

# BELONGING AND MOBILITY



**Conference**  
**18-20 October 2023**  
**Amsterdam & online**

**NIAS** 

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## About the conference

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Perhaps now more than ever, people struggle to find, calibrate, negotiate, and often even fight for some form of belonging. And although being mobile and migrating is what we have always done, today mobility seems to severely complicate and exacerbate the trouble of belonging. But what if we would study and re-conceptualize belonging as not always fixed or place-bound but rather as mobile?

This second NIAS conference in the domain of 'Studies of Belonging' looks to unpack belonging as understood from a static default. Can looking from 'mobility' provide for alternative sources to theorize belonging, but also for practices and policies of engagement?

'Belonging' often tends to be cast in terms of territoriality and sedentarity. From this default of stasis, those who were here first belong more than others, and have a greater say over newcomers to 'their' world. In this default, mobility appears as the antithesis of belonging. In this frame, mobility can only be considered as undesirable as those in search of new belongings are held to disturb pure, original, native places and cultures of belonging. Still, mobility is what increasingly qualifies and troubles our world. People are always looking to find new arrangements to contribute and belong, either in the form of temporal moorings and dwellings, or by rooting more substantially to specific places, cultural arrangements, practices and imaginaries.

Can looking from mobility provide for alternative (re)sources to 'do' belonging? What would it bring to conceptualize belonging as multiple, as temporal, as potentially mobile? Would we need other (mobile) methods to study such processes? And might such rethinking of belonging for a mobile world bring new insights and hopes for discourses and practices stuck in stasis, and for their related harsh polemics?

The conference is structured around five ‘spheres’ where important narratives and practices of belonging are being negotiated and rendered (im)mobile. Each of these have been curated by a renowned scholar in the field. And for each of the spheres, we will look to unpack their ‘immobile’ default as well as to investigate what it would bring to rethink the work of belonging which people, and other species, undertake as fundamentally related to modalities and infrastructures of mobility. The spheres are:

## THE BODY POLITIC –

curated by  
Jan Willem Duyvendak

This sphere is concerned with the politics of belonging, and will examine how categories, practices and experiences of belonging intersect with mobilities. Contributions to this sphere may address, but are not restricted to, the following topics: developing understandings of belonging as uneven, changing, distributed and/or hierarchized; considering the intersections between social class, social mobility, inequality and belonging; examining the ways in which histories of colonialism and empire, and practices of migration and forced movement, shape experiences of belonging; tracking how legal categories of belonging (such as citizenship) generate belongings, divisions and exclusions. Interrogating conflicts over belonging within local, national and international communities, including the weaponisation of nativism within nationalist politics; documenting the ways in which radical political and/or local grassroots movements, nurture alternative forms of belonging that counter stigma, abjection and violence – for example, queer communities, refugee solidarity cities, and anti-poverty activism.

## (RE)MAKING PUBLIC SPACE –

curated by  
Rahul Rao

Critical theorists have long pushed us to think about space in dynamic and processual ways. How are public spaces made, unmade and remade, particularly as a result of the flow of people? What contrasting conceptions of ‘publicness’ and ‘space’ are brought into the mix as a result of such flows? What happens to public space when mobility is shut down or accelerated as a result of war, pandemic, economic and climate crisis? Who can still belong, and who is forced to move out or away? Given the well-documented shrinking of the public since the advent of neoliberalism, must our imaginaries of the public necessarily hark back, nostalgically, to what has been lost; or are we witnessing emergent forms of belonging and publicness that have yet to be adequately recognized?

## DWELLING / HOMING –

curated by  
Paolo Boccagni

Home, in common sense, has typically to do with origin, nativeness, continuity or fixedness. However, none of these conditions matches the actual dwelling arrangements, and perhaps the aspirations, of an increasing number of people, including migrant newcomers and those in protracted displacement. What do provisional and ‘unhomely’ forms of dwelling suggest about home, belonging, and the interplay between the two? How does belonging play out differently across divides such as native vs alien, or well-housed vs precarious dwellers, over time? What are the (dis)advantages of applying the categories of belonging to those in transition or recently arrived, and what do their ways of homemaking tell about ‘belonging in a mobile world’?

## ECOLOGIES OF BELONGING –

curated by  
Bernike Pasveer

Human exceptionalism has long prevailed in Western thinking of the social, but decolonial thought and the global climate crisis have together driven a re-thinking of our ideas of society, state-drawn boundaries, and boundaries between ‘the human’ and ‘the natural’. Humans are intricately entangled with non-human species and more-than-human natures, forming entangled socio-ecologies. With this in mind: How should we think of mobile belonging and how can we challenge the boundaries of in/exclusion in an era of climate extremes, ecological disruption, and displacement of plants, animals and people? How might humanity transit to environmentally more sustainable and more just possibilities for moving, dwelling, belonging, and commoning within shared planetary socio-ecologies?

## BELONGING AS / AT WORK –

curated by  
Leo Lucassen

Both issues of belonging and work have increasingly been made flexible, but not in the same way and to the same degree for all those concerned. It seems that the precarities of belonging and work somehow neatly map onto each other, with those in search of ways to belong culturally also struggling to belong economically and vice versa. But what does it take to enact forms of belonging? And how do and how might work-places and work-arrangements accommodate belonging in ways that do justice to people’s increasingly mobile and multiple affiliations and affects?

# About NIAS

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The Netherlands Institute for Advanced Study in the Humanities and Social Sciences (NIAS) provides fellowships for talented scholars – renowned and promising researchers alike – offering them time and space to reflect and interact.

The institute is an intellectual haven for international researchers, writers, journalists and artists. A place where fellows, relieved from their daily duties, can allow themselves time and space for curiosity. They work on their research or projects, collaborate in an interdisciplinary environment and share their knowledge with society.

Enabling independent curiosity-driven advanced research in the humanities and social sciences is our mission. Moreover, NIAS bridges the gap between the research practices of the humanities and social sciences on the one hand and the natural sciences and life sciences on the other.

Our academic community is further enriched with fellowships for writers, journalists and artists, producing a serendipitous and collaborative work environment, which unlocks imagination and curiosity. It allows fellows to learn from and collaborate with researchers from disciplines and fields with whom they might not have an opportunity to engage within their own professional settings.

NIAS is the Netherlands' first and only independent institute for advanced study. Founded in 1970 in leafy Wassenaar and now located in the academic center of Amsterdam, it was the first of its kind in Europe and the third in the world - after Princeton and Stanford. NIAS is an institute of the Royal Netherlands Academy of Arts and Sciences.

[nias.nl](https://nias.nl)

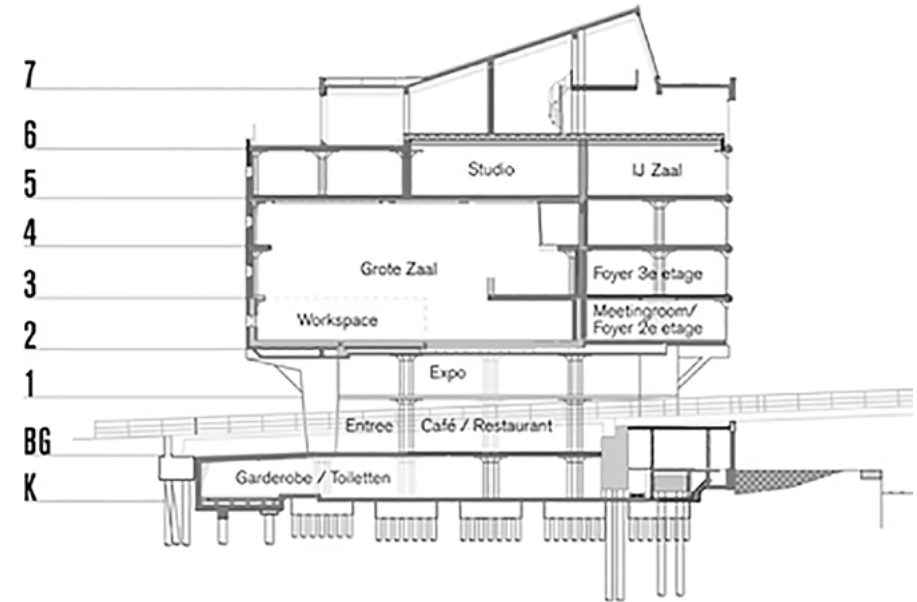




# The conference venue:

## Pakhuis De Zwijger

Pakhuis de Zwijger is a former refrigerated warehouse on the Piet Heinkade. It opened its doors in 2005 as a platform for social innovation and creation. It started creating programmes and projects focused on the city, our country and the world of tomorrow. Over the past fifteen years, it has grown into a unique national and global platform that focuses on bringing people together and realising projects that contribute to the development of a more sustainable, fair and future-proof society.



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### FINDING YOUR WAY TO PAKHUIS DE ZWIJGER

Piet Heinkade 179 in Amsterdam  
+31(0)20 624 63 80  
[www.dezwijger.nl](http://www.dezwijger.nl)

### PUBLIC TRANSPORT

Tram 26 (direction IJburg) leaves from Amsterdam Central Station. Pakhuis de Zwijger is on the left hand side of the road when you get off at the second stop (Kattenburgerstraat). During daytime a tram leaves every 6-7 minutes from Amsterdam Central Station.

### PLACES

The conference will take place in the IJ Zaal, Studio, Expo, Workspace and the Meetingroom/Foyer. The Meetingroom will also stage a permanent art installation from Elena Rabkina (more information on site). It will also be used for short improvised interviews and conversations during (lunch) breaks.

The Foyer (all breaks) will permanently stage the video The Athem (more information on site).

### WIFI

Free wifi is available.  
Wifi name: Zwijger\_zalen  
Password: dezwijger

### LUNCHES, DRINKS AND REFRESHMENTS

All food during the conference will be vegetarian or vegan. Coffee, tea and water will be available for free throughout the conference. All lunches as well as the drinks & nibbles on 18 October will be served in the Foyer.

Pakhuis de Zwijger has its own eatery. Here you can eat and drink fresh, vegetarian/vegan, and local produce. At lunch, there is a rich selection of fresh baguettes, sandwiches and various soups. The evening menu consists of various dishes such as an organic burger, curry, stew or pizza.



# Eat, drink & be cool: local recommendations

Eetcafe van Beeren has an illustrious history as 'brown café' in the Nieuwmarkt area, where it has been the scene of many a drink and game of cards. These days, Van Beeren is just a real Amsterdam pub, focused mostly on good food. The menu offers typical pub foods like chicken satay and schnitzels, surprises that are also available. It's not ideal for vegetarians, but very nice atmosphere also just for a beer

Having a drink or a bite to eat in the spacious Eye Bar Restaurant is always a special occasion. The restaurant and the terrace offer unparalleled, cinematic views of the IJ and the passing ships from every position.

Enjoy the shared-dining-menu of Café-restaurant THT. It features small dishes from different corners of the world. The restaurant is on the northern bank of the IJ river. Take the ferry to get to the other side.

On just a five minute walk from Central Station you find Hanneke's Boom. This bar/restaurant is built and decorated with second hand items and looks a bit like a beach bar, so nothing fancy and the service is questionable. But that is what makes it so special. Hanneke's Boom has a great view on Amsterdam city center. Good prices and okay food for lunch and dinner.

**Pension Homeland  
Gebouw 006,  
Kattenburgerstraat 5**

It's a ten minute walk to the Marineterrein where you'll find many options among which the former officers' mess that now serves as a restaurant and hotel called Pension Homeland. You can enjoy homemade dishes all day long, while enjoying fantastic views over the water.

**Scheepskameel  
Gebouw 024A,  
Kattenburgerstraat 5**

Restaurant Scheepskameel is a fifteen minute walk from the conference. Classic European preparations with great attention to the main ingredient are the guiding principles. Think raw fish, vegetables from the barbecue, roasts with classic sauces and artisanal cheeses. Bright, fresh and recognizable flavors. The extensive wine list consists exclusively of German wines.

**Mediamatic  
Dijkgracht 6**

At the inspiring cultural space Mediamatic, a breeding ground for art, design and life sciences, the kitchen is entirely plant-based and inspired by seasonal vegetables and local ingredients. Located at a ten minute walk from the conference venue you can choose to eat in a private waterfront greenhouse or sit at a table in the restaurant. On October 18, Mediamatic is hosting Dinner of the Damned, a theatrical dinner inspired by gothic culture, gastronomic alchemy and bittersweet elixirs. By director Martin Butler, performer I-Chen, and artist/chef Alice Héron.

Restaurant De Plantage is located in an extraordinary historical building: the Ledenlokalen (members' area). The nineteenth-century timber conservatory is one of the city's gems. When the weather permits, the restaurant opens the doors to the splendid patio shaded by giant sycamore trees, looking out to the green vista of ARTIS square and the enormous aviary featuring grassland birds of North Holland. The trees and animals of ARTIS are within walking distance and earshot.

