESSION: Tuesday 12 January 2021 at 10:00-11:30**

**Annika Lindberg**, Institute of Sociology,

University of Bern/AMIS, University of Copenhagen | [annika.lindberg@soz.unibe.ch](mailto:annika.lindberg@soz.unibe.ch)

In recent years, Denmark and Sweden have adopted a series of deterrence measures and policy restrictions targeting people seeking protection. This work focuses on the enforcement of the countries' 'minimum rights approaches', which are policies that limit or withdraw access to welfare services in view of deterring 'unwanted' migrants from remaining in the country. The chapter builds on qualitative and ethnographic research with state actors involved in migration enforcement in both Denmark and Sweden, conducted between 2016-18. It addresses the question of how state officials at the forefront of border bureaucracies (Brodkin, 2012) interpret and enforce these policy restrictions.

By tracing the implementation of the minimum rights approaches in the two countries, I demonstrate the particular forms of state violence enabled through the intense presence of the state in the everyday life of (non)citizens in bureaucratized welfare states. Moreover, the chapter discusses the necropolitical (Mbembe 2003) realities that the minimum rights approaches produce for those who are subordinately included or formally abandoned by the welfare state, and the dilemmas they evoke for welfare state officials.

**SESSION: Tuesday 12 January 2021 at 10:00-11:30**

**Nina Gren**, Social Anthropology,  
Lund University | [nina.gren@soc.lu.se](mailto:nina.gren@soc.lu.se)

This paper discusses the experiences of young Palestinian men in an introductory program for refugees in Sweden. The program was designed to support people, who had been accepted for asylum, in learning Swedish and in introducing them to the labour market (Ennerberg 2017). Despite the good intentions of policy-makers, my interlocutors often feel that it is a waste of time to follow the program. The program is not adjusted to their aspirations and they have little possibilities to decide what to do with their own lives while being enrolled in it. I argue that their frustrations can be understood primarily as reactions to a bureaucratization of daily life and to the institutional requirements that limit their sense of agency. Bureaucratization in this case leads to resistance but also to hopelessness and changed plans.

Many migrants from war-torn countries, not least Palestinians, are prepared for multiple losses in life and for enduring hardships. However, migrants are seldom prepared for the bureaucratization of life that is set in motion in North European welfare states when dealing with bureaucracy. In addition, I claim that the bureaucratic labelling of my interlocutors as 'refugees' (Zetter 1991), whose reason for migrating was fleeing persecution and conflict, conceals their aspirations to attain higher education. As a result, my ethnographic material shows that introductory programs that do not take educational ambitions into account may seem meaningless and refugees may, either deliberately or not, ignore bureaucratic requirements in an attempt to break out of immobilizing conditions.



# WORKSHOP 4.

## RACE AND RACIALISATION BURIED ALIVE IN WELFARE STATE PRACTICES

**Trine Øland**, Section for Education, Department of Communication,  
University of Copenhagen | troeland@hum.ku.dk

**Marta Padovan-Özdemir**, Department of Social Education,  
VIA University College | mapa@via.dk

Although dominant narratives would say that race and racialisation is of the past in Europe, if ever existing in the Nordic countries (Keskinen, Skaptadóttir, and Toivanen 2019; Lentin 2014), critical research has pointed out that racialized welfare logics are in play in welfare state practices (Neubeck and Cazenave 2001; Williams 1996; Øland 2019). One could say that modern colonial state practices with clear dividing, racialized and hierarchizing practices have been buried alive and have lived on in universalistic welfare state practices of benevolence and solidarity (Goldberg 2009, Hesse 2007).

This workshop invites scholars to think about how we in our research practices make it possible to encounter and identify evaded, silenced and forgotten logics and practices of race, racism and racialization without applying a speculative mode of thought. How do we recognise that colonial histories have lived on and play a role in shaping current social, cultural and political relations, including our most profound knowledge relations? What role do other racial histories and relations play? Are we othering types of racialisation by focusing on coloniality? How can we notice something that is thoroughly and insistently denied, yet effectively at work in racialized people's lives?

If race and racism work in a shape shifting manner (Neubeck and Cazenave 2001) in addition to being denied and evaded, what conceptual and analytical vocabularies could be developed to help us identify and name race and racism? Do we need particular ways of presenting that which is buried alive and haunting in the background of data, e.g., composed stories, fiction and other types of extended creativity within the academy? We encourage papers focusing on conceptual, analytical or methodological concerns in teasing out racial dynamics, complexity and complicity.

### Workshop Session (CET+1):

Parallel Workshops III: Tuesday 12 January 2021 at 11:45-13:15

### **SESSION: Tuesday 12 January 2021 at 11:45-13:15**

**Iris Sportel**, Dr. Institute for Sociology of Law,  
Radboud University Nijmegen, The Netherlands | I.Sportel@jur.ru.nl

In this paper, I discuss how Dutch courts deal with cases on children from migrant families. Based on interviews with judges, lawyers, and child welfare professionals, as well as an analysis of judgements and court files I will discuss how Dutch courts deal with court cases on children from migrant families; how they take families' ethnic, cultural, or religious backgrounds into account when taking decisions; and what meanings they ascribe to ethnicity, religion, or culture in these cases.

Judges from the family divisions of Dutch courts need to take decisions on a wide range of topics, dealing with issues ranging from divorce, child custody, and paternity to child welfare and (in some courts) also youth criminal cases. In their decision-making in family law cases, and especially in child protection cases, the most important concept for judges is "the best interest of the child", which leaves space for different kinds of norms on what good parenting is and should be.

In these court cases, notions of ethnicity, culture and religion are at the same time very present as well as remarkably absent. In the interviews, all judges told stories about specific issues affecting cases of migrant families, such as criminal behaviour by boys of Moroccan descent, single-mother families from former Dutch colonies in the Caribbean, and issues regarding sexuality of Muslim girls. Judges generally attributed these issues to the ethnic, cultural, or religious background of migrant families, although some mentioned socio-economic causes as well. However, ethnicity, culture, and religion tended to remain implicit, silently present in court cases on children, unless there are very strong reasons to address explicitly. Even when all professionals involved were aware that conflicting values negatively impacted the legal position of migrant children, this was still not addressed explicitly in court hearings or judgements.

**SESSION: Tuesday 12 January 2021 at 11:45-13:15**

**Rikke Andreassen**, Professor, Department of Arts and Communication,  
Roskilde University, Denmark | rikkean@ruc.dk

**Ulrika Dahl**, Professor, Department of Gender Studies,  
University of Uppsala, Sweden | ulrika.dahl@gender.uu.se

During the past 15 years, Scandinavian countries have witnessed significant changes in family formations. Following the enactment of laws to permit various forms of gay and gender neutral marriage, new legislation has made lesbian couples and single women eligible for state-funded assisted reproduction. This paper discusses the relationship between kinship, race and nation in the formation of family by critically analyzing contemporary queer reproduction.

While assisted reproduction and the de-linking of gametes are components of a larger global trend, the Scandinavian setting constitutes a unique case, given the welfare states' provision of free access to gametes and ARTs. This provision has not only resulted in a very large number of children born into queer families, but it has also democratised access to family making across social classes. The Scandinavian case underscores how babies are made through a series of racialised medical and commercial choices. In Sweden, state clinics and hospitals (racially) match gametes with intended patients, whereas in Denmark, online commercialisation has rendered sperm and eggs into commodities, presenting 'race' as a central consumer category in conception and reproduction (Andreassen 2018; Russell 2018). To that end, it is of particular interest that Denmark has become a major player in the sperm market, exporting so-called 'Viking sperm' globally.

The inclusion of LGBTQ individuals into the national pool of reproduction can be interpreted as homonationalism (Puar 2007). This paper proposes not simply to understand contemporary queer reproduction as homonationalism but also to see it as a historical continuation of the eugenic biopolitical initiatives of the welfare states. Instead of viewing queer reproduction as a new and progressive step in LGBTQ liberation, we aim to illustrate the ways in which queer reproduction mirrors former biopolitical reproductive initiatives.

**SESSION: Tuesday 12 January 2021 at 11:45-13:15**

**Marta Padovan-Özdemir**, Department of Social Education,  
Research Programme on Society & Diversity, VIA University College | mapa@via.dk

**Trine Øland**, Section of Education, Department of Communication,  
University of Copenhagen. | troeland@hum.ku.dk

In this paper, we engage with stock stories as a methodological intervention in critical race studies of welfare. This methodological intervention is based on the idea that race and racialization can be found buried alive and thus, haunting in the background of the empirical sources (Goldberg 2009, 2015) in various shapes and shades (Neubeck and Cazenave 2001). In order to excavate evaded and silenced forms of race and racialization, we invigorate the CRT tradition of identifying majoritarian stories (Solórzano and Yosso 2002), which we understand to be "description[s] of events as told by members of dominant/majority groups, accompanied by the values and beliefs that justify the actions taken by dominants to insure their dominant position" (Love 2004:228–29). Consequently, stock stories cause privilege to appear normal, and make welfare work seem neutral and apolitical, while referencing the superordinated as 'people' and 'othering' the subordinated.

In this paper, we will explore how such stock stories can be excavated from historical documents found in professional periodicals of teachers, social educators, nurses and social workers from the periods of 1978-82, 1992-94, and 2014-16, when Vietnamese, Bosnian and Syrian refugees, respectively, arrived in Denmark.

For these excavation purposes, we display our strategies and processes of coding and re-reading the empirical material across professions, text genres, and time in order to generate experimental assemblages as temporary points "of indecision on the threshold of knowing" (MacLure 2013:181). Consecutively, we interrogate the challenges of developing and exhibiting stock stories of colour-blindness, potentializing, and compassion that are assembled from threads and fringes across the experimental assemblages by means of docu-fictionalization and different types of protagonists.

# WORKSHOP 5.

## STATE-EDUCATION BETWEEN RACIALISATION AND THE POSSIBILITIES OF ANTI-RACIST STRATEGY

**Jin Hui Li**, Department of Culture and Learning, Aalborg University | [jhl@hum.aau.dk](mailto:jhl@hum.aau.dk)  
**Manté Vertelyté**, Aarhus University, DPU | [mantev@ruc.dk](mailto:mantev@ruc.dk)

In the presence of accumulated migratory histories, the racialization of minoritized populations, the rise of populism and the radical right, educational institutions are understood to be those settings through which these processes are both being (re)produced and potentially challenged. Since the 1960s', with the increasing moral panic over immigrant integration in the Nordic welfare-states, educational institutions have become focal points for political attention and intervention for migrant integration. It is through schooling and education that national discourses and policies for minority integration/assimilation are introduced, implemented and recontextualised. It is also through schools and educational programs that racialized subject positions are being established, such as "foreign", "bilingual", "troublemaker" or "Muslim" students, among others.

In this panel, we approach educational institutions as part of the formation of nation-states' through which racialized subjectivities, identities and visions of belonging and nation are being produced. We invite presentations that discuss, for example, the following questions: What intersecting markers of differences are produced in educational institutions both historically and now? How does elementary schooling shape the lives of people with migratory histories when they arrived to the Nordic countries as children? How do social work interventions contribute to the racialization of new migrants? What are the challenges for education to practice critical racially literate pedagogies? How can education challenge reoccurring processes of racialization in Nordic countries?

### Workshop Sessions (all times CET+1):

Parallel Workshops I: **Monday 11 January 2021 at 12:30-14:00**

- **SESSION ONE: Papers 1-3**

Parallel Workshops IV: **Wednesday 13 January 2021 at 11:45-13:15**

- **SESSION TWO: Papers 4-7**

Parallel Workshops V: **Thursday 14 January 2021 at 10:00-11:30**

- **SESSION THREE: Papers 8-10**

### **SESSION ONE: Monday 11 January 2021 at 12:30-14:00**

**J. Hui Li**, Aalborg University, Dept. of Culture and Learning | [jhl@hum.aau.dk](mailto:jhl@hum.aau.dk)

The recent years have seen a rise in moral panics concerning students with migratory histories (particularly students perceived as non-Western descendants) who may not be performing to standard (Fabrin & Buchardt, 2015; Gilliam, 2009). These discourses reflect an assumption of a necessary upward class mobility through education for these groups of students. Historically, they have (since the 1970s) been targeted as requiring extracurricular efforts for inclusion in Danish education politics (Buchardt, 2016). They were categorized as "foreign workers' children" in the 1970s' education policy, as they often were children of migrant guest workers who participated in the so-called "guest worker programs" from the early 1960s. The 'foreign part' (often understood as foreign ethnic culture) of the foreign workers' children tended to be emphasized in the media, policy and pedagogical materials targeting these groups (Buchardt, 2016), whereas 'the worker part' seemed to be neglected. There seems to be some historical frictions between the societal expectation of class mobility via education on one hand and the neglect of matters of class in the curriculum for migrant students on the other.

This paper unfolds the tensions through the migrant students' own voices by using oral histories of migrant students' experiences of schooling in the Danish context from the 1970s to the 1990s. This paper will hence explore how the migrant students experienced the lived class (Skeggs, 1997) as tensions between the written curriculum (where class is a neglected issue) and the practices of schooling politics (where class is experienced by migrant students as interlocking with racialization (Myong, 2007)).

### **SESSION ONE: Monday 11 January 2021 at 12:30-14:00**

**Steffen Bering Kristensen**, PhD Fellow, Danish School of Education,  
Department of Educational Anthropology (DPU) | sbk@edu.au.dk

Recently, a new category was introduced to the enduring Danish debate on the schooling of migrants and their descendants – the so-called “third generation immigrants” (JP). It was stated, based on grade averages compared to children of Danish descent and those of the so-called “second-generation”, that they were; “also lagging behind” (Berlingske). They became inscribed in the discourse on “failed integration”.

Based on long-term fieldwork in public schools in different areas of Copenhagen, Denmark, I have had the chance to talk to more than twenty children, who ascribe to this new category, but with a great diversity in family- and migratory history, that in itself challenges the idea of homogeneity in “generations” (Mannheim, 1970). Based on my observations in school and interviews, I will take a step away from average grades, and present how these children themselves construct unique identities in a generational, habituated perspective through the lens of “potential” (Gilliam & Gulløv 2019).

I will discuss how my informants experience to be seen as “potentials” by teachers and peers in an educational setting that continually highlight racialized subject positions directly and indirectly - also serving as a micro-cosmos of Danish society and debates today. I will discuss how these ideas of “potentials” mirror and oppose my informants’ own ideas of “potential futures” by engaging with social imaginary theory (Crapanzano, 2004, Strauss, 2006). I argue that markers of difference seems to be transferred through generations within an educational context in racialized subjectivity challenging ideas of “integration” (Rytter, 2018), and I discuss how a focus on “generation” and parental migratory history could contribute to alternative pedagogies, by showing how my informants challenges the intersecting markers of difference themselves.

### **SESSION ONE: Monday 11 January 2021 at 12:30-14:00**

**Asta Smedegaard Nielsen**, Department of Politics and Society,  
Aalborg University | nielsen@dps.aau.dk

The presentation takes as its outset analyses of media reporting on cases of migrant children, first deemed deportable from Denmark, but who after the media attention on their cases have had the deportation reversed, and have obtained residence in Denmark. Throughout the cases the question of the children's integration into Danish society is foregrounded. I aim at demonstrating how parts of the reporting configure integration as holding a promise of securing the nation through good schooling. This configuration is premised on the figure of 'the malleable child', as good schooling is represented as the key to transforming the children from being deportable migrants into becoming potential Danish citizens of prosperity and well-doing. Additionally, it is premised on the intervention from white Danish schoolteachers, pupils and their parents as those who are actively enacting the transformation by inviting the migrant children into their Danish schools, friendships and lives.

By highlighting Danish schooling, and other specific Danish skills and preferences, as what can make the children become good citizens, the reporting comes to uphold Danishness as specific ideal of the nation. In this sense, the reporting follows a self-referential logic of 'the nation', where Danishness becomes foregrounded as that which both is the nation, and what secures the nation in the future. Within this logic 'the malleable child' works as an ideal of total assimilation as it allows for an imaginary of the migrant child as a tabula rasa upon which pure Danishness can be inscribed and nurtured for the future. Additionally, it paves the way for a self-performance of inclusiveness of the Danish people, together with a celebration of the diversity it demonstrates by including the non-white migrant children.



### **SESSION TWO: Wednesday 13 January 2021 at 11:45-13:15**

**Pernille Ahrong**, Aalborg University,  
University College Copenhagen | pagn@hum.aau.dk

In recent years, the concept of racialization as a replacement for race has been used to understand the processes through which racial meaning is linked to something that is considered without racial meaning and as processes reflecting the structures of privilege and power in society. Also racialization as concept has been framed as a way not to reify the idea of race as a natural category.

This paper is a theoretical discussion of the concept of race in a contemporary Danish educational context. It explores the relevance of the concept race as a theoretically point of departure by raising the question: Using "race" or not as an analytical category in a Danish educational context? Investigating race in Danish educational contexts, challenges the overtly colorblind discourse in Denmark where talking about race and racism is considered taboo, and where race is often displaced with ethnicity, religion, and bilingualism.

Questions on why and how to use and conceptualize race in a Danish context arose through resistance I have experiences during my Ph.D. project on racialization, race and belonging among students (age 10 - 12). The resistance towards the use of race analytically comes from different directions; from meetings with Danish Elementary School teachers, supervisors, colleagues, friends, family, students I have met as a lecturer, and myself. The unavoidable question to raise in this regard, and raised by many other scholars before me, is if using race upholds the idea of biological races? That investigating \_race\_ is reproducing the very thing that the research has been set out to challenge? But what are the implications and consequences of acknowledging not only the processes of how race come to exist (racialization) but also race as a social category imbedded in lived experiences, belonging, visibility, and identity?

### **SESSION TWO: Wednesday 13 January 2021 at 11:45-13:15**

**Gro Hellesdatter Jacobsen**, Associate Professor,  
Department for the Study of Culture, University of Southern Denmark | ghja@sdu.dk

This paper addresses how school professionals in Denmark reflect on the relation between their everyday work at school and the demands of the outside society regarding integration and immigration policies. In Danish policy and public debates, the concept of integration is often related to problematization and racialization of immigrants (especially the 'non-Westerns' which is an official state term), which paradoxically seems to make successful integration unobtainable. In recent years, Denmark has become known for its increasingly restrictive policies regarding immigration and integration. However, an 'exceptionalist' understanding of the country as a place, where discrimination on the basis of race and ethnicity is virtually non-existent prevails. Not least school practice is characterized by self-understandings related to colour-blindness and equality.

On basis of interviews with principals and teachers from six Danish schools with students with migratory background, it is analysed how school professionals reflect on their work on educating minority children in a societal context of restrictive immigration and integration policies. A special emphasis is put on the construction, maintenance and porosity of boundaries between school and the surrounding society regarding education of minority children in professionals' narratives. While colour-blind and democratic strategies seem prominent, explicit anti-racist strategies are less common. The paper aims at contributing to an understanding of professionals' processes of navigating in, and demarcating themselves from, a highly politicized context of immigration and integration policies and, on this basis, to the discussion of possibilities for anti-racist strategies in education.

### **SESSION TWO: Wednesday 13 January 2021 at 11:45-13:15**

**Katrine Scott**, Department of Social Education,  
University College Copenhagen, Denmark | ksco@kp.dk

The AutoCorrect on my new work computer does not know the Danish word "racisme" but corrects it to the English "racism". I am preparing a class on racialisation in Denmark at my new job as a lecturer in Social Education (Pædagoguddannelsen). Since 2014, it has been mandatory that all students in Social Education are taught the subject Gender, Sexuality and Diversity. This is an exception in Denmark that is otherwise often described as both "gender blind" (Nørgaard & Vittrup 2010) and with an ideology of "colourblindness" (Marronage 2017). I am talking with my colleagues about how the diversity part of the subject is taught, and it seems that it is mostly understood in relation to gender and diverse family constellations. The concept of ethnicity might be introduced, one colleague tells me. I search for literature on racialisation and racism in Danish aimed at students in Social Education. I do not find much. Searching with the words "immigrants" and "integration" on the other hand provides a lot of hits. When I read texts that are used, I find that the social educators are presumed to be white, and ethnicity is related only to children of migrants. The teacher body in Social Education is remarkably white while classrooms consist of 50% brown students. Half of the future social educators do not look like the ones in the texts.

In this paper, I will reflect on the possibilities and challenges for critical teaching on racialisation and anti-racism in Danish Social Education. The paper is building on my own teaching experiences and an exploration of existing literature and practices in Social Education.

Marronage (2017) *Vigtige ord og begreber*, vol. 2, pp 8-11.

Nørgaard, C. & Vittrup, B. (2010) *Dét, de siger, bliver man selv! Om kønskompetencer i skolens praksis*. In: *Åbne og lukkede døre - En antologi om køn i pædagogik*, Kirk, Scott, Siemen & Wind (ed.), Frydenlund, pp. 93-105.

**SESSION TWO: Wednesday 13 January 2021 at 11:45-13:15**

**Mante Vertelyte**, Post Doc, Aarhus University, DPU | [mante@edu.au.dk](mailto:mante@edu.au.dk)

How can education respond productively/positively to students' racial-ethnic experiences? As we know from Danish and international research, universities, schools and extracurricular activity spaces are those institutions through which the processes of racialization are (re)produced and potentially challenged. Antiracist education then becomes a necessary intervention to encourage students and educators to respond to the contemporary racisms and (re)production of white privileges. Based on the ethnographic study at the Danish secondary multicultural school, I will explore ways that antiracist education can facilitate spaces and practices that could potentially pave paths for social change and affirmative critique.

First, I will map the challenges for antiracist education through analyzing everyday racialized classroom encounters between students and teachers. Particularly, I will discuss challenges for antiracist education through the notions of Nordic exceptionalism and colorblindness. Second, I will discuss the theoretical and conceptual implications for understanding anti-racist work as 'mood work'. The paper argues for approaching race and racism as an affective racial experience and delineates implications that such conceptual operationalization could have for antiracist education and critical pedagogies.

### **SESSION THREE: Thursday 14 January 2021 at 10:00-11:30**

**Iben Jensen**, Aalborg University | [ibenj@hum.aau.dk](mailto:ibenj@hum.aau.dk)

**Lene Kofoed**, University College Absalon | [lera@pha.dk](mailto:lera@pha.dk)

How is othering of migrant students practiced in an FGU school? FGU is a Danish novelty that lumps together in one institution all educational programs for youth up to 25 years who are in need of upgrading to be able to proceed into upper secondary and vocational education or get a job (Agreement 2017). FGU also brings together teachers with different professional experiences.

A pilot study conducted by the authors shows how two FGU teachers in different professional positions speak about migrants in very different ways. Both teachers refer to migrants as a special group that either spoil the learning process in class or on the contrary are far more interested in studying than the majority of the students in FGU.

We will discuss our data from a post-migrant approach, which imply that the aftermath of migration concerns society at large and not only those who migrated or have parents who did. The approach emphasizes the societal negotiations, the conflicts and the identity processes (Petersen & Schramm 2016).

In addition, we will introduce the concept of equal belonging, which Drymiotou defines as the sense of having "free-identity" and comfortable belonging in a community of equals" (Drymiotou 2018: 28). We will discuss the potentials of the concept to bring the inequalities in a new institutional framework into the light.

Accordingly, our overall question is: Which forms of belonging are migrant students offered when teachers negotiate their visions for an appropriate FGU student?

Drymiotou, E. (2018). Human rights, constitutional law and belonging: the right to equal belonging in a democratic society. New York: Routledge.

Petersen, R. A. & Schramm, M. (2016): Postmigration. Mod et nyt kritisk perspektiv på migration og kultur. Kultur & Klasse. Årg. 44 nr. 122

Agreement (2017). Aftale om bedre veje til uddannelse og job. [www.uvm.dk](http://www.uvm.dk)

**SESSION THREE: Thursday 14 January 2021 at 10:00-11:30**

**Ruben Hordijk**, PhD Candidate, Gender Studies, Thematic Department,  
Linköping University | [ruben.hordijk@liu.se](mailto:ruben.hordijk@liu.se) & [rubenhordijk@hotmail.com](mailto:rubenhordijk@hotmail.com)

The Netherlands and Belgium share with the Nordic countries the collective 'aphasia' (Stoler 2016) with regard to their colonial histories and racist realities, delegating racism to a distant past that has no relevant for an innocently white identity (Wekker 2015). The schooling system is key in understanding structural racism and its transgenerational effects. For this conference, I would like to offer (1) a few sociological notes on how the Netherlands and Belgium actively reproduce segregation between whites and non-whites; and (2) some pedagogical notes on how the curriculum assumes whiteness as the standard, based on research during my academic pedagogical training in Leuven, Belgium and anecdotal experience as a white subject growing up in the Dutch school system and studying decolonial option and decolonization movements in the Netherlands.

By focusing simultaneously on the practical segregation in schools (e.g. it is not uncommon to refer to 'zwarte scholen' (black schools) in the Netherlands) and the curricular whiteness I am interested in the consolidation and production of racialized subjectivities (white innocence) reproducing binaries of white/non-white, christian-secular/muslim, autochtoon/allochtoon, national/foreigner. I will turn to historical and contemporary attempts at decolonization in the school system from from anti-colonial communist Anton de Kom (1898–1945; author of the Surinamese/Dutch counter-history *Wij slaven van Suriname*), to the current Black Archives organization. I hope that presenting Dutch and Belgian cases provide a hermeneutic to explore differences and similarities in forms of exclusion and the reproduction of racism in the Nordic countries, also within the context of the self-image of being the progressive 'exception'.

### **SESSION THREE: Thursday 14 January 2021 at 10:00-11:30**

**Emma Carey Brummer**, University of Antwerp | [imke.brummer@uantwerpen.be](mailto:imke.brummer@uantwerpen.be)  
Olga Cara, University College London, Institute of Education

Although the Netherlands sees itself as a particularly tolerant and colour-blind nation, where it is said that ethnic background does not affect life chances and it is irrelevant to how people are treated (Brown, 2012; Hondius, 2009), students from ethnic minority groups often face challenges in school such as cultural differences and language barriers, experience discrimination (Clycq, Ward, Nouwen, and Vandenbroucke, 2014) and/or biased attitudes from peers and teaching staff (e.g. Douglass et al. 2016; Hinnerich et al., 2015; Appel, Weber, & Kronberg, 2015; Agirdag, Van Avermaet, and van Houtte, 2013). This paper focuses on how ethnic minority students in the Netherlands define their ethnic identity and explores the interplay between students' ethnic identity and feeling at home in school.

Identity constellations inside school show complex interactions between multiple identities in different contexts. The narratives of the students with different migration backgrounds coming from different schools show that they often are proud of their ethnic heritage but struggle sometimes with the dominant discourse in school that discourage certain behaviours, values and cultures. They tend to find a balance between their ethnic identity and the dominant national identity and describe 'minor' events occurring in everyday school-life where they are positioned as the 'other'. This paper aims to advance critical thinking about students with different migration backgrounds in the Dutch education system by examining the diversity of identity positions and minoritised groups that are constituted as belonging to this category in different contexts.

# WORKSHOP 6. ANTI-RACISM AND HOPES OF LIVING TOGETHER

**Karin Krifors**, Linköping University | [karin.krifors@liu.se](mailto:karin.krifors@liu.se)

**Diana Mulinari**, Lund University | [diana.mulinari@genus.lu.se](mailto:diana.mulinari@genus.lu.se)

**Anders Neergaard**, Linköping University | [anders.neergaard@liu.se](mailto:anders.neergaard@liu.se)

**Hansalbin Sältenberg**, Lund University

These are times in which racism and far right politics is pushing forward within a landscape of assimilationist agendas that target migrant and racialised groups in Nordic societies. Yet, this is also a time of diverse resistance towards the consistent and the new agendas of racisms. This workshop explores the possibilities of imagining spaces beyond racism and the hopes of current anti-racist practices, as well as its boundaries. We are inspired by the question: 'What, after all, are anti-racists in favour of?' (Gilroy 2000: 53) and invite participants to discuss histories, arts and ethnographies that examine how anti-racisms, resistance and utopian labour is done, in practice, within and against a Nordic exceptionalism. Is there a (postcolonial) melancholia that prevent utopias to be envisioned or can we find better ways to define these processes in Nordic countries? Can scholarships of hope be a way forward?

We explore the possibilities of finding anti-racisms within institutionalised social movements and organisations, art, literature, Nordic and transnational histories as well activism of human rights, feminism, anti-capitalism, religion and other arenas. The workshop also aims to discuss how these spaces beyond racisms can be envisioned in current migration research and hope that participants will piece together contributions to an important mapping of anti-racist engagements that have been under-developed in current social theory (Lentin 2008, Jämte 2012). Such interventions would address questions such as: what are the current possibilities of anti-racist subject positions and what are the conflicts that get in the way of anti-racist practices?

## Workshop Session (CET+1):

Parallel Workshops III: **Tuesday 12 January 2021 at 11:45-13:15**



**SESSION: Tuesday 12 January 2021 at 11:45-13:15**

**Lisa Karlsson Blom**, PhD student,  
Linköping University (REMESO) | [lisa.karlsson.blom@liu.se](mailto:lisa.karlsson.blom@liu.se)

In my dissertation project I interview Swedish antiracists who are invested in a form of work which focuses on structures and discourses, and which borrows much of its vocabular from anglo-american theory and activism. Departing from excerpts of my dissertation transcripts, I would like to discuss the strategies deployed by my interviewees to translate and work with academic - and to some extent imported - language in antiracist work. The work they do involves negotiations of class and race on various levels, and shows that 'theory' and 'practice' cannot so easily be seperated. The antiracist field in which I have focused my study, is a field which is heavily criticized today in Sweden, from the Left as well as from the Right. The way antiracists deal with this critique, and the way the critique itself is formulated, speaks directly to a specific political moment in Sweden, in regards to class and race - but also in regards to resistance and maybe also, hope.

**SESSION: Tuesday 12 January 2021 at 11:45-13:15**

**Suvi Keskinen**, University of Helsinki | [suvi.keskinen@helsinki.fi](mailto:suvi.keskinen@helsinki.fi)

New kinds of activism has emerged in the Nordic countries, in which mobilisation occurs on basis of being racialised as non-white or 'other' by the surrounding society, instead of organising around ethnic group membership. This 'postethnic activism' has developed through social media platforms, local action groups, residence area based activities and art movements. In the Nordic societies where the racial formation has been based on white hegemony the response in the public sphere has been divided: while some media sources have provided space for the activists to contribute with texts and programmes, the challenging of taken-for-granted notions of nation, race and gender has also led to harsh attacks on individual activists and (what is perceived as) identity politics.

Based on interview, observation and media data gathered in Sweden, Denmark and Finland, this presentation examines how the activists develop autonomous spaces with their own rules and thematic focus, as well as make interventions to mainstream media platforms. In doing so, activists are challenging the hegemonic racial politics and the politicisation of the social in the Nordic countries. While there is a tendency in the neoliberal post-racial era, to de-politicise and individualise social inequalities, the activists are creating knowledges that re-politicise questions of race, class and gender. Simultaneously they are developing social imaginaries of alternative futures, building on ideas of the 'past in present' and the 'future in present'.

**SESSION: Tuesday 12 January 2021 at 11:45-13:15**

**Karin Krifors**, Linköping University | [karin.krifors@liu.se](mailto:karin.krifors@liu.se)

This project builds on ethnographic observations and interviews with migrant solidarity movement activists in three Swedish municipalities with relatively small populations, located outside the larger urban regions. Activists with migrant and non-migrant backgrounds are interviewed. These migrant solidarity movements often have explicit anti-racist agendas, which has remained under-researched as a field (Lentin 2008). The concept of conviviality, developed by Paul Gilroy with reference to urban spaces where people live together across difference (Gilroy 2004), is applied to notions of multi-culturalism and community-building (Neal et al. 2019) in the semi-rural.

The activists describe a retraction of state services to refugees and newly arrived migrants, which has served as a starting-point for the work of local community-building. Previous studies of migration solidarity movements show that there is a potential to create in-between spaces between citizens and non-citizens (Nordling, Sager, and Söderman 2017), which is relevant for the negotiation between integrationist agendas and anti-racist convictions.

The paper discusses the active participation of newly arrived migrants in local civil society and social movements, how they are often considered resources in this work, which shapes the emotional regimes of integration. Migrant activists engage in community-building that gives them access to alternative subject positions and experience convivial situations, yet they also feel compelled to perform as successful and 'integrated' and often have limited access to a migrant community. The article argues that migrants who are engaged in community work that has dimensions of integration, which they are themselves subjected to from other areas of society, perform a difficult and sometimes unrecognised emotional labour of negotiating these tensions.

**SESSION: Tuesday 12 January 2021 at 11:45-13:15**

**Elvis Nshom**, Department of Communication, California State University, San Marcos, CA, USA | enshom@csusm.edu

**Ilkholm Khalimzoda**, Department of Language and Communication Studies, University of Jyväskylä, Finland | ilkholm.i.khalimzoda@jyu.fi

**Mukhammad Yusuf Shaymardanov**, School of Business and Economics, University of Jyväskylä, Finland | shaymam@student.jyu.fi

**Sadaf Shomaila**, Department of Language and Communication Studies, University of Jyväskylä, Finland | shomaila.sadaf1@gmail.com

According to the integrated threat theory (ITT), the way locals perceive immigrants largely contributes to feelings of fear and prejudice towards immigrants. Since the inception of ITT, an abundance of research has since emerged utilizing the ITT to examine how majority groups perceive immigrants. However, one of the setbacks of existing research on the perception of immigrant, is that it has mainly focused on how members of the host society perceive immigrants while neglecting immigrants' impressions of how members of the host society tend to perceive them. Guided by ITT which argues that immigrants are often perceived as a threat, and the threat benefit model (TBM) which argues that immigrants can be perceived as a benefit as well by the host society, this study particularly analyses immigrants' perception of how Finns tend to perceive them.

In Finland, the literature on the perception of Finns towards immigrant minorities is well established, but studies that examine immigrants' perceptions of how Finns tend to perceive them to the best of our knowledge are non-existent. In order to better understand Finnish-immigrant relations, research should not only focus on how Finns perceive immigrants. Research should additionally explore the impressions or perceptions of immigrants themselves about how Finns perceive them based on their lived experiences. The data for this study has been collected but not analyzed. The data was collected among immigrants from up to 40 countries living in Finland. As an open-ended question, participants were asked to write on the anonymous google form questionnaire about their perception of how they are perceived in Finland. A total of 340 immigrants participated in the study and the content is currently being analyzed through the lens of ITT and TBM.

**SESSION: Tuesday 12 January 2021 at 11:45-13:15**

**Hansalbin Sältenberg**, Department of Gender Studies,  
Lund University, Sweden | [hansalbin.saltenberg@genus.lu.se](mailto:hansalbin.saltenberg@genus.lu.se)

In this paper, forms of contemporary Swedish Jewish anti-racism, embedded in what is now mainstream anti-Muslim discourses, are explored. Through an analysis of three cases of what is labelled Swedish "banal anti-Jewish racism" occurring in 2019 – including one Swedish municipality's decision to ban "religious" food in public schools, the contention from the leader of the Christian Democratic Party that Christmas is a "Swedish" holiday which "non-Swedes" should respect, and the decision of the congress of the Center Party to ban non-medical male circumcision of minors – it is argued that forms of anti-Jewish racism are intrinsic to understandings of Sweden as both a secular and a Protestant nation.

Moreover, the paper explores the workings of gender and sexuality within both anti-Jewish and anti-Muslim discourses, notably the continuous feminization of the Jewish "Other". Furthermore, the notion of "gender equality" as a form of "Swedish exceptionalism" is suggested to function as a regulator of how Jews and Muslims are hierarchically ordered within the Swedish racial regime. Finally, it is argued that both the Jewish and the Muslim "Other" are located outside the realm of "Swedishness" in mainstream anti-Muslim discourses in Sweden, albeit in different ways and with different political effects.

# WORKSHOP 7.

## DIFFERENTIATED WHITENESS(ES) BESIDES HEGEMONY? TRACING GRADATIONS OF WHITENESS

**Linda Lapina**, Roskilde University | llapina@ruc.dk

**Anna Maria Wojtyńska**, University of Iceland | annawo@hi.is

**Irma Budginaitė-Mačkinė**, Vilnius University | irma.budginaite@fsf.vu.lt

Earlier research problematises the hegemony of whiteness in the Nordic region, relating this to silence about and silencing of race (Andreassen & Vitus, 2015; Svendsen, 2013), colorblindness (Hübinette & Lundström, 2014), white nostalgia (Danbolt & Myong, 2018) and white right to love the Other (Myong & Bissenbakker, 2016). The past decade has brought an increasing focus on race and racialisation in the Nordic region; however, whiteness remains underexplored (Meer, 2018). With this workshop, we are responding to calls to interrogate and further conceptualise whiteness in the Nordic setting and beyond (Andreassen & Myong, 2017; Hvenegård-Lassen & Staunæs, 2019; Loftsdóttir, 2017).

The workshop explores differentiated whiteness, moving beyond the binary of white/non-white or (single, solid) hegemonic whiteness. We set out to investigate how different whitenesses are enacted, negotiated and contested, and to challenge how un(re)marked whiteness reinforces colonial complicity (Keskinen, 2009; Vuorela, 2016). The papers draw on different disciplinary backgrounds and geographical locations, employing a variety of qualitative methods- interviews, fieldwork, visual methods, autoethnography, affective writing and memory work.

Papers will explore the following themes, among others:

- whiteness and intersectionality;
- hierarchies and shades of whiteness;
- degrees of proximity and distance to (Nordic) whiteness;
- affectivity and embodiment.

We invite additional contributions, in particular with a focus on indigenous Nordic whiteness. Alternative formats, such as arts-based interventions, are very welcome.

### Workshop Sessions (all times CET+1):

Parallel Workshops I: **Monday 11 January 2021 at 12:30-14:00**

- **SESSION ONE: Papers 1-4**

Parallel Workshops II: **Tuesday 12 January 2021 at 10:00-11:30**

- **SESSION TWO: Papers 5-9**

### SESSION ONE: Monday 11 January 2021 at 12:30-14:00

**Daria Krivonos**, Centre for Excellence in Law, Identity and the European Narratives, University of Helsinki | [daria.krivonos@helsinki.fi](mailto:daria.krivonos@helsinki.fi)

In this paper, I analyse whiteness as a direct embodied experience of a differential ability to navigate social space. Drawing on ethnographic fieldwork and interview data with young Russian-speaking migrants in Helsinki in 2014-2016, I analyse how, on the one hand, young Russian-speakers utilize their embodied white capital strategically to pass as white Finns. They attempt to pass as white Finns and not to pass as 'Russians', which may help them evade experiences of everyday and institutional racism. On the other hand, I argue that the very effort to pass as white and the desire not to be recognized as 'Russian' points to the unequal access to social positions with a positive value. I demonstrate that passing as white involves the labour of learning and approximating the habitus of the white middle-class body. The racialised position of 'Russianness' is then lived as a concern with an external categorisation. In other words, these are the bodies which feel and remain 'out of place' despite phenotypical whiteness, and for whom whiteness does not come as a habit. These efforts can be then understood as tactics as an adaptation of the non-powerful as they cannot capitalise on their positioning. I suggest that this differential proximity to hegemonic European whiteness and the efforts to disidentify from certain racialized positionings highlight the position of 'contiguous Others' (Dzenovska, 2014) in the purification of European whiteness.

Dzenovska, D. (2014) "Bordering Encounters, Sociality and Distribution of the Ability to Lead a Normal Life." *Social Anthropology* 22(3): 271-287.

### SESSION ONE: Monday 11 January 2021 at 12:30-14:00

**Linda Lapina**, Roskilde University | llapina@ruc.dk

This paper draws on memory work and autoethnography to trace the figure of “rasiste Malvīne”, which I use to analyse differentiated whiteness. I met Malvīne in 2004 at an intensive Danish language course in Copenhagen. She was 19, a year older than me. We were both from Latvia, we had Danish partners, and we both needed Danish to enter the university. These likenesses seemed to align us. However, I felt we were very different. Malvīne talked at length about how “immigrants” avoided taxes and cheated “us”, the Danish welfare society. Buying nuts at the kiosk by the school, she would demonstratively ask the brown cashier for the receipt, while I hovered in the background, wishing earth would swallow me. I was confused and appalled: how could Malvīne claim to be a part of a (Danish) “us” if we were both Eastern European migrants in Denmark? I thought I knew better than “rasiste Malvīne”. I did not realise that my anti-racist aspirations also presented a claim to Danishness, Europeanness and (enlightened, tolerant) whiteness.

In this paper, I analyse how affective circulations contribute to different-but-complicit migrant becomings and whitenesses. The paper contributes to research on affectivity, whiteness and racialization in Nordic and European settings, in the context of East to West migration in Europe. Tracing how intersecting markers of difference constrain different claims to whiteness, I explore differentiated whiteness as an affordance and as a practice of mobility.



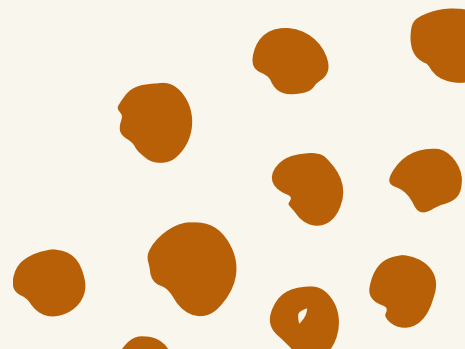
### SESSION ONE: Monday 11 January 2021 at 12:30-14:00

**Katrin Schindel**, PhD Candidate in the Department of Culture, Media and Creative Industries King's College London | [katrin.schindel@kcl.ac.uk](mailto:katrin.schindel@kcl.ac.uk)

Intersectionality, the notion that sexism, racism, and classism (and other '-isms') act as interlocking systems of oppression, is nowadays celebrated as the most important contribution of women's and gender studies. However, what is often overlooked are articulations of intersectionality outside of academia, such as in contemporary feminist activism. While these two spheres – academia and activism – are often researched separately, Jennifer Nash (2019) rightly reminds us that “[...] academic debate about intersectionality acted as a laboratory for the debates that now circulate outside of academic feminism, in popular feminism practiced on Twitter and Facebook [...].”

Thus, drawing on fieldwork from my PhD research, I will present current articulations of intersectionality in digital feminist activism in Germany. As a discourse analysis of two case studies (\*innenAnsicht and Not An Object), conducted for my pilot research, has shown, two themes connected to whiteness are recurring: First, the activists tend to 'declare' their whiteness, which, according to Sara Ahmed, “can reproduce white privilege in ways that are ‘unforeseen’” (2004). Secondly, the examined activist groups simultaneously reject what they call 'white feminism'. Similar to what Akane Kanai examines in her research on self-identifying feminists in Australia who use the Internet to primarily educate themselves about feminism (2019), my activist case studies deem 'white feminism' as bad/wrong and not intersectional.

With intersectionality's origins in Black feminism in mind, my presentation will critically examine these two, seemingly contradicting themes around intersectionality and whiteness.



### SESSION ONE: Monday 11 January 2021 at 12:30-14:00

**Johanna Ennser-Kananen**, University of Jyväskylä | johanna.f.ennser-kananen@jyu.fi

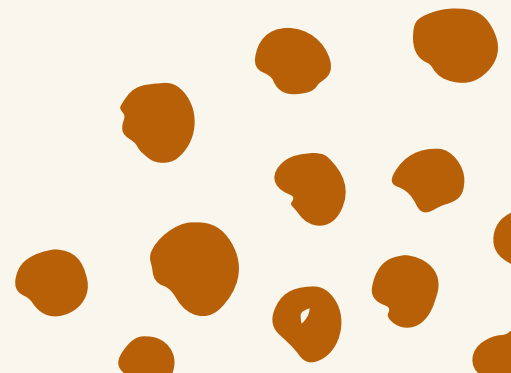
How may teachers enact whiteness and undermine social justice pedagogy? This presentation offers an analysis of a 90-minute sequence in an English classroom of an adult basic education program, which took place in the context of a Finnish community college that serves learners with refugee experience. I, a white European-heritage teacher, presenter of this paper, researcher on site, and substitute teacher at that point, taught a lesson with a focus on ownership of English to 15 adults from Middle Eastern and African backgrounds, groups who are commonly racialized in Finland. Following a general sense of dissatisfaction with my teaching, I hoped to uncover what role my whiteness played in the lesson. Drawing on Frankenberg's (1993) understanding of whiteness as a value and belief system and the premise that whiteness shapes teacher practice and discourse (e.g., Picower, 2009), I used peer-supported discourse analysis of the lesson transcript to better understand the processes of whiteness that interfered with students' learning and engagement. This revealed that my researcher-teacher discourses and practices erased racial differences between my learners and me, perpetuated Eurocentric ideologies of argumentation, and positioned me as "white listening subject" (Flores and Rosa, 2015) vis-à-vis the students.

A theoretical lens of Critical Whiteness Pedagogy (e.g., Matias & Mackey, 2016) helps understand these findings within larger racist and Eurocentric structures of educational and social systems. Findings from this analysis feed into recommendations for teachers/teacher educators, particularly those who received their education in predominantly white institutions but work in racially and culturally diverse contexts. With Leonardo (2002), I call for "a third space for neo-abolitionist whites as neither enemy nor ally but a concrete subject of struggle", where white teachers learn to recognize their complicity in white supremacy, and take action to work against it.

### **SESSION TWO: Tuesday 12 January 2021 at 10:00-11:30**

**Lisa Karlsson Blom**, PhD student,  
Linköping University (REMESO) | [lisa.karlsson.blom@liu.se](mailto:lisa.karlsson.blom@liu.se)

In my dissertation project I interview antiracists in Sweden on issues of race/whiteness, class and anti/racism. At the heart of many of the conversations lies the question of person vs structure in racism, as well as in antiracism. This is especially pressing when it comes to whiteness. What does it mean to be white? In what ways does class affect whiteness as power and how does this relate to antiracism as theory and practice? In what ways do whites resist whiteness and does it mean getting rid of any of it? In my presentation I want to try a different format in terms of knowing and telling. I will read a story or a long poem, building on excerpts from my dissertation interviews, in an attempt of making the messiness speak.



### **SESSION TWO: Tuesday 12 January 2021 at 10:00-11:30**

**Irma Budginaitė-Mačkinė**, Vilnius University | [irma.budginaite@fsf.vu.lt](mailto:irma.budginaite@fsf.vu.lt)

Lithuania's accession to the EU in 2004 granted the freedom of movement to Lithuanian citizens. Their (apparent) 'whiteness' rendered (some of) them 'invisible' within larger British society. About a decade later the changing political context and strong anti-EU-migration rhetoric during the Brexit campaign (re-)opened debates on who has a right to live and work in the UK. It was particularly directed towards the (economic) migrants from the new EU member states.

This paper analyses how young Lithuanians respond to such 'discrediting' rhetoric and how they narrate experiences of being (apparently) 'white' and/or 'not quite white' in Brexit Britain. Drawing on intake interviews with 36 Lithuanians under 35 years old (carried out February-March 2019) and follow-up in-depth interviews with 16 of them (November-December 2019), it explores how existing ethnic and class hierarchies are (re)enacted and shaped by the intersecting markers of difference.

### **SESSION TWO: Tuesday 12 January 2021 at 10:00-11:30**

**Anna Wojtyńska**, University of Iceland | [annawo@hi.is](mailto:annawo@hi.is)

For long Iceland remind relatively homogeneous society if compared with many of the Europeans states. Until late 1990s the immigrant population did not exceed 2%. Apart of the economic factors, one of the reasons for a modest influx of foreign citizens, was relatively strict migration policy, time and again informed by Icelandic nationalism with its strong emphasis on ideas of purity, including purity of nation and language. Accordingly, there could be observed recurrent scepticism towards immigrants outside the Nordic countries in the public discussion throughout the XX century. Recently, the swift economic expansion and concomitant acute labour shortages caused unprecedented inflow of foreign labour to the country, mostly from Poland. Polish citizens became far the largest immigrant group in Iceland, making 39% of all immigrants in the country and 5% of the total population in 2018. In my presentation, I will trace the possible reason for the curious predominance of Polish migrants in Iceland. I focus on frequently applied rhetoric that evoked notion of shared whiteness and alleged cultural similarities (but also anticipated temporality) to justify recruitment of workers in Poland.

### **SESSION TWO: Tuesday 12 January 2021 at 10:00-11:30**

**Shanshan Lan**, University of Amsterdam | [s.lan@uva.nl](mailto:s.lan@uva.nl)

The rise of China's economy has attracted an increasing number of middle- and lower-stratum of white migrants to the country, in addition to the so called transnational elites. The most visible group is foreign English teachers. The diversification of jobs in China's booming ESL industry reflects the racialization of different groups of English teachers, with whites at the top and blacks at the bottom. However, a change in China's visa policy in 2016 has created a cleavage in white identities by making distinctions between native English speaker teachers and non-native English speaker teachers. Based on ethnographic fieldwork in Beijing and Xi'an, this research finds that changing state immigration policy helped produce legal and financial precariousness among white ESL teachers who are non-native English speakers. They not only face a hard time obtaining a work visa, but are subjected to exploitation by migration brokers and Chinese employers due to their vulnerable legal status.

Within the non-native English speaker category, there is also a hierarchy based on nationality, with those from Western and Northern European countries ranked higher than those from Eastern and Southern European countries. Although white teachers who are native English speakers enjoy more privileges in the work place, they nevertheless embody a form of circumscribed whiteness due to their minority status and their racialization as foreigners and cultural outsiders in relation to local Chinese. The paper argues that the power of hegemonic whiteness has been significantly undermined in the context of transnational migration, to the extent that white identities becomes fragmented, destabilized, and commodified in the Chinese context.

### **SESSION TWO: Tuesday 12 January 2021 at 10:00-11:30**

**Reiko Shindo**, University of Warwick | [Reiko.Shindo@warwick.ac.uk](mailto:Reiko.Shindo@warwick.ac.uk)

This paper investigates how different degrees of whiteness constitute a specific image of migrants. The paper focuses on the ways in which various shades of whiteness are attached to the categories of immigration status, introducing the 'color line' (Du Bois, 1903) into immigration policies. The paper is based on ethnographic fieldwork on migrant workers conducted in Japan (Shindo, 2019). The Japanese case is informative in this regard since Japan's immigration policies reflect its own colonial past: the Japanese imperial expansion of the 1930s and 1940s in the Asian region was intertwined with the racial discourse where Japanese-ness was imagined both as the ideal version of whiteness, thus superior to the rest of Asian countries, and the inferior version of whiteness in comparison to the West (e.g. Morris-Suzuki, 1998; 2010). This racial narrative is reflected in post-war Japanese immigration policies which are based on the belief that 'certain races/nationalities are better qualified to engage in certain jobs' (Shipper, 2008: 26).

The paper argues that these racialized immigration policies create competing images of 'migrants' based on degrees of whiteness. Nikkei migrants – the Japanese émigré and their second- and third-generation descendants mainly from Brazil and Peru – are regarded as more 'white' than migrants from Asian countries because they are ethnically tied to Japan. Meanwhile, migrants from Western countries such as the UK and the US are regarded as racially superior to not only other migrant groups including nikkei migrants, but also the Japanese because they are perceived as more 'white' in the Japanese society. The paper further argues that, depending on their level of whiteness, migrants are given different immigration status in terms of the types of jobs they are allowed to apply for, and the length of their stay in Japan.

# WORKSHOP 8. HOW (NON-) WHITENESS ACQUIRES MEANING: DISCUSSING RACIALIZATION IN THE NORDIC COUNTRIES

**Laura Führer**, University of Oslo | l.m.fuhrer@sosgeo.uio.no

**Sabina Tica**, University of Oslo | sabina.tica@sosgeo.uio.no

Across the Nordic region, whiteness is bound up with naturalized national belonging, whereas non-white bodies are often read as 'bodies out of place'. This being said, racialization is far from a uniform social process. For example, (non-) whiteness acquires meaning in different ways across national contexts, various social arenas, and in interaction with other categories of difference (class, gender, sexuality, etc.).

Furthermore, there is considerable debate among scholars as to how racialization should be defined and theorized. One way to remedy this is by discussing various empirical cases. This session investigates: 1) Empirical case studies that shed light on the construction of (non-) whiteness across different contexts and in relation to various social categories. 2) How these processes can be conceptualized and theorized.

We welcome papers addressing questions such as: How does (non-) whiteness function in different contexts (e.g. sports, schools, political organisations, fields of art, etc.)? Regarding racialization, what are commonalities across Nordic countries, and what are idiosyncrasies of national cases? Which theoretical concepts - such as racialization, race, visibility, phenotype, and whiteness - are most analytically promising for different empirical cases

## Workshop Sessions (all times CET+1):

Parallel Workshops I: **Monday 11 January 2021 at 12:30-14:00**

- **SESSION ONE: Papers 1-4**

Parallel Workshops II: **Tuesday 12 January 2021 at 10:00-11:30**

- **SESSION TWO: Papers 5-7**

Parallel Workshops V: **Tuesday 12 January 2021 at 11:45-13:15**

- **SESSION THREE: Papers 8-10**



### **SESSION ONE: Monday 11 January 2021 at 12:30-14:00**

**Lisa Karlsson Blom**, PhD student,  
Linköping University (REMESO) | [lisa.karlsson.blom@liu.se](mailto:lisa.karlsson.blom@liu.se)

In my disserttaion project I interview Swedish antiracists on issues of race/whiteness, class and anti/racism. What I see in my material is that whiteness, as both identity and as structure (and identity as bound up with structure) is a concept which my interviewees make use of with a certain ease. Whiteness, as an analytical concept - which is both specific and overdetermined - has become something of a buzz word in some antiracist environment in Sweden in the last decade. Drawing from mostly anglo-american theory and activism, it belongs to an analytical toolkit which in some ways work very well to analyse the Swedish conditions, and in some ways not. I am interested in the work of translation being done, or not, by antiracists in this regard. I am also fascinated by how, while whiteness seems an easy topic for my interviewees (whether they are themselves white or not) the non-white is clearly much more difficult, especially when it comes to naming and formulating in language and knowledge. One key point in critical whiteness theory has been to name whiteness, to make it visible and known, in order to resist it. But what happens when something becomes almost too easy to say? And what happens to that which cannot be called and thereby also not appreciated in its diversity?

### **SESSION ONE: Monday 11 January 2021 at 12:30-14:00**

**Marine Duc**, Ph.D candidate, Université Bordeaux Montaigne,  
Join Research Unit Passages UMR 5319 | [Marine.duc@cnr.fr](mailto:Marine.duc@cnr.fr)

In this paper, I propose to focus on the way that social student practices involving drinking in Denmark are producing a “politics of fun” (Bayat, 2013; Bonte, 2017). Building on the experiences of Greenlandic students living in Copenhagen and Aarhus area, I will show how alcohol consumption is participating in the (re)production of raced and gendered norms in students’ sociabilities. Drinking is usually associated with hedonistic practices and seen as a way to develop new social horizons, sometimes cultivating a sense of performance. Coming from Greenland often with a loose social network, the students I’ve met are considering those moments as important spaces-times to connect with their fellow comrades.

However, the presence and experiences of Greenlandic Students in those daily scenes of student life are interrogating how the specific context of students’ parties is participating in racialization processes and to their negotiation. First, because in a national context shaped by the whiteness of the university field, being there and being visible can be yet a way to transgress the norm (an “art of presence” according to Bayat). Second, because relation to alcohol consumption is crystallizing the memory of colonialism, between personal trauma sometimes lived by the students I’ve met, and the focus point of stigmatization of Greenlanders in Denmark. Therefore, their minoritized experiences are showing the normative implications of this daily student practice, drawing an in and out of the students’ world. I will rely on a qualitative data set gathered during an on-going Ph.D. through more of eight months of multi-sited fieldwork between Nuuk, Copenhagen, and Aarhus.

#### References:

Bayat A., 2013, *Life as politics*, AU Press, 318 p.

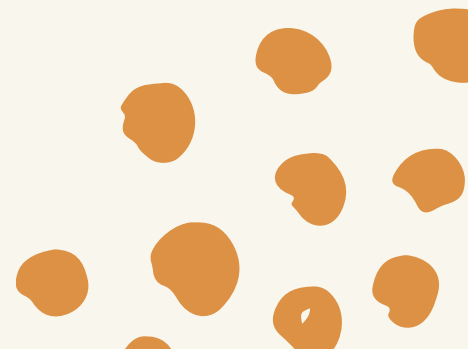
Bonte M., 2017, *Beyrouth, états de fête. Géographie des loisirs nocturnes dans une ville post-conflit*, PhD thesis, 685 p

### **SESSION ONE: Monday 11 January 2021 at 12:30-14:00**

**Riikka Homanen**, Tampere University | [riikka.homanen@tuni.fi](mailto:riikka.homanen@tuni.fi)

The multimillion-euro fertility industry increasingly tailors its treatments to infertile people who are willing to travel across national borders for treatments inaccessible at home, especially reproductive tissue donor treatments. Finland is the Nordic destination for access to donor eggs, particularly for Swedes and Norwegians hoping for a donor match that will achieve a child of phenotypically plausible biological descent. Finns are seen as Nordic kin, and the inheritability of “Nordicness” is reinforced at clinics. Drawing on ethnographic material from three fertility clinics in Finland during 2015–2017, this paper discusses how Nordic relatedness and whiteness are enacted in the practices of matching of donors with recipient parents.

The analysis shows a selective and exclusionary rationale to matching built around whiteness: matches between donors with dark skin tone and recipients with fair skin tone are rejected, but a match of a donor with fair skin and recipients with dark skin may be made. Within the context of transnational egg donation, the whiteness or Nordicness of Finns is not questioned as it has been in other historical circumstances. Even the establishment of a state donor register offers a guarantee of kin-ness, especially non-Russian kin-ness. It is concluded that the logics of matching protect the “purity” of whiteness but not brownness or blackness, enacting Nordic(kin)ness in ways that are part of broader intra-European histories of racism and post-socialist Othering.



### **SESSION ONE: Monday 11 January 2021 at 12:30-14:00**

**Tess Sophie Skadegård Thorsen**, PhD Candidate,  
Aalborg University | Tess\_sst@hotmail.com

Scandinavian studies of media and film have taken an increasing interest in the representations of race, gender and sexuality on screen. Oftentimes such analyses view one axis of oppression at a time (Crenshaw, 1989). Furthermore, representational analyses disproportionately center works that deliberately focus on minorities (i.e. Women's film, queer film), and rarely emphasize or analyze representations and constructions of norm/ majority. In 2017 the Danish organization LGBT+ Denmark launched their campaign 'Empatisk Arbejdsmarked' (Empathetic Labor Market), with three short-film infomercials about LGBT+ workplace discrimination. The films feature different forms of everyday-discrimination, directed at a variety of targets, based on gender and/or sexuality.

This article examines the racial and gendered implications of framing sexual and gendered discrimination within a specific racial landscape, in which the employees who are targeted are white, and in which racial 'others' are construed as bystanders or participants in the perpetuation of discrimination. Despite the potential anti-discriminatory intent of such films, I suggest that the utilization of particular forms of whiteness as backdrop for representations of other forms of discrimination than racial, promotes a single-axis understanding of inequality, effectively producing LGBT+ minorities as plausible only when white. This politics of plausibility produces a particular understanding of both whiteness and of gender and sexuality, which at best overlooks the minorities who experience discrimination across multiple axes of oppression, and at worst reconstitutes homonationalist narratives of queerness as white (Puar, 2007).

### **SESSION TWO: Tuesday 12 January 2021 at 10:00-11:30**

**Aaron Ponce**, University of Oslo | [aaron.ponce@sosgeo.uio.no](mailto:aaron.ponce@sosgeo.uio.no)

In comparative research, the Nordic societies are often presented as homogenous and monolithic, despite internal and intra-regional diversity. Part of the dominant Nordic narrative is predicated on universalist welfare, solidarity, and sameness, often in contrast to growing diversity. This study examines how Nordic publics view immigrants and racial-ethnic difference, and whether national contexts shape such attitudes. Using eight waves of the European Social Survey (2002-2016), the study analyzes the guiding influence that values like self-transcendence and, in contrast, conservation have on both generalized anti-immigrant sentiment and more targeted racial-ethnic exclusion.

Results uncover significant country-specific differences across Norden. Findings support the idea of a developing restrictive-inclusive continuum with Denmark and Sweden on opposite ends, particularly with respect to racial-ethnic exclusion. This continuum corresponds to a greater range of effects for racial-ethnic exclusion compared to anti-immigrant sentiment as indicated by larger cross-country coefficient differences. Furthermore, formal contrast testing shows that self-transcendence and conservation show greater variation for racial-ethnic exclusion in how each value functions, suggesting diverse national cultures surrounding racial difference and whiteness. In contrast, self-transcendence and conservation each works more similarly across countries for anti-immigrant sentiment, which could point to a distinct regional approach to immigration more generally. Findings are discussed in the context of universalist values and the salience of race-ethnicity in Nordic societies.

### **SESSION TWO: Tuesday 12 January 2021 at 10:00-11:30**

**Helin Kontulainen**, University of Helsinki | [helin.kontulainen@helsinki.fi](mailto:helin.kontulainen@helsinki.fi)

Racism and nationalism are two ideologies that recurrently intersect each other, conceivably due to their similar demarcation of “us” and “them.” It is possible then, that theoretical frameworks surrounding the themes of nationalism and racialization can provide new insights to research in both of these fields when utilized intercontextually. This presentation introduces the novel theoretical framework of “nation-ness as performance”, which was developed in my previous research focusing on Kurdish performances of nation-ness in Finland. As a rather obscure term used seldomly in previous research, ‘nation-ness’ is defined in this framework as a term conveying “the state of being a nation.” It is hypothesized in this framework that nation-ness is performed in a similar fashion to other social roles, such as gender; with each “performance” reifying the category of nation-ness itself.

This presentation focuses on aspects of nation-ness that intersects with processes of racialization. One such intersection between the two ideologies was exemplified by an incident in 2006, where a popular Finnish newspaper's use of a photo depicting a black woman in Finnish national costume (kansallispuku) caused great concern in certain circles. Through the lens of “nation-ness as performance”, the main questions to be posed in this context are: “Can a non-white person be “Finnish”, all the while being denied access to that nation's folkloric signifiers?”, “How much of Finnish nation-ness entails ‘whiteness’?” The presentation aims to demonstrate the utility of “nation-ness as performance” in research surrounding the theme of racialization in Finland and in the Nordics.

### **SESSION TWO: Tuesday 12 January 2021 at 10:00-11:30**

**Laura Maria Führer**, University of Oslo | [l.m.fuehrer@sosgeo.uio.no](mailto:l.m.fuehrer@sosgeo.uio.no)

My paper focuses on every-day categories of speech that belong to the topical fields of national belonging and phenotype. Based on life story interviews conducted in Oslo, Norway, I investigate how categories that situate people with regard to the nation (Norwegian, immigrant, foreigner, ethnically Norwegian) and with regard to phenotype (white, black, brown, dark) are entangled with one another. Previous literature unpacks the categories 'Norwegian' (Lynnebakke & Fangen, 2011; Vassenden, 2010), and 'immigrant' (Gullestad, 2002). Phenotypical categories, however, have not received any attention in Norwegian sociology, where race-based perspectives have so far been virtually absent (Andersson, 2018; Bangstad, 2017).

The analytical questions that guide the paper are: Which terms do participants use to describe themselves or others, and what do they associate with these terms? Is there agreement on the meaning of these terms? Are there assumptions about phenotype inherent in the national-belonging categories, and assumptions about national belonging in the phenotypical categories? What can be inferred from these categories about how participants relate to the topics of national belonging and migration-related diversity?

Theoretically, the paper is informed by critical race theory, the concept of 'racialization', and Rogers Brubaker's (2002, 2009) concepts of groupness and groupism. While the paper is built on data from Norway, it can also be read as a case study of one European national context that, like many others, is influenced by color-blindness (Goldberg, 2006; Lentin, 2008). As such, the paper sheds light on how racialized categories of belonging operate in a seemingly race-less nation.

### **SESSION THREE: Tuesday 12 January 2021 at 11:45-13:15**

**Sabina Tica**, PhD fellow, Institute for Sociology and Human Geography, University of Oslo | [sabina.tica@sosgeo.uio.no](mailto:sabina.tica@sosgeo.uio.no)  
Jørn Ljunggren, Postdoctoral fellow, Institute for Sociology and Human Geography, University of Oslo

The homogeneity amongst artists in the Norwegian field of cultural production persists, even though the government has implemented several diversity policies over the years. Cultural producers do not reflect the diverse Norwegian population. This constitutes a problem from a democratic perspective, as cultural participation is an important aspect of integration, political participation, freedom of speech, and the construction of national identity. Despite this, the sociological literature on cultural participation among racialized minorities is surprisingly scarce. One approach to explain the field's persisting homogeneity is to explore the experiences of cultural producers with a visible minority background (e.g. non-whiteness) who have succeeded in gaining a position within the field. Hence, we ask the following question: How do authors with a visible minority background experience their position in the field, and how do they reflect upon their future opportunities?

Our aim with this paper is to shed light on the relationship between diversity initiatives and social inclusion in this specific field. We argue that this relationship is not necessarily as unambiguous as presented by government policies. The authors' stories suggest that they feel welcomed in the field on the condition that they write about immigrants. In other words, their non-whiteness seems to mediate their – in Bourdieu's terms – literary capital. Diversity policies seem to construct a double-edged sword for the authors: They welcome the increased focus on diversity, while simultaneously struggling to avoid the public perceiving them as 'immigrant authors'.



**SESSION THREE: Tuesday 12 January 2021 at 11:45-13:15**

**Sanna Ryyänen**, Department of Language and Communication Studies,  
University of Jyväskylä | [sanna.h.ryynanen@gmail.com](mailto:sanna.h.ryynanen@gmail.com)

Throughout the current era, attitudes towards the Jews have been negative in Europe (Jokisalo 1996; Laitila 2014, p. 8). In the late 19th and early 20th centuries, prejudice, distrust, and contempt were spread through religious and educational texts, novels, and media (Jokisalo 1996, pp. 129, 132–133; Laitila 2014; Matikainen 2003, pp. 241–242). In Finland, the number of the Jews has always been very small, reaching its peak in the 1920s and 1930s, when there were about 2 000 Jews in the country (Kantor 2012; Laitila 2014, p. 37). Thus, there was no “threat” to Finland or the Finns. Yet, the ideas of the “invasion of the Jews and Jewish capital”, familiar from European media, spread also in Finnish papers (Jokisalo 1996, pp. 123–124; Kushner 2005, p. 217; Laitila 2014, pp. 43, 51).

In my presentation I will go through findings from my PhD study on how the Finnish newspapers and magazines represented the Jews before the Second World War. The study shows that the Jews were always depicted in a negative manner – only the reasons given for the antipathy varied at different times.

## References:

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### **SESSION THREE: Tuesday 12 January 2021 at 11:45-13:15**

**Steffen Werther**, Phd, Södertörn Univeristy, Stockholm | [steffen.werther@sh.se](mailto:steffen.werther@sh.se)

The Danish singer Carmen Suria was born in 1888 as a child of Catalan Romany from France. When she was three years old her father left her in the station hall of Fredericia/Denmark with the gardener Bruno Robby, who adopted her in his family. She grew up in the outskirts of Fredericia and later in Christiansfeld. As a teenager she was taken to Copenhagen by a relative of her adoptive father's and introduced to the cultural circles of the capital. When in 1912 she was accepted at the Royal Theatre School to become an Opera singer Carmen Suria due to her unusual background became a national celebrity for a short time.

This paper does not aim at a complete reconstruction of Carmen Suria's life. Even though there are ample sources - newspaper articles, official documents and (auto)biographical texts - there is no ultimate verification of some facts. Instead her biography will be embedded into a broader context and analyzed with recourse to Romani Studies. Among others, the way she herself and others described her life will be related to stereotyped figures and narratives from the Danish and European discourse on 'gypsies'. The corpus above will be complemented by various other primary sources, mainly originating in Denmark, such as contemporary newspaper articles, registers and photographs.

# WORKSHOP 9.

# FEMONATIONALISMS, RACIALIZATION AND MIGRATION

**Anais Duong-Pedica**, Åbo Akademi University | [anais.duong-pedica@abo.fi](mailto:anais.duong-pedica@abo.fi)  
**Kasia Narkowicz**, Middlesex University | [k.narkowicz@mdx.ac.uk](mailto:k.narkowicz@mdx.ac.uk)

There is a growing body of literature on the instrumentalization of women's rights and feminism in racist nationalist projects (Farris 2017). In this panel, we are interested in the deployment of gender equality discourses and frameworks by various actors within a nation in order to legitimize their democratic character while at the same time concealing their colonial, anti-immigration and racist foundations.

The threat of sexual violence functions as a trope in orientalist discourses that constructs racialized and immigrant men as violent towards women and LGBTQIA+ peoples. This fuels political and media discourses that participate in anti-immigration, anti-black, islamophobic, anti-indigenous and colonial policies and projects in many parts of the world (Guénif-Souilamas & Macé 2005; Ticktin 2008; Keskinen 2010; Bouteldja 2018). This rhetoric is a pillar of civilizing forms of feminism (Vergès 2019) that encourage Black, Indigenous, immigrant, Muslim, and racialized women to disaffiliate from their cultures, religions, communities or peoples, in order to assimilate and participate in settler/national/white/capitalist/civil society.

This panel is an opportunity to disrupt the "race to innocence" (Fellows & Razack 1998) which prevails in civilizing projects based on gender equality (Wekker 2016). It encourages us to think through "white innocence", feminist complicity and implication in structural forms of oppression and domination within and beyond national borders. In this panel, we also attempt to focus beyond Western Europe and include perspectives from Central and Eastern Europe as well as outside Europe (Israel, Canada, India, USA, Australia, etc.) where similar trends are noticeable.

We welcome abstracts that explore these issues and that encourage us to question the taken-for-granted innocence of feminism and women's rights in certain circles. Through this panel, we aim to create a discussion that illuminates why a divestment from forms of feminisms that (re-)produce Others and Othering and are based on ongoing colonialism, the marginalization of racialized peoples and border policing is an urgency. We also welcome papers that offer insight on the forms of resistance that currently exist and that are possible, including through political solidarity and coalitions.

## Workshop Sessions (all times CET+1):

Parallel Workshops IV: **Wednesday 13 January 2021 at 11:45-13:15**

- **SESSION ONE: Papers 1-3**

Parallel Workshops V: **Thursday 14 January 2021 at 10:00-11:30**

- **SESSION TWO: Papers 4-7**

### **SESSION ONE: Wednesday 13 January 2021 at 11:45-13:15**

**Dr Kasia Narkowicz**, Middlesex University, UK | [K.Narkowicz@mdx.ac.uk](mailto:K.Narkowicz@mdx.ac.uk)

**Dr Mithilesh Kumar**, Christ University, India | [kmithilesh@hotmail.com](mailto:kmithilesh@hotmail.com)

This contribution is about nationalist politics aimed at excluding the nations Others through femonationalistic narratives in two different countries; Poland and India. In this paper, we discuss examples of how the bodies of refugees, immigrants and Muslims are rendered as foreign, alien and thus dangerous to the nation's body politic. A particular focus is directed at how sexualised gendered bodies of "our women" are central to these mobilisations, adding to the already existing work on gender and the global right (Graff, Kapur and Walters 2019). Our attention is focussed on India and Poland where right-wing populist parties have been in power since 2014 (India) and 2015 (Poland).

