

PROGRAM

POSTCOLONIAL MIGRATIONS: HERITAGES, SPECIFICITIES, MOBILIZATIONS

IMISCOE SPRING CONFERENCE
15-17 MARCH
2023

Crédit_AdobeStock_301074908



migpost.sciencesconf.org

WELCOME

By Yvan Gastaut

Dear IMISCOE members, dear colleagues, dear friends,

It is with a real pleasure that we welcome you in the city of Nice between March 15 and 17 for the IMISCOE spring conference, an important scientific and relational moment in the life of the network.

As the sunny days are coming and promise a pleasant climate on the French Riviera, our team composed of Alban Fournier, Valérie Saurent, Alessandra Della Vecchia and Flora Dall'Asta as well as Celine Nguyen and Julie Chauvet will do their best to make your stay pleasant. In addition, you will have the opportunity to meet the members of our laboratory in order to develop working relationships.

Our laboratory, URMIS (Unité de Recherche Migrations et Société) is located in the MSHS (Maison des Sciences de l'Homme et du Sud-Est) of the Université Côte d'Azur, in the east of the city, in a pleasant setting and easily accessible by tramway. The whole Spring conference will take place in the only building of this MSHS, notably around the "Salle Plate" on the ground floor. Not far from there, each evening we will propose you convivial moments but also a visit of the city at the end of the conference.

The chosen theme, "Postcolonial migrations, heritages, specificities, mobilizations" has been a great success in the network since we received nearly 200 interesting proposals for papers. The choice and the distribution were complicated but we are happy, thanks to the scientific committee, to have been able to compose a rich and promising program with communications that promise to be exciting.

Transversal and universal, the postcolonial dimension of migration and the legacies linked to migratory phenomena bring into play the weight of the past in the present. Understanding this phenomenon is undoubtedly a challenge for the societies of the 21st century. Indeed, in the relationship between individuals, the past of each of us but also the collective past are major vectors. Invested with more or less force, these legacies are a place of tension but also of multiple mobilizations in antiracism perspectives. The result is an often painful sensitivity to pasts that do not pass that are colonizations in different forms and slavery. Exploring this aspect of the reflection on immigration and also multicultural situations within the framework of the IMISCOE network offers a double interest : the multidisciplinary approach allowing the diversification of the scientific work and the possible comparison between different national or geographical areas.

Let us be assured that the exchanges will be fruitful and we are already thinking about the project of a publication in the future.

So welcome to Nice at the University of Côte d'Azur with form and smile from March 15, we remain at your entire disposal.



INDEX

Timetable	6
PhD Program	11
Keynotes	12
Roundtables	13
Panel 1: "Gender and Sexuality"	14
Panel 2: "Post Colonial Legacies"	18
Panel 3: "Bordering Practices"	21
Panel 4: "Colonial Legacies in the Labour Market"	24
Panel 5: "Cultural Expressions of Postcolonialism"	27
Panel 6: "Production of Knowledge and Methods"	31
Panel 7: "Postcolonial Mobilities and Inclusion/ Exclusion in Europe"	35
Panel 8: "Italy: Narratives and Trajectories"	39
Panel 9: "Questioning Public Policies"	43
Panel 10: "Generational Dimensions"	48
Panel 11: "New Forms of Activism"	52
Panel 12: "Postcolonial Migrations and Memory in Portugal"	57

ORGANIZATION COMMITTEE

Coordinated by **Alban Fournier** CNRS-URMIS

- Yvan Gastaut Université Côte d'Azur-URMIS
- Valerie Saurent Université Côte d'Azur-URMIS
- Julie Chauvet Université Côte d'Azur-URMIS
- Célia Nguyen Université Côte d'Azur-URMIS
- Flora Dall'Asta University of Milan
- Alessandra Della Vecchia University of Milan



ORGANIZATION



SCIENTIFIC COMMITTEE

President **Yvan Gastaut** Université Côte d'Azur - URMIS

- Marie-Pierre Ballarin IRD-URMIS
- Riadh Ben Kalifa University of Tunis
- Giulia Bonacci IRD-URMIS
- Hassen Boubakri University of Sousse
- Mohammed Charef Université Ibn Zohr à Agadir
- Julie Chauvet URMIS
- Nir Cohen Bar-Ilan University
- Elisabeth Cunin DR IRD, URMIS
- Irène Dos Santos CR CNRS, URMIS
- Elina Jonitz IMISCOE
- Eleonore Kofman Middlesex University London
- Liliia Korol National University of Ostroh Academy (Ukraine) / Université Côte d'Azur
- Jean-Michel Lafleur Université de Liège IMISCOE
- Marco Martiniello Liège University
- Célia Nguyen URMIS
- Agnese Pacciardi IMISCOE
- Valérie Pietri MCF Université Côte d'Azur URMIS
- Jean-Luc Primon MCF URMIS
- Ricard-Zapata Barrero Universitat Pompeu Fabra Barcelona

VENUE

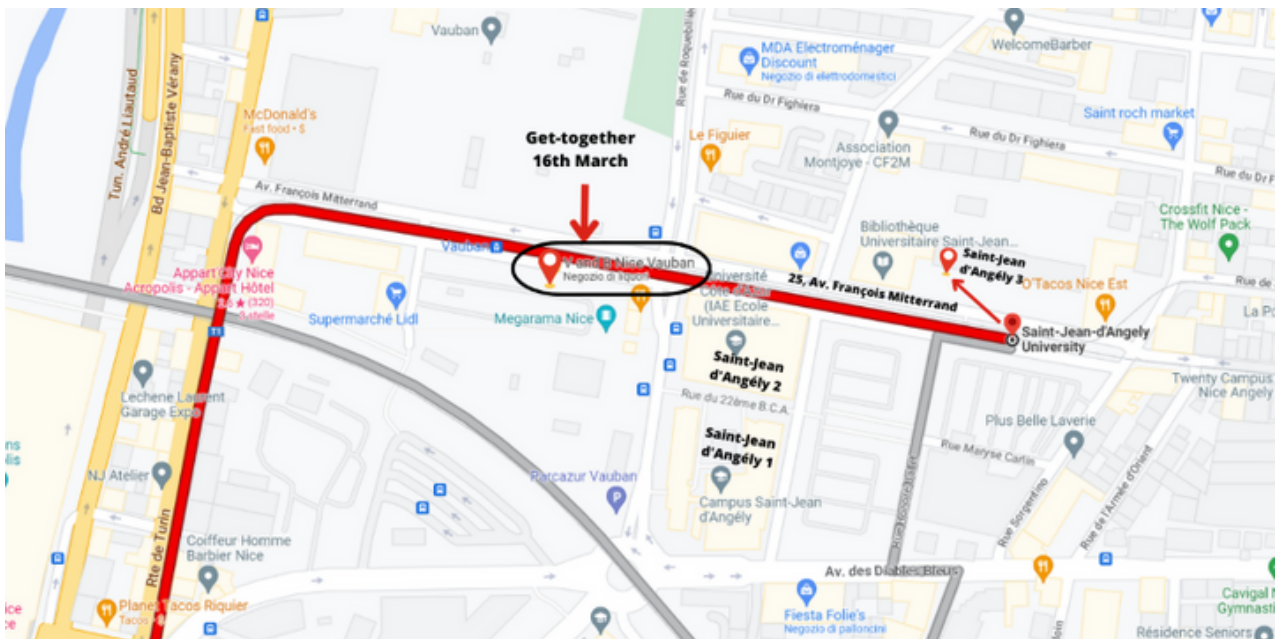


Access:

MSHS Sud-Est

Research building - Saint Jean d'Angély 3
25 avenue François Mitterrand - 06300 Nice - France

Tram stop: "Saint-Jean d'Angély Université"



2023 IMISCOE SPRING CONFERENCE

IMISCOE BOARD ONLY

Tuesday 14th March

14.00- 17.00 IMISCOE BOARD BRAINSTORMING SESSION
Salle plate

19.00 DINNER IMISCOE BOARD



DAY 1

Wednesday 15th March

9.00- 12.00 **IMISCOE BOARD MEETING**
Salle Plate
For IMISCOE Board members only

9.00- 12.00 **IMISCOE PHD GROUP MEETING**
Room 128
For PhD students only

12.00- 13.30 **LUNCH FOR BOARD AND PHD**



13.00- 14.00 **ARRIVAL, CONFERENCE REGISTRATION**
Hall MSHS

14.00- 14.30 **WELCOME BY OFFICIALS AND ORGANIZERS**
Salle Plate

14.30- 15.30 **KEYNOTE 1: PAOLA REBUGHINI (UNIVERSITY OF MILAN)**
Salle plate

*Postcoloniality and the agency of the postcolonial subject:
epistemological and methodological considerations*

15.30- 16.00 **COFFEE BREAK**



16.00- 18.00 PANELS:

1 GENDER AND SEXUALITY

Chair: **Marie Lesclingand** Professor at URMIS

Salle Plate

2 POST COLONIAL LEGACIES

Chair: **Valérie Piétri** Associate Professor at URMIS

Room 09

3 BORDERING PRACTICES

Chair: **Pascal Beckers** Associate Professor at Radboud University Nijmegen, Netherlands.

Room 05

18.00 - 20.00 COCKTAIL

Hall MSHS

DAY 2

Thursday 16th March

9.00- 11.00 PANELS:

4 COLONIAL LEGACIES IN THE LABOUR MARKET

Chair: **Swanie Potot** Researcher URMIS

Room 09

5 CULTURAL EXPRESSIONS OF POSTCOLONIALISM

Chair: **Wiebke Sievers** Austrian Academy of Sciences, Vienna

Salle Plate

6 PRODUCTION OF KNOWLEDGE AND METHODS

Chair: **Laura Schuft** Associate Professor at Université Côte d'Azur

Room 128

11.00- 11.30 COFFEE BREAK



11.30- 12.30 ROUNDTABLE 1

Salle Plate

Can migration phenomena be analyzed outside of the postcolonial paradigm?

Chair: **Riadh Ben Khalifa** University of Tunis

- Discussants:**
- Yvan Gastaut Université Côte d'Azur
 - Ricard Zapata-Barrero Universitat Pompeu Fabra
 - Virginie Guiraudon CNRS-SciencesPo
 - Catherine Wihtol de Wenden CNRS-SciencesPo

12.30- 14.00 LUNCH



14.00- 16.00 PANELS:

7 POSTCOLONIAL MOBILITIES AND INCLUSION/EXCLUSION IN EUROPE

Chair: **Géraldine Bozec** Associate Professor at URMIS

Salle Plate

8 ITALY: NARRATIVES AND TRAJECTORIES

Chair: **Ervis Martani** Researcher at University of Genova

Room 09

9 QUESTIONING PUBLIC POLICIES

Chair: **Pieter Bevelander** Professor at Malmö University, Sweden

Room 128

16.00- 16.30 COFFEE BREAK



16.30- 17.30 KEYNOTE 2: II HASSEN BOUBAKRI (UNIVERSITY OF SOUSSE)

Salle Plate

17.30- 20.00 GET-TOGETHER

V&B Nice Vauban

19 Rue Jules et Aline Avigdor, 06300, Nice

DAY 3

Friday 17th March

9.00- 11.00 PANELS:

10 GENERATIONAL DIMENSIONS

Chair: **Floor Verhaeghe** Coordinator of CESSMIR (Centre for the Social Study of Migration and Refugees)

Room 128

11 NEW FORMS OF ACTIVISM

Chair: **Luca Queirolo Palmas** Professor at University of Genova

Salle Plate

12 POSTCOLONIAL MIGRATIONS AND MEMORY IN PORTUGAL

Chair: **Maria Lucinda Cruz dos Santos Fonseca** Professor at Lisbon University

Room 09

11.00- 11.30 COFFEE BREAK



11.30- 12.30 ROUNDTABLE 2

Salle Plate

The postcolonial dimension of migration: a universal question regardless of place or scale?

Chair: **Eleonore Kofman** Middlesex University London

- Discussants:**
- Maria Lucinda Cruz dos Santos Fonseca
Universidade de Lisboa
 - Parvati Raghuram The Open University
 - Hassen Boubakri University of Sousse
 - Sarah Boisson URMIS - Université Côte d'Azur

12.30- 13.00 CLOSING

13.00

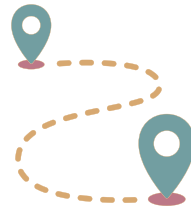
LUNCH



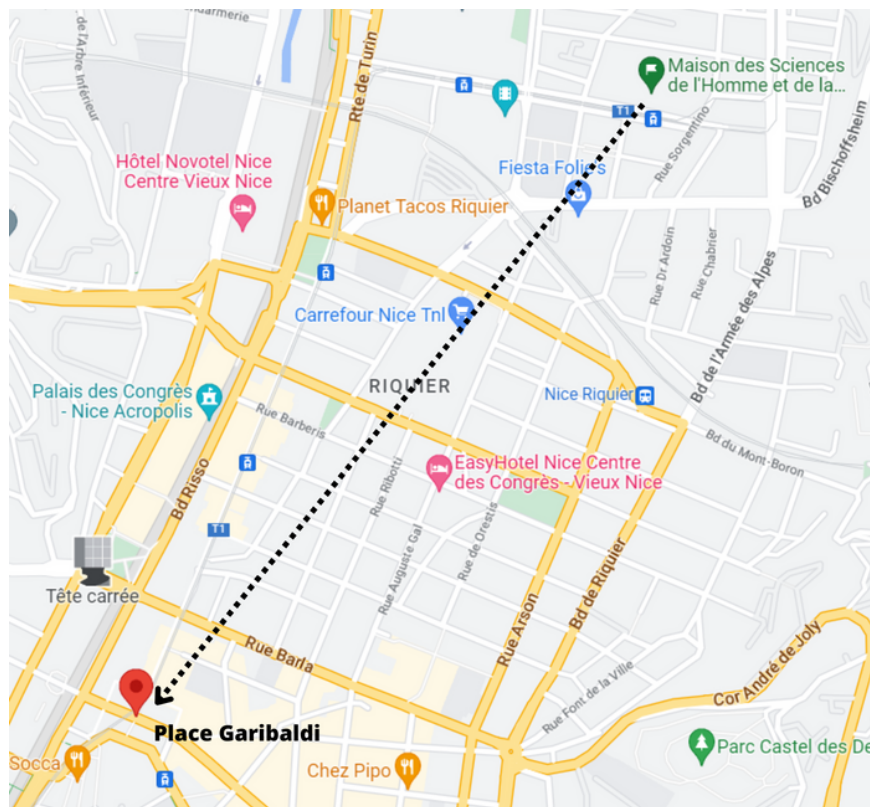
14.00

COMMENTED PEDESTRIAN TOUR IN NICE CITY CENTRE

With Yvan Gastaut



*Rendez-vous :
Place Garibaldi*



PHD PROGRAM



Wednesday 15th March

9.15- 9.45 PHD NETWORK ASSEMBLY

Moderated by **Mariia Shaidrova** Tilburg University

9.45- 10.00 BREAK

10.00- 11.00 WORKSHOP 1

Theoretical reflection on postcolonial studies in relation to activism
Based on the experiences of activists, the speakers will discuss theoretical reflections on post-colonial studies. In this round table, we will question the past and memories in today's activism and the differentiated treatment of populations. More specifically, we will discuss the mobilisation of the past and colonial memory by activists, their representations and appropriations.

- Speakers:**
- **Mame-Fatou Niang** Assistant professor-Carnegie Mellon University
 - **Yse Auque-Pallez** Phd Student Sciences Po Bordeaux

Moderated by **Agnese Pacciardi** Lund University

11.00- 11.15 BREAK



11.15- 12.15 WORKSHOP 2

Alternative scientific methods and alternative writings
In this round table we will try to understand how artists mobilise and reappropriate scientific discourse in their work. To what extent do these alternative forms of knowledge production and sharing contribute to the dialogue between science and society ? Furthermore, we will discuss how autoethnography, a personal, sensitive and intimate writing, can be mobilized by some researchers as a methodological tool.

- Speakers:**
- **Chantal Macquet** Artist
 - **Ulku Guney** Karl-Franzens-Universität Graz

Moderated by **Swanie Potot** University of Côte d'Azur

KEYNOTES

1

PAOLA REBUGHINI

Paola Rebughini, PhD EHESS Paris, is professor of Sociology, Globalization and Cultural Diversity at the Department of Social and Political Sciences, University of Milan. Her research interests lie in social theory and cultural theory, agency in everyday life, cultural aspects of globalization processes and youth civic participation. She has published widely in leading international journals. She is author of: *Children of immigrants in a globalized world. A generational experience* (Palgrave 2012, with E. Colombo); *Youth and the Politics of the Present. Coping with Complexity and Ambivalence* (Routledge 2019, with E. Colombo); *Framing Social Theory: Reassembling the Lexicon of Contemporary Social Sciences* (Routledge 2022, with E. Colombo).



Postcoloniality and the agency of the postcolonial subject: epistemological and methodological considerations

A postcolonial approach – meant as awareness of the past and of its consequences in current social relationships – is fundamental to the knowledge production about all forms of migration, and it opens a space for reflexive critical thinking. It provides as well a standpoint from which it is possible to analyse the agency of the postcolonial subjects. The reference to a ‘postcolonial condition’ is a way of framing personal experiences, such as claims of difference, or to denounce forms of oppression and discrimination. Yet, it is also a way of framing how current migration flows intersect globalization, economic systems, international relations and new ways of raising material and symbolic borders, among continental regions, countries and inside each country. The presentation will outline, on the one hand, the contribution of postcolonial theory in recognizing the heterogeneous genealogy of the theoretical toolbox with which we analyse such processes; and, on the other hand, how postcolonial approaches have raised the issue of the critical method with which it is possible to study the agency of the postcolonial subject.

2

HASSEN BOUBAKRI

Hassen Boubakri is Professor of Geography at the University of Sousse and President of the Tunis Center for Migration and Asylum (CeTuMA). He is an expert at the European Commission for the programme "Civil Society Forum - Neighbourhood South" on Migration and Mobility in the Mediterranean. Hassen Boubakri was the scientific coordinator for Tunisia of the research programme "POWER2YOUTH: Freedom, dignity and justice: A comprehensive approach to the understanding of youth exclusion and the prospects for youth inclusion and overall change in the South and East Mediterranean" (2014-2017). His research focuses, among other things, on migratory movements in the cross-border fringe between Libya and Tunisia, the link between migration and development and the condition of foreigners in Tunisia.



ROUNDTABLES

RIADH BEN KHALIFA

1

University of Tunis

Riadh BEN KHALIFA, PhD in History, is a Professor Assistant at the University of Tunis since 2010. He is a member of the Laboratory of History on Mediterranean Economies and Societies (Faculty of Humanities and Social Sciences in Tunis) and Associate Researcher at URMIS-Nice. His primary areas of interest is history of justice in France during World War II and the Liberation. In his researches, he also focuses on migration in the Mediterranean region and on decolonization in Tunisia.



Can migration phenomena be analyzed outside of the postcolonial paradigm ?

DISCUSSANTS

- **Yvan Gastaut** Université Côte d'Azur
- **Ricard Zapata-Barrero** Universitat Pompeu Fabra
- **Virginie Guiraudon** CNRS-SciencesPo
- **Catherine Wihtol de Wenden** Researcher CNRS-SciencesPo

ELEONORE KOFMAN

2

Middlesex University, London.

Currently, I am the co-Director of the Migration and Displacement stream of the UKRI GCRF Hub - Gender, Justice and Security (2019-2024), led by the LSE Centre for Women, Peace and Security and co-Investigator of the project Gendered Dynamics of Labour Migrations. I am Joint Editor in Chief of Work, Employment and Society, a journal of the British Sociological Association and co-Director of the Social Policy Research Centre. I am a member of the Executive Board and Board of Directors of IMISCOE (International Migration, Social Cohesion and Integration).



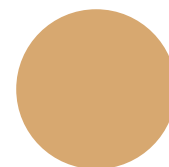
The postcolonial dimension of migration: a universal question regardless of place or scale?