Café Kadijk is a small, cosy eatery located on Kadijksplein. Indonesian meals are served daily, all good but the Indisch Bordje comes highly recommended.

On Borneo Island you can eat the best Syrian meals at Sham Oost. The food is full of flavor, the staff is friendly and attentive and there is a very cosy atmosphere.



**Van Beeren  
Nieuwendijk 129**



**EYE bar restaurant  
IJpromenade 1**



**THT restaurant  
IJpromenade 2**



**Hannekes Boom  
Dijkgracht 4**



**De Plantage  
Plantage Kerklaan 36**



**Cafe Kadijk  
Kadijksplein**



**Sham Oost  
Borneosteiger 1**

**YOU ARE HERE**

# Wednesday 18th Oct

# Thursday 19th Oct

		9.45-10.30	11.00-12.30 SESSION ROUND 1	13.30-15.00 SESSION ROUND 2	15.30-16.30			9.00-10.30 SESSION ROUND 3	11.00-12.30 SESSION ROUND 4	13.30-14.30	15.00-16.30 SESSION ROUND 5
7	WORKSPACE 2ND FLOOR		BODY POLITIC 1A Construing and Contesting (Non)Normativity in the Politics of Belonging and Intimacy Onsite	ECOLOGIES OF BELONGING 2A Mobile Cultures: Participation, Affect, Transmedia Hybrid					ROUND TABLE 4A Nativisms and Indigeneities Onsite		DWELLING/HOMING 5A From Dwelling to Homing Hybrid
	EXPO 1ST FLOOR		(RE)MAKING PUBLIC SPACE 1B Mapping, Tracing and Critiquing Local Spaces of Arrival Hybrid	(RE)MAKING PUBLIC SPACE 2B Refugee Youth and Everyday Bordering in Public Space Hybrid			BODY POLITIC 3B Shifting paradigms, moving society. Anti-racism in the Netherlands Onsite	INSTALLATION 4B A House   Installation Onsite		ECOLOGIES OF BELONGING 5B New/Digital Ecologies of (Un)Belonging Onsite	
	IJZAAL 5TH FLOOR	CONFERENCE INTRODUCTION (PLENARY) Onsite	DWELLING/HOMING 1C Urban Dwelling Hybrid	BODY POLITIC 2C Europe and its Others Hybrid	KEYNOTE NANCY FONER (PLENARY) Online		DWELLING/HOMING 3C Exploring Relationalities in Narratives of Dwelling and Homing Online	DWELLING/HOMING 4C (Un)Belonging and Dwelling Hybrid	KEYNOTE AMADE M'CHAREK (PLENARY) Onsite	BELONGING AT/AS WORK 5C Difference and Institutional Inclusion Online	
	STUDIO 5TH FLOOR		BELONGING AT/AS WORK 1D Space and Marginalization Difference and Institutional Inclusion Hybrid	BODY POLITIC 2D Afterlives of Colonialism, Communism, Genocide and Empire Hybrid		(RE)MAKING PUBLIC SPACE 3D Belonging in the City Hybrid	BELONGING AT/AS WORK 4D Staging Belonging: Increasing mobile working places in not-so-inclusive environments Hybrid			BODY POLITIC 5D Outsiders Hybrid	

# Friday 20th Oct

	9.00-10.30 SESSION ROUND 6	11.00-12.30 SESSION ROUND 7	13.30-15.00 SESSION ROUND 8	15.15-16.00
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WORKSPACE  
2ND FLOOR

<b>ECOLOGIES OF BELONGING</b> 6A Belonging as a more-than-human affair. Hybrid	<b>BELONGING AT/AS WORK</b> 7A Mobility, Gender and Skill Hybrid	<b>BODY POLITIC</b> 8A Health, Race and Gendered Belonging Hybrid
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EXPO  
1ST FLOOR

<b>WORKSHOP</b> 6B One Meter Squared   Workshop Onsite	<b>(RE)MAKING PUBLIC SPACE</b> 7B Gender, Sexuality and Public Space Onsite	<b>ROUND TABLE</b> 8B Belonging through Art (roundtable) Onsite
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IJZAAL  
5TH FLOOR

<b>DWELLING/HOMING</b> 6C Long-distance belonging and homing Online	<b>ECOLOGIES OF BELONGING</b> 7C Mobilities, Ecologies and Power Hybrid	<b>BODY POLITIC</b> 8C Race, Citizenship, Labor and Memory in (post-) imperial Portugal Online	<b>CONFERENCE WRAP-UP (PLENARY)</b> Onsite
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STUDIO  
5TH FLOOR

<b>BODY POLITIC</b> 6D 'Indigenous' Mobilities Hybrid	<b>BELONGING AT/AS WORK</b> 7D Dwelling on the Move Hybrid	<b>(RE)MAKING PUBLIC SPACE</b> 8D The sensorium of liberation Hybrid
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## WEDNESDAY 18TH OCTOBER

9.45-10.30 ● **CONFERENCE OPENING**

Jan Willem Duyvendak and Bernike Pasveer

11-12.30 ● **ROUND 1**

**1a.**  
**Construing and Contesting (Non)Normativity in the Politics of Belonging and Intimacy**

Chair: Saskia Bonjour

Saskia Bonjour & Susan Diepenmaat | Migration lawyers and the construction of the 'strange' family.

Eline Westra | Multiple Barriers to the Welfare State: Surinamese-Dutch feminist claims to social citizenship in the 1980s.

Sonja Evaldsson Mellström | 'It has to be either/or': sex work and the respectable lesbian asylum seeker in France.

Mira Ducommun & Christin Achermann | Legal constructions of (non-)normativity in child placement decisions in Switzerland, 1960-1980.

**1b.**  
**Mapping, Tracing and Critiquing Local Spaces of Arrival**

Chair: Rahul Rao

Jeff Handmaker & Caroline Natule | From control to deterrence - assessing border enforcement in South Africa.

Sara Miellet | Contesting 'stages within the city': negotiating the 'publicness' of asylum centres.

Moritz Baumgärtel and Franziska Pett | The 'safe harbor' of Berlin: socio-legal complications and complex strategies of divergence.

**1c**  
**Urban Dwelling**

Chair: Ajay Bailey

Miguel Avalos | Limitrophic dwellings: towards a queer understanding of mobility and belonging.

Willy Sier | Beijing welcomes you: experiences of privilege and precariousness among long-term foreign residents in China's capital city.

Subhasree Ghosh | Belonging (un) belonging: the process of 'othering' in post-partition Calcutta Metropolis.

**1d**  
**Space and Marginalization**

Chair: Blair Rutherford

Jesús Palomino | Failed mobility, lost causes, and the art of activism.

Ipsita Pradhan | Working at the mall: understanding layered space(s).

Norrell Edwards | Violence and vanished youth: belonging and loss in Edward P. Jones' Chocolate City.



13.30-15.00 ● ROUND 2

### 2a Mobile Cultures: Participation, Affect, Transmedia

Chair: Christian Iaione

Prajwal Nagesh, Ajay Bailey, Sobin George  
& Lekha Subaiya | Annual mobilities:  
the role of pilgrimage-leisure trips in  
reproducing culture in urban slums.

Sanderien Verstappen | (Re)making cycling  
cities

Vincent Baptist | Mapping experiences  
of gentrification and senses of belonging  
through mobile neighbourhood interviews.

Hinda Seif | Women's muralism: Chicago's  
Mexican/Latina communities claiming  
public space

### 2b Refugee Youth and Everyday Bordering in Public Space

Chair: Ilse van Liempt

Rik Huizinga & Ilse van Liempt | Home,  
entrapment and acts of refusal: the role of  
place identity in young refugees' imaginations of  
future-selves.

Mattias De Backer, Pascale Felten & Hassan  
Bousetta | Sensing the city: refugees' and  
asylum-seekers' everyday experiences in public  
spaces.

Kathrin Hörschelmann, Elisabeth Kirndörfer  
& Johanna Bastian | Relational security and  
insecurity in public space: experiences and  
practices of young asylum seekers and refugees  
in Leipzig.

Robin Finlay, Peter Hopkins & Matt Benwell |  
Examining the meaning and use of public and  
domestic spaces for socially isolated asylum  
seekers in the context of Covid-19.

### 2d Afterlives of Colonialism, Communism, Genocide and Empire

Chair: Maria Koinova

Matthew Fenat | Voices from the  
grassroots: postmemory and political  
citizenship of survivors of the 1965-1966  
anti-communist mass violence in Kupang,  
East Nusa Tenggara, Indonesia.

Christian Jones | 'Men of three worlds': the  
Straits Chinese, Race and Belonging in  
British Malaya, c.1900-1950.

Felix Kram | Belonging and Migrant labor  
in Freetown, 1885—1910.

15.30-16.30 ● KEYNOTE Nancy Foner

### Strangers in the Land: Belonging, Mobility, and Immigrant-Driven Changes in the United States.

Chair: Jan Willem Duyvendak

## THURSDAY 19TH OCTOBER

09.00-10.30 ● ROUND 3

### 3b Shifting paradigms, moving society. Anti-racism in the Netherlands

Chair: Saskia Bonjour

Markus Balkenhol | The appearance of race:  
how to un/see race in a color blind society.

Aya Ezawa & Jasmijn Rana | 'Ethnic' identity  
and belonging in Dutch academia.

Vicky Pinheiro Keulers & Paul Mepschen  
| Connecting the first and second wave of  
antiracism in the Netherlands.

Zouhair Hammana | Refusing the university  
machine.

### 3d Belonging in the City

Chair: Daniela Vicherat Mattar

Abhishruti Sarma | Making homes and  
places: migrant women in the time of a  
global pandemic in Guwahati, India.

Akofa Laetitia Boglo | Imaginations in  
conversation: imagined communities at  
neighbourhood level.

Gladys Akom Ankobrey | Ghana has  
become a playground': Young Dutch-  
Ghanaians navigating the origin-country's  
leisure scene.

Philip Kasinitz | Belonging in the  
post-Covid city.

### 3c Exploring Relationalities in Narratives of Dwelling and Homing

Chair: Lisa Moran  
Patricia Prieto-Blanco & Tanja Kovacic  
| Remembered, immediate and aspired  
home: reflections on mobility and  
belonging.

Elham Amini | Conditional belonging and  
gendered practice at home.

Gayle Letherby | On 'being alone':  
challenging dominant understandings of  
belonging.

Lyudmilla Nurse & Ian Thompson |  
Interrupted belonging: life narratives of  
displaced families in Ukraine.

11.00-12.30 ● ROUND 4

#### 4a Nativisms and Indigeneities (roundtable)

Chair: Rachida Azough  
With Paolo Boccagni and Jan Willem  
Duyvendak

#### 4b A House | Installation

Ibrahim Kurt

#### 4c (Un)Belonging and Dwelling

Chair: Kathrine van den Bogert

Lieke Wissink | Belonging through  
homemaking practice by undocumented  
young people in an improvised Youth  
Living Room in Amsterdam

Niels Weidtmann | Belonging and  
belongings: the case of dwelling.

Rahla Rahat | No place to call home:  
Belongingness and notion of home of  
live-in child domestic workers in Lahore,  
Pakistan.

#### 4d Staging Belonging: Increasing mobile working places in not- so-inclusive environments

Chair: Jeff Handmaker

Ioana Vrabiescu & Anne Meynaar | Belonging  
by default: passive practices of D&I policy  
implementation in a start-up company in the  
Netherlands.

Ashling Turner-Derksen & Seda Muftugil-  
Yalcin | 'U moet verplicht inburgeren': how do  
female migrant partners of Dutch citizens  
make sense of their integration in the  
Netherlands?

Suzanne Boersma | Beyond the red shield:  
finding belonging between religion and gender  
in the humanitarian work of Salvation Army.

Cheryl Leske | The house of good people -  
sensemaking in transnational charity affiliates  
from Northern Ireland and Canada.

13.30-14.30 ● KEYNOTE AMADE M'CHAREK:

#### Trailing Vital Elements: Attending to migrant death and the possibilities for life.

Chair: Bernike Pasveer

15.00-16.30 ● ROUND 5

#### 5a From Dwelling to Homing

Chair: Paolo Boccagni

Emily Shin-Jie Lee | Dwelling elsewhere:  
art residency practices as homing  
infrastructures at Werkplaats Molenwijk.

Friedemann Yi-Neumann | Homing, class  
and forced migration, or on the means to  
move and belong.

Joma Edward Ronden | Home is where I  
belong: caring for remittance houses in  
Ghana.

#### 5c Difference and Institutional Inclusion

Chair: Leo Lucassen

Tina Sikka & Heather Proctor | Belonging,  
scholarship and the politics of labor:  
international graduate students.

Proma Raychaudhury | 'Seva' (service)  
and 'sangharsh' (struggle): institutional  
belonging and political self- makings of  
women political party members in India.

Maria Cervantes | The global race for  
talent starts in kindergarten.