This paper engages in a dialogue between contemporary expressions of gendered nationalism in these two contexts, aiming to map convergences between post-colonial and post-socialist conditions and thus shedding a perspective on femonationalism from outside of the Western core. Charting through several examples from policy, media and public documents we employ critical discourse analysis to foreground how the two countries enact nationalist right-wing politics and give examples of how femonationalism is invoked in opposition to immigrants, particularly Muslims. Our contribution seeks to tease out how the internal terrors of each nation translates to the control and exclusion of bodies through sexual-racial biopolitical management of lives and deaths.

### **SESSION ONE: Wednesday 13 January 2021 at 11:45-13:15**

**Sabrina Schmidt**, University of Erfurt, Germany | [sabrina.schmidt@uni-erfurt.de](mailto:sabrina.schmidt@uni-erfurt.de)

Notwithstanding the internal differentiation of feminist perspectives particularly since its third wave (Karl 2011), racist and feminist discourses are still today deeply intertwined. This holds true for ideological and practical manifestations of racism as in restrictive policies on the hijab in public space (Şahin 2014), in media representations of sexual violence by "foreigners" (Hark & Villa 2017) or in informal utterances about "the Muslim other" in everyday talk.

Applying a theoretical framework that integrates knowledge-sociological approaches on life-world communication (Berger & Luckmann 2013) with theories of media appropriation (Hall 2001) and discourse-oriented concepts of racism (Wetherell & Potter 1992), the presentation sheds light on the entanglement of liberal-feminist narratives with racist ideologemes. It focusses on the realm of everyday talk of "white" women in two postmigrant societies: Germany and the U.S.

Based on 24 semi-structured interviews conducted in metropolitan areas of both countries, that focused on personal experiences with Muslims, the presentation will discuss two main findings: 1) a set of intertwined racist/feminist narratives including "emancipation" as an acknowledged way to get rid of a repressive Muslim identity, "in-between-ness" as a collective burden for Muslim women in Western societies and "self-exposure" as a way to de-/reflect one's own racist dispositions. Feminist discourse here serves as a legitimizing common sense that enables and conceals patronizing strategies and "white" privilege. 2) four general modes of appropriating racist ideologies in everyday talk that range from "conforming reproduction" to "countering deconstruction".

### **SESSION ONE: Wednesday 13 January 2021 at 11:45-13:15**

**Marta Panighel,**

University of Genoa | [marta.panighel@edu.unige.it](mailto:marta.panighel@edu.unige.it), [marta.panighel@gmail.com](mailto:marta.panighel@gmail.com)

This paper aims to investigate gendered Islamophobia and femonationalism in Italy through the analysis of a significant case study: the hate campaign that affected a veiled Muslim woman who publicly spoke out against right-wing political leaders.

On December 14, 2019 Nibras Asfa, a young Muslim woman of Palestinian origins, gave a speech from the “Sardines movement” stage in Rome. Born a month before, the movement brought together thousands of people in many Italian cities, in opposition to growing populism and racism. Following the diffusion of the video showing her speech, Nibras has been violently attacked by right-wing parties and newspapers. She has been accused to be an enemy of the “rule of law”, a “foreign”, an “ Hamas supporter”. Her very presence on that stage – or rather, the presence of her veil – has been attacked also by some feminists, influential left-wing journalists and opinion leaders. Indeed, according to Farris (2017) femonationalism is a political convergence between three actors: nationalist right-wing parties, feminists and femocrats, neoliberal policies.

In this paper we would like to carry out a discourse analysis on the debate about the so-called “veiled sardine”, focusing on some pivotal aspects: the contemporary discourse on Muslims and Islam in Italy, with particular attention to gendered Islamophobia; the recurrence of Eurocentric universalism in the discussion on women's emancipation; Italian Muslim women strategies of resistance. Within this frame, it is interesting to study how the white dominant subject (either left-wing or right-wing) reproduces itself by making it impossible to include in the national order subjects other than itself. In the contest of southern Europe, who can call themselves an Italian? An anti racist? A feminist?

Through the lens of Intersectional Feminism and Postcolonial Critique we will try to answer these questions.

#### **SESSION TWO: Thursday 14 January 2021 at 10:00-11:30**

**Anais Duong-Pedica**, Åbo Akademi University | [anais.duong-pedica@abo.fi](mailto:anais.duong-pedica@abo.fi)

Recent research has shown the prevalence of racism in Finnish society (ECRI 2019; FRA 2018). Universities are not immune to racial inequality; there has been several media reports of racist incidents in various Finnish universities, and more broadly, the whiteness of academia has been increasingly called into question. Under the Equality Act and Non-Discrimination Act, all Finnish educational institutions, including universities, are required to produce an Equality Plan (EP). These plans should aim at identifying and tackling discrimination, assess the impact of equality in practices as well as implement measures to promote equality and increase participation (Ministry of Interior, 2010). Given this, we ask how do Finnish universities define and assess racial inequality in their EPs? Following this, what kind of tools do the EPs actually provide to address/tackle racism?

In this presentation, we will discuss our analysis of the EPs drafted by Finnish universities. Through a content analysis, we explore the ways in which Finnish universities address their situation with regard to racial inequality, if they do at all. More specifically, we ask how is equality and discrimination understood in the EPs and how does whiteness shape them? We will discuss our findings through the lens of critical theorization of whiteness/racialization.

### **SESSION TWO: Thursday 14 January 2021 at 10:00-11:30**

**Zadar Edalati**, Doctoral student, Tampere Peace Research Institute (TAPRI),  
Tampere University | zahra.edalati@tuni.fi

In this paper, I shed light on the experience of Muslim immigrant women in Finland, the country which has become famous through the so-called adjective, "equality." This paper aims at broadening our understanding of the strategies of the "slow violence" in the host society, especially by Finnish women, to exclude non-western women, especially Muslim women, from society. This paper is based on in-depth interviews around everyday experience with 15 young and middle age immigrants with Muslim background, with or without veil. With the help of interpretative framework in narrative analysis, the theory of gendered gaze and feminist peace, I have examined the sense of sadness and women's strategies for resistance. This research is important because it explains the very personal feeling of non-seen violence and looks at the mechanisms by which these women of minority communities respond to the excluding strategies and in instances when depicted as "others".

I will further argue that the perceived normal picture of Finnish society as a safe and equal space is contrary to the everyday experiences of Muslim women in Finland. The experience of "colonial gaze" at bus stations, swimming pools, gyms, streets, shopping malls, school meetings, and the experience of Muslim veiled mothers of being discarded from the school's WhatsApp groups, ignored at parents' meetings and ejected from swimming pools are concrete incidents which support the idea of this paper. This paper takes a critical look at the liberal migration policies of the EU, ethnic nationalism and Islamophobia as legitimized tools for excluding Muslim women in Finland just of being women from South.



## PAPER 6:

Gendered care, empathy and un/doing difference in the Danish welfare state: Care managers approaching female caregivers of ageing immigrants

**SESSION TWO: Thursday 14 January 2021 at 10:00-11:30**

**Sara Lei Sparre**, Department of Anthropology,  
Aarhus University Denmark | saraleisparre@cas.au.dk

## PAPER 7:

Intersectional mobilisations of gender equality and protectionism in Finnish parliamentary sessions and online discussions around immigration

**SESSION TWO: Thursday 14 January 2021 at 10:00-11:30**

**Satu Venäläinen**, University of Helsinki | satu.venalainen@helsinki.fi  
**Rusten Menard**, University of Portsmouth | rusten.menard@port.ac.uk

In the Nordic context, discourses on equality frequently operate as readily available tools for building and justifying anti-immigration standpoints. At worst, networks of discourses on equality are drawn upon and used as rhetorical tools in justifying the separation of 'Us' from 'Others' via exclusionary and discriminatory immigration policies. In our research we have examined discussions around immigration in two different contexts in Finland, online discussions and parliamentary sessions, with specific interest in how immigration and immigrants are given meaning in relation to views about Finnishness. Our presentation focuses on an analysis of these two contexts conducted from the perspective of critical discursive psychology and intersectionality. Our analysis employed analytical concepts of interpretative repertoires and subject positions in order to shed light on the discursive building-blocks of anti-immigration rhetoric and the associated processes of legitimating exclusionary stances.

Our analysis illustrates how two interpretative repertoires, a repertoire of gender equality as Finnishness and a repertoire of protectionism, are drawn upon in discussions on immigration in both of these contexts and with similar functions. We specifically demonstrate how these repertoires are mobilised in ways that enact various exclusions along the lines of gender, nationality, political orientation, and race. These repertoires intersect and co-operate in both of the analysed contexts in constructing images of a threat posed by immigration toward Finnish society, its values, and the safety and overall interest of its citizens. In terms of positioning, these repertoires specifically work to enact distinctions between those who can claim ownership of definitions and practices around gender equality, and those whose ownership of these is denied.

# WORKSHOP 10.

## RACIAL/COLONIAL LEGACIES, GENDER AND FEMINISM IN THE NORDIC COUNTRIES

**Ella Alin**, Swedish School of Social Science, University of Helsinki | [ella.alin@helsinki.fi](mailto:ella.alin@helsinki.fi)

**Nelli Ruotsalainen**, KNOW-ACT project, CEREN, Swedish School of Social Sciences, University of Helsinki | [nelly.ruotsalainen@helsinki.fi](mailto:nelly.ruotsalainen@helsinki.fi)

While the Nordic Countries often get lauded for their progressive gender equality policies, they have capitalized on this image of progressiveness that further serves to obscure Nordic colonial complicity (Keskinen et. al., 2009) and its on-going legacies. Yet, many who live in these societies experience viscerally that these policies are not enough, and their benefits not distributed equally. In Finland, white femininity is inherently tied to image of the white homogenous nation. "Protecting" white femininity is weaponized through xenophobic and racist agendas, while white women are expected to maintain the white nation through reproductive labor and bearing of the culture. (Cf. Keskinen 2018, Urponen 2010.)

In this workshop, we want to scrutinize the racialized and gendered projects that especially women and feminist movements have participated in on the course of building Nordic nation states and welfare societies. From imperialist expansion, to missionary work, the role of white women has been that of purveyors of morality and virtue in imperialist projects (Carby, 1982). Nordic feminist movements and Nordic women have participated in building a world in which racialized hierarchies still define access to power, inclusion, and exclusion. The "contradictory location" (Lundström, 2014) of white women as wielding racial privilege while made vulnerable by their gender, runs the risk of stumping feminist conversations on intersectional accountability.

We welcome papers, presentations, and creative expressions that examine the legacies of white femininity in the Nordic Region. We are interested in questions like: What kind of political agendas have shaped Nordic feminist organizations, and how do they relate to racial colonial histories in the Nordic countries? How has gender, and especially white womanhood, been constructed in relation to racialized and colonial histories in the North? How have feminist movements and organizations reproduced or challenged the ideas of nation state, white nation and white superiority in their work?

### Workshop Session (CET+1):

Parallel Workshops I: **Monday 11 January 2021 at 12:30-14:00**

**SESSION: Monday 11 January 2021 at 12:30-14:00**

**Paula Merikoski**, University of Helsinki | paula.merikoski@helsinki.fi

This empirical paper discusses observations from a research on home accommodation of asylum seekers in Finland, which is one of the grassroots solidarity practices that emerged as a response to the so-called asylum 'crisis' in 2015. Home accommodation is in many ways linked to intersectional understandings of home and political agency, both in the discursive level as well as in the everyday experiences of people involved. Volunteering has typically been perceived as a middle-class white female practice, and similarly the majority of people involved in these pro-asylum activities, including home accommodation, are middle-class women. The home space continues to be discursively constructed as female, intimate, and apolitical - a notion which feminist literature on home has been challenging for decades (e.g. Blunt & Dowling 2006). Furthermore, symbolic parallels between women, home, and nation are present in the racialised and gendered political discourse that constructs male asylum seekers as a threat. By opening their homes the hosts take part in the societal debates over who is welcome to the country (cf. Anderson et al. 2011).

Drawing from feminist understanding of home and citizenship, this paper connects private and political spheres of agency (Lister 2007; Yuval-Davis 1999). On the one hand, by offering hospitality as a show of support for asylum seekers' claims, the hosts contest the exclusion of migrants from Finnish society, and thus challenge the discursive divide between public and private. On the other, they introduce their understanding of (Finnish/Nordic) gender norms and domestic values to the asylum seekers they host, and cultural perceptions about women's domestic and societal roles are often discussed during home accommodation. This paper presents findings about how the hosts narrate the hosting experience in relation to gender, sexuality, class, and cultural differences.

# PAPER 2: “New fathers” and racialized migrant workers

**SESSION: Monday 11 January 2021 at 12:30-14:00**

**Riikka Prattes**, Gender, Sexuality and Feminist Studies,  
Duke University | riikka.prattes@duke.edu

In this paper, I engage with literature from the social sciences on the phenomenon of “new fatherhood” and offer a decolonial reading that contextualizes ideas and ideals of “progressive” masculine identities among white men in European settings that are shaped by narratives of colonial outsider-status. For the Scandinavian context that has been captured with the term “colonial complicity” (Keskinen et al. 2009), for German-speaking countries, “colonialism without colonies” has been coined (Purtschert et al. 2016).

Instead of leading to more gender equality, in both contexts, discourses around “new fatherhood” more often than not leave gender arrangements uncontested and, instead, can lead to an increased demand for paid domestic services of masculine-coded handymen work and feminine-coded household work provided by racialized migrant workers (see Palenga-Möllenbeck 2016). That is, instead of a radical redistribution of social reproduction along racialized gender axis, new ideals of fatherhood can lead to a mere reassessment of the hierarchies of domestic tasks and a related rearrangement of domestic responsibilities and do not shake the gender/racial foundations of domestic and care work.

Reading for what is and is not new about “new” fatherhood, I highlight how colonial/modern thinking (Quijano 2000, 2007) remains an anchoring point of many narratives of gender-equal “progress” that is dependent on a) the othering of “backward” masculinities, as well as b) the physical presence of workers who pick up the slack and perform those tasks that are not highly valued within a modified hierarchy of the work of social reproduction.

**SESSION: Monday 11 January 2021 at 12:30-14:00**

**Avanti Chajed**, Teachers College, Columbia University | [ac4373@tc.columbia.edu](mailto:ac4373@tc.columbia.edu)  
Emmanuel Acquah, Åbo Akademi University | [emmanuel.acquah@abo.fi](mailto:emmanuel.acquah@abo.fi)

This review examines literature from the past two decades on experiences of immigrants in Finland. By using the theoretical framework of enduring struggles, it expands on how local practices of immigrant experiences are understood in the Finnish context by situating those experiences in the larger global context of Finnish history and sociocultural contexts, attempting to understand how those historical and sociocultural factors influence experiences of immigrants today. Through these historical and theoretical lenses, the article shows how global contexts of Finnish identity, participation in colonialism while under Swedish rule, and history of racism influence present-day society and specifically influence the practices of immigrants today.

The analysis shows that membership and belonging in Finnish society is complicated by visibility and colonial discourses of immigrants and migrants that still permeate many aspects of Finnish society and come from its history of colonialism and participation in reifying racial hierarchies among the Nordics. Immigrants must then negotiate their identities in Finland through these existing discourses, choosing how and when to resist or adopt to Finnish norms while interacting with and participating in Finnish institutions that are also influenced by nationalist and colonial discourses. The review has implications for research on immigrants in the Finnish context and on multicultural education as by understanding immigrant experiences in a way that is contextualized in enduring struggles, research in Finland may better serve the educational and curricular needs of immigrant students.

## **SESSION: Monday 11 January 2021 at 12:30-14:00**

**Ella Alin**, PhD candidate in Sociology, University of Helsinki | ella.alin@helsinki.fi

Interracial relationships are sites where both fears of and hopes for future racial relations are projected. Openly racist views present them as a threat to the cultural and biological continuity of the white nation (Urponen 2010). Others place hope for the eradication of racism onto the relationship that proves that “love wins hate”, and on the existence of “mixed-race” children. Many activists and scholars have argued that relationship with a non-white partner, or having non-white children, does not in any way eradicate racism of the white partner/guardian (for example Eddo-Lodge 2017).

In Finland, which has not been central force in the European colonial and imperial projects, even though complicit in them, discussions on race and whiteness have not been on the agenda to the extent they have been in for example the US over the last century. This does not mean that aspirations to white Westernness have not been part of the Finnish cultural politics, as Sanna Turoma (2015) has discussed.

Many whiteness researches have suggested that whiteness is invisible and unmarked (Dyer 1997; Frankenberg 1993). Sara Ahmed challenges the idea of invisible whiteness by arguing, that “[w]hiteness is only invisible for those who inhabit it, or those who get so used to its inhabitation that they learn not to see it, even when they are not it” (Ahmed 2007, 157).

In my presentation, I discuss the understandings and experiences of racialisation and whiteness from the perspective of white women in interracial relationships. One could think that proximity to the “racial Other”, might make the white woman reflect on her own positionality in racialisation, and perhaps make her “inhabit whiteness” with less ease than without the relationship. Drawing from interviews with white women, I discuss whether this is so, and how is the Finnish context present in their understanding of ‘race’ and whiteness.

# WORKSHOP 11. OUTSIDE OF THE (COLONIAL) BOX: WHITE INNOCENCE OF NORDIC NON-ENGAGEMENT WITH RACISM AND COLONIALISM

**Faith Mkwesha**, University of Helsinki, CEREN, Swedish School of Social Sciences, Finland | [faith.mkwesha@helsinki.fi](mailto:faith.mkwesha@helsinki.fi)

**Jelena Vicentic**, University of Belgrade, Political Science Department, Serbia | [jelenavicentic@live.com](mailto:jelenavicentic@live.com)

**Sasha Huber**, Zurich University, Art and Media Department, Switzerland | [sasha@sashahuber.com](mailto:sasha@sashahuber.com)

The workshop will examine representations of the other and different articulations of Nordic exceptionalism in the imaginary and encounters with the other. Nordic exceptionalism, constructed as a retreat from the discomforts of the Cold War and the colonial/post-colonial realities of the latter part of the 20th century, can be encountered in contemporary literature and public discussion. It appears as an explanatory concept for the supposedly inherently altruistic, humanitarian and human oriented policy of the Nordic states, both nationally and internationally. Historically, it is presented as an anti-imperialist turn of the Nordic states, an ethical and self-disinterested choice of a 'third way'. Value-loaded and interventionist in its method and manifestation, according to critical scholarship it qualifies the Nordics into self-perpetuating status of 'goodness'. Presently, the goodness and the exceptionalism act as powerful self-validators., situated within the domain of identity – national, regional, cultural.

The workshop aims to look into white innocence as both constitutive and integral component of Nordic exceptionalism. Innocence is understood as the way of being or the desired state of being, a resort to safety of not knowing and not wanting to know, enabling structural racism and structural violence (Wekker 2016). The preselected papers presented at this workshop will explore racialization processes, structural racisms, everyday racisms and unconscious bias, construction of whiteness and acquisition of white privilege, white innocence or white guilt, among other interwoven themes.

## Workshop Session (CET+1):

Parallel Workshops II: Tuesday 12 January 2021 at 10:00-11:30

**SESSION: Tuesday 12 January 2021 at 10:00-11:30**

**Faith Mkwesha**, University of Helsinki | [faith.mkwesha@helsinki.fi](mailto:faith.mkwesha@helsinki.fi)

This paper is a vulnerable black woman's decolonial reflections on a conflict that arises in intersections of whiteness, racism, homonationalism and colonial wounds. Black feminist thought has gifted feminists and gender theorists with intersectional theory that has enabled the analysis of intersecting social identities of race, gender, class, place etc. This paper argues that intentionality awareness and practice in every day interactions can protect black and brown women from white women's violent vulnerability. Using the Privilege Identity Exploration (PIE) Model (Watt 2007), this paper seeks to raise awareness on the complexities that arise with the intersection of race, history, gender, sexuality and class. The paper proposes race and diversity consciousness in solidarity practices and identity politics as an important part of decoloniality. The paper invites feminists of all colors, genders, sexuality and formerly colonized to develop new forms of transcultural dialogues, practices and alliances.



## PAPER 2: “Black Love” as a response to a society that never “means to exclude”: experiences from work with young Afrikans in Oslo

**SESSION: Tuesday 12 January 2021 at 10:00-11:30**

**Baba A. O. Buntu**, eBukhosini Solutions | [buntu@ebukhosinisolutions.co.za](mailto:buntu@ebukhosinisolutions.co.za)

Afrikan young people living in Oslo experience marginalization and mis/non-representation, but find themselves living in a society that claims to be non-exclusionary. The presentation will draw examples from three decades of work with young Afrikans in Oslo – with specific focus on of the later intervention called “Black Love” – to trace the impact of being “visible” and “invisible” at the same time, and to look at Black young people creating safe spaces as a decolonial necessity.

**SESSION: Tuesday 12 January 2021 at 10:00-11:30**

**Eóin Ó Cuinneagáin**, Linnaeus University | [eoin.o.cuinneagain@lnu.se](mailto:eoin.o.cuinneagain@lnu.se)

Owing much to Gloria Wekker's (2016) book *White Innocence*, the paradoxes of colonialism and race, the experiences and testimonies of the victims of Dutch racism and colonialism articulated over several decades by race-critical scholars (Mullard et al, 1988; Nimako, 2012; Essed, 1989; Hondius, 2009; Hira 2017) were brought into focus in White academia. This was due to White academia being obliged to engage as the book gained so much popularity because of Wekker's emphatic revelation of how race and coloniality organize labour and knowledge within Dutch universities as she systematically deconstructed the Dutch self-image of a tolerance, openness, liberalism as rooted in the denial of the 400 years of Dutch colonialism, the enslavement of millions and the theft of Black and indigenous lands, life and dignity.

Exemplified by Wekker's lecture in Copenhagen University in May 2019, *White Innocence* has reverberated around the Nordic region. This is combined with the three decolonial workshops organized by DENOR and the Anti-Racist Academy offering new platforms for the discussion of Swedish coloniality and racisms. It seems the tide is turning on the Swedish settler-colonial state's construction itself as an exceptional, temporally-short-lived or a marginal agent of coloniality (Pred, 2000; Fur, 2006; Habel, 2012; Huebinette, 2012; Jansson, 2018). Illuminating Sweden as a settler-colonial State, which continually legitimates its occupation of Sámi territories and the extraction of Sámi knowledge, life and resources, demands paradigmatic developments to comprehend the ways Swedish Whiteness disentangles itself from its embeddedness in coloniality. Moreover, incidents such as the sabotage of race-critical scholar Masoud Kamali (2020) strengthens the need for both analytical rigor and anti-racist solidarity in this area. This paper presents several vignettes that seek to provide more analytical tools to comprehend the interrelated and co-constructive operations of Swedish White innocence and Swedish exceptionalism. The vignettes are the result of analysis of narratives in Swedish discourse surrounding COVID19 as well as participant observations of Swedish Whiteness as grounded in the experience of a White Irish 'half-outsider' situated in the Swedish settler-colonial state and its colonial universities.

**SESSION: Tuesday 12 January 2021 at 10:00-11:30**

**Jelena Vićentić**, University of Belgrade | [jelenvicentic@live.com](mailto:jelenvicentic@live.com)

The idea of Norway as a 'humanitarian superpower' involves development aid and humanitarian engagement contributing to an enhancement of its status in the international community, enabling access to 'a seat at the table' that would otherwise remain elusive to a small state at the edge of Europe. It is through development activity targeting an imagined South that the state, national institutions, non-governmental organizations, and the general public are interconnected. The importance of the Norwegian model of development aid toward the construction of the national identity reflects the standing of the development-industrial complex in the maintenance of political stability and preservation of elites.

Nordic exceptionalism, commonly identified as a positive attribute in the context of development aid, appears within the development narrative as fair-minded, separate and disconnected from western colonial history and its mechanisms of race production. Under decolonial interrogation, the narrative reveals the normalization of and reconciliation with (white) privilege as deserved by its application for the 'greater good'; continuities of the colonial past and present are obscured by centring on development as a means of departure toward (white) innocence. This paper considers perspectives of social and economic colonial continuities and the significance of development aid as a tool of Nordic exceptionalism in identity construction with a civilizing mission at its roots.

# WORKSHOP 12. COLONIALITY OF MIGRATION, RACIAL CAPITALISM AND DECOLONIZATION OF THE WEST

**Faith Mkwesha**, Helsinki University, CEREN, Finland | [faith.mkwesha@helsinki.fi](mailto:faith.mkwesha@helsinki.fi)

**Jelena Vicentic**, University of Belgrade, Political Science Department,  
Serbia | [jelenvicentic@live.com](mailto:jelenvicentic@live.com)

**Sasha Huber**, Zurich University, Art and Media Department,  
Switzerland | [sasha@sashahuber.com](mailto:sasha@sashahuber.com)

Decolonial theory identifies the continuities of colonial power relations and the persistent presence and effects of coloniality. This workshop will take a decolonial historical view on the themes spanning from the Scramble for Africa at the 1884 Berlin Conference through to the continuing colonial power relations that shape the processes of Europeanization in the Nordic region today and also inform representations of migration in Europe. Applying the concept of Anibal Quijano's 'coloniality of power' and more specifically Encarnación Gutiérrez-Rodríguez's 'coloniality of migration', we will focus on the connection between racial capitalism and the asylum-migration nexus, and their mutually constitutive nature.

This workshop will look into the colonization of the peoples and the nations, resource exploitation, both accompanied by the imposition of Western political designs and culture that results in destabilization and dispossession in the majority world. Drawing on Kiernan's approach to the history of Eurocentrism (1996) and examples from various geographical regions and historical eras, the papers preselected for this workshop aim to explore white superiority complex ('lords of human kind' attitudes) and its outcomes, including multiple standards in the allocation of the right to citizenship, movement, and cosmopolitanism. This will forefront issues of racialized practices of European colonialism and imperialism, migration policies and how they produce hierarchical categories of migrants and refugees, as we consider how migration is related to decolonization aspirations in the West.

## Workshop Session (CET+1):

Parallel Workshops IV: **Wednesday 13 January 2021 at 11:45-13:15**

## **SESSION: Wednesday 13 January 2021 at 11:45-13:15**

**Sasha Huber**, Zurich University, Art and Media Department,  
Switzerland | [sasha@sashahuber.com](mailto:sasha@sashahuber.com)

Sasha Huber's ongoing portraiture series tackles systemic racism put upon people from the African diaspora across time and space.

The new series in progress *The Firsts*, researches historical and systematic racism and its debilitating effects on members of the contemporary African Diaspora, with a focus on women being moreover underrepresented throughout history. The suppression put upon this community has hindered equitable societal and economic developments, which are linked directly to White supremacist thought and action. *The Firsts* portraiture series suggest that this hindrance is the reason why today it can still be possible to be the 'first black person' to achieve specific goals across many fields of practice and countries. Some individuals have courageously paved the way for future civil rights actions still to come, and institutionalized racism and prejudice in its execution within the western paradigm has been successful in holding people back, or their achievements have not received the deserved recognition and acknowledgment.

*The Firsts* is also dedicated to first persons from the African Diaspora that have migrated to various European countries in the 19th and 20th century. The first portrait is made of teacher Rosa Emilia Clay (1875-1959). She ended up in Finland in 1888 with a family of missionaries, like many children brought from Ambomaa (now Namibia). In 1899 she became the first person from the African continent to be granted Finnish citizenship. Due to racism and differential treatment, Clay decided to move to the United States in 1904, where she was the director of the American Community Choir and Theater, a teacher of the Finnish language and an active cultural activist of the labor movement after moving to the United States in 1904.

## PAPER 2: Decolonial approach to Identity formation of an African woman in Finland and the U.S

**SESSION: Wednesday 13 January 2021 at 11:45-13:15**

**Faith Mkwesha**, University of Helsinki | [faith.mkwesha@helsinki.fi](mailto:faith.mkwesha@helsinki.fi)

This paper examines the process of identity formation of an African Finnish woman in Finland and U.S. represented in the autobiography *The Rosa Lemberg Story*, written by the historian Eva Ericson (1993). Rosa Emilia Clay (1875-1959) was the first Afro-Finnish black person to be granted a Finnish passport. She came to Finland with a couple who were missionaries at a Finnish missionary school in Namibia when she was thirteen years old. Her mother was a native African Moslem woman and her father was a white British man. The aim was to learn European education. Then she would go back to work at the Finnish mission school in Namibia. However, when she finished school she decided to stay in Finland. She was deployed to teach in a rural school in Finland. The parents rejected her, calling her a Negro and some spat on her. She left and went to a bigger city Tampere where she was an active singer and teacher. Struggling with racism she emigrated to the United States of America. She did not go to black communities, but, she went to live in a white Finnish immigrant community.

Employing decolonial of the mind (DTM) theory, the paper problematises colonial structure and western theory of identity formation, and explores the social relations in Finnish communities represented in the autobiography. I argue that the West, specifically, Finland in this case, conceptualises citizenship and identity through the lens of individuality and race. The paper seeks to theorise identity formation theory of a decolonial model. Finland had no colonies. The question is: how did racist ideas penetrate Finnish society? How did the story of the black African woman come about? How does the African woman view her own identity?

**SESSION: Wednesday 13 January 2021 at 11:45-13:15**

**Eóin Ó Cuinneagáin**, Linnaeus University | [eoin.o.cuinneagain@lnu.se](mailto:eoin.o.cuinneagain@lnu.se)

Building on Cedric Robinson's (1983) concept of racial capitalism, Encarnación Gutiérrez-Rodríguez (2018) advances the term coloniality of migration to understand how racial and colonial logics organize labour recruitment and border and migration control technologies today. She shows how the settler-colonial states of Argentina, US, Canada, Brazil, Australia and New Zealand were formed in relation to explicit recruitment of White Europeans to the extent they are phantom limbs of White Christian Europe. Drawing on Anibal Quijano (2008) she shows how coloniality continues colonialism's racializing logic under the European hegemonic doxology of 'racelessness'. This paper reflects on where Irish flesh fits into the coloniality of migration. How were Irish bodies used to construct the colonial project? How were the Irish inculcated into Whiteness? How do Irish oppressions perform Whiteness and how are they repurposed to defend White supremacy?

Although a victim of colonialism, the Irish played a pivotal role in European settler-colonialism. Some academics have thus argued that there are exaggerated verisimilitudes between colonialism in Ireland and those in other British colonies. The application of this logic of sameness led to the proliferation of the 'Irish Slave Myth', one example of how Irish oppressions can be appropriated to generate bad faith responses to questioners of settler-colonialism. Yet, the retrospective playing down of the severity of English colonialism in Ireland dovetails onto conservative projects that endorse the denial of coloniality and circumvention of the construction of racial capitalism in Ireland and on Irish flesh. This paper asks if it is possible that the appropriation of Irish oppressions can do decolonial work in the face of the myth that the Irish cannot be racist because of history of colonialism.

# WORKSHOP 13.

## COLONIAL HISTORIES AND MIGRATION: HERITAGE, NARRATIVES AND MATERIALITY

**Jenny Ingridsdotter**, Dept. of Culture and Media studies. Umeå University, Sweden | [jenny.ingridsdotter@umu.se](mailto:jenny.ingridsdotter@umu.se)

**Anne Gustavsson**, IDEAS, Universidad Nacional de San Martín, CONICET, Argentina | [anne.gustavsson@gmail.com](mailto:anne.gustavsson@gmail.com)

The starting point for this workshop is that historical colonial orders impact the way migration is represented and understood today. The idea of the Nordic countries as separate from colonial history and thus colonial knowledge production, affect the way migrants, racialized minorities, diasporic communities and indigenous peoples are encountered, narrated and acted upon in the contemporary Nordic states.

In this workshop we examine in which ways the relations between colonialism and migration are located in time and space, both locally and globally. We will address multiple spatial, temporal and material relations between coloniality and migration that has taken place both from, to and within Nordic countries, in the past as well as in the present. How does colonial history impact on Nordic migration and what role do colonial history and its processes play in understanding migration in Nordic states today? In the past, Nordic citizens, have for example, occupied diverse roles in the construction of colonial and postcolonial nation states, both within the Nordic countries and beyond, through i.e. settler colonialism in the Americas or colonial quests in the Arctic region.

We welcome papers that examine questions of migration and mobility in relation to colonial history, postcolonialism/decolonization/coloniality, and settler colonialism. How can we understand and think about migration studies through these prisms? Examples of questions are in which way colonial processes has impacted on the way we classify and construct narratives about migrants and other groups – which role play for example ideas about race and whiteness in questions of migration and mobility? Or examinations of the role colonial processes have played for how national states are constructed and for example how these processes affect the perception of what it means to be a Nordic citizen today; whom can be included in that category? We would also like to turn our attention to the way Nordic explorers, travelers and migrants have contributed to colonial projects across the globe, how are we, for example, to understand heritage processes and materiality such as letters, diaries, photography, film, artefacts, maps etc. which have been produced through expeditions or settler colonialism? All contributions related to issues such as these are welcome to the workshop.

### Workshop Sessions (all times CET+1):

Parallel Workshops I: **Monday 11 January 2021 at 12:30-14:00**

- **SESSION ONE: Papers 1-4**

Parallel Workshops II: **Tuesday 12 January 2021 at 10:00-11:30**

- **SESSION TWO: Papers 5-8**



# PAPER 1: “Flaming American Fever”: Emotions and Coloniality in Anna and Edvard Skogman’s Letters from Argentina 1906–1907

## SESSION ONE: Monday 11 January 2021 at 12:30-14:00

**Liisa-Maija Korhonen**, Doctoral Programme in History and Cultural Heritage,  
University of Helsinki | liisa.korhonen@helsinki.fi

On May 12, 1906, Anna and Edvard Skogman and their daughter Elisabeth embarked on a voyage to the New World to become pioneer settlers of a Finnish agricultural colony in Misiones, Argentina's tropical frontier. However, the life of the Finnish family in Colonia Finlandesa lasted only until July 1907, when Anna died of tuberculosis in Buenos Aires and Edvard and Elisabeth, by then impoverished, began their journey home. This conference paper, based on my journal article of the same title, draws connections between the local and the global: between one family and a wider framework of coloniality. The letters of Anna and Edvard Skogman describe a settler colonial setting and a contact zone that are complex and escape rigid categorizations. The letters reveal the ways in which everyday life in the Selva Misionera was emotionally and corporeally experienced by the settlers, as well as the ways in which otherness of nature and indigenous people was confronted and imagined by them. Taking the Skogman family and settler colonial Argentina as its case study, this paper contributes to the discussion of Finns' participation in colonial practices in the making of global modern world.

### SESSION ONE: Monday 11 January 2021 at 12:30-14:00

**Raita Merivirta**, University of Turku | [rainer@utu.fi](mailto:rainer@utu.fi)

Finns still tend to claim exceptionalism and innocence with regard to colonialism and imperialism based on the fact that Finland never had any colonies. This paper argues that imperialism and colonialism were disseminated and practiced also in Finland through, among other things, producing and consuming children's literature, both in translation and in texts written originally in Finnish. It is argued that though Finns, in most cases, did not become 'active colonizers' in the narrowest sense of the term, Finnish (children's) minds were 'colonized' by the imperialist and colonialist ideology running through a great section of British and subsequently also Finnish children's literature at the turn of the twentieth century. Imperialist and colonialist children's literature normalized and naturalized imperialist world order and colonialism, encouraging readers to accept this ideology and the values that came with it.

As an example of such children's literature in Finland, this chapter examines a text by the well-known Finnish children's writer Anni Swan (1875-1958). Swan authored a serial on a Finnish settler family in Australia which was originally published in the children's magazine *Sirkka* in 1926 under the title *Uutisasukkaana Austraaliassa* [As a Settler in Australia]. The serial focuses on a Finnish family that settle in Queensland after experiencing some hardships in Finland. While working on the sheep farm the family has bought from an Englishman, they come into contact with Aboriginals: some work as their servants, others attack their farm. This paper examines Finnish white innocence in the text that offers stereotypical and racist images of Aboriginals and describes Finnish settler colonialism without acknowledging it as such.

# PAPER 3: Whitewashed history: Migration, coloniality and 'race' in Finnish historiography

## SESSION ONE: Monday 11 January 2021 at 12:30-14:00

**Miika Tervonen**, Migration Institute of Finland | [miika.tervonen@migrationinstitute.fi](mailto:miika.tervonen@migrationinstitute.fi)

The presentation, based on an ongoing book project, analyses the portrayal of migration, colonialism and 'race' in the genre of national histories, written in 19-20th century Finland. I argue mainstream national narratives have 'whitewashed' the past by portraying Finland as essentially a static and homogeneous society, disconnected from legacies of European colonialism and racism. I examine a process by which migrants (as well as minorities) were systematically omitted or marginalized in historical accounts, rendering mobility and diversity as exceptional - and, by extension, problematic. This connected with a bypassing of past colonial ties and impulses, including participation in overseas settler colonialism, and European colonial and missionary projects. Meanwhile, late 19th - early 20th century World histories and historiography of Finnish emigrations point to an ambivalent relationship towards migration. Emigration is thus conceived as a threat to the size and homogeneity of the population, but also as a sign of its vitality, tying into racial notions of 'natural' hierarchies between peoples.

# PAPER 4: Mobility and Coloniality: Swedish immigrants in 20th century Argentina

## SESSION ONE: Monday 11 January 2021 at 12:30-14:00

**Anne Gustavsson**, Postdoctoral research fellow, Consejo Nacional de Investigaciones Científicas y Técnicas (CONICET) and Instituto de Altos Estudios Sociales (IDAES), Universidad Nacional de San Martín, Argentina | [anne.gustavsson@gmail.com](mailto:anne.gustavsson@gmail.com)

**Jenny Ingridsson**, Postdoctoral research fellow, Department for Culture and Media Studies, Umeå University, Sweden | [Jenny.ingridsson@umu.se](mailto:Jenny.ingridsson@umu.se)

This article provides a historical perspective on Swedes that settled in northern Argentina in the early 20th century. When studying contemporary societies and the forms of heritage making that take place among descendants of immigrants, or in the wake of the internal colonialization processes of 19th and 20th century Argentina, how are we to regard Swedish citizens in this region and the role they played? Were they settlers or colonizers? How did they perceive themselves and how were they perceived and treated by the Argentine authorities? What role did they have in the colonization of indigenous land and what kind of interactions did they establish with these populations? Comparing two empirical settlement cases from the northern Argentine provinces Formosa and Misiones, one related to cattle ranching on large estates and the other to small scale yerba mate production, the article examines the role of Swedish citizens in independent nation states with internal colonialization processes characterized by a settler colonial logic.

**SESSION TWO: Tuesday 12 January 2021 at 10:00-11:30**

**Magdalena Zolkos**, Goethe University Frankfurt | [Zolkos@em.uni-frankfurt.de](mailto:Zolkos@em.uni-frankfurt.de)

This paper takes a starting-point in the circulation of material objects—the Greenlandic figurines of ill-wishing (tupilak), which ignited fascination and anxiety of Danish colonial missionaries and ethnographers in the 18th and 19th centuries, and gave rise to a souvenir market in the 20th century. Tracing the lives of these objects in colonial narratives, reproduced mythologies and material productions offers a unique micro-perspective onto Danish settler-colonial presence and migration in the Arctic, and has a potential for generating critical perspectives on the distinctive political and cultural failures at decolonization.

My focus is the Utimut Process of cultural heritage restitution in 1980s-90s when much of Greenland's ethnographic and artistic material held at the Danish National Museum was divided and repatriated, but which notably did not produce a critical debate on the relationship between Nordic coloniality and the circulation of people and objects in the Arctic. Rather, the process (re)produced a narrow and de-politicized idea of Greenland's postcolonial nation-state. Structuring the movement of cultural heritage objects away from the former colonial center towards the peripheries (including return of a valuable collection of tupilaks), it directed resources, expertise and infrastructure to facilitate the repatriation.

While at the surface it remained deliberately non-political, expert- and consensus-based, I argue that the process drew on a problematic fantasy of disentanglement of colonial pasts and of immobilization of these objects. Taking the tupilak figurine as an ethnographic and critical prism onto the relationship between coloniality and migration in the Arctic, I trace a counter-narrative to the fantasy of disentanglement and immobilization: that of mobile mnemonic entanglement of stories, peoples and objects that spans the past and the present.

### SESSION TWO: Tuesday 12 January 2021 at 10:00-11:30

**Baris Oktem**, PhD candidate,  
University of Exeter | bo243@exeter.ac.uk, brsoktem@gmail.com

The Syrian refugee crisis in Western countries with regards to humanitarian aspects has been defined as 'the worst humanitarian disaster since the end of the cold war (Berti,2015; 41). The turmoil and violence have triggered a mass migration both within the region and beyond borders. Since 2011, about 12 million including internal displacement, the highest number in records, has appeared and the number is increasing day by day.

The research aims to analyse the manner in which the historical colonialism updates and reformulates over time -morphing through different names such as decolonization, neo-colonialism, post-colonialism - and its effects on the lives of Syrian refugees in contemporary migration and migration routes. The paper seeks for comparative cases of Syrian refugees by specifically focusing on Syrian Kurds and Arabs to make ethnocultural comparison within one nation but showing differences in backgrounds.

What external factors shape and influence the image of the desired and destined places for Syrian refugees while seeking refuge, is one of the main research questions of the paper. By conducting the semi-structured interviews, participant observations and visual ethnography methods in refugee camps with Syrian refugees for an understanding of the their perception and motivation in the context of migration routes, especially in Turkey as a first step to save their life from war in a neighboring country; Greece as a gateway into Europe, and Germany as a destination for settling down.

The research is specifically interested in refugees' perception of Western European countries, which have historical and contemporary bonds with colonial history. Also, whether refugees' ideas, perceptions and desires are shaped by external powers such as media in the sense of Simulation and Simulacra (Baudrillard;1981); ideologies in the frame of states' apparatuses (Althusser;1970); and identities as a desire and model of living condition such as modernity (Bhambra; 201)

**SESSION TWO: Tuesday 12 January 2021 at 10:00-11:30**

**Bolaji Balogun**, The University of Leeds, UK | [b.balogun@sheffield.ac.uk](mailto:b.balogun@sheffield.ac.uk)

There are similarities in the historicity of many European nations especially in relation to colonialism and imperialism in seeking to extend the economic strength of continental Europe. It has been firmly established that Britain, France, the Netherlands, Spain, and Portugal held colonies in either Africa or the Americas or in both continents purposefully for the exploitation of raw materials. Scandinavian countries – Denmark, Finland, Norway and Sweden – attempted similar territorial expansion but not greatly successful. In this sense, colonial ambition and imperialism appear marginal to the West when in fact they have been central to the configuration of mainland Europe, including its peripheral nation-states. This allowed the nations of Central and Eastern Europe to imagine themselves outside the European colonial projects and perceived to be untouched and not influenced by the colonial past.

Taking this absence as a point of entry, I bring 'Race Optic' – a critical perspective that queries the ways in which racial divisions are shaped by colonial experiences – into a conversation with coloniality. This discussion seeks to explore the ways in which 'race' and racism engage with postcolonialism and migration in Poland – a country that is often theorised as peripheral of Europe. Studying the everyday lives of sub-Saharan African immigrants in Poland provides an opportunity to situate 'postcolonial bodies' and what their representation, as bearers of 'halo of blackness', signifies during a time when European boundaries are undergoing transformations. In doing so, I provide often neglected manifestations and implications of 'race' and racism in the everyday experiences of black and mixed-race Poles of sub-Saharan African background (either born or raised in Poland). To this end, I locate postcoloniality as part of the configuration of nations of Central and Eastern Europe.

## SESSION TWO: Tuesday 12 January 2021 at 10:00-11:30

**Lene Asp Frederiksen**, PhD,

Linköping University, Sweden | [lene.asp.frederiksen@liu.se](mailto:lene.asp.frederiksen@liu.se)

In this paper I present a selection of recordings from a recent field trip to Ghana along with methodological reflections on how to voice dialogical narratives on colonialism made possible by digital media. By considering the colonial period as an early globalized network experience of spatial, temporal and cultural overlaps, long before the media reality we see today, unique opportunities arise for reflections about the experience of being displaced and staggered, geographically and temporally, as both a historical and contemporary living condition.

My work takes a media archaeological and ecological approach to history by addressing colonial environments (in this paper in particular cultural heritage sites) as historical archives and as what the media theorist John Durham Peters' calls 'elemental media'. Peters defines media as nature-culture environments, and from this outset, through an ecological framework for the investigation of coloniality, I intend to read landscapes (buildings, gardens, ruins) as media ecologies that can be inscribed and (re-)read in various ways. I do this within the context of a current ambition in academia and cultural institutions alike to decolonize the colonial archives (Ann Laura Stoler 2009, Simone Osthoff 2009). But instead of reading archives 'along or against the grain' I suggest an expansionist view on what a colonial archive might be, and how knowledge of history might be stored.



**Amiirah Salleh-Hoddin**, University of Helsinki | [amiirah.sallehhoddin@helsinki.fi](mailto:amiirah.sallehhoddin@helsinki.fi)

**Anais Duong-Pedica**, Abo Akademi University | [anais.duong-pedica@abo.fi](mailto:anais.duong-pedica@abo.fi)

Settler colonialism is “the specific formation of colonialism in which people come to a land inhabited by (Indigenous) people and declare that land to be their new home. [It] is about the pursuit of land, not just labour and resources. [It] is a persistent societal structure, not just a historical event or origin story for a nation-state. [It] has meant genocide of indigenous peoples, [and] the reconfiguring of Indigenous lands into settler property” (Rowe & Tuck, 2017: 4). Examples of settler colonial states often cited are Canada, the United States, Australia, Israel and South Africa. What has not been as discussed in settler colonial studies are the Nordic countries of Finland, Sweden and Norway, in relation to the Sámi, present in all three.

With the increasing movement of people in a globalised world and the related struggles for recognition, equality, and social justice, we are broadly interested in the discursive forms that migration and identity politics may take in settler colonial contexts. Contributions may explore the ways in which categories and groups such as “settlers”, “immigrants”, “arrivants” and “Indigenous” are conceptualised and co-exist as well as the dynamic power relations between them and the settler state. In doing so, we aim to render visible the mechanisms through which immigration may be used to reinforce and/or resist the settler colonial project. For example, Trask (2000) first conceptualised Asian settler colonialism in Hawai‘i by unpacking the politics of the term “local”, which can be conceptualised as a settler move to innocence (Tuck & Yang 2012). Other such mechanisms can be found in the ideology of multiculturalism in settler colonies (Chua 2003; Tuck & Gaztambide-Fernández 2013), which places Indigenous peoples among other “immigrant groups” that must compete for recognition.

Critical contributions can depart from these questions but do not need to be bound by them:

- How can we shed light on mechanisms which draw non-Natives of colour into the settler colonial project? See e.g.: “Settler Homonationalism” (Morgensen, 2010)
- What shifts when an Indigenous standpoint is adopted instead of a settler colonial nationalistic one with regards to immigration?
- How can we think through a politics of solidarity for non-Indigenous people of colour and/or migrants in standing with Indigenous people that allows to challenge not only the structure of settler colonialism, but also global capitalism and oppressive border regimes?

## Workshop Session (CET+1):

Parallel Workshops III: Tuesday 12 January 2021 at 11:45-13:15

## **SESSION: Tuesday 12 January 2021 at 11:45-13:15**

**Kenna Sim**, student, Master of Arts in Ethnic and Migration Studies,  
Linköping University | kensi689@student.liu.se

Canada is a settler colonial nation-state. While it contends to be multicultural and postnational, the continued effects of colonialism and racism are ever-present, and meaningful actions towards decolonization have not been taken.

Scholars, activists, and some government officials have called for a strengthening of relations between migrants and Indigenous communities. Currently, there is a debate going on in Canada about the relationship between migration, antiracism, and Indigenous self-determination. Antiracism contexts in Canada have been criticised for excluding Aboriginal people and perspectives. This is further complicated by the notion of immigrant settlerhood, in which immigrants are conceptualized as settlers for contributing to and ultimately benefiting from settler colonialism. At the same time, migrant justice is a fundamental act of resistance against global imperialism. Furthermore, conceptualizing all migrants as settlers is problematic because Canada as a settler colonial nation-state has benefitted from the unfree and precarious labour of racialized migrants, both historically and in contemporary times. This is not just a theoretical debate happening within academic institutions, and these tensions are permeating into the everyday lives of Indigenous people and migrants. While many call for solidarity, it leaves us to wonder what solidarity would look like and if it can be achieved.

This workshop will look at the key debates concerning immigrant settlerhood, decolonizing antiracism, and solidarity between Indigenous groups and migrants within Canada, as well as focusing on a few initiatives across Canada to build relationships between Indigenous and migrant communities.

### **SESSION: Tuesday 12 January 2021 at 11:45-13:15**

**Anais Duong-Pedica**, Abo Akademi University | [anais.duong-pedica@abo.fi](mailto:anais.duong-pedica@abo.fi)

New-Caledonia (N-C) became a settler colony under French sovereignty in 1853. It is one of the oldest colonies of the French empire & has been on the UN list of non-self-governing territories for over thirty years. The islands were first used as a penal colony for convicts from France and North Africa. Later, the migration of free settlers & indentured labourers following the development of nickel exploitation & plantations contributed to make N-C a racially and culturally "diverse" society. Immigration was notably encouraged by the French government to put the Kanak Indigenous population in a position of minority. This paper is part of a project on the politics of 'mixed-race' identity in Kanaky-New-Caledonia (KNC). It aims to uncover the coloniality of the statement "on est tous métis-se" ("we're all mixed-race") in a racially and politically polarised space where there is an ongoing struggle for independence led by kanak peoples.

This paper presents data gathered during a 6-months stay in KNC before and after the November 2018 referendum for independence. It uses semi-structured interviews with self-identified 'mixed-raced' (métis-se) people from KNC, but also political debates and campaigns as well as art that signal an investment in the idea that, in KNC, "we are all mixed-race". The paper attempts to trace the origin of this idea and the political need for its use at a time of decolonization. Further, it exposes the political discourse of multiracialism as exclusionary and as a mechanism of Indigenous disappearance in the settler colonial context. In challenging and deconstructing the orientations toward a multiracial or métis future, that individuals and institutions imagine, wish or advocate for, I aim to call for a desolidarization from modes of thinking and being that support the French colonial project, even when it masks itself as inclusive

# PAPER 3: Modh Díchoillíneach: Decolonial Reflections on Method from an Irish Immigrant in the Swedish Settler-Colonial State

**SESSION: Tuesday 12 January 2021 at 11:45-13:15**

**Eóin Ó Cuinneagáin**, Centre for Colonial and Postcolonial Studies,  
Linnaeus University | eoinocuinneagain@gmail.com

Central to decolonial research is relating oneself and one's knowledge practices to space, axiomology and biography, or in other words the land that one stands on, the tools we use to understand reality, and who our ancestors are/where they have been. In my doctoral project I study the coloniality of perception on the island of Ireland during an Drochshaol, a time when, under the island's full occupation by the British regime, one and a half million Gaelic Irish people died of starvation while twice as much food was on the island to feed the population. My project attempts to decenter Anglocentrism in the domains of Irish cartography and aesthetics that were created during this time and centre Gaelic song as an epistemic practice that bears witness to and delinks from modernity/coloniality.

While I contemplate the violences endured by my ancestors under coloniality in Ireland, I find myself occupying space as a White immigrant in the Swedish settler-colonial State employed at a university named after Carl Linnaeus, the Swedish botanist who was part of the Eurocentric drive to categorize and name all living things as well as laying the foundations for biological racism as we know it today. I exist in a Settler-Colonial State that continues to occupy Sámi lands, deontologize Sámi lives, a State that has sterilized 60,000 Roma men and women, and racializes Black and Muslim immigrants.

This paper offers a reflection on what it means to do research on coloniality as grounded in the experiences of both a descendant of colonized people and a White 'half-outsider' immigrant in the Swedish settler-colonial State; how best can our research be related to space and ongoing racist/colonial violences? How can our knowledge praxis strategically act against Whiteness, White epistemology, and epistemic racism in the context of a settler-colonial State?

## **SESSION: Tuesday 12 January 2021 at 11:45-13:15**

**Samira Saramo**, Dr, Senior Researcher,  
Migration Institute of Finland | [samira.saramo@migrationinstitute.fi](mailto:samira.saramo@migrationinstitute.fi)

The history of Finnish immigration to Canada, as told by scholars and the communities themselves, has remained notably detached from the history of Canadian settler colonialism. Instead, tales of Finnish perseverance, *sisu*, and an assumed inherent familiarity with rugged “wilderness” have come to form the foundational mythology for Finnish settlement in Canada from the late-nineteenth to mid-twentieth centuries. In the context of current efforts to unpack Canada's settler colonial history and present, however, the silences in Finnish immigrant history prove unsatisfactory and problematic.

By layering Finnish immigrant narratives of place, settlement, and belonging with frameworks of Canadian settler colonialism, it is possible to begin to reframe and reconsider how Finns have contributed to and upheld structures of Indigenous dispossession. In this presentation, I will share how I have begun to do this work by incrementally building a multisensory and multilayered open digital map of the Canadian province of Ontario that aims to promote dialogue about Finns as actors of settler colonialism.

### **SESSION: Tuesday 12 January 2021 at 11:45-13:15**

**Karin Louise Hermes**, PhD Candidate in American Studies, Humboldt-Universität zu Berlin | [khermes@hawaii.edu](mailto:khermes@hawaii.edu)

My research on human-environment relations in Indigenous Hawaiian epistemologies focuses on the Hawaiian concept of aloha 'āina ("love of the land"), a sustainable narrative of caring for the land. These Hawaiian epistemologies, grounded on a conceptualization of land as relational, and forms of resistance provide an ethnically-inclusive and sustainable counterdiscourse to settler colonial epistemologies on land use.

The inclusion of the Philippines in my research of Oceania is based on research positionality and the wide-ranging migration of Filipinx in the region due to U.S. colonialism, and in argument of Austronesian migration histories to "disrupt" the colonial and geopolitical borders of Asia/Pacific. Particular decolonial narratives between the Philippines and Hawai'i lie in the shared history of territorialization in 1898 during the Spanish-American War and the U.S. presidency of William McKinley. From a framework of territorial decolonization, the Filipinx settlers in Hawai'i are in a more unique position of migrant/settler solidarity in calls for U.S. deoccupation/decolonization/demilitarization. To be kept in mind is the prevalence of mixed ethnicity and multiple identification, as one can be simultaneously Filipinx, Hawaiian, or other Indigenous and Pacific Islander, which must be stressed against any colonial impositions of blood quantum measurement. Nominally a sovereign nation-state, widespread pro-Americanism and neocolonial exploitation in the Philippines can be argued to be insufficiently post- or decolonial in mindset, requiring mutual decolonial counternarratives to U.S. hegemony.

In this paper I explain the particular terminology of "native," "local," and "settler" in Hawai'i, as well as their overlapping or divergent responsibilities towards Indigenous sovereignty and decolonial futures through aloha 'āina. In reassessing these terms and responsibilities from Filipinx migrant perspectives, I seek to emphasize the connections or shared narratives that have been obscured by Spanish and U.S. colonialism in the Philippines, as well as interrogate the settler solidarity and practices of migrant Filipinx in Hawai'i.

# WORKSHOP 15.

## SÁMI, KVEN & TORNEDALIAN IDENTITIES, ETHNICITIES AND NARRATIVES

**Stine Helena Bang Svendsen**, Norwegian University of Science and Technology |  
stine.helena.svendsen@ntnu.no

**Elisabeth Stubberud**, Norwegian University of Science and Technology |  
elisabeth.stubberud@ntnu.no

This workshop explores contemporary and historical identities, ethnicities and narratives of selfhood and belonging among Sámi, Kven and Tornedalian people. The focus of the workshop is the region where Sámi, Kven and Tornedalian people have coexisted since the 17th century, and where these ethnic identities have developed alongside one another. In this region, recent articulations and narratives of Sámi, Kven and Tornedalian ethnicities are fraught with tension and conflict, despite a long history of cohabitation and intermarriage (Larsen 2008).

The production of seemingly homogenous nation states in the Nordic region has been based on racist and assimilationist policies against indigenous people and national minorities in the region (Keskinen, Skaptadóttir & Toivanen 2019). Sámi, Kven and Tornedalian people are autochthonous to the region, in the sense that they/we resided there before Swedish and Norwegian colonization. Nevertheless, both Kvens and Tornedalians have been conceptualized as “immigrants” to Sweden and Norway, and Kvens have also been framed as a threat to Norwegian national security to the state due to their/our perceived allegiance to Finland (Eriksen & Niemi 1981). Furthermore, both Sámi and Tornedalian peoples were subjected to racial classification by early 20th century racial biologists (Kyllingstad 2016, Persson 2018).

In the workshop we explore the colonial and racial histories that inform current Sámi, Kven and Tornedalian ethnic formations. How did assimilation policies known as “Nowegianization” and “Swedification” affect minority ethnic relations? How did the early 20th century racial formation affect ethnic relations between minority groups in the region? What are the historical and contemporary relationships between Sea Sámi and Kven people in coastal areas? How are differences between Sámi, Kven and Tornedalian people articulated and narrated today?

Sámi, Kven and Tornedalian revitalization is currently a significant driving force for salvaging threatened languages and articulating ethnic identities in the region. What characterizes revitalized identities in the region, and how do they accommodate ethnic complexity and multiple belongings? We invite papers that look specifically at Sámi, Kven or Tornedalian issues, papers that engage in analyses of interethnic relations, as well as articulations of identities. We particularly invite contributions that employ decolonial perspectives on ethnic relations.

### Workshop Sessions (all times CET+1):

Parallel Workshops II: **Tuesday 12 January 2021 at 10:00-11:30**

- **SESSION ONE: Papers 1-4**

Parallel Workshops III: **Tuesday 12 January 2021 at 11:45-13:15**

- **SESSION TWO: Papers 5-7**

# PAPER 1: “We’re all mixed”: Ethnopolitics and Sámi and Kven identity

## SESSION ONE: Tuesday 12 January 2021 at 10:00-11:30

**Elisabeth Stubberud**, Postdoctoral Researcher,

Norwegian University of Science and Technology | [elisabeth.stubberud@ntnu.no](mailto:elisabeth.stubberud@ntnu.no)

**Stine H. Bang Svendsen**, Associate Professor,

Norwegian University of Science and Technology | [stine.helena.svendsen@ntnu.no](mailto:stine.helena.svendsen@ntnu.no)

How is ethnic belonging articulated in a place with a historically mixed population? How does (seemingly) past events come into play in these articulations of belonging? We explore the articulations of Sámi and Kven ethnicity in Børselv/Pyssyjoki/Bissojohka, Northern Norway. From being a bi- and trilingual community, the village and surrounding areas is now mainly Norwegian speaking. Børselv has been affected by assimilation policies, the burning of Finnmark during WW2, followed by modern reconstruction where all signs of “the old ways” were discouraged. Sámi and Kven ethnicity was simply incompatible with the modern way. Yet ethnic revitalisation movements resulted in the Sámi parliament (1989) as well as Kven organisations. In both instances, the social movements work to enhance the rights for Sámi and Kven populations – but the claim to these rights depend on the groups being clearly distinguishable from each other.

For people in Børselv/Pyssyjoki/Bissojohka, the conceptualisation of ethnicity in the revitalisation projects presents problems. The distinctions of ethnicity in the village appear different from those used to argue for rights vis-à-vis the colonial nation-state. The revitalisation projects depend on presenting distinguishable groups, but locally it may be hard to tell Sea Sámi and Kven families apart. How are ethnic distinctions then made in the village? How does blood, language and personal identification qualify or disqualify? Sámi and Kven people can always become Norwegian, but how do people in the village relate to the revitalisation movements? Ethnic hybridity is a fact of life in the region – but how can we acknowledge hybridity without undermining formal rights, such as the protection of ILO 169 for the Sámi population? These political questions feed into people's personal accounts of ethnicity and are of crucial importance to the revitalisation movements' political strategies.



## **SESSION ONE: Tuesday 12 January 2021 at 10:00-11:30**

**Gyrid Øyen**, UiT - The Arctic University of Norway | gyrid.oyen@uit.no

**Trine Kvidal-Røvik**, UiT - The Arctic University of Norway | trine.kvidal@uit.no

This article deals with contemporary Kven/Norwegian-Finnish identity articulations in Northern Norway. Kvens, along with Sámis, have been at the receiving end of extensive Norwegianization policies with an aim of cultural integration in the Norwegian nation state. A characteristic of Northern Norway is the development of national policies along ethnic divisional lines. A neat and tidy image of ethnic division has however been challenged as political and social movements inside Norwegian, Sámi, and Kven political systems emphasize hybridity and simultaneous belonging to different ethnic groups. The Norwegianization reinforced heterogeneity among minority populations by situating individuals and groups differently in colonial processes. For Kvens, an ongoing lack of visibility can be seen as a form of continued Norwegianization, as indicated by the title of the first Kven film: *The silent people's quiet death?* The need for visibility of Kven culture is relevant to political mobilization and cultural community.

As part of this, recognizable overarching symbols are needed, as expressed by key Kven institutions (i.e. Kvenforbundet, Vadsø museum-Ruija Kvenmuseum, Ruijan Kaiku) and explored by Kven artists such as Åsne Kummeneje Mellem and in art projects such as Kven Connection. In this article, we bring with us the above-described situation, specifically as relevant to Kven identity articulations. A backdrop for our research is the "Kven Capitol" Vadsø, a place characterized by Kven history and culture, and an interesting contemporary context with a Kven Brewery and a Kven festival. The article is based on in-depth interviews with people connected to Vadsø in various ways. We are curious to learn how Kvens, and others who relate to Kven/Norwegian-Finnish culture, narrate their identities today. Our findings speak to ongoing political, institutional, and commercial dynamics relating to Kven/Norwegian-Finnish culture.

# PAPER 3: Tornedalian perspectives in Swedish education?: A decolonial minority pedagogy in Upper Secondary Schools

## SESSION ONE: Tuesday 12 January 2021 at 10:00-11:30

**Pär Poromaa Isling** (PhD), Umeå Centre for Gender Studies,  
Umeå University | par.poromaa-isling@umu.se

**Britt-Inger Keisu** (Associate professor), Umeå Centre for Gender Studies,  
Umeå University | britt-inger.keisu@umu.se

National legislation emphasises the responsibility for school to act to enhance national minorities to develop a cultural identity. Furthermore, to ensure that minority perspectives, i.e. language, culture, history and religion, are part of ordinary teaching. However, despite these policy incentives Sweden receives harsh criticism for its failure to realise this commitment and protect the national minorities languages and culture. Studies applying a decolonial perspective resemble the critique as pupils' possibilities to practise the Tornedalian language and culture in Swedish upper secondary- and compulsory school are lacking (Poromaa Isling, forthcoming a; b). An un-explored field within the research of Tornedalian as minority, are especially contemporary critical studies on educational institution and teaching. We aim to examine the challenges and opportunities encountered in pursuing a decolonial pedagogy that integrates the national minority groups perspectives into the ordinary educational practices.

With data consisting of 28 interviews with pupils, teachers and principals a thematic analysis illuminates opportunities for change. Analysis highlights that pupils and adults share a common interest and awareness on Tornedalian minority issues. Hence, pupils demand and adults' interest and knowledges in these subjects constitute promising prerequisites and facilitators for a decolonial pedagogy that challenges the Swedish norms which has hindered this development. Poromaa Isling, P (forthcoming a) Young Tornedalians in Education: The Challenges of Being National Minority Pupils in the Swedish School System. Poromaa Isling, P (forthcoming b) Tornedalian Teachers' and Principals' in the Swedish Education System: Exploring Decolonial Minority Practices in the Aftermaths of 'Swedification'

# PAPER 4: Not Enough Sami? – Affects of Postcolonial Identity

## SESSION ONE: Tuesday 12 January 2021 at 10:00-11:30

**Ugnė Barbora Starkutė**, Faculty of Philosophy,  
Vilnius University | starkuteugne@gmail.com

Postcolonial indigenous identities are often multiple, fragmented, situational, and hybrid. However, the affective side of it is rarely discussed, but it may reveal new ways of understanding what it means to be indigenous today. The purpose of this presentation is to share some of my findings and interpretations of how and why people speak about indigenous Sami identity in affective and emotional terms, more precisely, about shame and inadequacy feelings, which were unexpected findings of my fieldwork in Finnish Sapmi. Whether in the assimilatory times it was shameful to be Sami, today it is shameful not to be 'proper' enough. This I argue occurs in the context of the long-lasting essentializing depiction of an indigenous group being traditional and very different from the majority of modern society, as well as from the need to emphasize distinctiveness through performance and embodiment of ethnicity. However, this forms something L. Berlant has called 'cruel optimism' – an unachievable ideal version of identity 'when something you desire is actually an obstacle to your flourishing'(1). The expectation of "authenticity" may create an even greater loss of identities by making people feel "not enough Sami".

In this presentation, I would like to elaborate on the findings of the research and briefly introduce my PhD research plans as a continuation of the presented topic.

(1) Berlant Lauren. 2011, *Cruel Optimism*. NC: Duke University Press. pp.1

### **SESSION TWO: Tuesday 12 January 2021 at 11:45-13:15**

**Carola Lingaas**, VID Specialized University, Oslo, Norway | [carola.lingaas@vid.no](mailto:carola.lingaas@vid.no)

"Hello, they belong on the 'vidda', not here with their ridiculous clown costumes they are marching around in. If you smell lighter fluid, a Sámi is not far away, with his 1.30 meters and his smell of fire". A Norwegian court convicted a man for this degrading and racist statement. It was the first judgment that dealt with hate speech against the Sámi. The accused claimed he did not have a hateful or discriminatory motive, but intended to be funny.

This paper discusses how Norwegian courts in their case law deal with racialized discrimination of the Sámi population. It will draw historical lines to social Darwinism as practiced in Norway, where measurements of the Sámi's lung volumes, head size, eye and hair color were compared to the 'regular' population. Alfred Mjøen (1860-1939) conducted this anthropological research at the same time as political debates about the Sámi's rights in Norwegian society were taking place. The official Norwegian position was that the Sámi were not an indigenous population of the North and therefore had no inalienable rights. The Norwegian physician and physical anthropologist Halfdan Bryn (1864-1933) even suggested creating the best possible conditions for the Sámi to be able to continue their nomadic life, which would lead "this little valuable race element to die a natural death". The Sterilization Law in Norway of May 1934 was a direct consequence of this research on so-called 'unharmonic race relations'.

Norway has come a long way since racial hygiene was a mainstream scientific approach. Yet, still today, one in three Sámi report experiences of discrimination. The judgment of 2019 shows that the judicial system takes seriously racism and discrimination of the Sámi. This paper will discuss how the courts tackle criminal utterances that manifest a racial understanding of Norway's indigenous population.

### SESSION TWO: Tuesday 12 January 2021 at 11:45-13:15

**Alessia Marzano**, MA student in Human Rights and Multiculturalism,  
University of South-Eastern Norway (USN) | [alessiamarzano@rocketmail.com](mailto:alessiamarzano@rocketmail.com)

In this essay, I argue that the concept of equality regarding the implementation of policies in a multicultural society can be subjected to context. While equal dignity is uniformly applied to all society members, equal respect is based on the necessity of recognizing the differences.

To illustrate these two different modes of equality, I draw on two examples while analyzing the Sami-Norwegian discourse. The first example is the question raised by Kaare Fostervoll, the Director General of NRK (Norwegian Broadcasting Corporation), in 1955, whether the government should have aimed at cultural preservation or to cultural and linguistic development leading to full equality. The Norwegian government, applying a policy of "equality" in the reconstruction of Northern Norway after the Germans' destruction in 1944, was implementing de facto a hegemonic model to assimilate the Sami minority. '

The second conception of equality can be exemplified by Boaventura de Souza Santos et al. 's promotion of non-relativistic dialogues between different knowledges and epistemologies, the invitation to the decolonization of knowledge and power towards an "equality of opportunities."

A politics of equality should not lay on asymmetries but rather recognize the infinite cultural and epistemological diversity as the point of departure for the co-construction of an alternative, democratic, and just society.

What can be the right balance between recognizing fundamental rights and protecting cultural differences? Moreover, what are the repercussions on identity, individual and collective, linked to these two dimensions? To answer these questions, I explore the historical background that led to Sami policies, paying attention to the local/global and individual/collective dimensions. Ultimately, in a Western hegemonic "monoculture" still accepted as a symbol of development and modernity, I argue that Sami alternative epistemology, among others, has a lot to offer to the world we live in today.

# PAPER 7: Sami indigenous memories in the extractive landscape of settler-colonial Kiruna, Sweden

**SESSION TWO: Tuesday 12 January 2021 at 11:45-13:15**

**Kaisa Huuva**, PhD-student in Sami studies, Department of language studies,  
Umeå University | [kaisa.huuva@umu.se](mailto:kaisa.huuva@umu.se)

# WORKSHOP 16.

## APPROPRIATION OR COLLABORATION? CULTURAL PRODUCTION, COLONIAL HISTORIES AND IMAGINATIONS FOR THE FUTURE

**Johanna Turunen**, Department of Music, Art and Culture studies  
University of Jyväskylä | johanna.k.turunen@jyu.fi

**Samira Saramo**, Migration Institute of Finland samira.saramo@migrationinstitute.fi

Cultural appropriation' has emerged as a central notion in discussions over the ownership of various cultural practices in the increasingly multicultural environments of modern societies. From Hollywood cinema production to small-scale artistic production, from museums to political activism, from yoga-classes to textile patterns and ethnic dresses, mobilizing the term has enabled the critical analysis of colonial histories as well as violent power hierarchies in the present. It has also paved way for claims for recognition as well as reclaiming pride in specific cultural heritage. At the same time, however, the ambiguous nature of the term has also evoked confusion and questions of ownership.

From a theoretical point of view, we can claim that human beings have always borrowed from other cultural contexts, modified, reinterpreted and redeveloped cultural traits, motives and ideas. Moreover, current theorization on culture as a form of living does not support an understanding of cultures as static, clear-cut entities with 'pure' heritages. From a practical and political point of view, we can ask if appropriation as a frame blocks some forms of collaboration and fruitful interaction. When is a cultural practice or product understandable from the frame of 'appropriation', and when would 'collaboration' be a more fruitful approach? Can reference to appropriation create hesitance that blocks away some possibilities for co-operation? We invite contributions that address the tensions between appropriation and co-operation in various empirical contexts, or take a theoretical stance on the issue.

### Workshop Session (CET+1):

Parallel Workshops II: Tuesday 12 January 2021 at 10:00-11:30

### **SESSION: Tuesday 12 January 2021 at 10:00-11:30**

**Hanna Rinderle**, Scandinavian Department,  
ALU Freiburg, Germany | [hanna.rinderle@skandinavistik.uni-freiburg.de](mailto:hanna.rinderle@skandinavistik.uni-freiburg.de)

As in the other Scandinavian countries, the narrative of Swedish exceptionalism, i.e. the idea that Sweden played no role in European colonialism and therefore assumed the role of a humanitarian great power in the post-colonial world order, has been established since the 1960s in connection with, for example, Dag Hammarskjöld's and Olof Palme's political commitment and the country's early humanitarian and development aid in Africa.

This self-image, however, ignores the fact that the Swedish military served in the Belgian colonization of the Congo and that Swedish missionaries were and still are extremely active in the Congo. Even if the Christian mission is certainly not a direct form of colonization, one still has to question to what extent the mission and the stories about it contribute to the image of Swedish non-engagement and, thus, also prevent a discussion about colonial and imperialist heritage in today's Sweden.

In recent years, several literary works have been published in which descendants of Swedish missionaries process this part of Sweden's history and at the same time speak of it as part of their own family history. In my presentation, I would like to investigate the narrative strategies that are pursued in some of these texts in order to stage the Christian mission outside of the European colonial box and bring it closer to the colonised Congo and its inhabitants. I would like to argue that authors like Lennart Hagerfors and Johanna Nilsson illustrate the Swedish mission as an innocent civilization of the African country and, by doing so, prevent a debate about the Swedish entanglement in European colonial history.