DISCUSSANTS

- **Maria Lucinda Cruz dos Santos Fonseca** Universidade de Lisboa
- **Parvati Raghuram** The Open University
- **Hassen Boubakri** University of Sousse
- **Sarah Boisson** Associate Researcher, URMIS, Université Côte d'Azur

PANEL 1:

Gender and sexuality



CHAIR

MARIE LESCLINGAND

Professor, URMIS - Université Côte d'Azur

SPEAKERS

LAURA OSO

Professor, University of A Coruña

ANDREA SOUTO

Researcher, member of ESOMI (Societies in Motion Research team)

Thinking the migrations of Colombian and Brazilian women through intersectionality. Or, how to analyse the transnational/postcolonial space as a matrix of power.

NENA MOCNIK

Postdoctoral Fellow at GRITM - UPF Barcelona

Providing sexual health support to 'a third world woman': (De)Colonized approach in humanitarian care of gender-specific trauma among refugee women

JANE FREEDMAN

Professor at Université Paris 8

NINA SAHRAOUI AND ELSA TYSZLER

Postdoc Researchers, GTM-CRESPA, CNRS

Asylum, Racism, and the Structural Production of Sexual Violence against Racialised Women in Exile in Paris

FRANCESCA SIRNA

Senior Research Fellow at the CNRS, Centre Norbert Elias

Migratory and professional pathways of hospital staff in the Southern region of France: Citizenship, Gender and International Process of Health Inequalities Reproduction

● LAURA OSO

Laura Oso is Professor in the Faculty of Sociology at the University of A Coruña, where she coordinates ESOMI (Societies in Motion Research Team). PHD in Sociology from the Université de Paris I-Panthéon Sorbonne, her research work has been mainly oriented towards the study of gender and migration. She is member of the Executive Committee of the International Sociological Association (ISA); co-coordinator of the RN27- Regional Network Southern European Societies (ESA). She is Principal Investigator for the UDC of the European projects (CareWell- JPI-More Years, Better Lives- PCI2021-121924 and WelcomingSpaces-H2020-87095). She is Series Co-Editor of the Book Series on Southern European Societies (Edward Elgar) and member of the Editorial Committee of the IMISCOE Book Series (Springer).

● ANDREA SOUTO

Andrea Souto is a member of ESOMI (Societies in Motion Research Team) since 2017, where she is currently a researcher of the Carewell project (JPI-More Years, Better Lives- PCI2021-121924). PhD in Social and Behavioural Sciences from the Universidade da Coruña, her research addresses feminised South-North migrations from an Intersectional and postcolonial perspective. Border work and the processes of sex racialisation in the transnational space are central topics of her research work. So far she has participated in 6 international and national research projects and has published several articles in international impact journals.

Thinking the migrations of Colombian and Brazilian women through intersectionality. Or, how to analyse the transnational/postcolonial space as a matrix of power.

From an intersectional and postcolonial perspective, our paper addresses three decades of migrations of Brazilian and Colombian women to Portugal and Spain. Departing from a multi-situated ethnography carried out between 2017 and 2020 in São Paulo, Porto and Madrid, and including in-depth interviews with forty Brazilian and Colombian migrant women; this work furthers the concepts of "(post)colonial matrix of power" and "boundary work". Colonial history dictates the very particular ways in which Brazilian and Colombian migrant women are ethnosexualized (Nagel, 2003) in the Iberian countries through the "nationality device", seriously conditioning their opportunities for socio-occupational. By tracing the migratory/biographical trajectories that women display, the main purpose of this research is to analyze how gender, race and class, intersect under different shapes and across different levels, emerging as the key structuring categories of the architecture of the transnational/postcolonial space.

The results of the research suggest that multiples variables rooted with gender -like maternity-, race in its double dimension -as nationality and as imagined race-, along with other categories such as class, age or beauty; enable through sexual-racial/migratory policies the in-corporation of Brazilian and Colombian women into the Iberian labour/marriage markets. Thus, the migrations of Colombian and Brazilian women to Spain and Portugal appear as a feminized survival strategy that is mediated by coloniality and materialised through border violence.

● NENA MOCNIK

Nena Mocnik is Maria Skłodowska Curie EUTOPIA-SIF COFUND Postdoctoral Fellow at GRITIM - UPF Barcelona, and a first Digital Humanism Fellow (awarded by Austrian Federal Ministry for Climate Action and IWM Vienna). As a researcher, educator and community worker, she is interested in the topics of collective traumas, identity (gender) violence, and art-based sociotherapy. She is the author of two monographs (Trauma Transmission and Sexual Violence: Reconciliation and Peacebuilding in Post-Conflict Settings, 2021) and her first book "Sexuality after War Rape: From Narrative to Embodied Research" (Routledge 2017), awarded Bank of Montreal Award in Women's Studies (University of Ottawa, 2018).

Providing sexual health support to 'a third world woman': (De)Colonized approach in humanitarian care of gender-specific trauma among refugee women

In recent years, humanitarian workers increasingly have come to recognize that women refugees have unique needs beyond what traditionally have been considered basic in relief programs. (Scarce) clinical treatments, support and information in sexual-reproductive health related trauma (war rape, forced marriage, FGM etc.) within organized or improvised refugee settlements in the countries of European Union, are often driven by the understanding that this is necessary in empowering refugee women to have greater control over their lives and over the services provided to them. But by adopting a culturally sensitive approach, many services provided in the European Union, further construct race and culture as taken for granted categories to locate non-European women as essentialized, inferior and subordinate Others.

This paper builds on Fassin's idea of 'humanitarian reason' (2012) as a 21st century neocolonialism together with Mohanty's (1986) concept of a 'third world woman', an essentialistic portrayal of women from the developing world (ie. ignorant, poor, uneducated, tradition-bound, domestic, family oriented, victimized etc.). To reflect on challenges in gender-specific trauma and sexual/reproductive health support to refugee women in humanitarian intervention within European Union territory.

From theoretical and practical perspective, the paper addresses questions of universal human (reproductive) rights, cultural relativism, transcultural and transnormative mobility, and neocolonial discursive practice surrounding some of the most controversial, culturally relative sexual behaviors, taboos and stigmas, like war rapes, female genital mutilations and child marriages. With this, the author aims to propose humanitarian care service of gender-specific trauma that minimizes neocolonial tendencies while adopting sexual rights and multiculturally inclusive sexual health care.

● JANE FREEDMAN

Jane Freedman is a Professor at the Université Paris 8 and Co-Director of the Paris Centre for Sociological and Political Research (CRESPPA). Her research focuses on issues of gender and migration. Recent publications include *Gendering the International Asylum and Refugee Debate* (Palgrave Macmillan 2015) and *A Gendered Approach to the Syrian Refugee Crisis* (2017).

● NINA SAHRAOUI

Nina Sahraoui is currently a Marie Skłodowska-Curie Postdoctoral Researcher at the Centre for Sociological and Political Research in Paris (CRESPPA, CNRS). Her publications include the monograph *Racialised Workers and European Older-Age Care: From Care Labour to Care Ethics* (Palgrave Macmillan, 2019), the edited volume *Borders Across Healthcare* (Berghahn Books, 2020) and co-edited volumes *Gender-Based Violence and Migration* (Palgrave, 2022) and *Postcoloniality and Forced Migration* (Bristol University Press, 2022).

● ELSA TYSZLER

Elsa Tyszler is a postdoctoral researcher at the Centre for Sociological and Political Research in Paris (CRESPPA). She completed her PhD thesis in Sociology on gender, race relations and coloniality of migration control at the Moroccan-Spanish border, around the case of the repression of migrants from Central and West Africa. She is currently working on the intersections between gender-based violence, race and migration policies at French borders.

Asylum, Racism, and the Structural Production of Sexual Violence against Racialised Women in Exile in Paris

The recent arrival of refugees from Ukraine has thrown into sharp focus the racialised colonial underpinnings of the French asylum and refugee system, as the open-door welcome afforded to Ukrainians, supposedly "closer" to the French population, highlights the rejection and marginalisation of "others" who seek refuge in the country. The current situation lays bare not only the "double standards" applied to refugees depending on their country of origin and race, but also the colonial foundations of the French asylum system as a whole. In this contribution we wish to explore the ways in which the coloniality of the French asylum system works to deny exiled women access to welfare and social services, creating systems of racialised and gendered violence against them. We highlight the ways in which the State not only neglects these women, but actively contributes to violence through its racialised neo-liberal policies. The withdrawal of access to welfare and social services, including housing, welfare payments or health services, all form a part of this system of structural violence which leads to increasing levels of harm. Based on ethnographic research carried out in the Paris region, our article aims to emphasise that the structural production of gendered violence, particularly sexual violence against racialised exiled women, illustrates the coloniality of the asylum system and more broadly of the migration regime, which manifests itself in policies of exclusion, neglect and endangerment—including death.

● FRANCESCA SIRNA

Francesca Sirna is a sociologist, research fellow at the CNRS, Centre Norbert Elias (Marseille and ICM Fellow). Her research focuses on the migration of extra and intra-European health workers in France, exclusion, gender relations and migration, economic crisis and consequences of mobility for regions of origin, families and transnational networks in the Euro-Mediterranean area.

"So, for me it's always the same system. It's the exploitation of blacks by whites". Migratory and professional pathways of hospital staff in the Southern region of France: Citizenship, Gender and International Process of Health Inequalities Reproduction

The French health sector must face several converging challenges: the growth of the French population under the combined effects of a positive fertility rate and the lengthening of life expectancy is forcing us to rethink the forms of care and organisation of care. At the same time, one reform after another is aimed at "rationalising" the budget and reducing health expenditure. In France, several public service sectors are undergoing a process of privatisation. In the field of health care in particular, market logics are described in several recent studies. This process is also a consequence of the global economic crisis and the increased role of the European Union (EU) in determining budgetary and health policies.

The French hospital sector is thus experiencing a significant shortage of staff and a decrease in financial resources which determined the social movement of early 2019 and gave rise to the constitution of the Inter-Hospital Collective (CIH) in September 2019, whose aim is the defence of the public hospital. This crisis in the French hospital system is part of a global situation: the shortage of healthcare staff. The countries of the Organisation for Economic Co-operation and Development (OECD) have been coping with the crisis in health care personnel, which has affected all health systems since the 1980s, by resorting to health care workers with foreign diplomas. The latter are thus restructuring the hospital sector and becoming the actors of new South-South and North-South balances. But what are the conditions of employment of these foreign professionals in France?

European graduates: recognition of diplomas and career paths.

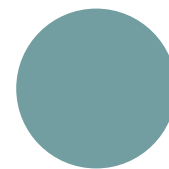
According to the European directives establishing the recognition of diplomas within the EU and the European Economic Area (EEA), medical and nursing staff with European diplomas obtain recognition of their diplomas and registration with professional bodies without any specific examination. The professionals we met are initially hired on six-month renewable contracts and, once the administrative procedure for validating their diplomas is complete, they can choose between the hospital or private sector. They are often present in establishments in medium-sized towns (CH). Despite an easy recognition procedure, the careers of European graduates are hampered, although their professional situation is more comfortable than that of colleagues with non-EU diplomas.

Non-EU graduates sought after but 'badly treated.'

In France, in the 1980s and 1990s, in order to make up for the lack of health professionals, agreements were concluded between the universities of the countries of origin and the French university hospital centres (CHU), providing for (temporary) training periods in France for young graduates. These statuses are characterised by precariousness, lower remuneration and an overloaded schedule. For nurses with non-EU diplomas, the only possibility of being recruited is to go back to school and obtain the State Diploma (DE). However, the analysis of the interviews shows that the foreign nurses we met are often doctors with non-EU degrees who are undergoing a deskilling process: they are hired as nurses but work as doctors. Within this derogatory system, gender determines differential treatment: women suffer these processes in a more striking way. They are often hired as care assistants (while practising either as nurses or doctors) and their income is lower than that of male colleagues in the same professional position. They also suffer from overloaded schedules and repeated on-call duty. They also have a more unstable and longer career path before obtaining recognition of their foreign degrees, having to juggle productive and reproductive work.

PANEL 2:

Post colonial legacies



CHAIR

VALÉRIE PIÉTRI

Associate Professor, URMIS - Université Côte d'Azur

SPEAKERS

ELENA BOULETI

Postdoc researcher at Panteion University

Cypriot migrants and refugees to Greece, Turkey, and Great Britain in the 60s and the 70s. The post-colonial migratory "cycles" that formed the Cypriot Diaspora

CHRISTINA ALEXOPOULOS-DE GIRARD

Liberal psychologist and psychotherapist, President of the association "Famille, France-Humanité"

What is the moral debt of the former colonial power?

CLAUDIA BÖHME

Postdoc research associate at University of Tier

The legacies of colonial power in migration management in Kenya-views from Nairobi, Kapsoya and Kakuma Refugee camp

ANNA AMELINA

Professor at Cottbus University of Technology

MANUEL PETERS

Postdoc researcher at Cottbus University of Technology

Migration-Making in German Heritage Institutions: Pluralizing and Historizing Colonial Continuities

● ELENA BOULETI

Historian - Post-doctoral researcher at the Department of Political Science and History, Panteion University
• Doctoral thesis on the "British policy towards the Turkish-Cypriot community of Cyprus, 1878-1950; the course towards the nationalization of the Muslim-Cypriot community".
• Teaching fellow in seminars of the postgraduate program of the aforementioned Department.
• Participated in numerous conferences about communalism, British colonial policies and Islam in Cyprus and published scientific articles.
• Post doctorate research on Cyprus, this time through the refugee and migratory patterns of Greek and Turkish Cypriots in the 60s and 70 and after the 1974 invasion in Cyprus, in both "homelands and the "guarantor" power, Great Britain.

Cypriot migrants and refugees to Greece, Turkey, and Great Britain in the 60s and the 70s. The post-colonial migratory "cycles" that formed the Cypriot Diaspora.

Cypriot refugees and migrants fled Cyprus in fear of their life and/or for better living conditions throughout the 60s and 70s. Turkish Cypriots migrated mainly in the first decade and especially after the intercommunal strifes of 1963 whereas Greek Cypriots in the second, especially after the Attila invasion in 1974. Turkish Cypriots turned mainly to Great Britain and Turkey whereas Greek Cypriots fled to Greece and Great Britain. Cypriot presence was of course existent to all three countries in earlier periods as well but at that point a substantial increase in population occurred. Greece opted to receive them as refugees, for example, whereas Great Britain opted for the exact opposite. National ties and post-colonial politics played a vital role in the policies that were adopted in the first months and years that followed the initial population flows.

Thus, an attempt will be made to trace the phenomena demonstrated in these multi-dimensional processes, mainly from the view of the "recipient" countries that were not always stable and shifted as Greek and Turkish Cypriots struggled to restart their lives after major crises in the island with their peak being the 1974 Turkish invasion. Based on interviews as well as archival research, the analysis will underline similarities and differences depicted in the policies adopted both by the two "motherlands" as well as the once colonial ruler and later "guarantor power" of Cyprus.

● CHRISTINA ALEXOPOULOS - DE GIRARD

Christina Alexopoulos - de Girard is a clinical psychologist and anthropologist, with a doctorate in "Psychoanalysis and Psychopathology" (Paris 7) and a doctorate in "Languages, Literatures and Societies of the World" (INALCO). She is the author of a book on the "Representations of memory of the Greek civil war" and of numerous articles on trauma linked to collective violence, therapeutic support, testimonial orality and writing. She has worked on the clinic of psycho-trauma in various institutional and associative settings. She is president of the association "Famille, France-Humanité" and associate researcher at PLIDAM (INALCO) and SULISOM (University of Strasbourg).

What is the moral debt of the former colonial power?

This paper discusses the subjective experience of France's postcolonial moral debt among people in exile and precarious situations, encountered in the context of psychotherapeutic follow-up. Beyond France's involvement in the socio-economic and geopolitical reality of the former African colonies, it seems interesting to us to explore the phantasmatic dimension of this debt link, which for some people unites France with their country of origin. What is the moral debt of the former colonial power? In order to answer this question, which is situated at the interface of the psychic and the social, we start from the feeling of debt as it manifests itself in the discourse of the persons received in consultation. We use their narratives to trace the different forms, functions and meanings of the psychic and social relationship to moral debt. After showing how the historical links between countries are understood in their discourse through a moral debt linked to the colonial and post-colonial period, we discuss how this feeling is linked to their individual and family history. We also examine the use of the notion of debt in relation to the choice of the country of immigration and the difficulties experienced on the spot, between the re-actualisation of old interpretative schemes and attempts at differentiation. The meaning given to the experience of immigration can be interpreted in reference to individual and collective representations of an unpaid debt or evolve towards a possible overcoming of the split initiated and maintained by the opposition between former dominants and dominated.

● CLAUDIA BÖHME

Claudia Böhme is a postdoc research associate at the Chair of Social Anthropology in the Department of Sociology at the University of Trier, Germany. Her research focuses on film, new media, migration and refugee studies with a geographical focus on East Africa. She has many years of field research experience in the area of film production in Tanzania and migration, smartphones and social media in Kenya. Her research has taken her to migrants in Nairobi, Eldoret and the Kakuma Refugee Camp in Kenya, to reception centers for asylum seekers in Germany and to the Moria and Mavrovouni camps on Lesbos in Greece.

Postcolonial migration management in Kenya-views from migrants in Nairobi, Kapsoya and Kakuma Refugee camp

Kenya is hosting more than half a million refugees from other African countries in the refugee camps Dadaab and Kakuma & Kalobeyei Settlement, in urban neighbourhoods as well as the many other stateless persons living in the country. The management of refugee camps, as well as finding durable solutions remains a highly disputed political topic in the country. After the two refugee camps were threatened with closure in April 2021, the UNHCR has designed a six pillar joint "Roadmap for Solutions" to find alternatives to the encampment of migrants in the country. In this paper, I will look at Kenyan migration policies from a postcolonial perspective to trace the legacies and continuities of former British rule and the reproduction of colonial era tropes of control and surveillance. Moreover, I want to analyse how Kenya as an independent sovereign country and host country of a large number of refugees presents itself as a major player in global migration politics. The paper is based on 9 months fieldwork in Nairobi, Eldoret and Kakuma refugee camp since 2021 as well as online ethnography via social media. Vis a vis the political level, I aim to look at migration management from the perspective of migrants, especially how political decisions regarding migration affect migrants' lives and how they discuss and evaluate Kenyan migration governance face to face as well as on social media. I want to show how migrants actively reflect and discuss the postcolonial migration regime and act and engage to improve their living conditions and find alternative durable solutions for themselves.

● ANNA AMELINA

Anna Amelina is Professor of Intercultural Studies at the Brandenburg University of Technology Cottbus-Senftenberg (BTU) and a UNESCO Chair for Heritage Studies. Her research areas in the field of sociology include transnational migration studies, cultural sociology, gender and intersectionality, cross-border social inequalities, and European studies. Among her most recent publications are *Gender and Migration: Transnational and Intersectional Prospects* (with H. Lutz; Routledge 2020); *Boundaries of European Social Citizenship: EU Citizens' Transnational Social Security in Regulations, Discourses and Experiences* (with E. Carmel, A. Runfors and E. Scheibelhofer; Routledge 2020); and *Transnationalizing Inequalities in Europe: Sociocultural Boundaries, Assemblages and Regimes of Intersection* (Routledge 2017). She has also co-edited numerous special issues of journals, such as *Social Inclusion* (2022, with E. Scheibelhofer and E. Carmel), *Current Sociology* (2021, with M. Boatcă, A. Weiß and G. Bongaerts) and *Journal of Migration and Refugee Studies* (2021, with J. Schäfer and M. F. Trzeciak). She is currently one of the co-leads of the research centre on "Migration, Conflict and Social Change" (MIKOWA) at BTU (www.b-tu.de/mikowa).