#### 5b New/Digital Ecologies of (Un)Belonging

Chair: Bernike Pasveer

Mariangela Veikou | Citizenship in the  
digital condition: between techno-  
colonialism and techno-inclusivity.

Jessica Feldman | Network failures and  
endless meetings: practical problems and  
design solution for activist participation.

Valentina Carraro & Jelke Bosma |  
'Belonging anywhere': the politics of  
hosting in occupied territories.

#### 5d Outsiders

Chair: Jan Willem Duyvendak

Hanan Elsayed | Politics and scientificity:  
France and its 'foreigners'.

Florian Lippert | 'Culture of cultures'  
or cultural rebordering? Dialectics of  
belonging in current discourses on a  
'European culture'.

Anne Schult | Twentieth-century  
displacement and the politics of  
'uprootedness'.

Atinati Mamatsashvili | The body of the  
other: portraying the Jew in the public  
space under Nazism in literary works  
(France, Belgium, Luxembourg).

# FRIDAY 20TH OCTOBER

09.00-10.30 ● ROUND 6

## 6a Belonging as a More-than-Human Affair

Chair: Bernike Pasveer

Sophie Battell | Shakespearean ecologies of belonging.

Hilal Alkan | Finding your place: plant care, multispecies relations and migrant belonging in Germany.

Symone A. Johnson | What we offer each other: establishing belonging through exercises in reciprocity.

Laura Katz Rizzo | The Malkuthian activation portals: integrated praxis, meaning and connection.

## 6b One Meter Squared | Workshop

Éireann Lorsung

## 6d 'Indigenous' Mobilities and Postcoloniality

Chair: Jan Willem Duyvendak

Sneha Annavarapu | Aesthetics of authority : unruly motorists, friendly police, and the politics of visibility in urban India.

Kunal Shahdeo | Being, becoming and belonging: politics of indigeneity among the Adivasis of Jharkhand.

Sanam Sharief Khan | United past, divided present, and uncertain future: a study of the sense of belonging of divided families in Poonch District of Jammu and Kashmir.

Daniela Vicherat Mattar | Disentangling citizenship from nationality & inclusion from belonging in Chile.

11.00-12.30 ● ROUND 7

## 7a Mobility, Gender, and Skill

Chair: Ioana Vrabiescu

Amal Latif | Domestic workers in The Gulf.

Aurora Ganz | We are workers: Belonging as Resistance.

Elizabeth Alexander | In-between: women and migration for work in the Indian state of Kerala.

Emmanuel Adelekan Olutunde Ojewunmi | Belonging & Mobility of the Yoruba Farmers and Fulani Herdsmen Conflicts in Oke-Ogun, Nigeria

## 7c Mobilities, Ecologies and Power

Chair: Hilal Alkan

Oksana Ermolaeva | The Gulag legacies and trajectories in current Russian politics and ideology.

Bikku Bikku | Mobile pastoralism and conservation in the 21st century: a case study from India.

Bennett Collins | Locating settler colonialism in climate refugee discourse.

Janina Selzer | Learning to fly while staying grounded: how geographies of inclusion and exclusion shape pathways to belonging for refugees.

## 7b Gender, Sexuality and Public Space

Chair: Ting-Fai Yu

Iline Ceelen and Lorraine Nencel | The Amsterdam Canal Parade: a queer space of one's own or a place of exclusion?

Kathrine van den Bogert | Critically moving Dutch public space: an ethnography of Moroccan-Dutch Muslim girls playing street football.

Chris van Kalkerem | Difference and Solidarity: A Study of the Amsterdam Queer Movement as a Moral Project.

## 7d Dwelling on the Move

Chair: Lauren Wagner

Laura Brody: | (Re)building home: experiences of return Migration to Imvros.

Nithila Kanagasabai | Going home to do fieldwork.

Hee Eun Kwon | Performing cosmopolitanism: temporary migrants and their sense of belonging in Dubai, United Arab Emirates.

13.30-15.00 ● ROUND 8

**8a**  
**Health, race, gendered  
belonging**

Chair: Kathrine van den Bogert

Feyda Sayan-Cengiz: Therapeutic culture and lifestyle politics - new sources of belonging for Turkey's secular middle class?

Luca Follis, Nicola Burns, Karolina Follis: Health, mobility justice and the politics of belonging - moving beyond sedentarist paradigms.

Patricia Hamilton: Racial matching in assisted reproduction.

**8b**  
**Belonging through Art  
(roundtable)**

Chair: Bernike Pasveer

With Elena Rabkina, Ibrahim Kurt, Alexandra Werdich, and Laura Katz Rizzo

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**8c**  
**Race, Citizenship, Labor  
and Memory in (post)  
imperial Portugal**

Chair: Paul Mepschen

Elsa Peralta: Labor and Citizenship in late Portuguese Colonialism in Africa.  
Morgane Delaunay: Decolonisation, migrations, and Portuguese citizenship.

Bruno Góis: Immigrants, labor, and citizenship in post-colonial Portugal.

Jonas Prinzleve: Geographies of (un-) belonging - post-colonial culture and public memory in Lisbon.

**8d**  
**The sensorium of liberation**

Chair: Rahul Rao

Rotem Steinbock: Configurations of Artistic, national and transnational belonging among visual artists from Israel/Palestine who immigrated to Berlin.

Patricia García: Contemporary urban peripheries and literary narratives of (un) belonging.

Eric Lemmon: Politic I.

15.30-16.30 ● CONFERENCE WRAP-UP





# Keynote ..... abstracts .....

## Wednesday 15.30-16.30 .....

**STRANGERS IN THE LAND:  
BELONGING, MOBILITY,  
AND IMMIGRANT-DRIVEN  
CHANGES IN THE UNITED  
STATES**  
.....

**NANCY FONER**

Chair: Jan Willem Duyvendak

The talk focuses on how immigrant-driven changes in the racial and ethnic order in the United States have had an impact on what might be called 'immobile' White Americans, who have lived in the United States for three or more generations. Many have come to feel like strangers in what they regard as their own land. I consider how the entanglement between mobility, immigration, and belonging has affected American electoral politics, including political coalitions as well as political discourse.

Nancy Foner is Distinguished Professor of Sociology at Hunter College and the Graduate Center of the City University of New York. She is the author or editor of nearly two dozen books, among them *From Ellis Island to JFK: New York's Two Great Waves of Immigration*; *In a New Land: A Comparative View of Immigration*, and, most recently, *One Quarter of the Nation: Immigration and the Transformation of America*, just released in paperback by Princeton University Press. Her many honors include the 2010 Distinguished Career Award of the International Migration Section of the American Sociological Association; a Berlin Prize fellowship at the American Academy in Berlin; and a Guggenheim Fellowship. In 2011, she was elected to the American Academy of Arts and Sciences.

## Thursday 13.30-14.30 .....

**TRAILING VITAL  
ELEMENTS:  
ATTENDING TO MIGRANT  
DEATH AND THE  
POSSIBILITIES FOR LIFE**  
.....

**AMADE M'CHAREK,**

Chair: Bernike Pasveer

Since 2014 more than 23.000 people have drowned in the Mediterranean Sea. They have been attended to as 'border death' (Last & Spijkerboer 2014), crucially, drawing attention to the militarization of Europe's borders and its migration policy. But what if we would make a decolonial move and cross the Mediterranean, from Europe to Africa? What if we would attend to death, not in relation to borders that kill, but in relation to life and livelihood? The starting point for this talk are the beaches of Zarzis, a southern Tunisian harbour town, where dead bodies have been washing ashore since the mid-nineties. I ask 'how did these bodies end up here?' A forensic question that I will not engage in any self-evident way. I reconfigure forensics, from an art of finding evince and closure, to an art of paying attention. A mode of opening up and articulating complex entanglements. Inspired by forensics, its attention to materialities and temporalities as well as its tenet of following heterogeneous traces, I query the relation between death and the possibilities for life and livelihood by trailing what I call vital elements; materialities that are crucial for fostering life or causing death in their absence. Think of phosphorus, salt, water, or, sea sponges. Moving with, and being moved by these materialities and the way they have been part of extractivist practices, I will demonstrate how they help us see the durability of unequal, (post)colonial relations, underscoring what can flow easily and what is being stopped between Europe and Africa. They thus

demonstrate the way people that we seemingly don't want and don't think belong here, are stopped at Europe's borders, whereas things that we covet and belong to our lifestyle are free to move into EU-territory. Finally, these materialities also alert us to the fact that rather than 'Europe's migration crisis' what we are witnessing is a chronic situation.

Amade Aouatef M'charek is Professor of Anthropology of Science at the Department of Anthropology, University of Amsterdam. M'charek is PI of the RaceFaceID project (<https://race-face-id.eu/>), an ERC-consolidator project on forensic identification and the making of face and race, and co-PI of the NWA project Pressing Matter: Ownership, Value and the Question of Colonial Heritage in Museums (<https://pressingmatter.nl/>). Her work has centred on the ir/relevance of race in science and society focussing on genetics and forensic practice, exploring issues of post\_coloniality, temporality and identity. Through her recent research on migrant death, she has developed an interest in forensic methods for studying (post)colonial relations, circulations and extractions, which has translated in her current interdisciplinary project, Vital Elements and Postcolonial Moves: Forensics as the Art of Paying Attention in a Mediterranean Harbour Town.

# Round 1

Wednesday  
11.00-12.30

## 1A CONSTRUING AND CONTESTING (NON) NORMATIVITY IN THE POLITICS OF BELONGING AND INTIMACY

**CHAIR: SASKIA BONJOUR**

The politics of belonging are intrinsically connected to the politics of intimacy. Feminist students of nationalism and empire have shown that from colonial times to the present day, defining collective identities and boundaries – be they cultural, racial, or national – inevitably involves reference to what are considered to be proper roles of men and women, proper dress, proper parenting, proper loving, and proper sex (like ‘we’ do it). Distinctions between ‘Us’ and ‘Them’ are most fundamentally drawn in the intimate sphere – between those who love, have sex, marry, and raise their children ‘properly’ and those who do not. This panel explores how power operates in the politics of belonging and intimacy by zooming in on constructions of normativity and deviance. Norms, in the different formal and informal forms that they take, connect state power to social power: legal norms and bureaucratic practices draw on and reproduce norms that are dominant in society, and vice versa. By studying interactions between state migration and welfare regimes and bureaucracies on the one hand, and activists, migrants and citizens on the other hand, the contributions to this panel seek to understand how (non)normativity is constructed and challenged in the politics of belonging and intimacy.

## Migration lawyers and the construction of the 'strange' family

### Saskia Bonjour & Susan Diepenmaat

Families which include 'strangers' – i.e. non-citizens – require state permission to live together in Europe. For families which are considered 'strange' – deviant from the dominant norm – such state permission is not self-evident: queer/same-sex families or polygamous families are commonly denied family migration rights. This paper explores which kinds of families are seen to belong in Europe, zooming in on the role of lawyers. One of the key arenas where what counts as 'family' for migration control purposes may be contested is the courts, and the key actors who may do so are lawyers. Based on interviews with lawyers specialized in Dutch family migration law, we ask whether and how lawyers see and seek space to contest dominant family norms in their professional practice. We explore what family norms lawyers themselves implicitly or explicitly mobilise in their legal arguments and their strategic choices; how lawyers mobilise notions of the universality of family or rather the cultural specificity of family; and how lawyers deal with possible tensions between defending the interest of their individual clients vs striving for policy change.

Saskia Bonjour is associate professor in political science at the University of Amsterdam. Her research focuses on the politics of migration and citizenship in the Netherlands and in Europe. The role of family, gender, and sexuality norms in the construction of national, cultural and racial identities is central in her research. She has also published about party politics, the role of the judiciary in policymaking, and the impact of EU migration policies on domestic politics. E: s.a.bonjour@uva.nl

Susan Diepenmaat holds a master's degree in Medical Anthropology and Sociology from the University of Amsterdam. Her research interests centre around processes of (non-normative) family making that go beyond the biological, and how those relate to socio-cultural notions of gender and sexuality. Previously, she has studied intercultural social care relating unintended pregnancies and adoption

in The Netherlands. At this conference, she will present a research conducted with Saskia Bonjour that explores if and how lawyers contest what is understood as 'family' in their work and in Dutch Immigration Law. E: susan.diepenmaat@gmail.com

## Multiple Barriers to the Welfare State: Surinamese-Dutch feminist claims to social citizenship in the 1980s

### Eline Westra

The postcolonial citizenship of Surinamese-Dutch citizens has been at the heart of political debates in the Netherlands, especially in the wake of Suriname's independence in 1975. Research has shown that the right to settle in the former metropole was especially contested for 'non-normative' families: those that looked different than the Western-European model of the nuclear family. Yet, boundary-making practices go beyond questions of access to territory. They also operate from within, in terms of access to social rights and public welfare provision. To deepen the study of postcolonial belonging in the Netherlands, this paper focuses on perspectives of social citizenship by Surinamese-Dutch activist organisations. How did they conceptualize postcolonial belonging in the Netherlands in their claiming of social rights between 1975 and 1990? To what extent did they contest prevalent norms in the Netherlands? The preliminary findings show that the activists considered racism to be a major factor impeding Surinamese-Dutch citizens' access to the welfare state. Additionally, the state's imposing of certain (dominant) family norms such as marriage and the two-parent family, was considered to exclude some Surinamese-Dutch citizens – in particular single mothers and unmarried couples.