# PAPER 2: Race and space: Ethnographic study of “racial landscapes” in Bordeaux

**SESSION: Tuesday 12 January 2021 at 10:00-11:30**

**Mélodine Sommier**, Erasmus University  
Rotterdam, The Netherlands | [sommier@eshcc.eur.nl](mailto:sommier@eshcc.eur.nl)

This study examines “racial landscapes”, that is, the way discourses about race and racism materialize in everyday surroundings in the city centre of Bordeaux (France). Racial landscapes capture the contradictory nature of European discourses of race and racism that dismiss Europe’s racist past even though it is embedded in “the archite(x)ture of European space” (Goldberg 2006: 340). This context resonates with the city of Bordeaux which was a major actor of slave trade but started to acknowledge this past only recently. This study examines Which discourses of race and racism are (re)produced and contested in Bordeaux?

In winter 2020, the researcher took photographs in Bordeaux city centre that she perceived to signify race and racism based on literature about racial landscapes (Redclift, 2014) and discourses of race and racism in France (Fila-Bakabadio 2011) and in Europe (Essed & Trieniekens 2008). Visual and critical discourse analysis were used to access the city as a semiotic and discursive terrain.

The findings draw attention to the voices that made race (in)visible. The municipality focused on offering narratives about the “memory of slave trade”, constructing race and racism as something of the past. In contrast, businesses and shops represented race today through signs directed at the communities they target. The findings also point to the role played by neoliberalism as the city centre replete with shops and restaurants revealed the commodification of culture around carefully marketed markers of exotic otherness. Different discourses of diversity connected to the intersection between race and class also emerged as tourists’ needs were heavily catered for, while shops by and for racialized minorities were contained within a few specific areas. The racialization of specific places revealed the whiteness of many others and the literal relegation of racialized individuals to the periphery.

# PAPER 3: Decolonizing European cultural heritage: Critical consciousness or appropriation of colonial pain?

**SESSION: Tuesday 12 January 2021 at 10:00-11:30**

**Johanna Turunen**, Doctoral candidate, University of Jyväskylä,  
Department of Music, Art and Culture studies | johanna.k.turunen@jyu.fi

There is an enduring question around what to do with colonial collections in European museums. Attached to it is another, less often asked question: How do colonial collections connect to broader ideas about European heritage? In this presentation, I focus on decolonization of the European cultural archive – an often subdued and covert structure of cultural knowledge deeply linked to European exceptionalism and coloniality – that lays behind these different museum exhibitions and our ideas of European cultural heritage. Confronting this archive has very different outcomes for different groups. For the disenfranchised minorities (either postcolonial, indigenous or other) facing the violence and coloniality of the European cultural archive may be traumatic, which is why debates on decolonizing museums have highlighted the need to approach museums as places that enable cultural empowerment. For the white majority, however, facing this history of violence and learning to take responsibility over colonial histories would be crucial and much needed step towards breaking the colonial divide. How can we bring the trauma of the colonized and the need to learn from past horrors together in ways that enable shared critical consciousness to emerge without resulting in mere appropriation and reproduction of colonial pain?

I will focus on thinking through the relationship between museums, heritage and the cultural archive and the different implications their decolonization has especially from the perspective of critical consciousness. Critical heritage studies have sought to frame cultural heritage not only as a contemporary phenomenon but also as a construct that is deeply invested in our ideas of the future. However, I argue that in order for cultural heritage to become a vessel for social change in contemporary Europe it needs to find ways to challenge its colonial roots.

# WORKSHOP 17.

## DECOLONIZING POWER, KNOWLEDGE AND BEING IN THE NORDIC COUNTRIES

**Suvi Keskinen**, Swedish School of Social Science,  
University of Helsinki | [suvi.keskinen@helsinki.fi](mailto:suvi.keskinen@helsinki.fi)

**Stine Helena Bang Svendsen**, Norwegian University of Science and Technology,  
[stine.helena.svendsen@ntnu.no](mailto:stine.helena.svendsen@ntnu.no)

**Adrian Groglopo**, Department of Social Work,  
Gothenburg University | [adrian.groglopo@socwork.gu.se](mailto:adrian.groglopo@socwork.gu.se)

This workshop aims to discuss in depth the problems of coloniality and the processes of decolonization taking place in the Nordic countries. The workshop will bring together scholars and/or activists already engaged in decolonial processes across the Nordic countries. We welcome contributions that focus on problems related to the coloniality of power, knowledge, and being including, but not limited to racism, Islamophobia, settler-colonialism, and Eurocentrism. These problems and/or the processes of resistance to them can be addressed from a variety of cases/settings/contexts such as the educational systems, the asylum and immigration systems, social work, the political sphere, decolonial activisms and/or artistic interventions. The workshop is organized by members of the Decolonial critique, knowledge production and social change in the Nordic countries (DENOR) network, and welcomes contributions from existing as well as new members.

More information about DENOR: <https://socwork.gu.se/forskning/pagaende-forskningsprojekt/denor>

### Workshop Sessions (all times CET+1):

Parallel Workshops IV: **Wednesday 13 January 2021 at 11:45-13:15**

- **SESSION ONE: Papers 1-5**

Parallel Workshops V: **Thursday 14 January 2021 at 10:00-11:30**

- **SESSION TWO: Papers 6-9**

# PAPER 1: Narrative mapping of the self over exile and desired community

## **SESSION ONE: Wednesday 13 January 2021 at 11:45-13:15**

**Ali Ali**, Doctoral Program: Gender, Culture and Society,  
University of Helsinki | [ali.nhavi.ali@gmail.com](mailto:ali.nhavi.ali@gmail.com) , [ali.ali@helsinki.fi](mailto:ali.ali@helsinki.fi)

I present a draft text on self-hood in exile; how the self is imagined within the navigation for a desired life and what that entails of political aspects of identification, affinity and solidarity. The text is based on a year-long (auto-)ethnographic research in gender-political communities in Helsinki. The text centers subjectivities of people whose legalized residence in Finland is recognized based on the need for protection due to sexual-othering in home communities. I center these lives due to their particularity of problematized belonging to the so-called origin/home-community. I see these lives as realms where the self unfolds in its intimacy, communality and politicalness, bearing witness to the intimacy of the political and the centrality of situated lived experiences to politics.

I start with discussing/problematising conventional tropes of categorization while recognizing the impact these have on the subject's sense of self and community, whether these are problematized, submitted to or celebrated by the subject. Next, I transcend that to look into possibilities of affiliations and alliances that arise from shared understanding of precarity and the necessity for a political imagining that honors vulnerability, rather than from essentialized belonging or desired inclusion to a privileged community. The aim is to tune into possibilities of solidarity that do not reiterate and solidify normative structures of identification and othering/exclusion but both recognize the stakes in precarious subject, and value the realm of precarity as a realm of possibility to rethink what matters. Throughout the text, my subjectivity transcends sterile theorization or detached narration. Instead, it is positioned at the core of the discussion on precarity of exile. In that, I draw on my position as one of the precarious subjects desiring community and conceptualizing politics of solidarity/affinity and survival within the collectives/communities/groups speak of.

### **SESSION ONE: Wednesday 13 January 2021 at 11:45-13:15**

**Iram Khawaja**, Associate Professor, Department of Educational Psychology,  
Aarhus University | Irkh@edu.au.dk

This paper is based on many years of experience in teaching topics such as otherness, marginalization and whiteness on a postgraduate level in Copenhagen Denmark, and looks into the processes at play when using memory work to facilitate narratives of racialization and (non-)belonging. Memory work is an auto-ethnographic research method (Haugg 1987, Davies et al 2001), but is in this context used as an educational tool to create space for critical reflection on the embodied meaning of race, otherness and whiteness. The paper aims to illustrate and discuss how it is possible to facilitate constructive discussions on race, whiteness and otherness in an academic environment where the majority of the teachers and the students are white. Using poststructuralist and postcolonial key concepts and perspectives such as power, discourse, otherness and positionality, the paper addresses some of the structural and ambiguous power relational dynamics at play in educational settings where diversity and otherness is rarely included in curriculum.

The analysis will look into the different positionalities, power struggles and the affective landscape of a classroom, where some moments become more affectively charged resulting in feelings of anger, shame or resistance, when dealing with topics such as white privilege and racism. These processes are especially interesting to look into when the position of the teacher is occupied by someone who can be seen as belonging to the group of racialized others. The position as professional/academic and the personal position of the teacher can be confounded thus requiring new ways of fashioning the educational context and goal. As educators we need to look more closely at the processes that reproduce the existing power relational structures we as researchers set out to examine, and sometimes destabilize and decolonize. This paper proposes memory work as one of the methods that can be used in this regard.

# **PAPER 3:** Arctic Ocean Railway, indigenous identity appropriation and the politics of settler colonial knowledge production in Finland

**SESSION ONE: Wednesday 13 January 2021 at 11:45-13:15**

**Laura Junka-Aikio**, Marie Skłodowska-Curie Fellow, University Museum/UMAK,  
Arctic University of Norway (UiT) | [Laura.o.junka-aikio@uit.no](mailto:Laura.o.junka-aikio@uit.no)

# **PAPER 4:** Following Queer Affects in Bureaucratic Migration Spaces in Denmark: On Truth, Queerness and Colonial Histories

**SESSION ONE: Wednesday 13 January 2021 at 11:45-13:15**

**Marie Lunau**, PhD fellow at Roskilde University (RUC) | [lunau@ruc.dk](mailto:lunau@ruc.dk)

This paper offers theoretically informed and qualitative empirical insights into forced queer migration in a contemporary Nordic welfare state. The paper will explore the affective experiences of seeking asylum based on sexual orientation and/or gender identity in Denmark. The paper considers the role of past and ongoing forms of Nordic coloniality by reflecting on the ways in which the Danish asylum system assess queer asylum seekers' claim for protection. The politics of inclusion within the Danish welfare state appear to be predicated on ideals of normalised national white queerness and homonormativity that come to determine queer asylum seekers' legitimacy and access to inclusion. Queer migrants' paths to protection play out in a geopolitical context where the hope of life, asylum and citizenship are infused with scrutinising practices and normative imaginaries of 'truthful' queerness. The paper seeks to highlight how gendered, sexed, and racialized inequalities are reflected and (re)produced in the Danish asylum system. This framework allows for an exploration of the ways in which emotions, sexuality, gender identity, asylum politics and movements are interwoven and regulated by colonial and racial histories.

**SESSION ONE: Wednesday 13 January 2021 at 11:45-13:15**

**Torun Elsrud**, associate professor, Dept. of Social work,  
Linnaeus University | torun.elsrud@lnu.se

**Åsa Söderqvist Forkby**, PhD, Dept of Social work,  
Linnaeus University | asa.soderqvist@lnu.se

“They will kill us with that pen, [they] just write with the pen, a signature. They will not shout at you, they will not fight with you. They will just say, ‘yes, I understand’, and then, when you leave, they just write. And you can do nothing.”

Based on young Afghans' experiences of multiple rejections in Sweden, this paper will discuss “administrative violence” as a form a neo-colonial power performance to exclude unwanted and “othered” people from the Swedish welfare state. The paper will address experiences of different acts of administrative violence, from asylum rejections and loss of residential care accommodation to rejections on applications for economic support performed by the social services. For some project participants, having escaped from violence and deaths by weapons in the country they once left, the signature of a Swedish administrator's pen becomes just as violent and life-threatening as the situation they left behind. For Swedish society, the administrative signatures become a means to neutralise and legitimise politics of exclusion and turn racist discourses into bureaucratic practice.

This paper draws on two ethnographic research projects in asylum reception contexts. One project focuses on the social dimensions of hope among people who wait to have their cases assessed while the other addresses the significance of local civil networks for coping with and resisting ongoing politics of exclusion. Twenty youngsters, initially having sought asylum in Sweden, have been followed through participant observations and recurrent interviews for more than two years. While some of them remain in Sweden, others have opted for re-escaping to the migrant ‘quarantines’ of Europe, joining a growing ‘deportspora’ of people having been made ‘deportable’ through signatures and pen strokes.

# PAPER 6: Academia, activism and intelligible practices: Reflections on complicity and imaginaries in activist-academic spaces

## SESSION TWO: Thursday 14 January 2021 at 10:00-11:30

**Nanna Kirstine Leets Hansen**, PhD fellow, Roskilde University | [nkh@ruc.dk](mailto:nkh@ruc.dk)

The relationship between academia and activism is in many ways problematic. On the one hand, there is a tendency in academia to either co-opt or ignore insights coming from activist struggles. On the other, activist practices are not necessarily exempt from being complicit in the reproduction of dehumanising structures and, as such, defining oneself as activist or 'being an activist in academia' does not automatically resolve problems caused by the coloniality of power, knowledge and being. Yet, drawing a line between academic and activist endeavours can also prove problematic if we are to challenge the very 'grammar' of coloniality. In this presentation, I want to discuss dilemmas and problems that emerge when thinking academia and activism as either two separate or closely related categories and/or identities. I focus particularly on notions of professionalism, the (self-)critical scholar/activist and decolonizing practices to analyse how ideas of 'the professional' and critical thinking make certain academic and activist actions intelligible and rational. This in order to discuss how to challenge the (re)production of oppression and negligence in both academia and activism.



# PAPER 7: Tharangambadi revisited: Diasporic capital and decolonial (re)turns

## SESSION TWO: Thursday 14 January 2021 at 10:00-11:30

**Tess Sophie Skadegård Thorsen**, Aalborg University | tess\_sst@hotmail.com

**Mira Chandhok Skadegård**, Aalborg University | Mcsk@hum.aau.dk

Since the 2017 centennial for the sale of the former Danish West Indies (now US Virgin Islands), discourses, activism, and studies of colonialism and decolonizing have been on the rise in Denmark. However, little attention is paid to the Danish colonial relationship to India which has existed since 1620. This relationship is shaped simultaneously by the Danish colonial fort, or 'trading post', in Tharangambadi in Tamil Nadu, India, as well as the Danish (coerced) migrations of Indians to Danish St Croix, where 321 Indians worked in indentured servitude (Roopnarine, 2012).

In this article, Indian-Danish mother-daughter scholars Mira Chandhok Skadegård and Tess Skadegård Thorsen employ an autoethnographic methodology of exploration through thinking-together. This collaboration-through-correspondence methodology actively resists the boundaries research has set up for how (and with whom) we are able to do analytical work (Chandhok Skadegård & Skadegård Thorsen, 2019). By utilizing kinship-ties, both as a form of indexing through citation and as a structure for analytics, the pair delve into their own decolonization of their relationship to Indian-Danish diasporic capital (Raj, 2007).

### References:

Raj, Aditya. *Ethnographic Study of the Creation and Usage of Diasporic Capital for Education and Identity Construction of Indian Diasporic Youth in Montreal*. Diss. McGill University, 2007.

Roopnarine, Lomarsh. "A Comparative Analysis of Two Failed Indenture Experiences in Post-emancipation Caribbean: British Guiana (1838-1843) and Danish St. Croix (1863-1868)." *Ibero Americana Nordic Review of Latin American and Caribbean Studies* 42.1-2 (2012): 203-230.

Thorsen, Tess Sophie Skadegård, and Mira Chandhok Skadegård. "Monstrous (M) others—From Paranoid to Reparative Readings of Othering Through Ascriptions of Monstrosity." *Nordlit* 42 (2019): 207-230.

# PAPER 8: The art of yoik in care: Sami caregivers' experiences in dementia care in Northern Norway

## **SESSION TWO: Thursday 14 January 2021 at 10:00-11:30**

**Soile Päivikki Hämäläinen**, UiT The Arctic,  
University of Norway | [soile.hamalainen@uit.no](mailto:soile.hamalainen@uit.no), [soilepaha@hotmail.com](mailto:soilepaha@hotmail.com)

**Purpose:** Yoik is the traditional vocal art of the Sami, the indigenous people of Fennoscandia. The Sami people, their land and their culture have been subject to colonisation and assimilation for centuries, hence the practice of yoik was lost in many regions. Despite an increasing awareness of the benefits of health musicking, yoik is only sporadically included in musicking practices in dementia care contexts. Therefore, the purpose of this study is to explore Sami caregivers' yoik experiences in formal and informal care contexts.

**Design:** Qualitative in-depth semi-structured interviews with 17 Sami relatives of care receivers, and healthcare professionals. Qualitative content analysis from subthemes to main themes was used to identify themes.

**Findings:** The research revealed two key findings: 1) yoik enlivens, empowers, induces "good feelings" and enables reminiscence functions in elderly persons with dementia or impaired overall functioning, 2) yoik is not systematically applied in in-care contexts due to the history and consequences of assimilation and colonisation.

**Originality/value:** This study explores some of the consequences of colonisation and assimilation on healthcare services and provides insights into an under-researched topic, the function of yoik as a music-based practice for the well-being of older adults. The study reveals that yoik can act as an attunement tool. Yoik may manifest and enhance connectedness to oneself, to the natural environment and to the community. This type of attunement lies at the heart of person-centered care.

**SESSION TWO: Thursday 14 January 2021 at 10:00-11:30**

**Rannveig Haga**, Religious Studies, Södertörn University | [Rannveig.haga@sh.se](mailto:Rannveig.haga@sh.se)

The Social Work researcher Brené Brown (2012) writes on how the courage to be vulnerable transforms the way we live, parent and lead. I want to ask how the courage to be vulnerable also transforms the way we know. How can a greater acceptance for vulnerability transform what we think we know about people, more specifically Muslims.

Commonly vulnerability is seen as a lack and a position of helplessness, and scholars, activist, humanitarians and those who work within institutions work to assist vulnerable people so they can overcome such a negative state. In line with recent work in philosophy, the humanities and social science, I explore vulnerability as a productive position. Moreover, in this paper I want to focus on vulnerability as a productive position also for those who assist and help, rather than to focus on the vulnerability of those who are at the receiving end.

In my previous research I found that Somali mothers in Sweden and Finland experience that their lived realities, needs as parents and their experience-based knowledge become marginalized under the hegemonic gaze of "expert professional knowledge." Such knowledge is often presented as neutral but are based on specific experiences and discourses on good parenting, healthy childhood, and child behavior in the secular Nordic context.

I attempt to make space for the voices and experiences of Swedish-Somali Muslims by questioning knowledge production and philosophical assumptions regarding epistemology: what can be known and how can it be known, including how this influences the way Muslim users of social services are met as subjects of knowledge. In order to explore the subject I use the concept of Epistemic Vulnerability and Epistemic Justice.

# WORKSHOP 18.

## MUSEUMS AND KNOWLEDGE PRODUCTION IN INCREASINGLY DIVERSIFYING SOCIETIES

**Anna Rastas**, Faculty of Social Sciences, Tampere University | [anna.rastas@tuni.fi](mailto:anna.rastas@tuni.fi)

**Leila Koivunen**, European and World History, University of Turku | [leila.koivunen@utu.fi](mailto:leila.koivunen@utu.fi)

This workshop investigates the roles of museums and other cultural heritage institutions in knowledge production of past and present in increasingly diversifying societies. The rise of identity politics among marginalized communities, anti-racist interventions and activist projects on decolonizing museums as well as other projects aiming at including marginalized communities' perspectives in knowledge production have forced museums and other heritage institutions to rethink their traditional roles, their working methods and exhibition policies.

Papers in this workshop focus on changes in museum work and knowledge production. How cultural heritage institutions have participated in re-writing national histories in order to include ethnic and racialized minorities. How, and by whom, the (future) histories of local ethnic and racialized minority communities should be documented and archived? How co-curation and other collaborative methods have been applied in heritage institutions in order to represent diversity and to contest normative whiteness and exclusive practices that are still common in cultural production? What is the role of museum professionals, artists, and activists with migrant, diasporic, ethnic, and/or racial minority backgrounds in contributing to the transformation of heritage institutions? How the epistemic advantage of minority/marginalized perspectives is acknowledged in museums? How ethnic, racial and other boundaries are established, or crossed, in projects aiming at more inclusive knowledge production?

The workshop combines the theoretical frameworks and research questions of the University of Turku History of Colonialism Research Group (directed by Leila Koivunen) and the research project Rethinking diasporas, redefining nations. Representations of African diaspora formations in museums and exhibitions (directed by Anna Rastas, funded by the Academy of Finland for the years 2015-2020), but we welcome papers focusing on museums and marginalized communities also from other theoretical perspectives.

### Workshop Sessions (all times CET+1):

Parallel Workshops IV: **Wednesday 13 January 2021 at 11:45-13:15**

- **SESSION ONE: Papers 1-5**

Parallel Workshops V: **Thursday 14 January 2021 at 10:00-11:30**

- **SESSION TWO: Papers 6-9**

## SESSION ONE: Wednesday 13 January 2021 at 11:45-13:15

**Saskia Warren**, Senior Lecturer, Human Geography,  
University of Manchester | [Saskia.Warren@Manchester.ac.uk](mailto:Saskia.Warren@Manchester.ac.uk)

**Jana Wendler**, Research Associate, Human Geography,  
University of Manchester | [Jana.Wendler@Manchester.ac.uk](mailto:Jana.Wendler@Manchester.ac.uk)

In this paper we discuss co-curation and knowledge production in a major exhibition showcasing five contemporary Muslim women artists at the Whitworth, a leading art museum in Manchester, UK. Setting the artists' artwork in conversation with pieces from the Whitworth's collection, Beyond Faith staged a dialogue on issues of in/exclusion with themes explored of identity, faith, culture, otherness and belonging. Underpinned by an AHRC-funded research project, we explored how the exclusivity of art institutions, systemic barriers to entry and negative media stereotypes have led to a notable absence of female and minority work in museum spaces and the wider cultural economy. Beyond Faith aims to address this chasm by increasing the diversity of work shown at the Whitworth, to interrogate its collection from different viewpoints, to raise the artists' profiles, and to inspire cultural career pathways for young people from under-represented backgrounds. It emerged from an original co-curated approach that included the artists, researchers and curators in selecting work and developing interpretation. Opening in June 2019, its run was extended until February 2020, with over 200,000 visitors. The exhibition was complemented by a series of public events including a launch night, family workshop day, an "In Conversation" session with the artists, a discussion on arts careers for under-represented groups led by the Whitworth Young Contemporaries, and guided schools and student visits (c. 950 people).

Audience feedback sheets, visitor cards and follow-up interviews provide insights into how the exhibition impacted visitors from different backgrounds and their relationship with the art museum space. We discuss how this research-led and participatory approach offers a model of engaged pluralism for co-curation, museum education and audience impact that is especially significant in socio-spatial contexts of increasing urban diversity.

### **SESSION ONE: Wednesday 13 January 2021 at 11:45-13:15**

**Charlotte Engman**, Department of Culture and Media Studies,  
Umeå University | [charlotte.engman@umu.se](mailto:charlotte.engman@umu.se)

This paper draws from the project Ongoing Africa in the Museum of Ethnography, Stockholm. The project builds upon the notion of the museum as a contact zone, where people of different belongings meet in ongoing asymmetrical power relations. Ongoing Africa is a dialogue project that seeks to raise new perspectives on the African continent together with Afro-Swedes. A part of this is to explore the collections collaboratively. In this particular contact work (as in many other museums) it has been widely acknowledged that the institution's knowledge about many of the African objects maintained by the museum is lacking, or inaccurate. This lack is addressed by inviting individuals who may be inscribed, or inscribe themselves, within the African diaspora and the specific cultural contexts of the objects' origins. As much as a co-constructive activity, the contact work is also believed to function as a trust establishing practice with a target group that seldomly visit the museum.

By drawing from interviews with museum employees and participating actors, this paper explores negotiations of expertise, lived experiences and cultural memory. Objects embody common hubs for personal interest, memory circulation and collective identifications, and they also function as a means by which the participants exercise control in the institutionalization of heritage. Whilst the borders between private and public spheres of the museum are blurred in a particular moment, employees struggle with finding ways of archiving and acknowledging knowledge of community members in a structure built for expertise. As much as a space of trust and co-creation, the contact zone might as well evolve into appropriation: knowledge created might either be contested or eaten by the institution.

### **SESSION ONE: Wednesday 13 January 2021 at 11:45-13:15**

**Doron Eldar**, Ph.D candidate, Department of Social and Economic Geography, Uppsala University | [Doron.eldar@kultgeog.uu.se](mailto:Doron.eldar@kultgeog.uu.se)

Plantation museums across the southern US attracted researchers' attention for their whitewashed narration of the region's antebellum history and glorification of the Old South. Researchers and activists have increasingly called for changes to this narrative due to its contribution to white supremacy. These calls, however, neglect to address the important question of how plantation museums that actively erased the history of enslavement can also be the appropriate and capable narrators of that history.

To better understand the dynamics and dilemmas faced by plantation museums choosing to narrate the history of enslavement, I conducted field research in two sites in Louisiana. The first, Oak Alley Plantation, has recently transitioned from a whitewashed narration to one attempting to center slavery. The second, Whitney Plantation, positions itself as a counternarrative site centering the enslaved perspective, therefore providing insights concerning the particular challenges associated with the narration of enslavement.

My paper shows via case comparison that to be truly transformative, plantation museums must adhere to a range of careful considerations founded in the recognition of their own contribution to racial injustice. These include 1) the sites' white ownership and ability to narrate a story involving black trauma and perseverance; 2) the notion of profit-making from this history's commodification; 3) the increasingly diverse expectations from tourists, especially as debates regarding collective memory are highly politicized in the current political climate; 4) the great emotional labor demanded from guides; 5) an adjustment to the plantation's income generation model; 6) reinforcing the relegation of African American history to the realm of oppression and trauma; and 7) the spatial decontextualization of the antebellum plantation which renders slavery as a white "southern" phenomenon rather than an American one.

## **SESSION TWO: Thursday 14 January 2021 at 10:00-11:30**

**Riikka Haapalainen**, School of Art, Design and Architecture,  
Aalto University | riikka.haapalainen@aalto.fi

The Kirpilä Art Collection is a museum located in the art collector Juhani Kirpilä's (1931-1988) former home in central Helsinki. Its collection consists of a large collection of paintings and sculptures representing Finnish art from the 1850's to the 1980's.

The public program of the museum has recently changed: the museum has begun to offer gallery talks with queer insight on a regular basis. These queer talks reflect on the one hand the personal life of the art collector Kirpilä. On the other hand, talks aim to challenge the normative ways of mediating art and art history -- to give visibility and voice to the presumably marginalized and silenced.

In my presentation, I discuss the norm critical methods of gallery education. The Kirpilä Art Collection as my case study, I ask, what kind of knowledge and learning queer gallery talks bring forth and to whom. I critically examine the educational and institutional practices of the museum with the concept of radical hospitality by Jacques Derrida and the notion of undercommons introduced by Stefano Harney and Fred Moten.



# PAPER 5: From margins to museums: Intersectional approaches to museum work.

## **SESSION TWO: Thursday 14 January 2021 at 10:00-11:30**

**Anna Rastas**, Faculty of Social Sciences, Tampere University | [anna.rastas@tuni.fi](mailto:anna.rastas@tuni.fi)

**Leila Koivunen**, European and World History, University of Turku | [leila.koivunen@utu.fi](mailto:leila.koivunen@utu.fi)

*Marginaaleista museoihin* (From Margins to museums, in print) is a book exploring the relationship between museums and social equality with a particular focus on marginalized communities and cultures. The theoretical framework of the project is based on decolonial theory and discussions on intersectionality. The book deals with the roles of museums in knowledge production of past and present in increasingly diversifying societies by bringing together various issues of marginalization, case studies of many different museums and collections, as well as different types of data and methods of analysis. In our presentation, we discuss how the articles included in this edited volume, written by twenty researchers, museum professionals, and activists, bring visibility to how discussions on decoloniality and the social responsibilities of museums have been actualized within museum work, both in Finland and globally.

# WORKSHOP 19.

## RETHINKING KNOWLEDGE PRODUCTION IN MIGRATION STUDIES

**Lena Näre**, University of Helsinki, Finland | lena.nare@helsinki.fi

**Paula Merikoski**, University of Helsinki, Finland | paula.merikoski@helsinki.fi

**Olivia Maury**, University of Helsinki, Finland | olivia.maury@helsinki.fi

In recent years, calls for de-centering migration research by looking for alliances and similarities with other marginalized groups (Rajaram 2019) have increased. Similarly, there have been demands to 'de-migranticise' migration and integration research (Dahinden 2006) to overcome the nation-state migration apparatus, which easily leads to the reproduction of naturalized categories of difference.

Moreover, there have been critiques of the 'categorical fetishism' in migration research (Crawley & Skleparis 2018), which both seeks to separate refugees and asylum seekers from migrants and to classify only certain persons as 'migrants' (Anderson et al 2009) while others are treated as part of the cosmopolitan elites or expatriates. These critiques call for epistemological rethinking of the study object in migration studies as well as of the racialized and colonial continuities in knowledge production. This workshop calls for papers that offer ways to rethink migration studies by focusing on its colonial/racial pasts and on present colonialities of knowledge. We welcome conceptual, empirical and methodological papers as well as work that combine art and research.

### Workshop Sessions (all times CET+1):

Parallel Workshops I: **Monday 11 January 2021 at 12:30-14:00**

- **SESSION ONE: Papers 1-4**

Parallel Workshops II: **Tuesday 12 January 2021 at 10:00-11:30**

- **SESSION TWO: Papers 5-9**

Parallel Workshops III: **Tuesday 12 January 2021 at 11:45-13:15**

- **SESSION THREE: Papers 10-13**

### **SESSION ONE: Monday 11 January 2021 at 12:30-13:15**

**Philomena de Lima**, Professor, University of the Highlands and Islands-Inverness College, Scotland | [philomena.deLima.ic@uhi.ac.uk](mailto:philomena.deLima.ic@uhi.ac.uk)  
Belinda Leach, Professor, University of Guelph, Canada | [bleach@uoguelph.ca](mailto:bleach@uoguelph.ca)

International migrants have come to be singled out as 'the other' from all the other categories of migrants. The objectification of international migrants in the public, political and policy gazes is mirrored in the persistent but contrasting tropes of migrants taking jobs away from 'locals', a threat to national security, national identity and the welfare state, on the one hand. On the other hand, they are defended as a valuable and a much needed economic resource to plug labour/skill shortages and /or as 'victims of tragedy' who must be saved and quickly returned home( de Lima 2016).

The paper seeks to disrupt these binaries by drawing on preliminary findings of a pilot research project in two rural communities - Southern Ontario, Canada and the Highlands in Scotland, UK. It combines a single mobility framework'(Skeldon 2008:36) the concept of translocality and a life course approach to analyze and understand internal and international migration/mobilities as not only "different geographical responses to the same processes of modernization and development" (DeWind and Holdaway 2008b:18), but also as a response to dynamic geopolitical configurations and hierarchies of power. By drawing on these frameworks and approaches, the project aims to identify novel ways in which internal and international migrants and mobilities might be conceptualised and studied as two aspects of the same phenomenon both conceptually and methodologically to avoid essentializing tendencies and instrumentalist tendencies.

# PAPER 2: Peripheries and autoethnographic knowledge production in social work

## SESSION ONE: Monday 11 January 2021 at 12:30-13:15

**Inka Söderström**, University of Helsinki | [inka.soderstrom@helsinki.fi](mailto:inka.soderstrom@helsinki.fi)

In this presentation, I explore the intersections, separations, and meeting points of otherness in the context of my doctoral study about Finnish social work with queer forced migrants. Social work tends to be categorized according to different 'target phenomena' and service user groups – such as 'immigrants', 'disabled', or 'substance users'. This kind of classification is sometimes justified for practical reasons but it creates a picture of unambiguous and essentialist identities that the service user must fit in order to enter the service. Other identity positions that are not considered significant in relation to the service needs of a person – like sexual orientation, gender identity, or race – often remain invisible in social work. There is a risk of forgetting that every person that neatly fits in one service user category inhabits also other positions and identities than the one that is regarded as a basis of their service needs.

In Finnish social work there is a tendency of researching or working with different marginalized service user 'groups' from a seemingly neutral and professional, in practice normative and colonial perspective. The barrier between social worker's professional self and personal self is thick, and the reflection of one's own social positions is often lacking. In my dissertation I am asking, what happens if I include my own experiences of otherness – of being in the periphery of the social work field as well as the cis-heteronormative society in general – as part of my research setting and analysis. In Finnish social work, the peripheral otherness is often researched from the colonial center, not (openly) from another periphery. The peripheral experiences are different with each other, and some peripheries are further away from the center than others. However, they intersect, and it is the intersections of peripheral otherness and belonging that I am interested in.

### **SESSION ONE: Monday 11 January 2021 at 12:30-13:15**

**Rogier van Reekum**, Department of Public Administration and Sociology,  
Erasmus University Rotterdam | vanreekum@essb.eur.nl

This paper approaches the entanglements of race and migration by considering how the social fact named migration was and is composed through knowledge infrastructures that extend between state administrative practices, social scientific methodologies and politico-economic accounting. Like race, migration can be understood as a socio-technical fabrication that takes shape in and comes to have effects for orderings of space, life, and value. Europe/whiteness instates the view from nowhere through which 'migrations' and 'races' become discernable. As such, the composition of migration has been crucial for the transformation from European imperialism to a system of postcolonial nation-states and the further construction of European borders. It is argued that contemporary forms of knowledge production do not merely bear the marks of colonial legacies still to be amended but constitute ways of dis/continuing race in the infrastructural relations between state administrations, research methods and economic accounting.

First, while it can be shown how 'migration' has come to replace 'race' - purportedly instating universalist and disinterested forms of knowledge production -, these shifts should rather be understood as dis/continuations of race into new stratifications of worthy and unworthy lives in and for Europe. No longer doing race is, precisely when we consider the infrastructural work of composing migration as a matter of European concern, a crucial way of continuing its effects and extending its colonial legacies. Second, composing migration into a knowable and governable phenomenon was always already crucial for the colonial apparatus of race. Far from a mere, postwar shift from 'race' to 'migration', the dis/continuation of race also means that the historically intricate entanglements of race and migration have been re-organized into knowledge practices that seem remarkably capable of both hiding and highlighting race.

### **SESSION ONE: Monday 11 January 2021 at 12:30-13:15**

**Magdalena Kmak**, Åbo Akademi University,  
University of Helsinki | magdalena.kmak@abo.fi

The aim of this paper is to go beyond legal discourses on refugees rooted in victimization-securitization narrative, that dominate in the European Union, and bring up to light alternative relationship between refugeeness and law. Instead of the state-centered law's discourse and its impact on the development of refugee subjectivities the paper turns to explore a refugees' discourse on law. After briefly discussing the dominant narratives as embedded in legal changes initiated during and after the so-called 'migration and refugee crisis' the paper turns to the analysis of alternative narratives on migrants and refugees, in particular, the narrative of generativity taking it beyond the constraints of methodological nationalism and eurocentrism. In particular, the paper discusses the impact of exile experience on refugee law by looking at the work of scholars exiled from Nazi Germany in the 1930s: Hannah Arendt, Louise Holborn, and Otto Kirchheimer.

The work of these scholars encompasses both the development of the legal definition of refugee, their legal status as well as the politics and the daily experiences of refugee protection arrangements. Four themes are most prominent: the change in the conceptualisation of a refugee; humanitarianization and politicization of exile; feelings of humiliation and shame that closely link with asylum; and insufficiency of refugee law, on conceptual and practical levels, to address the position and real problems faced by refugees. Interestingly, despite the differences in the legal regimes and the realities of refugee protection experienced by these writers, their analysis of the status of the refugees or the legal and political situation of asylum, feels particularly important in light of contemporary approaches to refugees.

### **SESSION TWO: Tuesday 12 January 2021 at 10:00-11:30**

**Christine M. Jacobsen**, Centre for Women's and Gender research,  
University of Bergen, [christine.jacobsen@uib.no](mailto:christine.jacobsen@uib.no)

In this paper, I take (my own and others') ethnographic work in the WAIT-project (Waiting for an uncertain future: the temporalities of irregular migration) as a point of departure for reflecting on the meaning of 'time' in the knowledge production of migration studies. 'Waiting' has become an important trope for articulating and examining questions of power, lived experience and affect in recent research on asylum seekers and undocumented migrants. The tendency to portray irregularized migrant's waiting as 'exceptional' – a distinct temporality related to their migration status – has also been problematized. Such exceptionalism has been read, drawing on Johannes Fabian's seminal critique of temporal Othering, as a denial of the coevalness of refugees, and suggestions have been made to foreground instead the predicament of being stuck in the present as emblematic of contemporary configurations of neoliberal capitalism. In the paper, I discuss ways in which we may develop waiting as an analytical lens while steering clear both of exceptionalism and of purging the present of temporal multiplicity.

### **SESSION TWO: Tuesday 12 January 2021 at 10:00-11:30**

**Lena Näre**, University of Helsinki | [lena.nare@helsinki.fi](mailto:lena.nare@helsinki.fi)

**Olivia Maury**, University of Helsinki | [olivia.maury@helsinki.fi](mailto:olivia.maury@helsinki.fi)

In this paper we analyse knowledge production involved in residence permit and asylum practices as assemblages of power and knowledge emerging around (migrant-refugee) subjects, identification practices and documents. Drawing on the notions of border thinking (Anzaldúa 1999) and border epistemology (Mignolo and Tlostanova 2012), we suggest the notion of refugee epistemologies as theories of knowledge stemming from refugee subjects and knowledge. Refugee epistemologies challenge the quotidian disqualification and dismissal of refugees' and migrants' subjective knowledge of their own history and life experiences characteristic to asylum governance and the categorical fetishism (Apostolova 2015) inherent in knowledge production about migrant-refugees. Drawing on multi-sited ethnographic research among Afghan and Iraqi migrant-refugees in Finland, we examine our research participants' struggles to claim knowledge about the world and about their own life and experiences.



### SESSION TWO: Tuesday 12 January 2021 at 10:00-11:30

**Rebecca Frilund**, Northumbria University | [rebecca.frilund@northumbria.ac.uk](mailto:rebecca.frilund@northumbria.ac.uk)

This presentation discusses 'categorical fetishism' in migration and refugee studies (Crawley & Skleparis 2018) through the empirical example of Tibetan refugees' migration to India and onwards. Crawley and Skleparis (2018), who have studied the use of categories 'migrant' and 'refugee' after the so-called refugee crisis in Europe, demonstrate how these are politicised categories, and how the media and different institutions are trying to separate the 'real' refugees from 'economic migrants'. They argue that this does not meet the realities of those who move when many people live months or years in countries other than they originate from.

This resonates with the case of the Tibetan asylum seekers who migrate to Europe via India; European countries do not recognize Tibetans as refugees if they have been living in India (which does not have a refugee law). They need to prove that they come from China and that they have been persecuted in order to receive refugee status. Otherwise, they will be expelled back to India. As Scalettaris (2007) argue, while the category 'refugee' emphasises the protection needs of those considered refugees, it leaves others out. This is evident in the case of the Tibetans who do not escape war but rather settler colonialism in Tibet and sociocultural marginalization that they face both in China and in India. Although the separation between 'refugee' and 'migrant' serves the interests of the policy debates, not their use as analytical categories in scientific enquiries (Chimni 2009; Scalettaris 2007), I call the Tibetans outside Tibet refugees just like many other scholars (e.g. Dolma et al. 2006). I have chosen to do so because I do not want to hinder their possibilities to get asylum particularly as they do not tend to have much other options for global mobility. This problem is further discussed in my presentation.

# PAPER 8: Reluctant resettlers and the object of migration research: The case of forced migration from Donbas

## SESSION TWO: Tuesday 12 January 2021 at 10:00-11:30

**Emma Rimpiläinen**, Institute of Social & Cultural Anthropology  
and Centre on Migration, Policy and Society (COMPAS),  
University of Oxford | emma.rimpilainen@sant.ox.ac.uk

People on the move often reject the labels that others, be they state actors, members of the public, or researchers, impose on them. One current example of this is how people displaced by the war in Donbas, Eastern Ukraine, reject the label *pereselentsy* (migrants, literally 're-settlers') typically used in Ukraine and Russia, the countries hosting the majority of them. Especially in Ukraine, this rejection is motivated either by concerns for retaining agency or by a sense of abandonment by the state. Many internally displaced people in Ukraine declare themselves to be refugees rather than *pereselentsy* because of the state's failure to protect their homes from conflict in the first place and subsequently failing to help them materially after displacement. Although they have not crossed any international borders in search for security, in their view the state has abandoned them.

The question of definitions ties in with a broader problem with studying Donbas displacement: that of researching a dispersed community that does not recognise itself as such. While some forced migrants from Donbas keep in touch across state borders, others are openly hostile towards their one-time compatriots who are perceived to have made the wrong kind of mobility choices. Also, especially in Russia, Donbas migrants do not tend to socialise with others from the same region and try to integrate into the local society as seamlessly as possible. In light of these examples, the question arises what is the justification for studying forcibly displaced people from Donbas as a community, group, or even a "community of fate." Using data collected during ethnographic fieldwork in Ukraine and Russia from 2018 to 2019, this paper problematises the study of migrants as a goal in itself. It makes the case for a holistic view of migration as a process and set of practices affecting the whole society.

# PAPER 9: Let's talk about Intimacies and Sexualities in a Migration Context - but how?

## SESSION TWO: Tuesday 12 January 2021 at 10:00-11:30

**Mona Röhm**, University of Salzburg | [mona.roehm@sbg.ac.at](mailto:mona.roehm@sbg.ac.at)

Recently, topics, such as gender, sexualities, and intimate relationships, experience processes of instrumentalization and culturalization within Europe's hegemonic discourse on migration, as we have seen after the so-called Cologne incidents in 2015. This is particularly the case regarding questions of 'integration' of Muslim migrants where the cultural 'Other' is contrasted to superior values concerning the superordinated topic of gender. Based on ongoing empirical research with Afghan migrants in Austria, this paper shows the necessity of reflecting on specific categories and colonial perspectives on intimacies and sexualities.

This includes firstly a precategorization which is often applied in research, when it comes to questions of sexuality. Taking a Euro-centric stance in using categories and definitions of sexualities leads to ignoring diversity and the multifacetedness of categories at all stages of research. Secondly, colonial images are not only reproduced by media referring to 'foreign' and threatening sexualities but also applied by researching intimate relationships, such as marriage or similar relationships, with the background of postcolonial superiority. In this regard, romantic love, for example, is often taken as a norm and idealistic beginning of a relationship. A normative and generalizing perspective like this leads to a negative valuation of diverging forms of relationships.

Therefore, this paper calls for an inductive research design on topics of sexualities and intimacies and emphasizes the necessity of reflecting on one's own positionality and previous experiences. Finally, this paper demonstrates the responsibility of social science to show complex realities instead of simplifying them with surveys on 'integration' matters. Generalizations, stated as proved by science, would inevitably lead to the instrumentalization and culturalization of small but striking details, to justify restrictive migration policies and exclusionary practices.

### **SESSION THREE: Tuesday 12 January 2021 at 11:45-13:15**

**Reiko Shindo**, University of Warwick | [Reiko.Shindo@warwick.ac.uk](mailto:Reiko.Shindo@warwick.ac.uk)

This paper examines how a specific understanding of 'migrants' is produced through the history of race and coloniality. In particular, the paper focuses on the separation of 'skilled' migration from 'unskilled' migration to investigate how such division is constructed to imagine 'migrants' primarily as unskilled manual laborers from economically-deprived countries. The paper does this by drawing on the example of Japan. The Japanese case is illuminating in this regard since Japan's contemporary immigration policies reflect its own colonial past: the Japanese imperial expansion of the 1930s and 1940s in the Asian region was founded on the racial discourse where Japanese-ness was imagined in terms of racial superiority to the rest of Asian countries and inferiority to the West (Morris-Suzuki, 1998; 2010). This racial narrative is reflected in the post-war Japanese immigration policies which are based on the belief that 'certain races/nationalities are better qualified to engage in certain jobs' (Shipper, 2008: 26).

The paper argues that these racialized immigration policies construct the category of the migrant through an arbitrary division between skilled and unskilled migrant workers. People from Western countries are identified as 'skilled' migrants not necessarily because they have skills but because of their favorably positioned racialized status. Meanwhile, those from Asian countries are identified as 'unskilled' migrants although they engage in jobs which require skills: because of their less-favorable racialized position, their skills are undervalued.

Based on ethnographic fieldwork, the paper further argues that the racialized image of migrants fails to identify possibilities of solidarity formed among migrants, regardless of the skilled-unskilled division. The paper suggests instead that the perspective of precarity might help us to better appreciate such possibility of alliance.

## SESSION THREE: Tuesday 12 January 2021 at 11:45-13:15

**Olivia Maury**, PhD candidate, Faculty of Social Sciences,  
University of Helsinki | [olivia.maury@helsinki.fi](mailto:olivia.maury@helsinki.fi)

Issues of spatiality have traditionally overruled questions of temporality in migration studies. However, there has recently been a rise in interest for the temporal aspects of migration. The proposed paper examines temporal borders in the lives of non-EU/EEA student-migrants in Finland with a focus the deceleration of mobility and the punctuation of lived time as a tool of control as well as a source of productivity. The data analyzed in the paper consists of in-depth interviews (N=33) with non-EU/EEA migrants holding a one-year temporary student's residence permit in Finland and wage working alongside studies.

Borders constitute a foundational defining feature of the capitalist state, through which states legally and politically produce and mediate the social, spatial, and temporal differences that can be capitalized upon (De Genova 2016). The paper engages with the notion of 'coloniality of migration' (Gutiérrez Rodríguez 2018) in order to examine how the temporal borders emerging as immediate effects of migration policy in the student-migrants everyday lives reflect the logic of coloniality. I argue that the temporal borders articulate a "not yet" (Chakrabarty 2000) toward non-EU nationals in concert with other regulations, hence instituting a para-legal framework with the objective of filtering migrants' presence in the EU. The paper hence examines how the temporal borders imbricated in a logic of coloniality of migration plays into a capitalist system increasingly concerned with 'moments as elements of profit' (Marx 1976). The paper contributes to the discussion on the temporal aspect of the coloniality of migration by shedding light on how non-EU/EEA precarious student-migrants temporarily and momentarily are captured in the capitalist productive fabric.

**SESSION THREE: Tuesday 12 January 2021 at 11:45-13:15**

**Bernard Kusena**, Senior Lecturer Department of Economic History,  
University of Zimbabwe | bkusena@yahoo.com

The phenomenon of migration is not new, yet there have been conflicting interpretations on its nature and impact on source and host countries, as well as on migrants themselves. Thus, several researches on migration in Southern Africa portray Zimbabwe as only a sending country (Mcduff, 2015, Chikanda and Crush, 2014), but this perspective is not the objective reality of migration in this region. Zimbabwe's role as a receiving and transit country in migration has been overshadowed by increasing numbers of its people who have been leaving the country (Dore et al, 2010). Such a narrative misses caveats in migration trends common in Southern Africa. The physical, psychological and emotional impact of such migration continues to be overlooked. Munck (2008) observes a new tendency for more countries to be crucially affected by migratory movements at the same time, termed 'globalisation of migration', while current flows of migrants are fundamentally different from earlier forms of mass migration (Papastergiadis, 2000). On the increase is 'a massive, hard to categorise, contemporary migration' (Urry, 2000).

Thus, this paper refocuses attention on Zimbabwe to hypothesise that the harsh realities of migration are located within the migrants' lived encounters. It shifts the debate to reconsider migration as a security issue by provoking new questions. For instance, does Zimbabwe consider migration as a security paradigm in relation to Mozambican migrants? What have been the lived experiences of migrants in view of their loss of homes? In this reframing of migration, the paper engages with migrants' untold stories to ventilate and demonstrate how migration discourses around displacement or trauma contribute to new conceptual challenges. It gives nuance to these debates via qualitative methodologies that deploy globalisation and securitisation of migration as the framework of analysis.

**SESSION THREE: Tuesday 12 January 2021 at 11:45-13:15**

**Carmen Zamorano Llana**, Associate Professor of English,  
Dalarna University, Sweden | cza@du.se

The study of migration literature has often been characterised by the reproduction of Beck's (2002) "methodological nationalism" due its frequent focus on literature produced by migrant writers as separate, while at the same time challenging the tenets of the literature produced by writers of non-migrant background. Recent critical approaches to the study of literature (Walkowitz 2006) have underscored the significant role of this migration literature, in the context of globalisation and of the increasing "cosmopolitanization of reality" (Beck 2006), to render the logic of the nation state within the discipline of literary studies as "unmeaning" (Damrosch 2003: 1), thus arguing for its "denationalisation" (Dimock 2001: 176). Still, within this context of emergent understandings of national literature as transcultural, migration literature has often maintained the migrant background of the author as the main criterion for inclusion in this system.

In the British context, English writer Rose Tremain's work signifies a challenge both to dominant disciplinary categorisations of migration literature, and to contemporary approaches to the study of migration and collective identities through the re-examination of past national experiences of migration in a context of colonization. By mostly resorting to Rothberg's "noueds de mémoire", this paper contends that in her historical novel *The Colour* (2003) Tremain resorts to re-enacting migration to the British colony of New Zealand during the 1860s gold rush as a way of underscoring the points of contact between different experiences of migration past and present. Thus, Tremain contributes both to de-migranticising (Dahinden 2006) migration literature and to highlighting the role of transnational migration in (re)shaping national narratives of identity.

# CONTEXT OF COLONIALITY AND THE UNCONVENTIONAL GAZE: WORKSHOP 20. CHALLENGING THE CONVENTIONAL GAZE IN STUDY OF MINORITIES & THE "WHITE CURRICULUM" IN ACADEMIA

**Rashmi Singla**, Department of People & Technology, Roskilde University,  
Denmark | rashmi@ruc.dk

**Berta Vishnivetz**, Institute of Social Work, International Department, Metropol University  
College, Denmark | bertavis@gmail.com

Inspired by participation in a workshop focused on structurally disadvantaged groups conducting research in a global North context (Shinozaki & Osanami Törngren, 2019), we plan to explore more comprehensively, the dynamics involved in applying an unconventional gaze, both in research by minority researchers and in questioning the "White Curriculum" in academic program. Our approach is informed by Said's notion of Orientalism (Said, 1977) which identifies exaggerated differences between the East/ South & West/ North, and a perception of the Other as exotic, backward, uncivilized. However, we take this perspective further in order to ensure that minority's voices are listened to. We also include the concept of epistemological violence in the empirical social sciences (Teo, 2010). This implies indirect and nonphysical violence when the subject of violence is the researcher, the object is the Other, and the action is the data interpretation showing the inferiority or problematising the other, even when data allow for equally viable alternative interpretations. What happens when the Other - the racialised minority - is the researcher or when the "White Curriculum" is criticised?

The colonial history of racialised minorities is invoked in unpacking the contested multiple positions of the minority researcher, especially in conducting research about the privileged majority groups. Historical colonisation processes are examined in a critical review of the "White curriculum" in specific Nordic contexts, which hardly includes the perspectives of the racialised minorities and indigenous populations. Furthermore, concrete illustrations of questioning of entitlement of unconventional researchers e.g. Indian anthropologist Reddy's classical study of Danish Society (1991) are included. The implications of the unconventional 'gaze' on power relations and knowledge production illustrate how immigration, the challenges of adaptation, criteria for mental health diagnosis and citizenship laws are historically based on White Western ideologies and the role they play in shaping and defining some experiences, possibilities and limitations of racialized immigrants and indigenous/ native people in diverse contexts. Moving forward, beyond these problematisations is also a part of the workshop.

The format of the workshop is partly open. We aim for an unconventional workshop form, which combines individual presentations and designated discussants followed by interactive round table discussions. After short presentations, we would like to open the discussion to the audience. We also investigate possibilities of collecting the presentations and discussions for a reflective paper and possible publication.

## Workshop Session (CET+1):

Parallel Workshops I: **Monday 11 January 2021 at 12:30-14:00**



**SESSION: Monday 11 January 2021 at 12:30-14:00**

**Berta Vishnivetz**, Ph.D. Associate Professor, Institute of Social Work, International  
Dpt. Metropol University College | bertavis@gmail.com

Based on witnesses, experiences from Fanon, Mbembé, Duran who describe the devastating impact of the ways colonizer/colonized relationship was /is authorized by the Western sciences of medicine and normalized as psychology. Fanon unveiled how the oppressive mechanisms exerted by the Colonial system, being it a racist system, generates harmful psychological constructs. It creates a disjuncture in the colonized subjectivity when submitted to white norms that consider the native as a merchandise, leading to dehumanization.

The 21st Century is an age that resembles the characteristics described by Fanon who unveiled how mental disorder took a political form among the colonized as practices of oppression and repression have been internalized even epidermalized, resulting in neglecting his /herself as a human being.

Parallels will be drawn between the impact on mental health by the violence the Colonial system exerts on natives and minorities in contemporary Western societies. The consequences of dehumanization are still observable among minorities' daily life as internalized oppression and intergenerational trauma which are ignored by Western public health systems. Examples of it in America, UK and Denmark will be presented.

## PAPER 2: Experiences of otherness, community and diversity in higher education

**SESSION: Monday 11 January 2021 at 12:30-14:00**

**Iram Khawaja**, Associate Professor, Department of Educational Psychology, Aarhus University | Irkh@edu.au.dk

In Denmark several research studies have shown processes of exclusion and othering at play at the level of the school in regard to ethnic minoritized students, highlighting teachers' lower expectations (Lagermann 2018, Gilliam 2018) and the general structural and ideological foundation of the Danish public school to be based on ideals of uniformity and equality (Kofoed 2005). Higher education, however has been an overlooked field of interest, and not much attention has been paid to the increasingly diverse body of students in higher education. How is this diversity in ethnicity, race and religion being managed and met by the higher education faculties and institutes, and more importantly how is it lived by and through the students coming with different cultural, ethnic and religious backgrounds? Many universities in the Nordic context are increasingly prioritizing diversity as a key point of focus, but which kinds of diversities are focused on and made room for?

This paper is aimed at presenting preliminary analysis of interviews conducted with ethnic minoritized students in higher education on their experiences of engaging in often racially majoritized student environments, curricula and teacher faculties. Based on poststructuralist and postcolonial concepts of racialization, otherness (Said 1978, Hervik 2004), subjectification and discursive possibilities of becoming (Butler 1999, Davies 2000) following questions will be examined; which kinds of strategies are employed in becoming an accepted member of the student body, which kinds of communities are present or constructed in regard to enhancing a sense of belonging and what kinds of structural barriers to inclusion are experienced? The paper is an attempt to present an unconventional 'gaze' on power relations and knowledge production, focusing on the subjects implicated and their ways of negotiating the different gazes they meet.

# PAPER 3: Democratizing scholarship: Critical reflections on the 'white curriculum'

**SESSION: Monday 11 January 2021 at 12:30-14:00**

**Birgitte Schepelern Johansen**, Institute for Cross Cultural and Regional Studies,  
The Minority Studies Section, University of Copenhagen | bjohansen@hum.ku.dk

The question of how to secure the access of otherwise marginalized voices into the conversations of especially Western academia, has been on the agenda of scholars working on migration and minority issues for quite some time. The question continues longstanding debates about eurocentrism, colonialism, black and minority history, and critical feminist scholarship, which in different ways have problematized the systematic exclusion of certain forms of knowledge from the academic consciousness. From the outset, this has been a question of justice, and during the last couple decades, especially the composition of curricula has been a battleground for challenging what Miranda Fricker has termed epistemic injustice. For those criticizing the 'white curriculum', it crystalizes a range of interrelated problems: the impairment of shared knowledge, the continuation of inadequate understandings of past injustices and their continued relevance, and the lack of possibility for minoritized students and scholars to identify themselves in the curriculum.

In this paper, I wish to explore the curriculum debate as a debate about the democratization of knowledge. In the critiques of the 'white curriculum', appeals to anti-discrimination, equality, and the right to representation abound – values that resonates with a particular democratic vocabulary. However, in its (re)connection of texts, racialized bodies, moral responsibility and epistemic authority (e.g. in talk of 'black knowledge', or 'white ignorance') the curriculum critique also challenges other, more conventional understandings of anti-discrimination etc., which to some extent are exactly predicated upon the disconnection between social identity, skills and knowledge. Engaging current debates on white curricula, I aim to unpack these different re- and disconnects and discuss the understandings of democratization they imply.

# PAPER 4: Racialised minority as the researcher: Challenging epistemological violence

**SESSION: Monday 11 January 2021 at 12:30-14:00**

**Rashmi Singla**, Department of People & Technology, Roskilde University,  
Denmark | rashmi@ruc.dk

This presentation deals with the racialised other as a researcher with a point of departure in the epistemological violence in social sciences (Teo, 2010). Epistemological violence implies indirect and nonphysical violence when the subject of violence is the researcher, the object is the other, and the action is the data interpretation problematising- and showing the other as inferior, even when data allow for equally viable alternative interpretations. This violence can be countered when the other, the racialised minority is the researcher. However, there may be other consequences, some negative, to this position underlining the power differentials and dynamics.

The study 'Danes Are Like That' (1993) conducted by an Indian professor of anthropology Prakash Reddy, in Denmark, demonstrated that the Rest could study the West. However, the study initially received harsh, critical comments by Danish scholars and later ignored. Similarly, results of 'Youth relationship, ethnicity and psychosocial intervention, a doctoral study by an Indian origin researcher (Singla, 2004) received some attention by the academic community regarding the ethnic minority youth, while the results about Danish youth were just overlooked.

These examples lead to the questioning of overlooking such research. Moreover, this 'gaze' by the minority researcher unravels power relations and knowledge production, disturbs the dominating power structure in academia, which is historically based on White Western ideologies defining experiences, possibilities, and limitations of minorities in these contexts.

Strategies for moving forward such as creating spaces for equal participation, collaborating across the geographical and ethnic borders, are presented.

We are open for further strategies and discussions with the workshop participants.

# PAPER 5: Moving on to Create Equality, Inclusion in the Communities: The Unconventional Gaze

**SESSION: Monday 11 January 2021 at 12:30-14:00**

**Berta Vishnivetz**, Dr, Associate Professor, Institute of Social Work,  
International Department, Metropol University College, Denmark | bertavis@gmail.com

**Rashmi Singla**, Dr, Associate Professor, Department of People & Technology,  
Roskilde University, Denmark | rashmi@ruc.dk

In the last presentations, we zoom on a quest for equality, inclusion in different contexts. In this presentation, we make a point of departure from the works of philosophers and educators like Paulo Freire, Achille Mbembe, Fred Newman, who encouraged development of numerous paths to creating equality, inclusion, restituting human dignity among non- privileged groups and academics. Moreover, within a critical framework by anthropologist Laura Nader relating to the West and the rest\*, we advocate research endeavors that remain aware of the knowledge/power nexus avoiding the pitfalls of a still existing, earlier mentioned "Orientalism", mentioned in the workshop abstract.

A brief review of the theoretical fundamentals of the above three philosophers is made, and how their teachings have and still influence non-privileged communities all over the world. Their teachings are expanded and are still applied: previous contextualization in Europe, Africa and Asia. Examples of projects performed by professionals and volunteers trained by Freire and Newman are presented.

Advocating research endeavors, we start from a notion of power as a capacity for action, proposing eclecticism and explicit comparisons as methods apt to capture the continuous social transformations that occur as a result of encounters /exchanges between and across cultures/ communities. We appeal to recognize our common humanity by placing dignity, mutual respect, and humility at the center of our relationship with those often portrayed as 'barbarian others', invoking connections, similarities, and cross-cultural fertilization processes. Through these examples, we further explore strategies of collaboration with the workshop participants to create a fairer research environment.

# COMMUNITIES, POWER RELATIONS AND KNOWLEDGE: WORKSHOP 22. ETHICS AND INNOVATIVE PRACTICES IN POLITICALLY ENGAGED RESEARCH METHODS

**Camilla Marucco**, University of Turku/Activist Research Network | [cammar@utu.fi](mailto:cammar@utu.fi)  
**Linda Bäckman**, Åbo akademi | [Linda.i.backman@abo.fi](mailto:Linda.i.backman@abo.fi)

What innovative practices allow to do research in ways that are aware of and undo hierarchies, colonialities, borderings and racialisations? What power relations exist between academic practices and various forms of resistance, knowledge and organisation performed by diasporic communities, racialised minorities and Indigenous Peoples? Without assuming their own necessity to the endeavours of these groups, how can researchers contribute to societal transformation in multiple spaces from the local to the global?

This workshop welcomes participants from various disciplines, viewpoints, genders, ethnicities and career stages to explore together questions of societally, politically aware and engaged research, also understood as activist research (Becker 1967; Collins 2013; Hale 2001, 2008; Suoranta & Rynnänen 2014). Accepted presenters are encouraged to share the practical, ethical and methodological challenges they have faced in their work, as well as lessons learned or unlearned. Contributions regarding innovative ways of dealing with the intersections of academia and activism are especially appreciated.

This workshop is part of the activities of the Activist Research Network, a collaborative initiative co-coordinated by Leonardo Custódio and Camilla Marucco. Since 2017, the Network has witnessed the urgency of discussing knowledge production, intersecting positions, participation and collaboration among researchers at all career stages, working in different fields in Finland and abroad. This workshop offers a conversational space to jointly examine such compelling questions in relation to colonialities, racialisation and transnational migration.

## **Workshop Session (CET+1):**

Parallel Workshops III: **Tuesday 12 January 2021 at 11:45-13:15**

**This workshop will be carried out in discussive form and therefore the papers are not scheduled or put in numerical order.**

## **SESSION: Tuesday 12 January 2021 at 11:45-13:15**

**Caroline Betemps Bozzano**, PhD Candidate at TEMA,  
TEMA Genus Linköping University  
Email: caroline.betemps@liu.se

What kind of relationships are established with the people involved in the knowledge production process? Is naming differences enough to be accountable? How to acknowledge and disrupt not only the position of the ones who share their knowledge in these studies, but also the material conditions of those who listen and write their stories? These are some of the questions that I would like to stress during this conversation based on my research on decolonial feminisms in dialogue with feminists in Brazil and Spain.

My location and background is that of a white sudaka migrant, born in Brazil and living in Europe, a sex/gender dissident and an activist, worker and researcher. For those of us who, by origin, social class, sex, gender, race or other untaggable identities, do not hold a hegemonic position, academia still remains a strategic arena where we seek to deconstruct racist and victimizing narratives. But how to survive the attempt?

In this talk, I will dwell on these ethical and methodological aspects. Considering that from a decolonial approach the methodological issue is also an epistemological one. Our methodological choices can also tell our intentions, the assumptions we have, the desire of knowing, of belonging, our political commitments. In that sense, they are not mere tools we choose to analyze a specific situation. They can show who we are through what we do.

On the second part, I will open a discussion around the methodological tools I used in my research, namely: active participation, broken ethnography, migrant auto-bio-ethnography, and the semi-(un)structured polyphonic conversations. And, more importantly, the political agreements I have with the persons that participate in my research, among others the offer of co-authorship, the exchange of work through a bank of time, the co-responsibility over the research and the commitment in disseminating the content outside academia, among others.

**SESSION: Tuesday 12 January 2021 at 11:45-13:15**

**Natalia Villaman**, Aalto University / We See You | natalia.villaman@aalto.fi,

**Floris Van Der Marel**, Aalto University | floris.vandermarel@aalto.fi

Contemporary societal structures are designed in ways to strategically exclude marginalized communities from certain fields of action through legitimized practices (Keshavarz, 2016). The vast majority is unable to influence decisions affecting their life as a result of, for example, intersections of gender, ethnicity, religion, social capital, physical and mental ability (Margolin & Margolin 2002). Despite numerous attempts to draw from a more diverse set of knowledge and experiences, we still live in a world that systemically silences certain groups of people, undervalues other ways of understanding, expressing, attributing value, assessing meaning. The persistent devaluation of non-dominant ways of knowing stands in the way of people's ability to participate, or be heard, thus hindering genuine social transformations, and increasing gaps regarding categorization, discrimination and inequality, among others. Particularly vocally and aware of this issue are two vast and interrelated groups: activists and minorities, whose everyday revolve around politically and socially aware matters of concern (Latour, 2004). Their perspectives, actively and collectively challenging the status quo, are often deemed detrimental to the public order, and are therefore commonly associated with discourses charged with rebellious, contentious, faulty, and subversive connotations.

Being designers, researchers and activists who are freely allowed into spaces for discussion, we have decided to use said privilege to critically analyze and question how acknowledging the political nature of design could foster reconceptualizations. Design, intended as a discipline withholding the capacity to normalize practices through actions, processes and materiality (Villaman, 2020) plays a key role in upholding or dismantling current power regimes. Both research and practice can be used as a means to reinforce or reconsider situated knowledge and (im)balances in power dynamics. For the conference, we would like to explore the importance of resistance when it comes to a culture of blindly accepting orthodox ways of doing and set frames by actively disrupting the theme of continuity (Foucault, 1969). Collaboratively, we will reflect on existing narratives around marginalization and power imbalances, to attempt to identify what is not being questioned and which non-dominant ways of knowing are being undervalued. Then, we will explore what form resistance could take, how to dismantle what is so strongly assembled and what participatory design could do to normalize the amplification of deviating perspectives. By purposefully challenging the status quo through critical, well-informed and ethical research, we aim to contribute to the general understanding of notions around dominant discourses, power, and discussions on the possibility of creating change.



**SESSION: Tuesday 12 January 2021 at 11:45-13:15**

**Nikolai Kunitsõn**, PhD student lect., Tallinn University | [nikolai.kunitson@tlu.ee](mailto:nikolai.kunitson@tlu.ee)

Leif Kalev, Professor, Tallinn University | [leif.kalev@tlu.ee](mailto:leif.kalev@tlu.ee)

The bourdieusian theory of practice aims to explain how people act in a society utilising the concepts of field, habitus and capital (Bourdieu, 2003). For Bourdieu, changing the habitus is difficult but possible and it requires "counter-training, involving repeated exercises" (Bourdieu 2000: 172), but he gives no clear methodology how to achieve it.

The Theatre of the Oppressed (TO), an arts-based critical participatory methodology, developed by Augusto Boal (2000), has its roots in deweyan pragmatism (Dewey 1910) and freirean critical pedagogy (Freire 1990) and is a collection of series of techniques that aim to identify the existing habits and transform the subjects and the society. The Theatre of the Oppressed is more ambitious than its roots, challenging the role of passive spectator and aiming to break down the barrier between audience and actors, allowing participants to become 'spect-actors' (Boal, 2000).

Ontologically, the TO is similar to critical theories, meaning that the aim of the research is also to develop critical consciousness of people and to transform social structures (Boal, 2000). Epistemologically it stresses that the obtaining of knowledge comes not only from rational analysis, but from co-creation with participants using all senses. Thus it offers a resource for influencing or potentially even transforming habitus.

The aim of the presentation is to discuss the potential of the TO to expand the habitus of different subject positions in order to reduce the potential conflict between people in society and delve deeper in the possible ways for achieving this objective. This is especially relevant in integration policies and practices. In addition, we will share the practical, ethical and methodological challenges experienced while working for more than 10 years with different marginalized groups in Estonia and elsewhere.

**SESSION: Tuesday 12 January 2021 at 11:45-13:15**

**Torun Elsrud**, Linnaeus University | [torun.elsrud@lnu.se](mailto:torun.elsrud@lnu.se)

**Anna Lundberg**, Linköping University | [anna.b.lundberg@liu.se](mailto:anna.b.lundberg@liu.se)

The point of departure for this paper is the opportunities and challenges experienced in the work of the Swedish Asylum Commission – Commission for review of legislation, law enforcement and legal security for people who applied for asylum in Sweden during the period 2015-17. The Asylum Commission was formed in the spring of 2019, by researchers and people with extensive knowledge about asylum in Sweden (e.g. people who have experiences as asylum seekers, social workers, teachers, and members of NGO's and other networks in the civil society). The aim of the commission is to initiate critical enquiries of changes in the Swedish asylum process, based on asylum seekers' own lived experiences and perspectives.

The background to the Commission are changes in Sweden's migration management in recent years and recurring testimonies in various settings depicting a very difficult situation for children, adolescents, and adult asylum seekers. These testimonies concern unpredictable and degrading decision-making processes, increasing homelessness, mental illness, broken families and more violent deportations to countries affected by armed conflict. The Asylum Commission aims to initiate academic and activist work departing from asylum seekers' own perspectives and lived experiences. The work, inspired by participatory action research (Lisahunter et al. 2013), is carried out in close collaboration between asylum seekers, researchers, professionals. (e.g. social workers, teachers), the voluntary sector and civil society actors (e.g. god man, Vi står inte ut, Ensamkommandes förbund). Thus, one important ambition with the work is to rely upon the expert knowledge of all participants in the commission and working within a collective for shared understandings, analysis and action.

# WORKSHOP 23.

## PRACTICES AND ETHICS OF STUDYING SOCIAL MEDIA DISCOURSES OF MIGRATION, ETHNOCULTURAL DIVERSITY AND RACISM

**Markku Sippola**, University of Helsinki | markku.sippola@helsinki.fi

**Emma Nortio**, University of Helsinki | emma.nortio@helsinki.fi

**Liisa Tuhkanen**, University College London | liisa.tuhkanen.11@ucl.ac.uk

Social media has become an integral part of everyday lives of ordinary people as well as societal discussions. Recent research has shown that social media plays a central role in the ways in which processes, situations and social categories related to migration, intergroup relations and racism are discussed in different contexts. While the field of research examining social media interaction and its dynamics in the context of migration and diversity is growing fast, the discussion on how to carry out such research or ethical questions related to studying social media remain rather scarce and scattered. According to our experience, the practices related to considering e.g. anonymity, informed consent or the relationship between the researcher and research "participants" can vary between research projects. Thus, there is a need for discussing problems related to research ethics as well as disseminating good practices. In this open workshop, we aim to answer this need by critically approaching to the studies of social media discourses and dynamics in the context of migration and diversity.

We welcome papers that examine social media interaction from various theoretical and methodological perspectives and invite studies that examine the most popular social media channels such as Facebook or Twitter, but also other channels such as discussion forums, blogs and other interactive sites that evolve around user-generated content. Such interactive sites can provide, for example, sensitive material or access to 'mobile commons' for socially vulnerable groups of migrants, where researchers have to consider carefully how to approach the data. We welcome presentations discussing ethical questions but also encourage other submissions presenting ongoing empirical or conceptual research projects related to social media and migration.

### **Workshop Sessions (all times CET+1):**

Parallel Workshops IV: **Wednesday 13 January 2021 at 11:45-13:15**

# PAPER 1: Online and on the way: Revisiting the role of the smartphone in migratory space

**SESSION: Wednesday 13 January 2021 at 11:45-13:15**

**Alina Achenbach**, KU Leuven,

Belgium | [alina.achenbach@student.kuleuven.be](mailto:alina.achenbach@student.kuleuven.be), [alina.achenbach@hotmail.de](mailto:alina.achenbach@hotmail.de)

"Only one thing hadn't become use- and worthless, unlike everything else that once constituted him and that they had taken from him, (...) his e-mail address." This quote from Francesca Melandri's novel *Sangue Giusto* captures how digital media become the only way to construct a coherent identity between past and future when a young Ethiopian refugee has to leave everything behind.

Social media is often evoked as the space enabling other identities, while at the same time taking place under a veil of anonymity impossible to conceive of in physical space. Accordingly, the very physical impacts or aspects of social media discourse and dynamics become all the harder to study – or might fall through the cracks of researchers' attention altogether. Indeed, the social media using subject is usually not imagined as a moving subject itself – and especially migratory subjects thus do not fit such an imaginary. Yet the essentiality of the smartphone for (transmediterranean) migratory movements in the 21st century has been noted both by journalists and academics: what Gillespie et al. (2018) call the "digital passage to Europe" seems to have resounded even more powerfully in public media than academic research, provoking a polemic discussion on whether smartphones are a luxury good "disqualifying [refugees] from humanitarian help" (Awad et al., 2019).