● MANUEL PETERS

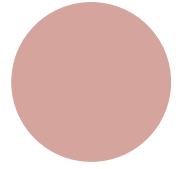
Manuel Peters (Dr. phil.) is post-doctoral researcher at the chair of Intercultural Studies/UNESCO Chair in Heritage Studies at Brandenburg University of Technology Cottbus-Senftenberg. His research interests are in cultural studies, critical heritage studies, critical race theory and migration studies, postcolonial and postsocialist studies, theories of "Bildung" and qualitative research approaches. His recent publications include: Peters, Manuel (2022). *(Selbst-)Bildungsprozesse in der Migrationsgesellschaft. über postkoloniale Mobilitäten junger Erwachsener*. Transcript; Trzeciak, Miriam Friz & Peters, Manuel (2022). *Decolonizing Cottbus: Unmasking coloniality/modernity and 'imperial difference' in urban post(real)socialist sites of remembrance*, in: Ha, Noa & Picker, G. (Hrsg). *European Cities: Modernity, Race, Colonialism*, Manchester University Press, pp. 143-167.

Migration-Making in German Heritage Institutions: Pluralizing and Historicizing Colonial Continuities

Representations of migration in European museum and heritage institutions have been recently criticized for their methodologically nationalist focus on histories of immigration as well as for the groupist representation of 'migration' and 'migrants'. Moreover, museum as an institution has been accused of reproducing colonial continuities in representing the European past(s) which resonates with their migrantizing representation of 'non-European' migration histories. As of late, activist groups contest such representations and provide own, until recently, hidden perspectives to immigration and mobility that explicitly address inequalities, discrimination, exclusions. Relying on coloniality-sensitive and critical migration studies' perspectives, our paper aims to disentangle the nexus between dominant museal representations of migration and the struggle for visibility of legacies of colonialism from the side of activist and minority initiatives. In doing so, we aim to historicize colonial legacies in contemporary Germany, also comparing representations of 'migration' in West and East Germany. The added value of such a comparative outlook is that it allows us to pluralize the notion of colonial legacies, via differentiating between 'West-European'/occidentalist and 'socialist' patterns of coloniality; the comparison also allows to historicize colonial underpinnings of migrantization and, therefore, address related differences and similarities. The first part of our presentation compares dominant representation of migration in museums of West and East Germany (German Emigration Museum, Museum Friedland, Marienfelde) Secondly, we outline representation strategies of migrant activist initiatives and compare non-hegemonic representations of activist "migrant(ized)" initiatives in West (e.g. DoMiD) and East Germany (e.g. Reistrommel e.V.). In the final part, we pay attention to the potential of collaborative and participatory strategies that may contribute to the change of the dominant representations of movements and colonial continuities.

PANEL 3:

Bordering practices



CHAIR

PASCAL BECKERS

Associate Professor, Radboud University Nijmegen.

SPEAKERS

LAURA BRODY

Marie Skłodowska-Curie Fellow at Charles University and Paul-Valéry University

Borders and Belonging After Empire: Legacies of the 1923 Greco-Turkish Population Exchange

AURELIA STREIT

Researcher at the German Centre of Migration and Integration Research - DeZim Institut

The Canary Islands: EUs continuous laboratory for border management since 2006 until today - necropolitical experiences of African migrants in Canarian reception centres

ELISE PALOMARES AND ELISE LEMERCIER

Senior lecturers at Rouen University

MYRIAM HACHIMI ALAOU

Senior lecturers at Université du Havre

Border policies in Mayotte. Citizens' involvement in the postcolonial modulations of an exceptional rule in France

BOGUMIŁA HALL

Assistant Professor at Polish Academy of Sciences, Warsaw

Yemeni refugees in Mayotte: Organized abandonment and slow violence at the French postcolonial border in the Indian Ocean

● LAURA BRODY

Laura Brody is a Marie Skłodowska-Curie fellow participating in the EU Joint Doctorate Programme 'MOVES: Migration and Modernity – Historical and Cultural Challenges' at Charles University in Prague and Paul-Valéry University in Montpellier. Previously, she received an M.A. in International Migration from the Brussels School of International Studies, University of Kent and a B.A. in International Comparative Studies from Duke University. Her current research focuses on the intergenerational impact of forced migration and nation-building processes on minorities in Greece and Turkey, while her past research has broadly focused on issues of nationalism, forced migration, memory and belonging in Turkey, Greece, Cyprus, Palestine, and Northern Ireland.

Borders and Belonging After Empire: Legacies of the 1923 Greco-Turkish Population Exchange

Turning towards the legacy of the 'Asia Minor Catastrophe' in Greek cultural memory, this study engages with ongoing debates regarding the extent to which Greece may be considered a postcolonial nation in relation to its former Ottoman imperial rulers. Through an examination of two novels written by Greek authors with roots in Asia Minor – *Farewell Anatolia* (1962) by Dido Sotiriou and *Serenity* (1937) by Ilias Venezis – it simultaneously explores incongruities between socio-political myths of belonging associated with nation-state borders and the lived realities behind border (re/de) construction processes. In these novels, reflections on the experiences of Asia Minor Greeks in the years immediately prior to, during and after the bloody establishment of modern Greek-Turkish borders ultimately highlight the production of a 'borderscape' deconstructing the socio-political myths of belonging upon which they were established. Cultural and historic ties between individuals and groups deemed as belonging on opposite sides of this border – or indeed, the lack thereof between those deemed as belonging on the same side – thus challenge the very validity of the borders themselves as markers of ethnic, religious, linguistic and other cultural divides. Through the lens of this 'borderscape', the 1923 Greco-Turkish population exchange is therefore reconceptualised as a failed exercise in synonymising modern Greek-Turkish borders with those of an imagined East-West divide, instead only serving to further blur the boundaries of belonging between imagined Eastern and Western worlds. Within this context, questions regarding the value of comparing the Greco-Turkish case to other crises of identity and belonging rooted in former imperial powers' arbitrary drawing of nation-state borders – as well as the extent to which Greek cultural productions, whether in literary or other form, may be considered postcolonial legacies – are also raised.

● AURELIA STREIT

Aurelia Streit is a migration researcher at the German Centre of Migration and Integration Research (German: DeZIM-Institut) in Berlin. She studied the BA European Studies at Maastricht University, MSc Public Policy and Migration at the United Nations University, Maastricht School of Governance as well as MSc Development Studies at the London School of Economics and Political Science. This research abstract is part of a two-year research project studying the current migration situation in the Canary Islands and using this as a case study to a wider contextualization of past and current border management policies of the EU at the borders of Southern Europe.

The Canary Islands: EU's continuous laboratory for border management since 2006 until today – necropolitical experiences of African migrants in Canarian reception centres

Understanding the EU's border deterrence approach to North/West African Migration to the Canary Islands since the 21st century, starting from the "Cayuco Crisis" in 2006 until the recent increase in migrant arrivals since 2020 through a postcolonial lens is instructional in understanding the political and socio-economic consequences of EU border management on the affected ex-colonized migrant population. Applying the concept of Mbembe's necropolitics, it will be discussed whether and how the reception conditions offered to African migrants arriving to the Canary Islands reflect a perpetuation of colonial linkages. It will be contrasted how on the one hand the Canaries invest into the attraction of tourists and recently digital nomads from mainly European countries and at the same time offer poor reception conditions for African migrants and invests into border deterrence for African migrants across the Western Atlantic maritime route. This research, building on multi-sited fieldwork with 46 interviews with West/North African migrants, local, national and EU key informants in the migration regime in two Canarian Islands contextualizes the debate around border management but at the same time, inquires overarching conceptual and policy questions surrounding the debate around "externalization" at the edges of EU's Southern borders. In this postcolonial view on the topic, also the case of the Canary Islands will be examined as it opens relevant postcolonial perspectives, contextualizing the Canary Islands more clearly in its postcolonial history (settler colony and genocide, plantations economy) and geographic location (proximity to Africa) to discuss its current downgrading as an internal EU border zone, which is often contested itself by the local Canarian population.

● ÉLISE LEMERCIER

Élise Lemercier is sociologist, senior lecturer at the University of Rouen, member of the Dysolab research unit. She works on social policies, the production of multidimensional inequalities and discrimination (race, gender, class) and the resources to resist from fieldworks in “mainland” France and Mayotte.

● ÉLISE PALOMARES

Élise Palomares is socio-anthropologist, senior lecturer at the University of Rouen, member of the Dysolab research unit. She is an associate member of Urmis-Paris and fellow of the Institut Convergences Migrations (ICM). Based on an intersectional approach of inequalities, her research focuses on migrations and minor urbanities in the city from fieldwork in France (“mainland” and overseas) and in South Africa.

● MYRIAM HACHIMI ALAOUJ

Myriam Hachimi Alaoui, sociologist, senior lecturer at the University of Le Havre, member of the UMR IDEES research unit, fellow of the Institut Convergences Migrations (ICM). At the crossroad of the sociology of citizenship and ethnic relations studies, her researches focus on the borders of the national community.

Border policies in Mayotte. Citizens' involvement in the postcolonial modulations of an exceptional rule in France

This paper aims to unfold the colonial and postcolonial migration logics from Grande Comore, Anjouan et Moheli to Mayotte within the Comoro islands. In spite of international law on the intangibility of inherited frontiers, after several referendums in the 1970's, France validated Mayotte inhabitants' vote to remain within the French Republic unlike the inhabitants of the other islands of the Comorian archipelago. After decades of uncertainty over its politico-administrative status within France, and active mobilisation of the elites in favour of the départementalisation (Idriss, 2018), Mayotte became the 101st French administrative department in 2011 (and an Ultra-peripheral Region of the UE in 2014).

Circulations between the islands of the archipelago are old, they intensified during the colonial period (Sakoyan et Grassineau 2014). When an international border has been established between France and the Union of the Comoros, the former Mahoran colonial subjects became French citizens whereas the rest of the former colonial subjects became Comorian citizens, legally foreigners on Mayotte's land. As far back in 1995, Comorian citizens need a visa to enter Mayotte. Difficulties to obtain the visa leads many of them to cross the borders illegally: over the years, journeys have become increasingly dangerous and fatal.

This paper focuses on the political management of these migrations by the French State, the local authorities and Mahoran citizens. As they mobilise to obtain stricter border regimes, French Mahorans citizens have taken an active part to the setting of an exceptional deportation regime, to the restriction of fundamental social rights and to the narrowing access to nationality for “people of the other side”, in order to control as firmly as possible “the narrow doors of citizenship” (Saada, 2004).

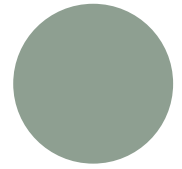
● BOGUMIŁA HALL

Bogumiła Hall is an assistant professor at the Institute of Mediterranean and Oriental Cultures at the Polish Academy of Sciences, Warsaw. Her current ethnographic project follows transnational journeys of Yemeni refugees, exploring questions of border violence, mobility struggles and social lives forged on the move. Her research is funded by the National Science Center, Poland.

Yemeni refugees in Mayotte: Organized abandonment and slow violence at the French postcolonial border in the Indian Ocean

With only 256, 500 residents Mayotte, the French ‘overseas department’ in the Indian Ocean, holds the largest detention center in the country, and deports the highest number of people, majority of them arriving from the neighboring Comoros islands. This militarization of borders - resulting in deaths at sea, detention and deportation- is perhaps the most blatant illustration of French colonial afterlives in the Indian Ocean, as it ruptures pre-existing connections and forecloses non-white mobility.

But racial hierarchies and colonial legacies, I argue, manifest equally in the exceptional workings of the asylum system in Mayotte. To dissuade migrants from coming, asylum seekers in Mayotte are exempted from rights and protections granted in metropolitan France, such as access to financial support, housing, proper health care and legal assistance. Drawing on my research with Yemeni asylum seekers and refugees on the island, this paper shows how ‘slow violence’ is diffused in the circuits of everyday life, of those who are nominally included as objects of state care but are governed through institutional neglect and abandonment. As I center embodied experiences of the Yemeni refugees stranded at the margins of the postcolonial state, I aim to reflect on the complex entanglements of racialized hierarchies in today's France - as both sanctioning the distinction between citizens and migrants, as well as structuring citizenship itself, and in particular the distinction between the residents of the metropole, and the residents of the overseas departments and territories.



PANEL 4:

Colonial legacies in the labour market

CHAIR

SWANIE POTOT
Researcher at CNRS, URMIS

SPEAKERS

YAËL BRINBAUM

Professor at LISE (CNAM - CNRS)

Labour market integration and perceived discrimination of descendants of postcolonial migrations in France: differences by origin groups, mixed parentage and gender?

GRETCHEN ABUSO

Assistant Professor at Xavier University

Tracing the Colonial Roots of Filipino Migrant Labour

CHIARA GIORDANO

Postdoc researcher at Université Libre de Bruxelles

Female migrant workers in the home care sector in Brussels: the construction of a hierarchy of desirability of workers based on colonial legacies and representations

LISA KATARINA STALDER

Doctoral student at Neuchâtel University

Between labour protection and postcolonial tropes of female vulnerability: The regulation of sex work and migration in Switzerland

● YAËL BRINBAUM

Yaël Brinbaum is an Associate Professor of Sociology at the CNAM in Paris, Senior Researcher at the LISE-CNRS (Laboratoire Interdisciplinaire pour la Sociologie Economique) and at the CEET (Centre d'Études de l'Emploi et du Travail), Fellow at the French collaborative Institute on Migrations. She conducts research on ethnic and social inequalities in secondary and higher education, transitions from school to work, employment trajectories and job conditions of migrants and their descendants in France and in a comparative perspective. Her research interests include discrimination at school and on the labour market. She has been involved in various international networks and comparative projects on these issues. In particular, she coordinated, with Anthony Heath (Oxford University) the project "Ethnic Inequalities in Education in Comparative Perspective". She currently coordinates a project on access to employment and job conditions of second-generation young adults, by origin groups and gender, in selected European countries and the United States. She conducts a mixed-methods project on labour market and occupational trajectories of higher educated descendants of immigrants, with Ingrid Tucci (LEST-CNRS), based on the Trajectories and Origins 2 survey (Ined-Insee)

Labour market integration and perceived discrimination of descendants of postcolonial migrations in France: differences by origin groups, mixed parentage and gender

This paper analyses access to employment and employment conditions of descendants of postcolonial migrations in France, exploring the role of origin, mixed parentage and gender, in their intersectionality. The composition of these groups have changed over time, with a higher proportion of children with one immigrant parent. The latter may be less disadvantaged, intermarriage being considered as an indicator of integration (Gordon, 1964; Alba and Nee, 2003), although multiracial and postcolonial groups may still face discrimination. The relationship between intermarriage and integration has been questioned in different contexts (e.g. Rodriguez-Garcia, 2006, 2015; Song, 2009, 2017; Alba and Foner, 2015 ; Brun, 2019). Do the descendants of mixed couples experience better situations as the descendants of two immigrants? Are they closer to the majority population? Do we observe similar trends by origins and by gender? Based on data from the 2013–2018 French Labour Force Surveys and Generation Survey, our analysis is focused on young adults, descendants of immigrants from North Africa or Sub-Saharan Africa (compared to the majority group and other origins). We use multivariate analyses to measure the gaps between origin-groups and the majority population, in access to employment and employment conditions, according to mixedness and gender. We compare the perceived discrimination for the same groups. We highlight persistent 'origin-penalties' in employment or a catch-up, with variations by origins and gender. Mixed parentage has a positive role on women's labour market participation, more mitigated in unemployment and precariousness. Men of several origins are more often self-employed. We explain these trends by the resources and barriers, that favour/affect the labour market integration in the French institutional context, as well as colonial histories, stereotypes and discriminations.

● GRETCHEN ABUSO

Gretchen Abuso teaches at the Sociology and Anthropology Department of Xavier University, Mindanao, Philippines. She is currently studying PhD in Sociology at the University of the Philippines. Her work mainly deals with memory studies in the Philippine context, particularly on authoritarian regimes and natural disasters. Her articles have been published by Bristol University Press and Palgrave Macmillan.

Tracing the Colonial Roots of Filipino Migrant Labour

The Philippines is the recipient of the fourth largest amount of international remittances from labour migrants and consistently places among top migrant-sending countries of nurses, teachers, seafarers and many others. The prominence of Filipino migrant workers in the international labour market dates back to the Spanish colonization period when local men were commissioned to work in the Manila-Acapulco trade in 1565. Modern nursing and the teaching profession was introduced during the American colonial period between 1898 and 1946. Today, the culture of migration is firmly rooted in Philippine society and overseas work is widely perceived as a lucrative opportunity for Filipinos to improve their lives and of their families. Because of this, occupational choices and education decisions of Filipinos are largely oriented towards international career aspirations. For their part, the government's higher education agenda and professional regulatory policies are also structured to serve international labour markets instead of the local needs. In this paper, I trace the roots of the culture of migration in the Philippines to demonstrate that more than 300 years of colonization under the Spaniards and Americans has led to the dominance of Western perspectives in university settings and professional regulations today. My discussion will begin with a primer on migration in the country and then show that the aspirations of many Filipinos to work abroad is a symptom of "coloniality's continuing presence". By playing into these desires to work abroad, I argue that universities and professional standards in the Philippines are brokers in "perpetuating colonial linkages".

● CHIARA GIORDANO

Chiara Giordano holds a PhD in Economic Sociology and Labour Studies / doctorat en sciences sociales et politiques, which she has accomplished in co-tutorship between the university of Milan (Università Statale di Milano) and the university of Brussels (Université Libre de Bruxelles). She also holds an advanced master's degree in Gender Studies and Equal Opportunities. She is currently working as a postdoctoral researcher at the Group for Research on Ethnic Relations, Migration and Equality (GERME) of the University of Brussels (ULB). Her research interests include female migration, domestic and care work, gender and ethnic inequalities and discriminations, and intersectionality.

Female migrant workers in the home care sector in Brussels: the construction of a hierarchy of desirability of workers based on colonial legacies and representations

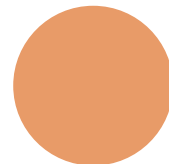
As in other European countries, the concentration of female migrant workers in the old care sector is increasingly documented also in Belgium. The ethnicisation of the care sector is particularly strong in urban centres (especially in Brussels) and is equally visible in the residential and home care sectors. The findings presented in this paper are part of a broad research on migrant women working in the home care sector in Brussels. The results presented here are based on three separate fieldworks, carried out between 2019 and 2021, which include in-depth interviews with migrant home care workers, in-depth interviews with older care beneficiaries (and their families), as well as semi-structured interviews with public and private home care services providers in Brussels. Based on this material, I explore the question of the racist attitudes and behaviours of older care beneficiaries and families, with a focus on the construction of a hierarchy of desirability of care workers, based on their gender and their ethnic background. Specific attention is paid to the role of colonial legacies and representations in the construction of the attributes associated to the 'good' and the 'bad' care worker. Finally, I discuss some of the consequences that this phenomenon has on care workers and the strategies that they put in place to protect themselves from racist attitudes and behaviours.

● LISA KATARINA STALDER

Lisa Katarina Stalder is a doctoral researcher and teaching assistant at the Swiss Forum for Migration and Population Studies (SFM) at the University of Neuchâtel, and the coordinator of the European Master in Migration Studies (EuMIGS) Double Degree programme. Her background is in Political Sciences (BA, University of Geneva), Migration Studies (MA, Autonomous University of Barcelona), and Gender Studies (MSc., Lund University); her Ph.D. project on the regulation of sex work from a migration politics perspective is situated at the crossroad of these different disciplines. Her research interests and areas of expertise are: gender, sexuality and migration, local migration policy-making, and qualitative methods including Critical Frame Analysis and Extended Case Method.