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. E: e.westra@uva.nl

## 'It has to be either/or': sex work and the respectable lesbian asylum seeker in France

### Sonja Evaldsson Mellström

What is the role of sexual respectability in lesbian asylum claims for current (and former) sex-workers in France? Building on ethnographic fieldwork around a LGBTIQ+ rights migrants organisation in Paris, alongside interviews with lesbian asylum seekers, migrant rights activists and lawyers, this article explores how notions of respectability, sexual normativity-and deviancy play into the political constructions of the "credible" lesbian asylum seeker in France. The article centers a group of central African (cis) women with intersecting positionalities as current or former sex workers- and queer/lesbian asylum seekers. Drawing on queer migration scholarship, feminist scholarship on migration, gender, race- and respectability (Luibheid, 2002; Stoler, 1989), as well as scholarship on sexual humanitarianism (Mai et al, 2021) and trafficking (Jobe, 2020; Kempadoo, 2012) the article explores how these women negotiate gendered, sexualized- and racialized norms of respectability, deviancy and normativity to attain refugee status in France. Parallely, the article shows how these women, facing a multitude of intersecting oppressions, navigate a complex socio-legal landscape of lawyers- and migrant support organisations which continuously draw on notions of sexual respectability to make the women legible as "credible" asylum seekers to French migration authorities.

Sonja Evaldsson Mellström is a PhD candidate in Political Science at the University of Amsterdam. Through ethnographic methods, Sonja's PhD research explores how emotional and affective economies of deservingness become productive in relation to race, gender, sexuality, religion, age and nationality in SOGI asylum migration in France. Sonja has been a visiting doctoral researcher at CRESPPA-GTM, Paris and is currently the co-representative for the Amsterdam Research Center for Gender and Sexuality (ARC-GS) PhD club. As part of the ARC-GS PhD work, and in side project, she explores filmmaking

and screening as a medium for co-creation, joy and decentering trauma in queer migration research. E: a.s.s.evaldssonmellstrom@uva.nl

## Legal constructions of (non-)normativity in child placement decisions in Switzerland, 1960-1980

### Mira Ducommun & Christin Achermann

Who is considered 'unwanted' and which behaviour is categorized as 'deviant'? How is (non-) normativity constructed and (re)produced in state measures? We approach these questions through the analysis of child placement decisions in Switzerland between 1960 and 1980. The decision to place a child or a young adult in a foster family or in a home is situated at the crossroads of the politics of intimacy and politics of belonging: On the one hand, it is directed at families and their children, assessing who raises their children "properly" – and who doesn't. On the other hand, placements were often used as a disciplinary measure aimed at minors who were considered at risk of not becoming a 'good citizen'. Mobilizing a socio-legal perspective and based on archival research, we investigate how legal norms addressing children and their families were constructed, interpreted, and implemented by different state actors such as guardianship and welfare authorities. In doing so, we reconstruct how the notion of being 'at risk' was informed by gendered, racialized, and classed ideas of the 'good' and the 'failed citizens' (Anderson 2013). Finally, the analysis sheds light on the powerful consequences (non-)normativity entails for the families concerned.

Mira Ducommun is a PhD researcher at the Laboratory for the Study of Social Processes of the University of Neuchâtel and a scientific collaborator at the FHNW School of Social Work of the University of Applied Sciences and Arts Northwestern Switzerland. Her research focus lies on coercive state measures, bureaucratic decision-making processes, and intersectionality. In autumn this year she will defend her thesis that investigated child protection measures in Switzerland during the 1960s and 1970s and the complex ways through which the Swiss state governed and administered families

ilies, parents and their children.

Christin Achermann is professor of migration, law and society at the Laboratory for the Study of Social Processes and the Centre for Migration Law at the University of Neuchâtel and a project leader within the national research programme nccr-on the move. Her research revolves around the multi-level and differentiated processes of migrant inclusion and exclusion. Adopting a socio-legal perspective, she is interested in the including and excluding role of migration law. Her current work focuses on the creation and the administrative and judicial implementation of migration law in the fields of integration requirements, deportation, detention, border control, and citizenship law.

## 1B. MAPPING, TRACING AND CRITIQUING LOCAL SPACES OF ARRIVAL

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### CHAIR: RAHUL RAO

Whereas the politics of belonging used to be negotiated primarily within and through the nation state, migration scholarship has more recently undergone a 'local turn' that foregrounds the importance of processes and actors operating at the sub-national level. This panel builds on this by now rich body of work to explore how local public space, and especially spaces of arrival, are continuously transformed within their specific regional and temporal contexts. Focussing on case studies of localities from South Africa, Turkey, Germany and the Netherlands, the panellists will therefore outline how places such as detention and reception centres, border areas, but also cities and towns more broadly, reinforce the inclusion and exclusion of (forced) migrants who are funnelled through them. The papers will highlight a) the variance between local spaces of arrival even within the same state, b) the crucial interactions between national and sub-national governments, civil society, and local populations at large, and c) the historical developments that underlie their evolution. Finally, the panel will tackle the normative questions connected to the realization that arrival is contingent upon local spaces and actors that may or may not be aligned with (only seemingly) predominant national imaginaries.

#### From control to deterrence: assessing border enforcement in South Africa

Jeff Handmaker & Caroline Nalule

South Africa's migration policy regime was originally premised on a racialized approach of controlling migrants through the ominously named Aliens Control Act. It has evolved into a deterrence-oriented, but still avowedly racialized regime. While typical of the realities of (forced) migration globally, South Africa's migration regime is a far cry from the idealistic vision that many migrants had of the country when it became a liberal democracy in 1994. From the beginning of its democratic transi-

tion, scholars, policymakers and politicians cultivated a perception of South Africa being inundated with (African) migrants that were undesirable. This fuelled both widespread anti-foreigner sentiment and the aggressive enforcement of border controls. In this paper, we discuss the emergence of post-1994 migration policies, providing a critical perspective on more than two decades of migrant and border policy development and enforcement and highlighting three spaces where the everyday governance of migration is especially visible: first, in the concentrated local spaces of South Africa's land borders; second, in South Africa's migrant detention centres and third, in the refugee reception (processing) offices. Accordingly, we question whether a succession of changes to South Africa's migration policy and enforcement have truly marked a historic break from the country's apartheid past.

Jeff Handmaker is Associate Professor of Legal Sociology at the Hague-based International Institute of Social Studies of Erasmus University Rotterdam (The Netherlands) and in the School of Law, University of the Witwatersrand (South Africa). He has published widely on various human rights topic, particularly regarding migration/refugees, international criminal justice and on legal mobilization. He previously worked as a human rights lawyer in South Africa. He was a NIAS Fellow and coordinator of a NIAS theme group in the 2021/22 fellow's cohort. E: handmaker@iss.nl

Caroline Nalule is a research fellow with the Migration for Development and Equality (MID-EQ) Hub, focussing on access to justice. She is also a Research Fellow at United Nations University Centre for Policy Research (UNU-CPR), supporting its Equitable Development and Migration pillar of work. Caroline was previously a postdoctoral research fellow at the Refugee Studies Centre of Oxford University, working on the European Research Council Funded Project, RefMig where she conducted extensive research on refugee recognition processes in Kenya and South Africa. Her areas of expertise include human rights and international law, migration, citizenship, and regional integration in Africa. E: ae0053@coventry.ac.uk

#### Contesting 'stages within the city': negotiating the 'publicness' of asylum centres

Sara Miellet

Migration researchers are increasingly turning their focus towards "border spaces" within nationstates, such as border camps and refugee reception centres. They have also documented how forced migrants navigate increasingly restrictive 'reception conditions'. This paper examines how first arrival centres designed for forced migrants seeking asylum are contested by local civil society and municipal actors in two localities. "States within the city that defy municipal control" – that is how one of my interlocutors, a former municipal policy advisor, described the centre of first arrival that is operated by the centralised reception authorities in her city. Drawing on qualitative research conducted in the city of Utrecht (in the Netherlands) and Heidelberg (Germany), I argue that local actors in both cities have contested the location, the material design, the functions, and the "publicness" of centralised refugee reception centres. Of these four elements, this last question – how arrival centres relate to broader debates about the remaking of public space – is comparatively underexplored in migration debates that focus on the politics of (im)mobility and (dis)location. In this paper, I focus on how public and political debates in Utrecht and Heidelberg point towards different dimensions of the 'publicness' of asylum spaces; from perceptions of their public value and place attachments of residents to normative ideas about municipal involvement in asylum governance and arrival infrastructures.

Sara Miellet is a postdoctoral researcher in the Welcoming Spaces project at Utrecht University, examining migrant and citizen initiatives in shrinking cities and localities. Her PhD was part of the Cities of Refuge research project at Utrecht University, which investigated the relevance of human rights, as law, praxis and discourse, to the local reception and inclusion of forced migrants. She is the co-editor of Theorizing Local Migration Law and Governance (CUP) together with Dr. Moritz Baumgärtel and Urban Politics of Human Rights (Routledge) together with Prof. Janne Nijman, prof. Barbara Oomen, dr. Elif Durmuş & dr. Lisa Roodenburg. E: s.e.miellet@uu.nl



## The 'safe harbor' of Berlin: socio-legal complications and complex strategies of divergence Moritz Baumgärtel & Franziska Pett

This paper analyses the strategies of divergence adopted by the City of Berlin following the widespread civic mobilisation in Germany calling for high sea rescues of migrants. With its special legal status as a city-state, Berlin is seen as having played a supportive role when proclaiming itself a 'safe harbor' that welcomes rescued migrants. By contrast, this paper makes three observations regarding the more complex reality that shapes strategies of divergence from restrictive national policies. First, local authorities may pursue multiple strategies simultaneously, with the example of Berlin highlighting their interconnection and the extent to which competencies determine a given course of action. Second, the approach taken by municipal actors is shaped by its interaction with civil society. Rather than only narrowing discretionary spaces, such movements may widen them by offering local authorities the ability to position themselves strategically. Finally, the coexistence of distinct sociolegal constellations confronting a city necessarily complicates normative assessments of the 'local turn' in migration policy. Particularly in the case of legally resourceful localities like Berlin, municipal approaches may seem ambiguous and contradictory, while being pragmatic and strategic from the perspective of the local authorities. This raises questions regarding the reasons behind, and viability of local strategies of divergence.

Moritz Baumgärtel is an assistant professor in law and sociology at University College Roosevelt and a fellow of the Netherlands Institute of Human Rights of Utrecht University. He is the author of *Demanding Rights: Europe's Supranational Courts and the Dilemma of Migrant Vulnerability* (Cambridge University Press, 2019) and co-editor of *Theorizing Local Migration Law and Governance* (Cambridge University Press, 2022). E: m.baumgartel@ucr.nl

## 1C URBAN DWELLING

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CHAIR: AJAY BAILEY

This panel explores migrant dwelling and home-making starting from particular local areas and urban contexts of reference, ranging from North America to South and East Asia. The first case study focuses on a particular crossing site along the US-Mexico border, and on the ways in which transborder commuters (including queer subjects) struggle to build unequal 'constellations' of home; the second is on long-term foreign residents in Beijing, who negotiate their sense of belonging vis-à-vis an increasingly hostile environment; last, a case study is presented, in a more historical perspective, about the tension between belonging and non-belonging among locals and migrants in Calcutta.

### Limitrophic dwellings: towards a queer understanding of mobility and belonging Miguel Avalos

The home-mobility scholarship demonstrates how transnational migrants' homes emerge from shifting socio-cultural relations, power structures, and various forms of dwellings. However, the dominant scholarship's definition of 'transnational' doesn't pay attention to sites characterized by shorter distances like border regions and is mainly limited to migrants. My project complements the scholarship above by exploring the home-making practices of transborder commuters or individuals who live in a Mexican border city but commute daily to work or attend school in a U.S. border city. I address the following questions: First, what role does the U.S.-Mexico border regime (USMBR) play in shaping transborder commuters' understanding of home and belonging? Second, how does transborder commuting queer or redefine normative articulations of home in the San Diego-Tijuana border region? Drawing on insights from queer theory, critical border studies, and interviews with transborder commuters, my project contributes to the home-mobility scholarship by demonstrating how the USMBR disaggregates transborder commuters' home-making practices, thereby

temporally and spatially 'stretching' the home like a 'constellation.'