Situated at the intersection of media theory and philosophy of technology, this research project aims at putting the migratory usage of the smartphone (and derivative technologies) on center stage while both doing justice to digital and physical spatialities and temporalities that migrants and refugees experience in the course of their journeys. It is meant to shift the focus of contemporary technology critique away from the usual urban and postindustrialized center of digital media usage toward migrant subjectivities.

# PAPER 2: Immigrants and Public Health: Social Media Portrayals of the Migrant Caravan to the U.S

**SESSION: Wednesday 13 January 2021 at 11:45-13:15**

**Felipe Agudelo**, MPH, PhD. Assistant Professor, Department of Public Health, Simmons University, Boston, MA. USA | [agudelof@simmons.edu](mailto:agudelof@simmons.edu)

Social media has become the primary method by which U.S. residents get news (Parrott et al. 2019). This means that platforms like Twitter have become an important source of what the public knows and think about immigrants. Thereby, some representations about immigrants are created and reproduced in social media to later become the foundation of popular beliefs and stereotypes around immigration. Overall, this research explores how the news posted on Twitter in the context of the migrant caravan to the U.S. in 2018-2019 shapes the reactions and comments of twitter users around this event. The first purpose of this study was to examine the news frames shared by different news outlets on Twitter around the migrant caravan from central America to the U.S. in late 2018 and early 2019 and its impact on public health. The second purpose was to explore how Twitter users react to these frames involving immigrants and their impact on American public health.

The search of these tweets was conducted through the inclusion of the keywords, immigration, caravan, and health, on the tweets posted between October 1st, 2018 and January 31st, 2019. After this search two news frames emerged related to immigrants and public health. These two frames were: Immigrants as carriers of disease, and immigrants as a financial burden for healthcare. In the case of the frame of immigrants and their relationship with disease, stereotypes related to the lack of vaccinations, carrying new diseases, the presence of diseases already eradicated, and the overall health status of the caravan were found. In the case of the second frame were immigrants are portrayed as a financial burden for healthcare, stereotypes related to the illegal use of healthcare by immigrants, and the association of the caravan with illegal immigration were found. Moreover, the portrayal of the caravan as a threat to taxpayers' money in order to subsidize the health needs of immigrants and refugees was also found within this frame.

# PAPER 3: Developing practices for investigating hybrid mediation of 'the refugee crisis' by Suomi Ensin and Rajat kiinni!

**SESSION: Wednesday 13 January 2021 at 11:45-13:15**

**Gwenaëlle Bauvois**, CEREN, University of Helsinki | gwenaelle.bauvois@helsinki.fi

**Niko Pyrhönen**, CEREN, University of Helsinki | niko.pyrhonen@helsinki.fi

The large-scale arrival of asylum seekers and refugees to Europe in 2015 stirred media debates, changed political orientations and agendas, and developed new kinds of mobilizations. Among those mobilizations, we have witnessed a surge of anti-immigration groups. In Finland, several groups emerged, among the most prominent were Suomi Ensin (Finland First) and Rajat Kiinni! (Close the Borders!). These two groups were among the most vocal on Facebook, receiving salient mainstream coverage until the end of 2015.

We explore how these two far-right anti-immigration groups presented and (re-)framed the Finnish context of 'the refugee crisis' on Facebook. We focus on the emotive narrative that welds real and imagined developments into a story of an encompassing 'crisis' (Moffitt, 2016) and the trajectories through which these reinformative far-right framings found their way into to the mainstream media and public debate at large between September and November 2015.

For this purpose, we have collected all the Facebook posts during the peaking months of the refugee crisis mediatisation in Finland (from September to November 2015) in the Facebook page of Suomi Ensin and the Facebook group of Rajat Kiinni!. Analysing this data, we identify what kinds of content - URLs, pictures, videos and memes - are used by the page administrators and the group members (the latter being ethically more challenging to study) to 'perform crisis', where this content originates in, and what types of action the groups seek to incite among their members.

**SESSION: Wednesday 13 January 2021 at 11:45-13:15**

**Markku Sippola**, University of Helsinki | markku.sippola@helsinki.fi

Jaanika Kingumets, Tampere University | jaanika.kingumets@tuni.fi

**Liisa Tuhkanen**, University College London | liisa.tuhkanen.11@ucl.ac.uk

Despite a growing number of studies on social media platforms, the discussion on the ethical challenges relating to this type of research is still in its initial stages. This paper addresses the practical and ethical challenges we encountered and the precautions we took when studying Facebook groups aimed primarily at Russian- and Estonian/speaking minorities in Finland.

The anonymity and the (lack of) consent of those whose online behaviour is being studied are among the most important questions to consider. When it came to the Russian-language communities, we chose to study only public groups and pages, i.e. sites the content of which is visible to all Facebook users regardless of whether they are themselves members of the group and where the expectation of privacy is therefor lower than in private and closed groups.

However, as this option was not available with the Estonian-language groups, and as we believe that the researcher cannot assume all Facebook users are aware of the privacy settings of the groups that they engage with, we took several extra steps to protect the anonymity of those participating in the discussions. For example, we chose not to use any direct quotes from the groups in our papers, even in translated form, as these could in theory be traced back to individual participants. For the same reason, we chose not to identify the groups we studied, limiting ourselves to a general description of their nature and purpose.

The proposed paper will discuss these choices in more detail and explore other challenges and limitations to conducting social media research among potentially vulnerable communities. It seeks to contribute to the much-needed discussion on need of ethical, thought-out approach when examining social media, an important area of social life in the 21st century.

# WORKSHOP 24.

## HOW TO DO RESEARCH ON IMMIGRANT INTEGRATION

**Berit Gullikstad**, Department of Interdisciplinary Studies of Culture, NTNU

**Guro Korsnes Kristensen**, Department of Interdisciplinary Studies of Culture, NTNU

**Turid Sætermo**, Department of Interdisciplinary Studies of Culture,  
NTNU | turid.satermo@ntnu.no

**Angelina Penner**, Department of Interdisciplinary Studies of Culture, NTNU

Integration is a key concept in migration research, yet its meaning and analytical value has since long been contested and debated. One line of critique has been that the concept is too vague and that studies of integration tend to rest on unquestioned assumptions about who is to be integrated into what. Another critique holds that the concept – also when used by researchers – is normative and assimilationist. Recently, claims have been voiced that when using integration as analytical lens, we are in fact contributing to constructing the migrant 'other', and thus to sustaining racist and classed structures of power and inequality (Schinkel 2018).

At the same time, as migration researchers we continuously encounter the concept of integration both as policies, and as a socio-cultural ideal that our interlocutors are grappling with in their everyday lives. How, then, can we do research on immigrant 'integration' in our academic endeavors? Leila Hadj Abdou (2019) suggests that we turn the lens around and study instead the ideas and understandings that are articulated through the concept of integration. In this workshop we will present research that explores meaning-making processes related to integration by studying how 'integration' is narrated, understood and experienced by different interlocutors in different contexts. We invite papers that takes such empirical research as a starting point to reflect on conceptual, methodological, and/or analytical dilemmas of doing research on immigrant integration. The aim is to open up for critical reflections on the various practices of doing integration research, including the work researchers do to avoid the pitfalls of reproducing migrants as 'others'.

Questions we wish to explore include: Which meanings do different subjects ascribe to the policies and practices of immigrant integration, and how can we fruitfully study these? Can research on immigrant integration produce new understandings of experiences with settlement, interaction between newcomers and the host society, and the social and cultural change that follows immigration, and if so; how?

### Workshop Sessions (all times CET+1):

Parallel Workshops III: **Tuesday 12 January 2021 at 11.45-13.15**

- **SESSION ONE: Papers 1-4**

Parallel Workshops IV: **Wednesday 13 January 2021 at 11:45-13:15**

- **SESSION TWO: Papers 5-8**

Parallel Workshops V: **Thursday 14 January 2021 at 10:00-11:30**

- **SESSION THREE: Papers 9-12**



# PAPER 1: Ethics of relational and representational disclosures in qualitative migration research

## SESSION ONE: Tuesday 12 January 2021 at 11:45-13:15

**Justyna Bell**, Norwegian Social Research (NOVA),  
Oslo Metropolitan University, Oslo, Norway | jubell@oslomet.no  
Agnieszka Trabka, Jagiellonian University,  
Krakow, Poland | agnieszka.trabka@uj.edu.pl  
Paula Pustulka, University of Social Sciences and Humanities,  
Warsaw, Poland | pustulka@swps.edu.pl

This article engages with the framework of performativity to unpack ethical challenges of interviewing migrants in the setting of shared ethnic background of researchers and participants. From a temporal perspective of shifting contexts from a shared space of the research process, to the post-research reciprocity management, it focuses on the particular aspect of disclosure. Drawing on several qualitative studies performed by the authors as Polish migrant researchers with Polish migrant communities in Norway, Germany and the United Kingdom, the article documents the ethical challenges that come from a shifting "audience" of the research performance. Specifically, it discusses how the researchers perform their roles in the field with the focus on rapport building (relational disclosure), to then addressing how this performance changes when the dissemination of findings (representational disclosure) begins and continues over time. A methodological innovation lies in a clear focus on the cluster of ethical disclosure dilemmas and the article contributes to a lively debate on ethics of 'insider research' in migration studies.

## PAPER 2: Failing Forward?! Reflections and Prospects on Integration as Object of Studies

### SESSION ONE: Tuesday 12 January 2021 at 11:45-13:15

**Angelina Penner**, Department of Interdisciplinary Studies of Culture,  
Center for Gender Studies NTNU, Trondheim | [angelina.penner@ntnu.no](mailto:angelina.penner@ntnu.no)

In recent years, multiple research projects – including my own – about integration have been financed and set in motion by research councils and other (political and economic) stake holders. Integration became almost like a buzzword, not only in popular understanding, but in multiple academic disciplines as well. With the heightened attention to integration research, also criticism thereof has risen. While some accuse integration researchers to be leftist ideologists and politically biased, researchers like Willem Schinkel (2018) or Mikkel Rytter (2018) argue for an abandonment of immigrant integration research, as it is ignorant towards or covering up its methodological biases and neocolonial frameworks. Others suggest rethinking integration research, e.g. by “turning around the telescope” (Leila Hadj Abdou 2019) in order to question what the ideas and practices around integration reveal about the people and institutions managing and applying them.

In my paper, I want to take these critical thoughts seriously and ask, whether there are ways to change research designs that address or include integration from within. Taking my own qualitative study in a rural town in Norway, as example, I want to reflect on my positionality as researcher, as well as on my methodological choices and their actual and potential consequences. Inspired by feminist, queer and decolonial thought, I employ a critical lens on my relationships with my informants, the frameworks I use and the styles of writing I aspire.

From its self-reflective starting point, this paper has a broader ambition, because as many others I wonder about immigrant integration as a research object: whether and how and for whom it ought to be relevant.

# PAPER 3: Framing the integration of highly skilled refugees: Perspectives from the labor market

## SESSION ONE: Tuesday 12 January 2021 at 11:45-13:15

**Micheline van Riemsdijk**, Uppsala University | [micheline.vanriemsdijk@kultgeog.uu.se](mailto:micheline.vanriemsdijk@kultgeog.uu.se)

Immigrant integration is a widely-used, and some critics would argue over-used, concept in migration studies. Ideally, it refers to the multi-directional processes of adaptation of immigrants and a range of actors in the host society (Strang and Ager 2010). In practice, however, the onus of adaptation is often placed on the immigrant. A "successfully integrated" immigrant has adopted the norms and values of the host society, is proficient in the target language, and is gainfully employed. In the case of highly skilled refugees, language programs, civics courses, and fast-track programs aim to prepare them for the labor market as quickly as possible. These initiatives have a clear "integrative" focus, aiming to familiarize highly skilled refugees with social norms and expectations in the workplace and society at large.

This presentation examines the framings of refugee integration by various labor market actors, including providers of Swedish language courses, fast-track programs, the Swedish Public Employment Service, and refugees themselves. The findings are based on interviews with these actors and a study of integration-related documents, conducted in 2019 and 2020. The discussion of the research findings will reflect on the roles of researchers and non-academic actors in the framing of refugee integration. How do research questions and the choice of methodology, as well as normative assumptions of researchers and labor market actors, frame the social integration of refugees? And how could this awareness possibly contribute to a more nuanced understanding of social integration in the labor market?

# PAPER 4: Forced migration, institutional encounters and trust/mistrust in the local welfare state

## SESSION ONE: Tuesday 12 January 2021 at 11:45-13:15

**Liselott Sundbäck**, PhD student, Faculty of Education and Welfare Studies, Åbo Akademi University | [liselott.sundback@abo.fi](mailto:liselott.sundback@abo.fi)

Previous research show how new inequality regimes arise in the wake of global mobility. However, we know less about how forced migrants themselves and welfare professionals make sense of mistrust/trust in institutional encounters in Finland and Sweden. This study focuses on the welfare state and encounters with young forced migrants through street-level bureaucratic encounters and administrative bordering. The aim of the study is to examine sense making of institutional encounters between young migrants and welfare state professionals, analyzing administrative bordering and institutional (mis)trust from a bottom- up and top-down perspective. Central research questions are to identify which the key local welfare state arenas are wherein institutional (mis)trust is built between young migrants and local welfare state professionals.

Data will be collected through individual semi-structured interviews and participatory observations in two different settings; the Finnish Capital Region and in the Capital Region of Sweden. In this study newly arrived migrant refers to someone who has migrated to the hosting country in the past three years. The study focuses on young migrants aged 17-25.

One of the articles will focus on methodological and ethical challenges in research with structurally vulnerable forced migrants. This proposed paper would emphasize ethical questions important in the beginning of the research process, such as collecting data, contacting and interviewing young migrants. How to build and sustain trust between the researcher and the young migrant? How to keep a constant dialogue during the research process to avoid the possible feeling of abuse? How and at what stage can results be shared with the research subject? And last but not least, how to reflect on power asymmetries and equality in research with young forced migrants?

# PAPER 5: Researching the social labor market integration of highly skilled refugees in Sweden

## SESSION TWO: Wednesday 13 January 2021 at 11:45-13:15

**Ioanna Blasko**, Department of Social and Economic Geography, Uppsala University | [ioanna.blasko@kultgeog.uu.se](mailto:ioanna.blasko@kultgeog.uu.se)

The presentation will focus on integration in the context of highly skilled refugees in the workplace in Sweden and discuss some of the conceptual and analytical dilemmas that arise in such a study. The project focuses on highly skilled refugees, since they have not received as much attention in traditional migration theories as other types of migrants (van Riemsdijk and Wang 2017:2). Research has also shown that they face greater difficulties in integrating into the labor market than other types of migrants (Bevelander 2011).

The project includes interviews with decision- and policy-makers, employers, integration initiative representatives and highly skilled refugees, and it is important to consider the underlying assumptions about what integration means for the different actors, including us as researchers. Moreover, there are underlying assumptions about who is most responsible for integration into the workplace and the labor market – the refugees themselves, employers, or government agencies. The presentation will include a discussion of how we can study the integration process through structure and agency theories, keeping in mind the possible processes of "othering" to which the research might contribute to. Such research also needs to consider an inherent dilemma – portraying refugees as in need of structural help to integrate may fall in line with negative media images of refugees as "others", "victims" and passive actors who lack agency (Wilmott 2017; Esses et al. 2013; Abid et al. 2017). On the other hand, ascribing them "too much" agency may instead suggest that they are solely in charge of the difficulties they face when integrating into a Swedish workplace, and even undermine their initial case for refugee status (Bakewell 2010).

# PAPER 6: Unpacking 'integration': Exploring wellbeing in work and non-work domains of life

**SESSION TWO: Wednesday 13 January 2021 at 11:45-13:15**

**Maja Povrzanović Frykman**, Malmö University | [maja.frykman@mau.se](mailto:maja.frykman@mau.se)

In response to the question about new approaches to the processes of migrant settling and inclusion commonly named 'integration', this paper presents some conceptual and analytical considerations related to two collaborative interview-based projects on highly skilled migrants in Sweden and Norway (Povrzanović Frykman & Mozetič 2019; Povrzanović Frykman, Guribye, Hidle & Mozetič 2019). While the experiences of migrants who are skilled and employed remain below the radar of studies focusing on labour market issues, analytical distinction between the work and non-work (family, social and private) domains of life (Languilaire 2009) opened up for an understanding of a complex interplay of personal, social and structural factors affecting their settlement and inclusion.

The paper furthermore exemplifies how wellbeing as the conceptual framework of those projects facilitated nuanced insights into how reasons for migration, gender, age, education, employment conditions, family circumstances, and transnational obligations may impact different life domains in different ways. These insights urged the conclusion that inclusion based on skills and employment is not to be taken for granted, and that more general questions about exclusion, racialization, integration and citizenship, which are typically posed in relation to unskilled, are distinctly relevant also for the highly skilled. Exploring wellbeing in work and non-work domains of life thus allows us to unpack 'integration' as a matter of power relations related to the intersections of migrant status, ethnicity/race and class, while pursuing it as embodied forms of practice and relational social processes.

# PAPER 7: Public narratives of local integration as success: What do they contribute to?

## SESSION TWO: Wednesday 13 January 2021 at 11:45-13:15

**Berit Gullikstad**, Department of Interdisciplinary Studies of Culture, Norwegian University of Science and Technology (NTNU) | [berit.gullikstad@ntnu.no](mailto:berit.gullikstad@ntnu.no)

The paper departs from the ongoing academic debate on the concept of integration, and in particular Hadj Abdou's proposal that we should investigate the ideas and understandings that are articulated through the concept of integration (2019). It means to approach the integration of immigrants as a phenomenon that reveals more about those who articulate ideas and decide integration measures than it does about those subjected to integration, and further that integration is not studied as a goal or a solution, but as part of that problem it is meant to resolve (Rytter 2019). A research strategy could be to problematize the problem by exploring what assumptions are made in the majority's understanding of the world and what integration will mean to them (Rytter 2019:690). Another strategy is to explore the ideas and understandings that are at the local level where the integration efforts take place ((Hadj Abdou 2019).

This paper is a result of a project studying the phenomenon of immigrant integration (both work migrants and settled refugees) from the perspective of discursive understandings and practices at the local level in Norway. A finding is that local voices of the majority represented in local newspapers and among local authorities are expressing that immigrant integration is a success for the community, in forms of contributing to economic growth, as well as social and cultural enrichment. The emic narrative of ethnic diversity as something good for the local community seems to be strong.

The paper will discuss, by empirical examples, if and how the local narratives of success and ethnic diversity can contribute to the problematization of the (re)production of naturalized categories of difference. Do such narratives open up for more complex understandings of immigrant integration? Or do these narratives primarily contribute to serve local ends? If so, what are the effects?

# PAPER 8: Ethnography and the Power of “Irrelevance” in Understanding Integration

## SESSION TWO: Wednesday 13 January 2021 at 11:45-13:15

**Sarah A. Tobin**, Senior Researcher Chr. Michelsen Institute,  
Bergen, Norway | [sarah.tobin@cmi.no](mailto:sarah.tobin@cmi.no)

In policy-specific or “relevant” research in studies of migration and integration, the researched individuals’ status as refugee oftentimes becomes the defining characteristic, over and above other important aspects of personhood, agency, and action. This framing defines refugees as people who have moved typically once from one “homeland” to another, singular space, sometimes overlooking the multiple migrations and movements of people, the ways in which families are split families across different geographies, their socio-economic linkages, as well as their political allegiances. As such, ethnographic research that focuses on “the refugee” can sometimes be reductive.

Furthermore, “policy-relevant research” puts pressure on researchers to prioritise categories, concepts and topics defined by policy makers and actors in the humanitarian-development nexus. The pressure to produce policy-relevant work oftentimes pushes researchers to focus on particular topics that are dictated by, or fall in line with policy-oriented projects and institutions. Here, the latter set the rules and terms of engagement to decide which policy outcomes are preferable. As a result, individuals are erased and research becomes – de facto – research into institutions and organisations. This reduces studies easily and readily to that of bureaucracy, as well as narrow organisational forms of rationalising and classifying information.

In this paper, I discuss “policy-irrelevant research” and argue that it should be enhanced through ethnographic methods. Ethnography can render visible what is invisible; critique some underlying assumptions and highlight what is taken for granted in social fields. Beyond that, ethnographic accounts of human action serve to question socially-constructed labels and categories, which reveals much about integration.



# PAPER 9: Immigrants as productive/unproductive others in the Norwegian integration regime

## SESSION THREE: Thursday 14 January 2021 at 10:00-11:30

**Linda Dyrliid**, Norwegian University of Science and Technology (NTNU) | [linda.dyrliid@ntnu.no](mailto:linda.dyrliid@ntnu.no)

**Turid Sætermo**, Norwegian University of Science and Technology (NTNU)

Several recent articles have pointed out some problematic aspects of researching immigrant integration, in particular the harmful othering it may contribute to produce (Rytter 2019, Schinkel 2018). In this paper, we pick up on the call to 'turn the lens around' (Abdou 2019) and take the concept of integration as our object of study, exploring what 'integration' as frame do for different categories of migrants in Norway. The paper proceeds through three sections. In the first section, we examine the shift that has taken place in national integration policies, from being primarily concerned with achieving a balance between cultural differences and national belonging to being primarily concerned with immigrants' economic productivity. This shift, we argue, has created new ideas of who needs what kind of 'integration', and who is to be considered 'integrated'.

The second section draws on our empirical research on labor migrants and settled refugees; and discusses how they are conceptualized differently with regards to presumed 'need' for integration and subjected to different official integration policies. In present integration system, settled refugees are subjected to a compulsory, extensive, and linear integration program, whereas for labor migrants from the EU it is voluntary, flexible and minimal. The third section discusses some consequences of the ways that policies establish a link between expectations of productivity/unproductivity and ideas of 'integration' challenges, capacities and needs. In conclusion, we reflect more broadly upon how research that critically address underlying assumptions of 'integration' can contribute to unsettle, rather than reproduce, ideas about immigrant 'others'.

# PAPER 10: How to “do good” in research on immigrant integration?

## SESSION THREE: Thursday 14 January 2021 at 10:00-11:30

**Guro Korsnes Kristensen**, Department of Interdisciplinary studies of Cultures, NTNU | [guro.kristensen@ntnu.no](mailto:guro.kristensen@ntnu.no)

Inspired by John Law’s contention that research method is performative in the sense that it helps produce realities and new versions of the world, and that research can do both “good” and “bad” (Law 2004), this paper seeks to reflect upon the realities that are produced through research on immigrant integration, and how individual researchers can avoid “doing bad” and strive for “doing good”.

In the last couple of years, several researchers have criticized research on immigrant integration for (re)producing immigrants as “the other” (see for example Rytter 2019, Schinkel 2018), calling for a more critical approach to studying immigrant integration, to elude harmful effects on those being categorized as immigrants.

To do critical research in the fields of immigration and integration implies to scrutinize specific policies and practices, and to identify what perceptions these policies and practices rest on, and what effects they might have both on society at large and on specific categories and groups. In many cases it means to identify racist, classed and gendered structures of power and inequality, with the aim of destabilizing hierarchies, empowering stigmatized and precarious groups and fostering democracy and participation. And this everyone would agree can be easily classified as “good”. However, when this critical lens is applied on for example the local community, specific parts of civil society, or small integration offices, there is also a risk that the research findings, when read by those being studied, might produce feelings of shame and hopelessness, as well as a reluctance towards a continuous engagement in the complex processes of immigrant integration. Is that also to “do good”, or is it also something “bad” about this research, and if so; how could this “bad” be made into “good” without removing the critical lens?

# PAPER 11: Researching 'Family-level Integration' among Reunified Migrant Families

## SESSION THREE: Thursday 14 January 2021 at 10:00-11:30

**Tuire Niinimäki-Silva**, MSc, Doctoral Candidate, Department of Social Research / Social work Doctoral Programme of Social and Behavioural Sciences, University of Turku | [tmniin@utu.fi](mailto:tmniin@utu.fi)

The question of family level integration is a topical issue in Finland. During the series of restrictions on refugees' right to family reunification, that have happened within recent years, the families' "integration potential" and the presence of family members has been used both as a supporting and a counter argument. The family's significance for individuals' integration and well-being interests not only social welfare professionals who encounter multicultural families but also the representatives of the economy: there is growing competition to recruit foreign labour, and to encourage them to settle down with their families.

However, there is lack of academic research on what "family level integration" actually means. It has been observed that for many immigrants "integration" may prevail in public life, but inside home "separation" and culture maintenance is the chosen strategy. In the Scandinavian context, it has been argued that the families are seen as a barrier toward successful integration into the local society, because they do not follow the local social norms concerning family relations.

The presentation is based on my ongoing doctoral dissertation "The Integration Experiences of Reunified Migrant and Refugee Families". I conducted ethnographic interviews with ten families and individuals, who have moved to Finland for family reasons. The participants represent different linguistic, ethnic and religious backgrounds. In my research, I am interested in how families perceive of "family level integration", particularly when the family members have been separated because of the family reunification process.

I will reflect on the methodological and theoretical challenges in my research, for example: How to grasp the meaning of integration on family level, compared with individual level? Is integration even a pertinent concept in day-to-day lives of reunified migrant families?

# PAPER 12: Multi-agency collaboration in integration work: Joint learning without shared vocabulary?

## SESSION THREE: Thursday 14 January 2021 at 10:00-11:30

**Sari Vanhanen**, Migration Institute of Finland | sari.vanhanen@utu.fi

This paper focuses on the 'tacit definition' of integration by looking at collaborative practices in integration work at local level. In general, multi-agency collaboration between actors at the public, private and third sector, and within and crossing institutional frames, is widely emphasized. The aim in collaboration is to promote two-way integration by joint learning and interactive knowledge practices. Although multi-agency collaboration is realized in different forms, the key question may stay unclear: how the concept of integration is understood, interpreted or entitled in various contexts?

Here, the perspective in integration is of preventive police work in which proactive multi-agency collaboration is key. Even though collaboration is underlined, one significant conclusion in my empirical research was that it remains invisible in the police organization. This dilemma requires finding qualitative tools how to document, reflect and analyze collaborative processes and learning. In the analysis, multi-agency collaboration emerges as an opportunity for developing the work practices that aim at dismantling practices of 'Othering'. This requires an ability to engage in active dialogue with minority groups and other stakeholders in promoting everyday security and inclusion. Moreover, my study brought forward the question of vocabulary, i.e. which relevant words and expressions to use when the aim of the collaborative work is to strengthen people's experience of belonging and community engagement.

In this paper I continue discussion on how to (re)define professional vocabularies in integration work by asking: how integration work is narrated in practice? And how the understanding of integration is shared or controversially, remains silent or 'self-evident' in multi-agency collaboration in the field of integration?

# WORKSHOP 25. OFFICIAL DISCOURSE ON MUSLIMS AND ISLAM AND ITS EFFECTS ON INTEGRATION EFFORTS

**Nina Björkman**, Åbo Akademi University | ninbjork@abo.fi

**Zeinab Karimi**, University of Helsinki

The majority of the large numbers of asylum seekers who have arrived in Europe since 2015 are Muslims. Frequently referred to as the European migrant or refugee crisis, these events served to further intensify already ongoing public debates about the growing presence of Islam in Europe, the distinction between “good” and “bad” Muslims, and the successes and failures of European integration efforts. These debates have thus in large part centered on the category of “radicalized individuals”, which has developed into an increasingly central trope of official discourse on Islam following the events of 9/11.

This workshop focuses on the impact of current official and institutionally embedded discourse on Muslims and Islam across European countries and its potential effects on integration processes. Regardless of national context, official institutional discourse plays a central role in the generation of particular “languages of description and explanation” (Gergen 2009) about Islam and Muslims. As such, it also works to inform those depicted, thereby limiting the discursive resources of those who find themselves in the position of subjects of such representations. Muslim populations therefore often find themselves varyingly constrained by such official institutional discourse in their efforts to articulate and explain their own understandings of their religion and culture.

This workshop invites both theoretical and empirical papers focusing on the character of current official discourse on Muslims and Islam as found in e.g. statements and various types of documents and practical manuals of government agencies, migration authorities, and other institutional actors involved in integration work in and across different European national contexts. The workshop especially welcomes papers focusing on the reception of such discourse among Muslim immigrants themselves and its effects on integration efforts.

## **Workshop Session (CET+1):**

Parallel Workshops V: **Thursday 14 January 2021 at 10:00-11:30**

# PAPER 1: Against the Fear of Complexity: De-racialising the Muslim Migrant in Elif Shafak's Honour

**SESSION: Thursday 14 January 2021 at 10:00-11:30**

**Carmen Zamorano Llana**, Associate Professor of English,  
Dalarna University, Sweden | cza@du.se

In 2000, the Parekh report foresaw two possible futures for the country, namely, a narrow and inward-looking tendency that would only accentuate the rifts between the nations of the UK and its denizens and, on the other hand, a country that had the potential to develop as “a community of citizens and communities,” provided it underwent a series of transformations, including the “rethinking [of] the national story and national identity” (xiii). The increase in anti-Muslim racism after 9/11 (Poynting & Mason 2006), the perceived crisis of multiculturalism and the increasing dominance in the public sphere of populist, ultra-conservative discourses signal that this transformation of national identity has not occurred in the terms of the report but rather as a consequence of what Appadurai has termed the “fear of small numbers” (2006). Several studies have pointed to the criminalisation of Muslim communities in newspapers, and the way in which media reports on honour killings have “misrepresented ethnic minorities and engendered a sense of mainstream moral superiority” that envisions the Muslim migrant “other” as morally inferior (Gill 2006).

In her 2012 novel *Honour*, British-Turkish writer Elif Shafak questions the “representational violence” (Shapiro 1998) exerted by media by imaginatively engaging with the complexities of the socio-cultural conditions in the home and host countries that lie behind the unreported realities of perpetrators and victims of gender violence against women in a family of Turkish Kurdish migrants to Britain in the 1970s. This paper will contend that Shafak's *Honour* embodies a type of ethical engagement with this “representational violence” that fosters a way of imagining the nation differently through the perspective of its Muslim migrant “other.”

# PAPER 2: Cultural racism in Flemish secondary education: A critical race analysis of teachers' narratives about Muslim pupils

**SESSION: Thursday 14 January 2021 at 10:00-11:30**

**Michiel Lippens**, Department of Training and Educational Sciences,  
Faculty of Social Sciences, University of Antwerp | [Michiel.lippens@uantwerpen.be](mailto:Michiel.lippens@uantwerpen.be)  
Elke Struyf, Dr, Professor, Department of Training and Educational Sciences,  
Faculty of Social Sciences, University of Antwerp  
Lore Van Praag Dr, Centre for Migration and Intercultural Studies, Faculty of  
Social Sciences, University of Antwerp

European research demonstrates that a high number of Muslim pupils experience ethnic(-religious) discrimination in a secondary school context. Furthermore, scientific research also highlights the problematic beliefs and attitudes that teachers in West-European countries hold toward Muslim pupils. Yet those studies about teachers' beliefs are mostly characterized by a quantitative approach, which offer limited insight into the concrete narratives, as well as its relationship with the local and the broader institutional context. Also, the voices of Muslim teachers are scarcely available in most educational research about cultural racism. In this paper we aim to address both research gaps by applying a critical race theoretical lens on the narratives of teachers, and reveal the (dominant) discourses about Muslim pupils in relation to the broader educational context.

The data used in this study originates from an ethnographic study in three secondary schools in one city setting. This paper is based on the analysis of data gathered from semi-structured interviews with teachers (N=46) and from ethnographic observations. The results reveal dominant discourses that predominantly conceptualizes different aspects of 'being Muslim' as an obstacle, rather than an asset, in everyday educational practices. All these aspects are explored in-depth, by drawing on the critical race theory, which highlights the permanence of racism and mechanism of whiteness ('flemishness') in the teachers' narratives. Subsequently, three 'counternarratives' of Muslim teachers are juxtaposed with the dominant discourses about Muslim pupils and reveal alternative stories. The results emphasize the need for professionalization about aspects of ethnic diversity and racism in teachers education, as well as for in-service teachers. It also offers support for the ongoing call to include more Muslim teachers in educational settings.

## “When they see you as a threat to your own child”: How official and institutionally embedded discourse on Muslims and Islam influence Muslim parenting, their everyday security and integration efforts

**SESSION: Thursday 14 January 2021 at 10:00-11:30**

**Rahma Vetlesdatter Søvik**, PhD-fellow at  
Inland Norway University of Applied Sciences | rahma.sovik@inn.no

I use institutional ethnography as methodology in my PhD-study on how Muslim mothers born/raised in Norway experience the Norwegian society as context for motherhood and family-life. I explore their relocation-process from Norway, their post-Norway realities, and further how these shape their motherhood and narratives on “what they left”. A central background for the study is the government action plan to combat negative social control, forced marriage and female genital mutilation, published in 2017. For the Conference, I will discuss dilemmas related to the problem- and minority group-oriented discourse, both explicitly and indirectly about Muslims and Islam, that seem to underlie the preventive work. I look at the resource-booklets on children's situation in “strict” religious homes, and a government-ordered research-report on the municipalities' understanding of cases where Norwegian children spend time abroad.

The report claims that over 400 children are abroad against their will, mainly due to a fear of the Child Protection Service. I will do the interviews between February-May 2020, and based on earlier research, I can expect narratives that indicate a gap between the parents' intentions and understandings of their own situation, and how politicians and professionals interpret and meet the actions of the parents. I discuss how their relocation (a “hijra?” - a religiously motivated migration) from Norway may be seen as a relevant and tempting option partly due to facing distrust and lack of everyday (legal) security. Transnational relocation can potentially open up the world for an adventure, a sense of security and equality, and new possibilities for both children and parents.





**Pekka Kettunen**, The Migration Institute of Finland | pekka.kettunen@utu.fi

**Eli Auslander**, The University of York. | eli.auslander@york.ac.uk

Local governments, such as municipal governments, are in many ways key actors in the area of migrant integration. Although asylum policy and border control are in the hands of state authorities, integration of both refugees and immigrants in general depends largely on how services are being organized locally, even if national governments may set down standards by which they expect migrant integration to be carried out. Municipal governments across Europe have varying degrees of autonomy depending on the governing structure of the state.

The Local Autonomy Index (2015) shows that Swiss and Nordic local governments have higher degrees of autonomy when compared to the levels found in other countries across Europe. Even if they are autonomous, local governments are embedded in an institutional, multi-level context, which both enables and restricts initiatives and activities. They could engage directly with NGO organisations to partner in service delivery, or could find themselves at odds with NGOs. There are policy-specific differences between the state and the city within, which may lead to conflict. This could be seen in the varying levels of integration support within different German cities versus what the federal government prescribes. What obligation is there for a city to follow a superior government edict?

We welcome papers that deal with the role of local governments in integration policy. We encourage papers which focus on comparative or case analysis of state-local relationship, division of labour between the different levels of government, evolution of the role of the local governments, local government and civic society relationships, and of other relevant topics. Where did a city go beyond what a state government asked for? Where has a city been negligent in integration when a neighbouring municipality has been forward-thinking? Can civil society pressure local government into more or less action depending on how the local government interacts with the state? All perspectives are welcome.

### Workshop Sessions (all times CET+1):

Parallel Workshops I: **Monday 11 January 2021 at 12:30-14:00**

- **SESSION ONE: Papers 1-3**

Parallel Workshops II: **Tuesday 12 January 2021 at 10:00-11:30**

- **SESSION TWO: Papers 4-6**

# PAPER 1: Identifying the challenges to immigrant integration: A study among immigrants living in Finland

## **SESSION ONE: Monday 11 January 2021 at 12:30-14:00**

**Elvis Nshom**, Department of Communication, California State University,  
San Marcos, CA, USA | enshom@csusm.edu

**Ilkhom Khalimzoda**, Department of Language and Communication Studies,  
University of Jyväskylä, Finland | ilkhom.i.khalimzoda@jyu.fi

**Mukhammad Yusuf Shaymardanov**, School of Business and Economics,  
University of Jyväskylä, Finland | shaymam@student.jyu.fi

**Sadaf Shomaila**, Department of Language and Communication Studies,  
University of Jyväskylä, Finland | shomaila.sadaf1@gmail.com

Immigrants' social and labor market integration in the European Union (EU) is still a major political, societal and economic challenge. According to Statistics Finland (2018), the number of immigrants living in Finland has risen from 0.8 % to 6.6 % between the years 1990 to 2016. The aim of this study is to identify the challenges to immigrant integration in sample of 240 immigrants from 44 countries living in Finland. Understanding the challenges immigrants face in Finland has significant implications to policy formulation. The data for this study has already been collected and the content is currently being analysed. The data was collected through an online anonymous open-ended questionnaire where participants were asked to write about their integration challenges in Finland.

# PAPER 2: Immigrant integration and organizational landscape

## SESSION ONE: Monday 11 January 2021 at 12:30-14:00

**Magdalena Kosová**, MSc, PhD student in sociology, Åbo Akademi | mkosova@abo.fi

This paper constitutes a part of my doctoral thesis. The main topic of my research is the process of integration into a society utilizing the established ethnolinguistic minority and its organizations. More specifically, the focus of my research is the role of the Finnish-Swedish third-sector organizations in the process of integrating immigrants into Finland.

In this paper I would like to present the organizational landscape of immigrant integration in Finland and organizations operate, how they are positioned by other actors and how they position themselves. Particularly during and after the European migration crisis in 2015/2016, the role of the third-sector organizations as valid facilitators of many aspects of integration – acquisition of language skills, creating social networks, testing and applying cultural skills, etc. – has been widely discussed on local as well as national (Finnish) levels. However, the third sector remains outside the main focus of the official integration realm and there have been few efforts of institutionalizing or coordinating the third-sector organizations locally for the benefit of the immigrants wishing to establish themselves in the local community (or, by large, in the Finnish society).

This paper focuses on the dynamics of the field – on the processes and powers that maintain the field's coherency on the one hand and on the other hand hinder newcomers – new models, organizations, etc. – from entering the field. While the aim of the paper is not to create an alternative model of immigrant integration (locally), I present several strategies of immigrant integration that would ensure closer cooperation with the third-sector.

## SESSION ONE: Monday 11 January 2021 at 12:30-14:00

**Pekka Kettunen**, The Migration Institute of Finland | pekka.kettunen@utu.fi

When looking at the role of local governments in the integration of immigrants, one can start by analyzing the obligations. The existing law on integration from 2010 expresses rather vaguely: local governments have to see that their services are also suitable for immigrants. More precisely, the emphasis in the law is on refugees. According to the law, unemployed adults have to contact the local state employment agency, where their skills are assessed, and in the most common case, this is followed by an about one year long integration course, consisting of language studies and working life introduction. Local governments provide social and health services for the same persons.

However, immigration is a much wider issue, ranging from providing information, to cultural life. One factor obviously affecting the role is the amount of immigrants. As most of the Finnish local governments (n 310) are rather small, and most of the immigrants live in the cities, not every local government feel necessary to prepare itself to adjusting to immigrants. For larger local government, it is a question of providing information in multiple languages, training the personnel, and supporting local associations dealing with immigrants, to name a few. The paper asks if the current system is too narrow, neglecting a large share of immigrants. Secondly, the paper discusses some alternative ways of broadening the focus.

# PAPER 4: Success or Failure? Political Narratives on Immigration and Migrant Integration in Rural Norway

## SESSION TWO: Tuesday 12 January 2021 at 10:00-11:30

**Guro Korsnes Kristensen**, Dept. of Interdisciplinary Studies of Culture, NTNU | guro.kristensen@ntnu.no

**Berit Gullikstad**, Dept. of Interdisciplinary Studies of Culture, NTNU | Berit.gullikstad@ntnu.no

Over the last decades immigration to Norway has increased, and today immigrants are represented in all Norwegian municipalities – including the most remote and rural parts of the country. In some small municipalities, labour migrants account for a substantial part of the population, in others there are more refugees. Whereas labour immigration is directly related to the labour market and the industry in a region and not necessarily part of a political strategy, the settlement of refugees is a political decision where the local government can decide if, and how many refugees, to settle. When the number of refugees coming to Norway decreased from 2017 - 2019, the situation has turned to a “fight for the refugees”, where both rural and urban municipalities are trying to convince the central government that they are the best place to settle new refugees. At the same time, quite a few municipalities are experiencing economic problems due to refugee settlement as quite a few of the refugees have not become part of the labour force but instead relying on public welfare systems when the economic incentives from the central government had stopped.

The aim of this paper is to explore the ways in which the experiences with immigration and migrant integration are narrated by local politicians in some selected rural municipalities. What is presented as positive/negative immigration and successful/failed migrant integration – from the perspective of the local community? Is success and/or failure explained by specific local characteristics – and if so; what are they? And which imaginaries of the local community and ‘the locals’ do these narratives produce?

The paper is based on qualitative interviews with 14 mayors from selected rural municipalities in Mid-Norway, and the main analytical tool has been narrative analysis.

# PAPER 5: Local Multi-Level Governance in Refugee Housing: A Study of Leverkusen

## **SESSION TWO: Tuesday 12 January 2021 at 10:00-11:30**

**Eli Auslender**, The University of York | [eli.auslender@york.ac.uk](mailto:eli.auslender@york.ac.uk)

This paper will explore the development of the Leverkusen Model, as well as its impact on both the city and the refugees it serves by utilising key stakeholder interviews, which includes one of the architects of the Leverkusen Model, workers in the civil service, non-profits, and Syrian refugees living in Leverkusen, or those who lived in Leverkusen but moved to neighbouring cities. The paper utilises an active model of multi-level governance to discuss its practicability, and whether this model can be replicated elsewhere. The core argument to be presented is that the fluidity of the Leverkusen Model allows for more expedited refugee integration into society.

Started in 2002, the Leverkusen Model of refugee housing has not only saved the city thousands of euros per year in costs associated with refugee housing, but has aided in the cultivation of a very direct, fluid connection between government, civil society, and the refugees themselves. Leverkusen, a small city of over 150,000 sitting between Bonn and Cologne in the German state of North-Rhine Westphalia employs a different and novel structure of housing for refugees: with direct consultations with Caritas, the largest non-profit in Germany, as well as others, refugees who arrive in Leverkusen are allowed to search for private, decentralised housing from the moment they arrive, regardless of protection status granted by the German government. This paper fills a gap in the existing literature by addressing the adaptation of multi-level governance in local refugee housing and integration management.

# PAPER 6: Natives' Use of Urban Public Spaces following the Exposure to Refugees

## **SESSION TWO: Tuesday 12 January 2021 at 10:00-11:30**

**Ezgi Irgil**, PhD Student, Gothenburg University | [ezgi.irgil@gu.se](mailto:ezgi.irgil@gu.se)

This paper introduces a new concept called spatial strategies in delineating natives' behaviours towards refugees further expanding the behavioural responses. I define this concept as the actions natives adopt in their everyday life in relation to newcomers' use of various urban public spaces of a particular district following sudden refugee influx. Natives that fall under this category has two elements: continues to live in the area following the demographic change and experience exposure to refugees, rather than entering into contact. Based on inter-ethnic threat theory and the right to the city theory, I argue that natives adopt these strategies depending on (a) natives' perspectives on whether they can avoid exposure to Syrians in urban public spaces, and (b) natives' recognition of Syrians' use of urban public spaces. I conducted sixty semi-structured interviews with native residents in Bursa, Turkey, to provide original and unique qualitative empirical material.

# WORKSHOP 27. THE ONLY WAY OUT IS THROUGH: THE DECOLONIAL AND DECANONICAL TURN IN CONTEMPORARY ART

**Sepideh Rahaa (Sadatizarrini)**, Art Department,

Aalto University | [sepideh.sadatizarrini@aalto.fi](mailto:sepideh.sadatizarrini@aalto.fi), [sepidehrahaa@gmail.com](mailto:sepidehrahaa@gmail.com)

**Abdullah Qureshi**, Art Department, Aalto University | [abdullah.qureshi@aalto.fi](mailto:abdullah.qureshi@aalto.fi)

**Noor Bhangu**, Communication and Culture,

York University and Ryerson University | [noorkbhangu@gmail.com](mailto:noorkbhangu@gmail.com)

In the introduction of the book *Nordic Colonialisms and Scandinavian Studies*, Johan Höglund and Linda Andersson Burnett argue, "while a number of European area studies have long discussed colonial pasts and postcolonial presents, post-World War II historical research on the European North has not until recently begun to consider the ways in which this region contributed to, benefited from, and now inhabit colonial histories."

Building upon this, and expanding the discourse on "invisible whiteness" within the structure in the Nordic region, 'The Only Way Out is Through' inquiries into the role of contemporary art in decolonizing knowledge beyond inherited canons of art and history. When working in and with Western institutions, archives and art collections, what theoretical and practical scaffolding can we, as artists, curators, writers and scholars of colour, use to build inclusive and political futures for us all? Furthermore, how can we engage with artistic practices that renegotiate our positionalities and reclaim our agency outside the binaries of centre/periphery? Through the convening of multiple practitioners in the field, this workshop aims to test the possibility of art making, curation, and social interventions to dislodge inherited material and positionalities. The workshop will include three sessions focusing on contemporary art, curation, and cultural work as arms through which to take up space and strategize avenues for change. To conclude each session, the organizers will step in to organize a collaborative tool kit, which the panelists and audience members will be invited to contribute to and take away.

We invite artists, curators, cultural workers, educators, activists and scholars to contribute to this call. Participants can engage in discussions on racialisation, epistemology, whiteness, intersectional and decolonial feminism, queerness, institutional and non-institutional critique, national narratives and transnational migration within artistic practice and research. Presentations could take the form of poetry, prose, speech, performance, short video/film, paper, or any other medium of communication.

## Workshop Sessions (all times CET+1):

Parallel Workshops III: **Tuesday 12 January 2021 at 11.45-13.15**

- **SESSION ONE: Papers 1-3**

Parallel Workshops IV: **Wednesday 13 January 2021 at 11:45-13:15**

- **SESSION TWO: Papers 4-6**

Parallel Workshops V: **Thursday 14 January 2021 at 10:00-11:30**

- **SESSION THREE: Round Table**



# PAPER 1: Rampa: Rump-up challenging views on colonial legacy through art

## SESSION ONE: Tuesday 12 January 2021 at 11:45-13:15

**Nuno Coelho**, DEI-FCTUC, CEIS20,

University of Coimbra | [ncoelho@dei.uc.pt](mailto:ncoelho@dei.uc.pt) , [nunocoelho@nunocoelho.net](mailto:nunocoelho@nunocoelho.net)

In a 2018 report by the European Commission against Racism and Intolerance, it is recommended that Portugal amend school textbooks, which should now refer to Portugal's violence in its former colonies. In 2016, a report by the United Nations Committee on the Elimination of Racial Discrimination criticised the persistence of "Afrophobia" and "institutional racism" in the country. Portugal, the country that played a central role in the Atlantic Slave Trade, still experiences a widespread "amnesia" regarding its colonial legacy today. The so-called "Discoveries" are still being celebrated and "Lusotropicalism", a theory proposing that the Portuguese were better colonisers than other European nations, is still the dominant narrative. Portuguese people like to believe that, unlike other Europeans, they are immune to racism and uniquely "colorblind". In recent years, this view is being challenged by a series of artists and curators whose work focus on the legacy of the Slave Trade, Colonialism, and contemporary racism. This has also been possible due to the opening of independent spaces that serves as platforms for social-political art practices.

Located at the heart of Porto, Rampa is an art space that opened in May 2019, run by a non-profit association. According to its mission, Rampa is "committed to exhibit and promote creators who are not favored by the dominant structures, and art tendencies that are seldom showcased in institutional settings". Following the program of its first year of existence, this paper analyses Rampa's curatorial statement, its activities (exhibitions, film screenings, performances, and others), the addressed themes, while further analysing the impact on its public, social media and the press. This paper further reflects on how Rampa's collaborative art strategies, by presenting discourses from different geographies, are challenging hegemonic views.

## PAPER 2: From Romanticism to Social Cynicism: Pakistani Art as an overtone of its Colonial Past

### SESSION ONE: Tuesday 12 January 2021 at 11:45-13:15

**Sadia Kamran**, Institute for Art & Culture,  
Raiwind Road, Lahore | [sadiapashakamran@gmail.com](mailto:sadiapashakamran@gmail.com)

Pakistan, since the partition of the Indian Sub-continent has carried forward the legacies of its colonial past. Several institutions; Law, Education, Administration to name a few, still rely on the British policies, rules and regulations that were set up by our colonial masters. These colonial imprints, adverse or favourable, are evident in our art practices too. As the visual and symbolic aid enables the artists to convey the most intense emotions in a powerful manner, Pakistani art becomes the true expression of its socio-political and cultural history which to many, is tainted by the adversities of being a colony for about a century.

In such a context, this study looks at the works of prominent Pakistani artist with an aim to identify the colonial streaks in their works. From the romantic landscapes of Allah Bux as a legacy of colonial art in India to the calligraphies of Sadequain as an answer to post-colonial discrepancies, from A.R. Nagori's revolt to the age old gift of colonial feudalism to the petitions of Salima Hashmi in support of peace and from the identity issues as the biggest and most common syndrome of decolonization addressed by Nusra Latif to the political satire of Imran Qureshi and Saira Wasim, contemporary Pakistani art appears to be the log book of a group of decolonizing artists.

# PAPER 3: Unsettling Canadian futurity: Decoloniality in contemporary art

## **SESSION ONE: Tuesday 12 January 2021 at 11:45-13:15**

**Mariana Muñoz Gomez**, MA in Cultural Studies: Curatorial Practices,  
University of Winnipeg [mariana\\_munozgomez@hotmail.com](mailto:mariana_munozgomez@hotmail.com)

Considering art as a method to challenge hegemonic narratives and explore alternatives, this paper examines contemporary artistic practice in order to ask: how can art challenge coloniality? Specifically, this paper aims to investigate the potential of art within anti- and decolonial movements in regards to the settler colonial context of Canada. First, definitions of decolonization and settler colonialism are analyzed in order to position the current discourse in Canada. This aids in addressing issues of complacency within settler colonialism, in contemplating the role of art within anti- and decolonial movements, and in considering the concept of decolonial aesthetics.

This paper identifies the power of art to be in its ability to awaken critical consciousness through its speculative potential. Contemporary art practice becomes understood as an imaginative tool to decenter settler colonial narratives and epistemologies, and to (re)imagine, reclaim, and express decolonized histories, presents, and futures. From the point of view as a settler of colour in Canada, the author analyzes artworks by Scott Benesiinaabandan and Skawennati which critically engage with the topic of colonial hegemony over national history and language.

# PAPER 4: Archive trauma in decoloniality: Biography, performance and neodocumentalism

## SESSION TWO: Wednesday 13 January 2021 at 11:45-13:15

**Pedro Vidal Diaz**, Student researcher in Phd program of Information Science (PPGCI), School of communication and arts (ECA), University of São Paulo (USP) | pedrovdiaz@yahoo.com.br

Relates the critique of archives in the decolonial debate for social appropriation production of knowledge and identity narratives through contemporary art. It raises the evidence of traumatic violence in the symbolic constitution of identities, memories, visibilities and ways of life through the production of archives and documents subjugated by the colonial system in the modernity. Lacan's psychoanalytic approaches to trauma helps to support perspectives on ways of reporting and constituting social conflict together with the development of archival devices and contend. The decolonial approach is presented as evidence of conflicts in the formation of the archive and knowledge, its power relations and its construction of social history. The biographical and performance aspects presented, complements the decolonial perspective in what is referred to as "neodocumentalism", in the field of Information Science. It raises the question of how experimenting archive art in informal spaces of education can collaborate to a intern critic and turn that might encourage on-going reflections upon canonical forms and structures of art historical narrations to be disassembled further, opening up the necessary spaces for the imagination of decolonial and decanonical futures.

# PAPER 5: Decentering the Canon in Contemporary Art Through the Lens of Critical Multicultural Education

## SESSION TWO: Wednesday 13 January 2021 at 11:45-13:15

**Timothy Smith**, Aalto University | [tim.smith@aalto.fi](mailto:tim.smith@aalto.fi)

This presentation explores teaching through a lens of critical multicultural education to decenter the hegemonic canon in contemporary art. Moving beyond the problematic approaches of liberal multiculturalism, critical multicultural education offers a pedagogical framework for actively analyzing identity, ideology, and power relations through art pedagogy (Knight, 2006; Acuff, 2013). It lays the groundwork for qualitatively shifting the Western art canon into transnational perspectives in the arts. Gayed & Angus (2018) refer to this curricular positioning as “decentering,” in which art history and art education works to undo the curricular oppression that excludes narratives outside of the West or renders them to the margins. The intention of turning to critical multicultural education to decentering curriculum from the outset is to disrupt the hegemonic narratives of the historical and contemporary canon of art by turning to the voices of artists who are engaged in anti-racist and anti-colonial practices and discourses.

As an example of such curriculum development, this presentation will turn to one of these voices by examining the art practice of French Guyana-based artist Tabita Rezaire, whose video and virtual reality artworks tap into the politics of technology and online practices, and serve as modes of resistance to the prevalence of Western hegemonic narratives. Working to decenter curriculum through a lens of critical multicultural education implores art educators to acknowledge and address deeper critical contexts by confronting head-on the whiteness and Eurocentrism of the contemporary art canon, thus laying the groundwork for opening transformative counter-narratives of teaching and learning in contemporary art.

# PAPER 6: Destabilizing the ground you stand on: Challenging colonialism through lied performance

## SESSION TWO: Wednesday 13 January 2021 at 11:45-13:15

**Marika Kivinen**, PhD-candidate in General History, Åbo Akademi University,  
Mezzo-soprano, Master of Arts and Culture | [marika.kivinen@abo.fi](mailto:marika.kivinen@abo.fi)

This paper is based on a concert performance in August 2020 called Waterways. Together with three other musicians I performed in a concert, which focused on lieder (even called art songs) and discussed some of the ways in which European colonialism has influenced this repertoire. The songs I had chosen created fantasies of places that from a European perspective have historically seemed remote and have been framed as "exotic". The repertoire, which included German, French, Finnish, Swedish and American songs from ca 1840–1930, was actively engaged in "othering" through race, sexuality and gender. Classical music has often been seen to exist outside social, political and cultural realities, but in this concert I wanted to ask: What are the histories behind these songs? Throughout the creative process I have asked: How can I as a singer and researcher deal with colonialism, when it is somehow re-enacted in performance?

I see the classical concert stage as highly stylized and burdened by tradition and a gendered and racialised legacy. It's a space, which is marked by an "invisible" white norm (Dyer 1997). Sara Ahmed writes that whiteness "could be described as an ongoing and unfinished history, which orientates bodies in specific directions, affecting how they 'take up' space" (Ahmed 2007, 150). She writes: "[W]hiteness is an effect of racialization, which in turn shapes what it is that bodies 'can do'". I want to destabilize whiteness in classical performance, but I sense, that a white body or a white singer can access the concert space and not seem out of place. I want to discuss the ways in which I have tried to work in a decolonizing way, and discuss how to move forward. The presentation includes music.

### **SESSION THREE: Thursday 14 January 2021 at 10:00-11:30**

**Sepideh Rahaa (Sadatizarrini)**, Art Department,

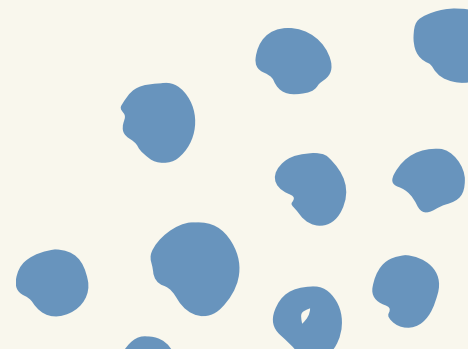
Aalto University | [sepideh.sadatizarrini@aalto.fi](mailto:sepideh.sadatizarrini@aalto.fi) ([sepidehrahaa@gmail.com](mailto:sepidehrahaa@gmail.com))

**Abdullah Qureshi**, Art Department, Aalto University | [abdullah.qureshi@aalto.fi](mailto:abdullah.qureshi@aalto.fi)

**Noor Bhangu**, Communication and Culture,

York University and Ryerson University | [noorkbhangu@gmail.com](mailto:noorkbhangu@gmail.com)

When working in and with Western institutions, archives and art collections, what theoretical and practical scaffolding can we, as artists, curators, writers and scholars of colour, use to build inclusive and political futures for us all? How can we engage with artistic practices that renegotiate our positionalities and reclaim our agency outside the binaries of centre/periphery? Reflecting on the inability of academic and other artistic institutions to sustain and support the survival of racialized individuals, Ashok Mathur has reminded that we should, “reconsider possibilities within our current system, cognizant of intense resistances but also open to the potentials that present themselves to those of us who are looking, not just for a seat at the table, but a way to remake the table and all its settings.” In a gesture to remake the table, we offer a roundtable where we, as organizers, present and speak across our artistic and curatorial practices as a way to collectively think and reflect on critical and radical strategies to inherited systems.



# WORKSHOP 29.

## LET'S MAKE IT HOME: WHAT CRITICAL STORYTELLING AND VISUAL ARTS-BASED METHODOLOGIES OFFER

**Fran Lloyd**, Kingston School of Art,

Kingston University London, UK | F.Lloyd@kingston.ac.uk

**Eleonora Narvselius**, Center for Languages and Literature (SOL),

Lund University, Sweden | Eleonora.Narvselius@slav.lu.se

**Marta Padovan-Özdemir**, Depart. of Social Education, Research Programme on Society and Diversity, VIA University College, Denmark | mapa@via.dk

Emanating from the recently awarded Nordforsk research project entitled 'Making it Home: An Aesthetic Methodological Contribution to the Study of Migrant Home-Making and Politics of Integration (MaHoMe)', the proposed workshop will present and discuss different critical storytelling (Bell 2018; Delgado og Stefancic 2017) and visual art methodologies that can contribute to the rewriting narratives of belonging, community and history from multi-disciplinary perspectives.

The workshop will consist of two sessions of 3 to 4 presentations each. The first workshop will present and discuss methodologies developed in the MaHoMe project that, working with NGOs and migrants as co-researchers, include participatory aesthetic methods to directly engage with migrant expressions and experiences of home and home-making in the context of recent histories of migration and the politics and policies of integration in Denmark, Sweden and the UK. By focusing on migrant contemporary cultural expressions through visual imagery and soundscapes - in tandem with critical storytelling in analyses of integration policy-making - the project seeks to make a societal impact. The presentations will explore the methods and tools involved - from critical storytelling in policy analysis, multi-sited ethnography, visual ethnography, and participatory aesthetic workshops using the smart phone - and the proposed outcomes of a co-produced film and arts-based methodology toolkit.

The second workshop is an open call for presentations, including film and performance, that exemplify different ways of using storytelling and the visual arts and their methodologies to rewrite migratory narratives of belonging, community and history within the Nordic countries and transnationally. Participants may include scholars, NGOs, community groups, museum curators and practitioners that specifically engage with storytelling and arts-based methods to unsettle current national histories and narratives in order to create new perspectives on migration and belonging.

### Workshop Sessions (all times CET+1):

Parallel Workshops I: **Monday 11 January 2021 at 12:30-14:00**

- **SESSION ONE: Papers 1-5**

Parallel Workshops II: **Tuesday 12 January 2021 at 10:00-11:30**

- **SESSION TWO: Papers 6-9**



### **SESSION ONE: Monday 11 January 2021 at 12:30-14:00**

**Marta Padovan-Özdemir**, Depart. of Social Education, Research Programme for Society & Diversity, VIA University College | [mapa@via.dk](mailto:mapa@via.dk)

Following the past ten years of public debate on immigration, belonging and integration in Denmark, the notion of home seems to stand out as a pivotal point of struggle in political, socio-material as well as cultural terms. Thus, this paper raises the preliminary argument that the immigrant figure seems to challenge and provoke a majoritarian sedentary understanding of home, which is bound politically, socio-materially, and culturally to one place within nationally demarcated borders.

In order to interrogate this argument, the paper revisits the selected policy fields of housing, integration and immigration control and their social documentary practices of policymaking (Riles 2006), which in empirical terms include white papers, government action plans, responses to hearing requests, legislation, and ministerial orders. Such data material – including interviews with policymakers and administrators – allow for an examination of semiotic struggles over home in response to global migration.

In other words, the paper intends to identify the meaning-making process in policies addressing the home-migration nexus as a social problem. It does so by addressing semiosis as representation of the social world and oneself in a practice constitutive of reality (Fairclough 2012). The semiotic focus is operationalized with the help of narratology (Czarniawska 2010), by which this paper explores what the narrative turn in policy analysis (Bansel 2015; Fischer 2003) may offer migration research that bridges the arts and social sciences.

As such, this paper offers a methodological discussion and experimentation of how to work with policy narratives as both research object, research method, and a mode of conveying research results (Freeman 2017). In particular, the paper will exam the analytical strategy of emplotment as a contiguity-based intervention that develops the storying of home in response to migration by paying attention to connective operations in disparate data sources.

### **SESSION ONE: Monday 11 January 2021 at 12:30-14:00**

**Fran Lloyd**, Professor of Art History, Kingston School of Art,  
Kingston University London | F.Lloyd@kingston.ac.uk

This paper considers how analysis of visual art works and film produced by UK based migrant artists from 2010 to the present day can contribute to rewriting narratives of migrant experience of home and everyday practices of home-making. The key questions explored are how do self-identified migrant artists and filmmakers engage with questions of home and home-making? What aesthetic strategies do they use to embody the experience of the migrant? Do such works challenge or unsettle our existing national understandings of the migrant, of home and home-making, and of belonging? If so, how, and in what ways do they create new perspectives on migration and belonging?

The presentation will draw upon Collette Daiute's practices of dynamic narrative inquiry (2014) and Mieke Bal's framing of migratory culture (2011) to consider different modes and methods of analysis that can be used to approach the above questions with reference to a number of contemporary artworks and film works by UK artists since 2010. The working premise is, as Karen Barad puts it, that neither the material or the discursive can be understood as distinct entities but rather as existing in their 'intra-actions' where art works and films materiality make meaning and are future orientated.

## **SESSION ONE: Monday 11 January 2021 at 12:30-14:00**

**Azadeh Fatehrad**, Dr, Kingston University,  
London, UK | [a.fatehrad@kingston.ac.uk](mailto:a.fatehrad@kingston.ac.uk), [azadeh.fatehrad@hotmail.co.uk](mailto:azadeh.fatehrad@hotmail.co.uk)

The concept of home has always had a dual meaning to some extent but this quality has become particularly heightened given the conditions that we are currently experiencing an extremely difficult and complex socio-political climate with, for instance, Brexit in the UK, the mass protests in Lebanon and the mistreatment of dual nationals by countries such as Iran, China and Russia. Home can be a joyful and celebratory opportunity to be reunited with friends and family, and visit familiar places which hold meaningful memories but, at the same time, given what is happening in the world right now, home can also be absolutely terrifying.

'The Echo of Your Departures' reflecting on Azadeh Fatehrad's current research project, *Double Agency: The Formation of Diasporas*. In her presentation she refers to her recent multi-media installation comprising of five-channel sound and two-channel video which was inspired by a series of in-depth anthropological interviews in the context of women in diasporas. Fatehrad, in collaboration with Matthew Ward, has taken fragments of the interview transcriptions and combined them with imaginary elements of self-reflection to create an ephemeral constellation (of sound and video) through which she seeks to represent the notions of uncertainty and in-betweenness in the diasporic experience.

In this context, 'The Echo of Your Departures', responds to a complex image and imaginary dimension of home to articulate, capture or perhaps stage the above-mentioned notion of double agency and the formation of diaspora in the current state of emergency.

### **SESSION ONE: Monday 11 January 2021 at 12:30-14:00**

**Eleonora Narvselius**, PhD Associate professor,  
Center for Languages and Literature (SOL),  
Lund University, Sweden | [Eleonora.Narvselius@slav.lu.se](mailto:Eleonora.Narvselius@slav.lu.se)

In Sweden, the number of asylum seekers rose sharply from under 60,000 applicants in 2013 to record-breaking 163,000 by 2015. Almost one third of the asylum seekers in 2015 were Syrians. Since WWII, Sweden has been one of the leading countries in Europe in receiving refugees, and integration of the newcomers and inclusion of their cultural expressions within the national context have been intensely debated since the 1990s. Regarding the heritage sphere, the so-called refugee crisis of 2015 did not imply an introduction of absolutely new problematics. Nevertheless, production focusing on experiences of migrants and refugees increased exponentially, and it became possible to discern repeating patterns of presentation of the contemporary migration as a factor contributing to cultural diversity. In the concluding part of this article I will briefly discuss presentations of difference in the context of two very recent temporary exhibitions that opened in Malmö and Stockholm around the same time, in 2017 and the beginning of 2018. Arguably, in these exhibitions focusing on recent migration and migrants one may trace reverberations of the recent media debates on heritage as well as popular conventions of presentation of cultural diversity and "home-making".

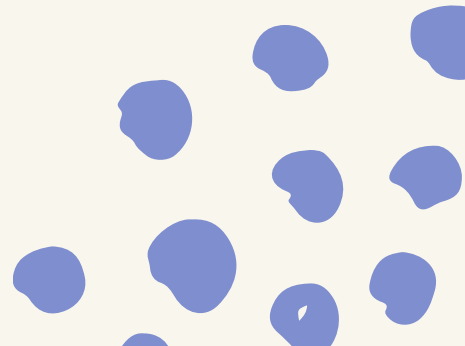
### **SESSION ONE: Monday 11 January 2021 at 12:30-14:00**

**Nadia Mansour**, Depart. of Teacher Education,  
Research Programme for Society & Diversity,  
VIA University College, Denmark | nama@via.dk

In this paper, I offer a theoretical examination and discussion of methodological issues involved in a an art-based participatory study of homemaking processes mediated through the participants' use of smartphones. In this study the smart phone is understood as a site of migratory home-making. Colleagues propose an understanding of arts-based research as enacted living inquiry, which they call a/r/tography (Springgay, Irwin & Kind 2005). A/r/tography can be understood as an intervention which merges art-making with research and learning. In this study, exploring and creating homemaking involves researchers working with NGO staff and self-identified migrants and migrant artists as co-producers and co-researchers in planned artistic workshops.

Thus, this paper discusses co-researchers and researchers overlapping roles. Working with others, not above or on others (Springgay, Irwin & Kind 2005) is pivotal for the MaHoMe research project. Allowing disruptions and changes is crucial when collaborating with participants as co-researchers. How do researchers design a study in which they are part of? How do researchers and co-researchers engage and embrace different roles in the MaHoMe research activities? In addition, this paper will address the ethical considerations when entering a personal, and a rather intimate space in co-researchers' lives, and when using smartphones as a means of aesthetic processes of homemaking.

The writer is part of the MaHoMe team.



## **SESSION TWO: Tuesday 12 January 2021 at 10:00-11:30**

**Amir Zainorin**, Artist, Jambatan-collective,  
Copenhagen, Denmark | amirszainorin@gmail.com, mapa@via.dk

In this presentation, I will show my art projects which explore the notion of belonging and experience of the hybridity that exists in having multiple cultural heritage. It questions about homeland, or what or where is home and the disassociation of participation in different societies and yet near or far to both.

The presentation will start with a project called Jambatan, an art and cultural association based in Copenhagen with members including artists, anthropologist and curators in response to an urgent need of a community for art and of Southeast Asia.

The vision is to recognize the bridge of interconnectivity between people in local communities, and in between the Nordic region, Europe and Southeast Asia by conveying global transformations through the artists of diaspora.

With the grant received from Nordic Culture Funds we were able to make a research trip to various cities across the Nordic countries and UK on Southeast Asia diaspora artists in the Nordic Region. With project Jambatan we did an art festival inviting artists to participate in seminar and performances. Furthermore, an online archive [www.stateless.mind](http://www.stateless.mind) was created which also serves as a platform for artists to show their works.

The presentation also includes a project I did working together with Trampoline House in Copenhagen - a self-governing institution which brings together refugees, asylum seekers and other residents of Denmark.

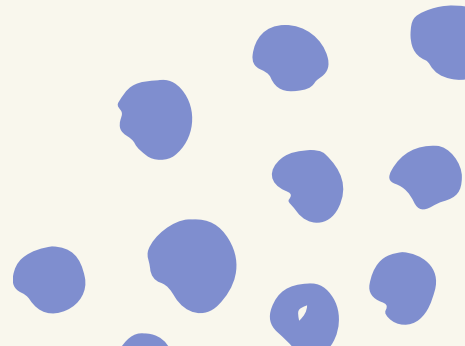
In a project called 'Dear Helle', at the Immigrant Museum in Farum, I did workshops with refugees. I asked them to write a postcard to Helle, who was then the Danish Prime Minister, about their daily living conditions. I will also present a project that I did at the Museum of Contemporary Art Roskilde where I worked with a Syrian refugee who came to Denmark.

### **SESSION TWO: Tuesday 12 January 2021 at 10:00-11:30**

**Julie Nynne Bune**, PhD student, Department of Anthropology,  
Aarhus University | [jnb@cas.au.dk](mailto:jnb@cas.au.dk)

Since refugees are constantly at the center of public discussion, performative workshops can offer Afghan refugees a platform to experiment and challenge the stereotypes they are faced with. In this paper I present how I work with participatory theatre with young Afghans in Denmark and discuss how anthropologists in collaboration with interlocutors can challenge homogenous representations of refugees and venture beyond the boundaries of realism thus questioning the given. The principal method used in these workshops is forum theater. Forum theater was developed by the Brazilian theater practitioner and activist Augusto Boal (1979). As an ethnographic method, forum theater aims to engage participants in sharing stories of conflict and oppression through performance.

I argue that participatory theater enables boldness of ethnographic voice for disenfranchised interlocutors. Within the potentiality of the theatre space afghan refugees can challenge existing structures of power and act out glimpses of alternative futures. By questioning dominant discourses pertaining to the Danish majority as well as to the fragmented Afghan diaspora (Khosravi 2018) the participants express and negotiate longings for change, inclusion and self-determination. When the participants act out important moral values on stage, they not only manifest themselves in new ways but try to show other afghans that change is possible. Experimenting with different societal roles in the potentiality of the theatre space illuminates how future-making is happening in a temporal friction shaped by ideas of self-determination and obligations towards the family and the Danish welfare state.



### **SESSION TWO: Tuesday 12 January 2021 at 10:00-11:30**

**Sari Tuuva-Hongisto**, Juvenia -Youth research and development centre,  
South-Eastern Finland University of Applied Sciences | sari.tuuva-hongisto@xamk.fi

TELL me about it – stories building belonging and democratic integration- project aims to enhance social participation of young people (aged 16-29) in the Baltic Sea region and it is funded by Interreg Central Baltic. The approach of the project is to prevent social exclusion of young immigrants in developing cultural and artistic methods for building the inclusion of the societies. The project organizes workshops for young immigrants as a part of their integration and language training. The workshops are adjusted and customized locally by the group's needs. The outcomes and the experiences of the development of these methods are analysed, evaluated and shared.

The project operates in Finland and in Sweden. The main activities are the workshops organized to young immigrants with two different methods. The used methods are cultural and artistic story-making and "Human rights and democracy" game, developed by Uppsala Folkuniversitetet. These methods will be utilized in both countries as well as evaluated and shared during the project.

It is expected, that as a result the participating young people will gain greater feelings of belonging and cross-cultural understanding. They will learn self-expression skills, which in turn will help in participating in society, education and working life. It emphasizes the positive stories of belonging and engaging the society as well as mutual understanding and building transcultural trust. The presentation concentrates on the follow-up and reflections of the project and its activities.