Between labour protection and postcolonial tropes of female vulnerability: The regulation of sex work and migration in Switzerland

In Switzerland, over the past 30 years, sex work has predominantly been problematised as a migration issue. The size of the sex industry and the proportion of foreign women selling sex have indeed increased since the 1990s. Migration and mobility have - in combination with digitalization and the transformation of social (sexual) norms - notably shaped sex markets in Switzerland and elsewhere. Nevertheless, or precisely because of this, Switzerland has opted for a pragmatic, liberal approach to sex work, in contrast to the criminalizing tendencies elsewhere in Europe. The aim of my research is to analyse the regulation of sex work from a migration politics perspective. I trace the policy processes, including the frames mobilised to define the problem, its causes and possible solution, across three Swiss cantons. Using the extended case method, I link my analysis to migration politics at the federal and supranational level. My findings point to three distinct, though overlapping phases of sex work regulation since 1992. In the first phase and in the context of the end of the Cold War, French-speaking cantons adopted prostitution policies to protect migrant women from the Global South and East whose mobility they conflated with violent crime against women. The second phase was marked by a growing backlash on EU internal mobility. Bern as the first German-speaking canton to adopt a sex work policy pushed for the recognition of sex work as a profession while portraying EU sex workers as unfair competitors. In the third phase, the cantons that adopted a new policy or revisited an existing one consolidated their liberal position on sex work by demarcating themselves from 'others', i.e. migrant women, considered unfit for the liberal Swiss approach. This suggests that the regulation of sex work can be understood as a form of (local) migration policy-making, which is not limited to the criminalization of undocumented migration, and a privileged site for analysing the complex ways in which gender and sexuality intersect with the politics of migration.



PANEL 5:

Cultural expressions of postcolonialism

CHAIR

WIEBKE SIEVERS

Austrian Academy of Sciences, Vienna

SPEAKERS

WARDA HADJAB

Associate researcher, CESPRA-EHESS

Private space and postcolonial memory: Notes on the Algerian Muslim families settled in France from 1950–1960's

KATARZYNA GRABSKA

Senior researcher at Peace Research Institute Oslo

RACHEL BOLLE

PhD, coordinator, Association des Mediatrices Interculturelles Geneva

MARISA CORNEJO

Independent artist, Geneva

Alter | native readings: dialoguing between contemporary migrations and dominant representations in the museum space

DAWIT TEFAY HAILE

PhD Candidate at Radboud University

Unpacking the coloniality of 'good migranhood' through transnational archival research between Ellis Island and Rotterdam

NATALIE ANITA BYE

PhD Candidate at Stockholm School of Economics

The Decolonial Project within an Elite Scandinavian Business School

● WARDA HADJAB

Warda Hadjab is associate researcher at CESPRA-EHESS. She holds a PhD in Sociology at Ecole des Hautes Etudes en Sciences Sociales in 2021. Her PhD dissertation, entitled "Love, Halal Wedding and Muslim Celibacy. The case-study of Muslim conjugal practices among the Maghrebian diaspora in France", has been awarded by the "Remy Leveau Prize" (BCC-GIS MOMM) in 2022. She published « Scénographie de l'amour halal en Europe » in Nilüfer Göle (éd), *Enquête de l'islam européen*, Halfa, Perpignan, (2015) and "Algiers-Paris Round trips: Diasporic Pathways of a Public Civil Dissidence", *Journal of Immigrant and Refugee Studies* (2016).

Private space, postcolonial memory and sedimented forgetfulness: Notes on the Algerian Muslim families settled in France from 1950-1960's

During my doctoral research, the aim was to study norms, rituals and practices of Muslim conjugality in France. Based on a longitudinal follow-up method and conducted according to an intergenerational approach, the empirical survey combined in-depth interviews and ethnographic observations in Lyon, Paris and Bordeaux between 2011 and 2018. One of the main results analyzed in my dissertation show how the secular/religious tensions experimented by Muslim celibacy living in a laïque context is interrelated to a French realm for interpretation of halal love and wedding. Involving both Muslim figures (imam, theologian, associative leader...) and non-muslim actors (parliamentarian, journalist, social scientists...), the competition for defining halal draws up the invisible frontiers of a mixed governance of islam in secular context.

Our paper proposes to present one of the unexpected aspects of the doctoral fieldwork, namely the paradox of the postcolonial memory sedimented in the private space of Algerian Muslim families in France. Settled since the 1950s and 1960s, the three families involved in our long-term survey have in common an immigrant trajectory, a working-class condition and a tacit postcolonial memory. Absent and silent in social interactions of our fieldwork, this memory emerges as a fragmented object in the life narratives of two Muslim generations in presence. It seems that a forgetfulness strategy shapes the invisibility of this object. What are the generational specificities of forgetfulness? How can we understand this social process?

In a first time, we propose to question the features of this private memory by portraying the contrast between the two generations trajectories. Then, we will attempt to identify the singularities of the "regime of historicity" (Hartog, 2003) of the generational life narratives. Finally, we would open the discussion the social ties of this invisible memory beyond its private boundaries.

● KATARZYNA GRABSKA

Katarzyna Grabska is a feminist social anthropologist, a senior researcher at the Peace Research Institute in Oslo and a visiting professor at the Ethnology Institute at the University of Neuchâtel, Switzerland. Her current research focuses on artistic socially engaged practice in conflict and exile settings. She has also researched issues of gender, youth, access to rights for refugees, and social transformations in the contexts of displacement and forced migration. She works with visual media, feminist methodologies, and collaborative and transformative methodologies, including research-creation and artistic open space collaborations.

● RACHEL BOLLE

Rachel Bolle is a musician, school teacher and intercultural mediator. With an interdisciplinary approach between music, literature and cultural studies, she submitted a PhD on dub poetry. Since 2014, she has been working with young migrants on different levels (such as school tutoring, social activities for integration, administrative support). Over the last few years, her work is guided by her commitment to make visible the interculturality that characterizes our daily lives through artistic projects. Art is used as a shared space where a variety of live experiences are not only seen and heard, but are also active in the production of our common cultural environment.

● MARISA CORNEJO

Marisa Cornejo was born in Santiago de Chile in 1971 and left her country with her family as an exile in 1973, after the coup d'état. She is an artist with a bachelors in visual arts at National Autonomous University of Mexico and a masters in visual arts and critical studies at the Geneva University of Art and Design. She began drawing her dreams in 1996 as the basis of her artistic practice, to give voice to her body as an archive of the history of forced migration. She uses her dreams to inspire real-life performances, interviews, paintings, textiles, films and texts. She is the author of *General* (2011), *I am* (2013), *Comme une Neptune* (2018), *L'empreinte*, (2022).

Alter | native readings: dialoguing between contemporary migrations and dominant representations in the museum space.

This paper reflects on how museums can become a space for encounters, inclusion and transformation in relation to past and current migrations. Our discussion focuses on a collaborative cultural project, 'Alter|native readings' (2022-2024), between an association working with migrants and refugees, art and academic institutions, and artists in Switzerland. Through art workshops and creation of audio guides, this project brings into three museums in Switzerland alter|native interpretations of selected objects of their permanent exhibitions by different generations of migrants. In this paper, we analyze opportunities and constraints to create a dialogue between institutional art spaces and the public through the prism of migratory perspectives. We argue that art and cultural spaces can facilitate reflections and inclusion by becoming platforms for dialogue and knowledge production of different migratory histories and processes. The museum space can often be experienced as an elitist place, inaccessible and incompatible with the reality and the difficulties of daily life that a migrant or marginalized person encounters, often passed from generation to generation.

"Alter|native reading" project is a response to emerging cultural integration and migration policies in Switzerland. We analyze whether through artistic workshops and creation of alternative audioguides by migrant population, new personal and collective narratives emerge. To what extent such projects bring a possibility for participants to make visible a 'silence heard loud' through their own personal narrations and representation of migration in non-hierarchical and collaborative perspectives? How is the so called 'post-colonial' migration understood and translated in the context of museums? How do we dialogue across differences and hierarchy of knowledge, power, positionality?

● DAWIT TESFAY HAILE

Dawit Tesfay Haile is a PhD researcher at the department of Geography Planning and Environment, Nijmegen School of Management, Radboud University. He combines an ethnographic approach with archival research to explore the entanglement between the construction of 'abnormality' in migration control and governance and the (re)production of social imaginaries of 'good migranhood'. He has a bachelor's degree in Archaeology and a master's degree in Human Geography. Previously, he acted as research and teaching assistant (Radboud University) and involved in critical pedagogical project on irregular migration (Radboud University and Glasgow University). He has (co)published in peer reviewed journals (e.g. European Respiratory Journal) and his work is incorporated in edited books (e.g. De Gezonde Samenleving, Van den Brink et al).

Unpacking the coloniality of "good migranhood" through transnational archival research between Ellis Island and Rotterdam.

Critical postcolonial studies of migration revealed the racialized and colonial logics of hierarchizing migrants in migration control practices (Mayblin & Turner, 2020); in international and migration law (de Vries & Spijkerboer, 2021) and in integration programs (Schinkel, 2018). This paper contributes to this body of thought by analyzing how 'good migranhood' produces its antagonistic pair: the not-good-migrant. In so doing, it seeks to unpack processes and practices of 'constructing abnormality' (Samaddar, 2020) in the geo-historical context between Europe and the United States in late 19th and early 20th century. By linking and analyzing archival material from Rotterdam (the Netherlands) and Ellis Islands (US), it investigates how the discursive anxieties around the biological fitness of the nation and society resulted in particular administrative practices and instruments that construct social, physical and mental abnormalities on certain mobile bodies. Thereby I focus on three interrelated dimensions: social imaginaries (images and narratives), body politic as techniques and instruments of power/knowledge and embodied subjectivity (performative and corporeal migrant embodiments). The insights lead to two important interventions. First, it highlights how particular colonial imaginaries and practices around migration are not necessarily bounded to nation-state territories but unfold in transnational spaces. Second, the archival materials raises important questions in terms of how these practices resonate in today's migration regimes that construct 'good migranhood' through, for instance, integration practices. In that sense, this paper promises to deliver key analytical and empirical insights into the way 'good migranhood' relates to broader (racialized) imaginaries that are (re)produced through colonial encounters.

● NATALIE ANITA BYE

I am a PhD candidate at the Stockholm School of Economics. In my PhD project, I am undertaking an exploration of social capital and immigrant labour market integration, with a specific focus on how young adult humanitarian immigrants experience social capital as they seek employment in the Swedish tourism industry. I am particularly interested in exploring connections between the colonial mindset, humanitarianism, and immigrant integration. With strong foundations in collaborative work that strives to address structural inequalities and amplify marginalised voices, I am approaching this PhD project through a decolonial methodology.

The Decolonial Project within an Elite Scandinavian Business School

This paper is concerned with decoloniality in the business school context. Whilst the decolonial project is gaining momentum in business studies, the exact nature of what constitutes decolonial methods and how to go about legitimate decolonial work in the Scandinavian business school context, has not yet been clearly articulated. Without addressing this, the decolonial project is at risk of being co-opted, becoming little more than a fashionable buzz word, and its impact being diluted.

This paper seeks to address this by answering the question: what is required for a decolonial methodology within business studies to be legitimate?

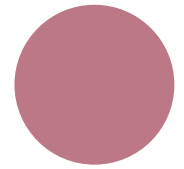
In answering this question, the paper explores three contributing factors.

First, it presents an overview of how decoloniality is being engaged with at an elite Scandinavian business school, The Stockholm School of Economics (SSE).

Second, it provides a reflection on the positionality of those undertaking decolonial work in this context. This is achieved through the self-reflection of a PhD candidate from a settler colonial background, who is undertaking decolonial research on the labour market integration of humanitarian immigrants in Sweden.

Third, it maps, compares, and contrasts the characteristics, features, and goals of decolonial methods with broader participatory methods such as a participatory arts-based method.

Through this analysis, the paper contributes to our understanding of how the decolonial project can be authentically and legitimately advanced in this context, hence, increasing the likelihood of achieving its emancipatory ambitions.



PANEL 6:

Production of knowledge and methods

CHAIR

LAURA SCHUFT

Associate Professor, URMIS – Université Côte d'Azur

SPEAKERS

MARWA NEJI

PhD researcher at Ghent University

Decolonizing migration studies facing the rise of Nationalism: An Epistemological conceptualization

MORGANE DUJMOVIC

Postdoc researcher, EHESS

Moving Cartographies: developing co-constructed knowledges on postcolonial spaces with exiles (French-Italian and French-Spanish borders)

IRENE RANSON

PhD student at CRHI Nice

Decosntruction and wokism – Derrida and the French Theory

NISSI LEE DOSOL AND MARIA SUMAIYA SIDDIQUA

Students at the Centre for Advanced Migration Studies (AMIS), University of Copenhagen

Methodological devulnerabilisation: voluntary statelessness of the Rohingya in resettlement to the Bashan Char Island.

ÜLKÜ GÜNEY

Researcher at Karl-Franzens-University Graz

Writing about migration and autoethnography as a postcolonial approach

● MARWA NEJI

PhD researcher in Gender and Migration at the University of Ghent, Belgium. Holding a two master degree: a Master in European Administrative and political studies from the college of Europe, Brugge, Belgium. And a Master degree in Political sciences from the Faculty of Law and Political sciences, university of Sousse, Tunisia.

"Women are never safe! Female migration is a space of continuum violence and discrimination against women. As an Activist feminist and myself a migrant woman I aim to be involved in decolonizing migration studies in order to encounter the exploitation and discrimination against all migrant women in the host society".

Decolonizing migration studies facing the rise of Nationalism: an epistemological conceptualization.

Migration in a post-colonial context is specific and has always been a critical research subject. The aim of ethnographers in migration studies is not the analysis of the developed "colonial relationship", but mainly, the analysis of how the global intersects with the local, in the experiences of individual agents. (Gille and Riain 2002). The social classification of the world population is mainly shaped by the continuum of the international colonial system and the continuum of the world division to colonial power and ex/colonised states. Meanwhile the centrism of knowledge appears as one of the forms of modern colonisation as superior and inferior by definition (Quijano, 2000). Decolonization has become an increasingly emergent framework addressing the complex mechanism of coloniality of knowledge. The aim of decolonizing migration studies from mainstream discourse has a significant role in defining policies and politics which shows the complex relationship between politics and academia. While migration studies are mainly Eurocentric, the necessity of decolonizing this subject is increasingly prominent. This paper mainly seeks to outline some implications of concepts from postcolonial and decolonial theory for research on migration policies and politics. It is linked primarily to the use of postcolonial concepts in migration studies and will highlight the implication of migration in the political sphere as a colonial heritage. In the first part, I aim to discuss the ongoing reproduction of colonial research of "outsiders' ", that goes hand in hand with the rise of nationalism in several European countries with various percentages in Finland, Denmark, Sweden and lately Italy. Radical nationalists build their political speeches around migration issues. By doing so, nationalists gain ground based on ironed studies of the so-called economic and development problems caused by migration flows such as employment rates. Researchers and academics challenging colonial legacies in migration research's as Epistemic Violence (Spivak, 1988) play their pioneering role in addressing the real questions and propose the adequate alternative. The second part will primarily discuss the calls to epistemic disobedience (Mignolo, 2009) to face the genealogy of multifaceted global inequality. However, decolonial frameworks are well suited to reflect European migration policies' complex colonial legacy (Rodriguez, 2018). The current hegemonic studies are in the service of capitalism and its main catalyst the market economy to whom comes the labour force division. That is to say to serve capitalist powers on behalf of the "superior" race. The aim of decolonizing migration studies in order to encounter the rise of nationalism, speech and research and to tackle the migration phenomena from a critical human perspective far from the Eurocentric and the double standards approach.

● MORGANE DUJMOVIC

Morgane Dujmovic is a postdoctoral researcher, currently at EHESS (Laboratoire d'Anthropologie Politique, Paris). She is an associated researcher at TELEMMe (AMU/CNRS, Aix-en Provence) and a fellow of Institut Convergences Migration (Policy, Integer). She is leading a project named 'La Carto Mobile', which interrogates the concrete conditions of participatory research with exiles (<https://cartomobile.hypotheses.org/>). Her work on borders and migration combines cartographic and artistic practice, with applied research. She is developing an experiential approach of cartography, leading to the co-construction of methods and productions with exiles along their paths. She is also a member of various associations in the field of migrations, such as Migreurop, Anafé, Tous Migrants.

Moving cartographies: developing co-constructed knowledges on postcolonial spaces with exiles (French-Italian and French-Spanish borders)

Based on ethnographic research at the borders, this paper explores how participatory methods with exiles reveal postcolonial representations (including in the research process itself) and contribute to extend knowledge on borderscapes. This positioning is inspired from subaltern and decolonial studies, aiming at giving voice to marginalised and/ or silenced actors (Spivak 1988 ; Dotson 2011). This is the case for people on the move who tend to be excluded from public debate and political participation because of their legal status - notably people categorized as irregular or dismissed asylum seekers, who are ideologically assigned to a status of « un-desirability » (Agier 2008).

The project "Moving Cartographies" (La Cartomobile) thus develops a decentred and inclusive approach, theoretically and ethically. First, it interrogates major research concepts from the perspective of exiles; the latter's narratives, knowledge and co-productions are used to describe their representation of the colonizing countries in which they settle.

Second, this project critically evaluates so-called "participatory research", which is questioned by post-colonial asymmetries, both politically (inequal access to research in order to produce discourses on borders) and culturally (inequal legitimacy and/or skills to do so).

In that perspective, radical (Lambert 2013) and sensitive methods of cartographies (Mekdjian et Olmedo 2016) are considered not only as a tool, also as a reflexive process. The interactions with co-authors lead to build a common cartographic trajectory (Dujmovic 2022). At the intersection of research, art and social work, cartographic mobile workshops are taking place at the borders in order to co-produce an interactive exhibition, aiming at triggering the visitors's representations.

● IRÈNE RANSON

Irène Ranson Terestchenko is an artist trained at the University and in several conservatories of music and schools of theatre in France and abroad. She holds a master in Philosophy (University of Paris Sorbonne and Montpellier) and she is currently pursuing her doctoral studies at the University of Nice. Her research focuses on the question of alienation in the philosophy of Michel Henry. Irène Ranson Terestchenko is developing a singular way around artistic creation in partnership with various theaters and festivals in France and abroad made of meetings and transdisciplinary projects but also of different talks during university conferences (art, philosophy). She is currently collaborating with the company Act-Opus - Roland Auzet for a creation project around the author Paul B Preciado (Creation 2024 - international tour).

Deconstruction and wokism

This paper will propose a philosophical introduction to Derrida's deconstruction. What is deconstruction according to Jacques Derrida and why should its link with wokism be reexamined when the latter seems to have been proven? The first step will be to question Derrida's deconstruction a priori, that is to say, independently of any socio-historical context and any practical field.

Then, in a second step, we will question the reasons for which a link is possible between deconstruction and wokism. And if a link can indeed be established, which elements of deconstruction in particular are likely to resonate with Woke issues?

● NISSI LEE DOSOL

Dosol Nissi Lee is an emerging peace and mobility scholar studying at the Centre for Advanced Migration Studies (AMIS) and affiliated with the Nordic Institute of Asian Studies (NIAS). Her primary areas of research include (de)refugeeisation and neosecuritisation of border crossers, human migration (ir)rationality, and ordoliberalism. In her current research project, Nissi reconfigures the relationship between child (im)mobility and democracy and proposes democratisation strategies.

● MARIA SUMAIYA SIDDIQUA

Sumaiya Siddiqua Maria, is a legal personnel and human rights activist, currently studying at the Centre for Advanced Migration Studies (AMIS) in the University of Copenhagen. Maria is a member of the Honorable Society of Lincoln's Inn and practitioner in the Bangladesh Supreme Court. Her areas of expertise include human rights, child safety in forced migration, social security of refuged people and legal securities. She has worked with the Rohingya refugees in Cox's Bazar, Bangladesh with International Rescue Committee (IRC) to ensure social and legal security, human rights and justice.

Methodological devulnerabilisation: voluntary statelessness of the Rohingya in resettlement to the Bashan Char Island

Owing to widely known protracted statelessness in a relic of decolonization and postcolonial nation-building in the region, the Rohingya are often depicted as vulnerable. In this perception of 'vulnerability', humanitarian calls for the Rohingya are routinely justified with their ambivalent care and control, while the implications remain inadequately scrutinised. This is a chain of vulnerability that this paper attempts to reorient by proposing methodological devulnerabilisation. To this end, this paper employs middle-range theory, situating the resettlement of the Rohingya to the Bashan Char Island.

This paper argues that the protractedness of the Rohingya takes its course through the institutionalised scapegoating practices which incentivise the 'voluntary' statelessness of the Rohingya. Such practices are often based on the framework of identifying vulnerability with 'people' rather than the 'system' which makes the people vulnerable. To be specific, recent resettlement arbitrages between physical and legal mobilities of the Rohingya with material security of improved living conditions. This strategic body management targeting the Rohingya is unlikely to resolve deep-seated political and religious conflicts which are the backdrops of the plights of the Rohingya.