Miguel Avalos (he/they) is a doctoral candidate at the University of Illinois at Urbana-Champaign. His dissertation project focuses on the experiences of transborder commuters navigating the U.S.-Mexico Border Regime (USMBR) in the San Diego-Tijuana region and how they understand the notion of 'home.' E: miguel-la2@illinois.edu

### Beijing welcomes you: experiences of privilege and precariousness among long-term foreign residents in China's capital city Willy Sier

After decades of increased international migration to China, the number of foreigners in China has dropped in recent years. In Beijing, one of the country's more international cities, the decrease in foreigners has been especially significant. In addition to COVID-related restrictions, foreign residents in Beijing describe how rising geopolitical tensions affect their daily life experiences in the city. Based on fieldwork in Beijing (July-September 2023), this project analyses the stories of long-term foreign residents whose lives in the city are marked by both privilege and precariousness. The project investigates how international migrants in Beijing construct a sense of belonging in a context where 'the foreign' is increasingly constructed as 'dangerous' and 'untrustworthy'.

Willy Sier is an Assistant Professor at Utrecht University's Department of Anthropology. Interested in China's rapidly urbanising and increasingly diverse society, she has conducted most of her research on rural-urban dynamics, gendered family relations, and the position of international migrants in the country. Willy reflects on China's social transformation in both written and visual form. Her articles have appeared in journals including *Modern China*, *Visual Studies*, *Identities*, *Pacific Affairs*, and *Gender, Place and Culture*, and her short films have been broadcast on the NPO. E: w.m.sier@uu.nl

### Belonging (un)belonging: the process of 'othering' in post-partition Calcutta Metropolis Subhasree Ghosh

Taking the 1947 Partition of British India and princely states as the backdrop, this paper would try to explore the concept of belonging/(un)belonging from the trope of the 'self' and the 'other'; the guest and the host, i.e. the locals of the Calcutta metropolis and the migrants from across the border. Hannah Arendt wrote that the refugees exposed a fundamental tension between universal human rights and the sovereignty of nation-states. For Arendt, human rights were an abstraction; the only real rights were those possessed by citizens. Deprived of citizenship, refugees lacked the necessary "right to have rights." The moot question that is to be attempted is that once granted citizenship that erased the tag of migrants/refugees/outside, did the tension that was palpable between the refugees and the citizens, ease down? Did citizenship normalise the relationship between those who crossed the borders and those who did not and did the feeling of alienness or (un)belongingness of the migrants lessen with the grant of citizenship that would put them at par with the locals in terms of access to resources? The study assumes significance in light of the fact the process of 'othering' has become a thorny issue in India especially with the coming of a right-wing government in power in 2014. By rewinding to the early days of the nascent nation-state and by foregrounding the multi-layered relationships between the erstwhile refugees and the locals, the paper would try to trace the trajectory of this 'othering' and how the phenomenon, though became more pronounced in recent years, is embedded and entrenched in the very psyche of the nation and its people.

Subhasree Ghosh received her PhD from Jawaharlal Nehru University (JNU), India in Modern History. Subsequently she was engaged as a Post-Doctoral Fellow at the Institute of Development Studies Kolkata. She is now engaged as an Assistant Professor at the Department of History at Asutosh College under the University of Calcutta (<https://asutoshcollege.in/new-web/history-faculty.html>). Her research interests include forced migration, gender in South Asia.

## 1D SPACE AND MARGINALIZATION

### CHAIR: BLAIR RUTHERFORD

This panel follows a long tradition of urban historians, sociologists, anthropologists and social geographers that study how the access to and use of urban spaces is layered and conditional upon prevailing power structures. This ranges from interest in infrastructures, ghetto's and residential segregation to forms of marginalization on the basis of class, ethnicity, gender and religion at various micro levels. The panel combines everyday lived experiences in various parts of the world to imaginations and cultural reflections at the personal level.

#### **Failed mobility, lost causes, and the art of activism**

**Jesús Palomino**

Contemporary cultural activism has found in artistic practices an effective way of expression and critical communication of the most urgent social debates. Orienting its forces towards the future as a cultural fact, the art of activism has brought out the central role of narration, moral coherence, and imagination when it comes to narrating life stories and those voices forgotten, muted, or simply silenced. The goal of this presentation is to analyse the aesthetic relevance of the art of activism based on the resistant narrative of the lost cause proposed by Edward W. Said, and the new aesthetic quality of the art of activism according to Boris Groys. Through several art proposals that embody a clear attempt to bridge belonging, mobility, and participation, this presentation will present the projects, namely: *Die Toten common*, 2015 by the German collective Zentrum für Politische Schönheit; *Superkilen*, 2017 by the Danish collective Superflex; *Cosmo*, 2015 by the Office for Political Innovation, OFI; *Public Access Design*, 1997-2022 by the American art collective Centre for Urban Pedagogy, CUP; and *Joe Heywood's paraSite Shelter*, 2000 by Michael Rakowitz; among other samples.

Jesús Palomino has undertaken site-specific projects concerned with participatory art and the politics of spectatorship. Each of these projects has been designed to offer an aesthetic response to and a commentary on issues such as human rights, ecology, cultural dialogue and democratic criticism. These projects undertaken in Cameroon, Venezuela, Serbia, Texas, Canada, China, Mongolia, Russia, Algeria, and Ireland, among other places, have taken shape as artistic actions based on real situations that demand urgent reflection, resolution and, hopefully, transformation.

E: [jesuspalomino69@gmail.com](mailto:jesuspalomino69@gmail.com)

#### **Violence and vanished youth: belonging and loss in Edward P. Jones' *Chocolate City*** **Norrell Edwards**

In 1957 D.C. became the first majority-Black major city in the United States; for decades since, Washington D.C. has been as known as 'Chocolate City'. However, in recent years, gentrification has changed the residential landscape of D.C. - pushing out many longtime Black residents. This is indicative of a longer history of shifting policies and demographics. As the cost of living rises, the future of Chocolate City remains tenuous. It is the D.C. of the late 1950's-1980's, Chocolate City, that author Edward P. Jones portrays in his short story collection *Lost in the City*. Across several stories, Jones depicts a Black community grappling with its own identity as violence and disinvestment crumble neighbourhoods. Characters become both literally and metaphorically lost in the city - some like Caesar from 'Young Lions' swallowed whole by the streets. Analysing stories such as 'The Night Rhonda Ferguson was Killed', 'Young Lions' and 'The Girl Who Raised Pigeons', I argue that Jones draws a connection between instances of violence in the city and its changing infrastructure and social dynamics. I use Brandi Thompson Summer's *Black In Place: The Spatial Aesthetics of Race in a Post-Chocolate City*, George Derek Musgrove and Chris Myes Asch's *Chocolate City, A History of Race and Democracy*, and Elijah Anderson's *The Cosmopolitan Canopy* alongside numerous news articles to support my analysis.

Norrell Edwards is a scholar, educator, and communications consultant for non-profit organisations. Her employment experience and research interests place her work at the nexus of global Black identity, cultural memory, and social justice. Currently Norrell is an Assistant Professor of English and 75th Anniversary Endowed Professor at Le Moyne College in Syracuse, New York. With extensive scholarship on the Haitian diaspora, Norrell has published in several peer-review journals like the *Journal of Haitian Studies* as well as public work in *LA Review of Books*, *Electric Literature*, and *Yes!* Find her @Norrellexplains on X. E: [nedwards220@gmail.com](mailto:nedwards220@gmail.com)

#### **Working at the mall: understanding layered space(s)**

**Ipsita Pradhan**

The paper studies women employed as retail shop floor employees in a shopping mall in Hyderabad, India. It is an attempt to understand the shopping mall as a work space, instead of only a site of consumption. In doing that, it uses the concept of 'layered space' to understand the nature and processes of stratification and exclusions, that the shopping mall produces. The concept of layered space is useful in understanding the characteristics of a space which is shared by people of different social strata, yet there are differences and hierarchies in the nature of their belonging to that space. The layers formed, as a result, are fluid with varied acts of constructing physical and social boundaries, under the overarching structure of the rules of the mall. These are manifested in the relationship that the retail shop floor employees have a) with the customers, visible in the starkly different customer areas and employee areas within the mall b) amongst themselves on the basis of position in the job hierarchy, caste and gender. Talking from the perspective of women's experiences as employees in the shopping mall, the paper shows the gendered nature of the layers within the space of the mall as well as the larger space of the city where the mall is located in.

Ipsita Pradhan received her doctorate degree in Sociology from the University of Hydera-

bad, India. Her thesis titled *Understanding Gendered labour in a 'Global City': A Study of Women Shop-floor Employees in a Shopping Mall in Hyderabad* studies women shop-floor employees engaged in emotional and aesthetic labour in the spectacular spaces of the shopping mall, which essentially looks at the shopping mall as a work place. Her research interests lie in the intersection of Sociology of Gender, Labour and Urban Sociology. Ipsita teaches at the School of Liberal Arts Social Sciences at SRM University, India. E: [ipsitapradhan@icloud.com](mailto:ipsitapradhan@icloud.com)

# Round 2

## Wednesday

### 13.30–15

#### 2A MOBILE CULTURES: PARTICIPATION, AFFECT, TRANSMEDIA

#### CHAIR: CHRISTIAN IAIONE

The papers in this session all engage with the important question of how to mobilise mobilities as ways to generate new and unexpected kinds of temporal and partial belonging, in particular as experienced and performed by those whose mobility has long been either ignored or singularly rendered as scarred by politics of non-belonging. Can forced / ignored / involuntary movement be seen as generating resilience or even shaping space and place?

**Annual mobilities: the role of pilgrimage-leisure trips in reproducing culture in urban slums**  
**Prajwal Nagesh, Ajay Bailey, Sobin George & Lekha Subaiya**

Recognition of leisure and the role of mobilities for leisure in urban slums are both sketchy and cursorily researched. With increasing urban sprawls in developing countries, the mobile processes through which cultural histories are revisited and reproduced demand greater attention from mobilities research. The focus of this study was to understand the role of mobilities in shaping leisure and belongingness in low-resourced living. We draw data from an ongoing ethnographic study which included a participant observation exercise conducted on a week-long pilgrimage-leisure trip across rural Tamil Nadu undertaken by low-income older adults from one of Bengaluru's (India) oldest slums. We found that such community mobilities as annual pilgrimages helped reconcile with belongingness,

usually fragmented due to histories of forced migrations from villages and systemic evictions within large cities. These thousand-mile trips act as annual routines to remain belonged to their past dwelling and cultures. The rented bus for these trips was a theatre of devotion, a stage for possessed individuals to express their euphoria, a safe space to socialise over Tamil classics and a carrier of hope for better lives. The study adds to the growing literature on low-resourced mobilities and how movement can itself be an act of resilience.

Prajwal Nagesh is a final year doctoral researcher in the Department of Human Geography and Spatial Planning at Utrecht University, the Netherlands and the Institute for Social and Economic Change, India. For his doctoral research, he studies equitable access to urban transport infrastructure for older adults in Bengaluru (India) as part of the NWO (Dutch Research Council) funded 'EQUIMOB' project. He has a sociology background and researches emerging urban inequalities in the global South using ethnography and spatial methods. E: p.nagesh1@uu.nl

Ajay Bailey is a professor of Social Urban Transitions, Department of Human Geography and Spatial Planning, Utrecht University, the Netherlands. He leads the research line Global Migration, Culture and Place, working at the interface of anthropology, geography, demography and public health. He is the principal investigator of the EQUIMOB project and contributes his topical and methodological expertise in working with the mobilities of migrants, lower-income groups and older adults. E: a.bailey@uu.nl

Sobin George is an assistant professor at the Centre for Study of Social Change and Development (CSSCD) at the Institute for Social and Economic Change, Bengaluru, India. His interests include urban inequalities, health and labour rights. His areas of research and writing cover Marginalities, Social Gradients of Health, Medical Industry and Labour Rights. He is also the co-PI of the EQUIMOB project. E: sobin@isec.ac.in

Lekha Subaiya is an associate professor and head of the Population Research Centre (PRC) at the Institute for Social and Economic Change,

Bengaluru, India. Her research interests are in the area of Demography and Stratification. Her research focuses on migration, older adults, and women's health. E: lekha@isec.ac.in

#### (Re)making cycling cities Sanderien Verstappen

While anthropologists have documented in detail how highways and roads are changing people's lives, only very few of them have ethnographically engaged with the social lives of cyclists. With rising public interest in cycling and growing policy attention for cycling - partly in response to COVID-19, partly in response to urgent problems of air pollution, congestion, and energy shortage - anthropologists might turn to cycling as a generative site from which to think afresh about the interconnectedness of mobility, space, and sociality. In this presentation I will discuss my efforts to develop an anthropology of cycling city-making in Europe and Asia, and offer my preliminary findings as a case study for thinking about the (re)making of public space. What does it mean to cycle in car-dominated cities? What does it mean to promote or build cycling cities? How does the bicycle become implicated in diverse practices of class-making and community-making in (aspiring) cycling cities? And what can we learn about belonging by listening to mounting public debates about spatial injustice and traffic inequality?