### **SESSION TWO: Tuesday 12 January 2021 at 10:00-11:30**

**Søren Sindberg Jensen**, Postdoc. PhD Department for the Study of Culture, The University of Southern Denmark | [sindberg@sdu.dk](mailto:sindberg@sdu.dk)

In research, which adopts a children-centered approach, it has proven beneficial to employ art-based methodologies (Barker & Weller, 2003; Cappello, 2005; Quiroz, Milam-Brooks, & Adams-Romena, 2013), in particular in research with migrant children (White, 2012). However, as it is plausible that particular art-based methods do not cater to the preferences of all children (White & Bushin, 2011), there is a need for developing multi-modal art-based methodologies.

In the paper, I present and discuss the utility of 'A nice spot', a multi modal art-based research intervention, which I have developed as part of the EU Horizon 2020 MiCREATE-project ([www.micreate.eu](http://www.micreate.eu)). The intervention was intended to be a site for researcher-participant familiarization and to form the basis for conducting narrative interviews with migrant and local children. The aim was to offer to the participants the opportunity to explore and reflect upon their notions of well-being and migration and integration experiences.

The discussion is based on a critical scrutinization of field notes, interview data, and participants' art pieces from fieldwork among students in Danish primary schools.

#### References

- Barker, J., & Weller, S. (2003). "Is it Fun?" Developing Children Centred Research Methods. *International Journal of Sociology and Social Policy*, 23(1/2), 33-58.
- Cappello, M. (2005). Photo Interviews: Eliciting Data through Conversations with Children. *Field Methods*, 17(2), 170-182.

# WORKSHOP 30.

## ARTS-BASED AND PARTICIPATORY METHODS IN RESEARCH WITH REFUGEES

**Marja Tiilikainen**, Migration Institute of Finland | marja.tiilikainen@migrationinstitute.fi

**Marte Knag Fylkesnes**, NORCE, Norway | mafy@norceresearch.no

**Catrin Evans**, University of Bedfordshire, UK, | Catrin.Evans@beds.ac.uk

**Fath E Mubeen**, Migration Institute of Finland | fathe.mubeen@migrationinstitute.fi

The workshop starts from the premise that multi-method research collaborations between refugee populations, academics and artists need more attention: they can illuminate knowledge which some more traditional research approaches could leave in the dark, and communicate knowledge in ways that can reach new audiences. However, the ethical and practical challenges related to such collaboration (informed consent, representation, epistemological complexities) also need attention.

We invite presentations on participatory or arts-based research approaches with refugee populations. The list of themes may include, but is not restricted to,

1. Research as a bricolage: Imaginary, creative, quirky or otherwise non-linear ways of doing research with refugee populations in the Nordic countries and beyond. What might be the ways to collect empirical data without (only) relying on words and interviews?
2. Participation and power: The various ways and levels in which research can be participatory with people who are refugees. What are the benefits and risks of participatory designs, and for whom? How do researchers address unequal power positions in deep ways? How do they balance benefits and risks and generate new and sustainable ways for co-researching?
3. Research as process and product: New ways of presenting research outcomes. How do we balance privacy and anonymity with the need to make research knowledge public? How do we respectfully present refugee groups for academic and general audiences? How can we address epistemological dilemmas when communicating research through art?

The organizers of the workshop are connected to a NordForsk project "Relational Wellbeing in the Lives of Young Refugees", which is a collaborative project between researchers, artists, therapists and young refugees in Finland, Norway and the UK.

### Workshop Sessions (all times CET+1):

Parallel Workshops III: **Tuesday 12 January 2021 at 11.45-13.15**

- **SESSION ONE: Papers 1-3**

Parallel Workshops IV: **Wednesday 13 January 2021 at 11:45-13:15**

- **SESSION TWO: Papers 4-7**

Parallel Workshops V: **Thursday 14 January 2021 at 10:00-11:30**

- **SESSION THREE: Papers 8-11**

### **SESSION ONE: Tuesday 12 January 2021 at 11:45-13:15**

**Marte Knag Fylkesnes**, NORCE, Norway

**Marja Tiilikainen**, Migration Institute of Finland | [marja.tiilikainen@migrationinstitute.fi](mailto:marja.tiilikainen@migrationinstitute.fi)

**Ravi Kohli**

Research confirms that unaccompanied asylum-seeking young people face obstacles and challenges in destination countries such as Finland, Norway, and the UK. Over time, despite the difficulties, some are successful in being given permission to stay and settle in these countries. As they settle, many public authorities fade from their lives and social networks are built, with hopes for a good future. Ordinary life gradually emerges once again, as they develop sustaining relationships with other people, and add to the life of their new country.

In this presentation, we discuss our starting NordForsk-funded project focusing on how young refugees draw and describe their networks and relationships. We explore how Finnish, Norwegian and Scottish societies make room for them in their countries, focusing on mutuality, hospitality and reciprocity. Overall, we gather stories about building peace and prosperity for each other as an expression of relational wellbeing. The stories are gathered on a regular basis, to see how young people and their social networks flow and evolve over time.

The presentation maps our theoretical framework (relational wellbeing) and discusses relevant previous research about former unaccompanied minors in Finland, Norway and Scotland.

### **SESSION ONE: Tuesday 12 January 2021 at 11:45-13:15**

**Fath E Mubeen**, Migration Institute of Finland | fathe.mubeen@gmail.com

In 2015, Finland received 3024 applications from unaccompanied asylum seekers. Many of these young people have stayed, and they are now building new lives in our society. As a historically quite homogenous country, Finland is built on values such as equality as “sameness”, but these values can no longer apply. In this PhD project, I want to see how art can be used to understand and distribute some positive stories of diversifying Finland, and how young refugees build new, sustainable lives together with Finnish people.

As part of a larger NordForsk-project focusing on young refugees relational wellbeing in Finland, Norway and the UK, the contribution of this project is to investigate how art can be used to understand and distribute knowledge about young refugees' lives. In this presentation, I will present a preliminary research plan, focusing on the methods of this research. The justification of using art as a method is that it is a social product which is created between the sensuous knowing and the playful creativity. In the lives of young refugees, this may assist in making their experiences, memories, associations, ideas and hopes visible. Arts provides a reflective space to produce new knowledge and understanding as well as develop a wider more empathetic and accurate consciousness facilitated by the collaborative process (O'Neil & Hubbard, 2007). I will show how the methodological choices of my research may foster a reflective and safe space for dialogue, images and narratives that approach the world in relation to the themes of relational wellbeing and belonging.

#### References

O'Neill, Maggie & Hubbard, Phil (2012). Asylum, Exclusion and the Social Role of Arts and Culture. *Moving Worlds: a journal of transcultural writing*. 12 (2).

### **SESSION ONE: Tuesday 12 January 2021 at 11:45-13:15**

**Catrin Evans**, Dr, University of Bedfordshire | [catrin.evans@beds.ac.uk](mailto:catrin.evans@beds.ac.uk)

This is a reflective paper from the Drawing Together project. Never conceived to be digital, like so many, our project continues to evolve in response to the impacts of Covid-19. The restrictions imposed by the virus have affected every aspect of our plans – from recruitment and relationship building, to methodological and ethical planning, as well as how our local and international teams work together and support one another.

This session will offer the story of our work so far – told from my perspective as the Research Fellow in Glasgow. I will draw attention to some of our challenges and offer reflections into how being relationally minded at a distance has influenced my working relationship with our two Glasgow Youth Ambassadors, how it has directed my engagement with participants, and how we have worked rigorously to distil a planned 6 hour in-person workshop into a 3 hour engaged online encounter. I will discuss how we have worked to retain the essence of the arts practice that is so integral to the project's vision and continued to position this project as something that can – despite the distance between us all – enact relationality whilst exploring it.

Finally, with a commitment to reasserting that 'emotions matter in the academy' (Askins and Blazek, 2016) I will share some my own autoethnographic reflections to reveal the tensions that emerge when holding the responsibility of drawing young people together virtually, when your own tools for engagement, creativity and research have all been learned through in-person, participatory contact.

### **SESSION TWO: Wednesday 13 January 2021 at 11:45-13:15**

**Lucy Hunt**, University of Oxford | [lucy.hunt@education.ox.ac.uk](mailto:lucy.hunt@education.ox.ac.uk)

This paper argues for greater engagement with creativity and the 'visual' in research with/for linguistically and culturally diverse groups of young people, such as those who have been forcibly displaced across borders. It is based on seven months of ethnographic fieldwork in Thessaloniki, Greece, involving participant observation as a volunteer teacher in various educational spaces for displaced youth aged 15-24 - such as language classes, arts workshops and leadership courses. During this period, focus group discussions were held with youth - involving creative methods for visualising pathways to their futures, and the barriers and supports along it - and interviews with educational 'stakeholders' such as teachers, parents and coordinators.

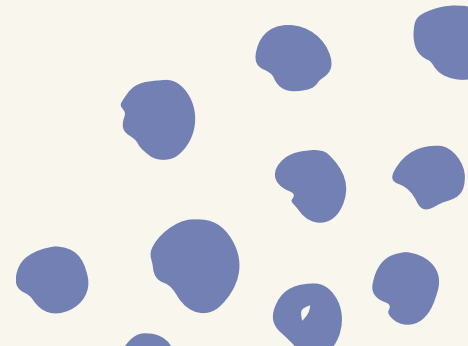
The paper addresses three ways in which the arts were built into - or unintentionally became a part of - this project, and reflects on the associated challenges and possibilities. Firstly, it describes how the research setting itself was characterised by creativity, as many non-formal educational interventions use the arts for psychosocial healing and non-verbal social interaction; and as such, arts-based methods may constitute a 'natural' way to approach research with this population. Secondly, it covers how the 'visual' was incorporated into the process - from pictorial consent forms and creative methods to the researcher's reflective sketches and photographs - and the ethical and practical implications of this. Thirdly, it makes the case for creating a visual product of research with/for refugees, to enable youth to relate and share their lives in colour, rather than as another bureaucratic or academic text; as well as to push researchers to engage an audience beyond academia in their stories, while paying attention to their role in constructing generalised visual narrative.

### **SESSION TWO: Wednesday 13 January 2021 at 11:45-13:15**

**Sari Pöyhönen**, University of Jyväskylä | [sari.h.poyhonen@jyu.fi](mailto:sari.h.poyhonen@jyu.fi)

How can anyone make sense of the life trajectories and the everyday experiences of unaccompanied minors seeking asylum in Finland, as they find their place under new circumstances? How can researchers build relationships of mutual understanding with both adolescents and their counsellors? How can researchers and counsellors gain and maintain trust of these young people. How can we avoid intimidating? How can artistic and participatory practice, in this case photography, facilitate collaboration to go beyond language? With these questions in mind, we started collaborative ethnography in a children's home, known as 'a group home for unaccompanied minors'. The group home is part of a reception centre for asylum seekers, established in 1991, and located in a rural municipality in a Swedish-dominant region of Finland.

The insights presented here derive from long-term partnerships in the reception centre and the group home. I describe a photography project that was coproduced by the reception centre and our linguistic ethnography, *Jag Bor I Oravais* [I live in Oravais]. Ten unaccompanied minors and their counsellors participated in the project, which took place from October 2015 until November 2016. I unpack our theoretical and methodological choices to describe our deliberate aims of collaboration, building relationships, gaining and maintaining trust. I also reflect on ethically responsible practices and challenges in doing collaborative research with participants who are going through vulnerable life situations.



### **SESSION TWO: Wednesday 13 January 2021 at 11:45-13:15**

**Jelena Jovicic**, Sociology Department,  
Stockholm University | [jelena.jovicic@sociology.su.se](mailto:jelena.jovicic@sociology.su.se)

Following the developments of what came to be known as the “refugee crisis” in Europe, one encountered numerous sensationalist images, many becoming viral threads on the social media. Violence, pain, desperation and indignity were visualised through countless images. Trying to move beyond portrayals of either threatening intruders or vulnerable victims - how can we use research and art expression in order to enable and facilitate space for counter representation?

In an attempt to explore such possibilities, we organised a collaborative photography workshop in Belgrade. During a five-day workshop we gathered as a group of international photographers, activists and people who fled and currently live in Belgrade (among them artists and activists). We held group discussion on the topics of representation, visual depictions of war and suffering, photography uses in social media and ethical issues in image creation and publishing. We held an introduction workshop to photography techniques, created a human-sized Camera Obscura and took part in three photo walks while capturing surroundings of the city and discussing the materials created in the group. We examined the topics of time and memories as a way to recreate ideas around flight as a permanent state of being - as people with no past or future narratives. This way people living and creating in exile had opened a space for reclaiming everyday narratives outside of the label 'refugee'. Participative methodology encourages individuals to choose which stories they want to capture and share.

Finally, photographs were jointly selected and exhibited in Ostavinska Galerija - an independent gallery space in Belgrade city centre. Through this collaborative experience we simultaneously examined the question of the dominant visual representation of flight as well as limits of counter-representation as a strategy. Importantly, this paper aims to provide a critical assessment of PhotoVoice as a methodology in academic research.



### **SESSION TWO: Wednesday 13 January 2021 at 11:45-13:15**

**Line Grüner**, Department of Anthropology,  
Aarhus University, Denmark | [line.gruner@cas.au.dk](mailto:line.gruner@cas.au.dk)

What does it take to create a home away from home and what does this mean for the interaction between migrants and the host community? In this paper I discuss how audio-visual media and exhibition can be used as participatory research methods to provide insight into the nonverbal and material dimensions of feeling-at-home in a place.

Since 2015, 63 Syrian refugees have been placed on the Danish island of Samsø after they have been granted refugee status. Being refugees their house-moving and relocation have been characterised by a lack of choice, and the Syrian families have been challenged to create new homes in alien houses filled with unfamiliar furniture and items received through donation or purchased in local secondhand stores. Throughout my fieldwork I worked with exhibition and audio-visual media as a way of relating with the families and as a route to shared knowledge production about the challenges to home-making and the development of personal identity, social relationships and senses of belonging under the challenging circumstances of forced migration. Where we often collaborated to a high degree, I also experienced moments where collaboration became difficult. Drawing on examples from my fieldwork, this paper discusses the role of resistance and non-collaborative moments in collaborative ethnographic exhibition-making and how friction, hesitancy and disagreements may carry important insights and critique.

# PAPER 8: “We the Afghan Kids”: Stories of Physical Activity

## **SESSION THREE: Thursday 14 January 2021 at 10:00-11:30**

**Sepandarmaz Mashregi**, PhD Student, Institute of Sport Sciences (IDV), Malmö University | [sepandarmaz.mashregi@mau.se](mailto:sepandarmaz.mashregi@mau.se)

**Objectives:** The aim of this paper is to explore the experiences of physical activity of a group of newly arrived Afghan youth in Sweden through the converging framework of decoloniality, Participatory Action Research (PAR) and Art-Based Research (ABR), so as to challenge the single (Adichie, 2009), yet dominant story of young asylum seekers that portrays them as incompetent and passive.

**Methods:** PAR is an anti/decolonial epistemological challenge to the traditional social research that moves the investigation to a participatory dialogical agenda that reflects the context of people's lives through transformative cycles of acting and reflecting (Dimitriadis, 2010; lisahunter, Emerald, & Martin, 2013). ABR, based in the coresearchers' strengths and epistemology, operates in collaborative and anti/decolonial ways to unsettle the process of traditional (Western) knowledge production 'about' the marginalized 'other' (Blodgett et al., 2013). In this project, the coresearchers produced posters with drawings or words to demonstrate their engagement with physical activity and its effects in their lives. Using poetry, ABR continues in the dissemination in order to resume the decolonial aims of the project.

**Result and Discussion:** The research team completed a thematic analysis on the field notes which illustrated the coresearchers' active and often long engagement with physical activity for the purposes of joy, socializing, healing, contemplation and overcoming obstacles.

**Conclusion:** The many insightful stories of the coresearchers portray their complex and continuous engagement with physical activity that on occasions converge, and at other times diverge from normative perspectives of the Swedish youth politics and sport club structure.

## SESSION THREE: Thursday 14 January 2021 at 10:00-11:30

**Feride Kumbasar**, Research Student, Media, Culture and Languages, University of Roehampton, London | [kumbasaf@roehampton.ac.uk](mailto:kumbasaf@roehampton.ac.uk), [feridebaycan@hotmail.com](mailto:feridebaycan@hotmail.com)

My research examines the economic, social and political contributions of Turkish and Kurdish (T/K) refugee women in the London borough of Hackney, through an analysis of their subjective experiences and the changing social and geo-political terrain of the borough since 1980. I use participatory methods such as go-along interviews and photo-elicitation to study T/K women's everyday life practices in relation to: What personal resources did these women bring from Turkey? What did the geographic space of Hackney offer them? How were their subjectivities shaped through the combination of culture, space and place? How did these women shape the geographical space they went on to inhabit?

I walk/ride with my research participants individually and map their daily route in the past, from home to work, to shops and to the places of importance in their daily lives' routine. Go-along/walk-along is an innovative method of collecting data about the role of place in 'everyday life'.

This method enables women to remember and articulate their engagement with the environment during the process of resettlement and inbuilding T/K diaspora by placing their stories and events in their spatial context. It gives me better insight into how women comprehend and engage with their physical environment and the role of Hackney and its buildings, parks, and streets in shaping women's 'everyday life' experience. I use the method to elicit women's in-place experiences and emotions related to their work, social and recreational places and how they would like to capture and share their personal connection and their sense of belonging to each of those places. The method allows me to access to women's stories of exclusion, home-building, and resistance in a spatial context and also to untangle how T/K women created localized spaces where they reproduced their economic, ethnic and political identities.

### **SESSION THREE: Thursday 14 January 2021 at 10:00-11:30**

**Francesca Pegorer**, PhD Candidate, Department of Anthropology  
University of British Columbia, Vancouver | [f.pegorer@alumni.ubc.ca](mailto:f.pegorer@alumni.ubc.ca)

I am doing fieldwork in Berlin among Syrian refugees. I look at how they make place and make-home in the city, while dealing with othering processes - including xenophobic violence - and the ambiguities of European 'multiculturalism' and 'integration'.

I integrate anthropology's conventional ethnography with body-centered methodologies to deconstruct Eurocentric understandings of migration, forced displacement and belonging. Such understandings tend to overlook affect, emotions and the body as sources of knowledge, reflection and intentionality. In this perspective, I use contemporary dance theory to frame everyday movement as a 'philosophy of the body' where affect is essential. Contemporary dance rejects the idea of an average body, and strives to consider bodies not as abstract aesthetics, but as specific nodes of movement and as concrete physical entities. What's more, it takes into account the action-reaction essence of movement: we never move alone or in a vacuum, but always in response and resonance with other people's (other bodies') moving. Some of the methodologies I use are built around walking. For non privileged actors, everyday walking is a complex choreography that seeks to minimize exposition to danger. The current COVID emergency reveals to privileged urban actors how daily patterns and affects are deeply rooted in a social pact where we trust the other person's body to be 'safe' enough for proximity.

While dance-based methodologies, as a form of enactment, risk to fall within a (neo)colonial tradition of reducing entire life-worlds to a static and flat representation, contemporary dance theory does problematize the relationships between performer and audience; individual and collective; script (rules) and improvisation, and especially between the singularity of the final representation and the process behind it.

# PAPER 11: Challenging cultural and racialised otherisation via arts-based methods in social work research

## SESSION THREE: Thursday 14 January 2021 at 10:00-11:30

**Enni Mikkonen**, Dr Soc Sci, Postdoctoral Researcher, Faculty of Art & Design  
University of Lapland | enni.mikkonen@ulapland.fi

The majority of social workers in the Global North represents white population while their clients of refugee and asylum seeker background are mostly people of ethnic minorities. As the principles of antiracism, anti-discrimination and anti-oppression guide social work paradigm (Dominelli 2010), it leads to the assumption of social work practice being automatically critical to racialised boundaries. This assumption results in maintaining silence and invisibility around white dominance in a professional setting (Young 2011). In developing professional practices with refugee and asylum seeker clients, social workers are often encouraged to embrace culturally sensitive working methods (Jönsson 2013). However, those approaches are criticised to be simplifying as they highlight the meaning of culture and tend to ignore intersecting and multiple power structures and diverse social identities. These shortcomings can result in deepening cultural and racialised otherisation of refugee and asylum seeker communities in social work encounters.

This paper widens the professional scope from cultural sensitivity to critically examine and deconstruct intersecting – such as racialised and feminised – power structures via arts-based methods in social work research. Empirically, the study builds on the participatory theatre project, 'My Stage', with women of immigrant backgrounds in Northern Finland (2016–2018) (Mikkonen et al. 2020) and the SEEYouth: Social Innovation through Participatory Art and Design with Youth at the Margins – project (2020–2021). Through ethnographic and participatory research methods, the study brings forth interdisciplinary approaches on how arts-based methods in social work can bring forth creative avenues for professional self-reflexivity and deconstruct racial and cultural otherisation and its impacts on dividing people and societies.

# WORKSHOP 31. MIGRATION, GLOBALIZATION AND EDUCATION

**Tuuli Kurki**, Postdoctoral Researcher, CEREN, Swedish School of Social Science, University of Helsinki | [tuuli.kurki@helsinki.fi](mailto:tuuli.kurki@helsinki.fi)

Today, education is massively affected by migration and globalization. In this workshop, we discuss the linkages between migration, globalization and education and investigate their effects in the lives of migrants and their offspring. Different educational settings, including higher education, integration training, language training and in-service teacher training are discussed in the papers presented at the workshop. In addition to examining access to and experiences of migrants from education systems in different countries, the emergence of therapeutic initiatives in education, including trauma-healing and psycho-emotional practices, are discussed with examples from both the Global North and South.

## Workshop Sessions (all times CET+1):

Parallel Workshops IV: **Wednesday 13 January 2021 at 11:45-13:15**

- **SESSION ONE: Papers 1-3**

Parallel Workshops V: **Thursday 14 January 2021 at 10:00-11:30**

- **SESSION TWO: Papers 4-6**

**SESSION ONE: Wednesday 13 January 2021 at 11:45-13:15**

**Lara Hoffmann**, PhD candidate, Department of Social Science,  
University of Akureyri, Iceland | laraw@unak.is

Iceland is often characterized as relatively homogenous, and the preservation of linguistic continuity remains a key aspect of Iceland's cultural policies and national identity. Immigration to Iceland has increased significantly in recent years and language aspects of migration have become part of public debates in recent years. Prior studies have indicated that many immigrants in Iceland view the difficulties they face when trying to become a part of the speaking community, e.g. using Icelandic in their everyday lives, as "the largest hindrance to integration and acceptance" (Skaptadóttir & Innes 2017, p. 25). In a recent large-scale survey (N=2,139) among immigrants in Iceland, we found two surprising results: Immigrants in Iceland are significantly dissatisfied with language courses, and the number of language courses attended has no relevant effect on language proficiency.

This contribution firstly provides an overview of Icelandic proficiency and attitudes towards formal language education among immigrants in Iceland, based on a binomial regression analysis. Then, this contribution discusses a number of multilingual grassroots initiatives in Iceland and their role in society. By juxtaposing and connecting these two distinct linguistic environments, we aim to reflect on various aspects of the language attitudes and language acquisition among immigrants in Iceland and show the complex relation of immigration, language, and community building in Iceland today.

## References

Skaptadóttir, U. D., & Innes, P. (2017). Immigrant Experiences of Learning Icelandic and Connecting with the Speaking Community. *Nordic Journal of Migration Research*, 7(1), 20– 27. doi: 10.1515/njmr-2017-0001

### **SESSION ONE: Wednesday 13 January 2021 at 11:45-13:15**

**Teresa Imaya Bengtsson**, Advanced Migration Studies,  
Copenhagen University | xjg171@alumni.ku.dk

**Owen Savage**, Advanced Migration Studies,  
Copenhagen University | pnh222@alumni.ku.dk

This paper analyzes the Copenhagen-based migrant coding school HackYourFuture to investigate an alternative approach to integrating non-western migrants into the Danish labor market. Using a Bourdieusian analysis in combination with the theoretical concepts of gatekeeping and transnationalism, we will argue that HackYourFuture's approach to Danish labor market integration emphasizes transnational forms of cultural capital, which are used to negotiate and access the Danish labor market. This offers an alternative way to integrate without reproducing national categories of Danishness.



### **SESSION ONE: Wednesday 13 January 2021 at 11:45-13:15**

**Min Kumar Tamang**, Academic Director, Sudesha School | [firstsource14@gmail.com](mailto:firstsource14@gmail.com)

This proposed paper tries to explore the strategies of student migration who wants to leave the country for their higher education abroad. More importantly, this research will capture the social network of abroad going students. Similarly, it explains the networking connections between their origin and destination countries of students during the process of study abroad. Similarly, this paper argues that students are significant migrants as they can bring and contribute the skills and knowledge to develop their nation. I will adopt the narrative inquiry as the mythological approach to pursue this research. We will employ the narrative inquiry approach through the in-depth interviews with the participants through the field observation, storytelling, and participants and so on in order to collect the information. We will use the interpretive paradigm and the different philosophical consideration in order to understand how the knowledge is produced for this research paper.

This research will also present the various reasons to leave the country such as to get the quality education, for the prosperous life, stereotypical ideology, to provide the financial support to their parents, to utilize their scholarship, to be self-dependent etc. Similarly, this research paper brings the student migration issue which is becoming the big problem to our country. In addition, this research will describe the challenges and frustration of being students in the developing countries like Nepal. Thus, this study is able to aware and provides the significant knowledge to that student who wants to pursue their higher education in abroad.

Key words; student migration, abroad study, challenge, stereotypical etc.

### **SESSION TWO: Thursday 14 January 2021 at 10:00-11:30**

**Golaleh Makrooni**, PhD researcher, Tampere University | [golaleh.makrooni@tuni.fi](mailto:golaleh.makrooni@tuni.fi)

Educational studies in today's world, especially on students with a migration background, are essential. The cultural diversity of students at higher education around the world is increasing; it is important that these students, with their diverse experiences, are given a voice and space in the host society during their studies. However, there is little research on the experiences of successful first-generation university students of migrant families and their experiences and perceptions at higher education.

The aim of this study is to give a voice to first generation university students of migrant families in Finland and to discover their experiences and perceptions at university. It also investigates how these students shape their educational journey at higher education successfully. The study describes and finds factors that demonstrate the abilities and skills of this target group, which on the one hand stand for smooth social and academic integration and make them successful at their study, but on the other hand identify the factors that pose a major challenge and make integration difficult at Finnish universities.

In this study, the grounded theory method was used. For this qualitative study, 15 semi-structured open interviews were conducted to investigate the perceptions and experiences of FGMFS regarding their education in Finland. The data were collected in individual semi structured interviews. Through data analysis, three important categories identified: Academic climate, performance and wellbeing. The connecting element between all these categories is sense of belonging.

The results of this study can help universities in their policies and support systems as part of their national development program to better support and promote this group of students in their educational pathway.

### **SESSION TWO: Thursday 14 January 2021 at 10:00-11:30**

**Mulumeoderhwa M. Samuel**, Coordinator,  
PCR Foundation | pcrfound@gmail.com

The war was caused many chaos ad created the Ocean of needs, the victims was mostly women and Children:

- The war in the country has forced many children to refuge. Some have been involved in force army and militias troops
- The unlucky died, were injured or disabled. With women and our sister was raped in front of their families, and some of them have Children father less because of war
- The children have lost their childhood. They have been made perpetrator and victims.
- Several mothers and sisters from villages where militias troops occupant, they are living shameful life because of what happened to them.

The situation caused the issues activities of PCR foundation

- 4 PILLARS OF PCR
  - Peace Educational ( Training, Trauma healing, Sociotherapy and Mediation)
  - Basic Health
  - Dinah
  - Scholarship

Trauma Healing activities

- Training:
  - Information on knowledge of trauma
  - Groups of Sociotherapy
- Reconciliation:
  - One by one healing process
  - Mediation on healing trauma
  - Follow-up programs
- Empowering:
  - Communities on Leadership capacity
  - Overcoming the Ocean of Needs

Some challenges

- Needs after trauma healing process.
  - Cultures and Believes
  - Religious rules • Reaching the maximum
- Crisis Center for Trauma Healing

### **SESSION TWO: Thursday 14 January 2021 at 10:00-11:30**

**Tuuli Kurki**, Postdoctoral Researcher, CEREN, Swedish School of Social Science, University of Helsinki | [tuuli.kurki@helsinki.fi](mailto:tuuli.kurki@helsinki.fi)

Education has become rather unproblematically a site for mental health management with policies and educational implementation strategies that identify and support students' mental health. When it comes to migrant and refugee students, school-based therapeutic and psychologically-oriented support is increasing both in the Global North and South. Not surprisingly, teachers are said to be on the front-line in identifying mental health issues and recommending treatment pathways for migrant and refugee students.

Through an investigation of training provided for in-service teachers on migrant and refugee students' mental health, the paper critically examines the emergence of psy-expertise in education in Finland. It asks 1) in what ways educational discourses are underpinned by "colonial imaginaries" that shape the subjectivities of migrant and refugee students and their mental health; 2) how colonial imaginaries, that are profoundly racialised, are maintained in education; and 3) how silence on racism can actually further racialize and pathologize the very students, education intends to support.

The analysis shows that mental health support enacted in educational settings – regardless of its good intentions – can actually maintain colonial imaginaries held about people of colour and as such be problematic from the perspective of migrant and refugee students' mental health. The findings challenge also the silence around racism and mental health since regardless of migrant and refugee students experiencing racism and Islamophobia in school, the support provided for them focuses on individual- and group-based pedagogical solutions, such as emotional pedagogy and developing skills and competencies, such as resilience and self-esteem.

# WORKSHOP 32.

## DISPLACEMENT AND PLACEMAKING IN ARCHITECTURE, URBAN AND SOCIAL DESIGN STUDIOS

**Morgan Ip**, Oslo School of Architecture and Design | [morgan.alexander.ip@aho.no](mailto:morgan.alexander.ip@aho.no)

**Tiina-Riitta Lappi**, Migration Institute of Finland | [tiina-riitta.lappi@migrationinstitute.fi](mailto:tiina-riitta.lappi@migrationinstitute.fi)

The aim of this workshop is to share pedagogical frameworks that can inform and influence design studios (for students of architecture, urban design, social design, landscape architecture, planning, user design, systems design, and so on). Furthermore, the goal is to engender a greater sense of inclusion and social sustainability in the interdisciplinary fields that look at the cities within which we live.

We invite researchers, educators and practitioners to share their case studies of architecture, urbanism, and social design studios which are sited in neighbourhoods or areas with high populations of minority groups such as immigrants or forcibly displaced persons. In an effort to understand comparatively, international cases beyond the Nordic countries are also welcome.

How do educators propose and run studios that engage the vulnerable and often ignored voices of minority groups? How do students make a proper analysis of spaces and places which consider these voices? What design interventions emerge, and do they successfully address the issues faced by disadvantaged and overlooked populations? If not, what can be learned and shared to improve the education of design? Further, how can this move beyond research and education and into planning and design practice?

This workshop is based on an EU-India Platform project entitled DWELL (Displacement, Placemaking, and Wellbeing in the City) that investigates how forcibly displaced people become part of cities in ways that sustainably contribute to economic development, cultural advancement and wellbeing. The partners in this collaboration are an interdisciplinary mix of architects, designers and social science researchers from the Oslo School of Architecture and Design, the Migration Institute of Finland, Ambedkar University Delhi's School of Design, Brighton University's School of Architecture and Design, and Sussex University's Institute of Development Studies.

### Workshop Sessions (all times CET+1):

Parallel Workshops V: **Thursday 14 January 2021 at 10:00-11:30**

### **SESSION: Thursday 14 January 2021 at 10:00-11:30**

**Håvard Breivik**, Architect, PhD Research Fellow and Teacher,  
Institute of Urbanism and Landscape,  
The Oslo School of Architecture and Design | [havard.breivik@aho.no](mailto:havard.breivik@aho.no)

With examples from emergency operations and resettlement situations, I will discuss how a built environment perspective on 'place' can be applied to displacement contexts. 'Urban displacement' is considered a humanitarian and development concern rather than a spatial, urban and contingency planning matter dealt with by experts in the field. Because of this there are limitations to knowledge transfers between the two fields, despite urban displacement being increasingly featured as a topic, also in academia. Built environment experts with an interest in solving displacement challenges, often struggle finding entry points for providing meaningful contributions. In parallel, or perhaps because of this, humanitarian, development, and migration management systems are not set up to absorb this knowledge. Place-based approaches is a term that is starting to appear in policy documents of intergovernmental actors involved in crisis response, such as the World Bank and the United Nations. Thus, moving away from a common approach of mainly focusing on the urgent needs of displaced populations and those, more recently, of their host communities. While urban settings are inherently spatial, what does place-based mean from a built environment perspective?

## **SESSION: Thursday 14 January 2021 at 10:00-11:30**

**Divya Chopra**, School of Design,  
Ambedkar University, Delhi (AUD), India | [divyachopra@aud.ac.in](mailto:divyachopra@aud.ac.in)

As growing instances of migration resonate across the globe, urban centres are undergoing multiple transformations resulting in visible disparities across social, physical and environmental realms. Within this context, a significant percentage of the Indian population is being forced to navigate between the rural and urban as it interfaces with the multiplicity of emerging work/live practices creating corresponding challenges of enormous consequences. Set within these multifarious processes, project DWELL (Displacement, Placemaking and Wellbeing in the City) engages with urban spaces of displacement and placemaking processes. As part of this project, Social Design studio (at AUD) focused on exploring placemaking through co-design processes while investigating issues, faced by migrant communities, affecting settlement patterns, economic vulnerabilities, resource access, etc.

This paper proposes to deliberate upon the complex socio-spatial dialectic embedded within the production of public spaces using the pedagogical framework adopted by the social design studio. The studio facilitated study of urban spaces of displacement and how communities organise themselves, as students tried to explore issues related to access to basic services, commons, parity and cohesiveness within the neighbourhood.

While highlighting the positive dimensions that help make these spaces vital asset of everyday experiences as well as inner contestations within any such settlement, the paper will discuss the process of co-design and co-management of these community spaces with significant emphasis on community engagement methods. Using proposed design strategies and interventions, it will discuss the possibility of contextually responsive, community-oriented, critical spatial practices offering valuable contribution towards inclusive spaces and new forms of civic engagement.

### **SESSION: Thursday 14 January 2021 at 10:00-11:30**

**Marianne Skjulhaug**, Architect, Associate Professor,  
Oslo School of Architecture and Design,  
Institute of Urbanism and Landscape | [marianne.skjulhaug@aho.no](mailto:marianne.skjulhaug@aho.no)

Temporary peri-urban living is the situation for many asylum seekers arriving in Norway (Simonsen & Skjulhaug 2019). Asylum reception centers are a peri-urban topic[1] that includes notions of home and neighborhood. This study explores the temporary sense of place and belonging in peri-urban landscapes in the case of Hobøl state asylum reception center, located in the Norwegian municipality of Indre Østfold, a part of the Oslo territory. The key objective is to investigate, on the ground, how asylum seekers engage temporarily in the local community. The concept of local community entails equally social and physical aspects related to the home. The article elucidates how everyday life around a peri-urban located asylum reception center unfolds through interviews and field-observations. The article suggests that the mutual interaction between asylum seekers and the peri-urban local community is intertwined, complex, and part of a profound and vulnerable process of making place (Massey 2005).



### **SESSION: Thursday 14 January 2021 at 10:00-11:30**

**Huma Parvez**, School of Planning and Architecture,  
New Delhi | ar.hparvez@gmail.com, thesis2020.jamia@gmail.com

Urbanism as a way of life, supports heterogeneity of population as one important character; however, it also involves distant social relations and glaring differences that affect almost everyone across the globe. According to Pew, India stands out among the world's most populous countries for having high government restrictions and very high social hostilities on religion (2017). As religious violence is undergoing revival; 'People under Threat 2020' India's ranking has risen to 54 from 70 (in 2016) out of 108 countries, with Muslims as one of the communities at risk (Minority Rights Group, 2020). The issue of religious violence, socio-economic differences rooted in conflicts, and cultural stratifications has led to formation of ghettos as well as ghettoization of existing enclaves, making them further vulnerable to discriminatory identification.

Considering the conditions of rising communal vulnerability, the intent of this discussion is to deliberate on new urban possibilities to strengthen cross community coherence and stability. Therefore, based on trajectories of marginalisation and patterns of segregation (Susewind, 2017), Delhi manifests complex spatial and identity-based dynamics; wherein, the characteristics of separation and segregation such as peculiar morphological setting and structure, high density and poor infrastructure are illustrated through the case of ghettoization of Jamia Nagar.

The urban design spatial framework demonstrates an inclusive, resilient and sustainable model for urban transformation of such vulnerable urban areas. It further explores the relevance of cohesive local-contextual as well as internal-external characteristics through both curative and preventive design strategies. The outcome aims to reflect on the value of how the people living in a social and physical segregation in the city become part of the metropolis in ways that contribute to a holistic development; and encouragement of plurality among people in order to step out of trauma towards repair and resilience.

### **SESSION: Thursday 14 January 2021 at 10:00-11:30**

**Anandini Dar**, Dr, Assistant Professor, School of Education Studies,  
Ambedkar University Delhi | [anandini@aud.ac.in](mailto:anandini@aud.ac.in), [anandinidar@gmail.com](mailto:anandinidar@gmail.com)

How do architects and social scientists across global contexts understand and engage with concepts of migration and place-making? How do these engagements inform pedagogical approaches to design studios and their outcomes? And, finally, what can we learn about differing approaches to place-making of migrant and displaced groups from cross-disciplinary exchange?

This talk aims to address some of these questions by drawing on reflections from researchers, teachers, and students, who are part of the on-going cross-disciplinary and cross-country project on "Displacement, Placemaking, and Wellbeing in the City," funded by the EU-India Platform, with project partners from Norway, Finland, UK, and India. Insights from the project inception workshop meetings, as well as reflections on exchanges during and after the design studios conducted in Norway, India, and Brighton, will be discussed and analysed to provide meanings about what cross-disciplinary and cross-country exchanges can offer for new pathways for research on, teaching about, and design interventions for migratory and displaced groups.

# WORKSHOP 33.

## DEPORTATIONS AND RESISTANCE IN THE NORDIC CONTEXT

**Annika Lindberg**, University of Bern, Switzerland | annika.lindberg@soz.unibe.ch

**Päivi Pirkkalainen**, University of Jyväskylä, Finland | paivi.pirkkalainen@jyu.fi

Similar to other Western countries, the Nordic states have turned to more restrictive immigration and asylum policies in recent years. Detention and deportation of foreigners are central tools in these political projects. On the other hand, detention and deportation are issues that are actively resisted by detainees, deportees, refugees, migrants and citizens of deporting countries. Deportation is a 'technology of citizenship' (Walters 2002, 282) and constitutive of state- and nationhood (Khosravi 2019). Deportation and deportability serve a crucial role in maintaining social hierarchies that are racialised, classed and gendered in nature. Deportation can thus be a lens through which we can understand broader structures of inequality and social exclusion, but also learn about how they can be challenged.

This workshop approaches deportation and resistance towards it through the lenses of colonial/racial histories and current structural inequalities in the Nordic context. The workshop aims to analyse how historically informed colonial/ racial structures and current racial categorisations shape the deportation policies, practices and ways to resist deportations. People have different opportunities and resources to organise resistance to deportations depending not only on their legal status but also on socio-economic and social status. We therefore aim to explore the role that people threatened by deportation, civil society and scholars play in these endeavours.

We welcome both theoretical and empirical papers that critically assess deportation policies, practices and forms of resistance from the viewpoints of colonial/racial histories and/ or current structural inequalities. Contributions may speak to, but must not be limited to, the following themes: The historical and political role of expulsions in state- and nation-building projects in the Nordic context; Critical enquiries into the political and economic investments in deportation on a local and global scale; Empirical accounts of deportation processes, focusing on infrastructures, agents of enforcement and/or lived experiences of deportable persons; Epistemic and methodological reflections on how deportation studies can better incorporate critical decolonial epistemologies (Grosfoguel et al. 2015)

We welcome papers from a variety of disciplines applying different methods, such as comparative, participatory and arts-based methods. We particularly welcome contributions of activists of migrant and refugee background. Workshop organizers tentatively plan editing a special issue in a selected journal based on selected workshop papers.

### Workshop Sessions (all times CET+1):

Parallel Workshops IV: **Wednesday 13 January 2021 at 11:45-13:15**

- **SESSION ONE: Papers 1-3**

Parallel Workshops V: **Thursday 14 January 2021 at 10:00-11:30**

- **SESSION TWO: Papers 4-5**

### **SESSION ONE: Wednesday 13 January 2021 at 11:45-13:15**

**Aino Korvensyrjä**, Sociology, PhD student,  
University of Helsinki | [aino.korvensyrja@helsinki.fi](mailto:aino.korvensyrja@helsinki.fi)

Deportation, in its contemporary form of legal and physical removal of individuals from the space of a nation-state (De Genova and Peutz 2010), requires that the state of supposed origin or previous residence readmit the deportee – pushbacks and other irregular yet common forms of return aside. A deportation order is often issued without the concrete possibility of physically removing the person. This practice contributes to the so-called deportation gap (Gibney 2008), in Germany closely linked to the institution of Duldung (temporary administrative suspension of deportation). Drawing on ethnographic fieldwork with rejected West African asylum seekers with the Duldung status, this paper examines how they navigate the severe mobility restrictions by the German and the EU border regime. Duldung means life under acute deportability, structured by diverse forms of state violence (Gilmore 2007) or legal violence (Menjívar and Abrego 2012). Yet not having a passport or hiding it protects (temporarily) from actual removal and serves as a (temporary) means to stay in Germany.

The paper examines the non-passport (Oulios 2013), as I call this extremely precarious mobility strategy, as a relational or boundary object, co-constituted by the border regime and by the West Africans' strivings and tactics to access the il/legitimate means of mobility (Mongia 2018; Torpey 2000). Focusing on the knowledge of persons using the non-passport the paper asks what the practices of policing it – by immigration authorities, police and in deportation hearings – reveal about the passport as a “technology that nationalises bodies along racial lines” (Mongia 2018) and about the appropriation of mobility in the EU border regime in a manner reminiscent of colonial border regimes (Rigo 2007; Torpey 2000).

### **SESSION ONE: Wednesday 13 January 2021 at 11:45-13:15**

**Erna Bodström**, The Centre for Research on Ethnic Relations and Nationalism (CEREN)  
University of Helsinki, | [erna.bodstrom@helsinki.fi](mailto:erna.bodstrom@helsinki.fi)

The current paper examines how deportability is created through the asylum process by the Finnish Immigration Service (Migri). Even though deportations affect various non-citizens, in Finland the public concern on deportations have largely focused on people arrived as asylum seekers especially after year 2015. Indeed, the asylum process is a key way of producing deportability.

Humanitarian migration controls, such as the asylum process, do not only facilitate entry and protection but also maintain the framework under which entry or stay may be denied, as argued by Mezzadra and Neilson (2013). Asylum process in particular represents a form of policing at distance (Guild & Bigo 2003) wherein the border controls are not enforced at the physical border of the state by border officials, but within the space of the nation by administrators.

Asylum process deals largely with assessment of credibility. This can be divided into three categories: internal, external and social credibility (Wikström & Johansson 2013). Internal credibility refers to the internal plausibility of the applicant and their narration, external credibility to how that corresponds with the external factors such as country information of documentary evidence, and social credibility to how all that relates to the societal position of the applicant (ibid.). The current paper analyses the way Migri assesses the three categories of credibility in negative asylum decision made in years 2016-17. Thus the data represent the time period in which the deportability created by the asylum decisions started to awake concern in Finland.

I argue that the three categories of asylum assessment can be conceptualised as a process of three steps, that must all be fulfilled successfully in order to be granted asylum. Consequently misstep on any of them leads to deportability.

# PAPER 3: Policing “dangerous” populations through immigration law? Removals of foreign offenders in Finland

## **SESSION ONE: Wednesday 13 January 2021 at 11:45-13:15**

**Jukka Könönen**, Postdoctoral researcher,

The Centre of Excellence in Law, Identity and the European Narratives (EuroStorie),  
University of Helsinki | jukka.kononen@helsinki.fi

The current paper examines how deportability is created through the asylum process by the Finnish Immigration Service (Migri). Even though deportations affect various non-citizens, in Finland the public concern on deportations have largely focused on people arrived as asylum seekers especially after year 2015. Indeed, the asylum process is a key way of producing deportability.

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# PAPER 4: "Witnessing" deportability and slow violence

## SESSION TWO: Thursday 14 January 2021 at 10:00-11:30

**Päivi Pirkkalainen**, Postdoctoral researcher,  
University of Jyväskylä | paivi.m.pirkkalainen@jyu.fi

**Karina Horsti**, Senior lecturer, University of Jyväskylä | karina.horsti@jyu.fi

In 2015, Finland, like other European countries, received an unprecedented number of asylum seekers. A year later, in the aftermath of what we prefer to call the "refugee reception crisis", the deportation of those who had received negative asylum decisions began. According to a recent study, the Finnish Immigration Service significantly tightened its policies after 2015 (Saarikkomäki et. al 2018). Increasingly strict asylum criteria have resulted in deportations at a level never seen before. Furthermore, protests against deportations have increased and become publicly more salient.

In this article we theorize deportation as a form of slow violence (Nixon 2011) that also hurts people nearby the main target. While the forced removal of a person can be seen as one single act that might entail physical violence, deportability is a slow process. It takes time and the agency dissolves: the violence "happens" rather than "is done", and therefore deportability does not look like violence. By analyzing thematic interviews with people who have taken a stance against deportation and mediated material of their acts of solidarity we seek to understand how citizens who are nearby - "witness" deportability - begin to see and feel the invisible, slow violence done to others and decide to act upon that. The article concludes that making visible the violence that otherwise remains unrecognizable as violence is crucial in the present day anti-deportation activism.

## SESSION TWO: Thursday 14 January 2021 at 10:00-11:30

**Aina Backman**, Ph.D. candidate, Department of Social Anthropology,  
Norwegian University of Science and Technology | aina.backman@ntnu.no

With reference to fieldwork at detention centers in Sweden my presentation will describe and reflect on some underlying principles of detention and preparation for deportation. By exploring the conditionings of the practical undertakings at the centers I discuss some peculiarities of the centers as place of work. I sketch out how concerns about security, technology and bureaucracy constitute some of the everyday work-life concerns that direct focus away from the distressing context of deportation. In this way, the activities of the state institution are linked to anthropological questions of security, technology, bureaucracy and work. By outlining some relational dynamics between detention center staff, the organizational requirements from the Migration Board and the local work-life conditions at the centers, I also show how deportations are arranged for by an elaborated benevolence that enables their execution and encumbers resistance. The aim is to explore these tendencies in the field in order to raise questions about the deportation industry and the everyday work-life dynamics that enable the return of migrants. While the mission to make unwanted migrants return is only partially completed, the existence of detention centers successfully corresponds to political demands for a regulated immigration. Hence, we should look closer at the realization of detention centers in the context of transnational migration by focusing on the principles that drives and sustains them.



# WORKSHOP 34.

## FORCED MIGRATION AND NATIONAL MEMORY POLITICS IN THE NORDIC COUNTRIES

**Johanna Leinonen**, University of Oulu | johanna.leinonen@oulu.fi

**Outi Kähäri**, University of Oulu

**Miika Tervonen**, Migration Institute of Finland

**Elina Turjanmaa**, University of Oulu

The goal of this open workshop is to take the first steps towards understanding how histories of forced migrations have shaped the Nordic countries in the 20th century. Conventional narratives of the Nordic societies and their pasts have systematically omitted histories of refugees, deportations, and other forms of forced migration. While a majority of population displacements have taken place in the context of a war, all Nordic states have also engaged in deportations of “undesirable” individuals and groups. Hence, this workshop focuses not only on wartime forced migrations but also on other, more “mundane” involuntary movements. It explores gaps and silences in histories of forced migration and how memory politics influence what is memorized (or forgotten) over time in regard to these movements.

We argue that the marginalization of histories of forced migrations – histories of refugees, displaced people, and deportees – in the narratives of the Nordic past has obscured a constitutive element in the formation and imagining of the Nordic societies from 19th century to the present. In particular, this workshop seeks to explore understudied histories of forced migration “from below”. We contend that it is crucial to start the process of mapping out how voices of different groups of forced migrants in the Nordic countries can be brought to a historical record through collecting oral histories and uncovering less-known archival sources. We welcome papers that fall within and cut across these themes.

### **Workshop Session (CET+1):**

Parallel Workshops II: **Tuesday 12 January 2021 at 10:00-11:30**

# PAPER 1: Crossings of borders in times of crisis: Finland as a country for transit migration in 1938-1944

**SESSION: Tuesday 12 January 2021 at 10:00-11:30**

**Annette Forsén**, University of Helsinki | [annette.forsen@helsinki.fi](mailto:annette.forsen@helsinki.fi)

# PAPER 2: Merikoivisto: A forgotten settlement conflict between Karelian forced migrants and the Finland-Swedish minority at the end of the 1940s

**SESSION: Tuesday 12 January 2021 at 10:00-11:30**

**Mats Wickström**, Åbo Akademi University | [mats.wickstrom@abo.fi](mailto:mats.wickstrom@abo.fi)

**Matias Kaihovirta**, University of Helsinki | [matias.kaihovirta@helsinki.fi](mailto:matias.kaihovirta@helsinki.fi)

After World War II, Finland surrendered about 10% of its territory to the Soviet Union. Over 420,000 persons were evacuated, or about 12% of Finland's total population, mostly Finnish-speaking Karelians. The resettlement of the forced migrants aimed at providing the displaced families with new holdings. The Swedish-speaking areas of Finland were, however, not obliged to share the burden of land redistribution to the forced migrants in equal proportion to the Finnish-speaking areas. The Finland-Swedish minority, or at least its political representatives, feared a shift in the demography of the majority-Swedish municipalities which, according to Finland-Swedish minority nationalist doctrine, formed the territorial backbone of the so-called Swedish nationality in Finland. The lesser land settlement burden of the Swedish-speaking areas was a contested political issue in post-war Finland, as noted in Finnish historiography. The most controversial case of conflicting interests between the forced migrants and the Finland-Swedish minority, the plan to resettle the Karelians from Koivisto (a municipality in the conceded area by the Gulf of Finland in Southern Karelia) in the primarily Swedish-speaking municipality of Pernå in eastern Uusimaa by creating a new municipality there, has, however, received scant attention. The proposed new Finnish-speaking municipality was called Merikövisto (Koivisto-by-the-sea). The plan was bitterly disputed both in Finland and in Sweden, where it e.g. was condemned as aggressive Finnish ethno-nationalism. Merikoivisto was never founded, but the case reveals a highly topical conflict in the history of forced migration in the Nordic countries, which has largely been omitted in 'national' historiography as well as in historical narratives focused on the Swedish-speaking population in Finland.

**SESSION: Tuesday 12 January 2021 at 10:00-11:30**

**Kristina Stenman**, Doctoral Programme in Law,  
University of Helsinki | kristina.stenman@helsinki.fi

In my paper, I will examine situations during the 20th century in the Nordic countries where the individual governments of Denmark, Finland, Norway or Sweden either chose to act or withdraw concerning persons in need of international protection. The question at hand is why the individual countries responded differently. My perspective is that of comparative legal/political history. My research material is literature, press material and legislation.

The legal framework for the international protection of refugees evolved from 1920 to 1969. The principle of non-refoulement evolved towards a peremptory norm of international law. Beyond actual removal of persons in need of international protection, there is a grey zone in the law and practices of States, concerning eg. visa policies and resettlement. Here States allow themselves and other States political leeway to act or not where humanitarian action is called for.

The Nordic countries moved towards closer cooperation in the 20th century, i.e. by forming the common visa-free area in 1954. However, there are differences in their humanitarian and foreign policies, which have translated into varied positions – action or silence – in individual situations involving international protection. Five pairs of examples highlight these differences:

1. Emigres from the Russian Empire, in the aftermath of the Revolution, 1920-1922- Finland and Sweden
2. Jewish refugees from Germany, 1930-1939 – common Nordic silence?
3. Refugees from the Hungarian revolution, 1956-1957 – Sweden and Norway
4. Refugees fleeing the military coup in Chile, 1973 – Sweden and Denmark
5. Refugees from the wars in Yugoslavia, and ceding of nationality from Yugoslavia to Bosnia-Herzegovina 1991-1993 – Norway and Finland

I argue that the responses have been driven more by internal policy considerations rather than a Nordic consensus on the interpretation of international obligations towards refugees.

# PAPER 4: Postmemories of Ingrian Pasts

**SESSION: Tuesday 12 January 2021 at 10:00-11:30**

**Outi Kähäri**, Senior researcher, Migration Institute of Finland | [outi.kahari@oulu.fi](mailto:outi.kahari@oulu.fi)

In this paper, I examine intergenerational memories as well as gaps and silences of family separation by focusing on 2nd and 3rd generation persons whose families' pasts include forced migration, persecution, and deportations. I study to what extent memories of family separation, experiences persecution and forced migration have been transmitted across generations, what becomes hidden over time, and how these traumatic experiences may reflect on family structures, quality of relationships, and emotional wellbeing of the 2nd and 3rd generation. Theoretically, I draw inspiration from memory studies, specifically the concept of postmemory. I conceptualize postmemory as a narrated family memory, recreated by the 2nd and 3rd generation in the intersection of collective and autobiographical memories. I analyze transmissions of family memories in the context of Finnish national memory politics affected also by a totalitarian state as well as other powerful actors and ideologies. The qualitative data consist of biographical interviews among adult persons living in Finland whose Ingrian family members experienced forced migrations after the Russian Revolution, in the Stalin era, and World War II.

# WORKSHOP 35.

## FORCED MIGRATION, FAMILY SEPARATION AND EVERYDAY INSECURITY

**Jaana Palander**, Migration Institute of Finland | jaana.palander@migrationinstitute.fi

**Abdirashid Ismail**, Migration Institute of Finland | abdirashid.ismail@migrationinstitute.fi

Forced migration creates vulnerability and insecurity among people on the move, as well as among immobile people such as family members in other countries. Insecurities and vulnerabilities can also push people to migrate. The main aim of this workshop is to explore different types of insecurities and vulnerabilities related to forced migrants and their families in home countries, transit countries and refugee camps. The workshop also aims to investigate resources, such as social networks and institutional support, and tactics to cope with the challenges.

The relevant topics to this workshop include, but are not limited to, the following broad questions: What are the insecurities that forced migrants and their families face in the destination countries and transit countries? What are the insecurities related to family separation and family reunification process? What kind of strategies and resources there are to cope with insecurities and vulnerabilities?

We welcome theoretical, conceptual and empirical presentations from different disciplinary and methodological backgrounds. We especially encourage to present research with multi- or interdisciplinary approach to the theme.

### Workshop Sessions (all times CET+1):

Parallel Workshops IV: **Wednesday 13 January 2021 at 11:45-13:15**

- **SESSION ONE: Papers 1-4**

Parallel Workshops V: **Thursday 14 January 2021 at 10:00-11:30**

- **SESSION TWO: Papers 5-7**

### **SESSION ONE: Wednesday 13 January 2021 at 11:45-13:15**

**Ayşe Perihan Kırkiç**, Marmara University | aysepk@gmail.com

**Fatmanur Delioğlu**, Yıldız Technical University | fatmanurdelioglu7@gmail.com

Opening its borders to Syrian refugees in 2011, Turkey has been hosting the highest number of Syrian refugees. Turkey signed the 1951 Geneva Convention and the 1967 Additional Protocol on the status of refugees. Yet, these two apply a geographical limitation, only accepting those people escaping from conflicts in Europe as refugees in Turkey. In Syrians' case, they are not considered refugees, and the government applied a new form of protection for them. Therefore, Syrian refugees are treated under the Temporary Protection Regulation. This status enables them to access their fundamental rights, such as health and education (Şimşek, 2018). However, the lack of adequate and versatile integration policies makes it difficult for Syrians to live in humanitarian conditions. Some integration policies have been developed, but many crucial factors are not considered when creating these policies. Gender is one of the most critical factors that are neglected. Thus, women, and other groups who do not fit the criteria of acceptable identity in society, cannot benefit from the policies that have been developed.

One of the most disadvantaged groups affected by the inadequacy of these policies is Syrian refugee single mothers. Therefore, this study will focus on Syrian refugee single mothers' lives. This study will include eight Syrian refugee single mothers' narratives, and the social integration process will be analyzed through their narratives. Syrian refugee single mothers face different types of insecurities and vulnerabilities in their daily lives. Mainly lack of social networks and social supports affect their integration process negatively. Failure to produce social integration policies that take gender into account affects Syrian refugee single mothers and harms social peace by increasing racism in society. Therefore, it is essential to produce different types and levels of social integration policies for various groups.

# PAPER 2: Implications of a Colonial Past and a Stateless Present: Education as a Key for Socialization

## **SESSION ONE: Wednesday 13 January 2021 at 11:45-13:15**

**Nubin Ciziri**, Department of Education, Uppsala University. | [nubin.ciziri@edu.uu.se](mailto:nubin.ciziri@edu.uu.se)

The colonization and nation-state buildings after the First World War resulted in the establishment of today's borders in the Middle East. Consequently, the British and the French were awarded, respectively, with the British Mandate of Mesopotamia and the French Mandate of Syria. Following the decolonization period where the French Mandate retreated from Syria in 1946, and as a result of post-mandate Arab nationalism, a census in the north-eastern Hassaka governorate caused 20 percent of Kurds being detained from their citizenship overnight. As a group who have lacked the right to education in Syria due to their statelessness, this study highlights the meeting of statelessness to education in a Western country through sociological lenses. In that regard, this study looks into Kurdish families from Syria in Sweden to analyze their approach and experiences to education for their children. Methodologically, family interviews are conducted with the aim to understand their statelessness in both countries in relation to their experiences with the right to have an education in Sweden as opposed to lacking this right in Syria.

In line with the current state of the study, it can be claimed that education plays a key role for parents in terms of their children's socialization in Swedish society. Furthermore, the preliminary findings show that the right to mother tongue education in Sweden is used as a strategy for families to utilize their social resources in order to connect with and reclaim their Kurdish identity. Both of these empirical results highlight education's place to overcome insecurities that forced migrant families face.

### **SESSION ONE: Wednesday 13 January 2021 at 11:45-13:15**

**Iiris Nikanne**, Alumni, Applicant for PhD studies,  
University of Helsinki | iiris.nikanne@hotmail.com

This presentation focuses on the special vulnerabilities and insecurities faced by those asylum migrants who have converted from Islam to Christianity, in the context of post 2015 Finland.

The presentation is based on my master's thesis which studies the experiences of the aforementioned group. The methods include data from semi-structured interviews with ten self-proclaimed converts and three pastors working with people of Muslim backgrounds, analyzed by using qualitative content analysis.

The participants had left their home countries due to security threats, and for many this was also significant in their conversion narratives. Most interviewees associated the societal problems in their home countries to Islam, and on the other hand the peace and security in Europe to Christianity, and for many this was an important factor for losing faith in Islam. Conversion has in fact been theorised as a way to distance oneself from a traumatic past.

During the time of the interviews, the majority was still waiting for the asylum decision, which was a source of insecurity in their lives. Some participants also reported harassment in the reception centers due to their apostasy. However, they expressed finding a sense of security in their faith. On the other hand, religion had also caused insecurity when struggling between different beliefs.

In addition to the general concerns over the security of their families, some also told their family members had suffered honor violence following their conversion. Those whose families knew about the conversion said ties had been cut with them. In other words, the reunification was uncertain not only due to the migration process but also their own communities. On the other hand, some felt they had found a new family in the congregation, which helped them cope with the lost ties.



## **SESSION ONE: Wednesday 13 January 2021 at 11:45-13:15**

**Mary Rose Geraldine A Sarausad**, Ph.D., (Demography), Asian Institute of Technology, Bangkok, Thailand | [maryrose.sarausad@gmail.com](mailto:maryrose.sarausad@gmail.com), [maryrose@ait.ac.th](mailto:maryrose@ait.ac.th)

The plight of urban refugees in many cities in Thailand is still understudied primarily because they are often beyond the reach of governmental and non-governmental organizations entrusted to support them. Moreover, because of the nature of the movement and the corresponding harsh penalties on unauthorized migration, urban refugees have found ways of keeping their status and insecurity. In Thailand, overstaying a visa or entering the country without proper documentation is considered illegal. However, entering the country with a tourist visa is still considered less difficult compared to other places; thus, it is used as a transit point for those facing persecution or fleeing from conflicts in the hope of being resettled in another country. News reports showed that there are about 8,000 urban refugees in Bangkok from Pakistan, Vietnam and other parts of Africa.

This paper aims to highlight the various challenges faced by urban refugees in Bangkok and the type of social support they receive in the light of the changing migration policies in the country. Interviews with some urban refugees and NGOs revealed that they face uncertain or insecure conditions. Although they share the social and economic spaces with the locals and migrants, they have restricted mobility and options. These are primarily caused by their 'illegal' status under the Thai law which has led to the constant fear of being arrested. Although the government has established ways to protect refugees and asylum seekers, the type of assistance provided for urban refugees in the cities of Bangkok is rather vague.

# PAPER 5: Restrictive migration regimes, family separations & everyday securities of families left behind

## **SESSION TWO: Thursday 14 January 2021 at 10:00-11:30**

**Abdirashid A. Ismail,**

Migration Institute of Finland | [abdirashid.ismail@migrationinstitute.fi](mailto:abdirashid.ismail@migrationinstitute.fi)

This paper aims to examine the impact of family separations generated by the tightened immigration policies on the experiences and organization of everyday security among family members left behind in the sending country. It particularly studies the effects of post-2015 migration policies in Europe on transnational families in Somalia, as a country of origin. These policies, generate two types of prolonged family separations and implications on the everyday security of the family members left behind.

First, due to extremely tough external border management, forced migrants are not only deprived of legal mobility rights but illegal but safer routes to Europe are also blocked. Consequently, irregular migration through expensive and dangerous routes becomes the only feasible way to Europe. Many of these migrants fall in the hands of ruthless human trafficking networks who kidnap and exploit them, primarily for ransom. Many of these immigrants are separated from their families in a long-time period. Here I am interested in how these prolonged separations and the everyday experiences of these migrants impact the 'everyday security' of their family members left behind in Somalia.

Second, the restrictive internal management policies certainly have serious implications on the everyday life of immigrants, particularly the rejected asylum seekers, in the destination countries. One of the consequences of these policies is that these immigrants are separated from their families in a substantial period. Again, my interest here is how the long-time separations and the everyday experiences affect the everyday security of their families in Somalia.

The chapter will primarily draw from 33 semi-structured in-depth individual interviews conducted with family members of rejected asylum seekers in Europe in Somalia/Somaliland between March 2019 and February 2020.

# PAPER 6: Navigating Affective (In)securities: Forced Migration and Transnational Family Relationships

## **SESSION TWO: Thursday 14 January 2021 at 10:00-11:30**

**Zeinab Karimi**, University of Helsinki | [zeinab.karimi@helsinki.fi](mailto:zeinab.karimi@helsinki.fi)

**Johanna Leinonen**, University of Oulu | [johanna.leinonen@oulu.fi](mailto:johanna.leinonen@oulu.fi)

This presentation examines the affective everyday (in)securities of families who are waiting outside of Finland to be reunited with their family members in Finland. The data concerns families of forced migrants who have gained residency in Finland on humanitarian grounds (compassionate grounds) or international protection (subsidiary protection, asylum). Scholarship on transnational families suggests that maintaining family ties across borders has emotional dimensions, which are manifested through gendered care and different normative expectations. In addition, family separation is intensively emotional. In this presentation, we use the concept of affect to investigate everyday insecurity. We understand affect broadly as bodies' capabilities to affect or be affected by other bodies and connect this process to transnational flows of emotion.

The data consist of interviews with 53 forced migrants from Iraq, Afghanistan, Somalia, and Ethiopia who are currently living in Finland, but who have family members waiting for family reunification outside of the EU. Our analysis is primarily based on interviews with the "sponsoring" family members, but we also include six interviewees describing their experiences with the waiting period after the reunification process had been completed. Our results show that everyday insecurities are related to affects in three ways: through judgement, affective inequalities, and transnational flows of affect.

### **SESSION TWO: Thursday 14 January 2021 at 10:00-11:30**

**Jaana Palander**, M.Sc.A, Doctoral candidate, Tampere University,  
Researcher, Migration Institute of Finland | [jaana.palander@migrationinstitute.fi](mailto:jaana.palander@migrationinstitute.fi)

Sociological research shows that insecurities faced by family members abroad affect the wellbeing of immigrants in host countries, also in Finland. This is also one of the reasons why immigrants, especially those receiving international protection, pursue family reunification in a safer host country. In this presentation, I will show what kind of human rights obligations there are towards family members abroad. For this I will analyse the European Court of Human Rights (ECtHR) case law on family reunification. The method is thus legal-empirical since the aim is to show how legal principles are realized in court cases, but at the same time legal-sociological since analysing court cases show how real life insecurities and disquietudes are recognized in legal reasoning.

This presentation shows that the ECtHR has not clearly established an obligation to protect family members abroad, but there are principles developed in the case law that could be interpreted as an obligation to take insecurities faced by family members abroad into account. However, this is not properly realized in national case law on family reunification. Analysis of the case law of Administrative Court (of Helsinki) reveal that human security aspects of family members are largely missing, although according to sociological research they do exist in everyday life of the applicants. Therefore, I argue in this chapter that real life insecurities of family members abroad are not properly recognised neither in human rights law, nor in national administrative law. However, there are possibilities to do so in legal reasoning.

# WORKSHOP 36.

## THE DEBATED SECURITIES OF MIGRATION: THEORY AND PRACTICE

**Mehrnoosh Farzamfar**, University of Helsinki,  
EuroStorie | mehrnoosh.farzamfar@helsinki.fi

**Laura Sumari**, University of Helsinki, EuroStorie | laura.sumari@helsinki.fi

Securitization has become one of the buzzwords in recent discussions on migration management. Europe has been following the lead of Australia and the United States in its response to migration by creating restrictive policies and public discourses, which construct the migrant and migration as threats to security, local culture, and/or the economy. Bordering practices and securitizing policies cause vulnerability, insecurity and even death to migrants. They create conditions that make it difficult or impossible for migrants to cope with and to build new lives for themselves and their families. Additionally, these policies and practices contradict with basic human rights in various ways and question the EU's commitment to its fundamental principles and values.

The EU's and member state's 'security measures' towards migration resonate with Europe's 'heroic' self-portrayal, which often overlooks historical and contemporary oppression, colonial histories, and institutional racism. Nonetheless, critical and feminist outlooks to security call for questioning the traditional and state-centred security paradigm, which is still largely present in migration studies. These critical approaches examine the security of people in their daily lives and the impacts of state-led security practices on lived realities. Simultaneously, especially feminist approaches aim at bringing various inequalities, power dynamics as well as colonial and neo-liberal practices under scrutiny.

This workshop invites various perspectives to challenge the nexus between migration and security in theory and practice. We welcome papers on different methodological solutions, theoretical frameworks, as well as research results with a focus on migration and security. Particularly contributions related to the interplay between various 'securities' of migration are much appreciated.

Our session welcomes topics ranging from, but not limited to:

- The use and development of the concept of security in migration research
- Implications of security-based approaches in migration management
- Critical analysis of migration policies in relation to security
- EU's Foreign and Security Policy in practice regarding migration
- Critical and feminist approaches towards researching migration and security

### Workshop Sessions (all times CET+1):

Parallel Workshops III: **Tuesday 12 January 2021 at 11.45-13.15**

- **SESSION ONE: Papers 1-5**

Parallel Workshops IV: **Wednesday 13 January 2021 at 11:45-13:15**

- **SESSION TWO: Papers 6-9**

# PAPER 1: The spread of Australia's asylum seeker rhetoric and policy to Europe

## SESSION ONE: Tuesday 12 January 2021 at 11:45-13:15

**Stephen Phillips**, Institute for Human Rights,  
Åbo Akademi University, Finland | [stephen.phillips@abo.fi](mailto:stephen.phillips@abo.fi)

Many elements of the shift in legal and political responses to the management of those who have sought asylum in Europe since 2015 are comparable to changes in Australia since 2001, when asylum seeker boat arrivals reached what were at the time peak levels. In both the European and Australian contexts the language of human rights and refugee law has largely been overtaken by references to 'illegals' and 'queue jumpers', by cries of 'stop the boats' and 'close the borders', and by the pursuit of the policy priority of breaking the people smugglers' business model in the context of preserving the safety of life at sea. Very little government rhetoric is centred on the right to seek asylum or on safety and protection, and legal and political responses have become grounded in securitisation, deterrence, and exclusion, not in principles of human rights and international law.

This paper examines the increasingly securitised approaches of Europe and Australia in their differing legal and political contexts, looking in particular at how the common deterrence framework prioritises border security and sidelines human rights and international law. Europe has not yet implemented the full range of measures used by the Australians, with some European actors still clinging to ideas of fairness, dignity, and human rights. The Australian model stands out for its use of interception, interdiction, offshore detention, and offshore processing, and has been in place for the majority of the past twenty years despite repeated criticism on human rights grounds. The trend towards further securitisation of asylum in Europe is clear, and state practices are becoming increasingly restrictive. Significantly, unauthorised boat arrivals to Australia have dropped dramatically under its strong deterrence model, and there are many voices within Europe that advocate similar measures in the hope of achieving similar outcomes.

## **PAPER 2:** Vulnerability and security constraints in the Global Compact of Migration (2018)

### **SESSION ONE: Tuesday 12 January 2021 at 11:45-13:15**

**Haïfa Hubert**, ESSEC Business School, Paris | [haifa.hubert@essec.edu](mailto:haifa.hubert@essec.edu)

Migration policies have occupied a prominent place in theoretical debates within the main schools of thought. Nevertheless, the central element emphasized by each approach is that migration is responsible either for stability, and to a certain extent, for the development of populations, or on the contrary, for the precariousness of societies and the instability of national, regional, global orders.

Faced with the amplitude of the migration crisis, international relations are addressing the issue. They are trying to provide protections, at least to develop an appropriate legal framework to deal with humanitarian crises and manage political, security and economic consequences.

Although most international documents expressly recognize the obligation to protect and ensure the rights of migrants and to meet the needs of the most vulnerable, they do not define the migrant as defenseless or as a migrant in a situation of weakness. The Global Compact for Safe, Orderly and Regular Migration, the subject of our analysis, addresses the issue of vulnerability and provides some elements of response.

In this context, our problematic is to understand how a document such as the Global Compact for migration (Marrakech 2018) will provide answers to the question of migration, taking into account both legitimate security imperatives, such as a state of emergency, terrorism, organized crime... But also the need to protect migrants from circumstances that increase their vulnerability?

# PAPER 3:

## The Interplay between Humanitarian and Security Concerns in the Development of Common European Asylum System

**SESSION ONE: Tuesday 12 January 2021 at 11:45-13:15**

**Hanna Tuominen**, PhD, University lecturer, World Politics,  
University of Helsinki | [hanna.t.tuominen@helsinki.fi](mailto:hanna.t.tuominen@helsinki.fi)

# PAPER 4:

## Three frames for balancing human rights in immigration context: Analyzing security frame and securitization

**SESSION ONE: Tuesday 12 January 2021 at 11:45-13:15**

**Jaana Palander**, M.Sc.A, Doctoral candidate, Tampere University,  
Researcher, Migration Institute of Finland | [jaana.palander@migrationinstitute.fi](mailto:jaana.palander@migrationinstitute.fi)

Within critical security studies, there seems to be a wide agreement of securitization affecting negatively on human rights. In this presentation, I will dwell into this assumption more in detail in the context of immigration and from the point of view of European Court of Human Rights (ECtHR) standards. Based on the court's case law, I have constructed three frames that explain the context of rights limitation, but also the structure of balancing the human rights interests with national interests. Those three frames are mobility, control and security. Frames are analytical concepts that help to understand differences in approach to balancing in different contexts. Certain frame can affect the weight given to different factors in the balancing exercise, as well as the margin of appreciation afforded to the state.