The 'projected' voluntary statelessness of the Rohingya in the façade of the Bashan Char Island illustrates the liminality of the legal protection of stateless persons and the need for critical examination of the 'vulnerability' discourse materialised through state (in)action. This paper concludes with reflections on methodological devulnerabilisation of primarily but not limited to the Rohingya in Bangladesh.

● ÜLKÜ GÜNEY

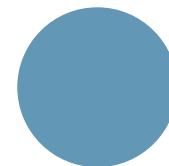
I studied social pedagogy in Munich, sociology at the University of Hamburg (Germany) and I completed my doctorate at the University of Essex (GB). In July 2018, due to my signature on the Peace Petition, I was dismissed from my university in Turkey. As a member of Academics for Peace, I started to work in Austria, entitled by the Solidarity Program for Threatened Scientists, in March 2020. Currently, I hold temporary employment in teaching and research at the Karl-Franzens-University Graz, Institute of Educational Sciences. My research areas of interest are migration, citizenship, nationalism, racism, postcolonial theories and ethnography.

Writing about migration and autoethnography as a postcolonial approach

Researchers' academic writing about their own experiences seems to be contravening what is considered 'scientific'. The academic conventions work against personal and emotive writing. In confronting this viewpoint, in my presentation, I will discuss the use of Autoethnography for research and writing on migration. Despite the widespread critique on the reliability, generalizability, and validity, I claim that Autoethnography constitutes an alternative approach to colonizing representation practices and enables reflexivity in qualitative migration research. Therefore, it seems to me legitimate to emphasize the use of autoethnography, particularly for a field such as migration. As a corrective movement autoethnography grants - particularly to the migrant researcher - the authority to speak about herself/himself. It enables her/him also to put politics into autoethnography by underlining the political context of migration and exile. As one of the things that are inherent to autoethnography is a critical reflection on the effects of hegemonic power structures (Spry 2018) it empowers the researcher to position within or rather in opposition to power relations. As such, autoethnographic writing can be seen in the spirit of resistance against ideologies of domination. It allows the writer to create representational double mirrors of the encounters with injustice - situated, subjective, and hopeful (Moreira and Diversi 2022). However, the 'I' or the 'auto' in the context of auto-ethnography is not thinkable without the 'you'. That is, autoethnography is more about 'we' rather than about the self (Spry 2018). As such, as a method for reflexive dialogue autoethnography challenges the existing order (Silverman and Rowe 2020).

PANEL 7:

Postcolonial mobilities and inclusion/ exclusion in Europe



CHAIR

GÉRALDINE BOZEC

Associate Professor, URMIS - Université Côte d'Azur

SPEAKERS

NINA SAHRAOUI

Postdoc researcher at GTM-CRESPPA, CNRS

Racialized Europeans' socio-political views on growing up and living in postcolonial Europe

LAURA SCHUFT

Associate Professor at Université Côte d'Azur

The French Polynesian diaspora in mainland France: practices and places of mobility

ALEXANDRA PEREIRA

Postdoc Research Fellow Universidade Católica Portuguesa, Lisboa

Postcolonial Migrations and Neocolonial Labour Regimes: Nepali Diaspora in Europe

MAURIZIO AMBROSINI

Professor at University of Milan

A post-colonial glance: why and how African refugees are treated differently

● NINA SAHRAOUI

Nina Sahraoui is currently a Marie Skłodowska-Curie Postdoctoral Researcher at the Centre for Sociological and Political Research in Paris (CRESPPA, CNRS). Her research revolves around interdisciplinary studies of migration and gender with particular attention to questions of care, gender-based violence, borders, humanitarianism, coloniality and racism. Her publications include the monograph *Racialised Workers and European Older-Age Care: From Care Labour to Care Ethics* (Palgrave Macmillan, 2019) and the edited volume *Borders Across Healthcare* (Berghahn Books, 2020). Among her recent publications are the co-edited volumes *Gender-Based Violence and Migration* (Palgrave, 2022) and *Postcoloniality and Forced Migration* (Bristol University Press, 2022). Nina also published her research in *Social Science and Medicine*, *JEMS, Society and Space*, and *Social Policy and Society*, among others.

Racialized Europeans' socio-political views on growing up and living in postcolonial Europe

This paper explores racialised Europeans' experiences, views and socio-political engagements in postcolonial Europe. It draws on 45 interviews with women of Moroccan and Kurdish or Turkish background who grew up in France and Germany as well as on 20 interviews with anti-racist civil society organisations and several instances of participant observation with these organisations. Conducted as political discussions and open conversations, these interviews reveal participants' views, perspectives and socio-political analyses on questions of identity, diversity and racism in the society they grew up in. The paper starts out by exploring the lived experiences of gendered discrimination, racism and islamophobia these women recount. The paper then builds on participants' views to examine the varied meanings, uses, appropriation and resistance to terms that name racialised Europeans of migrant descent - from persons with a migration background, to minority ethnic individuals, to racialised individuals, to hybrid constructions such as German-Turk, or else to the collective assignments of the so-called 2nd or 3rd generations. From there and through a comparative analysis the paper foregrounds structural differences and similarities across the French and German contexts. Finally, the paper engages with the socio-political activism of those primarily concerned with an analysis of participants' online practices around anti-racism on Instagram and Twitter. Overall, the paper offers an intersectional reflection on how postcolonial Europe is being actively produced through constant boundary negotiations around who is deemed as more or less belonging, while shedding light on the material and affective implications of these shifting hierarchies.

● LAURA SCHUFT

Laura Schuft is associate professor of sociology at Université Côte d'Azur and member of the Research Unit "Migrations and Society" (URMIS). Her research considers the production of otherness and social relations of power (race, gender, class) in several domains such as sport and physical activity, health or the family. Her thesis (2010), conducted between French Polynesia and Nice, analyzed such social processes in the discourse of couples viewed as "mixed" in the (post)colonial context of French Polynesia.

● JEAN-CHRISTOPHE GAY

Jean-Christophe Gay is professor at Université Côte d'Azur and member of the Research Unit "Migrations and Society" (URMIS). He lived over twelve years in French overseas territories. He is the scientific director of the Institute of tourism Côte d'Azur and codirected the Atlas of New Caledonia (IRD, 2012). He published the books *La Nouvelle-Calédonie. Un destin peu commun* (IRD, 2014) and *La France d'outre-mer. Terres éparses, sociétés vivantes* (Armand Colin, 2021). He wrote several entries about the French Pacific territories - including French Polynesia - in the *Encyclopædia Universalis* (2020).

The French Polynesian diaspora in mainland France: practices and places of mobility

Despite a long colonial history linking French Polynesia to Mainland France, and in spite of measures promoting the mobility of residents from overseas Pacific territories to Mainland France, we know little about this type of emigration, whether qualitatively or quantitatively. As an "intranational" mobility, it rarely emerges as an object of study regarding migration or diasporas. This communication seeks to consider the complex contemporary reality of these migrations, by situating them within their specific historical, political and (post?)-colonial contexts marked by social hierarchies (of race, gender, class), and set in an era of globalization and post-migration tourism. Using quantitative and qualitative data, our unprecedented study addresses the social practices and places of mobility among French Polynesians living in Mainland France. By processing the latest complete census data in France, provided at our request by the French institute of statistical studies (INSEE), we have identified the precise location in Mainland France, to the very neighborhoods, of people born in French Polynesia, Wallis and Futuna and New Caledonia.

Focusing on three of the departments with a significant percentage of these populations (Var, Finistère and Charente-Maritime), we then conducted semi-structured interviews with Polynesians involved in sport and cultural associations. The analysis of all the data allows us to consider from an unprecedented angle certain forms of circulation and sociability of these populations within France and with French Polynesian islands.

● ALEXANDRA PEREIRA

Alexandra Pereira is a Postdoc Research Fellow at CECC, Portuguese Catholic University in Lisbon. A sociology researcher (migrations), she's presently developing a project focusing on discrimination and inequalities faced by Nepali female migrants from the 1st and 2nd generations in Portugal. She holds a PhD in Sociology by ISEG - Lisbon University with a thesis on processes of transnationalism among Nepali entrepreneurs and workers (2019). She also holds an MA in Clinical Psychology by FPCE - Coimbra University. She has published on South Asian and Nepali migrants in Portugal since 2016 (e.g. *Journal of Rural Studies*, multiple Imiscoe conferences, journals and congresses of the Portuguese Sociology and Anthropology Associations). She collaborated with migrant associations in Finland, the UK and Portugal, worked as a research assistant for ISCTE-IUL with a project on labour exploitation of Nepali migrants and human trafficking in the agriculture sector (2017-2019), argued a number of theses, was a consultant for hospitals receiving South Asian patients and is part of IMISCOE/MigrationResearchHub. Her research interests include: South Asian and Nepali migrants, labour regimes, migration governance, labour exploitation, female migrants, migrant entrepreneurs and transnationalism. She is a Member of APS (Portuguese Sociology Association) and OPP (Portuguese Psychologists Council).

Postcolonial Migrations and Neocolonial Labour Regimes: Nepali Diaspora in Europe

In this study, I depart from an interrogation of the British and Iberian colonial legacies in Nepal and India to analyze the postcolonial migratory phenomena (Samaddar, 2020) associated with the 21st century Nepali migration towards Europe. I enquire coloniality's continuing presence through the implementation of specific, "neocolonial" labour regimes in certain European destinations, while articulating it to colonial legacies and linkages, the "Coloniality of power" (Quijano, 2000) in Modern, capitalist World-system and the particular representations of so-called "host" European countries by migrants themselves. This is a qualitative and interpretative research, combining data from 30 semi-structured interviews to 1st and 2nd generation Nepali female migrants in Portugal with data from 30 semi-structured interviews to Nepali migrants living in Spain and Portugal, together with participant observation, the field diary and ethnographic method. I will describe in detail postcolonial power relations and heritages, the ways how they continue to shape emerging, "neocolonial" local labour regimes (Cabral and Swerts, 2021) and destination hierarchies, together with the diaspora's experiences of religiosity, identity and community (Gellner and Hausner, 2018, 2019; Owens, 2021). Specifically, I will discuss the concepts of migrants' "geographical imaginaries" (Driver, 2014; Thompson, 2017; Zanker and Hennessey, 2021) regarding Europe and certain European countries, "destination cosmologies" (Belloni, 2020) and the "spatial imaginary spillover" (Neubauer, 2022), in connection with their migratory aspirations. I will conclude with the mixed and enriching impacts of Nepali students' migration on the definition of the research agenda and the theorisation of migration knowledge about Nepal and Nepali diaspora in Europe.

● MAURIZIO AMBROSINI

Maurizio Ambrosini, PhD, is professor of Sociology of Migration at the University of Milan, Department of Social and Political Sciences, and chargé d'enseignement at the University of Nice-Sophia Antipolis (France). He is also the editor of the journal "Mondi Migranti", the Director of the Italian Summer School of Sociology of Migrations, and member of the National Council of Economy and Labour (CNEL). He is the author of more than 300 publications in the field of migration studies. His handbook, *Sociologia delle migrazioni* (2020, 3rd edition), has been adopted as the textbook in many Italian universities. In English he has published *Irregular Migration and Invisible Welfare* (Palgrave, 2013) and *Irregular Immigration in Southern Europe. Actors, Dynamics and Governance* (Palgrave, 2018). His articles have been published on several leading international journals.

A post-colonial glance: why and how African refugees are treated differently

The reception of Ukrainian and African refugees in Italy, as in other countries, follow deeply different trajectories: for the first group, the EU and national governments have established open borders, free circulation, immediate access to the labour market and welfare services, no scrutiny of their applications. For the second group, Dublin regulations are applied and, in addition, refugees are the target of hostile attitudes by both many local authorities and the majority of the public opinion in several countries.

The Italian government has recently enacted (January 2023) a measure limiting search and rescue operations by NGOs' ships in the Mediterranean, has renewed a controversial agreement with Libya. Granted new funds to Libyan authorities and provided a new patrol vessel to the Libyan Navy, giving a clear message of hostility against asylum seekers coming from the African shores. About 100,000 people landed in Italy in 2022 are considered a serious problem, while about 170,000 refugees from Ukraine are almost invisible in the political discourse.

The paper will present the main findings of a study on reception and post-reception inclusion of asylum seekers in Italy (mainly arrived through the so-called Central-Mediterranean corridor), based on 300 questionnaires and narrative interviews. Their access to employment, housing, welfare, will be compared with what currently happens with Ukrainian refugees, in terms of legal framework, initiatives taken by local authorities, engagement by civil society organizations, spontaneous mobilisations of common citizens.

Refugees and asylum seekers who arrived from the African shores are still hosted in reception facilities (about 80 percent of our sample), haven't any access to social housing, and find many difficulties in renting a flat in the private market. In the labour market their situation has now improved, as a consequence of the present shortage of workforce: about half of the interviewees declared to have an employment, although they are concentrated in the lowest tiers of the labour market: riders (23 percent); warehouse workers (17 percent); cleaners (14 percent), workers in restaurants (14 percent).

Ukrainian refugees have received economic support by the Italian government in order to find independent accommodations, are guided to navigate the Italian bureaucracy and are welcome by local authorities, without differences between different political orientations.

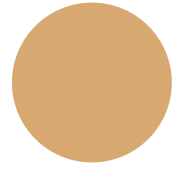
The concept of post-colonial glance will be introduced to elaborate on these differences. Although open racism is hardly admitted, relevant stakeholders (national and local authorities, landlords, employers, neighbours) interact with African refugees through stereotypes and prejudice that recall the heritage of colonial thinking. These attitudes push African refugees to the margins of the society, making it more difficult for them to access to decent standards of life and employment, even when a legal status has been achieved.

On the other side, civil society actors, activists and volunteers struggle to overcome this prejudicial vision, especially by favouring access to employment and the personal autonomy of refugees. Furthermore, a typical activity consists in accompanying asylum seekers and refugees when they have to do with public services: the mere presence of an Italian citizen, or of an immigrant with a good command of the Italian language, makes civil servants more respectful and available to listen the applicant's demands.

The colour line is official denied, but it is informally recreated and enforced in many daily interactions, not only in the private domain, but also in public services.

PANEL 8:

Italy: narratives and trajectories



CHAIR

ELVIS MARTANI
Researcher, University of Genova

SPEAKERS

GIULIA ALLEGRA LITI

Research Intern at FIERI-Forum of International and European Research in Immigration, Turin

Post-colonial migration and thought-provoking narratives in Italy

DANIELA TRUCCO

Researcher at Ecole française de Rome / Université Côte d'Azur / ICM

A post-colonial ius sanguinis? Italian citizenship by ancestry and its implementation for emigrants' and colonizers' descendants.

CHIARA MILAN

Assistant Professor at Scuola Normale Superiore, Pisa

BOGUMIŁA HALL

Assistant Professor at Polish Academy of Sciences, Warsaw

Belonging to or transcending the nation? The struggles for racial justice among youth in Italy and the United Kingdom

KOMBOLA T-RAMADHANI-MUSSA

Research Assistant at Loughborough University

Postcolonial Trajectories: Questions of Identities and Belongings among the Italian Ziguła

● GIULIA ALLEGRA LITI

Giulia Allegra Liti is a research intern at FIERI (Forum of International and European Research on Immigration) in Turin. She obtained a bachelor degree in humanities (2018), a master in modern humanities (2020) at University of Milan, and a second master in Anthropology at University of Milan Bicocca (2023). Her research interests include the anthropology of art and cultural heritage, the memory of colonialism and migration.

Post-colonial migration and thought-provoking narratives in Italy

This paper focuses on Italian literature of migration as an example of the cultural expressions of post-colonial migration. Since the 1990s there has been an extensive literary production in Italian by authors with a migratory background. This phenomenon reflects a social transformation in Italy. Italy has been historically a country of emigration and started to become a country of immigration during the 1970s. Since the 1990's, due to an unprecedented increase of the number of immigrants in Italy, immigration became a crucial topic in political discussions, electoral campaigns and public debate. There have also been profound changes in the perceptions and the representations of migrations.

In the meantime, some immigrants started to raise their voice, using writing a self-determination strategy and portraying immigration from their point of view. Migrant writers began to tell their own stories, addressing an Italian audience that was not familiar with certain dynamics and specificities of the migratory experience. The transcultural migratory background of the authors is a major feature of these narratives, and their status of emigrants and immigrants is crucial to understand the meaning of their writings. This literary production can be divided into three phases. The first phase (1990-1994) includes autobiographic and non-fictional stories, representing the challenges and struggles of people leaving their home country for another. At this time migrant writers were supported by an Italian journalist or editor as co-authors. In the second phase (1995-2000), authors started to state their own voice without mediation. The third phase (2000-present) is the most enduring and complex: it involves varied experiences of migrant and second-generation authors, experimenting with different genres and themes, and it includes the development of an Italian post-colonial literature.

From the very beginning of this phenomenon, many migrant writers have been engaged in discourses on social issues and politically relevant matters. They address a non-specialized audience, offering interesting insights on the role of migrations in society. These authors portray the Italian society from a very particular point of view that is to some extent external, but also internal, using storytelling to communicate serious messages in appealing and engaging ways.

It is possible to argue that Italian migrant literature provides a symbolic representation of the social changes that have taken place in Italy as a result of global migrations (Romeo 2018). According to Capello, Cingolani and Vietti (2014), migration studies should consider more this literary repertoire, because these authors can narrate experiences of migrants and second generations, including details that may not be noticed by external observers. Indeed, these texts can offer useful insights into the scientific debate on migration.

Some Italian authors of Somali and Ethiopian origin reflect on the Italian colonial experience and its consequences. A peculiarity of the Italian post-colonial literature is that the majority of the writers are women and second-generation Italians, like Gabriella Ghermandi and Igiaba Scego. They are both based in Italy but are maintaining a living connection with Somalia and Ethiopia, experiencing cultural pluralism, multilingualism, transnationalism. In their books, they interrelate the history of colonialism with its legacies in the present and the perpetuating of inequalities and discriminations. Furthermore, they approach theme of migration from Somalia and Ethiopia to Italy with historical awareness and considering how the relationship between these countries has changed during the time.

From the analysis of the texts, it emerges how these authors use storytelling to build a post-colonial counter-narrative and raise awareness on colonial memory. In Italy, the colonial past is often considered a taboo in the public debate. There is also less emphasis on the study of colonial history and post-colonial studies than in other former colonialist countries. The voices of authors with migrant backgrounds from the ex-colonies can be useful to confront colonial past and to investigate post-coloniality in the experience of migrants and their descendants.

Gabriella Ghermandi is an Italo-Ethiopian artist, activist and pioneer in Italian post-colonial literature. She was born and raised in Ethiopia and migrated to Italy in 1979. As a multidisciplinary storyteller, she communicates through short stories, novels, songs, and musical performances. In her novel *Regina, di fiori e di perle*, Ghermandi breaks the colonial taboo, approaching this theme from the point of view of Ethiopia. She invites Italian readers to look critically at the colonial past and reflect on the consequences in the present. This is not only a novel on colonialism, because the narration is full of references to Ethiopian and Italian history before and after the colonial age. Ghermandi builds a complex, polyphonic, multi-layered storyline, in which she gives historical insights on post-colonial immigration in Italy between 1970's and 1990s, narrating migratory experiences of women from the former colonies, mostly employed as domestic workers, and the relationship between them and the new generations.

Igiaba Scego has been one of the most famous and influential voice of the Italian migrant literature since the 2010's. She is a second-generation migrant writer, born and raised in Rome in a Somali family. She is an engaged writer: her literary production is varied, and her storytelling is an act of political activism, since she is directly addressing topics of social relevance with a declared thought provoking and educational aim. Some of her novels, such as *Adua*, *Rhoda*, *Oltre Babilonia*, are particularly significant in exploring the complexities of colonial and post-colonial relations between Italy and Somalia. Furthermore, theme of contemporary migration is approached with historical awareness and a constant look to the relationship between past and present. More recently, she has also been involved in mentoring the experience of young Afro-Italian women writers, editing, the anthology "Future: il domani narrato dalle voci di oggi." The new generation of authors is particularly concerned with cultural decolonisation and the construction of a counter-narrative on immigrants and their descendants of immigrants beyond discriminating stereotypes. They employ a plurality of tools and forms, with the aim of reaching a broader audience, seeking not only to provide a more coherent representation of our society, but also to act for social change.