Sanderien Verstappen is Assistant Professor with Tenure Track in Social and Cultural Anthropology with a focus on Visual Anthropology at the University of Vienna. She conducts research on topics of mobility, migration, urban development, and the politics of belonging. She currently develops new research on urban cycling and bicycle-friendly city-making. E: sanderien.verstappen@univie.ac.at

#### Mapping experiences of gentrification and senses of belonging through mobile neighbourhood interviews Vincent Baptist

Urban landscapes' contemporary redevelopments have stimulated research on local residents' recollections regarding changes in their

direct living and working environments and surrounding public spaces. Various studies have connected such endeavors to closer investigations of nostalgia for seemingly bygone eras of urban sociability, tensions between longing and belonging, and emotional ambivalences provoked by current gentrification processes (Balderstone, Milne and Mulhearn, 2014; Adams and Larkham, 2016). In doing so, maps are frequently used to mark significant sites of memory, but their traditionally static character has often left the overall spatial-analytical potential of collected data largely untapped. This paper presents a new collection of interviews with past and present inhabitants of Katendrecht, a well-known southern peninsula, and former Chinatown and red-light district, in the Dutch port city of Rotterdam. Gathered through walking tours determined by interviewees' personal histories and fluctuating affinities with the neighbourhood, and informed by the methodological framework of time geography, the conducted interviews provide multidimensional and mobility-sensitive data that help visualize varying emotional stances expressed by interviewees during the neighbourhood walks (McQuoid and Dijst, 2012). Ultimately, the generated multilayered maps can stimulate debates on how to grasp divisive urban processes, such as gentrification, through fundamentally mobile and participatory research setups.

Vincent Baptist is a postdoctoral researcher and lecturer at the Erasmus School of History, Culture and Communication, Erasmus University Rotterdam. He holds a PhD in urban history, and has a background in digital humanities and media studies. His research currently focuses on post-industrialization, urban paradoxes and intimacies. He is affiliated to the Leiden-Delft-Erasmus research center 'PortCityFutures', and his doctoral research was part of the European HERA project 'Pleasurescapes: Port Cities' Transnational Forces of Integration'. E: baptist@eshcc.eur.nl

#### Women's muralism: Chicago's Mexican/Latina communities claiming public space Hinda Seif

When a class from the Instituto Academy visited the Chicago History Museum In 2020, their



disappointment in the virtual absence of the city's Latin history in the exhibits led them to picket the museum. In the third most populous US city, approximately 40 percent of children are of Latin American and Hispanic Caribbean heritage, yet many still think of Chicago in Black and White. Based on ethnographic fieldwork, interviews, visual analysis, and archival research (2016-2022), I shed light on three ways that Chicago's women artists of Mexican ancestry are challenging their erasure and remaking public space through artistic practice and organizing. First, I address Latina muralists in an art form historically dominated by men and the messages they convey through their public art. Second, I discuss the Brown Wall Project; led by former graffiti artist Gloria Talamantes, artists create murals on walls painted a dull brown by Chicago's Graffiti Blaster Programme, reclaiming and transforming erased Brown voices. Third are challenges to gentrification or 'whitewashing' of a Mexican immigrant neighbourhood with graffiti and street art, museum exhibits, and A Day Without Public Art. Possibilities and limitations of these artistic interventions are discussed in the context of the Chicago Monuments Project (2021-).

Hinda Seif is Associate Professor of Sociology/ Anthropology at the University of Illinois Springfield, faculty board member of University of Illinois Press, and a team leader of Chicago's Pilsen Latina Histories Monuments Project. More than 1/3 of Chicago's children are Latine; Seif's research examines the ways that Mexican immigrant women and their descendants are transforming the culture and landscape of Chicago through visual arts. Her previous work followed young, undocumented activists born in Mexico and raised in the U.S. Seif's work appears in publications including the *Journal of Language and Sexuality*, *Diálogo*, *Latino Studies*, and *Géneros*.  
<https://usldhrecovery.uh.edu/exhibits/show/festival79>  
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## 2B REFUGEE YOUTH AND EVERYDAY BORDERING IN PUBLIC SPACE

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CHAIR: ILSE VAN LIEMPT

Refugee youth often find themselves in precarious and ambivalent positions in the cities and towns where they have settled. Insecure housing, lack of social networks, employment restrictions, possible exposure to localised regimes of racism and xenophobia, coupled with a lack of money, results in significant challenges in their everyday lives. Public space provides opportunities to relax, to meet people and build connections, it is also a space of solidarity, support and 'sanctuary'. On the other hand, the spatial presence of refugee youth has been strongly problematized and interrogated in immigration debates. This national construction of 'Others' who are imagined to be a threat and who are linked to concrete spaces impacts how refugee youth experience public space. Public space is a space where everyday bordering takes place. Papers in this panel address issues around how refugee youth navigate the city, what role public space plays in their everyday lives and how they experience different forms of everyday bordering. We seek to examine the diverse urban experiences of refugee youth in public space and put the personal geographies and sensory experiences of refugee youth central.

**Home, entrapment and acts of refusal: the role of place identity in young refugees' imaginations of future-selves**

**Rik Huizinga & Ilse van Liempt**

This paper explores the role of place in the way young refugees experience and organise their everyday lives in a highly diverse and underprivileged neighbourhood in Amsterdam. We employ the concept of place identity – zooming in on both people's place identity and the place identity of place – to understand the affective and cognitive bonds they maintain with their social and physical environment. We build on an ethnographic study and use various forms of data including in-depth interviews with young refugees, observation and informal conversations with key neighbourhood actors. The paper tells multiple and sometimes contradictory stories of everyday life

and illustrates how young refugees relate to the neighbourhood in various temporal ways. Trans-local and green spaces offer sites of familiarity and recovery, allowing young refugees to re-assess their migration trajectories and present needs. At the same time, racist neighbourhood discourses and a lack of perceived opportunities for self-development disrupt imaginations of future-selves causing a sense of entrapment. In response, we show how refugee youth employ strategies to use and claim neighbourhood spaces according to personal aspirations and in doing so secure a sense of belonging.

Rik Huizinga is an Assistant Professor 'Geographies of Youth' in the Urban Geography section at the Social Geography and Spatial Planning Department, Utrecht University. As a social and cultural geographer, he investigates young people's experiences and responses to new and often problematic social and cultural relations due to globalization, migration, and social change. Rik has published on gender, masculinities and intersectionality; encounter, diversity and public space; and migration, forced migration and refugee settlement. E: r.p.huizinga@uu.nl

Ilse van Liempt is Associate Professor Urban Geography in the Urban Geography section at the Social Geography and Spatial Planning Department, Utrecht University. She is one of the four Research Leaders of the UU-wide Focus Area on Migration and Societal Change where she stimulates interdisciplinary knowledge exchange in the field of migration. Ilse is also an expert in qualitative and creative research methods and has published widely on irregular migration, refugee migration, public space, and process of home-making and belonging in renewed journals such as *Urban Studies*, the *Journal of Ethnic and Migration Studies* and the *Journal of Refugee Studies*. E: i.c.vanliempt@uu.nl

**Sensing the city: refugees' and asylum-seekers' everyday experiences in public spaces**  
**Mattias De Backer, Pascale Felten & Hassan Bousetta**

Public spaces are often considered as sites of politics (Mitchell, 1995) and ordering, bordering and othering (van Houtum & van Naerssen 2002). One can also observe that cities are char-

acterized by moods, atmospheres and affects. Sometimes affects are 'staged' to seduce citizens in shopping areas (Allen, 2006) or to motivate citizens to engage in heightened sensory experience (Pink, 2007). Usually, affects and atmospheres are spontaneous side-effects of the throwntogetherness of urban dwellers (Massey, 2005). Arguably, affects and atmospheres are mostly discussed as if taking place in a political void. Even if Thrift (2008) explicitly connects affects and atmospheres to politics, not many empirical explorations have taken place to tease out how these pre-cognitive and inter-subjective phenomena can also have explicit political meanings. In this paper, we draw on fieldwork undertaken in the HERA-funded EEYRASPS project in Brussels, to investigate how refugees and asylum-seekers are sensing the city. This paper will further explore how sensing the city takes place in the broader context of strategies of othering and bordering on the one hand and tactics to carve out spaces of intimacy, privacy, freedom, hope and belonging on the other (De Backer et al., 2019).

Mattias De Backer is guest professor of Urban Criminology at Vrije Universiteit Brussel and editor-in-chief of the open-access journal *Criminological Encounters*. He is a transdisciplinary researcher, travelling between criminology, sociology, philosophy and geography, holding a Master's degree in Philosophy and Urban Studies, and a PhD in Criminology. Mattias works on topics related to youth, the city and migration and has an interest in creative/participatory methods and poststructuralist philosophy. Mattias has published the monograph *Radicalisering: donkere spiegel van een kwetsbare samenleving* (2020) and the edited collections *Refugee Youth, Migration, Justice and Public Space* (2023) and *Order and Conflict in Public Space* (2016). E: mattias.de.backer@vub.be

**Relational security and insecurity in public space: experiences and practices of young asylum seekers and refugees in Leipzig**  
**Kathrin Hörschelmann, Elisabeth Kirndörfer & Johanna Bastian**

Their potential for convivial citizenship notwithstanding, public spaces also frequently become a medium for hostile negotiations



of difference and territorial foreclosures (cf. de Backer et al 2020). Young asylum seekers and refugees navigate and co-produce these spaces at the same time as a complex of other desecuritizations frequently affect their ontological, political and material securities. Exposed to the slow violence of asylum systems alongside, in many cases, ongoing connections to structural and political violence in other global contexts, their experiences of public spaces in arrival regions and cities are often affected by further desecuritizing processes and practices, including discriminatory discourses, less tangible atmospheres of hostility, micro-aggressions, the witnessing of hostile political protests and physical violence.

In this paper, we adopt a relational approach to security (cf. Hörschelmann and Reich 2017) in order to better grasp how young refugees and asylum seekers experience these hostilities and their impacts on belonging. We also reflect on methodological difficulties entailed in accounting for such experiences. The underlying ethnographic research was conducted in the city of Leipzig as part of a HERA-funded project (2019-23).

Kathrin Hörschelmann is a Professor of Human Geography at the University of Bonn (Germany), with a specialization in Cultural Geography. Her research interests include the geographies of (in)security, citizenship and inclusion, the political agencies of children and youth, as well as feminist and post-socialist geographies. Her recent research includes a collaboration in the HERA-funded project "Everyday Geographies of Young Asylum Seekers and Refugees". She has published a co-authored monograph on Children, Youth and the City as well as several co-edited collections, including Refugee Youth, Research Ethics in Human Geography, and Contested Bodies of Childhood and Youth. E: hoerschelmann@uni-bonn.de

Elisabeth Kirndörfer is working as a Postdoc at the University of Bonn (Cultural Geography). Her main research interests focus on (post)migration, citizenship and participatory methods. She holds a PhD in Social and Cultural Anthropology from the European University Viadrina, Germany. As a postdoctoral researcher, she

has been working until May 2019 in a research project on „The postmigrant city“ at the Leibniz Institute for Regional Geography in Leipzig (Germany). Currently, she is in the course of completing her engagement in a HERA-funded European joint research on "The everyday experiences of young refugees and asylum seekers in public space". E: elisabeth.kirndoerfer@uni-bonn.de

Johanna Bastian is a cultural geographer, currently working at the German Center for Integration and Migration Research (DeZIM). Her research interests include feminist and critical geographies, translocal relations, as well as theories of emotion and affect. In her master's thesis, she applied these perspectives to explore practices of translocational belonging through a case study of food being sent between Tunisia and Germany. Currently, Johanna is preparing her PhD at Humboldt University, Berlin, where she will focus on the role of friendship and social reproductive networks over migrant's live courses. E: bastian@dezim-institut.de

**Examining the meaning and use of public and domestic spaces for socially isolated asylum seekers in the context of Covid-19**  
**Robin Finlay, Peter Hopkins & Matt Benwell**

The outbreak of the Covid-19 pandemic is considered to have accelerated an existing 'crisis of space' (Davies et al, 2022). For instance, the pandemic contributed to an intensification of spatial inequalities and methods of spatial control, as well as transforming spatial patterns and norms. The closure of public spaces had a particular impact on everyday life, increasing the use of domestic spaces and altering everyday 'spatial practices'. What was also evident is these spatial changes were particularly difficult for marginalised and disadvantaged populations, such as the working classes and racialised minorities. In this paper, we examine the impacts of the spatial changes related to Covid-19 on the everyday urban lives of socially isolated asylum seekers and refugees in the UK. We analyse what the Covid-19 context illustrates about the use and meaning of public and domestic spaces. We aim to (re)state the imperative of physical public

spaces for the wellbeing of socially isolated asylum seekers and refugees. The pandemic reinforced how being in certain physical public spaces was critical for social interactions and support and that losing access to these spaces, as well as being stuck in poor quality housing, amplified the harmful impacts of everyday bordering.