Further analysis of the case law within the security frame shows that the requirement of fair balance test applies altogether. It is thus not true that human rights would not apply in the case of an emergency or security threat. However, the limitation of rights is easier, as the security studies literature suggests. Restricting the rights is easier because the ECtHR affords a wide margin of appreciation to the state in defining the necessity of the impugned measure. In addition, in a scale of balance, a security interest is a heavy one by definition. However, the claim of securitization implies an idea that the security concern would not be reasonable, and therefore the restrictive measure would be illegitimate. In this presentation, I will show how there are means in the ECtHR's fair balance test to detect securitization and to prevent illegitimate rights restrictions.



# PAPER 5: Ethnic discrimination and criminalisation of migration: An ambiguous legal reform of immigration policing in Finland

## SESSION ONE: Tuesday 12 January 2021 at 11:45-13:15

**Markus Himanen**, University of Helsinki | markus.himanen@helsinki.fi

The paper analyses a political process concerning a judicial reform of internal immigration policing in Finland. Securitizing public policies intended to prevent irregular immigration increase the use of security practices such as identity checks. On the one hand, Finland and other European countries conceive immigration policing as a central means in solving perceived "migration crisis"; on the other hand, judicial non-discrimination norms are seen as a guarantee that policing is conducted impartially.

The data used in this paper consists of semi-structured interviews (N=31) with the representatives of the police and other security authorities. Also, official documents and media coverage about the legal reform process of regulating control of foreign nationals by the Finnish government from 2013 to 2015 are used. The research had been made as a part of the research project "Stopped – Spaces, Meanings and Practices of Ethnic Profiling" that examines the prevalence, the forms and practices of ethnic profiling by the police in Finland.

The analysis reveals the difficulties that occur when international anti-discrimination norms are applied in the context of a national immigration policing reform. Securitizing and criminalising policies affect the conduct and rationalisations of the security authorities through formal and informal channels. These developments give rise to a concern that surveillance practices of police forces will increase ethnic profiling and that the principle of non-discrimination is threatened.

# PAPER 6: Securing the future: Resilient cities in the context of migration

## SESSION TWO: Wednesday 13 January 2021 at 11:45-13:15

**Randi Gressgård**, Centre for Women's and Gender Research (SKOK),  
University of Bergen | randi.gressgard@uib.no

**Anders Rubing**, Centre for Women's and Gender Research (SKOK),  
University of Bergen | anders.rubing@uib.no

In what has been declared in political as well as academic debate to be an increasingly complex and insecure world, there is a growing demand for long-term resilience strategies that reach beyond the current state of affairs. The underlying assumption is that the stakes of security politics are shifting as new configurations of the future and life itself are emerging. To arrive at a more specific understanding of how resilience-informed security assemblages shape global challenges, the paper sets out to examine the semantic production of urban security problematics in the context of migration. Empirically, it draws attention to transnational networks where security challenges are shaped and circulated (in terms of policy mobility), focusing especially on possible reconfigurations of gendered and racialized challenges opened up by future-making practices in the present.

## SESSION TWO: Wednesday 13 January 2021 at 11:45-13:15

**Soumaya Majdoub**, PhD Researcher Interface Demography Research Group,  
Vrije Universiteit | [soumaya.majdoub@vub.be](mailto:soumaya.majdoub@vub.be)

The use of Malthusian arguments in migration policy has culminated in the past decade. Malthus's fundamentally pessimistic arguments about population and resources have an enduring presence in contemporary politics. Recurrent images of refugee streams and overloaded boats in the Mediterranean Sea reinforce the fear of overpopulation and scarce resources, leading to negative feelings towards migration. This fear is translated by certain political parties into a Malthusian argument: migration must be constrained in the interest of maintaining the lifestyles of the affluent.

In this paper, we argue that analyzing the components of Malthusian thinking is important for understanding the current debate on migration in which restrictive policies are defended.

We identify and elucidate the key tenets of Malthusian thinking from a genealogical-theoretical perspective using Agamben's biopower as a thesis concerning the very structure of power and how it binds itself to sovereign power. We also provide a discursive history of Malthusianism as a paradigm for the recurrent problematization of migration.

Based on our analyses, we challenge that current perspectives on migration are profoundly biased by a Malthusian world view and that the roots of the negative feelings towards migration can be traced back to the discussions between Malthus, Godwin, de Condorcet and others about the perfectibility of mankind, progress and the improvement of society.

Furthermore, we state that Malthusian discourse seems to operate bio-politically regarding population growth, providing on top of these negative feelings also an enduring argument for the prevention of social and economic change and obscuring the real roots of environmental deterioration, poverty and inequality.

# PAPER 8: Racial Sedentarism and the EU Emergency Trust Fund for Africa

## SESSION TWO: Wednesday 13 January 2021 at 11:45-13:15

**Lawrence Huang**, University of Oxford | [larry.huang18@gmail.com](mailto:larry.huang18@gmail.com)

This paper is concerned with the racialised tropes used to justify the securitisation of European migration and development policies concerning Africa. Theoretically, it proposes the concept of racial sedentarism to describe migration and development policies that securitise black Africans both as threats to white ways of life and as threats to themselves. Racial sedentarism is built on logics from the critical race tradition, namely the racing of space and time, white epistemic ignorance, securitising blackness, and racial capitalism and racial neoliberalism. Empirically, this paper applies these logics to the European Union Emergency Trust Fund for Africa (EUTF), a high-profile €4.7 billion funding instrument which aims to achieve socio-economic transformation in Africa. A discursive analysis of the EUTF archive, in particular the Better Migration Management programme in the Horn of Africa, reveals the nuanced role of racial sedentarism, through which black people are depicted as irrational security threats in need of protection from themselves. This programme, which unlike other EUTF actions does not explicitly aim to limit migration, masks its sedentarism behind development and capacity-building initiatives aimed to ensure protection from trafficking and respect for human rights. By identifying the tropes within the EUTF archive of black people as irrational and threatening, this paper argues that a theoretical framework developed from the black radical tradition allows for a sharper critique of the dominant security rhetoric tying together migration and development policies. Finally, this paper theorises local and regional efforts in Africa to resist the securitisation of migration by maintaining mobility as anti-hegemonic and anti-racist resistance to racial sedentarism.

# PAPER 9: Echoes of the European Union's approach to human mobility in the South

## **SESSION TWO: Wednesday 13 January 2021 at 11:45-13:15**

**Anitta Kynsilehto**, Tampere University | [anitta.kynsilehto@tuni.fi](mailto:anitta.kynsilehto@tuni.fi)

People who are not endowed with necessary travel documents, labelled as undocumented migrants, are marginalised subjects in the mainstream security studies and migration policy-making. Indeed, by being labelled as threats, their very access to subjectivity is problematic in these narratives. At the same time, activists and researchers from more privileged social locations, who take critical stances to these political discourses and bodies of scholarship, are engaged in struggles accompanying people on the move. This includes looking for novel ways to challenge the on-going practices and construct new narratives that seek to counter the prevailing threat-oriented approach.

This paper draws on ethnographic research conducted with undocumented migrants and solidarity advocates in Morocco spanning over a period of several years. It asks whether, and if yes, how, the diverse and at times conflicting narratives developed and put forth by people on the move are successful in challenging more publicly consolidated narratives?

# WORKSHOP 37.

## DISAPPEARING MIGRANTS, DISTURBED INTIMACIES AND EMERGING POLITICS

**Laura Huttunen**, Tampere University | [laura.huttunen@tuni.fi](mailto:laura.huttunen@tuni.fi)

**Ville Laakkonen**, Tampere University | [ville.laakkonen@tuni.fi](mailto:ville.laakkonen@tuni.fi)

Both colonial histories and the current tightening border regimes affect patterns of global mobility; they also push some migrants to positions that are extremely vulnerable. As an indication of such vulnerability, a growing number of people disappear while on the move. Different disappearances are recognized differently by public policies, state bureaucracies and media coverage. However, a number of studies show that the disappearance of a family member causes a particular kind of suffering for those left behind, affecting a whole range of intimate relations and, at the same time, disappearances are also often problematic for the smooth running of state bureaucracies. Disappearances also follow from particularly patterned migratory routes: from South to North, from former colonies to the core of the global economic system. Those who disappear from their families and communities turn up as unidentified dead bodies in locations such as the Mediterranean shores and the US–Mexico border areas in alarming numbers.

The situation has given rise to a whole range of actors addressing migrant deaths and disappearances, with hugely varying aims and resources, and different ways of conceptualizing the issue. While some have adopted 'forced disappearance' as the key concept, others approach the issue with the notion of 'missing person'. Who are those who disappear? What is the significance of the histories of colonialism and racialized hierarchies for understanding the phenomenon? How do the families and communities of the disappeared live with the uncertainty of the fate of their loved one? What kinds of policies and politics are emerging in response to this situation? We invite papers that address particular empirical cases of migrant disappearances, or papers that develop a theoretical understanding of disappearance as a particular kind of social, political and cultural vulnerability.

### Workshop Sessions (all times CET+1):

Parallel Workshops I: **Monday 11 January 2021 at 12:30-14:00**

- **SESSION ONE: Papers 1-3**

Parallel Workshops II: **Tuesday 12 January 2021 at 10:00-11:30**

- **SESSION TWO: Papers 4-6**

# PAPER 1: Disappearing en route: Excruciating liminalities and emergent politics

## SESSION ONE: Monday 11 January 2021 at 12:30-14:00

**Laura Huttunen**, Tampere University | [laura.huttunen@tuni.fi](mailto:laura.huttunen@tuni.fi)

A growing number of (undocumented) migrants go missing from their families and their communities while travelling. While there is a substantial body of academic research on disappearances in conflict situations and under military governments, much less attention has been paid to the specificities of disappearances in mobile context. This paper discusses exactly these specificities by focusing on both the experiences of families in sending countries and the emergent policies of addressing the question. Families often live with prolonged uncertainty of the fate of their missing loved ones, marked by practical problems, emotional stress, cultural and ritual liminality as well as political insecurity. At the same time, the situation has given rise to a whole range of actors and policies addressing the disappearances on the one hand, and the treatment of the unidentified dead on the other. This paper maps the variety of actors, ranging from small NGOs and family organizations to powerful international organizations such as the Red Cross and the MSF, and to governments and EU bodies. How do these various actors frame and understand the problem? What are their policies and agendas? How do the policies meet the families' expectations?

# PAPER 2: Digital objects of mourning: Managing uncertainty of migrant deaths

## SESSION ONE: Monday 11 January 2021 at 12:30-14:00

**Karina Horsti**, Department of Social Sciences and Philosophy,  
University of Jyväskylä | [karina.horsti@jyu.fi](mailto:karina.horsti@jyu.fi)

Uncertainty about death can have severe consequences for the family and friends of migrants who are made to disappear at Europe's borders. The uncertainty can haunt relatives for years and prevent them from living on – in legal, social and psychological terms. Many of the families of those who have perished deal with ambiguous loss– a condition of uncertainty in which a person is simultaneously 'there' and 'not there'. This paper examines how new media technologies have become crucial for diasporic Eritrean families in managing the uncertainty of deaths. There are different degrees of uncertainty – from complete unknowingness of disappearance to a situation where either the body or the scientific identification of the body are missing. Based on my ethnographic research on the 3 October 2013 Lampedusa disaster where at least 368 mainly Eritrean refugees drowned I argue that the creation and circulation of digital objects of mourning - visual assemblages in which the material and digital intertwine – are instrumental for managing complicated grief within diasporic communities.

I discuss two kinds of digital objects: individual memorial collages created and shared online in a survivors' Facebook group and photographs of coffins and graves of scientifically un-identified bodies that are digitally shared in different ways among diasporic families. In absence of scientific or formal evidence of death, the ability to see and share photographs of coffins and graves that have been visibly mourned by decorating them produce social evidence that can help families to deal with death in situations of uncertain death. Finally, I underline that digital objects and mediated practices of mourning are not separate from the material world – on the contrary they are deeply entangled.



# PAPER 3: Social identification of the disappeared migrants in Western Mediterranean

## SESSION ONE: Monday 11 January 2021 at 12:30-14:00

**Saila Kivilahti**, Tampere University | [saila.kivilahti@tuni.fi](mailto:saila.kivilahti@tuni.fi)

The paper discusses the identification practices of the disappeared undocumented migrants on the route from Western Africa to Spain. In the last six years over 23 000 migrants have been registered dead or disappeared in the Mediterranean and Northern Africa region. However, the official record covers only the minimum estimation of the actual amount of the cases, as most of the deaths and disappearances remain unrecorded (Migration Data Portal 2020).

My preliminary empirical data suggests that the identification methods and objectives differ in the countries of origin, transit and arrival, as well as within different actors such as police, forensics, NGO's and relatives of the disappeared migrants. In the context of undocumented migration, the search and identification rely substantially on the connections of the friends and relatives announcing or searching for the missing persons. The unofficial identification of the persons enhances its importance, when it is not possible to do the official identification for the lack of time, resources, financing or for other reasons. With this background, the paper concentrates on the social production of the identity of the disappeared persons in the situations of limited possibilities for official identification. The analysis is based on the academic discussions of personhood in relation to body, and the cultural representations, categories and practices of personhood (e.g. Busby 1999, Retsikas 2010, Strathern & Stewart 2011).

# PAPER 4: Shallow Graves: Migrant Death and Non-identification in the Greek Borderlands

**SESSION TWO: Tuesday 12 January 2021 at 10:00-11:30**

**Ville Laakkonen**, Tampere University | ville.laakkonen@tuni.fi

Majority of migrants who die in the Mediterranean region, en route to Europe or within the European Union borders, remain unidentified. Threat of police violence, detention, or push backs force people to travel clandestinely and, in the case of drownings, currents may have the body drift for weeks or months before being discovered. Migrants often have no reliable identification documents, their postmortem state may create considerable difficulties for the forensic examination, and DNA samples are often difficult, if not impossible, to obtain from countries of previous residence or transit. None of this is a mere accident or a failure in the system. This paper argues that migrant death, and especially the non-identification of bodies, forms an important facet of border enforcement and deterrence in the Mediterranean. I analyse death in migratory context and problems of identification in two European Union border zones, the island of Lesbos in the Aegean Sea and the Évros river area in northeastern mainland Greece. Drawing on fieldwork in both locations, as well as interviews with forensic experts in Greece, I show how death is weaponised as an integral part of both the Greek and the European Union border regime.

# PAPER 5: Who has the right to know? Transnationally missing, family and the state(s)

## SESSION TWO: Tuesday 12 January 2021 at 10:00-11:30

**Anna Matyska**, IMMRC, KU Leuven Faculty of Social Sciences,  
Tampere University | [anna.matyska@tuni.fi](mailto:anna.matyska@tuni.fi)

Every year, 20,000 Polish people go missing, short and long-term. Poland's accession to the European Union has intensified the transnational dimension of the phenomenon as an increased number of persons go missing abroad. Some of them go missing because of accidents or criminal assault, some because they fail to manage on the foreign labour market or due to family conflicts and now always want to be found. The families search for them, nevertheless. However, different states have different legal perceptions and categorizations of the missing which also affect the transnational search procedures. This paper addresses the tensions emerging between official state policies and practices of the search for the missing, the expectation and desires of the families who want to know the whereabouts of their loved ones and the (often presumed) interest and desire of the missing themselves. The paper asks what sort of transnational agency is materialized in the situation of the unknown; how are the agencies of the families and the missing imagined and materialized across borders and how do they articulate with the policies and practices of different states, including Poland as the country of origin and Western states as the countries of transition or destination. The paper is based on the ongoing ethnographic research of the Polish people who go missing in the transnational mobile context of the European Union.

# PAPER 6: Forced Disappearances and Political Activism in Kakuma, Kenya

## SESSION TWO: Tuesday 12 January 2021 at 10:00-11:30

**Stefan Millar**, Max Planck Institute for Social Anthropology | [smillar@eth.mpg.de](mailto:smillar@eth.mpg.de)

In Kakuma Refugee Camp, Kenya, refugees that engage in their 'home' countries' politics risk forced disappearance. These forced disappearances are utilised by various trans/national state actors to silence political opposition, either by the Kenyan state or on behalf of foreign governments, such as the South Sudanese. The use of forced disappearances can be traced to the British colonial era in Kenya. The colonial government developed such tactics as an attempt to control political groups, in particular the Mau Mau (1952 -1960). Forced disappearances were one of many military practices used during 'low intensity operations' (Kitson, 1971), and formed a common military method utilised by the British state in other regions, such as the Northern Ireland (1966 – 1998). Simultaneously, in post-colonial Kenya, such military tactics were maintained during the Shift Wars (1963 – 1967), and to date continue to be used by the Kenyan state. Based on twelve months of ethnographic research in Kakuma and Kalobeyei, this paper examines the effect of disappearances on two political groups and their actors, the SPLM-IO and a Somali organisation.

The analysis builds upon scholarship that engages with the historic and contemporary consequences of state 'shadow' organisations (Nugent, 1999; Nordstrom, 2004) and critically examines the elicited practices and emotions they produce (Aretxaga, 2003). I discuss how forced disappearances of political actors' shape understandings of the state, while simultaneously changing the political actors' social lives and political communities. These effects also have tangible consequences, forcing political activists and agitators to operate in spaces not considered political by the camp authorities, such as churches and Sufi lodges. Within these religious spaces, political actors reconstruct understandings of the Kenyan state and their 'home' states of South Sudan and Somalia.

# WORKSHOP 38. YOUNG REFUGEES IN THE NORDIC COUNTRIES

**Berit Berg**, Professor, Norwegian University of Science and Technology, Department of Social Work and Head of Research at NTNU Social Research | [berit.berg@ntnu.no](mailto:berit.berg@ntnu.no)

This workshop will focus on young refugees in the Nordic countries. Keywords for the workshop are asylum process, resettlement and integration processes, and how bridging of past, present and future is vital for successful outcomes of these processes. Unaccompanied minors are often described as both independent and vulnerable. They have lost parts of their childhood because of war, prosecution and flight. Many of them are in a risk group because of traumatic experiences - either in their countries of origin, during flight or in exile. These factors also constitute risk factors when it comes to potential for integration. At the same time children with a refugee background are survivors. This duality between vulnerability and survival constitutes an important area of discussion among academics, but also practitioners and politicians.

## Workshop Sessions (all times CET+1):

Parallel Workshops I: **Monday 11 January 2021 at 12:30-14:00**

- **SESSION ONE: Papers 1-3**

Parallel Workshops II: **Tuesday 12 January 2021 at 10:00-11:30**

- **SESSION TWO: Papers 4-6**

# PAPER 1: Unaccompanied minors: Transition to adulthood after resettling in Norwegian municipalities

## SESSION ONE: Monday 11 January 2021 at 12:30-14:00

**Berit Aasen**, Norwegian Institute of Urban and Regional Research (NIBR), OsloMet University | [berit.aasen@oslomet.no](mailto:berit.aasen@oslomet.no), [beritaasen@hotmail.com](mailto:beritaasen@hotmail.com)

**Hilde Lidén**, Institute for Social Research (ISF), Oslo

**Marie Louise Seeberg**, Norwegian Social Research (NOVA), OsloMet University

Norwegian municipalities have resettled almost 4000 unaccompanied minors since 2014. During the same time period ca. 8000 unaccompanied children and young people arrived in Norway seeking asylum. There has been little research on their transition to adulthood, and they seldom have had the opportunities to tell their stories. This paper is based on findings from a research project funded by the Norwegian Directorate for Integration and Diversity (IMDi), on the quality of municipal services, in particular housings arrangements and access to education, to serve this community; and how this has affected their transition to adulthood. This paper will in particular analyse the process, and challenge of, transition from asylum reception centre to municipal settlement, and the transition from municipal care to adulthood.

The impact of temporality and uncertainty dominate the life course of the young people, and we find that all transitions and major changes in their lives create periods of stress and hardship. The main housing arrangements have been all-day and night staffed housing institutions, which are considered as providing best quality care for those below 18 years. These housing institutions are now under threats as the finance system has changed, and fewer unaccompanied minors arrive in Norway.

The methods used in the project included use of a survey to all municipalities that have resettled unaccompanied minors during the period 2014-2019, interview with municipal staff in four case municipalities, and interviews with 20-30 young people that had arrived in Norway as unaccompanied minors. The paper will also present the findings from the interview with the young people.

# PAPER 2: Family homes as a housing and care solution for unaccompanied minor refugees?

## SESSION ONE: Monday 11 January 2021 at 12:30-14:00

**Berit Berg**, Professor, Department of Social Work, Norwegian University of Science and Technology, Head of Research at NTNU Social Research | [berit.berg@ntnu.no](mailto:berit.berg@ntnu.no)

This presentation is based on findings from two research projects conducted on behalf of the organization SOS Children's Villages in Norway. The main aim for both projects was to evaluate a family home model as a housing and care solution for unaccompanied minor refugees. Unaccompanied minors are a heterogeneous group, but often share the common need for close caregivers. The family home model is about creating a home that meets the unaccompanied minors' needs for stability, predictability and a new family that can provide support and care. Each family home typically consists of foster mother and/or foster father together with 2-5 children (often siblings). The homes are supported by the child welfare services.

In this model, it has been possible to find a balance between the professional and the family-oriented levels, and on one hand, the family homes have been a positive experience for many of the unaccompanied minors. On the other hand, the evaluations of the model show that there are limitations to the model, and that the unaccompanied minors might end up in a vulnerable situation if certain preconditions are not in place. Firstly, support, follow-up and supervision by the child welfare system outside the family is necessary – both to secure the well-being of the children and to prevent burned out foster parents. Secondly, a number of criteria should be set for becoming a foster parent, for example knowledge both of the majority language/society and the language of the foster children, and having established social networks in the local community.

# PAPER 3: To be a part of a caring community: Recognition theory and love in the lives of unaccompanied children and youth

## SESSION ONE: Monday 11 January 2021 at 12:30-14:00

**Iida Kauhanen**, University of Oulu | [iida.kauhanen@oulu.fi](mailto:iida.kauhanen@oulu.fi)

This paper explores love in the lives of 13 young people who once arrived Finland as unaccompanied asylum seeking children. The material for this research has been produced with these young people during years 2018-2019 and consists of narrative in-depth interviews, ethnographic hanging out and participatory analysis.

Love, in this paper, is discussed mainly from the perspective of recognition theory conceptualised by Nancy Fraser (2000) and Axel Honneth (1995a, 1995b, 2012) but explored further with views of Lanas and Zembylas (2015) and Chabot (2008) among others. Love in recognition theory is recognising everyone as a unique, singular persons with unique needs and a capability to feel. In an ideal situation, recognition continues throughout life through the unconditional love of people close to oneself, but the primary sources of love (parents and other family members) are often absent from the lives of unaccompanied children and youth. The stories of these 13 participating youth show how societal structures and social norms shaping the lives of unaccompanied youth create boundaries for loving relationships, sometimes enabling, sometimes hindering recognition and the best interest of a child.



### **SESSION TWO: Tuesday 12 January 2021 at 10:00-11:30**

**Hilde Lidén**, Institute for Social Research (ISF),  
Oslo | [hilde.liden@samfunnsforskning.no](mailto:hilde.liden@samfunnsforskning.no)

'Vulnerability' of the protection seekers is increasingly becoming a key notion within the emerging international protection system. For example requests The Global Compact for Safe, Orderly and Regular Migration States to respond to the needs of migrants in situations of vulnerability and address the respective challenges' (para. 13). It acknowledges that situations of vulnerability may arise at various stages of the migration (i.e. in countries of origin, transit or destination) and it outlines a number of measures whereby States affirm their moral commitment to respond to the needs of vulnerable migrants by assisting them and protecting their human rights 'in accordance with [their obligations] under international law'. Unaccompanied minors are seen as one main group of vulnerable protection seekers.

The paper will discuss how the 'vulnerabilities' of the unaccompanied minors are understood and addressed in the law and regulations and by the relevant decision-makers in their everyday practices, making Norway as case. More specifically the paper will discuss how the law assess, address, shape and produce vulnerabilities for minors who are seen as victims of trafficking. The analysis will be based on desk research, interview with immigrant case workers, the child welfare services, and analysis cases assessed by the County committee; social issues. The study is part of the Horizon 2020 research project VULNER.

### **SESSION TWO: Tuesday 12 January 2021 at 10:00-11:30**

**Mari Bore Øverland**, NTNU Social Research | mari.overland@samforsk.no

**Berit Berg**, Professor, Norwegian University of Science and Technology, Department of Social Work and Head of Research at NTNU Social Research | berit.berg@ntnu.no  
Kirsten Lauritsen, Senior Researcher, NTNU Social Research

'This paper raises the question of the consequences of current politics of citizenship for a group of children that came to Norway as unaccompanied minors. Many of them received an answer to their permit to stay after reaching the age of 18 and in the eyes of the law could be considered grownups. Save the Children is one of many organizations that have expressed serious concern regarding this group of vulnerable young children. Some of them receive a temporary permit to stay for one year at a time. They are requested to obtain identity papers from their respective embassies, which is not only more expensive than most of them can afford, but the embassies are not always forthcoming in providing such information. They are not allowed to go to school or receive a work permit until this process is over. In reaction to an application refusal – or even in anticipation of such a response – a disturbing number of children have disappeared from the asylum centers where they have lived. Some are found living on the streets in Paris or Berlin, some are lucky enough to have friends they can stay with, others are found in prostitution or other forms of human trafficking.

This paper raises a concern that Europe does not know its responsibilities: We are expelling a group of young people from equal participation and justice, people in need, who experience exclusion from participation in education and work. On the one hand Europe fears terrorism – on the other hand we contribute to young people's despair, anger, hate and social marginalization. Although there is no direct link between these two sides – we ask how the history will judge current asylum practice towards this particular group of young people.

## “Well, in next week, he’ll be gone”: Reflections on momentariness as an objective societal condition, and how it can be an subjectively important and limiting condition for refugee children in Denmark

### **SESSION TWO: Tuesday 12 January 2021 at 10:00-11:30**

**Simone Stegeager**, mag. arts. in Psychology, Part-time lecturer,  
Institut for Pedagogy, Københavns Professionshøjskole | s\_stegeager@yahoo.dk

This contribution suggests conceptualizing 'momentariness' as an objective societal condition, with significant subjective importance for refugee and migrant children in Denmark, linked to possibilities of belonging and care. Through concrete empirical and situated examples, the contribution reflects on ways political and historical conflicts and the current political shift towards return policies, make up unequal structural conditions and significant limitations related to care and inclusion, for refugee children and their families in their everyday lives in Denmark.

Working methodologically and analytically with children's perspectives as the starting point of the exploration of four Syrian refugee children's conduct of everyday life, 'momentariness' emerged as an empirically central phenomenon, which seemed highly significant for their possibilities of taking part and belonging in the care-arrangement situated in the sociomaterial practices at the daycare. The phenomenon herewith points to (restricted) participation and concrete possibilities to influence and transform the social practices the children take part in.

Conceptually, 'momentariness' can be linked to a subject's ability to expand individual and joint conduct of lives. This point is made drawing on German-Danish critical psychological conceptualizations of dialectic relations of societal structures and individual subjects. It conceives of societal structural conditions as significant, in sociomaterially different and varied ways, depending on the standpoint of the subject in and across various action contexts. But how could this perspective be developed further to help shed more light on the complex (and exclusive) relations between state, situated care-arrangements and migrant or refugee child?

# WORKSHOP 39.

## THE "OTHERS" AMONG "US" : IMMIGRANTS, INCLUSION AND THE LAW

**Moritz Jesse**, University of Leiden, Faculty of Law | [m.jesse@law.leidenuniv.nl](mailto:m.jesse@law.leidenuniv.nl)  
Dora Kostakopoulou Warwick University

This workshop proposal invites papers which will explore the mechanisms of 'othering' and reveal strategies and philosophies leading to the 'othering' of immigrants. The workshop will seek to expose the tools applied in the implementation and application of legislation which separate, deliberately or not, immigrants from the receiving society. In doing to, the workshop will deal with questions such as who is the 'other', who are 'we', and what it means that 'we' express 'otherness' the way 'we' do in the context of the current political landscape, narratives on who belongs in a nation state, and different philosophies on how to achieve inclusion.

The workshop also seeks an analysis of the economic dimension of othering of immigrants in the EU, including EU citizens and the hierarchies between groups of immigrants, asylum seekers, and refugees created and maintained by legal rules in the EU and its Member States. It will also develop a set of ideas and principles on how to minimize (the negative effects of unintended) 'othering' through immigration policies. The analysis will cover policies to regulate immigration in the most pertinent areas, such as border controls, economic and family migration, EU Citizenship, and, naturally, the treatment of refugees and asylum seekers.

The workshop seeks to map administrative practices, legislation, as well as its implementation, leading to 'othering' at crucial moments of immigrants' transition from 'newcomer' to 'member' of the receiving society, through the acquisition of permanent residence permits and/or naturalization. The workshop takes as a starting point that 'othering' very seldom is the result of legislation and policies seeking to deliberately exclude immigrants. To the contrary, 'othering' is very often the side-effect of measures put in place to help immigrants to 'integrate', i.e. to become a 'member' of the receiving society.

### Workshop Sessions (all times CET+1):

Parallel Workshops IV: **Wednesday 13 January 2021 at 11:45-13:15**

- **SESSION ONE: Papers 1-4**

Parallel Workshops V: **Thursday 14 January 2021 at 10:00-11:30**

- **SESSION TWO: Papers 5-8**

### **SESSION ONE: Wednesday 13 January 2021 at 11:45-13:15**

**Gizem Kolbasi-Muyan, Dr,**

Presidency for Turks Abroad and Related Communities | gkolbasi@yahoo.com

The EU law result in the hierarchical relation between people under different legal categories: EU citizens who have enjoyed their free movement right, static EU citizens, third country nationals (TCNs) and Turkish citizens. This paper aims to highlight this hierarchical relationship between these four legal categories in the context of Denmark and the Netherland. In order to reach this goal, in addition to the already existing literature, the EU documents, judgments of the Court of Justice of the European Union (CJEU), family reunification and integration policy and requirements of the Netherlands and Denmark have been covered. The implementation of the EU law and its influence on otherization in both countries is important to highlight considering the judgments of the CJEU since 2014.

The Netherlands and Denmark are interesting countries to discuss the implementation of EU law considering their immigrant integration perspective. They both have culturally loaded perspective to the immigrant integration and reflect this perspective in all policy spheres including family reunification. In both countries there is a substantial difference in the implementation of family reunification legislations for their own nationals under the competence of national jurisdiction and EU jurisdiction. While in the Netherlands TCNs have some rights derived from EU Family Reunification Directive, this is not the case for the ones in Denmark. Nevertheless, due to the EU-Turkey association law, Turkish citizens residing in these countries benefit from more extensive rights than TCNs closer to the EU citizen.

It has been concluded that in both countries family reunification is considered as an issue related with immigration and immigrant integration which needs to be controlled. This results in the reverse discrimination against the Dutch and Danish citizens.

## SESSION ONE: Wednesday 13 January 2021 at 11:45-13:15

**Kathrin Hamenstädt** Lecturer.

Law Brunel University. London UK | [kathrin.hamenstaedt@brunel.ac.uk](mailto:kathrin.hamenstaedt@brunel.ac.uk)

Legal othering often constitutes a by-product and not the intended effect of policies or (legislative) measures governing the entry, stay or termination of migrants' residence in the 'host' state. Nonetheless, legal othering can also constitute the primary or even sole purpose of measures that are specifically designed to have a deterrent effect on "unwanted foreigners". This contribution focuses on the latter type of measures by analysing the UK's (very) hostile environment policy. This policy targets irregular migrants and covers core aspects of private and everyday life, for instance marriage, housing, bank accounts, access to health care services and even the driving of motor vehicles.

More specifically the contribution focuses on the outsourcing or privatisation of migration control, which extends the reach of control measures far beyond the enforcement capacities of state actors and enhances their effectiveness in terms of coverage. The hostile environment policy has established and reinforced surveillance procedures that permeate several aspect of societal life and entrench othering. It obliges employers to check their prospective employee's 'right to work' and prohibits banks the opening of accounts for disqualified persons. Previously, (private) landlords were obliged to assess their prospective tenants' immigration status, criminalising the letting of premises to irregular migrants, until 2019, when the 'right to rent' scheme was held to be incompatible with the Human Rights Act.

These measures install mechanism of subordination in private relationships by obliging one side to check the immigration status of the other side. By turning private parties, such as banks, employers or landlords into de facto surveillance or enforcement officers of the state, this policy has divisive effects on communities, further marginalises the 'unwanted' and constitutes a clear manifestation of othering.

# PAPER 3: Vulnerability and refugees' integration into the labour market

## SESSION ONE: Wednesday 13 January 2021 at 11:45-13:15

**Sonia Morano-Foadi**, Dr, Oxford Brookes University | [smorano-foadi@brookes.ac.uk](mailto:smorano-foadi@brookes.ac.uk)  
Clara Della Croce, Dr, Oxford Brookes University

Using the United Kingdom (UK) as a case study, this paper focuses on refugees' multiple and overlapping forces of exclusion from labour market integration. The article adopts a human rights perspective, based on the concept of 'vulnerability'. When seeking employment, refugees can be vulnerable due to a variety of circumstances, obstacles and factors. This paper examines, in particular, areas where refugees face discrimination and exclusion, possible exploitation and lack of respect for human dignity when attempting to integrate into the labour market. Although refugees generally show resilience and agency, their 'vulnerability', owing to their immigration status, is often created or exacerbated by 'others', by means of law, policy and practice. Hence, the underpinning question raised by this paper is whether different forms of exclusion or discriminatory practices affecting refugees' integration into the job market are due to their immigration status and embedded vulnerability. Traditionally, 'immigration status is perceived as intertwined with, or indissociable from, well established protected grounds such as nationality and race. This paper questions the lack of protection on immigration status on its own right and asserts that immigration status, although often entrenched and therefore indissociable from protection under the nationality or race grounds, merits protection on its own authority, without dependence on other protected grounds.

# PAPER 4: "Us" vs. "them": Bringing in politics through the backdoor of the European Court of Human Rights

## SESSION ONE: Wednesday 13 January 2021 at 11:45-13:15

**Carola Lingaas**, VID Specialized University, Oslo, Norway | [carola.lingaas@vid.no](mailto:carola.lingaas@vid.no)

Human rights are under considerable pressure in many parts of the world, and several European governments have used the current pandemic to restrict human rights and erode the rule of law. Can the European Court of Human Rights push back against these developments and uphold a high standard of human rights justice? In cases concerning migrants, are exclusionary political sentiments brought in through its backdoor?

This paper works with a hypothesis that the court positions itself with regards to migrants from beyond Europe. Research indicates that the Court is increasingly inclined to depart from its settled jurisprudence in order to adapt to attitudinal shifts in its national audiences, including anti-immigrant, nationalistic and populist trends. While the court has traditionally maintained a strong institutional standing, it is increasingly seeking the approval of the States Parties.

The law limits the Court's jurisdiction. However, the Court often discusses non-binding policy documents in its judgments. Arguably, the case law of the Court will reflect the value narrative of political documents by way of reference. Thus, their inherent values will become part of the legal interpretation of human rights law. This paper will present and discuss selected judgments that reveal such trends.



# PAPER 5: "Othering through legal displacement": A socio-legal analysis of access to social rights for irregular migrants

## SESSION TWO: Thursday 14 January 2021 at 10:00-11:30

**Anna Lundberg**, Linköping University | [anna.b.lundberg@liu.se](mailto:anna.b.lundberg@liu.se)

**Ulrika Wernesjö**, Linköping University | [ulrika.wernesjo@liu.se](mailto:ulrika.wernesjo@liu.se)

Maria Persdotter,

Starting from the assumption that the regulation and administration of social services constitutes a crucial site of 'bordering, ordering, and othering' in welfare states (van Houtum & van Naerssen, 2002), the paper provides an exploratory analysis of changes in basic social rights (e.g. access to food and housing) over time in Sweden, with a special focus on residency status.

We first present a legal cartographic mapping (de Sousa Santos 1987) of the Supreme Administrative Court's application of the Social Service Act since its adoption in 1982 until 2018. This mapping of "law in action" reveals how newly arrived residents, asylum seekers and undocumented persons (the so called 'others') are separated from formal protection and given only limited opportunities to access social rights. In a second step, this mapping is related to social changes and underlying (or explicit) views of the 'others' in three municipal settings. This is done through a qualitative analysis of guidelines on the implementation of the Social Service Act between 1982 and 2018. In other words, we analyse the interpretation and enactment of law from above (i.e. in the courts) as well as from below (i.e. in local guidelines and administrative practices).

The paper contributes with knowledge about more or less unintended 'othering-processes' through the interpretation of social rights and legal application of the social rights legislation, in an increasingly diverse society (Vertovec 2007). Social law, the analysis reveals, has continuously over the last four decades more or less developed and incorporated techniques to exclude 'the others' from basic welfare rights. Once restrictions have been established in law or practice, it has been very difficult to go back to more progressive regulations.

# PAPER 6: Children or migrants: Nation branding and migration control

## SESSION TWO: Thursday 14 January 2021 at 10:00-11:30

**Marie Louise Seeberg**, NOVA-OsloMet | mlsee@oslomet.no  
Devyani Prabhat, University of Bristol, Law School

Applying nation branding as a concept to the situation of asylum seeking children and to children born to migrant parent/s in Norway and in the UK this paper develops a comparative framework for understanding why child rights appear to be de-prioritised in the current climate of 'migration control'. Although Norway presents itself as child rights oriented and the UK does not do so, genuine efforts to serve young people are undermined in both countries. Young asylum seekers face hostility in both countries while citizen children are forcibly expelled through their migrant connections (usually a foreign parent).

This paper identifies a historically grounded differential approach towards child rights and children in the two countries which appear to merge into a similar trajectory of migration control in contemporary times. It explores similar tensions between the discourses of national migration management on the one hand and children's welfare and rights on the other in both countries. It finds that universal rights which should be about the welfare of children become delimited and fragmented through frameworks which are rooted in ideas of nationalism and foreignness. Despite a more robust framework for child rights, Norway is on a similar pathway as the UK: a worrying indictment of how nations fulfil their obligations towards children.

# PAPER 7: The "return turn" in Nordic asylum law: Temporal and spatial limitations on the refugee concept

## SESSION TWO: Thursday 14 January 2021 at 10:00-11:30

**Jessica Schultz**, CMI and University of Bergen Faculty of Law | [jessica.schultz@uib.no](mailto:jessica.schultz@uib.no)

The increasingly innovative measures taken by states to avoid obligations of refugee protection can be divided into at least two categories. The first include those that push the border outwards through safe third country regimes and extraterritorial processing. The second category of measures reinforce these borders internally through borders through post-hoc immigration controls. These include broadened criteria for revocation of residence, extended use of 'temporary' protection, and proactive assessments of whether conditions for the cessation of refugee status exist. As one advocacy group has observed, the stability once associated with being recognized as a refugee under the 1951 Refugee Convention or even becoming a citizen is no longer self-evident. Asylum is now 'on the clock' (ECRE 2016). Through the lens of temporality and legal geography,

I will discuss the nature of, and assumptions behind these restrictive efforts in Europe. How are categories of time and space constructed by measures that amplify internal border controls? How are traditional links between attachment and inclusion – from asylum seeker, to refugee, to citizen, disrupted by these measures? And not least, how can we understand these from a legal perspective? Do they represent an erosion of refugee protection or part of an evolution necessary to retain legitimacy of the international protection regime?

# PAPER 8: Gendered (post)colonial precarity: Subaltern women in multi-status Britain

## SESSION TWO: Thursday 14 January 2021 at 10:00-11:30

**Vidya Ramachandran**, University of Oxford | [vidya.ramachandran93@gmail.com](mailto:vidya.ramachandran93@gmail.com)

In 2012, the UK government announced its intention to introduce a 'hostile environment' for migrants. Its mission was simple: precaritise migrants' everyday lives, and encourage their voluntary departure. However, despite its harsh front, this regime is simply the latest in a series of increasingly severe approaches to immigration control. In the latter half of the 20th century, residents of Britain's former colonies, were stripped of their British subject status, and their formerly unrestricted rights of entry and stay in the UK. Meanwhile, decades of invasive virginity tests, sexual examinations and mistreatment in immigration detention highlight that racialised and illegalised women's bodies have long been marked out for scrutiny – and brutality – at the border. Today, migrant women in the UK – many of whom come from Britain's former colonies – carry the most disadvantageous immigration statuses, which bestow few rights and entitlements. Many of the challenges they may face – from gender-based violence, to destitution and poor health – can be traced to the constraints of carrying a temporary or insecure immigration status in the hostile environment.

Through case studies of migrant wives and women asylum seekers, this paper seeks to explain subaltern women's precaritisation in the UK as a process of protracted dispossession. Building on the work of postcolonial and decolonial migration scholars, I conceptualise Britain as a space of enhanced opportunity produced by European colonialism, and immigration law and policy as a means of perpetuating a continuing colonial ethic that deprive subaltern peoples of access to the spoils acquired through their subjugation. This paper thus contributes a portrait of Britain as a society that remains deeply marred by colonialism, and paves the way for responses to migration that consider questions of accountability for historical and continuing injustices.

**Anna-Leena Riitaoja**, University of Helsinki | [anna-leena.riitaoja@helsinki.fi](mailto:anna-leena.riitaoja@helsinki.fi)

**Anna Simola**, University of Helsinki | [anna.simola@helsinki.fi](mailto:anna.simola@helsinki.fi)

**Hanna Kara**, Åbo Akademi University | [hanna.kara@helsinki.fi](mailto:hanna.kara@helsinki.fi)

This workshop focuses on migration from the perspectives of family and life course. Migration bears manifold influence on family and generational relationships and duties, and may call into question the very idea and concept of what constitutes 'family'. Indeed the concept of 'migrant family' is a highly politicized one, conditioning the right to a family along the ordering lines of region, wealth and class.

Research on transnational family and care relationships has looked at diverse solutions for responding to family and care needs when co-presence is not possible. Migration does not occur outside or irrespective of a person's life course, but it may reinforce, stagnate, reverse, disrupt or qualitatively change different life stages, and decisions on mobility are also influenced by a person's life course stage or family situation. Through this dimension, it is possible to consider for example the ways in which migration interconnects with diverse processes of personal growth and ageing, changing roles between generations and the gendered patterns of generational responsibilities. This focus also presents a way to challenge the often-unquestioned economic emphasis when considering the processes and consequences of migration and migrant integration.

We welcome both theoretical and empirical presentations that are related but not limited to the following topics: 1) how are migration processes or migrancy shaped by family, ageing and different life phases, 2) how do different social, political, moral and bureaucratic categories and boundaries frame the positionings of individual migrants and their families within national (welfare) states 3) who has the right to family in the context of migration and who are expected to show dependency or independency, 4) what kinds of local, global and transnational processes influence these positionings?

## Workshop Sessions (all times CET+1):

Parallel Workshops I: **Monday 11 January 2021 at 12:30-14:00**

- **SESSION ONE: Papers 1-3**

Parallel Workshops II: **Tuesday 12 January 2021 at 10:00-11:30**

- **SESSION TWO: Papers 4-7**

Parallel Workshops III: **Tuesday 12 January 2021 at 11:45-13:15**

- **SESSION THREE: Papers 8-11**

### **SESSION ONE: Monday 11 January 2021 at 12:30-13:15**

**Anna-Leena Riitaoja**, Åbo Akademi University,  
Finland | [anna-leena.riitaoja@abo.fi](mailto:anna-leena.riitaoja@abo.fi), [anna-leena.riitaoja@helsinki.fi](mailto:anna-leena.riitaoja@helsinki.fi)

The main theme of this presentation is how migration and transnational families are treated, both in deliberate thematic ways and in taken-for-granted assumptions, in social work literature. The research questions indicate the depth: what is the role and/or the place of migration in the literature? With what degree of understanding does social work literature fathom migration and transnational families' normative everyday life situations? How are understandings of migration and transnational families related to wider discursive socio-political content concerning a) nation state, gender, family roles and life course, b) history of diversity and migration in Finland, and, c) welfare services, universalism and equality issues? This stems from on-going research project.

The social work literature under investigation includes selections of 1) material used in master-level university education of social work as well as in bachelor's degree programs of social services in universities of applied sciences in Finland, 2) theses of professional licentiate studies focusing on migration in the field of social work in Finland, and 3) academic and other literature that inspired social workers interviewed in MigraFam research project regarding migration and migrants. Analysis techniques include inductive analysis of qualitative content in general and thematic discourse analysis (including thematic comparative analysis) in particular.

The study is part of Academy of Finland research project Ordering the 'Migrant Family': Power Asymmetry Work and Citizenization in Restructuring Welfare Professional Bureaucracies" (MigraFam).

## PAPER 2: Migrant families' metaphorical positioning in media discussion 2015-2016

### SESSION ONE: Monday 11 January 2021 at 12:30-13:15

**Riikka Era**, Researcher, Social Sciences, Tampere University | riikka.era@tuni.fi

**Katariina Mäkinen**, Postdoctoral Research Fellow, Social Sciences, Tampere University | katariina.makinen@tuni.fi

Eetu Mäkelä, Professor (tenure track) in Human Sciences–Computing Interaction, University of Helsinki | eetu.makela@helsinki.fi

Maciej Janicki, Postdoctoral researcher, Department of Digital Humanities, University of Helsinki | maciejjanicki@helsinki.fi

Antti Kanner, Postdoctoral researcher, Department of Digital Humanities, University of Helsinki | antti.kanner@helsinki.fi

Our study concerns media discussion around migrant families in 2015-2016. At that time, there was wide discussion in Finland about restricting children's universal right to day care. That discussion circulated around ideas of children's rights, the questions of whether home or kindergarten serves as the best environment for the children and their development, and the question of stay at home mothers and their return to the labor market. 2015 was also a year that saw many asylum seekers come to Finland. This affected the ways in which migrants were displayed in the media discussions.

Our aim is to analyze the metaphors used in the media discussion about migrant families at that time. What kind of metaphorical structures are created in the media when migrant families are discussed? How do the intersections of ethnicity, religion, gender and residence status affect the used metaphors? What aspects are silenced through the use of certain metaphors? Through an analysis of metaphors, we seek to understand the kinds of world views and ideological structures that shape the media discussion around migrant families.

This study is part of a larger project (FLOPO) investigating, by big data methods, the flows of media power in journalistic texts spanning two decades (1998–2018). In our study, we'll combine computational methods in searching relevant articles and used metaphors from the data and qualitative methods such as close reading. Our data set will be collected from four significant Finnish news outlets: the Finnish news agency STT, the largest national newspaper Helsingin Sanomat, the Finnish public service broadcaster YLE and the daily tabloid Iltalehti.

www: <http://flopo.rahtiapp.fi/>

## **PAPER 3:** Aging, care and the Arab migrant family within the Danish welfare state

**SESSION ONE: Monday 11 January 2021 at 12:30-13:15**

**Abir Mohamad Ismail**, PhD student, Department of Anthropology, Aarhus University, Denmark | [ami@cas.au.dk](mailto:ami@cas.au.dk)

## **PAPER 4:** Multifaceted careographies: A life course approach for the study of care and support in the context of intra-EU migration

**SESSION ONE: Monday 11 January 2021 at 12:30-13:15**

**Anna Simola**, University of Helsinki | [anna.simola@helsinki.fi](mailto:anna.simola@helsinki.fi)

This study examines situations where an aging person's unexpected or gradual health problems or social problems trigger a need for care and support in the context of intra-EU migration. The study applies and develops the concept of caregraphy to grasp, on the one hand, the particular complexity and potential vulnerability implicated in aging migrants' care needs, their social ties and the care and social provisions available for them in this specific institutional context. On the other hand, transnational careographies also come into play when working age EU migrants care for and take care of their aging family members living in the country of origin. The study looks at intra-EU careographies from this a dual perspective. Building on interviews of aging EU migrants, as well as working-age EU migrants living at geographical distance from their aging family members, it advances a life course approach in understanding the multifaceted ways in which migration may fashion individuals' needs, desires and obligations to provide care and support within families.



## SESSION TWO: Tuesday 12 January 2021 at 10:00-11:30

**Mary Rose Geraldine A Sarausad**, Ph.D. (Demography), Asian Institute of Technology, Bangkok, Thailand | maryrose.sarausad@gmail.com, maryrose@ait.ac.th

Migrants move for various reasons, and more often than not, much of the movements were made possible because of the migrants' primary intention to move, and the efforts made subject to the individual's circumstance or that of the family. Theories of migration argued that the family, as an institution, also plays a significant role in the process of migration. Members are expected to have a strong sense of solidarity and obligations to other members of the family. Results from the survey and interviews of migrants showed that family connections are maintained, particularly highest among the young migrants, which can be explained by the emotional burden of leaving the family and being in an unfamiliar environment. Reciprocal and continued support between migrants and their families back home are also assured through the regular financial assistance provided (i.e., remittances).

However, migrants are sometimes victimized particularly those who go through irregular channels; therefore, susceptible to the varying risks and insecurities associated with moving. Changes in Thailand's migration regulations also have a direct impact on migrants with some migrants finding ways to cope and circumvent channels in order to achieve their goals in migration. This paper presents the different life transitions of Filipino migrants as a result of moving to Thailand vis-à-vis their employment status, regularity and life away from their families back home to understand their actual experiences and gains in migration. This paper also reveals that a number of the migrants experienced downward mobility, while at the same time, they face a corresponding upward mobility—the paradox of mobility, referred to by Spitzer as 'transnational transitions' (2008).

### **SESSION TWO: Tuesday 12 January 2021 at 10:00-11:30**

**Yi Yuan**, Faculty of Social Sciences, University of Helsinki | [Yi.yuan@helsinki.fi](mailto:Yi.yuan@helsinki.fi)

This article has two primary objectives: (1) to explore the particular motivation(s) of Chinese degree students' continuous interest in studying in Finland after the country has begun to charge tuition fees to foreign students since 2017, and (2) to analyse, with a processual perspective, Chinese students' future migration aspirations by using the concept of home. It examines the changes of these aspirations in time of difficulty, discrimination encounters at host society, and their meaning-making of home.

Based on qualitative longitudinal interviews at a six-month interval with 30 Chinese degree students studying at Finnish universities (yliopisto), this research illustrates that Chinese students may reorient their original post-study migration aspirations on lived experiences during their studies. It also depicts the multi-geographical trajectories of such migration aspirations, going beyond the plain and orthodox binary narration as "just to stay or return". It concludes that Chinese students also want to become cosmopolitans by moving onward to a third country or through a series of countries for self-realization or sometimes they may also feel rootless – a vacuum where they feel themselves belong to nowhere.

This article not only is useful to help Finnish higher education stakeholders to fine-tune their marketing efforts to effectively attract fee-paying Chinese students, but also has practical policy implications for the ongoing Finnish talents retention programmes to retain Finland-educated graduates in the country. It also academically paves the way for further studies on Chinese students' post-study migration aspirations with a life-course perspective.

## SESSION TWO: Tuesday 12 January 2021 at 10:00-11:30

**Reetta Riikonen**, Tampere University | reetta.riikonen@tuni.fi

**Tuija Seppälä**, Tampere University | tuija.seppala@tuni.fi

Clifford Stevenson, Nottingham Trent University

Katja Repo, Tampere University

**Eerika Finell**, Tampere University | eerika.finell@tuni.fi

As the proportion of foreign population increases in Finland, there are also more opportunities for interethnic contact. Interethnic contact can have many positive effects on intergroup relations, such as decreasing levels of prejudice and intergroup anxiety. However, the different social roles and daily routines of people mean that they will be exposed to this increased contact in different ways. For this reason, it is important to study the factors which support or prevent positive contact encounters in everyday life to understand when and for whom contact will have positive benefits.

In this paper we present preliminary results from our project which aims to examine quantitatively what kinds of interethnic contact mothers with small children have with other mothers in their neighbourhoods and which factors support or inhibit these encounters. We focus on mothers because this phase of life is associated with a higher risk for decreased number of contacts and, at the same time, an increased need for contact and social support. For immigrant mothers in particular, social contacts may be even more important as contact can help them integrate into society. Our data consist of a survey collected in Child Health Care Centres in Helsinki which we analysed using multivariate methods. We will discuss how our results contribute existing contact literature and how they can be used in improving mothers' opportunities for interethnic contacts in their neighbourhoods.

### **SESSION TWO: Tuesday 12 January 2021 at 10:00-11:30**

**Paula Paajanen**, Tampere University | paula.paajanen@tuni.fi

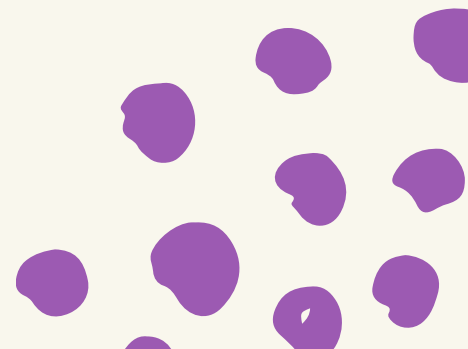
**Tuija Seppälä**, Tampere University | tuija.seppala@tuni.fi

Clifford Stevenson, Nottingham Trent University

**Eerika Finell**, Tampere University | eerika.finell@tuni.fi

A considerable body of research has shown the positive effects of intergroup contact. Also, the ingroup members' influence on contact occurrence and results are well-demonstrated. However, the ingroup relationships in a family and the lived experience of everyday contacts have rarely been explored qualitatively.

The present study aims to explore how being a mother shapes the intergroup contact occurrence and experiences of mothers with immigrant background in two multiethnic neighborhoods of Helsinki. The dataset of the present study consists of two follow-up interviews of ten mothers with immigrant background living in these neighborhoods. Using a thematic analysis, we identified four themes that related to how motherhood shaped interviewees' intergroup contact experiences: 1) being conspicuous to the outgroup; 2) the need to feel connectedness in motherhood; 3) the need for their child to be accepted; and 4) the anticipation of problems. Thus, for mothers with immigrant background, being a mother affords unique opportunities for contacts with outgroup members, but can also complicate these contacts. We highlight the need for local family services to ensure more 'ideal' intergroup contact situations for parents and their children.



# PAPER 9: Overcoming the burden of distance: managing emotions of translocal family life by Estonian men working in Finland

## SESSION THREE: Tuesday 12 January 2021 at 11:45-13:15

**Laura Assmuth**, University of Eastern Finland | [laura.assmuth@uef.fi](mailto:laura.assmuth@uef.fi)  
Keiu Telve, Vabamu Museum of Occupations and Freedom, Tallinn

The paper asks how Estonian men working in Finland manage their translocal family lives emotionally. A cross-border commuting/migrating life is a fragile masterpiece of holding the balance between two countries. It needs careful handling from all members of translocal families.

The paper is based on analyses of long recorded conversations with Estonian men of different ages and occupations working in various parts of Finland while their family members, spouse and children included, live in Estonia. The materials were collected as part of three consecutive research projects 2012-2019. Most men with whom we had 1-to-1 conversations were after a while eager to talk about how much they longed for their family members, how difficult it had been for them to be away from their close ones, and how they were managing the burden of distance in their family lives. We have analysed particularly the intersections of age, the commuting rhythm as well as family life course as factors that impact on the interlocutors' emotions and on their practices of 'doing' translocal familyhood.

First, we analyse the idea of "being absent from home" (eg Aure 2018), the main source of difficult feelings - what does it mean for the men to have to miss recurrent calendar events such as a child's birthday party, the family's Christmas holidays, or Midsummer celebrations among one's close friends? Secondly, we elaborate on how men and their family members overcome such difficult emotions and how trust and mutual support are created and sustained over the borders. We focus on how men themselves describe their ways of maintaining intimate relations over distance. The central concept is "togetherness", denoting physical togetherness in the real life, but also virtual togetherness by being co-present by proxy.

# PAPER 10: Changing caring relationships of CEE-born children in the course of family migration trajectories to Sweden

## SESSION THREE: Tuesday 12 January 2021 at 11:45-13:15

**Charlotte Melander**, Department of Social Work,  
Gothenburg University | charlotte.melander@socwork.gu.se  
Oksana Shmulyar Gréen, Gothenburg University

**Ingrid Höjer**, Department of Social Work,  
Gothenburg university | ingrid.hojer@socwork.gu.se

This paper draws on preliminary results from the ongoing study Transnational childhoods financed by FORTE 2018-21. In this study, we focus on experiences of young people from Poland and Romania under 18, who moved to Sweden as a result of their family' mobility after the EU enlargement in 2004. The children and youths have migrated to Sweden to join one or both parents, who initiated the family migration trajectory by looking for job in Sweden.

The aim of this paper is to analyse how the caring relationships between the young people and their close and extended family members change in the course of the family migration trajectory and their own life courses. More specifically, we examine how young people's positions as care receivers and care providers transform during their life course and by living a transnational family life. Theoretically, we conceptualise their childhoods as being transnational and mobile (Freznota Flot 2018). This is due to their parents and their own migration, where young people are attached to caring relationships in several geographical places. We analyse the changing family dynamics related to care relationships between the migrant children and the parents, siblings and other relatives, with whom children identify as significant in the course of the family migration trajectory. Inspired by the methodologies of studying children as active agents in migration (Haikkola 2011; Pirskanen et al 2015; Sime&Fox 2015a,b), we combine various qualitative technics. We use network maps and life lines, in order to map out young people's caring relationships that they value the most both retrospectively and at present.

## SESSION THREE: Tuesday 12 January 2021 at 11:45-13:15

**Merve Tuncer**, PhD Candidate, Örebro University, Sweden | [merve.tuncer@oru.se](mailto:merve.tuncer@oru.se)

Sweden has witnessed a flow of migration from Turkey after the labour agreement in late 1960s and this migration continued in the next decades due to family reunification laws. This study is about the women who have migrated to Sweden during this period and who have decided to stay. The study combines the perspectives of ethnicity/migration scholars and social gerontologists in the context of older migrants to expand our gerontological imagination (Torres, 2019). It addresses the question of "How do Turkey-born women make sense of their identity after 50 years in Sweden?" by adopting a life course perspective.

The study seeks to contribute to the debate on transnational identities by looking into different life trajectories which has shaped the old age experiences while focusing on older migrant women from Turkey. It asks the question of when and how can we talk about transnational identities. Transnationality has been brought to our attention to emphasize the specific mobility patterns and cross-border activities of some migrants. It has been interpreted in many different contexts such as being in between, living in limbo (Ciobanu & Ludwig-Dehm, 2020) or belonging to multiple localities/selves. In this study, it will be operationalized to describe the experiences of ageing in between. In between is characterized as having a transnational identity or a diasporic consciousness which can be due to (but not limited to) living dual lives, having homes in two countries, speaking two languages or having a continuous regular contact across national borders. Preliminary results from the empirical study with Turkey-born migrant women will be presented during the workshop.

### References

Ciobanu, R. O., & Ludwig-Dehm, S. M. (2020). Life in Limbo: Old-Age Transnationalism. *The Gerontologist*, 60(2), 322-330

Torres, S. (2019). *Ethnicity and old age: Expanding our imagination*. Policy Press.

# WORKSHOP 41.

## DECENTERING ADOPTION MYTHOLOGIES: COUNTER-NARRATIVES TO RETHINK ADOPTION

**Atamhi Cawayu** – Ghent University | [atamhi.bex@ugent.be](mailto:atamhi.bex@ugent.be)

**Sophie Withaecx**, Maastricht University | [s.withaecx@maastrichtuniversity.nl](mailto:s.withaecx@maastrichtuniversity.nl)

Adoption, usually involving the transfer from children of poor families and regions to more affluent families often located in the West, has for a longtime been represented as an intrinsically benevolent act, serving 'the best interests of children' (Cantwell, 2014). Since the turn of the century, dominant narratives surrounding adoption have been denounced as 'mythologies' by critical perspectives exposing the classed, racialized, gendered and globalized inequalities and the colonial legacies that actually shape this practice (Patton-Imani, 2002).

In this workshop, we welcome perspectives from a variety of academic disciplines (anthropology, history, literature, sociology, political science philosophy, ...) or artistic practices which centralize the viewpoints and narratives of those supposed to be the main beneficiaries but actually sidelined and marginalized in shaping adoption: adoptees themselves. Adoptee's knowledge production (in academia, art, activism) has been of great inspiration in shaping counter-narratives to rethink adoption and placing adoption (mal)practices in a broader social, political, historical and colonial context (Wekker, Åsberg, Van Der Tuin, & Frederiks, 2007). This leads to the following questions: how do adoptees' experiences challenge how adoption has been historically constructed and institutionalized in particular contexts? How can perspectives from critical race theory, queer, feminist and post-/decolonial theory contribute to challenging hegemonic ideas surrounding adoption and to the reconceptualization of forms of care for children and families in need? In turn, these discussions will also help us to write about (the histories) of European societies from a less "parochial" position (Bhambra, 2007), but instead one that considers how decolonization and the post-colonial migrations it entailed actively impacted the former metropole as well. Such critical rewriting is long overdue within the current debates on multiculturalism, racism and diversity within European societies.

We invite (additional) abstracts on different European contexts from a variety of academic disciplines, to stimulate a cross-comparative and interdisciplinary exchange. We welcome contributions using arts-based methods (poetry, film, performance...) to address the questions raised and centralize adoptees' experiences.

### Workshop Sessions (all times CET+1):

Parallel Workshops IV: **Wednesday 13 January 2021 at 11:45-13:15**

- **SESSION ONE: Papers 1-4**

Parallel Workshops V: **Thursday 14 January 2021 at 10:00-11:30**

- **SESSION TWO: Papers 5-8**



### **SESSION ONE: Wednesday 13 January 2021 at 11:45-13:15**

**Elisabeth Wesseling**, Professor of Cultural Memory, Gender and Diversity, Faculty of Arts and Social Sciences, Maastricht University, The Netherlands | Lies.Wesseling@Maastrichtuniversity.nl

Taking *Outsiders Within: Writing on Transracial Adoption* (ed. Jane Jeong Trenka, OW) as my main frame of reference, this paper analyses an edited volume of adoptee narratives from the Netherlands called *Vertraagde Start: Geadopteerden aan het woord* (2007: *A Belated Start in Life: Adoptee Voices*, VS). In OW adoptees rightly challenge the monopoly of 'experts' on their life experiences. Nevertheless, the hold of psychological expertise on late modern culture is so strong that this discourse echoes throughout adoptees' own life stories, even when told in their 'own' voice. As Nicholas Rose has argued, psychology has a way of turning all problems into individual problems, to be handled individually, which obscures the larger socio-political and socio-historical contexts which make transracial adoption possible. Literary experiments with narrative form might offer a way out of the dominance of developmental psychology, as the contribution by Kim Buntsma to VS demonstrates. This story by an adoptee from Indonesia boldly distributes the author's experiences over two different characters in her story called 'Kees' and 'Kim', with Kees figuring as the object of scientific surveillance and inquiry, and 'Kim' as one of the researchers. The story explores if and how 'Kees' and 'Kim' could ever come together. My paper will use Buntma's extraordinary story and the other contributions to VS as a case for probing into the relative merits of psychological and literary approaches to adoption stories.

### **SESSION ONE: Wednesday 13 January 2021 at 11:45-13:15**

**Uma Feed Tjelta**, Artist, Director | [umafeed@gmail.com](mailto:umafeed@gmail.com)

My name is Uma Feed Tjelta, I'm a norwegian artist and director. My latest short documentary, 유일한 이야기 The Only Story, is about getting the adoptees narrative out to challenge the common and usual "state and adoption agencies narrative" on adoption. I'm a Norwegian based artist, and my adoption critic must be seen from a Norwegian perspective. We have a rare voice in comparison to the rest of the nordic countries, in the seens, that we live in a bubble, apart from our neighbors. Which can be seen as a result of our wealth, from oil. We have a very limited public discussion, ranging from themes on racism, discrimination and social unjust welfare to intercountry adoption. With makes the single citizen very exposed and alone in matters that original should be of concern and interest of the general public. I would say that our country's wealth is still so overwhelming, this is reflected in "the average citizen wage", leading to the misconception that being critical and political engaged, is equal to threat of comfort. The empathy and concern for others is there for diminished, in fear of having a lot to lose, which leads to a general lack in the publics will and interests to fight for others let alone be part of a critical public discussion.

These factors must also be applied in discussion concerning intercountry adoption or the lack of discussion when it comes to this matter. This matter is of solely concern for the critical adoptee, not even the stat or the politician are concerned or have much knowledge about the widespread international adoption critique or the intercountry adoption debate, that is happening around the world. My adoption documentary challenges the general Norwegian conception and narrative of adoption. By bringing an unheard and unseen adoptees voice into this one sided stat biased narrative I challenge peoples conception about intercountry adoption. It can be viewed as a modern public education as well as giving a voice to the invisible.

# PAPER 3: “From Our Rotting Bodies, Politics Shall Grow”: Necropolitics, Social Death and Transnational Adoption

## **SESSION ONE: Wednesday 13 January 2021 at 11:45-13:15**

**Atamhi Cawayu**, Ph.D. Fellow, Research Foundation Flanders Centre for Research on Culture and Gender, Ghent University, Belgium | [Atamhi.Bex@UGent.be](mailto:Atamhi.Bex@UGent.be)

Within public discourse as in adoption literature, death has often been ignored as a central concept of the analysis to reconsider adoption practices and policies. Nevertheless, (social) death plays a crucial role in the making and un-making of kin-relations in a transnational adoption context. This paper aims to center 'death' as a central concept of inquiry by dwelling on the work of Jodi Kim (2009). In her analysis of transnational adoption, she argues that legal orphans are produced for adoption purposes by the severance from their kinship ties, and thus being stripped from their social personhood. This process of 'social death'-making does not only affect transnational adoptees, but also their first-mothers and kin members as they become imagined invisible. Based on an anthropological study of transnational adoption practices in Bolivia, including Bolivian adoptees' and first-kin members' testimonies, this paper intends to examine how 'death', disguised in many forms, plays implicit or explicit role in their lives. The paper further illuminates on the necropolitical policies that structure transnational adoption practices in Bolivia, and reflects on the larger history of colonialism, involuntary displacements, and civilizing missions.

# PAPER 4: Historicizing Adoption. The Transition from Nordic to Transnational Adoption in 20th Century Scandinavia

## SESSION TWO: Thursday 14 January 2021 at 10:00-11:30

**Kasper Eriksen**, Phd-researcher, Department of History and Civilization, European University Institute | [kasper.eriksen@eui.eu](mailto:kasper.eriksen@eui.eu)

This paper places itself as part of a new wave of adoption research that approaches transnational adoption as a societal, global and historical phenomenon. It seeks to further develop the existing scholarship on transnational adoption by way of a comparative historical study of transnational adoption in Denmark, Norway and Sweden from circa 1960 onwards that focuses on the issues, migration, globalism and racialization in the Nordic countries.

Alongside this, it is also a study into the connection between family and Nordic welfare state history that has often been ignored. Families are understudied in the field of welfare studies and often treated as passive beneficiaries; rarely seen as active creators and shapers of welfare (co-constructed by families, associations and states). Support for achieving and maintaining family life was, and continues to be, at the heart of welfare state services. Transnational adoption is special because it is as a form of family creation, a form of migration and a form social service co-administered by both the public and private sphere.

This paper will explore the transition from domestic to transnational adoptions in Scandinavia during the 1960's and how this was connected to both the Nordic welfare state and to the post-colonial, economic boom era and Cold War world of the 1960's and 1970's. It will detail how adoptive parents in Scandinavia organized politically to lobby policymakers and facilitate adoptions from abroad, the lengths they were willing to go and the arguments they employed. At the same time promoting transnational adoption as a progressive, responsible and humanitarian form of global parenthood; while simultaneously emphasizing the responsibility of the welfare state to accommodate and alleviate their human right and need for children, which had been denied them by nature but were promised by society.

# PAPER 5: The Mother Mountain Institute (2017-ongoing) by Sara Sejin Chang (Sara van der Heide)

## **SESSION TWO: Thursday 14 January 2021 at 10:00-11:30**

**Sara Sejin Chang (Sara van der Heide)**, Artist,  
Mother Mountain Institute | [mail@sarasejinchang.com](mailto:mail@sarasejinchang.com)

I will give an audiovisual presentation of my ongoing project: The Mother Mountain Institute. The project includes: an orbiting universe; a testimony of a mother whose child was stolen and trafficked by Dutch n.g.o.'s; drawings and a speaking spiritual mountain. The story is based on an interview (January 2020) with a Bangladesh mother. The first chapter (2017) of the project focused on the story of a South Korean mother. The new chapter tells the story of a mother from Bangladesh (2020).

The interests of the (birth) mothers are overlooked within the matrix of stakeholders in transnational and interracial adoptions. This project gives voice to these women who are often found in precarious social and economic situations. Faced with pressure from the state, missionary organizations, and criminal traffickers, patriarchal society has denied them their natural right to motherhood.

Legacies of imperialism and colonialism can be read through the lens of transnational adoptions from the Global South with the Global North. Geopolitics has shaped a situation in which a child can be removed from its mother and home country to support economic, military and political ends.

[www.sarasejinchang.com](http://www.sarasejinchang.com)

## SESSION TWO: Thursday 14 January 2021 at 10:00-11:30

**Sophie Withaecx**, Maastricht University | [s.withaecx@maastrichtuniversity.nl](mailto:s.withaecx@maastrichtuniversity.nl)

The question 'why adoptees search' is often central in adoption research. This paper argues that this need to search has generally been understood from two perspectives. From a biocentric point of view, the importance of biogenetic ties is centralized and adoptees' need to search for their families and 'cultures' of origin is seen as central for their wellbeing. Another perspective rejects essentialist notions of identity and encourages adoptees to 'choose' their own origin stories and families. This second position may be informed by biocentric notions of the family, in attempts to form adoptive families 'as-if' they were biological. But it may also be informed by post-modern constructivist notions of identity, discarding adoptees' need to search as illusory and futile.

Based on Sylvia Wynter's theory of Man, I argue that both these perspectives are informed by the overarching ethnocentric framework which Wynter identified as Man<sub>2</sub> (homo oeconomicus), which sees the 'normal' human being as both fundamentally shaped by laws of biological evolution, and as naturally evolved into a choosing, self-determining creature. In both versions, adoptees appear as 'not-fully-human', to be fitted in the framework of normative humanity either by repairing their biogenetical ties or by restoring choice and agency to them.

Wynter's view of the human as homo narrans offers an alternative framework, encompassing simultaneously the importance of biology and the human need for origin stories. This implies accepting all needs expressed by adoptees as fundamentally human and recognizing their claims as claims for social justice. It also means expanding our view on what it means to be human and recognizing other 'genres of being human', opening up to ways of being and caring not recognized in current adoption practices. This may mean the end of adoption as we know it, but the beginning of restoring full humanity to children in need of care.

# WORKSHOP 42.

## TRANSNATIONAL MIGRATION, DIASPORA COMMUNITIES AND THE SECOND GENERATION

**Mari Toivanen**, University of Helsinki | mari.toivanen@helsinki.fi

**Gül Ince Beqo**, Catholic University of Milan | Gul.InceBeqo@unicatt.it

Research has shown that the second-generation continues to foster transnational ties, activities and attachments towards their parents' homeland, although differently from the first generation. The means and meanings attached to such transnational engagements may vary considerably between second-generation members belonging to different diaspora communities and depending on the (trans)national context in which they are embedded. Similarly, studies have focused on second-generation members' understandings of citizenship, negotiations of belonging and identity, and how those are shaped by their experiences of inclusion and exclusion (for instance, racialisation) in their countries of birth. More recent scholarship has also conceptualised the generational dynamics related to these empirical strands of research.

