

# **Colonial/Racial Histories, National Narratives and Transnational Migration**

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## 1. Precarious Inclusion: Migrants and Refugees in Contemporary Welfare States

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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

## 2. Exploring Migration and Disability In Contemporary Welfare States

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Disabled migrants can be described as a hidden population, since the themes of disability and migration remain scarcely examined within current social science research. Because migration research does not specifically focus on disability and disability research does not focus on migration, the issues affecting disabled migrants also remain invisible at the political or practical levels. The World Health Organization estimates that about 15% of the global population currently lives with some type of disability. The need to develop additional support for disabled people will increase given that the life expectancy of disabled persons continues to increase and elderly individuals generally carry a higher risk of becoming disabled.

According to previous international research, migrant families with disabled children face many challenges to accessing health and social services. Fragmentation in the service system and communications difficulties often create obstacles to obtaining services. Other challenges relate to the different expectations of professionals and service users regarding the treatment of disability, which further hamper cooperation.

The presentations in this workshop would ideally focus on themes related to migration and disability in a broad sense. We welcome presentations that, for example, focus on definitions of disability in different contexts, transnational relationships in treatment or rehabilitation, migrants' access to and experiences with social and healthcare services, and the intersections of disability with other social categories such as gender and social class. We also welcome presentations which approach various topics from varying methodological approaches.

### **3. Refugees and the Violence of Welfare Bureaucracies in Northern Europe**

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**(The conveners do not invite papers for this workshop but you are welcome to attend and participate in the discussions)**

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.

#### 4. Race and Racialisation Buried Alive in Welfare State Practices

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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 insistent 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.

## 5. State-Education between Racialisation and the Possibilities of Anti-Racist Strategy

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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?

## 6. Anti-Racism and Hopes of Living Together

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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?

## 7. Differentiated Whiteness(Es) Besides Hegemony? Tracing Gradations of Whiteness

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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.

## **8. How (Non-) Whiteness Acquires Meaning: Discussing Racialization in the Nordic Countries**

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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?

## 9. Femonationalisms, Racialization, and Migration

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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.

## 10. Racial / Colonial Legacies, Gender, and Feminisms in the Nordic Countries

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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?

## **11. Outside of the (Colonial) Box– White Innocence of Nordic Non-Engagement with Racism and Colonialism**

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**(The conveners do not invite papers for this workshop but you are welcome to attend and participate in the discussions)**

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.

## 12. Coloniality of Migration, Racial Capitalism and Decolonization of the West

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**(The conveners do not invite papers for this workshop but you are welcome to attend and participate in the discussions)**

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.

### **13. Colonial Histories and Migration: Heritage, Narratives and Materiality**

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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.

## 14. Settler Colonialism and Migration

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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?

## 15. Sámi, Kven & Tornedalian Identities, Ethnicities and Narratives

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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.

## 16. Appropriation or Collaboration? Cultural Production, Colonial Histories and Imaginations for the Future

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'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.

## **17. Decolonizing Power, Knowledge and Being in the Nordic Countries.**

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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.

(for more information about DENOR, visit:

<https://socwork.gu.se/forskning/pagaende-forskningsprojekt/denor>)

## 18. Museums and Knowledge Production in Increasingly Diversifying Societies

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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.

## 19. Rethinking Knowledge Production in Migration Studies

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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.

## **20. Context of Coloniality and the Unconventional Gaze: Challenging the Conventional Gaze in Study of Minorities & the “White Curriculum” in Academia**

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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.

## 21. Asylum Activism: Positionalities, Power and Colonial Presents

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The workshop “Asylum Activism: Positionalities, Power and Colonial Presents” hopes to offer a space for activists and researchers to share ideas and experiences in dialogue, focused on asylum activism, solidarity, power relations, positionalities and colonial and racial presents. We particularly welcome researchers and activists reflecting on their own experience of being involved in asylum activism, and the ethical and practical challenges of mobilising together across different subject positions.

In response to the border “crisis” in 2015, in many Nordic and other European countries, undocumented migrants, refugees, asylum seekers as well as long-term residents organised themselves through different forms of activism, solidarity and politics. Activists protested and stopped detention and deportations, offered support to “failed” asylum seekers and challenged the precarious conditions under which migrants and asylum seekers are forced to live. These initiatives contested not only the common anti-immigration sentiment but also the acceptance of the European border/migration regime as a continuation of coloniality and racism (e.g. Ere et al. 2016). While asylum activism has the potential to challenge this logic of borders, it might also end up maintaining colonial continuums and racist imaginaries. Therefore, for this workshop, we want to welcome expressions of interest in the form of papers, research stories or creative performances that attend to both, the political possibilities and reproduction of power dynamics that those spaces open up. In particular, we want to explore how colonial and racial histories resonate in imaginaries of the political within these asylum activist encounters.