● DANIELA TRUCCO

I am a political science researcher broadly interested in multi-level multi-actor migration policies and politics, both in their citizenship facet (nation building, racialisation and discrimination, citizenship law, political participation) and in their border facet (crimmigration, migration control, borderization dynamics, asylum and illegalization), in the European area. I received my PhD jointly from the Universities of Genoa and Nice in 2015. I currently serve as a scientific member of the French Research Institute in Rome-EfR, and I am a fellow researcher at the French Collaborative Institute on Migrations-ICM and at the University of Côte d'Azur's ERMES and URMIS research units.

A post-colonial *ius sanguinis*? Italian citizenship by ancestry and its implementation for emigrants' and colonizers' descendants.

Among European Union countries, Italy has one of the most generous law frames when it comes to citizenship by ancestry (*ius sanguinis*), and one of the most restrictive ones when it comes to citizenship by residence and territorial logics (*ius soli*). Italy's history of emigration and colonialism are deeply intertwined and both played a significant role in its process of nation - and national imaginary - making (Choate 2008, Giuliani and Lombardi-Diop 2013). Besides, both in Italian public communication and action, emigration and colonialism have long been considered as the two facets of the same reality (Tintori 2013, Montalbano 2022).

Within the contemporary global regime of inequalities of citizenship and rights of movement (Kochenov 2022), this emigrant-colonial past has important repercussions linked to the national citizenship law and its implementation. Crossing first-hand (Trucco 2023) and second-hand research findings (among others: Fusari 2020) the paper will point at the fact that post-colonial legacies and inequalities impact citizenship law implementation, not only in polarizing 'blood' and 'soil' but even when it comes to ancestry, 'diluting' or 'boosting' 'blood's capacity of being transformed into a socio-legal capital giving access to citizenship. The paper thus aims to shed light on the fact that immigration from former colonies is not the only social phenomenon raising questions regarding the links between colonization and migration: emigration from former colonizing countries also does.

● CHIARA MILAN

Chiara Milan is Assistant Professor at Scuola Normale Superiore, Italy, where she coordinates the Jean Monnet Network "Transnational Political Contention in Europe" (TraPoCo). She has worked as a Marie Skłodowska-Curie Fellow at the Center for Southeast European Studies, University of Graz (Austria) where she led the research project "Reclaiming the cities in the post-Yugoslav space". She holds a PhD in Sociology from the European University Institute. Her research interests include social movements, nationalism, citizenship, ethnicity, migration and youth activism. She is the author of the book "Social Mobilization Beyond Ethnicity. Grassroots Movements and Civic Activism in Bosnia and Herzegovina" (Routledge, 2020).

● BOGUMIŁA HALL

Bogumila Hall is currently an Assistant Professor at the Polish Academy of Sciences, Warsaw, where she works on a project 'Yemen on the move: An ethnography of war, borders, and struggles for mobility.' She has previously worked as a postdoctoral researcher at the Scuola Normale Superiore in Florence, and received her PhD in Sociology from the European University Institute (EUI) in 2016. Her ethnographic work to date has focused on subaltern politics, social movements and migration from the Middle East. Her broader research interests include issues of margins, race, borders, feminism and postcolonial studies.

Belonging to or transcending the nation? The struggles for racial justice among youth in Italy and the United Kingdom

This article compares racial justice campaigns conducted by youth of migrant descent in Italy and by the student-led movement in the United Kingdom, two countries with distinctly different citizenship regimes and colonial histories. The study interrogates different political languages and discursive strategies deployed by activists to overcome the racial construction of national identity, either by striving to be incorporated into the nation (in Italy) or rather by openly challenging racism structuring ideas around the nation and national history (in the UK). These languages reveal different orientation towards the state: whereas in Italy youth of migrant descent seek inclusivity that relies on extending citizenship rights, in the UK struggles that are framed as “decolonial” do not seek state validation and pursue justice beyond the legal framework. By putting the studies on social movements in conversation with postcolonial sociology, the authors argue that the interplay of three factors – diffusion mechanisms, discursive opportunity structures and the broader anti-racist political traditions – are all tied to how race is understood, experienced, and acted upon in different contexts, playing a role in how movements chose to speak.

● KOMBOLA T-RAMADHANI-MUSSA

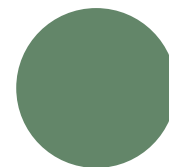
Kombola T. Ramadhani Mussa is Research Assistant at Loughborough University. Previously, she was a Leverhulme Research Fellow at Cardiff University. Her recent research investigates the history of the Zigula, an ethnic group based in Somalia and Tanzania, as a distinctive and instructive example of African diaspora and of multilingual experience. The Zigula experienced a number of migrations within and outside Africa, moving from Tanzania to Somalia, and then to Kenya, Italy, and the US. In particular, in her work she employs categories elaborated by critical race theory, oral history and memory studies to analyse the case of the Italian Zigula.

Postcolonial Trajectories: Questions of Identities and Belongings among the Italian Zigula

In this talk I focus on the experience in Italy of some members of an ethnic and linguistic group – the Zigula – based at the start of the 20th century in Somalia. Two main reasons make the Italian context particularly complex and significantly different from that of other European countries such as France and the UK. First, Italy’s racialized identity in opposition to darker skinned people was constructed primarily in the early twentieth century during the Italian Fascism and colonial period. Second, unlike France and the UK, there is no single ethnic minority that has dominated recent immigration into Italy, and only a few immigrants who live in Italy come from the ex-Italian colonies. The Zigula’s place in the Italian sociohistorical context is unique because they settled in Italy prior to the recent migration, hold Italian passports, and include among their number Italian-born members. In addition, an earlier generation had direct experience of Italy as a colonial power in Somalia where they lived in servitude. However, as demonstrated by widespread media and political attitudes and discourses, in modern Italy the idea of a Black Italian is still thought of as an oxymoron. In my presentation, I explain why the experience of the Zigula in Italy can be regarded as a postcolonial experience, given a plausible understanding of the notion of postcolonial Italy. Drawing on the results of semi-structured interviews with Italian-Zigula who live in Emilia Romagna, I then explore how they are coming to terms with the creation of postcolonial and multicultural Italian identities in the context of widespread racial prejudice.



PANEL 9: Questioning public policies



CHAIR

PIETER BEVELANDER
Professor, Malmö University

SPEAKERS

STÉPHANIE GUYON

Assistant Professor at Université de Picardie Jules Vern

The metropolitan privilege. Metropolitan judges and postcolonial hierarchies in French oversea territories.

OMAR CHAM

Researcher at Vrije University Brussels

ILKE ADAM

Associate Professor at Vrije University Brussels

Justifying opposition and support to deportation in West Africa

ELINE WESTRA

Doctoral researcher at University of Amsterdam

Multiple Barriers to the Welfare State. Surinamese-Dutch Feminist Claims to Social Citizenship in the 1980s

PAOLA PANNIA

Post-doc research fellow at University of Florence

VERONICA FEDERICO

Associate Professor at University of Florence

TIME PASSES, NARRATIVES STAY, OR DO THEY FADE? Exploring traces of postcolonial representations in counter-radicalization laws in Europe

● STÉPHANIE GUYON

Stéphanie Guyon is Assistant Professor of political science in the University of Picardie Jules Verne. She is assistant director of the CURAPP-ESS unit research (UPJV/CNRS). She coordinates the research project Etom (ANR 2020). Her PhD thesis dealt with the colonial legacy in local contemporary politics in French Guiana. From 2014 to 2018, she studied Indigenous towards justice in French Guiana. Her present work deals with Migrations, Colonial legacy and Judicial Careers in oversea France. She published the special issue « l'Etat outre-mer », *Politix*, 114, 2016 and « Justices ultramarines » (with Benoît Trépiéd and Natacha Gagné), *Ethnologie française*, 1, 2018.

The Metropolitan Privilege. Metropolitan judges and post-colonial hierarchies in French Oversea Territories.

This paper deals with privileged migrations between metropolitan France and the various French overseas territories and focuses on judges - mainly metropolitan - in oversea courts. It understands the presumption of competence and prestige associated with the metropolitan condition. The construction of skills presented as metropolitan is part of colonial and post-colonial relations which, conversely, disqualify workers from the Overseas. We will analyse the way in which magistrates' discourses on subaltern workers in courts and police station draw a line of color. We will nevertheless pay attention to the variation of these discourses according to the local context, the social, professional and political trajectory of the magistrates. This study also highlights the way in which these magistrates deal with the privileges associated with their metropolitan and often white status. It examines how the "colonial" and the "post-colonial" are apprehended by metropolitan migrants, in particular by migrants who are involved in trade unions and who claim an anti-racist stance. The paper highlights different ways in which they try to move away from what they identify as colonial legacies in their behaviors and attitudes. In this way, it makes visible the dynamics of social change and the effects of anti-colonial mobilizations on the ways of being and thinking of Metropolitans. However, these processes are ambivalent and this investigation shows the contradictions in which these social actors are caught.

● OMAR CHAM

Omar N. Cham is a PhD Researcher in the Migration, Diversity and Justice research cluster of the Brussels School of Governance in Vrije University Brussels (VUB), and a member of BIRMM. He is also BIRMM-VUB's project researcher for the Horizon Europe Project Bridges on Migration Narratives. His PhD research focuses on the framing of migration (governance) in West Africa viz-a-viz EU demands for migration cooperation, with a particular focus on Gambia. In the two first articles of his PhD research, he explores the politics of EU migration cooperation in the Gambia since the transition to democracy in 2016. Secondly, in the framework of the Horizon Europe Bridges project, he also examines the impact of EU-funded migration information campaigns on the knowledge, attitudes and decisions of potential migrants in The Gambia. Omar published several blogs, a book chapter and 'The Politicisation and Framing of (EU) Migration (Cooperation) in The Gambia: Transition to Democracy as a Game Changer?' in *Territory, Politics and Governance* (2021, with Ilke Adam).

● ILKE ADAM

Ilke Adam is an Associate Professor in Political Science at the Brussels School of Governance at Vrije Universiteit Brussel (VUB). She also co-directs the Brussels Interdisciplinary Research centre on Migration and Minorities (BIRMM) at the same university, which unites over 100 researchers from 12 disciplines. Her research interests include immigration, immigrant integration, anti-racism, and anti-discrimination policies, with a particular focus on the multi-level governance of these policies. Her current research particularly concerns: West African political and policy responses to the EU's push for cooperation on migration; anti-racism in Europe and city responses to immigration. Adam widely published in journals such as the *Journal of Ethnic and Migration Studies*, *International Migration Review*, *Ethnic and Racial Studies*, *Comparative Migration Politics*, *Ethnicities*, *Territory Politics and Governance*, *Federalism and Regionalism*, ... and also recently co-edited a book on *Intergovernmental Relations on Immigrant Integration in Multi-Level States* (Routledge 2021, with Eve Hepburn) and *Migration, Equality and Racism. 44 Opinions* (Academia Press 2021, with Tundé Adefioye, Serena d'Agostino, Nick Schuermans and Florian Trauner)

Justifying opposition and support to deportation in West Africa

Immigration, in general, is not a salient political issue in West Africa. One migration aspect is very controversial, however, and that is cooperation on deportation of undocumented emigrants with the EU and its member states. Despite the unpopular political nature of this cooperation, we know little about what drives political actors to support or oppose it. In this paper, we set out a typology of justification frames that shows how political actors in the Gambia - a country with a high irregular emigration rate to Europe that underwent a democratic transition in 2016- frame their support or opposition[i] to cooperation on deportation. We distinguish between three types of justifications: identity-related, moral and utilitarian ones. Whilst the moral (human rights) and utilitarian (political, economic, securitarian, labour) frames are rather classic justifications in migration politics and governance, we show that identity-related 'neo-colonial resistance' and 'neo-colonial compliance' justification frames highlight how historical path dependencies matter in understanding the drivers of migration politics and governance in West Africa, particularly when the images of cuffed and shackled deportees remind dark historical pasts. The research for this paper is based a newspaper analysis and 30 semi-structured interviews with a wide range of political actors in the Gambia.

● ELINE WESTRA

Eline Westra is a doctoral researcher at the Political Science department at the University of Amsterdam. Her dissertation explores political contestation over the postcolonial citizenship of Surinamese-Dutch citizens in the Netherlands from the 1970s to the present. In previous work she has focused on the political claims-making of Surinamese-Dutch activist organisations with regard to migration- and social policy, and their role in (re)defining what 'the nation' and 'the family' mean in a postcolonial context.

Multiple Barriers to the Welfare State. Surinamese-Dutch Feminist Claims to Social Citizenship in the 1980s

Already in the 1980s, Black feminists contributed to political debates on the Dutch welfare state. Their intersectional analyses of social citizenship were directly based on the lived experiences of Black women in the Netherlands. However, then and now, these contributions have been largely overlooked in both Dutch politics and welfare state research, leading to social policies and research that have predominantly centered around the social rights of nuclear families or white higher-educated women. Through archive research, and using the analytical framework of claims-making, this paper sheds light on the social rights claims of the Surinamese-Dutch feminist organization "Ashanti" that was active between 1980 and 1987. Their Black feminist perspectives provide important insights into the underlying mechanisms of in- and exclusion of the Dutch welfare state, from the standpoints of postcolonial Dutch families that did not necessarily fit the picture of the "imagined citizens" for whom the Dutch welfare state was built.

● PAOLA PANNIA

Paola Pannia is a Post-doc research Fellow in Comparative Public Law at the Department of Legal Sciences of the University of Florence. After receiving her PhD in "Individual Person and Legal Protection" from the Scuola Superiore Sant'Anna, Pisa, she has been involved in national and international projects focused on immigration, integration and children's rights. She has been a visiting researcher at the King's College London, City University London, Utrecht University, University College Roosevelt. Her research mostly concerns immigration law, cultural diversity and judicial reasoning from a comparative, socio-legal perspective.

● VERONICA FEDERICO

Veronica Federico is Associate Professor of Comparative Public Law at the University of Florence, where she teaches Comparative Constitutional and European Law and Comparative Migration Law. Her research interests and publications lie at the crossroads of migration studies, comparative law, African studies. Engaged with large research projects on migration since over a decade, she has been PI in a few EU funded projects on migration. At present she serves as PI in the EC H2020 Research "D.Rad. De-Radicalisation in Europe and Beyond", (2020-2023), and in the J.Monnet module "EVE-Exploring Visions of the Environment. EU-Africa mutual learning experiences" (2022-25).

TIME PASSES, NARRATIVES STAY, OR DO THEY FADE? Exploring traces of postcolonial representations in counter-radicalization laws in Europe

Since 2011, researches on radicalization have flourished around the world, under the pressure of national and supranational policymakers. Although disavowed by statistics and scholars, the link between radicalization and migration seems still vivid and alive, even in the legal discourse. Against this backdrop, this paper aims to explore whether and to what extent it is possible to detect a specificity in the approach adopted by European postcolonial countries to prevent and sanction radicalization.

In order to answer this question, the paper will analyse legislation and policies, which openly or surreptitiously juxtapose radicalization and migration, in a number of post-colonial countries. The findings will be triangulated with the legislation and policies of European non post-colonial counterparts. The purpose is to draw a research agenda that shall lead to identify whether, and to what extent, ancient colonial legal narratives still survive and underlie the "institutional" representation of migrants coming from ex-colonies (or former colonized countries), accused of putting in danger the security of the country. Through this analysis, this paper also wants to unravel and reveal if and how legal categories contribute reawakening, perpetuating, fuelling or transforming old colonial legacies.

Current trends in anti-radicalization and de-radicalization legal frameworks in Europe.

Building on D.Rad evidences, gathered in 17 national European and extra-European contexts, including the UK, France, Italy, Germany, Poland, Hungary, Finland, Slovenia, Bosnia, Serbia, Kosovo, Israel, Iraq, Jordan, Turkey, Georgia, Austria, the anti-radicalization and de-radicalization legal and policy frameworks can be clustered in three de-radicalization strategies: repressive, integrative and mixed.

In the first case, the strong criminal law apparatus primes, in which security and intelligence activities embody the core strategy, strengthened by a robust legal framework concerning terrorism and related offences. In the second approach, an integrative policies design can be found, playing a crucial role in preventive strategies, based on the proactive role of institutions and civil society actors in detecting situations at risk or vulnerable groups. In this case, social integration is deemed essential in challenging drivers that can lead to radicalization or that can foster grievances. Hence, repression and criminal provisions represent an extrema ratio, rather than the main and ordinary response. Systems with a mixed pattern, on the contrary, are characterised by a strategy combining and merging repressive and integrative measures: securitization approaches and active integration policies coexist and mutually reinforce. Interestingly, many countries involved in the project have emphasized an increasing awareness of institutions and governments about the inadequacy of exclusive counter-terrorism agenda (inter alia, Israel, Bosnia and Herzegovina, Turkey), as well as repressive tools, engaging in improving preventive and integrative strategies in turn.

All systems have adapted their legislative framework to their own 'particularistic' grievances, suitable to exacerbate extremist and radical claims in each national context. Particularistic challenges refer to historical heritages/legacies of ethnic conflicts, political extremism, authoritarian experiences and socio-political cleavages. Among these categories, specific mention to the colonial past of the countries more strongly characterised by the colonial experience is not evident, and at a first glance the divide between postcolonial countries and non-postcolonial is not the most relevant for the analysis of the de-radicalization legal framework, as illustrated in Table 1.

If we move on a different level of the analysis, however, the postcolonial/non-postcolonial divide might appear more interesting: combining anti-terrorism legislation and policies, anti-jihadism and the post-colonial narrative of "otherness" opens a promising research hypothesis bridging de-radicalization in terms of facing violent challenges to democracy by "the others" and laws as manifestos, creating and reinforcing narratives.

A common trend is to rely on anti-terrorism agenda (that in a number of countries are rooted in the decolonisation period), with subsequent amending or updating of criminal codes provisions, in order to face new threats. Thus, measures have been strengthening over time, for instance in countries recording high rates of foreign fighters, or in "border" ones due to massive forced-migrations flows from war scenarios (Serbia, Bosnia and Herzegovina, Iraq, Jordan). On the other hand, almost all the interventions to combat extremism and radicalism have stemmed from precise political and emergency sentiments, which have often widened the spectrum of "terrorist" offences (Italy, France, Germany, Turkey, etc..).

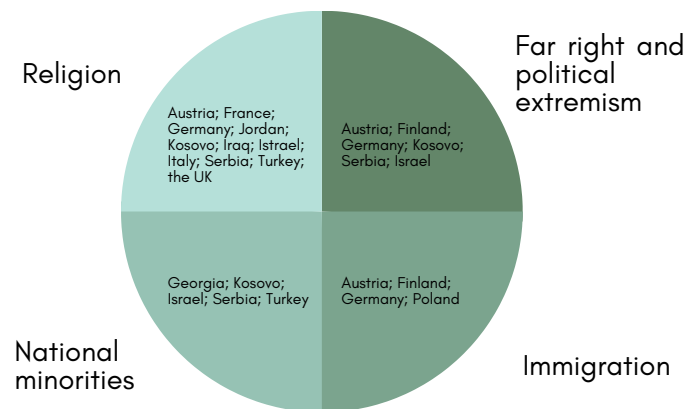
Table 1-Postcolonial divide and de-radicalization approach.