This workshop welcomes empirical and theoretical papers that deal with the lived experiences of second-generation members in different national contexts. Papers can focus, among other themes, on empirical studies conducted on second generation's 1) transnational connections, ties and mobilities, 2) negotiations of belonging, identity construction and understanding of citizenship, 3) local attachments and civic/political participation, and 4) experiences of inclusion and exclusion. We also welcome more theoretically orientated discussions on the generational dynamics related to the themes outlined above.

### Workshop Sessions (all times CET+1):

Parallel Workshops I: **Monday 11 January 2021 at 12:30-14:00**

- **SESSION ONE: Papers 1-4**

Parallel Workshops II: **Tuesday 12 January 2021 at 10:00-11:30**

- **SESSION TWO: Papers 5-8**

Parallel Workshops III: **Tuesday 12 January 2021 at 11:45-13:15**

- **SESSION THREE: Papers 9-11**

### **SESSION ONE: Monday 11 January 2021 at 12:30-13:15**

**Laura Gilliam**, Lecturer, Phd. Afdelingen for Pædagogisk Antropologi DPU,  
Aarhus Universitet | lagi@edu.au.dk

Research among minority Danish children of the second generation has shown that these children most often do not identify as Danes, but with their parents' country of origin and pan-ethnic categories of 'immigrants' and 'Muslims'. They often explain this by referring to strong held images of Danes as white, Christian and native. This paper looks at the same generation of children, when they have grown up and become parents. Based on a project exploring these minority Danish parents' family histories, school experiences and parental strategies, it explores how many of them, contrary to the children, identify as Danish. To them being Danish refers to experiences of affinity, belonging and sharing what they portray as Danish values of freedom and child-centered upbringing. This identification is related to substantial experiences of otherness visiting their parents' 'homeland' and to reflections about the upbringing of their children. Yet, their Danish identity seems precarious and continuously fought for and defended, as it is often met by ridicule and repudiating arguments about Danish nationality contingent on blood, skin colour and religion.

The paper will illuminate the parents' attempt to maintain a right to the Danish identity for them and their children in negotiations with three communities that each have their stance towards their identity and 'cultural responsibility' as parents; The transnational community (You have become Danish) the diaspora community (You pretend to be Danish) and the majority community (You should be Danish, You are not Danish). The paper will show how these experiences of contested identity and belonging have consequences for the way they bring up their children and help them navigate in school and in relation to the Danish majority and the transnational and diaspora community.



## SESSION ONE: Monday 11 January 2021 at 12:30-13:15

**Naya Magaliou Soulein**, Masters Student,  
Program of Visual Cultures, Curating and Contemporary Art (ViCCA),  
Aalto University | panagiota.magaliousolein@aalto.fi, nschulein@hotmail.com

What is in a Body? is an experimental presentation: a video screening and simultaneous live reading about my personal experiences as a diasporic individual. In the reading, I recount and analyse various experiences that I have had as a Greek citizen born to foreign parents, both in Greece itself as well as in the Northern European countries to which I have migrated. I discuss these experiences through the lens of bodily awareness and autonomy, postulating that one's ancestry, intergenerational pain, political and financial context, as well as possible future behaviours are stored somewhere inside the body. The video is a record of a performative process involving a somatic and corporeal consumption of cake. Using this as the starting point for my text, I write about why I would want to perform this act of consumption in the first place.

As a result, this paper is about what is in my body. The body is presented as a cultural object, a sum of experiences, but it is also hypothesized that the body may be a location of intergenerational communication as well as a vehicle of intersectionality, bilingualism, biculturalism and European politics. As a transcultural person, my perspective and identity is difficult to decode, even for myself. In this paper, I have tried to elucidate certain complicated and nuanced areas of a transcultural and diasporic experience which is in many ways uncategorizable. I intend for my experimental presentation to be a demonstration of the body as a constant within a transitory lifestyle and family history. It is often difficult to discuss multicultural perspectives, which can sometimes be opaque and muddled. It is however, a perspective that holds validity within the greater discussion of migration and intersectionality. This paper could be presented within the workshop of Transnational Migration, Diaspora Communities and the Second Generation, or in a more general context.

### **SESSION ONE: Monday 11 January 2021 at 12:30-13:15**

**Jan-Therese Mendes**, Centre for Gender Studies,  
Stavanger University, Norway | jan.mendes@uis.no

Engaging with the narratives of eight Afro-Swedish Muslim women living in Stockholm (2018) this paper examines the affective contingencies of white nation-making. As the children of migrants, research participants' convey the chameleon nature of assimilation wherein the ambiguously integrated subject disrupts the logics meant to define the unassimilable vs. the assimilable. Instead, women trespass on these categorizations by fluctuating between the racial, religious, and emotive investments of their family and that demanded by the white supremacist nation. Black Muslim women's experiences of anti-Black racism, Islamophobia and incomplete Swedish belonging reveal how the forces of governmentality manage this upset through "everyday" (Essed 1990) forms of rhetorical violence (Butler 1997). By examining the effects of "prying" questions this paper argues that untoward queries into the intimacies of women's lives and life histories seek dominion through humiliation. Nonetheless, participants demonstrate how quotidian refusals can be enacted amidst racism's quotidian humiliations through disobedient, unanticipated performances of self.

### **SESSION ONE: Monday 11 January 2021 at 12:30-13:15**

**Gül Ince Beqo**, Catholic University of Milan | [Gul.InceBeqo@unicatt.it](mailto:Gul.InceBeqo@unicatt.it)

This research examines the way the second generations living in Northern Italy with parents coming from Turkey conceptualizes their sense of belonging and the types of transnational ties that they maintain in relation to their parents' experience. The questions to deal are (1) the main differences in the understanding of homeland among generations; (2) development of local attachments and intradiasporic transnational ties.

The research results emphasize the fact that the studied group do not build the knowledge and experience of the country of origin, in this case Turkey, through the relationship created with it but through the intradiasporic transnational linkages created with the peers living in Germany. Hence, they produce knowledge about their country of origin without a direct link to it. It should be because they grow up in families where the main desire is not to return to their country of origin, once they have obtained what they wanted to achieve through the migration experience, but to pursue the journey to Germany after the acquisition of long term residence permit.

In addition to the indirectly produced knowledge and experience on the country of origin, this migration process left halfway causes a kind of identification of Germany as quasi homeland among the second generations.

The data of this research is collected between 2017-2018 through semi-structured interviews with second generation members and in some cases their parents living in different cities of Northern Italy. This data is also reinforced with the qualitative material collected between 2015-2017 for the doctoral research on migrant families from Turkey in Italy.

**SESSION TWO: Tuesday 12 January 2021 at 10:00-11:30**

**Nicole Hirt**, Research Fellow, GIGA German Institute of Global and Area Studies, Hamburg | [nicole.hirt@giga-hamburg.de](mailto:nicole.hirt@giga-hamburg.de)

**Abdulkader Saleh Mohammed**, Associate Researcher, GIGA German Institute of Global and Area Studies, Hamburg | [sahoita@yahoo.com](mailto:sahoita@yahoo.com)

In the collective memory of Eritreans, the liberation struggle symbolizes the heroic fight of their martyrs against Ethiopian oppression. However, after independence in 1991 the liberation front created an autocratic regime infamous for its human rights violations, which is still adored by many second-generation diaspora Eritreans. Our paper examines political identity formation in the diaspora and is based on a social media analysis, long-term observation and fieldwork in Germany, Norway, Sweden and the UK. We hypothesize that the mindset of second-generation diaspora Eritreans is influenced by collective memories transmitted through generations and by a government-constructed narrative of Eritrean nationalism.

We engage with literature exploring the political importance of collective trauma and apply two theoretical notions, 'postmemory' and 'chosen trauma' to explain how the government produced a culture of nationalism. This narrative and the trauma experienced by their parents, including the survivor's guilt of those who fled the country created experiences of postmemory that influenced the second-generation's worldview. The Eritrean government has formed strong transnational organizations to control the diaspora. We demonstrate how pro-government activists utilize US-born artists with Eritrean roots who have recently discovered their Eritreanness to create government support. These artists have reproduced the nation's collective memory of the armed struggle in their cultural performances. They travelled to Eritrea to connect to their personal roots but were used by the government to create a distorted view of the reality on the ground and to improve its own image. We conclude that Eritrean pro-government political entrepreneurs have perfected mechanisms to politically mobilize second-generation diaspora youth.

# PAPER 6: In Search of the Missing Narrative: Children of Polish Deportees in Great Britain

## SESSION TWO: Tuesday 12 January 2021 at 10:00-11:30

**Julia Devlin**, Dr, Center for Flight and Migration,  
Catholic University Eichstaett-Ingolstadt | Julia.Devlin@ku.de

Migration challenges the traditional notion of communicative and cultural memory as a supportive structure of identity. Migrants are faced with the challenge of trying to retain their memories in order to stay connected to their cultures of origin, while at the same time trying to fit into the society to which they have relocated. If the migration was not voluntary, trauma can make it all the more difficult for the stories of an individual's or a family's past to be passed on to the next generation.

My research rests at the nexus of historical migration studies and memory studies. It seeks to reach an understanding of how family narrative, and thus, communicative memory, has been affected in the context of the forced migration of Polish citizens during World War II.

In 1940/41, more than 320,000 Polish citizens from Eastern Poland were deported by the People's Commissariat for Internal Affairs (NKVD) to the interior of the Soviet Union. In 1941, after Nazi Germany attacked its former ally, they were released. Men fit for military service joined the war effort in support of the Allies, while 34,000 civilians were sent to refugee camps in Africa and India. After the war, these camps were closed and most of the refugees emigrated to USA, Canada, Great Britain, and Australia.

Drawing upon Aleida and Jan Assmann's concepts of communicative and cultural memory, I address how the development of self construction and identity of the deportees' children, the second generation, was impeded by their parents' difficulties to verbalize a traumatic past. To this end, I conducted in-depth interviews to gather information narratives from children of deportation survivors, analysed archival documents, published autobiographical records and reminiscences and information exchanges of second-generation Poles in internet forums.

# PAPER 7: Teaching Heritage Languages to Children: Perspectives of Kenyan Immigrant Mothers in Finland and Their Efforts

## SESSION TWO: Tuesday 12 January 2021 at 10:00-11:30

**Tabi Emilia Beyong**, California State University,  
San Marcos, CA, USA | beyong.emilia@yahoo.com

**Elvis Nshom**, California State University, San Marcos, CA, USA | enshom@csusm.edu

Maintenance of linguistic and cultural identity has become a crucial issue for most immigrant groups. Most acknowledge upholding their heritage languages as a key approach to maintaining cultures and identities. In Finland, heritage language teaching is observed as a common practice through the encouragement of the Finnish National Education Authorities. This allows migrant children to receive lessons in their native languages, in order to uphold their heritage languages. Some Diaspora communities in the country have taken advantage of this provision to maintain and revive their heritage languages.

This research looks at multiculturalism and languages in the Diasporas, under the heading of heritage language teaching specifically among Kenyan immigrants in Finland. It explores the attitudes of Kenyan immigrant mothers towards Swahili, and their methods in passing on this linguistic and cultural heritage to their children in Finland. Twelve Kenyan immigrant mothers having children between the ages of two to twenty were interviewed. Using qualitative research method, the transcribed data were analyzed with the use of thematic analysis.

Results demonstrate that Swahili is viewed as a unifying language in Kenya. However, passing on Swahili as a heritage language to children in Finland is not unanimously agreed on. Many other definitive factors such as marriages to people of other nationalities, the dominance of Finnish, the benefits attached to the Finnish language, significantly influence this outcome.

**SESSION TWO: Tuesday 12 January 2021 at 10:00-11:30**

**Jenni Alisaari**, University of Turku | [jenali@utu.fi](mailto:jenali@utu.fi)

Elina Kilpi-Jakonen, University of Turku | [elina.kilpi-jakonen@utu.fi](mailto:elina.kilpi-jakonen@utu.fi)

At the heart of this research is the role of language in integration processes. Language spoken at home by immigrants and their children has been used as both a measure of integration as well as a predictor of integration. Nevertheless, the relationship between language spoken at home and other dimensions of integration remains poorly understood. There is major contestation in whether continuing to speak the parents' language of origin (L1/heritage language/ethnic language) is beneficial or actually detrimental for other outcomes related to integration.

The aim of this research is thus to study the interconnections between language spoken at home, educational attainment and aspirations, wellbeing and life-satisfaction, and feelings of belonging and social contacts among 15 year-old children of immigrants across OECD countries. The research also aims to analyse whether the resources available from the family or the school context moderate these relationships. In other words, is continuing to speak the L1 at home more beneficial (or detrimental) in some contexts rather than in others.

The research is carried out using the most recent wave of the Programme for International Student Assessment (PISA 2018), which enables the measurement of how both L1 and L2 (language of the destination country) are used in the family context. Additionally, how these relationships are moderated by family and school characteristics is analysed. The analyses thus take into account differences in educational policies between countries as well as within-country, between-school variation. This is done using multilevel models that are able to take into account the clustering of students within schools and countries and where the interactions (i.e. the role of moderating variables) can be properly tested.

# PAPER 9: Who are the second-generation members in Norway? How are they doing?: A statistical approach

## SESSION THREE: Tuesday 12 January 2021 at 11:45-13:15

**Jinghui Lysen**, Section for population statistics,  
Statistics Norway | [jinghui.lysen@ssb.no](mailto:jinghui.lysen@ssb.no)

This paper presents a statistical approach about Norwegian-born to immigrant parents, the so-called second-generation, based on register data and surveys. This paper aims to enhance a better understanding of Norwegian-born immigrant parents, their ties and mobilities, belonging and their experiences of inclusion and exclusion in the Norwegian context.

Norwegian-born to immigrants is a young and heterogenic group which stood for 3.4 per cent of the population in 2019. A demographical description of the group and their educational, employment and income situation followed by a definition of this group will be presented firstly. I will mainly study those with Pakistani, Moroccan and Turkish background here. In general, findings in the register-based statistics are consistent with findings in surveys, where the conclusion is that many Norwegian-born to immigrant parents have performed a strong upward mobility, moving up the social ladder compared to their parents (Kirkeberg et al. 2019).

Secondly, I will review their living conditions based on survey data. I would like to discuss, among other things, their transitional ties and belonging, housing conditions, family and social relations, religion, work and working environment, values and health. Findings are from the last available survey which shows that living conditions of the Norwegian-born to immigrant parents resemble those of the general population more than those of immigrants from the same country background. Even so, various aspects of the living conditions differ among those with background from Turkey, Pakistan, Sri Lankan and Vietnam (Dalgard red. 2018).

### References

- Kirkeberg, M. I., Dzamarija, M. T., Bratholmen N. and Strøm F. (2019). Norwegian-born to immigrant parents. Statistics Norway.
- Dalgard, A.B. (red.) (2018). Living conditions among Norwegian-born to immigrant parents in Norway 2016. Statistics



## SESSION THREE: Tuesday 12 January 2021 at 11:45-13:15

**Mari Toivanen**, Postdoctoral researcher,  
University of Helsinki | mari.toivanen@helsinki.fi

The second generation is known to engage in political and civic activism in their birth societies and transnationally towards their parents' homeland. However, such engagements are often dealt with separately in research strands drawing either from the integration literature or transnationalism scholarship. But can the second-generation political and civic activism be merely interpreted either in the frame of integration or transnational diaspora politics? This paper examines second-generation Kurds' activism, paying particular attention to its particularities in relation to their peers and their parents' generation. How do second-generation Kurds frame and speak about their activism? What local, transnational and global dimensions are visible in their narrations of activism? The analysis is based on qualitative material (interviews, observation) collected with Kurdish second-generation members in France (2015-2017).

The study shows that Kurdish second-generation activism takes amalgam forms and can be simultaneously locally-bound, yet transnationally orientated: second-generation Kurds' political and civic activism is trans-local in the sense that it is locally-based in their cities and countries of birth, but that it can simultaneously also be directed towards their ancestral homeland. In fact, it is informed by diasporic narratives and their transnational ties, as well as locally-based connections and attachments – and tied to global discourses for social justice and human rights. Therefore, I argue that to better understand second-generation activism, we need to move beyond the “ethnic lens” and to examine how it (also) feeds from the broader changes in political activism.

# PAPER 11: Lifestyle-Driven Return Migration: The Second-Generation Turkish-Germans' Narratives of 'Better Life' in Antalya

## SESSION THREE: Tuesday 12 January 2021 at 11:45-13:15

**Nilay Kilinc**, Dr, Gerda Henkel Fellow, Centre for Advanced Study,  
Sofia | nlyklnc@gmail.com

The Turkish labour migration to Germany has evolved into at least four generations in 59 years, yet the number of Turkish first and second generation who 'return' to Turkey has been rapidly increasing since the 1980s. This paper focuses on the 'return' migration of the second-generation Turkish-Germans to Antalya, a tourism hub in the Mediterranean coast. Antalya has received the highest number of Turkish returnees from Germany. In addition, due to Antalya's popularity amongst the German tourists and expats, Turkish-German returnees tend to settle there for the availability of tourism-related businesses. However, Turkish-German return migration literature hardly focuses on the returnees' engagement in the tourism sector and how this allows them to sustain their transnational lifestyles.

Based on the narrative analysis of 44 in-depth life-story interviews with returnees who work in the tourism sector, the paper explores, a) the reasons of settlement in Antalya; b) the returnees' 'translocal social fields' – lifestyles and networks between and beyond Turkey-Germany; c) the ways in which they utilise their "transcultural capital" and human capital to get jobs in the tourism sector. The sample does not have familial origins in Antalya, hence their settlement in this tourism niche cannot be explained with the classic 'returning to the roots' argument. Moreover, the narrative accounts show that the 'returnees' took a conscious decision to resettle in Antalya after experiencing disappointment and disillusion upon their 'return' in their parents' city/villages of origin and/or big cities like Istanbul. The premise of the paper is, although economic factors and kinship ties play an important role in returnees' migratory trajectories, individualistic lifestyle motivations such as having a work-life balance, living in a lively and international atmosphere and, engaging in activities for self-development and self-fulfillment are the main reasons behind their settlement in Antalya.

# WORKSHOP 43.

## EXPLORING NORDIC MIGRANT ENTREPRENEURSHIP: INTERSECTIONAL UNDERSTANDINGS OF PLACE AND CONTEXT

**Natasha Webster**, Stockholm University, Sweden | [natasha.webster@humangeo.su.se](mailto:natasha.webster@humangeo.su.se)

**Yasemin Kontkanen**, University of Eastern Finland, Finland | [yasemin.kontkanen@uef.fi](mailto:yasemin.kontkanen@uef.fi)

Contemporary migration research examines economic activities of migrants through a variety of lenses from migrants' labour market participation to diasporic business activities, from migrants' resource endowments to usability of these resources, from migrants' transnational ties to their social, political, and economic embeddedness within their localities. Conventional readings of migrant entrepreneurship explore entrepreneurial engagement of migrants in relation to disadvantages in labour markets and blocked opportunities in receiving societies (Volery 2007). These approaches conceptualizing entrepreneurial activity of migrants as a viable path for employment and for recognized social status find corresponding evidence within the receiving societies of Nordic countries too (e.g. Kupferberg 2003; Wahlbeck 2008; Munkejord 2017).

Despite policy supports and incentives, in practice migrant businesses are often challenged by discrimination and racism. These challenges appear or present in different guises and degrees within the national and/or local contexts. Building on literature which shows that markets, suppliers, banks, and business incubators lead to qualitatively distinct encounters when the beneficiary is migrant (Jones et al. 1992; Yeasmin 2016), encounters (Ahmed 2000) are often read within the politico-institutional and economic structures. Moreover, little attention is paid to the relevance of socio-spatial structures that constitute the norms of inclusion and exclusion within particular localities. These also result in ignoring different spatialities and intersectional dimensions of migrant entrepreneurial activity in the debates. As it is not possible to ignore the essentiality of spatial form in the interactions of and with one another (Massey 1994), we perceive a necessity for active incorporation of the question of place into the debates.

Thus, in this session we would like to explore the narrative(s) of place and intersectionality within the dominant discourses of understanding migrant entrepreneurship in the Nordic and international context. We welcome contributions from variety of disciplines and interdisciplinary perspectives. We also welcome methodological papers that explores migrant entrepreneurship experiences/ discourses in new ways.

### Workshop Sessions (all times CET+1):

Parallel Workshops II: **Tuesday 12 January 2021 at 10:00-11:30**

- **SESSION ONE: Papers 1-4**

Parallel Workshops III: **Tuesday 12 January 2021 at 11:45-13:15**

- **SESSION TWO: Papers 5-8**

# PAPER 1: Making a case for place and intersectionality in migrant entrepreneurial studies: An overview of the Nordic literature

## SESSION ONE: Tuesday 12 January 2021 at 10:00-11:30

**Natasha Webster**, Stockholm University, Sweden | [natasha.webster@humangeo.su.se](mailto:natasha.webster@humangeo.su.se)  
**Yasemin Kontkanen**, University of Eastern Finland, Finland | [yasemin.kontkanen@uef.fi](mailto:yasemin.kontkanen@uef.fi)

Recognizing the interplay between migrants' resource endowments and societies' adequate opportunities (Waldinger et al. 1990; Sanders & Nee 1996) has played a significant role in directing attention to 'context' in the literature of migrant entrepreneurship worldwide. In addition, recognition of the influence of politico-institutional environment along with the socio-economic determinants (Kloosterman & Rath 2001) has opened new perspectives in the debates. Still place has often been read in relation and with reference to economies (capitals, funds, and loans), legalities (laws, policies, and reforms) and variables of demand and supply when explaining migrant entrepreneurial practice. These approaches often remain reductionist, as they often overlook the socio-spatial aspect of migrant living and intersectionality of migrant experience (Webster 2017).

Thus, the main question that we address is how the 'place' is articulated, presented and interpreted within the Nordic scholarship on migrant entrepreneurship. To explore this question, we follow a systematic literature review covering research from Nordic countries between the years 2000 and 2019. Our initial findings show that 'context' has always been a central question in the Nordic discussion of migrant entrepreneurship. Still, incorporating 'spatial' into the discussion and the question of place have become more prominent in the debates during the last decade. We call for greater acknowledgment for the role of different spatialities and intersectional dimensions of migrant experience that still often neglected in the debates.

**SESSION ONE: Tuesday 12 January 2021 at 10:00-11:30**

**Ann Cathrin Corrales-Øverlid**, Department of Foreign Languages,  
The University of Bergen | [ann.overlid@uib.no](mailto:ann.overlid@uib.no)

The growing recognition of Peruvian cuisine on a global scale forms the contextual backdrop for the many Peruvian immigrants who open culinary businesses in the U.S. While many of these business owners are legal permanent residents or even American citizens, also undocumented Peruvian immigrants engage in expanding the Peruvian Gastronomic Boom to U.S. markets. This research draws on life-history interviews with Peruvian women entrepreneurs in the culinary sector in the Greater Los Angeles area and in Bakersfield, as well as participant and non-participant observation in the Peruvian communities in the area. I explore the intersection between formality/informality and legal migration status, and examine how these women practice place-making and negotiate gender, home and belonging through culinary entrepreneurship.

I find that the Peruvian women draw on culinary discourses linked to the elevated status of Peruvian cuisine in order to negotiate a position within ethnoracial, gendered and classed hierarchies. Thus, they employ food as a material and symbolic resource and create counter-narratives, distancing themselves from the negative framing of Latina/o immigrants which is often conflated with being Mexican, and hence also with stereotypes of Mexican immigrants as undocumented, poor and delinquent. Independent of legal status and business formality, the women conquer a space in culinary markets, claiming the right to space, and thus also the right to representation and membership of the urban community. And even though undocumented immigrants and informal entrepreneurs encounter a challenging context of reception and opportunity structure, they also find home and develop belonging to the spaces they inhabit and contribute to shape.

## SESSION ONE: Tuesday 12 January 2021 at 10:00-11:30

**Ching-Yu Chang**, PhD student, Department of Politics,  
University of York, England | [cc502@york.ac.uk](mailto:cc502@york.ac.uk)

Today's highly-skilled international migration is seen as a global talent competition and has attracted the interest of many researchers. Previous research on highly-skilled mobility has provided general but rather limited discussion in terms of human capital theory and economic perspectives, focusing on cross-border immigration as a way to maximise personal income in higher-wage regions. How specific locations and structural differences in destination countries shape different types of migrant entrepreneurs have received less attention. However, recent studies have explored in more detail the experiences of migrant professionals working and living in global cities, including both transnational ties and local connections.

My research analyses the relationship between migrant entrepreneurs and the city where they are working, examining individual preferences for specific places, deeper social and structural embeddedness in local markets, and transfer of business ideas across borders. Through interviewing female highly-skilled migrants from Taiwan, the findings show how an international market environment, local economic structures and resources shape and facilitate the process of becoming an entrepreneur in the host country. As young migrant entrepreneurs originally came to the destination country to pursue higher education instead of starting a business; and unlike enterprise groups, they lack strong capital power and local social networks in the immigration country and face additional challenges. It is suggested that social and economic structures in different geographic locations are no less important than personal capacities in the emergence of a migrant entrepreneur.

## SESSION ONE: Tuesday 12 January 2021 at 10:00-11:30

**Ekaterina Vorobeva**, PhD student, University of Bremen | vorobeva@uni-bremen.de

The simultaneous rise of age of migration and golden age of entrepreneurship triggered a renewed interest in migrants' business activities (Castles et al., 2013). At national and supranational levels, entrepreneurship was discussed as a universal solution for social and economic integration of migrants. Following the EU Commission directives, Finland introduced initiatives smoothing migrants' path to self-employment. Startup Visa, multilingual enterprise counseling, extensive startup funding are a few cases in point.

Nevertheless, migrant entrepreneurs continue experiencing multiple structural barriers in Finnish business market, which became a focus of the present study. In order to identify as many constraints as possible, a group of migrants with the lowest self-employment rate was chosen for this research, namely, Sub-Saharan Africans. Fornaro (2018) argues that only 4% of Sub-Saharan Africans are involved into entrepreneurship in Finland. Furthermore, the topic of African entrepreneurship remains overlooked in Finland, Nordic states and worldwide. Thus, 15 semi-structured in-depth interviews have been conducted with black entrepreneurs from trade, IT, catering and other sectors. The interviews were orchestrated around entrepreneurship journeys of informants with a special focus on difficulties.

The findings support the disadvantage theory emphasizing an unfavorable position of migrants in a market of a host country. As data suggests, race acts as a crucial factor in business activities. Due to negative racialization, Africans are often refused in a role of equal economic actors. Moreover, shortcomings of the local legal framework seem to affect especially black entrepreneurs. Finally, opacity of Finnish legislation demotivates and depowers African businesspersons. Thus, the opportunity structure of Finland appears to remain in transition towards creation of an inclusive business environment.

# PAPER 5: Migration, women and entrepreneurship: Beauty salons as places of intersection

## SESSION TWO: Tuesday 12 January 2021 at 11:45-13:15

**Helin Kardelen KAVUŞ**, Research Assistant, Department of Sociology, İzmir University of Economics, PhD Student, Department of Sociology, Middle East Technical University | kardelen.kavus@gmail.com

This study focuses on self-employed women in the beauty sector who have migration background from Turkey, living in Cologne Germany. Ethnic entrepreneurship is a quite common economic activity among immigrants from Turkey and their descendants in many European countries. Migration from Turkey to Europe including Germany started in the 1960s to meet the labor demand in those countries. In time, the ways of migration, the motivation of migrants and their demographic background get diverse. It also reflects on the entrepreneurial activity of immigrants. However, this diversification especially gender is neglected in many studies concerning ethnic entrepreneurship so that existing literature on ethnic entrepreneurship heavily based on men's experiences.

In addition to the role of ways and place of migration in entrepreneurship activities of immigrants, this research aims to investigate the phenomenon from the gendered perspective. How do being an immigrant and being a woman intersect and create an ethnic niche market for immigrants in the host society is the main inquiry of this research. Therefore, in addition to ethnic factors derived from migration background, this study focuses on gender factors in women's entrepreneurship. The fieldwork of the study took place in Cologne, Germany in January and February 2017. The data was drawn from semi-structured in-depth interviews with 11 self-employed women with Turkish migration background. Results indicate that different ways of migration experiences lead to different entrepreneurial paths. Structural barriers derived from the immigrant position, gender roles and demands from the ethnic community - especially from women- go hand in hand and shape women's entrepreneurial career.



# PAPER 6: In search of research based tools to fight ageism and racism in the labour market

## SESSION TWO: Tuesday 12 January 2021 at 11:45-13:15

**Tytti Steel**, PhD, Postdoctoral Researcher,  
Department of Cultures, University of Helsinki | [tytti.steel@helsinki.fi](mailto:tytti.steel@helsinki.fi)

In my paper I will present preliminary results from project EntreFox – 55+ Entrepreneurs and Working Life. The intersection of older age and being a foreign-born entrepreneur is explored in the project through collaborative work, and embedded and participatory ethnography.

Foreign-born entrepreneurs in Finland face many challenges from the language barrier to the tight networks of entrepreneurs with Finnish backgrounds. Entrepreneurs who have participated in the project are from many areas of business, most often micro-entrepreneurs. Many of the joys and challenges they participants experience they share with any other (older) entrepreneur in Finland. The views of foreign-born entrepreneurs could help the policy-makers to enhance entrepreneurship, sustainability and wellbeing of entrepreneurs in general.

EntreFox collaborates closely with the international project BSLF – Sustainable Working Life organized by The Council of The Baltic Sea States. The aim of this project is to find knowledge based practices in order to decrease ageism in the labour market.

My presentation will combine research and practice-oriented views to entrepreneurship of foreign-born people living in the Helsinki Metropolitan area.

# PAPER 7: Trans-local livelihoods and development of Senegalese migrants engaged in trade between Morocco and Senegal

## SESSION TWO: Tuesday 12 January 2021 at 11:45-13:15

**Imane Bendra**, PhD student, University of Antwerp,  
Sociology department | s0177205@ad.ua.ac.be , imane.bendra@gmail.com

Over the last decade, migrants from West African countries have populated Moroccan urban centres where they endeavour to find jobs in the informal service, domestic service and transnational trade. This research focuses on Senegalese migrants in Morocco and aims to analyse how they use transnational trade activities to improve their livelihoods and shape local development. It is guided by the hypothesis that Senegalese migrants join transnational trade and construct a space of circulation in which they become peripatetic traders.

Through a trans-local mixed embeddedness approach, this research aims to analyse the role of migration policies, local structure, networks and agency in shaping migrants' access to and maintenance of their trade activities. Second, it aims to investigate the impact of these activities on migrants' livelihoods, and how trading migrants' activities shape local development dynamics in Morocco and Senegal. This research starts with one urban centre in Morocco as an entry points, Oujda, and aims to follow migrants as they navigate through different localities to establish and maintain their activities. It follows a multi-site mobile ethnographic approach in Senegal and Morocco and relies on participant observation, life histories interviews and social networks analysis to reveal migrants' transnational livelihoods strategies in different localities.

# PAPER 8: Entrepreneurial Journeys of refugeeemigrants: A liminal story?

## SESSION TWO: Tuesday 12 January 2021 at 11:45-13:15

### Christian de Kraker,

University of Groningen | [c.c.de.kraker@rug.nl](mailto:c.c.de.kraker@rug.nl), [cc.dekraker@alfa-college.nl](mailto:cc.dekraker@alfa-college.nl)

Alexander Grit

Sander Vroom

Through storytelling and co-research the voices of Syrian refugees regarding their experiences as entrepreneurs in the city of Groningen will be explored. Local government in close cooperation with educational institutions actively stimulate refugees to become entrepreneurs. An entrepreneur in general generates and produces ideas and opportunities, finds resources and brings these into action. Actions for entrepreneurs with a refugee background becomes more complicit. Experiences of refugee entrepreneurs show an often liminal position. The expected theme is this liminal position, which can be seen as an in- between state; in- between traditions, cultures, networks and dreams.

# WORKSHOP 44.

## EUROPEANIZATION, DEMOCRACY, OTHER: THE RACIALIZED GAZE ON EASTERN EUROPEAN MIGRANTS

**Raivo Vetik**, University of Tallinn, Estonia | rvetik@tlu.ee

**Garbi Schmidt**, University of Roskilde, Denmark | garbi@ruc.dk

Recent literature on Europeanization and democracy in Eastern Europe describes political culture of the states in the region in terms of 'hollowness' as a consequence of ethnonationalism (Greskowits 2015, Cianetti 2017). In this workshop we will, amongst others, discuss the discourse of 'hollowness' and show its analogy with the discourse of 'underdevelopment' of so-called non-western societies. Both these discourses utilize the same positioning strategy, which confuses descriptive and normative binary dichotomies in analyzing and comparing political and cultural phenomena in different parts of Europe.

Central to the workshop are also discussions of whiteness and racism. The main purpose is to discuss discourses of East to West migration and mobilities, both public and political, how migrants from Eastern Europe are perceived and presented in Western Europe. Migration from Eastern Europe to Western Europe is significant, not least when it comes to labor migrants. These migrants are important in many vocational sectors in Western Europe, yet, the migrants (and the countries they come from) are looked upon as "not quite like us". While the workshop will concentrate on the racialized gaze on Eastern European migrants and the concept of hollowness, the workshop will also broaden the theoretical and empirical implications hereof, by comparatively scrutinizing similar trends in earlier types of migration.

### **Workshop Session (CET+1):**

Parallel Workshops I: **Monday 11 January 2021 at 12:30-14:00**

# PAPER 1: Renegotiating Masculinities: How Polish Men Navigate Othering in Oslo

**SESSION: Monday 11 January 2021 at 12:30-14:00**

**Kelly Fisher**, MA Student, Centre for Gender Research,  
University of Oslo | kjfisher@uio.no

Polish migrants have become the largest migrant community in Norway, and this growth has resulted in the development of “Poles” increased marginalization within Norway in the past 15 years (Godzimirski 2018). While Polish migrants have been othered within Norway (Guðjónsdóttir & Loftsdóttir 2016), often the discourse about migrants in Norway has focused on those with middle eastern and south Asian backgrounds, and in particular men and their masculine practices (Walle 2007). The topic of how these men and their masculinities from these regions have been racialized has been well examined, (Jensen 2010), yet Polish men and masculinities have not.

This paper will analyze the perceptions of Polish men and masculinities, and the racialization of this population within the Norwegian context. It will aim to do this in two different ways. First, a discussion of how media narratives of Polish immigration have shifted since 2004 after Poland joined the EU. This analysis will help to show how Polish migrants have over time become increasingly othered and seen as separate from Norwegians. The second part will include an analysis of qualitative interviews carried out by myself with Polish men in Oslo. The goal of these interviews is to examine several questions that add to the knowledge of migrant masculinities, and the racialization of Polish migrants in Norway. These interviews will explore how Polish men construct their masculinity in two different areas: motivations for migrating, and negotiation of life in Oslo and the labor market. These interviews hope to explore and nuance the identities of Polish migrant men in Norway. This paper will also show the impact of racialization on these Polish men and how they are stigmatized and associated with the “hollowness” of their democracy.

## **PAPER 2:** Europeanization and democracy as positioning strategies in the inter-ethnic field

**SESSION: Monday 11 January 2021 at 12:30-14:00**

**Raivo Vetik**, Tallinn University | rvetik@tlu.ee

Recent literature on europeanization and democracy in Eastern Europe describes political culture of the states in the region in terms of 'hollowness', and claims that it is mostly due to their ethnonationalism (Greskowits 2015, Cianetti 2017). This presentation discusses metatheoretical presumptions of the discourse of 'hollowness' and shows that it is analogous to the discourse of 'underdevelopment' of non-western societies in the modernization theory. Both these discourses utilize the same Eurocentric positioning strategy, which confuses descriptive and normative binary dichotomies in analyzing and comparing political and cultural phenomena in different parts of Europe.

The presentation shows that what is called 'ethnonationalism' in the 'hollowness' discourse represents a standard subject position in inter-ethnic field, which can be found in most Eastern Europe as well Western European states. Thus, instead of static West versus East type of categorizations, a Bourdeausian relational approach is proposed in the presentation to construct and analyze the inter-ethnic phenomena in Europe. In this context, the struggle over the meaning of europeanization or democracy either in academia or in other social fields should be seen not in terms of finding a 'true' representation of an objective phenomena but in terms of social positioning (Vetik 2019).

# PAPER 3: Perspectives on the ghetto: Eastern European Migrants in Denmark 1900-1910

**SESSION: Monday 11 January 2021 at 12:30-14:00**

**Garbi Schmidt**, University of Roskilde, Denmark | [garbi@ruc.dk](mailto:garbi@ruc.dk)

The ambition of this paper is to historicize concurrent discussions of Eastern European Migrants in Western European countries and cities. The migration from east to west is not new. One example that this paper will highlight is the migration of Russian and Polish Jews to Denmark in the early 20th century. Some of these migrants settled in the inner city of Copenhagen, in an area soon to be describes at the Copenhagen ghetto. Based on newspaper articles from the period, as well as legislation targeting groups of Eastern European seasonal workers, this paper discusses early racialized perspectives on these groups of migrants. How have they historically been looked upon and eventually been subjected to both public and political debate and legislation? This description, the paper argues, is also important for our understanding of concurrent migration from East to Western Europe.

**Kathy Burrell**, Department of Geography and Planning, University of Liverpool,  
UK | kburrell@liverpool.ac.uk

**Ann Runfors**, School of History and Contemporary Studies,  
Södertörn University, Sweden | ann.runfors@sh.se

While recent debates about migration and the Nordic states have centred on the 'refugee crisis', there has also been growing interest in movements from formerly socialist states in East and Central Europe and Russia. Polish migrants, for example, are now one of the largest minority populations across the region.

There are however more nuanced discussions still to be had about CEE/Russian migrants in the Nordic states. The particular socialist/post-socialist context of this migration maps onto postcolonial discourses of orientalism and the perpetuation of tropes about the east being backward and other (Chari & Verdery, 2009; Buchowski, 2006). While the significance of whiteness in the Nordic context has been closely analysed (Loftsdóttir & Jensen, 2016; Garner, 2014; Hubinette & Lundström, 2014), more research needs to consider the extent to which people from this CEE/Russian background, while 'whiter' than other migrant groups, are fully accepted as white (Van Riemsdijk, 2010; Loftsdóttir, 2017; Lönn, 2018). There is also more to explore about how this 'not quite white enough' whiteness is passed on through subsequent generations. If the Irish 'became white' in the US over time (Ignatiev, 2012), very little research has studied whether the same has been happening in the Nordic states for descendants of CEE/Russian migrants.

Although there are legacies which link the various CEE/Russian migrations in terms of perceptions, experiences and racialisation, this is also a highly heterogeneous population, with people moving at different times, in different circumstances. There are also particular regional links which further complicate these issues, from Cold War era perceptions among Estonians of Sweden as 'the west' (Rausing, 2002), to anxieties surrounding the Russian border in the north. All of these, however, shed light on the particular tensions which entrench former socialist states as the Nordic region's eastern other. This session invites papers which explore these phenomena, focusing especially on the particular experiences of moving from a socialist/post-socialist state into a Nordic one, or coming of age in a Nordic state raised by parents from a socialist/post-socialist one. Themes could include: Differential experiences of whiteness, Differential experiences and situations of being governed – visa regimes, EU Freedom of Movement, border issues and Specific socialist/post-socialist legacies relevant in post-migration lives.

### Workshop Sessions (all times CET+1):

Parallel Workshops I: **Monday 11 January 2021 at 12:30-14:00**

- **SESSION ONE: Papers 1-3**

Parallel Workshops II: **Tuesday 12 January 2021 at 10:00-11:30**

- **SESSION TWO: Papers 4-5**



# PAPER 1: "Soviets should learn from them how to control citizens": Trust, the state, and postsocialist experiences in Sweden

## SESSION ONE: Monday 11 January 2021 at 12:30-14:00

**Kathy Burrell**, Reader in Human Geography,  
University of Liverpool | kburrell@liverpool.ac.uk

This quote, 'Soviets should learn from them how to control citizens', is taken from an interview held with a Polish national, three years ago, living and working in Sweden. The wider project from which this interview is drawn did not ask directly about trust in the state, nor did it ask about reflections on Soviet forms of governance – its focus was on welfare, migration and living lives across borders. However, what this testimony revealed is a fascinating dynamic which is arguably important in shaping postsocialist experiences in Nordic states, especially around notions of trust and governance. Moving from an apparently 'low trust' postsocialist context (Sztompka, 1999; Svašek, 2006) to a 'high trust' one raises important questions about what is expected from the state and people's relationships with it (see Frölig et al., 2019).

What this interview suggested especially, is that growing up in a 'low trust' environment brings a certain critical eye to the workings of a 'high trust' one, where the government, for example, can keep extensive data on citizens with very little citizen discomfort (Paulsson, 2016). It also raised interesting perceived parallels between Soviet era socialism and the paternalism of the Nordic states (Andersson & Hilson, 2009), crystallised around contemporary discussions of moving to a cash free society. This paper will explore these issues through a closer reflection on this research material, and by inviting further discussion within the session. Key questions will be posed for session debate: To what extent does a postsocialist background frame the relationship with the state in the new country? And where are the tensions, and similarities, between the socialist/postsocialist experience and the Nordic model?

**SESSION ONE: Monday 11 January 2021 at 12:30-14:00**

**Martin Englund**, Södertörn University | martin.englund@sh.se

In 1968 a large scale antisemitic campaign was launched in Poland by the ruling Communist party which created the last major emigration of the formerly so numerous Polish Jewry. Almost 3000 of these emigrants came to Sweden and constitutes since then a minority group with a distinct community, intertwined but in many aspects separate from other Polish or Jewish communities. The aim of this paper is to describe the racialization this group experienced, both in Poland and in Sweden. The empirical material consists of a range of autobiographies, articles, radio programs and documentaries built on the experiences of this specific group of migrants. In Poland their Polish patriotism was questioned in line with old antisemitic conceptions of Jewish conspiracy. Yet in Sweden they were faced with another form of racialization, namely as easterners in the Cold War era. Still these immigrants were in general passing as white.

In Sweden research about antisemitism and racism has to a large extent been part of two separate theoretical fields. Karin Kvist Geverts and Lars M Andersson has described antisemitism as the blind spot of antiracism. They suggest that the divide can be overbridged by empirical and comparative studies with an interest of different perspectives from other fields (Kvist Geverts & Andersson 2017). In order to describe the complex process of racialization these Polish-Jewish immigrants experienced, my proposed paper argues that both research fields are needed. By combining the use of critical whiteness theory and research on antisemitism with the aspect of easternness in a Nordic context, and hence bridging this divide, the proposed paper makes visible an example of Jewishness, easternness and whiteness mirrored in an empirical case study.

**SESSION ONE: Monday 11 January 2021 at 12:30-14:00**

**Ann Runfors**, Associate Professor, School of History and Contemporary Studies, Södertörn University, Stockholm | [ann.runfors@sh.se](mailto:ann.runfors@sh.se)

This paper takes interest in the so far almost non-researched category descendants of Polish migrants in Sweden. With theoretical inspiration drawn from critical whiteness studies (Ahmed 2007, Garner 2017, Loftsdóttir & Jensen 2012; Lundström & Teitelbaum 2017) as well as from post memory studies (Hirsh 2008), it analyses in-depth interviews with women and men raised in Stockholm by one or two Polish parents with focus on their experiences of racialization. Most expressed being read as white and often narrated experiences of going visibly invisible and passing as Swedish in public anonymous space. Nevertheless, the narrations also mirrored an existential vulnerability. This was displayed when the descendants seemed to constantly navigate sort of radar that could make them visible and seemed to frequently take decisions on whether to hide their polish affiliation or not (Runfors 2020). These contrasting interview themes are explored in this paper and analysed in relation to trans-generational transmitted traumatic experience of political changes in Poland, in relation to the main streaming of extreme right-wing political discourse in Sweden and in relation to norms of Swedish whiteness.

## SESSION TWO: Tuesday 12 January 2021 at 10:00-11:30

**Daria Krivonos**, University of Helsinki | [daria.krivonos@helsinki.fi](mailto:daria.krivonos@helsinki.fi),

**Paweł Lewicki**, Europa-Universität Viadrina | [lewicki@europa-uni.de](mailto:lewicki@europa-uni.de)

Drawing on ethnographic research among young post-Soviet migrants in Helsinki in 2014-2017, the presentation analyses their migratory movements as an effort towards social distinction vis-à-vis what they see as the "non-modern" space of post-socialism. Where and whether would young post-Soviet people moving to Finland fit in the discussion on postcoloniality in Europe, for whom the 'North' turned out to be their 'West'? While young post-Soviet subjects orientalize their home countries and the east of Europe through the metaphors of stuckedness, they also bring a belief that they are no less than any other white people and are entitled to be in Europe unlike post-colonial non-white Others. They learn about their racialized positions as "not-fully-white" through de-skilling, unemployment, and everyday racism. These experiences of racialization, however, do not hinder them from further reproducing racist structures that target non-white Others.

It is only recently that the question of race has started to be explored in the study of post-socialist Europe, and we argue that research on east-west migrations should frame these mobilities in postcolonial and critical race scholarship as well as relational, entangled emergence of the categories of "Europeanness" and its internal "Others". Looking at the formation of whiteness across the East/West divide helps to depart from unidirectional narratives of how groups become white and bring to the fore ongoing struggles over the boundaries of whiteness and Europeanness. Such perspective highlights the racialization of phenotypically white "Eastern European" bodies as not-fully-white and the investments of Nordic/Western countries in guarding the boundaries of European whiteness. It also connects "eastern" claims to "Europeanness" and whiteness to postcolonial and (post)imperial legacies.

## SESSION TWO: Tuesday 12 January 2021 at 10:00-11:30

**Marlene Spanger**, PhD Associate Professor, Dept. of Politics & Society,  
Aalborg University | [spanger@dps.aau.dk](mailto:spanger@dps.aau.dk)

Deriving from the policy field of prostitution Danish anti-trafficking has been a fast growing policy field since 2002 and up until today 2020. Besides, identifying victims within the sex industry, the Danish state has since 2007 been attentive to the formal labour market aiming to identify male and female labour migrants from Central Europe working in the construction, the agricultural and the service industries. From the 2016 the Danish state engaged the trade union, as one of the strategies of the states for identifying human trafficking victims within the formal labour market. Zooming in on new constructions of racialised (including whiteness) victim representations, this paper examine how CEE male labour migrants passes as 'the others' within the Danish system that identifies victims of human trafficking. In order to analyze the processes of othering. Based on the intersecting hierarchies of gender, race (inclusive whiteness) and nationality: which and how do labour migrants passes as victim of human trafficking? The paper will be based on interviews with CEE labour migrants and the Danish authorities carried out in the period of 2016-2019.

# WORKSHOP 46.

## HISTORICAL AND NEW FORMS OF "NORTH-NORTH" MIGRATION

**Tuire Liimatainen**, Department of Cultures/Centre for Nordic Studies CENS, University of Helsinki | [tuire.liimatainen@helsinki.fi](mailto:tuire.liimatainen@helsinki.fi)

**Tiina Sotkasiira**, Department of Social Sciences,  
University of Eastern Finland | [tiina.sotkasiira@uef.fi](mailto:tiina.sotkasiira@uef.fi)

**Miika Tervonen**, Migration Institute of Finland | [miika.tervonen@utu.fi](mailto:miika.tervonen@utu.fi)

Public and political debate, as well as the research on international migration, have largely focused on migration from the so-called Global South to the North. This has overlooked the fact that migration and mobility are also an integral part of the life experiences of a significant part of the population in the industrialized Global North. In the context of Nordic and EU cooperation, the Nordic citizens enjoy privileged rights of free movement and social security. Naturalization policies additionally differentiate between Nordic and non-Nordic citizens by e.g. providing Nordic citizens easier access to obtain citizenship in other Nordic countries. Meanwhile, the public use of the term immigrant is highly racialized and class-based, reserved for migrants traveling from South to North, while those moving within the Global North tend to be perceived as privileged expats, lifestyle migrants or mobile professionals. However, the diversification of the Nordic societies challenges these notions. The workshop calls for a more nuanced understanding of North-North migration, one that recognizes whiteness as a constantly shifting boundary of power and privilege, and takes into account also the colonial and racialized pasts that continue to operate within the national self-understandings and internal hierarchies in the Nordic region.

The workshop addresses historical and new forms of 'North-North' migration, processes of integration and inequality, and the dynamics of emerging transnational labour markets in Europe and the Nordic region. The workshop seeks to diversify public perceptions and scholarly notions of North-North migration, including migration between Nordic countries as well as between Nordic countries and other countries of the Global North. Additionally, the workshop invites discussion on challenges of the North-South -division in understanding contemporary migrations in the Nordic countries.

The workshop welcomes papers that look into particular Nordic migrant groups and contributions that discuss under-explored issues in North-North migration, as well as papers focusing on complexities of whiteness and privilege in relation to North-North mobility and migration. Furthermore, papers can explore the socio-political and economic contexts and developments, such as Brexit in the UK, that have influenced the identification and social positioning of Nordic migrants. Empirical, theoretical as well as methodological contributions are welcome.

### Workshop Session (CET+1):

Parallel Workshops III: **Tuesday 12 January 2021 at 11:45-13:15**

# PAPER 1: The politics of embedding and the right to remain in post-Brexit Britain: The experiences of Finns in Britain

**SESSION: Tuesday 12 January 2021 at 11:45-13:15**

**Tiina Sotkasiira**, Department of Social Sciences,  
University of Eastern Finland | tiina.sotkasiira@uef.fi

This paper is based on the article, which I wrote together with Dr Anna Gawlewicz and which is accepted for publication in the journal *Ethnicities*. The article examines the European Union (EU) membership referendum in the United Kingdom in 2016, which triggered a process of introspection among non-British EU citizens with respect to their right to remain in the UK, including their right to entry, permanent residence, and access to work and social welfare. Drawing on interview data collected from 42 EU nationals, namely Finnish and Polish migrants living in Scotland, we have explored how EU migrants' decision-making and strategies for extending their stay in the UK, or returning to their country of origin, are shaped by and, in turn, shape, their belonging and ties to their current place of residence and across state borders.

In the article, we draw on the concept of embedding, which is used in migration studies to explain migration trajectories and decision-making. Furthermore, we argue that more attention needs to be paid to the socio-political context within which migrants negotiate their embedding. To this end, we suggest the term 'politics of embedding' to highlight the ways in which the embedding of non-British EU citizens has been politicized and hierarchically structured in the UK after the Brexit referendum. By illustrating how the context of Brexit has changed how people evaluate their social and other attachments, and how their embedding is differentiated into 'ties that bind' and 'ties that count', we contribute to the emerging work on migration and Brexit, and specifically to the debate on the politicization of migration. This paper proposed for the NMR conference & ETMU conference will focus on the experiences of Finnish interviewees to discuss the outlined topic

## **PAPER 2:** Expatriates or immigrants? The experiences and views of skilled professionals' children in Finland

**SESSION: Tuesday 12 January 2021 at 11:45-13:15**

**Mari Korpela**, Academy Research Fellow, Tampere University | [mari.korpela@tuni.fi](mailto:mari.korpela@tuni.fi)

Finland, among many other countries, wants to attract skilled professionals from abroad. Very often, these expatriates stay in the country temporarily and they are accompanied by their children and spouses. This paper focuses on 9-11-year-old expatriate children's views and experiences in Finland. I argue that although the families often see themselves as highly skilled and privileged expatriates sojourning in the country temporarily, the Finnish state and society tend to see them as "permanent immigrants" who needs to be domesticated. This becomes visible, for example, in schools (including international schools) where the children follow Finnish curriculums, including extensive language studies in Finnish and a constant exposure to Finnish culture, habits etc. Being a temporary expatriate is a non-existing category in the Finnish education system for children. The paper is based on an extensive ethnographic study among expatriate children in an international school in a Finnish town. With empirical examples, I elaborate on the contradictions of being a temporary expatriate, yet, being defined as a permanent immigrant. I also discuss how these contradictions become visible in the children's everyday lives and how they navigate the situation.



## **PAPER 3:** Intra-North Queer Migrations and a Privileged Longing for Belonging

**SESSION: Tuesday 12 January 2021 at 11:45-13:15**

**Linda Sólveigar- og Guðmundsdóttir,**

University of Iceland, European Network of Queer Anthropology | lig14@hi.is

## **PAPER 4:** "I don't feel like an immigrant": Contemporary young Finnish migrants in Sweden

**SESSION: Tuesday 12 January 2021 at 11:45-13:15**

**Blanka Henriksson,** Docent Nordic Folkloristics,

Åbo Akademi University, Finland | blhenrik@abo.fi

Sweden has been a target for Finnish migration throughout the ages, and during the 2010s, an increasing amount of Swedish-speaking young adults has left Finland to live in Sweden. This paper is based on fieldwork interviews made with emerging adults from Finland living in Sweden. These immigrants find themselves in a situation where they as native Swedish-speakers imagine an easy adaptation to the Swedish society, but in their narratives, a different story takes place.

By using a theoretical framework of passing, the life stories of the young migrants show how diverging conceptions of migration and what it means to be an (im)migrant are at work in different situations.

The young adults find themselves privileged, compared to other migrants, and often mention that they don't feel like (im)migrants. They are passing as Swedes, both by being Swedish-speaking, and by feeling culturally at home in the Swedish society. Different situations might enhance their status as migrants though – the Swedish they speak is not perceived as the right variant by the natives, and bureaucracy in different forms often force the role of immigrants on them.

# PAPER 5: In/visible Finnishness: Representations of race and whiteness in Sweden-Finnish social media campaigns and activism

**SESSION: Tuesday 12 January 2021 at 11:45-13:15**

**Tuire Liimatainen**, Department of Cultures/Centre for Nordic Studies CENS,  
University of Helsinki | tuire.liimatainen@helsinki.fi

This paper discusses representations of race and whiteness through an analysis of contemporary Sweden-Finnish social media campaigns and online activism. For Sweden-Finns, the twenty-first century has been a period characterized by rapid social, political, cultural as well as technological changes. Today, Finns in Sweden have various categories of identification available for them as they are simultaneously postwar labor migrants and their descendants, and a historically rooted national minority, recognized in 2000. Additionally, many contemporary Finns in Sweden have background in more recent migration being defined, for instance, as mobile professionals or privileged expats. The recognition of Sweden-Finns as a national minority has constructed Finnishness and Finnish language increasingly as part of a new narrative of historically multicultural Sweden while strong transnational ties to Finland on personal, cultural and political levels continue to remain.

Seeing whiteness as a constantly shifting boundary of power and privilege and applying the analytical lens of translocational positionality, the presentation draws attention especially to locations and how the notion of Finnishness in Sweden is context, meaning and time related including inevitable shifts and contradictions. The analysis of social media material distinguishes three discourses of embodied boundaries of Finnishness in Sweden: invisible Finnishness, contested Finnishness, and re-racialized Finnishness. These highly contradictory discourses highlight the diversity, complexity and contextuality of Finnish experiences in Sweden. The results also implicate that the status of Sweden-Finns as a national minority produces "re-racialized" self-representations of Finnishness by the attention drawn to historical race categories and power relations.

**Synnøve Bendixsen**, Associate professor, Department of Social Anthropology, University of Bergen, Norway | [synnove.Bendixsen@uib.no](mailto:synnove.Bendixsen@uib.no)

This workshop discusses legal and administrative processes in the field of asylum and refugee protection, and how the right to asylum is interpreted and implemented both legally and administratively in different nation-states. It explores how we can understand ongoing migration governance in the case of asylum rights and its application (i.e. credibility assessments), how it is played out in various administrative fields, and its implication for enforcing asylum rights. During the workshop we will discuss various actors, including nation-state bureaucracy and non-state actors in the field of refugee protection. The role of religion, both in the application and assessment process and in the phase of refugee's settlement, will also be addressed.

## **Workshop Sessions (all times CET+1):**

Parallel Workshops III: **Tuesday 12 January 2021 at 11.45-13.15**

- **SESSION ONE: Papers 1-4**

Parallel Workshops IV: **Wednesday 13 January 2021 at 11:45-13:15**

- **SESSION TWO: Papers 5-7**

# PAPER 1: Public health sector organizational capacity in refugee crisis: The case of Rohingya Influx in Bangladesh

## SESSION ONE: Tuesday 12 January 2021 at 11:45-13:15

**Mohammad Kamrul Hasan**, PhD Candidate, Global Development Institute, SEED, The University of Manchester | mohammad.hasan-3@postgrad.manchester.ac.uk  
**Farhad Hossain**, Dr, Reader, Global Development Institute, SEED, The University of Manchester | farhad.hossain@manchester.ac.uk

Political crisis such as the refugee crisis threatens states and public sector organizations significantly. The number of refugees has been on the rise which has reached 70.8 million by 2019. This situation has been further aggravated by the Rohingya crisis in Myanmar. Rohingyas have been forced to move to Bangladesh since the 1970s but a massive influx took place during 1990-1991. Since then around 330148 has been living at various camps in Cox's Bazar district. The situation has further worsened after an outbreak of extreme violence in the Rakhine State of Myanmar on 25 August 2017. This triggered large movement of refugees into Bangladesh. The massive influx has occurred rapidly into an area where the pre-influx situation was already delicate with substantial lack of sufficient water and sanitation, food insecurity, and generally inadequate facilities for health, education, etc. Basic services available prior to the influx became over-strained due to massive demands on the health systems and services. This new influx of Rohingya refugees has put massive pressure on all health service-providing organizations and increased the public health risk. In 2018 the number of total arrivals of refugees became more than one million which is one-third of the total population of Cox's Bazar district. Since August 2017 the health facilities in Cox's Bazar and the surrounding areas have reported a 150-200% increase in patients, overwhelming the current capacity and resources.

Against this backdrop, this study aims to identify the impacts of the refugee crisis on public sector organizational capacity with particular reference to the public health sector in Bangladesh. Given its nature, this will be a qualitative research based on semi structured interview and Focus Group Discussion (FGD).

## **PAPER 2:** Migrants' Movements and Border Management along the Balkan route: Containment, Caging and Contestations

### **SESSION ONE: Tuesday 12 January 2021 at 11:45-13:15**

**Synnøve Bendixsen**, Associate professor, Department of Social Anthropology, University of Bergen, Norway | [synnove.Bendixsen@uib.no](mailto:synnove.Bendixsen@uib.no)

The EU and Schengen borders are increasingly controlled through externalization policies, new technologies, and containment. Controlling migration through containment is not only about protracted strandedness and immobility. Containment is also about governing migration by disruption and keeping migrants on the move, in short to regain control over their autonomous movements (Tazzioli and Garelli 2018). Based on ethnographic fieldwork along the so-called Balkan route, in this paper I will discuss how can anthropologists study the effects of the policy of humanitarian containment by the EU and Schengen member states on the movements of migrants. How is the Balkan territory shaped as a transit or waiting zone by the ongoing bio-political policies of forced immobility? How are the migrant's journey, their speed, strategies and imaginaries constituted through a humanitarian architecture which has the aim to keep refugees outside the EU?

## SESSION ONE: Tuesday 12 January 2021 at 11:45-13:15

**Sumbul Parveen**, Jawaharlal Nehru University,  
New Delhi, India |sumbulparveen2013@gmail.com

Since the end of the Second World War, there have been several refugee crises. The most recent was in 2015 when according to the United Nations High Commissioner for Refugees (UNHCR), there were 21.3 million refugees and 3.2 million asylum seekers worldwide. Out of these global asylum applicants, more than 2 million had applied in 38 European countries in 2015.

This paper looks at Sweden, which according to Migrationsverket, received a total of 162,877 applications for asylum per capita which was the highest per capita number that was registered in Europe in 2015. The paper firstly argues that being an important asylum destination and an inclusive modern welfare state, Sweden has aimed to bring the refugee 'others' at par with the natives and recognizing the cultural particularities of refugees to make the Swedish society inclusive.

As response to such heavy influx of refugees in 2015, Sweden introduced stringent measures to "create respite for Swedish refugee reception". This paper argues that Sweden's introduction of strict asylum legislations following the refugee crisis of 2015 has resulted in 'differentiated' treatment of those refugees who came to Sweden after the crisis as compared to refugees who came before it and also the resettled refugees. This has led to the 'othering' of refugees who have entered Sweden after the crisis. Post the refugee crisis of 2015, Sweden's attention on the 'other' has drifted from formulating such policies that help integrate refugees to regulating their entry and stay in Sweden. The argument is built after study of Sweden's asylum regime. The paper also focuses on how the refugee crisis of 2015 unfolded in Sweden and analyzes the discourse of Sweden's various political parties and civil society organizations regarding the crisis. It also examines whether Sweden's new asylum policy depicts a foundational change in its approach towards asylum or is a temporary aberration.

## SESSION ONE: Tuesday 12 January 2021 at 11:45-13:15

**Radim Hueber**, PhD student, Researcher,  
Charles University, Prague | radimhueber@gmail.com

Asylum and refugee status are similar in many respects, but they need to be differentiated because of different circumstances of origin, different sources, the discretion of States in their use and the duration of protection provided. However, this distinction does not occur consistently, as reflected in the blending of the two institutions in European law.

Far more states have acceded to the Geneva Convention than have embedded asylum into their constitutions. However, territorial asylum began to be discussed more in connection with the Edward Snowden case. Moreover, the right to asylum was enshrined in only 11% of national constitutions in 1950. By 2017, this figure had risen to 35%.

Another interesting case of asylum use is the developments in Ecuador concerning Presidential Decree No 1182, where a coalition of lawyers and NGOs successfully argued against it with the use of the constitutionally guaranteed right to asylum incorporated into the Constitution.

On the other hand, European countries such as France, Germany and Italy, despite the establishment of the right to asylum at the constitutional level, have decided to consider applications for international protection exclusively through the optics of the Geneva Convention.

In my research, I focus on the differences between the institutions of asylum and refugee status. Legal doctrine mentions that asylum is used to provide refuge to individual politically persecuted persons, while the purpose of refugee status is to solve mass influxes of refugees. However, in the preparatory works for the Convention on Territorial Asylum, we can find explicit reference to mass influx. That means that the participating states have considered the possible influx of refugees, whose protection they would address with asylum. Is there any difference between asylum and refugee status today? And will asylum still be relevant in the future, or will it become obsolete?

# PAPER 5: Credibility assessment of religious conversion in the Finnish asylum process

## SESSION TWO: Wednesday 13 January 2021 at 11:45-13:15

**Ilona Silvola**, PhD Student in Systematic Theology,  
Åbo Akademi University | isilvola@abo.fi

During recent years, there has been a growing phenomenon of asylum seekers converting to Christianity. As persecution based on religion is one of the grounds of refugee status, the Finnish Migration office (Migri) is bound to examine whether the religious conversion poses a threat to the asylum seeker in their country of origin. But how can it be verified that an asylum seeker, in fact, has converted? To determine the genuineness of conversion, Migri assesses its credibility. In the media, Migri has been criticized for having unachievable criteria for a credible conversion.

In my proposed presentation, I analyze the grounds on which the Finnish Immigration Service (Migri) assesses the credibility of religious conversion of asylum seekers. I argue that the credibility assessment of religious conversion is based on an implicit, but normative conception of religion. This conception is influenced by the Western, protestant, and secular view on religion. However, this view on religion does not necessarily overlap with the asylum seeker's understanding of religion which makes the credibility assessment potentially unreliable. Thus, the credibility assessment becomes a mechanism of exclusion, as these asylum seekers are not granted international protection.

The research method is a content analysis of 50 asylum decisions made by Migri between 2017 and 2019, and qualitative interviews with different parties relevant to the research question. In my presentation, I will provide some initial outcomes of the analysis.



## SESSION TWO: Wednesday 13 January 2021 at 11:45-13:15

**Helmi Halonen**, MA, PhD researcher, University of Helsinki | helmi.halonen@helsinki.fi

I am a PhD researcher studying how asylum claims of persecution for reasons of religion are assessed in Finland. I hold an MA degree in Study of Religions from the Master's Degree Programme in Intercultural Encounters at the University of Helsinki. I have also worked for three years as a counsellor for asylum seekers for the City of Helsinki, providing me with in-depth knowledge of the asylum process as well as the lived realities of asylum seekers in Finland.

My PhD work approaches the asylum process from a theoretical framework of Discursive Study of Religion and Critical Discourse Analysis. From this perspective, "religion" is not a fixed, objectively existing category, but a product of the socio-political context in which it was created. Uncritically using a post-Enlightenment Western European concept as a universal human category risks repeating colonial hierarchies of knowledge where the European is seen as the universal. This is particularly problematic when assessments of an asylum seeker's religiosity or religious persecution are then used to determine their need for international protection. Not only are decision-makers applying their own understandings and categorisations to a context very different from their own and doing so from a position of power; they are doing so in a context where misunderstandings can be fatal.

In my research, I analyse prominent definitions and framings of religion in asylum interview minutes and asylum decisions. I then study the relationship between these discourses on religion and relevant background information such as claimants' gender, nationality, and religious affiliation, and whether the way religion is discussed correlates with the outcome of the asylum case. The results are interpreted within their wider societal context of forced migration, unequal power relations and the heritage of colonialism, and polarising public discourse on asylum in the global North.

### **SESSION TWO: Wednesday 13 January 2021 at 11:45-13:15**

**Sohana Islam**, Doctoral researcher,  
Department of Humanities and Social Science, University of Turku | [sohist@utu.fi](mailto:sohist@utu.fi)

This qualitative study looks at the integration process of asylum seekers to Finnish society before receiving a permit to reside in Finland. The study is focused on the period before obtaining a residence permit. In this research, this period is referred to as the pre-integration period, which means the period before official integration takes place. Based on statistics from the past four years, the average time before receiving a residence permit is about two years. During this time, most asylum seekers stay in reception centers with limited activities. There are social, cultural, psychological and economic factors involved in integration. The first research question is how asylum seekers understand their integration in Finnish society, although their future is uncertain during the pre-integration period. The second research question is what kind of social, cultural, economic, and psychological resources for integration are available to asylum seekers during the pre-integration period. The third research question is how do different stakeholders (integration officials, social workers, and reception center managers) who interact with asylum seekers understand their pre-integration process.

The primary research material comprises interviews with 15 asylum seekers, interviews with stakeholders, ethnographic observations, and existing literature. The asylum seekers are selected based on their language capacity to express themselves as clearly as possible. The asylum seekers are interviewed inside and outside the reception centers if they move to a private residence. The stakeholders include integration officials, social workers, and reception center managers. There are four interviews during the research timeline with each asylum seeker. The study also contains ethnographic observation by the researcher. The results of the study provide a new viewpoint to social science as it is expected to bring out unexplored perspectives of the integration of an asylum seeker.

# WORKSHOP 48.

## THE MUTABILITY OF COLONIALITY: MEDIA REPRESENTATIONS, MIGRATION PRACTICES, INDIGENOUS AND DIASPORIC EXPERIENCES

**Tobias Pötsch**, Swedish School of Social Science (SSKH), CEREN, Centre for Research on Ethnic Relations and Nationalism | [tobias.potzsch@helsinki.fi](mailto:tobias.potzsch@helsinki.fi)

**Minna Seikkula**, University of Helsinki | [minna.seikkula@helsinki.fi](mailto:minna.seikkula@helsinki.fi)

Coloniality in its multifarious material and immaterial practices is reflected in the interplay and interconnectedness of global power hierarchies and the quotidian experiences of everyday life. This workshop explores its pervasive impact by examining white social framing in media representations, local practices of indigenous resistance and agency, as well as its global influence on migration and integration regimes and politics of environmental justice. The wide-ranging contributions of its international panel illuminate a complex and conflicted picture of coloniality which despite its different guises, locations and practices engenders a similitude in discourses and outcomes.

### Workshop Sessions (all times CET+1):

Parallel Workshops I: **Monday 11 January 2021 at 12:30-14:00**

- **SESSION ONE: Papers 1-5**

Parallel Workshops II: **Tuesday 12 January 2021 at 10:00-11:30**

- **SESSION TWO: Papers 6-9**

# PAPER 1: Infantationalism: A new terminology for the use of white children as aides in racist representations

## SESSION ONE: Monday 11 January 2021 at 12:30-14:00

**Tess Sophie Skadegård Thorsen**, PhD Candidate,  
Aalborg University | Tess\_sst@hotmail.com

The 2002 Danish children's film *Bertram & Co* features the lead character, 6-year Bertram in blackface, and in costume as a young 'Arab sheikh'. Mirroring the playfulness of 1958 family film *Far til Fire*, in which the two youngest children perform a racist song and act in full blackface (and body) and caricatured costumes, *Bertram & Co* similarly 'handles' race through the innocent eyes of a child.

This article seeks to examine the instances in which white children are utilized as vessels for everyday racism and discrimination, through performative innocence in racist tropes. Whether in discussions of 'retro-racist' colonial candies (Danbolt, 2017), racist language in children's books or racist caricature in theme-parks (Rødje & Skadegård Thorsen, 2018), Danish debates have increasingly utilized the (presumed) innocent landscape of white youth as a battleground for negotiations of racism and discrimination. What are the affective implications of negotiating race, racialization and racism through the presumed (and performed) perspectives of a child, and what are the potential effects on Danish youth (white or not)? Building off the theorizations of femonationalism and homonationalism (Farris 2017, Puar 2007), this article proposes a derivative term 'infantationalism' to address the uses of children, white children in particular, as vessels and tools for perpetuating racism, discrimination and white nationalist ideology.

## **PAPER 2:** Speaking for them: When activism becomes contradictory

### **SESSION ONE: Monday 11 January 2021 at 12:30-14:00**

**Asia Della Rosa**, MA student in Ethnic and Migration,  
Linköping University | asia.dellarosa@yahoo.it, aside662@student.liu.se

In an effort to manage the large flow of migrants arrived by the Mediterranean Sea, different legislative alternatives have been adopted in Italy over the last years, including the establishment of permanent centres - full-fledged large detention places where migrants wait for their residence permit.

The work proposed here stems to the need to question the role of a group of activists who supported - in November 2017 - a protest, led by some migrants, which took place in a big detention centre next to Venice. The aim is to highlight the criticisms found in the support activity towards the migrants: the positioning of the activists, during the course of the whole experience, was in fact continuously questioned, properly because certain power's dynamics have presented themselves in different forms and structures, influencing from time to time the attitudes of all the subjectivities involved.

In particular, the work proposed here aims at analysing these stances, taking into account three dynamics: firstly, the power's relation established between activists and migrants, based on the practical solidarity which, however, has been ambivalent in certain situations - with the risk of re-proposing victimising dynamics and colonialist attitudes. Secondly, the unequal power's relation between the supporters and the formal institutions, a game of force made up of unheeded demands, plea bargains and blackmails, which have had an impact primarily on migrants; thirdly, the relation between the activists and the journalists, taking into account the consequently narrations, influenced by denouncements of the former but narrated by the latter, and which often have been described in racist terms, aiding the migrant's stigmatisation. In support of the research there are references to literature and theory on the subject, and it is planned the screening of a short documentary and a TV report.