## **22. Communities, Power Relations and Knowledge: Ethics and Innovative Practices in Politically Engaged Research Methods**

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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 & Ryyänen 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.

## **23. Practices and Ethics of Studying Social Media Discourses of Migration, Ethnocultural Diversity and Racism**

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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.

## 24. How to Do Research on Immigrant Integration?

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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?

## 25. Official Discourse on Muslims and Islam and Its Effects on Integration Efforts

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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.

## 26. Integration at the Local Level: Opportunities and Challenges

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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, involvement 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.

## **27. The Only Way Out is Through: The Decolonial and Decanonical Turn in Contemporary Art**

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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.

## **28. Countering Invisibilities: Black, Brown, and Afro-Descendant Activists and Artists (Re)Write Nordic Histories**

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**(The conveners do not invite papers for this workshop but you are welcome to attend and participate in the discussions)**

This panel explores Afro-descendant strategies of subverting space, discourse and colonial memory in the Nordic countries. This includes a further development of a Black studies framework that is particular to the Nordic region, and the racial formations and geographies at play here. While each presenter will speak to a specific project and national context, the panelists will also grapple with salient themes across the Nordic region, and situate their work within a larger transnational migration framework. As an interdisciplinary panel, the work presented includes perspectives from anthropology, sociology, ethnic studies, and women, gender, and sexuality studies. The subject matters engaged include: alternative online and offline educational platforms curated by young African-Norwegians, Afro-Swedish politics of belonging, community organizing and activism around the memorial politics of Sweden's participation in the trans-Atlantic slavetrade and its contemporary legacies, and space-making and belonging within a national context that constructs "Danish as white" and "Brown as foreigner", thereby invisibilizing those who are neither one.

In honoring the workshop format, to begin, each presenter will offer brief remarks on their research and articulate the key questions with which their work engages. From here, participants will be asked to engage in a "think, pair, share" exercise in response to the work presented, prior to opening up to a full group discussion. Following substantive discussion of the matters raised by the panelists, each panelist will speak to their perspective on "next steps," where the work can and should go from here. This workshop will also attend to opportunities for cross-national collaboration and information-sharing as a way of advancing Nordic decolonial discourse.

## 29. Let's Make it Home: What Critical Storytelling and Visual Arts-based

### Methodologies Offer

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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.

### 30. Arts-Based and Participatory Methods in Research with Refugees

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Ravi KS Kohli, University of Bedfordshire, UK

Marte Knag Fylkesnes, NORCE, Norway

Milfrid Tonheim, NORCE, Norway

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.

### **31. Migration, Globalization and Education**

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The workshop description will be added soon.

### **32. Displacement and Placemaking in Architecture, Urban, and Social Design Studios**

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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.

### 33. Deportation and Resistance in the Nordic Context

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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 departing 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.

### **34. Forced Migration and National Memory Politics in the Nordic Countries**

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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.

### **35. Forced Migration, Family Separation and Everyday Insecurity**

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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.

### 36. The Debated Securities of Migration: Theory and Practice

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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

### 37. Disappearing Migrants, Disturbed Intimacies and Emerging Politics

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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.

### **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)

The workshop description will be added soon.

### **39. The 'Others' amongst 'Us' : Immigrants, Inclusion, and the Law**

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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.

#### 40. Migration, Family and Life Course

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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?

#### **41. Decentering Adoption Mythologies: Counter-Narratives to Rethink Adoption**

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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.

## 42. Transnational Migration, Diaspora Communities and the Second Generation

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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.

### **43. Exploring Nordic Migrant Entrepreneurship: Intersectional Understandings of Place and Context**

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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.

#### **44. Europeanization, Democracy, Other: The Racialized Gaze on Eastern European Migrants**

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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.

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

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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
- Specific socialist/post-socialist legacies relevant in post-migration lives

#### 46. Historical and New Forms of 'North-North' Migration

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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.

#### **47. Asylum and Refugee Protection**

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.

#### **48. The Mutability of Coloniality: media representations, migration practices, indigenous and diasporic experiences**

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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.

#### **49. Workshop title TBC**

The workshop description will be added soon.

#### **50. Integation**

Saara Pellander, Migration Institute of Finland | [saara.pellander@migrationinstitute.fi](mailto:saara.pellander@migrationinstitute.fi)

The workshop description will be added soon.

#### **51. Labour, Precarity and Social welfare**

Magdalena Kmak, Åbo Akademi University | [magdalena.kmak@abo.fi](mailto:magdalena.kmak@abo.fi)

The workshop description will be added soon.

## **52. Migration path and Identities**

Marja Tiilikainen, Migration Institute of Finland | [marja.tiilikainen@migrationinstitute.fi](mailto:marja.tiilikainen@migrationinstitute.fi)

The workshop description will be added soon.

## **53. Reception of asylum seekers and refugees**

Antti Kivijärvi, university researcher, University of Helsinki

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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.

## **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])

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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.