Robin Finlay is an urban social geographer at Durham University (UK). His research interests include diaspora and cities, migration, asylum and refugee and urban multiculturalism, racism and Islamophobia. He has been involved in projects (funded by HERA and UKRI) exploring the everyday experiences of young refugees and asylum seekers in public spaces and during the COVID-19 pandemic. E: robin.finlay@durham.ac.uk

Peter Hopkins is Professor of Social Geography at Newcastle University where his interests focus on refugee issues, Islamophobia and inter-sectionalities. He recently led two projects about refugee and asylum issues, one focussing on refugee youth and their negotiation of public space (funded by HERA) and a second about refugee experiences of the COVID pandemic and lockdowns in the UK (funded by ESRC). E: peter.hopkins@ncl.ac.uk

Matt Benwell is a political geographer at Newcastle University (UK) with a particular interest in people's everyday engagements with geopolitical events past and present. His research contributes to debates in feminist geopolitics, focussing specifically on the perspectives and experiences of children, young people and families and has engaged the concepts of intergenerational memory, alter-geopolitics, everyday nationalism, as well as the diplomatic practices and performances of citizens and diplomats. More recently, he has been involved in projects (funded by HERA and UKRI) exploring the everyday experiences of young refugees and asylum seekers in public spaces and during the Covid-19 pandemic. E: matthew.benwell@ncl.ac.uk

## 2C EUROPE AND ITS OTHERS ..... CHAIR: MORITZ BAUMGÄRTEL

**The Dutch in India / India and the Dutch: Creolisation, Mobility, and Belonging**  
**Ananya Jahanara Kabir**

Narratives of postcolonial belonging are overwhelmingly predicated on a monocolonial model: a newly-postcolonial nation appears linked forever to the imperial power that exited last from it through language, cultural and institutional affinities, diasporic trajectories, and geopolitical alliances. Common sense dictates that the former coloniser and the post-colonised belong together even if the embrace is discomfiting. I am interested in productive possibilities of belonging generated by failed colonial ventures, such as the Dutch in India, who, by the early 19th century, were ousted by the British who subsequently consolidated their position in India as imperial rulers. Trajectories of mobility— of people and objects that travelled— nevertheless densely connect India and the Netherlands. Centuries of Dutch presence in India generated imprints and entanglements still present in archives, museums, and physical sites in both countries. How do we make sense of these connections? Models of creolisation can help us join these dots to reconstruct narratives of belonging through mobility rather than rootedness, to bring new insights to current debates—not only about reparations, justice, restitution, and claims, but also about majoritarian exclusions dictating Indian politics today.

Ananya Jahanara Kabir is Professor of English Literature at King's College London. Her research spans transoceanic creolisation, critical philology, and the relationship of literary, material, and embodied cultural expressions. Between 2013-2018, she directed the ERC Advanced Grant funded project, 'Modern Moves', which investigated the history and global popularity of African diasporic social dances. Ananya has been awarded India's Infosys Prize in the Humanities and Germany's Humboldt Research Prize, and, in July 2023, elected a Fellow of the British Academy. Her

new project, 'Fort Creole', examines Portuguese-Dutch fortified enclaves in the Atlantic and Indian Ocean worlds and their postcolonial heritagization.

**Whiteness is made, not born: Turkish-Dutch and the racial grammar of everyday politics in the Netherlands**  
Deniz Aktaş

How can the concept of whiteness be understood in the Netherlands? This proposal explores the socio-cultural construction of whiteness that is multiply (re)formed, often contradictory, and contingent upon its various racialized Others within the Dutch context. In the Netherlands, where the notion of 'race' and whiteness is still virtually inadequate as a Dutch paradigm, the discursive and ideological constellation in which racialization processes of its Others (i.e., Surinamese, Antilleans, Moroccans), to varying and different degrees, have been deployed to construct whiteness, or more accurately, whiteness as a fundamental part of Dutch identity. The Turkish-Dutch population is constituted as one of these racialized 'migrant Others'. Real and more often imaginary, they appear as objects of discourse and as a fixed and homogenous group, which, then, is positioned to construct and to fashion a privileged, dominant, and normative white Dutch identity with its connotations to nationalism, citizenship, and full societal belonging. Thus, in order to explore, complicate, and disrupt these mechanisms, this proposal engages with ethnographic methods and aims to examine the socio-cultural discourse of Dutch whiteness from the perspectives of Turkish-Dutch individuals in the Netherlands. By looking at the rhetorical/textual strategies used by multi-generational Turkish-Dutch to (re)construct their identities, this proposal seeks to gain a deeper insight into the Dutch notion of whiteness and show how "race" functions as a fundamental grammar of difference, not only within the scope of inequality, but also in terms of social mobility and social class.

Deniz Aktaş is currently a joint PhD candidate at the Faculty of Religion and Theology, VU Amsterdam and KU Leuven. His doctoral research is part of the VIDI project 'Unequal Partners?

An Ethnographic Study of Christian-Jewish and Christian-Muslim Couples in the Netherlands,' where he focuses on Christian-Muslim couples and studies the normative 'secularized' Christian assumptions and the dominant and privileged white Dutch identity with its connotations to nationalism, citizenship, and full societal belonging. E: d.aktas@vu.nl

**Making visible the work of translation in post-Yugoslav Refugee stories**  
Una Tanovic

Bodies cross borders. Sometimes they are forced across borders. Always they carry meaning across borders in the form of words, languages, and stories. To migrate, in other words, is to translate. Traditional approaches to translation - conceptualizing it as the movement of a text across a linguistic, cultural, and often national border - endorse a narrative that also characterizes migration as a simple, if sometimes painful, unidirectional process, an interlude between fixed points of departure and arrival with assimilation as an idealized endpoint. Building on insights from translation scholars, such as Anthony Pym and Edwin Gentzler, and Astrid Erl's work in memory studies, my presentation examines how post-Yugoslav refugee authors— including Dubravka Ugrešić, Aleksandar Hemon, and Saša Stanišić - have employed translational strategies that challenge unidirectional notions of both migration and translation, thereby reimagining both as a mode of being in the world rather than the process of moving between fixed points of departure (homeland, source language/text) and arrival (host country, target language/text). I ask: How is translation implicated in reproducing limiting, assimilation-based narratives of migration and how can it resist these narratives? This presentation contributes to The Body Politic sphere by bringing together literary studies, translation studies and memory studies to examine the migration-memory-translation interface and to offer a more adequate reading of the social drama of human displacement.

Una Tanovic is an Assistant Professor in the Department of English at the American University of Sharjah. She received her PhD in

Comparative Literature from the University of Massachusetts Amherst with a dissertation on the poetics and politics of migrant epistolary networks in American literature. Her research bridges the fields of Migration Studies and Translation Studies, with a focus on refugee writing. Her translations of Bosnian literature have appeared in The Massachusetts Review and Freeman's. E: utanovic@aus.edu

## 2D AFTERLIVES OF COLONIALISM, COMMUNISM, GENOCIDE AND EMPIRE

CHAIR: MARIA KOINOVA

This panel explores three situations of state-led exclusion and even genocide of ethnic, religious and political minorities in parts of Asia in the 19th and 20th century. These explorations also include the afterlives of these exclusionary practices: the ways they are spoken about (or not), remembered (or not) and built on (or not).

**Voices from the grassroots: postmemory and political citizenship of survivors of the 1965-1966 anti-communist mass violence in Kupang, East Nusa Tenggara, Indonesia**  
Matthew Fenat

Negotiations on the general narrative of anti-communist violence and mass killings in 1965-1966 in Indonesia have been ongoing in the last 22 years ago to eradicate misunderstandings and anti-communist stigma. This happens because the state is still reluctant to resolve cases judicially and recognize survivors as victims of structural violence, making situations of intimidation and impunity last longer for survivors and their families. This study highlights how social memory plays an active role in negotiating anti-communist misunderstandings and stigma at two levels, namely family and social community. Social memory was chosen as the entry point based on its transformative role in shaping public awareness because it contains personal and structural experiences of violence. This transformative nature certainly cannot be separated from productive memory reproduction activities. Therefore, the retelling of traumatic experiences to the second and third generations at the family level and the negotiation of truth narratives at the civil society level are important dynamics identified in the following study. Using life history research methods and qualitative descriptive analysis, with the research area in Kupang, East Nusa Tenggara, this study finds how retelling of past traumatic experiences in the family environment

fosters the confidence of the first generation to tell more stories and is willing to negotiate within their respective social communities, as a way of attracting support or confronting common truth claims. For survivors who still have some doubts and choose to remain anonymous, this is part of the subject's strategy to avoid incidents in the surrounding social environment. In the second and third generations of survivors, parental openness encourages them to find out more about the origins of the tragedy that befell their parents and to be willing to negotiate with their peers and other generations. This is also true for the second generation of perpetrators who begin with an attitude transition after the parents admit their past mistakes. With these findings, this study underscores how productive reproduction of social memory helps second and third-generation survivors, including second-generation perpetrators of violence, escape the trauma and prolonged socio-political suffering, even with misconceptions about violence and mass killings received from small. From here, theoretically, social memory provides an alternative for survivors to recover their civic identity. Because it is limited to two levels and outside of formal political streams, the reproduction of social memory is then understood to operate at the grassroots as a way of recovering the citizenship identity of survivors independently of state neglect.

Matthew Fenat holds a bachelor's degree in Sociology, Universitas Gadjah Mada, Indonesia. His undergraduate thesis considers the important role of social memory, especially postmemory, in strengthening the grassroots citizenship identity of survivors, their family members, and family members of perpetrators after the anti-communist mass killings (1965 – 1966) in Kupang, East Nusa Tenggara, Indonesia. At the moment, he is participating in the Organisational Studies group at Atma Jaya Catholic University (Indonesia) to learn more about how an organisation is deliberately formed through competition, conflict, and particular identities, as well as how organisations work to channel resources, people and ideas in dealing with everyday social occurrences. E: matthew.alexander@mail.ugm.ac

## 'Men of three worlds': the Straits Chinese, Race and Belonging in British Malaya, c.1900-1950

Christian Jones

This paper interrogates the relationship between race and belonging in the Straits Chinese community of Singapore in the early 20th century. It asks how this mixed-race group of Chinese Peranakans navigated the three worlds it could claim to be a part of: China, Malaya and the British Empire. The Straits Chinese are thus distinctive as a community with both a diasporic identity and a locally-rooted one in Malaya, having abandoned the sojourning principle of Chinese migration without losing their connection to China. By building on recent developments in the history of nationalism and decolonisation, I show how the multiple, layered forms of identity the Straits Chinese claimed became truncated by rising discourses of race and nationhood which fixed certain peoples to certain places. This is demonstrated by reference to both everyday forms of urban cosmopolitanism as well as high political developments that demarcated the boundaries of citizenship in China and the British Empire, moving from the origins of nationality law to the mass deportations of the 1940s and 50s and the difficult position of the Straits Chinese today. As an "in-between" community, the Straits Chinese thus struggled to find a place in a more monochromatic world of mutually exclusive nation-states.

Christian Jones is a doctoral candidate at Freie Universität Berlin working on the history of mixed-race communities and decolonisation in Malaysia and Singapore. He previously studied history at the University of Cambridge and the Geneva Graduate Institute and has been a visiting researcher at the National University of Singapore and the University of Malaya supported by the DAAD. More broadly, he is interested in the history of race, migration, empires and nationalism. Additionally, Christian is a researcher on the SNF-funded project "Patchwork Cities: Urban Ethnic Clusters in the Global South During the Age of Steam" led by Prof. Michael Goebel. E: christian.jones@fu-berlin.de

## Belonging and Migrant labor in Freetown, 1885—1910

Felix Kram

Migrant labour had long been a feature of the economy of colonial Freetown in the nineteenth century. Large-scale migration from the territories around the city provoked a xenophobic backlash in the city's press and the colonial government, in which casual labour was linked to vagrancy, criminality, and fears of demographic decline of the previously dominant inhabitants of the city. People nonetheless continued to flow into Freetown, where 'tribal' affiliation was employed by the colonial government to manage this population, while migrants themselves found themselves engaging in fluid forms of self-identification and adherence to particular ethnic identifications. My contribution explores the solidarities among migrant workers that emerged outside of these state-sanctioned 'tribal' organisations. Freetown's casualised daily labourers went on strike on several occasions, but little has been written about the ways in which these strikes were organised. My contribution aims to situate the organisation of workers, many of whom were migrant labourers, within larger social processes of 'tribal' or ethnic organisations sanctioned by the colonial government. The contribution explores the tensions between top-down management of migrants through these 'tribal' organisations and their self-organisation in the workplace.