	Repressive	Integrative	Mixed
Postcolonial	Italy		France, Germany, the UK
Non-postcolonial	Turkey; Israel; Hungary; Iraq; Jordan; Slovenia	Finland	Austrian; Bosnia i Herzegovina; Kosovo; Poland; Serbia

In almost all of the countries examined, research has underlined a specific focus on Islamism - in all its facets - and on jihadism, in some occasions with an evident anti-Muslim bias. On the contrary, even though right-wing extremism as well as white supremacist movements are regarded by experts and scholars among the most dangerous actual trends of radicalization, effective legislative and policy tools to tackle the specific features of this form of extremism, especially in online contexts and in off-line socio-political polarizations are still rare (Mudde, 2019; Abbas, 2017; Vidino and Brandon, 2012).

As illustrated in Figure 1, there are indeed policy domains that attract more attention and are perceived by policy-makers as the most relevant radicalization drivers. First and foremost, religion, that mainly applies to Islam. In the large majority of D.Rad countries de-radicalization policies target jihadism and therefore tend to focus on Muslims. This has a number of consequences in terms of discrimination, freedom of religion, social inclusion, but also policy effectiveness. Even though not openly referring to postcolonial legacies, the anti-Muslim legal and policy attitude might be connected with postcolonialism, not just because historical colonial dynamics are reproduced in contemporary postcolonial environments, but also because the process of the "making of Muslims" -that is tightly connected with Islamophobia- is deemed to be a by-product of postcolonial social, political and legal frameworks (Meer, 2014).

Figure1- Fields of legal and policy intervention.



Migration policies and colonial legacies.

For a long time, the existence of an overarching, direct and strict relationship between the colonial past and integration policies of a given country has been widely accepted and implied by many observers (Katznelson, 1976; Joppke, 1999; Favell, 1998). Over the years, this link has been subjected to more attentive and sectorial analysis and toned down. Authors have shown how immigrants integration policies, far from being coherent or consistent, were not broadly affected by colonial institutional and theoretical structures (Bleich, 2005). Nonetheless, at the same time, the same authors have reckoned that some specific aspects of integration approaches were undoubtedly related to the colonial past, and, above all, this particularly apply to the legal regime of immigration and citizenship.

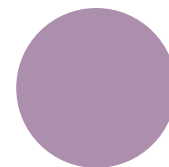
Counter-radicalization and postcolonial legacy: a research agenda.

In both deradicalization and immigration policies the colonial past has remained under the radar for long. The purpose of our research is to explore the feasibility of a triangulation between colonial past, current migration policies and de-radicalization policies. This, in our perspective, leads to a promising research agenda.

The ample array of policies and strategies related to the migration-security nexus enacted by European member States and Europe itself have been widely theorized and analyzed by scholars. On the contrary, research concerning the impact of colonial and imperial legacies of the migration governance on former colonials or former colonized countries is still poor (Deridder, Pelckmans and Ward, 2020). In particular, the colonial matrix informing the EU externalization approach require further insights. Similarly, the connection between postcolonialism and the depiction of migrants as terrorist threats and the narrative related to the "migration crisis" as vehicle of both radicalized "wolves" and radicalized (i.e. jihadist) ideologies is an unexplored and uncharted research field.

PANEL 10:

Generational dimensions



CHAIR

FLOOR VERHAEGHE
Coordinator of CESSMIR

SPEAKERS

SIMONE CASTELLANI

Postdoctoral research fellow at Cadiz University

FRANCISCO CUBEROS GALLARDO

Postdoctoral research fellow at Seville University

LATINITY AND NEGRITUDE. Reproduction of (supra)ethnic identities among the Latin American and African migrants' descendants in Seville and Lisbon

ANTÍA PÉREZ CARAMÉS AND MÓNICA BELÉN FERNÁNDEZ SUÁREZ

Senior Lecturers at University of A Coruña

Intra-EU onward migration from Spain. Diasporic and post-colonial linkages

BIRCAN CIYTAC

Research Fellow at Institute of Applied Health Research - CPROR - University of Birmingham

Third-generation German-born Turks in Germany

SILINDILE NANZILE MLILO

Doctoral Researcher at University of Witwatersrand

The making of a nation: Historical and Contextual Developments of Botswana's Post-colonial National Identity

EMILIEN FARGUES

Associated Researcher at Sciences Po

EMMANUEL BLANCHARD

Senior Lecturer at Université Versailles Saint-Quentin

Becoming French again? Representations and uses of 'reintegration' into French citizenship among formerly colonised subjects

● SIMONE CASTELLANI

Simone Castellani is a postdoctoral research fellow at the University of Cadiz and associate researcher at CIES-Iscte carrying out the project Health Care in Mobility (MobyH), which focuses on the transnational health protection of Southern EU migrants in a re-nationalized Europe. His topics of research are related to international migratory processes. Specifically, he has studied the Latino-American migration flows toward Southern Europe, focusing on the so-called “second generations”, and the new Southern European labour migration flows toward Germany. Furthermore, in the recent past, he has investigated the topics of transnational social protection and health bricolage, integrating international research projects. His research has been published in journals such as Comparative Migration Studies, International Migration, Journal of Ethnic and Migration Studies, Cultural Studies, among others.

● FRANCISCO J. CUBEROS-GALLARDO

Francisco J. Cuberos-Gallardo is a post-doctoral research fellow in the Department of Social Anthropology at the University of Seville (Spain) and a scientific associate at the Centre for Research and Studies in Sociology - University Institute of Lisbon (Portugal). He holds a PhD from the University of Seville and degrees in Social Anthropology and Journalism. His research focuses on postcolonial migrations to the Iberian Peninsula, multilevel migration policies, and ethnic relations in urban contexts. He was Visiting Fellow at CCIS-UCSD (USA), El Colegio de la Frontera Norte (México) and Facultad Latinoamericana de Ciencias Sociales FLACSO (Ecuador). He has participated in national and internationally-funded projects and is currently coordinating a project funded by the Spanish National R&D Plan (Ministry of Science and Innovation). Dr. Cuberos-Gallardo is the author of numerous publications in his field of expertise, including recent papers in journals such as International Journal of Urban and Regional Research (forthcoming), International Migration, Cultural Studies, Ethnic and Racial Studies, Social Anthropology, Journal of Urban History and Interventions. International Journal of Postcolonial Studies.

LATINITY AND NEGRITUDE. Reproduction of (supra)ethnic identities among the Latin American and African migrants' descendants in Seville and Lisbon

The process of re-encounter with the colonizer was historically explored (Fanon, 1952; Sayad, 1994; Bhabha, 1994; Mellino, 2005), particularly in disciplines such as the ethnopsychiatry (Beneduce, 2016; Vacchiano, 2013), in the studies with people proceeding from ex-colonies who migrate to the “Metropolis”. Less attention was drawn to the reproduction processes of ethnic identities in relation to the coloniality within the so-called second and third generations. This lack is particularly evident in countries like Portugal and Spain, which were one of the last colonizing states to accept the decolonization process and became destinations of important migration flows from their ex-colonies only in the last decades. Drawing from two long-term ethnographic studies carried out between 2008 and 2017 in Seville and Lisbon within two neighbourhoods with a strong presence of respectively Latin American and Portuguese-speaking African countries (PALOP), this paper shows first how the coloniality is a central process of an embodiment of the stigma in the everyday experiences of the migrant descendants of these neighbourhoods. Secondly, it shows how these young people revindicate their subjectivity giving new meaning to the colonial stigma, drawing on anti-colonialist and anti-racist cultural repertoires moving symbolically on the diachronic and synchronic axes and playing at multiple levels (global, national, local). In this sense, this paper contributes to the conference topics that focus on the impact of colonialization on migrants and their descendants and on cultural and artistic expressions of postcolonial migrations.

● ANTÍA PÉREZ CARAMÉS

Antía Pérez-Caramés is Senior Lecturer of Sociology at the University of A Coruña, where she is a member of the research group specialising in migration studies ESOMI (Research Team Societies in Motion, www.esomi.es) and the Centre for Gender and Feminist Studies (CEXF). She is an expert in international migration, demographic ageing and the analysis of gender relations and care. She is currently part of a research network on political activism in immigrant communities and is leading a project on the relationship between crises and the living conditions of the migrant population.

● MÓNICA BELÉN FERNÁNDEZ SUÁREZ

Belén Fernández-Suárez is Senior Lecturer at the Department of Sociology and Communication at the University of A Coruña. She is a member of the Societies in Movement ResearchTeam (ESOMI). Currently, she coordinates the master's in social policies and Socio-Community Intervention (MOPS), with specialisations in gender equality, migrations studies and ageing (UDC). Her lines of research focus on migration policies, especially immigrant integration policies, and the study of the new wave of Spanish emigration.

Intra-EU onward migration from Spain. Diasporic and post-colonial linkages

Spain's entry into recession in 2008 has led to a considerable increase in successive migration, i.e. the emigration of immigrants to third countries. Those who emigrate again do so, in the vast majority of cases, after having obtained Spanish nationality and, in addition, they choose other European destinations, such as Germany, France or the United Kingdom. There are several reasons for choosing these destinations. Firstly, the ease of movement in a territory with relative freedom of movement. It is also a strategy to remain close to Spain, where many of these successive migrants keep family, friends and even property (real estate, for example). Also noteworthy is the role of diasporic communities in the new destination countries, which respond to post-colonial migration logics and create a dense network of contacts and social capital that facilitates and even promotes successive migration.

In this paper we will address the role of these diasporic communities formed from the sedimentation of postcolonial ties in the successive migration of immigrants from Spain in the wake of the 2008 economic crisis. The methodological approach combines a quantitative approach through the socio-demographic analysis of results from secondary statistical sources with the analysis of qualitative data from semi-structured interviews with successive migrants from Spain to the UK, Germany and France.

● BIRCAN CIYTAC

Bircan is a doctoral researcher at the Institute for Research into Superdiversity (IRiS), Lecturer at the Business School, and Research Fellow at the Institute for Applied Health, Centre for Patient Reported Outcomes Research and NIHR ARC (National Institute for Health Research Applied Research Centre) West Midlands, University of Birmingham. Bircan is interested in EDI, Identity and Belonging in Migration, Diaspora, Community, Health and Education research. She has five years of research experience, participating in several national and international projects, e.g. 'USE-IT! - Unlocking Social and Economic Innovation Together' (2020-2021) and 'Empowering Cities Of Migration: New Methods For Citizen Involvement And Socio-spatial Integration' (2021 - present).

Third-generation German-born Turks in Germany

In recent years, there has been a rise in anti-Turkish feelings in Germany, with a drive to expel Turkish migrants. The political shift has been researched widely. However, its impact on Turkish migrants without migration experience in Germany and their sense of belonging has been missed. Drawing on semi-structured in-depth interviews with third-generation Germanborn Turks, Turkish state-funded diaspora institutions in Türkiye and umbrella organisations in Berlin, Germany, this paper focuses on third-generation German-born Turks in Germany and identifies factors that shape their sense of belonging within the transnational context by considering social, political, and economic factors and emotions as possible dynamics. Looking through the transnational lens, it considers the role of diaspora institutions and umbrella organisations within the governance frame. Reflecting on the role of emotions, it considers processes of integration and exclusion experiences and the impact of diaspora governance. The paper concludes by looking at the integration expectations of Germany and how 'being othered' is perceived by illuminating the impact of discrimination experiences on participants' sense of belonging. It finds that third-generation German-born Turks in Germany without migration experience are affected by both countries' immigration and integration policies, and offers recommendations to enable the development of more successful integration and immigration policies.

● SILINDILE NANZILE MLILO

Silindile Nanzile Mlilo is a PHD Research Fellow at the African Centre for Migration & Society (ACMS), University of the Witwatersrand in Johannesburg, South Africa where she is pursuing her doctoral thesis titled: Political Subjectivities in Post-colonial Communities: Identity and belonging of second generation migrants in Botswana. She is also the project manager for Xenowatch, a project that monitors xenophobic discrimination in South Africa. She just completed a three month Young African Leaders Programme Fellowship (YALP) in November 2022 at the School of Transnational Governance, European University Institute in Florence, Italy. As of January 2023, Silindile is at Trinity College Dublin as a Coimbra Scholar for PHD students from Sub-Saharan Africa for a three month Visiting Research Fellowship. She is currently in the write up stage of her doctoral thesis.

The making of a nation: Historical and Contextual Developments of Botswana's Post-colonial National Identity

This paper will provide a historical context of Botswana's nation-building process and its influence on national identity and citizenship. Drawing from already existing debates, it will unpack the construction of Botswana's national project following a timeline of the country's pre and post colonisation, interrogate the process of state formation, its influence on the creation of a national identity, and examine the states' inclusion and exclusion of ethnic minorities and migrant descendants during the nation-building process. Through an analysis of historical documents, this paper will also show how deeply entrenched notions of identity and belonging have been rooted in the Tswana ethnic identity of the country. A system that has resulted in a national identity based on the fusion of ethnicity and nationality established in the colonial period that continues to influence and shape the present society and experiences of those considered as "outsiders. Although the case of Botswana is distinct in the sense that post-colonial nation-building and assimilation have been largely non-violent in comparison to other African postcolonial states, its challenges with minoritisation and the question of national identity are not anything new and are similar to what we have seen elsewhere. Hence this paper will argue that the exceptionalism of the country in terms of its non-violent track record has been used as one of the basis for silencing and denying the existing diversity in the country under the guise of maintaining national peace and unity. Furthermore, the paper will challenge the mythology of Botswana as a stable, integrated society by suggesting that there have been continuities from the colonial period in how the state has dealt with diversity through invisibilisation and silencing of non-Tswana groups.

● ÉMILIE FARGUES

Dr. Émilien Fargues is an Associated Researcher to the Centre for Political Research at Sciences Po and Fellow of the Collaborative Institute on Migration (ICM) of the Collège de France. His research lies in the comparative politics of citizenship and migration, with a special concern for situations of loss of citizenship. Émilien has been working as a Max Weber Fellow at the European University Institute (EUI) in Florence and collaborates to the Global Citizenship Observatory at the EUI. He is now a postdoctoral researcher in the 'NATIO2. Reintegration into French citizenship' project, funded by the ICM and coordinated by Dr. Emmanuel Blanchard.

● EMMANUEL BLANCHARD

- Lecturer at the Department of Political Science of the University of Versailles-Saint-Quentin and at Sciences Po Saint-Germain-en-Laye.
- Deputy editor-in-chief of the journal *Crime, Histoire & Sociétés / Crime, History & Societies*.
- Member of the editorial board of the journal *Champ Pénal/Penal Field*, a new international journal of criminology.

Becoming French again? Representations and uses of 'reintegration' into French citizenship among formerly colonised subjects

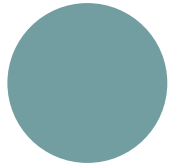
Studies of migrations of formerly colonised peoples to France have pointed to the crucial role of citizenship redefinitions within the former colonial power as either enabling or hampering postcolonial migrations. To date, there is a dominant view in literature that such citizenship redefinitions form a closed chapter of French (post)colonial history.

Our research sets out to unpack the continuing impact of postcolonial citizenship redefinitions in the lives of formerly colonised subjects who settled in France by looking at the experiences that they make of the 'reintegration' procedure. Compared to other modes of access to French citizenship, the 'reintegration' procedure so far has not given rise to any in-depth social science study. Present for a long time in the French Civil Code, this procedure entered a new era during decolonisation, allowing nationals of former French colonies, born before independence, to regain French status.

This paper builds on the ongoing project 'NATIO2. Reintegration into French citizenship' at the National Institute for Demographic Studies (INED). Based on interviews conducted mainly with reintegrated persons contacted via a partnership with the TeO2 survey (Trajectories and Origins 2, survey on the diversity of the population in France INSEE-INED), this project aims to shed light on the diversity of representations and uses of reintegration into French citizenship. Our paper will present our theoretical and methodological frameworks and sketch out early findings of our investigations.

PANEL 11:

New forms of activism



CHAIR

LUCA QUEIROLO PALMAS

Associate Professor, Genoa University

SPEAKERS

MARIIA SHAIROVA

PhD Candidate at University of Tilburg

ANASTASIA OMELIANIUK

PhD Candidate at VU University in Amsterdam

Hierarchy of voices and recognition

ANGÉLINE ESCAFRÉ-DUBLET

Associate Professor at Université Lumière Lyon 2

VIRGINIE GUIRAUDON

CNRS senior researcher in SciencesPo Center for Comparative European studies (CEE)

JULIEN TALPIN

CNRS research fellow in political science at the University of Lille

Fighting discrimination in an hostile political environment: the case of 'color-blind' France. Introduction of the special issue of Ethnic and Racial Studies

FOLASHADE AJAYI

PhD researcher at Vrije Universiteit Brussel

What Matters Is...? Black Activists' Views on Successes and Drawbacks of the 2020 Black Lives Matter Protests in Germany

METTE ANDERSSON

Professor at Oslo University

KJELLMAN KJELL ERLING

Senior Lecturer at Oslo University

References to postcolonialism in Norwegian anti-racism

NANAKO INABA

Professor at Sophia University, Tokyo

Resistance of Detainees and Colonialist Rule in Immigration Detention Centers

CATHERINE RICHARD

Researcher at University of Luxembourg

JOSÉ OLIVEIRA

Post-doctoral researcher at University of Luxembourg

Postcolonial migration studies: Emancipatory movements and persisting challenges

● MARIIA SHAIDROVA

Maria Shaidrova is chairing the Opora Foundation in Amsterdam and is Research Talent Grant recipient of the Dutch Organisation for Scientific Research (NWO), finishing her PhD on migration from Nigeria to the European Union at Tilburg University. Her areas of expertise are: high-risk migration, ethnicity construction, representation and victimisation of migrants, policy research development, and trafficking in human beings. Maria has a background in social policy (Kyiv-Mohyla Academy, Ukraine, BA) and sociology of migration (University of Amsterdam, MS, Cum Laude, thesis focus: ethnic self-identification of internally displaced people). Apart from her broad research experience, she worked at the International Organisation for Migration (IOM) Ukraine on human trafficking and displacement and for CISS (Palermo) on irregular migrants.

● ANASTASIYA OMELIANIUK

Anastasiya Omelianiuk is a PhD researcher at the Vrije Universiteit Amsterdam (VU Amsterdam) and Research Fellow at the Opora Foundation. In her current research, she explores intricacies of coloniality, nationalism, civic society and gender in Ukraine. As a Research Fellow at Opora Foundation, she contributed to diverse projects on education, housing, and psychological help for displaced Ukrainians. Anastasiya's anthropological practice is focused on Ukraine and post-Soviet regions.

Ethnography of marginalised voices in a 'collaborative' environment.

We would like to build our contribution by talking about three illusions of knowledge co-creation:

- * the illusion of representation
- * the illusion of inclusivity
- * the illusion of knowledge and expertise

Illusion of representation

How do we include the lived experience of newcomers (refugees, labour migrants, displaced people)? We are guided by the 'illusion of representation' where we include the migrants in the conversation about themselves, fixating on their traumatic experiences, which becomes their identity. Apart from internalisation, trauma becomes the right to passage in the advocacy and policy-making circles. And what happens when this strategy grants access to the ivory tower of decision-makers?

- fixation on the traumatic experiences;
- trauma is a prerequisite to having access to advocacy platforms

Cases/ethnographic data: fieldwork in Nigeria: returnees were forced to perform and showcase the perfect, fixed idea of what a returnee is from Libya.

Illusion of inclusivity

Often, advocacy platforms are guided by the illusion of inclusivity: the only way to get access to the 'platform and personal/professional recognition' is to showcase the emotional, marginalised and traumatised aspects of your lived experience which internalises into identity lived experience. The only acceptable role is the role of the 'ideal victim'. This access to the conversation of decision makers based on the 'illusion of representation', on the ideal victim role gives the illusion that those who are marginalised are part of the conversation.

Example/case: the rising tendency of policy-makers to talk to the 'community in the field' as a method of gaining information in decisions.

Illusion knowledge and expertise

But what when you are both an expert and 'the marginalised one'? What if you want to be part of the conversation as an economics, sociologist or academic? We want to conclude on a reflective note on what it means to do research practice as someone who is both academic and part of the 'disadvantaged group'.

Example/case: Ukrainian expertise after the re-invasion

● ANGÉLINE ESCAFRÉ-DUBLET

Angéline Escafré-Dublet is an assistant professor in political sciences at the University of Lyon 2. Currently on research leave at the French institute for demographic studies (INED), she is the director of the Integer/discrimination department of the Institut Convergence Migration (ICM/CNRS). Her research pertains to immigration and how it relates to matters of culture and politics.