# PAPER 3: "Integration", racialization and whiteness in Finland: An ethnodrama

## SESSION ONE: Monday 11 January 2021 at 12:30-14:00

**Ioana Tistea**, Tampere University, Finland | [ioana.tistea@tuni.fi](mailto:ioana.tistea@tuni.fi)

Through a performance of an ethnographic drama, this presentation explores the themes of migrant 'integration', racialization, and whiteness in Finland. The script is based on diary notes taken during the presenter's migrant integration training and her job practice in a reception center for asylum seekers, and interviews with teachers working in those institutions. The presenter performs the ethnodrama through reader's theater and attempts multivocal interpretations of the script. The ethnodrama explores if and how whiteness may be a 'civilizing', self/colonizing category to which Eastern European migrants in Finland may aspire by distancing themselves from migrants and Europeans racialized as non-white, and thus from 'integration' discourses of 'backwardness' and 'unemployability'. It further explores if and how Eastern European migrants may reproduce whiteness when unreflexively equating their nationalizing discriminatory readings with racializing ones. The ethnodrama has the potential to hopefully stir complicities and provoke reflections in the audience. The presentation contributes to a growing body of auto/ethnographic research exploring Eastern European experiences with whiteness in the Nordic space.

# PAPER 4: Breaking free from the Danish gaze: A transnational practice among Somali mothers in Egypt

## SESSION ONE: Monday 11 January 2021 at 12:30-14:00

**Ayan Yasin Abdi**, Master of Arts, AarhusUniversity | [ayan@ruc.dk](mailto:ayan@ruc.dk)

Somali diaspora is categorized on the lower level of the Danish social hierarchy and subjected to intense scrutiny and racialization. Especially Somali women has for decades loomed large in the "negative narratives" characterizing them as a burden for the Danish society (Holm Fadel et al. 1999).

Previous research has been on the many aspects of migration, but on such theme as why migrants leave their country of citizenship after many years of residency hasn't been studied as much. My question therefore is, how the racialized gaze on Somali women are perceived and leads to migration as a transnational strategy? How does the Somali diaspora in Denmark seek for alternative horizons among Egyptians beyond the Danish welfare state? Is migration to Egypt a way to escape the limitations that many Somali women experience as economically, racialized and marginalized citizens in the West?

Based on the discussion of discourses of West to East migration and mobilities, I draw on research literature on transnational migration and cultural psychology. The study is based on a qualitative ethnographic research strategy including a total of 3 months participant observation in Cairo, which followed a previous 9 months stay I had with Somali women in Cairo, as well as several semi-structured interviews in Cairo as well as Denmark. Throughout the qualitative ethnographic fieldwork and interviews, I ask about their transnational engagement between Denmark and Egypt and about their civic role in those respective countries.

I argue that Somali women deliberately and consciously choose to migrate from Denmark to Egypt as a transnational practice for the following four reasons: cultural-, religious-, social-, and economic. Egypt creates an opportunity to establish a middle-class life and escape the economic constrains, racialization and discrimination they face in Denmark.

# PAPER 5: Administrative border struggles, solidarity and intersectional power relations

## SESSION TWO: Tuesday 12 January 2021 at 10:00-11:30

**Minna Seikkula**, University of Helsinki | [minna.seikkula@helsinki.fi](mailto:minna.seikkula@helsinki.fi)

While contemporary European debates and practices in regard of migration are often connected to hostility and violence (for a good reason), there are also attempts to challenge hostility as well as violent governance of migration. After the "European border crisis" in 2015, supportive attitudes towards asylum seekers became more common and there was an increase in solidarity initiatives in also the civil society in Finland. After the notion of crisis has faded in the mainstream public debate, some of these initiatives have since developed into solidarity action and/or aiding people who after seeking asylum were left without a status and try to find a way to legalize their stay in Finland.

The presentation explores action that supports migrants in administrative border struggles, ie. in attempts to navigate the residence permit system that can be regarded as an extension of the colonial world-order reflecting border regime. More specifically, the focus of the presentation is on intersectional axes of power that mediate the relations between people taking prominent role in solidarity work and the actual subjects of border struggles, migrants. How the racialized positionalities of people involved in (solidarity to) border struggles shape the struggles? What kind of intersectional agencies the resident permit system requires from migrants and their supports? In other words, the presentation explores the ways in which border struggles might, on one hand, end up maintaining the colonial difference, but on the other hand also the ways in which they challenge the logic of borders.



**SESSION TWO: Tuesday 12 January 2021 at 10:00-11:30**

**Chung-Chih Hong (Ayah Demaladas)**, Religious Studies,  
McGill University | chungchih.hong@mail.mcgill.ca

**I-An Gao (Wasiq Silan)**, University of Helsinki | an.gao@helsinki.fi  
Peter J. Mataira, Hawaii Pacific University

Indigenous youth today, who reclaimed their traditional names, are facing accusations and discriminations for disobeying the colonial/racial histories. Reclaiming one's Indigenous name is a matter of personal choice as well as a public expression of identity. Reclaiming Indigenous name gives one a greater sense of belonging, self-confidence, and cultural conscientization. For the generation of young Indigenous people, this is a new and novel normative representation of who they strive to 'want to' be in a complex global context. Yet, while many have reclaimed their names, there are legitimate struggles, barriers, and practical implications to overcome.

This paper asks the question under what circumstances and to what extent does reclaiming our Indigenous identities (names) matter as a factor in the process of indigenizing and decolonizing the institutions in which we work. What does indigeneity mean when we encounter state bureaucracies and their surveillance policies - one only need look at one's identity card or tax records? Who decides what's in a name and whether one is Indigenous enough? Where do those who have no claim to an indigenous name fit into the struggle? Based on the authors' own critical experience, we share our understandings of what it means to re-conceptualize who we are in a post-colonial recognition-based society: That while there are demands for authenticity and rights to self-determine, we acknowledge, Western institutions have not provided the necessary tools to facilitate social, political and economic change, nor the appropriate interventions to deal with the trauma, suffering and injustices experienced by Indigenous people.

**SESSION TWO: Tuesday 12 January 2021 at 10:00-11:30**

**Durodola Tosin Samuel**, Master's student, Diaspora and Transnational Studies.  
University of Ibadan, Nigeria | oluwatosinduro@gmail.com

The Liberian Civil War of 1990 resulted in a huge number of refugees moving to different parts of West Africa. The Oru Refugee Camp in Ogun State, Nigeria, was one of many camps created in the region by the United Nations High Commissioner for Refugees (UNHCR), to offer temporal accommodation for Liberian refugees until normalcy returned to their country of origin. After the war ended in 2003, UNHCR failed to decongest the camps in West Africa despite introducing three durable solutions to protracted refugee situations. The closure of Oru refugee camp by the Nigerian government, following UNHCR's termination of the refugee status for Liberian exiles, forced them to seek abode elsewhere in the host community, where they are exposed to vagaries of the new, self-made settlement without international protection or inclusion in national development planning. Even though termination of refugee status exposes residuals to vulnerability, not much of the extant literature explores their after-life outside camps. Based on ethnographic fieldwork, this paper unravels how Liberian residuals outside the closed camp have transformed the former uninhabitable space into a cultural colony and an economic hub, even as their daily mobilities, livelihoods, and thrusts continue to influence contiguous communities and towns. The research findings show that the perceived powerlessness and disadvantage of Liberian residuals are unreal especially when they deploy their cultural agency, economic resourcefulness, diaspora network, and trans-local support 'to be' or 'to have' significant access to the power, space, and resources previously enjoyed exclusively by their Oru host.

# PAPER 8: A Conceptual Inquiry on Human Migration & Mobility under the Impact of “Colonizer-Induced Climate Crisis”

## SESSION TWO: Tuesday 12 January 2021 at 10:00-11:30

**Barış Can Sever**, Middle East Technical University |  
bariscanseverrr@gmail.com, baris.sever@metu.edu.tr

This study aims to undertake a decolonial endeavour to evaluate climate-related human migration and mobility through the context of coloniality. In other words, it is to be comprehended as a decolonial approach to contemplate on the understanding of coloniality and its implications through the examination of current migratory roots and results specifically related to the impact of recent climate crisis. In line with this purpose, the researcher problematizes coloniality from a decolonial perspective and the impacts of the colonial era as the backdrop of climate crisis and its implications. Accordingly, climate-related migration and mobility is conceived as one of the implications in this phenomenon. In order to understand and analyze the relationship among migration, climate crisis, colonial era and coloniality, the study has preliminary questions as follow: a) how did colonial era and coloniality play a major role in causing and sustaining the climate crisis? b) how do the coloniality correlates with the evolution and consequences of the climate crisis? c) how can we analyze climate-related migration and mobility through the context of coloniality and decoloniality?

Based on the discussion of possible answers of these questions, the researcher proposes that involuntary human migration and mobility under the impact of the climate crisis is representing the people who are marginalized, subjugated, and subordinated by the results of colonial era and the effects of coloniality, and now moving both inside and outside of nation-state boundaries and try to reach new safe places. As a novelty of the study and probable fresh contribution to existing literature, the concept of “colonizer-induced climate crisis” is introduced in this study. This novel approach is likely to inspire new research questions at the nexus of climate crisis, migration, and coloniality, and may encourage interested researchers who position themselves with a set of decolonial perspectives.

**Saara Pellander**, Migration Institute of Finland | saara.pellander@migrationinstitute.fi

Integration is a contested concept. This workshop looks at the process that tends to be referred to as integration from a variety of perspectives. Integration is intertwined with immigration status, which has also been referred to as integration at the border. At the same time, common notions of integration tend to focus solely on the groups that integration programs seek to target, with no or too little focus on the society to which certain groups are expected to integrate. Discourses about integration can take a different form when the process that is described by it is conceptualized as (critical) social inclusion. Integration can also mean different things when looked at through a life-course perspective.

Furthermore, in the Nordic countries, it is vital to consider how neoliberal welfare nationalism influences the ways in which bureaucrats and social workers interact with migrants and refugees, which greatly influences the daily practices and ethical dilemmas faced in these interactions. On the other hand, these interactions do not only take place within the framework of neoliberal welfare states, but carry a relational dimension in the daily encounters that can be conceived of as relational labor. The workshop explores these and other questions related to integration policies, their implementations, evaluations and blind spots in the Nordic countries.

## **Workshop Sessions (all times CET+1):**

Parallel Workshops III: **Tuesday 12 January 2021 at 11.45-13.15**

- **SESSION ONE: Papers 1-4**

Parallel Workshops IV: **Wednesday 13 January 2021 at 11:45-13:15**

- **SESSION TWO: Papers 5-9**

### **SESSION ONE: Tuesday 12 January 2021 at 11:45-13:15**

**Linda Haapajarvi**, Centre Maurice Halbwachs, Paris | [linda.haapajarvi@ehess.fr](mailto:linda.haapajarvi@ehess.fr)

Although local level social participation has recently emerged as a magic recipe to immigrant in Western Europe, the dynamics of citizenship participatory policies produce remain largely unknown. Based on an ethnographic study set in Helsinki, this article analyses front-line social workers' efforts to establish interpersonal ties between immigrant women and their native neighbours as a means of immigrant integration. It forges the notion of belonging-work to denote such relational labour and identifies three techniques of weaving a denser social fabric locally: constructing collective identities, cultivating common practices and orchestrating feelings of togetherness.

The analysis of situated practices of belonging-work makes two key contributions to literature on citizenship and integration. Firstly, it conceptualizes the relational dimension of citizenship that analyses focused on individual-level citizenization have turned a blind eye to. Secondly, it resituates the domestic mode of national belonging that the ordinary practice of integration produces in the framework of more complex political exigencies and aspirations in welfare actors than the thesis on the culturalization of citizenship suggests. The article analyses relational citizenship as a pragmatic accommodation to the dilemma of universalism in European welfare states coming to terms with their internal diversity.

# PAPER 2: Active and Passive Integration in Two Norwegian Cities, Mapping Syrian Refugees' Access to Socio-Spatiality

## SESSION ONE: Tuesday 12 January 2021 at 11:45-13:15

**Anisa Abeytia**, East Los Angeles College | [anisa@alumni.stanford.edu](mailto:anisa@alumni.stanford.edu)

Mass global migration presents challenges to numerous stakeholders. After resettlement the greatest challenge for receiving countries and refugees is the social integration of newly arrived individuals, but it offers the opportunity for the expansion of integration theory by identifying weaknesses in integration policy to produce a model that moves beyond the supranational and national levels to an emphasis on local, social inclusion.

The localized implementation of national integration policy via digital and community based social networks in Norway is expanding the potential of integration policy to a model that produces inclusive societies by granting access to socio-spatiality outside of refugee and immigrant populations. These networks established by locals, Syrian refugees, Non-Profit Organizations, Norwegian social institutions and governmental agencies, are essential components in Syrian refugees' acquisition of vocational, linguistic and educational opportunities, which form the rungs to upward mobility. It is a practice rooted in the Norwegian tradition of *dugnad* that places emphasis on civic engagement through community service that is translating into community building across social sectors. This emerging Norwegian social inclusion model can serve as an example for other European countries and opens a new discussion on the integration process.

Active and Passive Integration in Two Norwegian Cities, Mapping Syrian Refugees' Access to Socio-Spatiality Mass global migration presents challenges to numerous stakeholders. After resettlement the greatest challenge for receiving countries and refugees is the social integration of newly arrived individuals, but it offers the opportunity for the expansion of integration theory by identifying weaknesses in integration policy to produce a model that moves beyond the supranational and national levels to an emphasis on local, social inclusion. The localized implementation of national integration policy via digital and community based social networks in Norway is expanding the potential of integration policy to a model that produces inclusive societies by granting access to socio-spatiality outside of refugee and immigrant populations. These networks established by locals, Syrian refugees, Non-Profit Organizations, Norwegian social institutions and governmental agencies, are essential components in Syrian refugees' acquisition of vocational, linguistic and educational opportunities, which form the rungs to upward mobility. It is a practice rooted in the Norwegian tradition of *dugnad* that places emphasis on civic engagement through community service that is translating into community building across social sectors. This emerging Norwegian social inclusion model can serve as an example for other European countries and opens a new discussion on the integration process.

## SESSION ONE: Tuesday 12 January 2021 at 11:45-13:15

**Henrik Emilsson**, Malmö Institute for Studies of Migration, Diversity and Welfare | [henrik.emilsson@mau.se](mailto:henrik.emilsson@mau.se)

**Nadeen Khoury**, Malmö University

**Tawanda Maviga**, Malmö University

Sayaka Osanami Törngren, Malmö Institute for Studies of Migration, Diversity and Welfare

NIEM – the National Integration Evaluation Mechanism, aims to assess how comprehensively EU member states respond to the needs and opportunities of the beneficiaries of international in their new country of residence. NIEM is an ongoing six-year EU project involving thirteen member states (Czechia, France, Greece, Hungary, Italy, Latvia, Lithuania, Netherlands, Poland, Romania, Slovenia, Spain and Sweden). It aims to establish a mechanism for a regular, comprehensive evaluation of the integration, specifically of beneficiaries of international protection. Beneficiaries of international protection often face similar integration opportunities and obstacles as other migrants, and at the same time face different set of difficulties due to their situation regarding protection needs and experiences of flight. Despite the wealth of public discourses on the usefulness of integration indicators for policy evaluation, there is still scarce use of accurate and comparable indicators specifically on refugee integration in the EU (UNHCR 2013).

We will present 173 indicators NIEM work with, in order to evaluate integration policies across the EU member states, and identify the gap between policy placement and implementation focusing especially on two of the countries involved in the project Sweden and the Netherlands.

### **SESSION ONE: Tuesday 12 January 2021 at 11:45-13:15**

**Jessica Jönsson**, Örebro University | [jessica-hanna.jonsson@oru.se](mailto:jessica-hanna.jonsson@oru.se)  
**Camilla Nordberg**, Åbo Akademi | [camilla.nordberg@abo.fi](mailto:camilla.nordberg@abo.fi)

The Nordic countries have undergone neoliberalisation of their welfare states, which have resulted in ideological, political, and electoral support for 'welfare nationalism' with ethical implications for social workers. The social work practices are moving towards individualised, isolated, depoliticised and formalised task performance, with minimum concern about the structural and institutional dimensions of inequalities and the exclusion of precarious groups in society. This political landscape is changing the functions and mandates of social workers. Within new organisational conditions, the work is increasingly being ordered and structured by neoliberal policymakers far removed from the day-to-day encounters that social workers have with service users. The new way of standardisation of social work, which often is legitimated as making social work more effective, empties social work practice from its human qualities.

Referring to own research on social work with migrants and refugees with precarious status in Finland and Sweden, this paper examines the consequences of the neoliberal transformations of social policy for immigration and integration policies in the Nordic context. We illustrate such changes by focusing on the role of neoliberal changes and hostile Nordic immigration policies in Nordic welfare states in shaping the experience of being a social worker, doing so specifically in relation to growing ethical dilemmas in respect of social workers' daily work and professional identities. We argue that the nation-based challenges to Nordic welfare states require finding solutions to the tensions between global statements of ethical principles of social work, international laws and conventions, and the nationalised daily welfare practices with migrants and refugees with precarious status in the Nordic countries.



### **SESSION TWO: Wednesday 13 January 2021 at 11:45-13:15**

**Norma Wong**, Postdoctorate researcher, Centre for Intercultural Communication, VID Specialized University | [norma.wong@vid.no](mailto:norma.wong@vid.no)  
**Zubia Willmann Robleda**, PhD research fellow, Centre for Intercultural Communication, VID Specialized University | [zubiawillmann.robleda@vid.no](mailto:zubiawillmann.robleda@vid.no)

This paper presents the authors' reflection about the ends and means of integration from an on-going project about labour market integration of newly arrived refugees in Norway. It elaborates on four aspects which are currently under-researched, and argues for multi-disciplinary, bottom-up approach to reclaim the concept of integration as opposed to assimilation.

1) Social capital and inclusive communities. Much of current discourse on refugee integration policy in the Norwegian welfare state focuses on the single economic dimension of building human capital for higher employment rate. However, research in migration studies increasingly point to the role of social capital, civil society and the local communities in a more holistic integration process.

2) Quality of jobs offered to immigrants. Statistics have show the tendency of immigrants to be under-employed or overqualified for their jobs. The policy goal of employment in Norway is therefore inadequate in showing if immigrants are thriving and engaged meaningfully in society. Instead, more investigation is needed about workplaces that value the diversity, resources, and networks brought by immigrants.

3) Political participation. Studies have pointed out the consistently lower rate of voting amongst immigrants compared to native Norwegians. However, current Norwegian literature do not offer much insight on this phenomenon, and its implications on the process of integration of immigrants as part of the democracy.

4) Immigrant entrepreneurship. Studies in entrepreneurship have pointed out factors behind the higher likelihood of immigrants to start their businesses, a phenomenon documented world-wide and not least in Norway. Beyond the traditional shops serving ethnic communities, high-skilled immigrants are entering innovative markets and often with a strong social dimension. More evidence and cases are needed in the context of Norway to reflect a more comprehensive picture about immigrants' contribution.

**SESSION TWO: Wednesday 13 January 2021 at 11:45-13:15**

**Gunilla Kulla**, Faculty of Nursing and Health Sciences,  
Nord University, Bodo, Norway | [gunilla.kulla@nord.no](mailto:gunilla.kulla@nord.no)

Lily Appoh, Faculty of Nursing and Health Sciences,  
Nord University, Namsos, Norway | [lily.appoh@nord.no](mailto:lily.appoh@nord.no)

Sirkka-Liisa Ekman, Karolinska Institute, Stockholm, Sweden

Anneli Sarvimäki, The Age Institute, Helsinki, Finland | [anneli.sarvimaki@ikainstituutti.fi](mailto:anneli.sarvimaki@ikainstituutti.fi)

Historically Sweden has a long tradition of labor immigration. In the years 1945-1999 over half a million Finns moved to Sweden. The Finns and their descendants still make up Sweden's largest group with origins in another country although about 300 000 of the half million Finns that moved to Sweden returned to Finland. Since the Finns are such a large group both as immigrants in Sweden and re-migrants in Finland, they offer an interesting arena for studying integration and exclusion. The aim of this study was to describe and explore how older re-migrants' experiences of integration and exclusion while living in another country as well as reasons for re-migrating.

Qualitative content analysis was employed to analyze data from 28 life-course interviews, with 18 women and 10 men. The interviewees described child- and youthhood, when and why they moved to Sweden, how life in Sweden was, and why they moved back. Results showed integration is due to good working and social conditions, benefits of linguistic proficiency in both countries languages and better life in Sweden. Due to communication problems, cultural differences, lack of close relations, longing for Finland, exclusion was experienced. Reasons to re-migrate were return to family, childhood home, back to origin or a wish to be buried in country of birth. However, circumstances interfering with experienced integration vs. exclusion influenced on if the older migrants stayed or returned to country of origin.

Lessons learned from the older Finnish re-migrants is that integration and exclusion are complex phenomenon as such, at least from a life-course perspective considered.

### **SESSION TWO: Wednesday 13 January 2021 at 11:45-13:15**

**Annika Lillrank**, University of Helsinki | annika.lillrank@helsinki.fi

**Eveliina Heino**, University of Helsinki | eveliina.heino@helsinki.fi

This article examines public health- and social service professionals' challenges in working with migrant families' with a disabled child in Finland, relying on data from in-depth interviews with 18 professionals, such as social workers and special teachers. We are interested in professional experiences for two reasons. First, research on professionals working with migrant families with a disabled child is sparse. Secondly, since migrant families in combination with disabilities are particularly vulnerable, they easily challenge involved professionals' skills and working practices.

Applying the frame analysis guide this research. According to Erving Goffman (1974) frame analysis is about the individual organization of experience. It aims to structure a complex reality of simultaneously appearing different episodes. Here, we aim to explore how professionals experience and apply several frames, to identify and organize their interactions with migrant families with a disabled child.

We have identified the following emergent frames, closely linked together: A communication frame, emphasizes the demands and difficulties to communicate without a shared language, regardless of an interpreter. A cultural frame that expose a multitude of cultural belief systems, and/ or the sensitivity around the stigma associated with a child's disability and its treatments. From this follows a bureaucratic frame, making visible complex demands to provide knowledge of rights to service, the needed practical assistance to apply for it, as well as encourage families to utilize services. Finally, this leads to a frame of a sense of professional shortcomings, due to high caseloads in relation to identified needs.

This is a research in progress, yet without any preliminary results.

### **SESSION TWO: Wednesday 13 January 2021 at 11:45-13:15**

**Eveliina Heino**, University of Helsinki | [eveliina.heino@helsinki.fi](mailto:eveliina.heino@helsinki.fi)

Hanna Kara, Åbo Akademi University

**Annika Lillrank**, Svenska social- och kommunalhögskolan | [annika.lillrank@helsinki.fi](mailto:annika.lillrank@helsinki.fi)

This paper studies the experiences of migrant parents living in Finland with a disabled child. The focus is on the workings of the intersecting categories around ethnic origin, social class and gender in the everyday lives of the parents. We are interested in the experiences of migrant parents for two reasons. Firstly, research on disability in the migration context remains lacking. Secondly, whilst research with an intersectional approach in gender, disability and migration studies exist, the combined dynamics of these three social categories have received less attention. The data of the study consist of interviews with 20 parents who have moved to Finland from six different countries. We rely on theory-guided content analysis as an analytical tool.

Results of this study show that being a parent of a disabled child and a migrant may result into simultaneously vulnerable and privileged positions depending on the ethnicity, class and gender of the parents. Firstly, parenthood of a disabled child was affected by family structure, and parents who had a spouse who participated in the everyday care of the child, described their spouse as the most valuable support in their everyday lives, while single parents felt burdened. Most single parents were women. Social class was mostly visible in the education and economic situations of the parents.

Migrant background was visible while interacting with social and health services. Most parents experienced problems in obtaining services, largely resulting from the lack of a shared language and an unfamiliarity with the service system. Parents were also subjected to social categorization and stereotyping from public social and health services professionals based on their gender and ethnic origin, and the combination of these, and this prevented them from getting the treatment and support they needed.

### **SESSION TWO: Wednesday 13 January 2021 at 11:45-13:15**

**Guðbjörg Ottósdóttir**, Assistant professor,  
Faculty of Social Work, University of Iceland | gudbjoro@hi.is

Historically migration studies and disability studies have shown little interest in disabled migrants. Inspired by Bourdieu's concepts of capital and field the paper explores the social position of migrant families with disabled children in Iceland and their experiences of settlement, employment, family care and services, drawing on findings from a qualitative study on the everyday life experiences of twelve families. Applying Bourdieu's analytical framework, families' experiences are explored in relation to how their social position may be determined by the social, cultural and economic capital they have lost and remade in the migration process.

These findings show that the families face various barriers in their daily lives, in juggling and balancing work and family care because of limited possibilities to build cultural, social and economic capital in Iceland. The findings highlight the strategies parents use in their efforts to build social and economic capital. The study depicts the importance of considering diverse situations of migrant families with disabled children, including their, knowledge of Icelandic, positions in employment and services and access to informal support, which affect their abilities to generate and make capital.

**Magdalena Kmak**, Åbo Akademi University | [magdalena.kmak@abo.fi](mailto:magdalena.kmak@abo.fi)

The aim of this workshop is to discuss contemporary and emerging issues relating to migrant integration, labour and social welfare through the lens of precarity. The workshop discusses both labour migration within the European Union and integration of refugees, focusing primarily on the Nordic perspectives. It discusses the issues of construction of identity through migrant labour, public management of welfare as well as increasing precarity, emerging both from the existing regulations and from the encounters with the welfare administration.

Whereas the Session no. 1 focuses on questions of labour, welfare and precarity more generally, the Session no. 2 is devoted to the topic of Eastern and Central European Migration to the Nordics and UK.

## **Workshop Sessions (all times CET+1):**

Parallel Workshops III: **Tuesday 12 January 2021 at 11.45-13.15**

- **SESSION ONE: Papers 1-3**

Parallel Workshops V: **Thursday 14 January 2021 at 10:00-11:30**

- **SESSION TWO: Papers 4-7**

### **SESSION ONE: Tuesday 12 January 2021 at 11:45-13:15**

**Ildikó Asztalos Morell,**

Swedish University of Agricultural Sciences, (SLU) | [ildiko.asztalos.morell@slu.se](mailto:ildiko.asztalos.morell@slu.se)

Depopulation and low growth rate are important issues for remote and small to middle size rural municipalities, which at the same time experience labour shortages in welfare professions and the green sector. CEE migrants became a labour source to satisfy these needs crucial for the survival of rural areas. Made possible by free mobility within EU and EUs demographic decline, low income CEE countries became the labour force reserve for the high-income countries, a migration that implied intersectionally varied degrees of precarisation of the work and life-conditions of migrants. The work condition vary largely between low status informal to formal, from circular mobility to permanent resettlement. Meanwhile migration changes the precondition for maintaining sustainable transnational intergenerational care relations (TICR), since migration implies care drain. Precarisation depends even on migrant workers' precarious position in relation to social rights that are based on nation states and lack coordination between countries. This creates problem, especially, since elderly care is primarily a family responsibility in CEE countries, even if childcare is to large degree defamiliarized (Aidukaite). This paper is to provide an overview on the state of research on migration from CEE to rural Sweden.

### SESSION ONE: Tuesday 12 January 2021 at 11:45-13:15

**Katrine Mayora Synnes**, PhD Research Fellow, Department of Sociology and Social Work, University of Agder, Norway | [katrine.m.synnes@uia.no](mailto:katrine.m.synnes@uia.no)

As part of a PhD project about unemployed Polish migrants and the encounter with the Norwegian Labour and Welfare administration (NAV), I have recently submitted an article which I have called "I haven't started to exist here yet" – Unemployed Polish migrants' experiences of barriers in the encounter with NAV (original title is in Norwegian). The article offers new information about the mechanisms that threaten to exclude EU citizens from the Norwegian welfare system.

The article is primarily based on qualitative interviews with 18 unemployed Polish migrants. Only a few of them receive or have previously received public welfare benefits in Norway, and several had never applied for such. I argue that unemployed Polish migrants face several barriers that could prevent them from having rights they may possess to Norwegian public welfare benefits evaluated and realized. Some of these barriers are connected to the Polish migrants' poor knowledge of the Norwegian welfare system and of Norwegian language, their low digital competence and minimal trust that the caseworker would treat their cases fairly. However, I argue that these barriers should not only be analyzed as consequences of this groups' lack of knowledge and trust, but as created by structural features of the Norwegian labour and welfare administration (NAV). The findings indicate that the migrants experience NAV as a complex and impersonal organization, one in which it is difficult for them to become client. Organizational changes, driven by the desire for a more efficient public welfare administration, have caused increased digitalization and less direct interaction between NAV employees and (potential) clients. These are amongst the organizational features which cause the unemployed Polish migrants to experience the encounter as difficult, and often humiliating. The barriers, which in many cases prevent them from applying for welfare benefits, contribute to perpetuating their vulnerable positions and their situation within the segment of the labour market which is characterized by poor and often illegal working conditions.

The last decade several NGOs in Norway have reported that the number of Polish citizens living in vulnerable situations in Norway, without income and often without available housing, is increasing. I argue that this is partly a consequence of a policy which favor restrictive practices in relation to this group. There seem to be a lack of political will to change this situation for this group, and I argue that this might partly be so that this group will continue to represent a flexible and cheap labour force.



### **SESSION ONE: Tuesday 12 January 2021 at 11:45-13:15**

**Taulant Guma**, Edinburgh Napier University, UK | [t.guma@napier.ac.uk](mailto:t.guma@napier.ac.uk)

This paper examines the everyday experiences of welfare provision among EU migrants living in Glasgow, demonstrating how the process of restricting the rights of EU citizens has occurred well before Brexit. It is based on 12 months of ethnographic research conducted in 2012 with Czech and Slovak nationals who came to the UK after 2004. Introducing the migrants' notion of *zkancelovali*, the paper highlights a heightened sense of insecurity in their everyday lives, which arises from the increasingly common experiences of rejections of their benefit applications and payment delays. Various state practices are discussed which raise questions about the limits of EU citizenship and show how the latter is affected not only through policies and discourses but also in everyday encounters with state officials, where boundaries between 'us' and 'them' are being redrawn. Drawing on sociological/anthropological perspectives on state, it is argued that the migrants' experiences of welfare provision can be considered as constitutive of statecraft and nation-building processes, processes which turn (EU) citizens into immigrants.

**SESSION TWO: Thursday 14 January 2021 at 10:00-11:30**

**Emilia Lakka**, Department of History and Ethnology,  
University of Jyväskylä | [emilia.lakka@jyu.fi](mailto:emilia.lakka@jyu.fi)

This paper compares and contrasts how themes related to European identity and the ideal of a united EU were discussed in the Finnish, Swedish and Danish parliaments as well as amongst the three countries' representatives in the European Parliament in the final six months leading up to the union's 2004 eastern enlargement. When the national parliaments decided on the fate of transitional rules on the free movement of people to be adopted for a fixed term of up to seven years after the enlargement in May 2004, stereotypes about the Estonian construction worker (in Finland) and the Polish father of three (in Sweden) became commonly used symbols of otherness, employed mostly by those in favor of setting up such restrictions to combat issues stemming from differences in living standards between the ten candidate countries and those that were already in the union. In the presentation, I explore how notions of otherness, the idea of a shared European identity and national Cold War memories/histories contributed to the very different decisions concerning the adoption of transitional rules made concurrently in the plenaries of the Finnish Eduskunta, the Danish Folketing and the Swedish Riksdag. In the end, Sweden became one of the only old EU member states not to adopt such regulations, while Finland and Denmark opted for stances that could be considered some of the strictest.

**SESSION TWO: Thursday 14 January 2021 at 10:00-11:30**

**Esien Eddy Bruno**, Faculty of Social Sciences, Department of Public and Social Policy, Charles University in Prague, Czech Republic | eddy@hiba.at

This paper analyses the implication of eligibility criteria in the realm of targeting social assistance benefits under enabling state to enable third-country immigrant's transition to work in Austria, Finland and Czech Republic. Existing research pointed an enabling state market-based model of targeting benefits that emphasizes government concentrate public expenditure to the poor on the basis of income test, but income test often lead to withdrawal of benefit as income rises. Although targeting mode reduce leakages, there is still little studies comparing CEE, Western European and Nordic countries explaining the implication of eligibility criteria for social assistance benefits in the realm of targeting benefit under enabling state to understand third-country immigrants' transition to work in Austria, Finland, and Czech Republic. Based on a qualitative cross-national case-oriented research approach, documents and scholarly text are collected and analyze with document and content analysis techniques.T

he findings indicate age, behavioural requirement and functional impairment regulative tools, is a major perceived influence in countries' last-resort safety nets governance with lack of transparency that may impair social assistance benefits allocation when looking at issues such as young third-country immigrants' transition to work in targeting benefit setting. The study demonstrates certain means-tested pro-poor administrative device similarities, but dissimilarities from the comparative entities institutional mode of operation. The outcome points a new public management governance to narrow the scope of eligibility.This is relevance to convergence towards a new institutional framework for social welfare governed by the enabling state that does not only reinforce selectivity, but tactfully raise eligibility threshold that may impair minority groups' participation, penalize belongings, manifest precarious inclusion, and jeopardize the economy in global competition.

**SESSION TWO: Thursday 14 January 2021 at 10:00-11:30**

**Sonia Morano- Foadi**, Dr, Reader, Associate Professor,  
School of Law, Oxford Brookes University | [smorano-foadi@brookes.ac.uk](mailto:smorano-foadi@brookes.ac.uk)  
Clara Della Croce, Dr, Senior Lecturer, School of Oriental and African Studies  
(SOAS), Knowledge Exchange Fellow, Oxford Brookes University

The article examines areas where refugees face discrimination and exclusion, possible exploitation and lack of respect for human dignity, when attempting to integrate into the labour market. Although refugees generally show resilience and agency, their 'vulnerability', owing to their immigration status, is generally created by 'others', by means of law, policy and practice. Hence, the underpinning quest of the article is whether discrimination because of, or on grounds of, immigration status is perceived as indissociable from one of the protected grounds. In other words, whether the treatment they receive based on their immigration status amounts to discrimination. The work is empirical and longitudinal as some interviewees have been contacted again during the recent COVID 19 pandemic. The work aims to explore the interplay between welfare and immigration policies, questioning the extent to which precarious legal status increasingly shape refugees' access to the labor market.

### **SESSION TWO: Thursday 14 January 2021 at 10:00-11:30**

**Marlene Spanger**, PhD Associate Professor Dept. of Politics & Society,  
Aalborg University | [spanger@dps.aau.dk](mailto:spanger@dps.aau.dk)

Researching labour migration the paper argues that an approach that distinguishes between the formal and the informal labour market cannot always capture complex precarious work. Inspired by Bridget Andersons' (2010, 2013) concept of precarious work, the paper instead suggests a focus on how the nexus of temporality and spatiality produces particular forms of precarious work in a Danish setting. Based on two empirical examples of respectively ECC migrants and asylum seekers working undocumented within the cleaning and the service industry in Denmark, the paper exams how intersections of the digital space, place and time produces different forms of labour exploitation in the Danish labour market.

**Marja Tiilikainen**, Migration Institute of Finland | [marja.tiilikainen@migrationinstitute.fi](mailto:marja.tiilikainen@migrationinstitute.fi)

This workshop will explore life course trajectories and negotiations over identities in different migratory contexts. Encounters between migrants and receiving countries in the North reveal contradictions and challenges, but also agency and resilience. Background factors such as age, generation, gender, socio-economic status, class and social networks have an impact on integration processes, but at the same time, often invisible oppressive structures and position as racialized minorities frame the everyday lives and opportunities. In addition to case studies from the Nordic countries, an example from South-South migration will be presented.

**Workshop Session (CET+1):**

Parallel Workshops I: **Monday 11 January 2021 at 12:30-14:00**

# PAPER 1: Trajectories of adaptation over the life course: A multidimensional analysis for the children of immigrants

**SESSION: Monday 11 January 2021 at 12:30-14:00**

**Ben Wilson**, Department of Sociology,  
Stockholm University | ben.wilson@sociology.su.se  
Eleonora Mussino, Department of Sociology, Stockholm University  
Caroline Ugglå, Department of Sociology, Stockholm University

Studies of the descendants of immigrants offer a unique opportunity to gain insights about theories of immigrant adaptation. It is increasingly recognised that adaptation can only be assessed by taking a long-run perspective, beyond the study of adult immigrants. Moreover, adult immigrant behaviour after arrival that looks like adaptation may actually be due to selection and reverse causality. For these reasons, it is advantageous to study immigrants who migrate as children (G1.5) and the native-born children of immigrants (G2), which can also enable researchers to understand the link between exposure to destination – based on age at arrival or generational status – and adult outcomes. Prior research suggests that age at arrival is a key determinant of adaptation, but it has either focused on single outcomes or outcomes at one stage in life.

By contrast, we seek to establish the link between migration background – age at arrival and generation – and life course trajectories across multiple domains of life, including education, work, and family formation. We use latent class analysis, generalised linear models and family fixed effects to analyse administrative data for the whole population of Sweden, giving a study population of more than 80,000 members of G1.5 and G2. Our results suggest that the descendants of immigrants follow broadly one of four different trajectories: 'high SES', 'stable medium SES', 'upwardly mobile' and 'low SES'. Moreover, increased exposure to Swedish society is associated with increased likelihood of following a higher socio-economic (SES) trajectory, even after controlling for family fixed effects. We discuss the implications of these results, including the most promising directions for future research on the life course.

## **PAPER 2:** Empowering mothering in immigration: Russian women overcome agentic constraints in Finland and Norway

**SESSION: Monday 11 January 2021 at 12:30-14:00**

**Marina Hakkarainen**, European University at  
St. Petersburg, Dept. of Anthropology  
Email: marina.hakkarainen@gmail.com

This paper is about Russian women, who immigrated from Russia to Finland or Norway. The women belonged to the middle class in Russia: they had professional careers and relevant social competence. With immigration, they lost their previous achievements. In the host countries, they didn't speak local languages; they didn't understand how to socialise with the locals; their education was not enough for building a career. Their activity was restricted to domestic works that had no value for them: Russian women still are bearers of the Soviet 'working woman-and-mother' gender order model. As a result, women felt deprived during their first years of living abroad.

The new social surroundings supported Russian women in their uneasy experiencing helplessness and uncertainty. Mainly it was hard when they faced health problems of their children. Children's illnesses (unexpected, unknown, dangerous) and unfortunate visits to hospitals and doctors created desperate situations that they had to overcome. The encounters with the health care institutions contested their mothering competence: women were said being unreasonably anxious or ignorant of the best practices in medical treatment because "the medicine is backward in your country." However, they approved their mothering competence in solving the health problems of their children, notwithstanding the obstacles. It was like a test they had to stand.

Immigrant women with small children are usually regarded as vulnerable. Mothering takes a lot of time and physical and emotional efforts from women and deprives them of integration into a new society. However, mothering also empowers. The trajectory from experiencing helplessness towards strength through overcoming difficulties plays a crucial role in Russian women's construction of agentic power in immigration.



**SESSION: Monday 11 January 2021 at 12:30-14:00**

**Ragnhild Elise B. Johansen,**

Norwegian Centre for Violence and Traumatic Stress Studies | [r.e.johansen@nkvts.no](mailto:r.e.johansen@nkvts.no)

In countries of origin, female genital cutting (FGC) is described as a social convention compelling people to comply, irrespective of personal attitude. However, international norms condemning the practice has increasingly penetrated FGC practicing communities, especially those in diaspora. According to traditional norms in Somalia and Sudan, FGC is perceived as a way to construct, protect and prove virginity, and as fundamental for gender identity, marriageability and motherhood. International norms, in contrast, define FGC as a violation of human rights, particularly women's sexual and reproductive rights. FGC is thus associated with contradictory packages of meaning that women from FGC practicing communities have to maneuver when deciding about FGC. This is particularly acute in countries of migration where international norms prevail.

This paper explores how Somali and Sudanese migrants in Norway reflected on FGC-decision making in a transnational context, through data from in-depth interviews with 23 women of Somali and Sudanese origin. The analysis is further enlightened by insight derived from a validation seminar and participant observations in various settings.

We found a systematic variation in the ways in which women related to traditional and international meanings in their reflections and decisions on FGC. Women positioned themselves along a continuum between adherence to traditional and adherence to international norms. Some refuted all types of FGC and its underlying meaning, some were ambivalent, others refuted the practice but not the meaning, and others again supported some forms of FGC. Their positioning was intertwined with social networks and socio-economic resources. Personal experiences and perceived personality traits also co-varied with positioning along this continuum. We suggest that women who understood themselves as rebels, can be understood as drivers of change.

## **PAPER 4:** Rigorously upholding the model minority myth: Respectability politics and the Nordic Indian diaspora

**SESSION: Monday 11 January 2021 at 12:30-14:00**

**Arvind Ramachandran**, Feminist Anti-Racist Night School,  
Helsinki | arvindrchn@gmail.com

The 2010's have seen an explosive growth in the number of Indians living outside India, from students yearning for an international education to programmers coding for European clients. This expanding diaspora has been welcomed by an otherwise increasingly racist and xenophobic Nordic region, with Indians' successful integration used as a strategy to shut down accusations of widespread racism. Residents of Indian origin are pigeonholed and encouraged to live up to stereotypes of the silent, hardworking and grateful newcomer, in exchange for privileges often unavailable to other immigrant groups from the Global South. However, on scratching beneath the surface of what seems like a win-win situation, it becomes clear that blanket assumptions about an immensely diverse population not only serve to make invisible growing Nordic racism and xenophobia, thereby making them more difficult to confront, but also end up being counterproductive to the welfare of the minority members themselves.

## **PAPER 5:** Migration and Its Policy Dedication in Ethiopia: A Study of Hadiya People Migration of Ethiopia

**SESSION: Monday 11 January 2021 at 12:30-14:00**

**Solomon Tagesse, Lecturer**, Hawassa University, Ethiopia | [etote2016@gmail.com](mailto:etote2016@gmail.com)

This study has been conducted on "Migration and Policy Dedication in Ethiopia: A study of Migration of Hadiya People", which was aimed at scrutinizing the process and reason of Hadiya people migration from Ethiopia to the Republic of South Africa. Basically, qualitative research approach has been employed to address the justified problem and to achieve the objectives which stated accordingly. The purposive and snowball sampling techniques were employed to identify the study sites and respondents for the study. Field observations, interviews, focus group discussions and recording of data were used as instruments to collect data. It has been observed that there are two stages of migration process, i.e. the preconditions and the facilitation stages. The study identified that lack of jobs and peer pressure, lack of interest to learn and work, scarcity and low wages were push factors; whereas job opportunity and better income; existence of families, relatives and friends pull factors. Communication, transportation, existence of brokers, etc. were also found to be intermediary factors. Based on the findings, recommendations and policy suggestions have been made in specific areas of the study.

**Antti Kivijärvi**, university researcher, University of Helsinki  
antti.kivijarvi@helsinki.fi

Refugees and asylum seekers continue to constitute a problematic social category in the nation-states dominated era. After people enter the European soil as asylum seekers, a strong need to regulate their movement and rights tend to emerge. Consequently, in this workshop, state governance of asylum seekers is discussed. The workshop discussions will uncover concrete elements reducing the autonomy of asylum seekers in the Nordic region. In more empirical level, the workshop include analyses on state level policies and their (un)intended consequences. Moreover, studies exploring the professional practices and material conditions in the context of reception centres are discussed as well.

## **Workshop Sessions (all times CET+1):**

Parallel Workshops IV: **Wednesday 13 January 2021 at 11:45-13:15**

# PAPER 1:

## Undocumented refugees and the right to work, how civic actions have raised a human right issue in Norway 2015-2020

**SESSION: Wednesday 13 January 2021 at 11:45-13:15**

**Berit Aasen**, Norwegian Institute of Urban and Regional Research (NIBR),  
Oslo, Met University | [berit.aasen@oslomet.no](mailto:berit.aasen@oslomet.no)

Prior to 2011 asylum seekers, who had their claim to asylum rejected, had been able to get work permits and be self-supporting. In 2011, no new laws were introduced but the state strengthened the implementation of existing laws, so that overnight these refugees were no longer granted the right to work. Having lost their livelihood by action of the state, some of them moved back to reception centres, others relied on friends and family for income, and a temporary place to sleep.

Gradually this state of affairs has been given attention by civic action and civil society. The first step was the Health Centre for Undocumented Refugees, established in 2010 by Red Cross and City Mission of Oslo. Later a member of a Norwegian Church in Stavanger, established a manpower company hiring undocumented refugees, as a way both to improve their lives, but also to test the paragraph 17 in the Norwegian Constitution, the right of every person living in the Kingdom of Norway to earn a living and sustain him/herself. In addition, other civic action has addressed the plight of undocumented refugees and their right to work. This paper trace the history of the civic action taken to address the welfare and right to work for undocumented refugees over the period 2010-2020, and their motivation and arguments, and response from the state to these actions.

# PAPER 2: Termination of reception services as biopolitical governance

**SESSION: Wednesday 13 January 2021 at 11:45-13:15**

**Iiris Annala**, Helsingin vastaanottokeskus | [iiris.annala@gmail.com](mailto:iiris.annala@gmail.com) , [iiris.annala@hel.fi](mailto:iiris.annala@hel.fi)

**SESSION: Wednesday 13 January 2021 at 11:45-13:15**

**Marianne Skjulhaug**, Associate professor, Institute of Urbanism and Landscape Oslo, School of Architecture and Design |marianne.skjulhaug@aho.no

This paper examines how Norwegian national and local authorities conceptualize the wellbeing of asylum seekers in the current practice of locating asylum reception centers in the peri-urban landscape of the Oslo region. The term local community (in Scandinavian; "nærmiljø"), is directly and indirectly used in official documents related to approval of asylum reception centers, yet asylum reception centers are located in the peri-urban zones where 'nærmiljø' is much less evident. These are places where social interaction and access to services and facilities may be difficult, being far from urban centres, and outside cities and towns. This peri-urban localization practice confirms a universal pattern of 'othering' where refugees are settled on the outside, on the outer edges, in the periphery and the peri-urban (e.g. Saunders 2012, Mierswa et al. 2016, Agier 2016, Simonsen, Skjulhaug 2019). The ongoing practice of locating asylum reception centers in the peri-urban is thus the starting point for asking how location is linked to the stated and recommended official ambition to achieve good interaction with the adjacent local community ( Drangslund et al. 2010 ).

Drawing on peri-urban- and local community/" nærmiljø" theory, the article critically examines how location practices and the concept of local community are interrelated in decision - making processes. Based on document studies, semi-structured interviews with actors involved and field observations, the study documents a gap between the apparent intentions behind official regulations and recommendations and the ongoing peri-urban location practice. This paper explores this gap to elucidate the importance and nature of place and place-relations among, and the interaction and interrelations between, asylum reception residents and local communities in the peri-urban landscape.

# PAPER 4: Layers of confinement: Asylum seekers' experiences of isolation in the Finnish reception system

**SESSION: Wednesday 13 January 2021 at 11:45-13:15**

**Antti Kivijärvi**, University Researcher, University of Helsinki | antti.kivijarvi@helsinki.fi

**Martta Myllylä**, Doctoral Student, University of Helsinki | martta.myllyla@helsinki.fi

Mervi Pantti, Associate Professor, University of Helsinki | mervi.pantti@helsinki.fi

The current political rhetoric on 'pre-integration' stands in stark contrast to the strategy of the Finnish reception system to segregate asylum seekers from the surrounding society. The confining nature of the reception system is born out of the Finnish governmental structure in which the responsibility for the integration and reception are administratively separated: the central government is responsible for the reception of asylum seekers, whereas employment offices and municipalities carry the responsibility for integration for those with a residence permit. This paper examines the consequences of this dual system from a micro-level perspective by looking at asylum seekers' everyday experiences in reception centres.

The study is based on semi-structured and individual interviews with asylum seekers in different locations across Finland. We identified five layers of confinement in asylum seekers' accounts on their everyday lives: Spatial, service based, communicative, interactional and psychological. Together, these overlapping layers of confinement impede asylum seekers' inclusion to local communities, and hamper their autonomy. Consequently, to meet the political rhetoric on promoting the 'pre-integration' of asylum seekers and to undermine the confining elements in the reception system, an analytical, micro-level and subjective knowledge production is needed.

# WORKSHOP 54.

## SOCIETAL PERSPECTIVES ON RACISM FEAR AND MANIPULATION

**Peter Holley** (Doctoral Student at the Faculty of Social Sciences, University of Helsinki & Managing Editor of the Nordic Journal of Migration Research [NJMR]) | [peter.holley@helsinki.fi](mailto:peter.holley@helsinki.fi), [NJMR.Managing.Editor@outlook.com](mailto:NJMR.Managing.Editor@outlook.com)

**Elli Heikkilä**, Migration Institute of Finland | [elli.heikkila@migrationinstitute.fi](mailto:elli.heikkila@migrationinstitute.fi)

Recently, we have seen a rise in xenophobia and racism across the globe with impacts on migrant populations and indigenous minorities alike. This workshop session addresses the impact of such attitudes in desperate locales from Finland and central east European countries (i.e., Hungary, Poland, the Czech Republic) to South Africa and Chile. The papers presented in this session seek to address specific instances of racism/xenophobia and migrants'/minority group members' responses to them.

### **Workshop Sessions (all times CET+1):**

Parallel Workshops V: **Thursday 14 January 2021 at 10:00-11:30**



**SESSION: Thursday 14 January 2021 at 10:00-11:30**

**Pineteh E. Angu**, University of Pretoria, South Africa | [pineteh.angu@up.ac.za](mailto:pineteh.angu@up.ac.za)

Recent narratives about xenophobia in South Africa focus on the porousness of South African border and a subtle invasion of South African territory by illegal aliens from other African countries. As transnational migrants continue to challenge forms of citizenship, belonging and statecraft in South Africa, political populism now constructs this imaginary territorial invasion by Africans as a potential threat to South Africa's national security and sovereignty. In so doing, it endangers the lives of African migrants including those with judiciary rights to reside in South Africa. This article uses qualitative data collected from 30 Somali migrants to examine how Somalis' co-existence with South Africans and their business tactics in Cape Town intersect to influence xenophobic violence. It explores the relationship between risky entrepreneurship and xenophobia and the threats that this relationship poses on Somali lives. The article argues that as South Africans continue to deploy different strategies such as violent attacks, burning and looting of shops and killings to force Somalis out of townships; Somalis will devise new ways to resist the attacks and to continue doing business in these townships. In finding ways to resist and circumvent xenophobic attacks, Somalis are expected to always live on the fringes of life and death.

**SESSION: Thursday 14 January 2021 at 10:00-11:30**

**David Andreas Bell**, Department of Social Work,  
The Norwegian University of Science and Education | david.a.bell@ntnu.no

Muslims and immigrants have both been subjected to negative attitudes over the past several decades in Europe. Using data from the European Values Study, this study analyses the changes in these attitudes in the period 1990 to 2017. We find that negative attitudes have been increasing on average in Europe as a whole, with anti-Muslim attitudes being more prevalent than anti-immigrant attitudes. However, when split into a Western European set and an Eastern European set, from 2008, there is a divergence between the two halves. Our findings reveal that negative attitudes towards Muslims and immigrants have decreased in Western Europe, whereas they have increased significantly in Eastern Europe. Further analyses find that there are large discrepancies between anti-Muslim and anti-immigrant attitudes in different countries. These discrepancies are discussed in detail and related to several relevant factors, such as the differences in size of the Muslim and immigrant populations, variations in the refugee influx and other possible factors and developments.

**Olga Davydova-Minguet**, Assistant Professor,  
Karelian Institute, University of Eastern Finland | [olga.davydova-minguet@uef.fi](mailto:olga.davydova-minguet@uef.fi)

Since 2019, Russian authorities have largely announced about new findings in FSB, former KGB archives. These materials date back to time of Finnish occupation of Petrozavodsk, the capital of Soviet Karelia in 1941-1944, and tell about atrocities of Finnish occupants towards Russians who were imprisoned in the concentration camps. Already before that, in 2017, the huge monument devoted to the victims of concentration camps was opened on the graveyard with their mass graves, and these events of war have been extensively presented in media and different museums. This "reinvention" of the memory of war-time concentration camps is in line with contemporary Russian official memory politics, which are used i.a. to "nationalize" victims and avert transnational ties of Russian citizens.

The theme of war-time concentration camps remains sensitive in Finland, and every time when it has been raised by the Russian side, it received controversial reactions. These reactions have varied from mistrust and disbelief to the statements of the need for a more open conversation about the racist policies of the occupation authorities. My paper examines the developments in the memory of Finnish concentration camps in Karelia. During the post-war times this memory was rendered peripheral. During perestroika, it served a basis for the formation of the civil society. After the dissolution of the USSR, it continued to act as a ground for challenging the neoliberal changes in the society. With the strengthening of neo-Soviet memory and identity politics in Russia, the memory of Finnish concentration camps became central in producing contemporary juxtaposition of Russia and "the West".

But how the transnational or European memory is fitting these developments? Is Finland becoming involved in the post-Soviet memory wars? What are the implications of this process for the immigration country Finland, where i.a. descendants of prisoners of Finnish concentration camps live today?

**Elvis Nshom**, Department of Communication,

California State University, San Marcos, CA. USA | enshom@csusm.edu

**Ilkhom Khalimzoda**, Department of Language and Communication Studies,

University of Jyväskylä, Finland | ilkhom.i.khalimzoda@jyu.fi

**Mukhammadusuf Shaymardanov**, School of Business and Economics,

University of Jyväskylä, Finland | shaymam@student.jyu.fi

**Sadaf Shomaila**, Department of Language and Communication Studies,

University of Jyväskylä, Finland | shomaila.sadaf1@gmail.com

According to Statistics Finland (2018), the number of immigrants living in Finland has risen from 0.8 % to 6.6 % between the years 1990 to 2016. Research on host members' attitudes towards immigrants has flourished extensively within the past decades. However, one major setback of previous research on this subject is that, it has focused overwhelmingly on host members' attitudes towards immigrants, while ignoring and neglecting immigrants' attitudes towards members of the host society. This study sets out to explore not just Finns' attitudes towards immigrants, but also immigrants' attitudes towards Finns. We believe that in order to effectively understand and improve intergroup attitudes and relations between groups, we must adopt a mutual approach. In addition to understanding Finnish-immigrant mutual attitudes, this study also explores immigrants' perception of Finn's attitudes towards them and the extent to which it differs from Finns' actual attitudes towards immigrants. Such studies are rare to come by. The data for this study has been collected and is currently being analysed. The data was collected among Finns and immigrants between the ages of 21 to 80 through an online anonymous questionnaire.

## Problematizing the use of political montage as a propagandistic tool to criminalise the Mapuche people: A study case based on José Ricardo Morales' play *Los culpables* (1964)

**Juan Alfredo del Valle Rojas,**

PhD Candidate, Graduate School for the Humanities

University of Groningen, the Netherlands | [j.a.del.valle.rojas@rug.nl](mailto:j.a.del.valle.rojas@rug.nl)

This work provides a discussion on the state using political montage against the Mapuche people in Chile with the topics developed in José Ricardo Morales' play *Los culpables* (1964). To demonstrate this, I will utilise a case study approach which focuses on the problematisation of *Los culpables* with the historical Chilean-Mapuche conflict in Chile. In line with this, I will trace the following objectives: (1) Problematise the topics of the criminalisation of the state using political montage as a manipulation tool against the Mapuche people in José Ricardo Morales' play *Los culpables* (1964). From a historical analogy, the parallel between *Los culpables* and the Chilean-Mapuche conflict addresses two primary connections. First, *Los culpables* demonstrates how the authoritarian regime led by militaries use the political montage to falsely accuse the social movements of planning terrorist acts in the same way as the civic-military dictatorship in Chile (1973-1989) created an Anti-terrorism Law, which led to several false accusations of the Mapuche movements of terrorism and legitimising state violence. Second, Morales' play represents the abuse of authority when impulsing a trial to sentence an innocent person of planning terrorist attacks unfairly. It connects with the Chilean case of the state carrying out police brutality, human rights abuse, and the application of an anti-terrorism law to falsely accuse Mapuche leaders of executing terrorist acts that the criminal code should contemplate.

Key Words: José Ricardo Morales; *Los culpables*; Chilean-Mapuche conflict; Mapuche; political montage.

# LIST OF PARTICIPANTS (A-Z)

Aasen, Berit WS 38 WS 53  
Abdelhady Dalia WS 3  
Abeytia, Anisa WS 50  
Achenbach Alina, 23  
Ader, Leslie WS 55  
Agudelo, Felipe WS 23  
Ahrong, Pernille WS 5  
Ali, Ali WS 17  
Alin, Ella WS 10  
Alisaari, Jenni WS 42  
Amrov, Sarbien WS 55  
Andreassen, Rikke WS 4  
Angu, Pineteh WS 54  
Annala, Iiris WS 53  
Anulo, Solomon Tagesse WS 52  
Asp Frederiksen, Lene WS 13  
Assmuth, Laura WS 40  
Asztalos Morell, Ildikó WS 51  
Auslender, Eli WS 51  
Backman, Aina WS 33  
Balogun, Bolaji WS 13  
Bauvois, Gwenaëlle WS 23  
Bell, David WS 54  
Bell, Justyna WS 24  
Bendixsen, Synnøve WS 47  
Bendra, Imane WS 43  
Bengtsson, Teresa WS 31  
Berg, Berit WS 38  
Bering Kristensen, Steffen WS 5  
Betemps Bozzano, Caroline WS 22  
Beyong, Tabi Emilia WS 42  
Bhangu, Noor WS 27  
Björkman, Nina WS 25  
Blasko, Ioanna WS 24  
Bodström, Erna WS 33  
Breivik, Håvard WS 32  
Brummer, Emma Carey WS 5  
Budginaite Mackine Irma WS 7  
Bune, Julie Nynne WS 29  
Buntu, Baba Amani O. WS 11  
Burrell, Kathy 1, WS 45  
Bäckman, Linda WS 22  
Cawayu, Atamhi WS 41  
Chajed, Avanti WS 10  
Chang, Ching-Yu WS 43  
Chang (van der Heide), Sara Sejin WS 41  
Chopra, Divya WS 32  
Ciziri, Nubin WS 35  
Coelho, Nuno WS 27  
Corrales-Øverlid, Ann WS 43  
Dahl, Ulrika 4  
Dar, Anandini WS 32  
Davydova-MInguet, Olga WS 49  
De Kraker, Christian WS 43  
de Lima, Philomena WS 19  
del Valle Rojas, Juan WS 54  
Delioğlu, Fatmanur WS 35  
Devlin, Julia WS 42  
Diaz, Pedro WS 27  
Duc, Marine WS 8  
Duong-Pedica, Anaïs WS 9, WS 14  
Durodola, Tosin WS 48  
Dyrlid, Linda Marie WS 1, WS 24  
Edalati, Zahra WS 12  
Eldar, Doron WS 18  
Elsrud, Torun WS 17, WS 22  
Emilsson, Henrik WS 50  
Englund, Martin WS 45  
Engman, Charlotte WS 18  
Ennser-Kananen, Johanna WS 7  
Era, Riikka WS 40

# LIST OF PARTICIPANTS (A-Z)

Eriksen, Kasper WS 41  
Esien, Eddy Bruno WS 51  
Etzel, Morgan WS 24  
Evans, Catrin WS 30  
Farzamfar, Mehrnoosh WS 36  
Fatehrad, Azadeh WS 29  
Fischer, Carolin WS 1  
Fish, Cheryl J. WS 29  
Fisher, Kelly WS 44  
Forsén, Annette WS 34  
Frilund, Rebecca WS 19  
Führer, Laura Maria WS 8  
Fylkesnes, Marte Knag WS 30  
Gao, I-An WS 48  
Gilliam, Laura WS 42  
Gren, Nina WS 3  
Gressgård, Randi WS 36  
Groglopo, Adrián WS 17  
Grüner, Line WS 30  
Grønseth, Anne Sigfrid WS 1  
Gullikstad, Berit WS 24, WS 26  
Guma, Taulant WS 51  
Gustavsson, Anne WS 13  
Haapajärvi, Linda WS 50  
Haapalainen, Riikka WS 18  
Haga, Rannveig WS 17  
Haikkola, Lotta WS 1  
Hakkarainen Marina WS 52  
Halonen, Helmi WS 47  
Hamenstaedt, Kathrin WS 39  
Hansen, Nanna Kirstine Leets WS 17  
Hasan, Mohammad WS 47  
Heikkilä, Elli WS 49, WS 54  
Heino, Eveliina WS 50  
Heiskala, Katri Poster 2  
Henriksson, Blanka WS 46  
Hermes, Karin Louise WS 14  
Himanen, Markus WS 36  
Hirt, Nicole WS 42  
Hoffmann, Lara WS 31  
Holley, Peter WS 54  
Homanen, Riikka WS 8  
Hong, Chung Chih WS 48  
Hordijk, Ruben WS 5  
Horsti, Karina WS 37  
Huang, Lawrence WS 36  
Huber Saarikko, Sasha WS 11, WS 12  
Hubert, Haïfa WS 36  
Hueber, Radim WS 47  
Hunt, Lucy WS 30  
Huttunen, Laura WS 37  
Huuva, Kaisa WS 15  
Hyyryläinen, Pirja Poster 4  
Hämäläinen, Soile Päivikki WS 17  
Ince Beqo, Gül WS 42  
Ingridsdotter, Jenny WS 13  
Ip, Morgan WS 32  
Irgil, Ezgi WS 26  
Islam, Sohana WS 47  
Ismail, Abdirashid WS 35  
Ismail, Abir Mohamad WS 40  
Jacobsen, Christine M. WS 19  
Jacobsen, Gro Hellesdatter WS 5  
Jensen, Iben WS 5  
Jensen, Søren WS 29  
Jesse, Moritz WS 39  
Johansen, Ragnhild Elise Brinhcmann WS 52  
Jovicic, Jelena WS 30  
Junka-Aikio, Laura WS 17  
Jönsson, Jessica H. WS 50  
Jørgensen, Rikke WS 1  
Kaihovirta, Matias WS 34

# LIST OF PARTICIPANTS (A-Z)

Kamran, Sadia WS 27  
Kara, Hanna WS 40  
Karimi, Zeinab WS 25  
Karlsen, Mary-Anne WS 1  
Karlsson Blom, Lisa WS 6, WS 7, WS 8  
Kauhanen, Iida WS 38  
Kavuş, Helin Kardelen WS 43  
Kaytaz, Esra WS 1  
Keisu, Britt-Inger WS 15  
Keskinen, Suvi WS 6, WS 17  
Kettunen, Pekka WS 26  
Khalimzoda, Ilkhom WS 6, WS 26, WS 54  
Khawaja, Iram WS 17, WS 20  
Khoury, Nadeen WS 50  
Kilinc, Nilay WS 42  
Kırkiç, Ayşe Perihan WS 35  
Kivijärvi, Antti WS 53  
Kivilahti, Saira WS 37  
Kivinen, Marika WS 27  
Kmak, Magdalena WS 19, WS 51  
Kohli, Ravi WS 30  
Koivunen, Leila WS 18  
Kolbaşı-Muyan, Gizem WS 39  
Kontkanen, Yasemin WS 43  
Kontulainen, Helin WS 8  
Korhonen, Liisa-Maija WS 13  
Korpela, Mari WS 46  
Korvensyrjä, Aino WS 33  
Kosová, Magdalena WS 26  
Krifors, Karin WS 6  
Kristensen, Guro Korsnes WS 24, WS 26  
Krivonos, Daria WS 7, WS 45  
Kulla, Gunilla WS 50  
Kumar, Pankaj (Min Kumar) WS 31  
Kumar, Mithilesh WS 9  
Kumbasar, Feride WS 30  
Kunitsõn, Nikolai WS 22  
Kurki, Tuuli WS 31  
Kusena, Bernard WS 19  
Kvalvaag, Alyssa Marie WS 26  
Kvidal-Rovik, Trine WS 15  
Kynsilehto, Anitta WS 36  
Kähäri, Outi WS 34  
Könönen, Jukka WS 33  
Laakkonen, Ville WS 37  
Lakka, Emilia WS 51  
Lan, Shanshan WS 7  
Lapina, Linda WS 7  
Lappi, Tiina-Riitta WS 32  
Leinonen, Johanna WS 34  
Lewicki, Pawel WS 45  
Li, J. Hui WS 5  
Liden, Hilde WS 38  
Liimatainen, Tuire WS 46  
Lillrank, Annika WS 50  
Lindberg, Annika WS 3, WS 33  
Lingaas, Carola WS 15, WS 39  
Lippens, Michiel WS 25  
Lloyd, Fran WS 29  
Lunau, Marie WS 17  
Lundberg, Anna WS 1, WS 22, WS 39  
Lysen, Jinghui WS 42  
Magaliou, Naya WS 42  
Majdoub, Soumaya WS 36  
Makrooni, Golaleh WS 31  
Mansour, Nadia WS 29  
Marucco, Camilla WS 22  
Marzano, Alessia WS 15  
Mashreghi, Sepandarmaz WS 30  
Matyska, Anna WS 37  
Maury, Olivia WS 19  
Maviga, Tawanda WS 50



# LIST OF PARTICIPANTS (A-Z)

Meier, Isabel WS 21  
Melander, Charlotte WS 40  
Menard, Rusten WS 9  
Mendes, Jan-Therese WS 42  
Merikoski, Paula WS 10 WS 19  
Merivirta, Raita WS 13  
Mikkonen, Enni WS 30  
Millar, Stefan WS 37  
Misje, Turid WS 1  
Mkwesha, Faith WS 11 WS 12  
Morano-Foadi, Sonia WS 39 WS 51  
Mubeen, Fath E WS 30  
Muderhwa, Samuel WS 31  
Mulinari, Diana WS 6  
Muñoz Gomez, Mariana WS 27  
Myllylä, Martta WS 53  
Mäkinen, Katariina WS 40  
Narkowicz, Kasia WS 9  
Narvselius, Eleonoora WS 29  
Neergaard, Anders WS 6  
Niinimäki-Silva, Tuire WS 24  
Nikanne, Iiris WS 35  
Nordberg, Camilla WS 50  
Nortio, Emma WS 50  
Nshom, Elvis WS 6, WS 24, WS 42, WS 54  
Näre, Lena WS 19  
Ó Cuinneagáin, Eóin WS 11, WS 12, WS 14  
Oktem, Baris WS 13  
Ottosdottir, Gudbjorg WS 50  
Paajanen, Paula WS 40  
Padovan-Özdemir, Marta WS 4, WS 29  
Palander, Jaana WS 35  
Panighel, Marta WS 9  
Parveen, Sumbul WS 47  
Parvez, Huma WS 32  
Pegorer, Francesca WS 30  
Pellander, Saara WS 50  
Penner, Angelina WS 24  
Phillips, Stephen WS 36  
Pirkkalainen, Päivi WS 33  
Ponce, Aaron WS 8  
Poromaa Isling, Pär WS 15  
Povrzanovic Frykman, Maja WS 24  
Prattes, Riikka WS 10  
Pyrhönen, Niko WS 23  
Pöttsch, Tobias WS 48  
Pöyhönen, Sari WS 30  
Qureshi, Abdullah WS 27  
Rahaa, Sepideh WS 27  
Ramachandran, Arvind WS 52  
Ramachandran, Vidya WS 39  
Rasmussen, Lene Kofoed WS 5  
Rastas, Anna WS 18  
Riikonen, Reetta WS 40  
Riitaoja, Anna-Leena WS 40  
Rimpiläinen, Emma WS 19  
Rinderle, Hanna WS 16  
Rubing, Anders WS 36  
Runfors, Ann WS 45  
Ruotsalainen, Nelli WS 10  
Rytter, Mikkel WS 1  
Ryynänen, Sanna WS 8  
Röhm, Mona WS 19  
Sadaf, Shomaila WS 6, WS 26, WS 54  
Sætermo, Turid WS 1, WS 24  
Salleh-Hoddin, Amiirah WS 14  
Saramo, Samira WS 14, WS 16  
Sarausad, Mary Rose Geraldine WS 35, WS 40  
Saresma, Tuija WS 23  
Savage, Owen WS 31  
Schepelern Johansen, Birgitte WS 20

# LIST OF PARTICIPANTS (A-Z)

Schierup, Carl-Ulrik WS 1  
Schindel, Katrin WS 7  
Schmidt, Garbi WS 44  
Schmidt, Sabrina WS 9  
Schultz, Jessica WS 39  
Scott, Katrine WS 5  
Seeberg, Marie Louise WS 38, WS 39  
Seikkula, Minna WS 48  
Seppälä, Tuija WS 40  
Sever, Barış Can WS 48  
Shapiro, Ditte WS 1  
Shaymardanov, Mukhammadyusuf WS 6, 26, 54  
Shindo, Reiko WS 7, WS 19  
Shmulyar Green, Oksana WS 40  
Silvola, Ilona WS 47  
Sim, Kenna WS 14  
Simola, Anna WS 1, WS 40  
Singla, Rashmi WS 20  
Sippola, Markku WS 23  
Skadegård Thorsen, Tess S. WS 8, WS 17, WS 48  
Skjulhaug, Marianne WS 32, WS 53  
Smedegaard Nielsen, Asta WS 5  
Smith, Timothy WS 27  
Sólveigar- og Guðmundsdóttir, Linda WS 46  
Sommier, Mélodine WS 16  
Sotkasiira, Tiina WS 1, WS 46  
Spanger, Marlene WS 45, WS 51  
Sparre, Sara Lei WS 9  
Sportel, Iris WS 4  
Starkutė, Ugnė Barbora WS 15  
Steel, Tytti WS 43  
Stegeager, Simone WS 38  
Stein, Barbara WS 24  
Stenman, Kristina WS 34  
Stubberud, Elisabeth WS 15  
Sumari, Laura WS 36  
Sundbäck, Liselott WS 24  
Svendsen, Stine H. Bang WS 15  
Synnes, Katrine Mayora WS 51  
Sältenberg, Hansalbin WS 6  
Söderqvist Forkby, Åsa WS 17  
Söderström, Inka WS 19  
Søvik, Rahma Vetlesdatter WS 25  
Tervonen, Miika WS 13, WS 34, WS 46  
Tica, Sabina WS 8  
Tiilikainen, Marja WS 30, WS 52  
Tistea, Ioana WS 48  
Tjelta Feed, Uma WS 41  
Tobin, Sarah WS 24  
Toivanen, Mari WS 42  
Tuhkanen, Liisa WS 23  
Tuncer, Merve WS 40  
Tuominen, Hanna WS 36  
Turjanmaa, Elina WS 34  
Turunen, Johanna WS 16, WS 17  
Tuuva-Hongisto, Sari WS 29  
van der Marel, Floris WS 22  
van Reekum, Rogier WS 19  
van Riemsdijk, Micheline WS 24  
Vanhanen, Sari WS 24  
Warren, Saskia WS 18  
Webster, Natasha WS 43  
Wendler, Jana WS 18  
Venäläinen, Satu WS 9  
Wernesjö, Ulrika WS 39  
Vertelyte, Mante WS 5  
Werther, Steffen WS 8  
Wesseling, Elisabeth WS 41  
Vetik, Raivo WS 44  
Vicentic, Jelena WS 11, WS 12

# LIST OF PARTICIPANTS (A-Z)

Wickström, Mats WS 34  
Villaman, Natalia WS 22  
Wilson, Ben WS 52  
Vishnivetz, Berta WS 20  
Withaeckx, Sophie WS 41  
Wojtynska, Anna WS 7  
Wong, Norma ws 50  
Vorobeva, Ekaterina WS 43  
Wyss, Anna WS 1  
Yasin, Ayan WS 48  
Yuan, Yi WS 40  
Zainorin, Amir WS 29  
Zamorano Llena, Carmen WS 19, WS 25  
Zolkos, Magdalena WS 13  
Ålund, Aleksandra WS 1  
Øland, Trine WS 4  
Østergaard Poulsen, Stinne WS 1  
Øverland, Mari WS 38  
Øyen, Gyrid WS 15