● VIRGINIE GUIRAUDON

Virginie Guiraudon is a CNRS senior researcher in SciencesPo Center for Comparative European studies (CEE). Her main interests lie in the comparative politics of immigration and citizenship and also include European integration and transnational mobilization. Her current research focuses on the Europeanization of borders, immigration and anti-discrimination policies.

● JULIEN TALPIN

Julien Talpin is a CNRS research fellow in political science at the University of Lille Center for Social and Political Administrative Studies and Research (CERAPS), and co-director of the scientific interest group "Democracy and Participation." His research focuses on political engagement in working-class neighborhoods.

Fighting discrimination in an hostile political environment: the case of 'color-blind' France. Introduction of the special issue of Ethnic and Racial Studies

Among pluriethnic, multi-religious, post-colonial states with a long immigration history, France has long held a specific place in international comparisons. One of its distinct features is "color-blindness" and the fact that, "[i]t does not recognize racial or ethnic groups either as legitimate social or political categories or as targets for policy" (Lieberman, 2001). This paper introduces a special issue that tests existing theories on the experience of discrimination, and on the diverse repertoire of collective action to fight discriminatory practices in France. The special issue features articles that draw on empirical qualitative research done at various levels of political action (city, regional or national) and focusing on various actors (inhabitants, activists, administrative, judicial and elected officials). We start from the premise that the mechanisms and processes of disqualification of minorities may be similar across cases yet they are revealed and exposed by focusing on a particular context. We argue that far from disappearing, race operates at the political level and is embedded in policy design. We highlight the centrality of institutions and policies in the production of a colour-blind racial regime. Despite the hostile character of the French political environment, the fight against discrimination takes renewed forms, from infrapolitical tactics to legal battles. While the social sciences have, themselves, been under attack, scholarship on France demonstrates the reproduction of ethnoracial inequalities and investigates the forms that resistance to discrimination take.

● FOLASHADE AJAYI

Folashade Ajayi is a PhD researcher at Vrije Universiteit Brussels and part of Brussel's Interdisciplinary Research Center for Migration and Minorities (BIRMM).

What Matters Is...? Black Activists' Views on Successes and Drawbacks of the 2020 Black Lives Matter Protests in Germany

In this paper we examine how Black activists assess the impact of the 2020 Black Lives Matter protests (BLM) in Germany. What were the consequences of the large-scale mobilisation? What can be considered as successes and drawbacks? By answering these questions, we situate this paper in the social movement scholarship on the consequences of social movements. We argue, however, that traditional social movement research has conceptualized the 'impact' or 'successes' of mobilisations too narrowly. To fully comprehend Black activists' views on movement success, social movement scholars need to integrate insights from the field of Black Studies wherein different strands of Black political thought point towards different views on the objectives of Black mobilisations. In this paper we build a categorization wherein we regroup the rich variance of Black political thought concerning the objectives of Black mobilisations into three groups: Black liberalism, Black nationalism and Black radicalism. Whereas the objectives of mobilisations as imagined in Black liberalism (equality within the system via reforms) and in Black radicalism (the overthrow of Western imperial-capitalist structures) received much attention in the social movement literature, the third strand - Black nationalism - has not. In this paper, we argue for a re-centering of Black studies, adapted to a European context, in the study of social movements. This 'creolization of theory' (Lionnet/Shih 2011) will not only foster a better understanding of the consequences of Black and other mobilisations, but also contribute to a context-specific (Clark Hine et al. 2009) AfroEuropean Black studies field, notably Black politics in Europe.

● METTE ANDERSSON

Mette Andersson is professor of sociology in the Department of Sociology and Human Geography, University of Oslo, Norway. She has published books and articles on racialized boundaries, identity work among multicultural urban youth, and political mobilization among first generation Europeans. She is currently engaged in a project on social imaginaries in Norwegian antiracism

● KJELL ERLING KJELLMAN

Kjell Erling Kjellman is a senior lecturer in sociology in the Department of Sociology and Human Geography, University of Oslo, Norway. His previous research has focused on social movements in Norway and Europe in a comparative perspective. His current research and teaching interests include themes such as antiracism and activism, the role of identities and emotions in politics, and social mobilization and democratization.

References to postcolonialism in Norwegian anti-racism

Norway was in union with Denmark from 1380 till 1814, when it entered into an alliance with Sweden before becoming independent in 1905. Denmark-Norway had several overseas colonies, and Norwegian ships were central in the transatlantic slave trade to colonies in the Caribbean islands. This history is barely mentioned in Norwegian schoolbooks, although schools, streets and district names in Norwegian cities are named after these colonies. Norwegian antiracist organizations and activists make a point of referring to this history – but also to the wider postcolonial currents across Europe.

This paper analyses postcolonial references in contemporary Norwegian antiracism with a specific focus on the public debate about racism after BLM in 2020. We will departure from the concept of complicit colonialism developed specifically for the Nordic nations which, comparatively, were less involved in colonialism than other European nations, and which also have fewer citizens with direct linkages to earlier colonies. Postcolonial emotions and references are clearly present in Norwegian antiracism, where also references to British and French colonialism influences the political views of Norwegian descendants of immigrants coming from the African and Asian continents. The paper is based on an on-going project on Norwegian antiracism, where data sources are in-depth interviews with representatives of antiracist grassroots organizations, NGOs and with writers focusing on anti-racism. Other data sources are participatory observation in seminars and networks organized by antiracist organizations.

● NANAKO INABA

INABA Nanako is a Professor of sociology at Sophia University. Her recent research focuses on the social movements of undocumented migrants in Japan.

Her work includes « Les vingt années perdues des travailleurs latino-américains au Japon : Analyse du taux de chômage de la population latino-américaine après la crise économique de 2008 » in *Hommes & Migrations*, No. 1302, pp.23-31., 2013.

“Poverty of migrants in Japan”, SAKAI Kazunari & Noemi LANNA eds. *Migration Governance in Asia: A Multi-level Analysis*, Routledge, pp.61-80.,2021.

Resistance of Detainees and Colonialist Rule in Immigration Detention Centers

Former subjects of the empire became unwanted foreign migrants with the independence of the colonies. Immigration controls excluded them from the "nationals." This presentation will examine the relationship between the historical colonial logic underlying the operation of immigration detention centers and the denial of the "human rights" of detainees, using Japan as a case study. Hannah Arendt argues that the principle of governance fundamentally differs between a colonialist state and a modern constitutional state. The executive power is bloated, which enables arbitrary rule. Although Arendt was envisioning Nazi extermination camps, this logic can be applied to modern detention facilities in general. I am interviewing undocumented migrants who were detained in immigration detention centers in Japan. What they consistently mention about their experience in these detention centers is that they were not treated as human beings. According to Charles Tilly, the repertoire of resistance of the dominated people is determined by the modes of domination of the particular era. If so, what repertoire of resistance does the immigration detention center based on colonialist principles of domination evoke? Detainees have developed different repertoires of resistance, the most major among them being the hunger strike. Based on interviews with 30 undocumented migrants with experience of detention who appealed for their release through hunger strikes, I will show the relationship between the current treatment of foreigners in immigration detention centers and colonialist domination.

● CATHERINE RICHARD

Catherine Richard is a Research Specialist at the Department of Geography (and Spatial Planning) of the University of Luxembourg. Catherine comes from an interdisciplinary background, with a Master's degree in Cinematographic and Audiovisual Studies (at the Sorbonne Nouvelle in Paris) and a DIU in psychiatry and transcultural competencies at Paris-Descartes University. She has been working for many years as a documentary filmmaker with a special interest in migration subjects, before she began to collaborate on research projects at the University of Luxembourg, amongst them the H2020 project MIMY - EMpowerment through liquid Integration of Migrant Youth in vulnerable conditions. In the context of MIMY, she co-facilitated a digital storytelling workshop. Her research interests revolve around migration and participatory research.

● AMALIA GILODI

Amalia Gilodi obtained a Master degree in Migration, Ethnic relation and Multiculturalism and one in Cultural Anthropology: sociocultural transformations from Utrecht University (The Netherlands). Previously, she had carried out a Bachelor in Psychology from the University of Padua (Italy). She has also conducted a traineeship at the Knowledge Centre on Migration and Demography of the European Commission. Currently she is a doctoral Researcher in psychology at the University of Luxembourg where she collaborates with the H2020 project MIMY - EMpowerment through liquid Integration of Migrant Youth in vulnerable conditions. Within the framework of MIMY, her PhD project focuses on understandings and experiences of vulnerability in the context of migrant youth integration. Overall, her research interests revolve around migrants and refugees integration, vulnerability, psychosocial well-being of marginalized groups, migrant-centered and participatory action research and inter-ethnic relations.

● BIRTE NIENABER

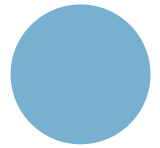
Birte Nienaber, associate Professor in Political Geography at the University of Luxembourg, is coordinating the Luxembourg national contact point of the European Migration Network, the national focal Point of the FRANET, coordinat(ed) the H2020 projects MIMY and MOVE, being/having been partner of several other H2020 and FP7 projects, steering board member of the UniGR-Center for Border Studies and DET of the trinational Master in Border Studies and representing FHSE as a member of the Board of Directors of IMISCOE network. Her main research focus is on youth mobility and migration, integration, asylum, border studies, inside and into Europe.

● JOSÉ OLIVEIRA

José Oliveira has a PhD in Psychology from the University of Porto, Portugal. He is currently a Post-doctoral researcher in H2020 project MIMY- EMpowerment through liquid Integration of Migrant Youth in vulnerable conditions, at the University of Luxembourg. His research endeavours also include the process of transition to adulthood, career adaptability, and the management of biographical uncertainty. He lectured Quantitative Data Analysis with SPSS and Quantitative Methods in Psychology at the University of São Paulo, Brazil. Formerly he was also Invited Professor of Public Health at Escola Superior de Saúde do Alcoitão (Higher Education School in Health), in Lisbon, Portugal.

Postcolonial migration studies: Emancipatory movements and persisting challenges (Using Digital Storytelling through the lens of Liquid Integration)

Current postcolonial approaches to migration studies can be observed not only when focusing on the presence of populations from former colonies in former metropolises but also through the use of emancipatory theoretical lenses and participatory methodological tools. On the one hand, recent theoretical approaches offer new ways of looking at migrants' "integration" processes that try to go beyond former "colonial" dualities such as migrant/ host society (us/ them), or fully integrated/ not integrated. On the other hand, within the methodological dimension, new approaches to the field also aim at bringing more "democratic" ways of doing research (striving to overcome persistent "colonial" biases and power imbalances). The present communication aims at illustrating the current emancipatory trend by presenting recent theoretical and methodological approaches. Research conducted in Luxembourg within the EU-funded MIMY project (EMpowerment through liquid Integration of Migrant Youth in vulnerable conditions), which studied the "integration" of young, non-EU migrants in nine European countries, will serve as a basis for presenting two possible emancipatory proposals with relevant interconnections: (1) the Liquid Integration perspective (a new theoretical lens); (2) Digital Storytelling (an art-based method). The processual, diachronic, open nature of integration processes as conceptualized by Liquid Integration will be presented as an encompassing framework to multiple and diversified integration trajectories as they are elaborated in digital storytelling. Participatory methodological approaches, aimed at being more democratic, emancipatory and empowering for research participants, who within the research endeavor act as experts on an equal basis with traditional researchers, will be illustrated with the use of Digital Storytelling. Digital Storytelling within migration research is a form of digital media production allowing research participants to narratively present their migratory lived experiences. Illustrative excerpts from digital stories produced within the MIMY project will be presented. The challenges of doing participatory research through Digital Storytelling will then be addressed and discussed along the lines of the following critical questions: how does this methodology embrace the ideals of postcolonial approaches to migration studies as a more democratic way of conducting research and what are the challenges involved? how can it introduce an ethos of care to the core of research processes? how can it illustrate the diachronic open nature of integration trajectories as conceptualized by the Liquid Integration perspective?



PANEL 12:

Postcolonial migrations and memory in Portugal

CHAIR

MARIA LUCINDA CRUZ DOS SANTOS
FONSECA

Professor, Lisbon University

SPEAKERS

MORGANE DELAUNAY

Post-doc researcher at the Centre for Comparative Studies, FLULisbon

Post-colonial migrants and national politics: the case of the Portuguese returnees from Angola and Mozambique

BRUNO GÓIS

Researcher at the Centre for Comparative Studies, FLULisbon

Portuguese women “retornadas” from Angola: social trajectory, colonial nostalgia and political participation

ELSA PERALTA

Senior Researcher at Centre for Comparative Studies, FLULisbon

The retornados from the Portuguese colonies in Africa and the contentious memory of colonialism and decolonization

TINA MAGAZZINI

Visiting Fellow European University Institute

Romani belonging in Portugal: a (trans)national civic engagement?

● MORGANE DELAUNAY

Morgane Delaunay is a Post-doc researcher at the Center for Comparative Studies, University of Lisbon, in the framework of the project "Constellations of Memory: a multidirectional study of postcolonial migration and remembering". She is a French historian specialized in colonial and post-colonial history. She holds a PhD degree from the Université Rennes 2 and the ISCTE-IUL. Her doctoral dissertation, approved in January 2020, is entitled "Le processus d'intégration des retornados au Portugal (1975-2018). Analyse comparée avec le cas français des pieds-noirs d'Algérie.". She is the author of various journal articles and book chapters on the Portuguese returnees. In addition, she is, since 2022, member of the HIDDEN Cost Action.

Post-colonial migrants and national politics: the case of the Portuguese returnees from Angola and Mozambique.

In the aftermath of the Carnation Revolution of April 1974, Portugal, as other European colonial powers before, was directly confronted by post-colonial migrations. One of them was the arrival, or in certain cases, the return, of over half a million of Portuguese settlers from Angola and Mozambique during the decolonisation process of the African territories under Portuguese colonial rule. Known as the *retornados* – returnees – their arrival took place in a context marked by a very high level of economic, social and political instability. Portugal had entered the "Ongoing Revolutionary Process", that would only end in April 1976 with the approval of a new Constitution. It was a time of reorganisation of the existent political forces, as well as of emergence of new political actors. All six provisional governments that followed each other in this two years period had to deal with these massive arrivals and implement a set of active measures in the field of housing, economic integration, education and social assistance, which represented an additional challenge for the new Portuguese authorities.

This communication aims to analyse this migratory phenomenon through a political prism, by identifying the political impacts, at different levels, of the arrival of the *retornados*. It will present the returnees' attempts of organisation as well as their political participation and behaviour, but also the Portuguese political parties' reaction in the face of the returnees' installation, which coincided with an electoral period, but also the way in which they tried to capture the *retornados* electorate.

● BRUNO GÓIS

Bruno Góis is a researcher at Centro de Estudos Comparatistas, in the research team for the project "Constellations of Memory: a multidirectional study of postcolonial migration and remembering", and at Instituto de Ciências Sociais. He holds a degree and a Master's degree in International Relations, edited with Elsa Peralta and Joana Oliveira the book *Retornar, Traços de Memória do Fim do Império* (Edições 70, 2017) and is awaiting the defense of the PhD thesis in Anthropology "Portuguese Returnees from Angola: trajectories and memories with class, gender and 'race'" at the University of Lisbon.

Portuguese women "retornadas" from Angola: social trajectory, colonial nostalgia and political participation

In the context of decolonization, more than half a million Portuguese, mainly white and mestizos, returned to Portugal from former colonies in Africa between 1974-1979. About 60 percent of these returnees came from Angola, fleeing civil war and abrupt social change. The history of this population is little studied from the point of view of salaried workers and small landowners. And there has also been little consideration of the intersection of gender and race. Analyzing the so-called "retornados" from the perspective of class, gender and 'race', this communication mobilizes the life stories of Portuguese women from Angola. The option was to select women with Portuguese citizenship who came from Africa to Europe in the context of decolonial repatriation and had lived in the same city in Angola (Malanje) and/or live now in the same neighborhood in Portugal (Vale da Amoreira, in the suburbs of the Metropolitan Area of Lisbon). The social trajectories of these Portuguese women, with reference to school, work and leisure, will be situated in the migratory waves to the colonies and in the process of reintegration in the former metropolis. Their relationship with the colonial past will be questioned, taking into account practices of colonial nostalgia, namely face-to-face meetings and participation in online groups. Their political opinions and participation will also be evaluated.

● ELSA PERALTA

Elsa Peralta holds a PhD in Anthropology and is a Senior Researcher at the Centre for Comparative Studies (CEComp) of the Faculty of Arts and Humanities of the University of Lisbon, where she coordinates the Research Line Legacies of Empire and Colonialism in Comparative Perspective. She is also the PI of the FCT funded project Constellations of Memory: a multidirectional study of postcolonial migration and remembering. Her most recent books are *The Retornados From Portuguese Colonies in Africa: Narrative, Memory, and History* (Routledge, 2022) and *Legacies of The Portuguese Colonial Empire: Nationalism, Multiculturalism and Citizenship* (Bloomsbury, 2023).

The retornados from the Portuguese colonies in Africa and the contentious memory of colonialism and decolonization

Almost 50 years have passed since the end of Portuguese colonialism in Africa. However, Portuguese colonialism and decolonization remain among the most controversial themes of national history. If a glorifying memory continues to occupy a central place in formulations of national identity, both Portuguese colonialism and decolonization expose many memorial fractures. In recent years, and accompanying the global anti-racist and decolonial movement, also in Portugal the icons of national-imperial celebration have been the target of criticism. However, the memory of Portuguese decolonization and the events that accompanied it remain opaque and difficult to articulate. One such event was the sudden return to the former metropolis of many thousands of Portuguese settlers living in the African territories colonized by the Portuguese. Although this was an event of enormous proportions and major importance for Portuguese society and history, its remembrance is generally consigned to the private and semi-private spheres of socialization of these populations. In the sphere of public memory, only recently has the theme been the object of a wider memorial attention, which tends to replicate the generic tropes around the experience of the returnees and contributes to homogenize a population crossed by gender differences, class structures and racializations. This presentation aims to focus on the memory of the return and returnees to address the contentious and paradoxical aspects of both the memory of colonialism and decolonization in Portuguese society. It will also seek to establish comparisons with other decolonization migrations to explore their memorial place in postcolonial Europe.

● TINA MAGAZZINI

Dr. Tina Magazzini is a political scientist specialized in diversity management and inclusion policies, identity politics, and in how categories of inclusion/exclusion are created and maintained across different settings in a comparative perspective. She holds a PhD in Human Rights and is currently a Postdoctoral researcher in the department of Mobility and Migration of the Czech Academy of Sciences (Institute of Ethnology) and a Visiting Fellow at the European University Institute (Robert Schuman Centre for Advanced Studies).

Romani belonging in Portugal: a (trans)national civic engagement?

Over the past few decades, migration has altered the ethno-demographic of Portugal, with migrants from Africa and Latin America often living in the same neighbourhoods and attending the same Pentecostal churches as Portuguese Calé or Roma from Eastern Europe. This influences local politics as well as how dynamics of civic engagement take place across these neighbourhoods and communities. Meanwhile, a growing European Romani movement has emerged that is transnational, vocal, and engaged in building alliances with other racialised minorities, but so far it is mostly focused on seeking forms of recognition in the area of arts and culture, while unable or unwilling to enter the political national realm. Building on ongoing research concerned with relational racialisation in Portugal and the Lusophone South Atlantic, the proposed paper explores how the non-belonging of Romani minorities in Portugal's national narrative(s) affects their lack of recognition and representation, how such invisibility has been affected by non-Romani migration from Portuguese former colonies in recent years, while also taking stock of the role of the transnational Romani European movement.

THIS EVENT HAS BEEN ORGANIZED BY:

URMIS



AND SUPPORTED BY:



This work has been supported by the French government, through the UCAJEDI Investments in the Future project managed by the National Research Agency (ANR) with the reference number ANR-15-IDEX-01.



migpost.sciencesconf.org