Felix Kram is currently a PhD candidate in history at the Universities of Pavia and Leiden. His research focusses on the labour question in colonial Sierra Leone between 1870 and 1919. It explores the ways in which various actors, including skilled and unskilled workers, merchants, intellectuals, and colonial administrators sought to create a stable, controllable labour force in pursuit of different political and economic objectives, and how workers contested such attempts through collective organisation. E: felixdaniel.kram01@universitadipavia.it

**13.30-14.30 | KEYNOTE Nancy Foner: Strangers in the Land: Belonging, Mobility, and Immigrant-Driven Changes in the United States.**

**Chair: Jan Willem Duyvendak**

# Round 3

Thursday  
9.00-10.30

**3B SHIFTING PARADIGMS,  
MOVING SOCIETY.  
ANTI-RACISM IN THE  
NETHERLAND**

**CHAIR: SASKIA BONJOUR**

A paradigm of color-blindness in the Netherlands has long thwarted attempts to address racism. This paradigm has been contested for decades, but in recent years this politics of contestation has become more successful. In the last 10 to 15 years we have seen a gradual change with race and racism now being discussed more openly in the political sphere, in various media like television talk shows, newspapers and magazines and of course on social media. Moreover, race and (anti-) racism have come to play a more important role in educational institutions (at all levels, but especially at university level) and in museum and heritage activities and politics. In this panel we bring together four papers to contribute to our understanding of how various initiatives (such as grassroots organisations and social movements, educational institutions and the heritage and museum sector) have succeeded in pushing racism on the agenda. What strategies are being used? How is racism framed? What images are being mobilized to persuade a general public of the necessity to address racism? How have people of color themselves changed their perspective on experiences of belonging? We bring together various analyses - from a focus on the historical anthropology of antiracism to one on contemporary experiences with 'diversity and inclusion' and on museum stud-



ies - to broaden the perspective on mobility and belonging from physical movement to the emergence of social movements and their attempts to bring hegemonic views into motion and 'move' society.

**The appearance of race: how to un/see race in a color blind society**  
**Markus Balkenhol**

Race has been called an absent presence, especially in societies such as the Netherlands where commonsense dictates that race does not exist. In the wake of a push to commemorate trans-Atlantic slavery and a growing movement against racism, museums have begun to re-evaluate their engagement with colonial afterlives and the absent presence of race. In doing so they face the dilemma of making race visible without reifying it. For instance, they grapple with questions of whether or not to show colonial violence, racial stereotypes, or whether or not to use certain words. In this presentation I zoom in on one particular series of images shown in the Tropical Museum's new exhibition entitled 'Our colonial inheritance'. The series is a racial typology used for educational purposes to teach elementary and high school students about racial types. In this presentation I want to unpack the implications and ambiguities both of the series itself and of displaying it today. What does it mean to make an absence present in this way?

Markus Balkenhol is a social anthropologist working on issues of colonialism, race, citizenship, cultural heritage, and religion. He is a researcher at Meertens Institute. His PhD thesis "Tracing Slavery. An Ethnography of Diaspora, Affect, and Cultural Heritage in Amsterdam" (2014) deals with different forms of cultural memory of slavery in Amsterdam Zuidoost. His most recent publications include: Balkenhol, Markus, Ernst van den Hemel, and Irene Stengs, eds. 2020. *The Secular Sacred: Emotions of Belonging and the Perils of Nation and Religion*. Cham: Springer International Publishing; Balkenhol, Markus 2021. *Tracing Slavery. The Politics of Atlantic Memory in the Netherlands*. London: Bergahn Books.  
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**'Ethnic' identity and belonging in Dutch academia**  
**Aya Ezawa & Jasmijn Rana**

At Dutch universities, diversity and inclusion are higher on the agenda than ever before. But whereas gender equality and the representation of women are increasingly seen as a sign of a well-functioning and equitable organisation, the representation of Dutch and international minoritized ethnic staff sparks heated debates. How do minoritized ethnic staff at Dutch universities experience their place within Dutch academia? How do the politics of race and ethnicity in and outside of the university affect their sense of belonging? Based on twenty in-depth qualitative interviews, this paper examines how race-ethnicity (and racialization) shapes the careers and experiences among minoritized ethnic staff at Dutch Universities. We argue that race-ethnicity works as a structure, discourse, and a system of assumptions, beliefs and practices, which permeate the organisation, teaching, research and daily work life. Personal narratives do not only shed light on the unequal representation but also how the way in which institutions engage with anti-racism and ethnic representation affects their positioning, opportunities and sense of inclusion. An increasing awareness of the illusion of meritocracy, and a critical reflection on color-blindness in Dutch Academia leads to a shift in how academics relate to ethnoracial identification and their sense of belonging at the university.

Aya Ezawa is a sociologist and University Lecturer in Modern Japan studies at Leiden University in the Netherlands. Her research examines social inequality and differentiation based on oral history interviews. In her research, she has examined the gendered character of social class and social mobility in the context of the life stories of single mothers in Japan. Her research on Japanese-Indo-Europeans explores examines how race and gender shape the discourse and personal lives of children born during the Japanese Occupation of the Dutch East Indies. E: a.ezawa@hum.leidenuniv.nl

Jasmijn Rana is Assistant Professor of Cultural Anthropology and Development Sociology at Leiden University. Her research is characterised by a critical look at the contemporary society in which discussions on gender, race-ethnicity, religion, embodiment and movement take centre stage. She has published on Muslim women, sports diversity in cultural heritage and decolonising anthropology.  
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**Connecting the first and second wave of anti-racism in the Netherlands**  
**Vicky Pinheiro Keulers & Paul Mepschen**

In the Netherlands, the first wave of anti-racism (1970s - 1990s) is often misunderstood as a white phenomenon. While the white Left played a key role in shaping a particular form of anti-racism - grounded in the struggle against national-socialism - it is important to give a more complex account of the diversity of and the struggles within the first wave. While the struggle against neofascist, far right organisations was key to the first wave, other articulations of anti-racism were also present: in the organisation of black and leftist migrant (workers') grassroots organisations, in the struggle of Black, Migrant, Refugee (BMR) feminist activists and scholars; and in early struggles against global Islamophobia. In these various articulations of anti-racist struggle in the first wave we see traces of what we would now refer to as decolonial and intersectional approaches, which have become key to the second wave. In this paper we focus on the different ways in which race and racism have been framed, as well as on the different strategies used by activists to persuade people of the necessity of anti-racist struggle.

Vicky Pinheiro Keulers (MSc) is a recent Cultural Anthropology graduate from Utrecht University. Her main research interests are processes of racialization and constructions of race and racism, particularly in the Dutch ethnographic context. In her research she has mainly studied these themes through the lenses of anti-racist activism and convivial multiculturalism. Her chapter in the forthcoming

edited volume *A New Wave of Antiracism in Europe? Racialized Minorities At The Centre* investigates the connections between two waves of Dutch anti-racism. In her current position at ECHO Expertise Centre for Diversity Policy she is engaged with project management and qualitative data analysis.  
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Paul Mepschen is social anthropologist (University of Amsterdam, 2008) working as Assistant Professor at University College Utrecht since 2019. He has published on the interconnections of racism, nationalism, and sexuality; urban and national in- and exclusion; and on populism and the far-right. He is currently involved in research on rural-urban relationships and questions of (political) identity in the town where he grew; on the gender & queer politics of postfascism; and on the history of the Left. At UCU, he teaches various courses in Anthropology as well as interdisciplinary courses on citizenship, difference, identity and belonging. He is also a tutor. E: p.j.h.mepschen@uu.nl

**Refusing the university machine**  
**Zouhair Hammana**

The process of racialization (Robinson, 1983) that underpins the manner in which the University runs us, through us and on us, is incredibly brutal and violent. The University reenacts colonial permanence in every act of its movements—especially felt through its administrative and managerial prongs. This does not mean that there are not things happening within, under, and despite of the University that could be read as practices of resistance, refusal and of doing things differently in the face of the predatoriness of the institution (James, 2020). How do people within the University, whether staff or students, (attempt to) do things differently and/or refuse the University machine? How do they navigate through and form what Simone (2022) calls the surrounds, or what Moten and Harney (2013) call the Undercommons? And, if we understand the university as a neoliberal machine that operates on the basis of credentialization (la paperson, 2017; Moten and Harney, 2013; Simpson, 2017), how then



do students and staff reckon with the (growing) idea, and 'practice'—and with practice I mean the practice of seeming to do diversity without actually trying to do diversity (Ahmed, 2012) - of diversity and inclusion within the University Machine?

Zouhair Hammana is a lecturer and PhD-researcher at the Erasmus University Rotterdam. The work Zouhair attempts to contribute to moves along, but also over and right through, the fields of anthropology, sociology and philosophy. With every step Zouhair makes, he attempts to renew his commitment to contribute to the pursuit of a different world(s). E: hammana@eshcc.eur.nl

### 3C EXPLORING RELATIONALITIES IN NARRATIVES OF DWELLING AND HOMING

CHAIR: LISA MORAN

The concepts of home and belonging are imagined, temporal and socio-spatial phenomena. This proposed panel, facilitated by Dr Lisa Moran, convenor of the Biographic Narrative and Lifecourse Research Group (BNLR) of the Sociological Association of Ireland (SAI) focuses on dwelling and home as relational, embodied, and narrativized social phenomena, drawing on critical insights from international biographical researchers from Spain, Slovenia, the UK, Iran and Ireland about the meanings of home in relation to temporality, space, gender, power and emotions.

Papers in this session illuminate the layered and labyrinthine interconnections between home and belonging, illuminating how innovations in biographical research captures the complexity of home (and practices of homing) in specific socio-cultural contexts. We explore how biographical interviews, autobiographical writing, photographic and visual methods expose complex understandings of home and homing which could remain concealed using other qualitative methods. Significantly, papers in this session explore complex, dynamic interchanges between social regulations that govern private and public spaces which influences women's experiences of home and belonging in Iran; narratives of displaced parents and young people in Ukraine, autobiographical writings on home and 'being alone' and photos and letters as mediating spaces for home and belonging as active, lived experienced.

**Remembered, immediate and aspired home: reflections on mobility and belonging**  
Patricia Prieto-Blanco & Tanja Kovacic

In this paper, we discuss the role of personal objects in re-(constructing) the meaning of belonging and home in different contexts;

forced and voluntary migration, and army mobilisation. Three types of objects: photographs, letters and an autograph book allow us to consider the role of these objects in processes of belonging, and homemaking across place and time, and in extending home beyond and across houses and landscapes (Marschall, 2019). They are 'transitional objects that reflect multiple belonging' (Boym, 2001, p. 336), triggering emotional responses and stimulating social effects and actions (Marschall, 2019). We suggest that a strong sense of belonging - perhaps even kinning - is activated by photographic and written exchanges (Prieto Blanco, 2022). Belonging is always in the making, but more importantly for the aforementioned objects, belonging implies connection through the labour of feeling (Camp, 2019, p. 80). Photographs, letters, and memory books serve as spaces of meditation about home and belonging which include memories of the past, inform practices of the present and help forming future aspirations (Fathi, 2021).

Patricia Prieto-Blanco is a lecturer in digital media practice in the Department of Sociology, Lancaster University. Her areas of expertise are visual methods of research and photographic practices. Her interdisciplinary and practice-oriented expertise includes visual research methods, image-based activism and media practices in the context of migration and kinship. She is an advocate of co-writing, dissemination beyond the ivory tower, and slow academia. You can listen to her latest collaboration with Lancaster City Museums [here](#)  
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Tanja Kovacic is a researcher associated with the UNESCO Child and Family Research Centre, University of Galway. She has developed interdisciplinary research interests in the areas of youth studies, formal and informal education, and social change. Tanja is curious about a wide range of participatory qualitative methodological approaches (i.e. photovoice), and narrative and biographical research methods. She has been involved in a major evaluation focused on exploring the alternative education sector in Ireland, and

smaller projects teasing out concepts of international mobility, belonging, and home. She advocates for young people's voices to be brought to the core of research, policy, and practice. E: tankovacic@gmail.com

**Conditional belonging and gendered practice at home**  
Elham Amini

The complexity of 'belonging' is well documented in research (Basch et al., 2020; Toivanen, 2014). In this paper, I develop concepts of belonging and being in/out of place by linking home to the unheard voices of Iranian women. I bring spatial studies of home from gender inequality perspectives into focus and emphasise the role of gendered relationships on marginalising voices of women in the home and belonging. In this paper, I explore labyrinthine interconnections between home and belonging; the notion of being 'in' and 'out' of place, connections to Namus (honour) and sanctity of family life.

Although the participants were all interviewed in place (at home), they frequently called it 'my husband's home' or 'my parents' home'. In Farsi, the verb 'to go' denotes going from the parents' house to the husband's house. I discern how biographical research gives voice to unheard women empowering them to reclaim home and belonging. In this paper, 'home' is a social space in which power is negotiated to create new gendered identities in everyday cultural practices of older Iranian Muslim women. Drawing on 30 biographical interviews with, I explore the meanings of home, belonging and intersections between public and private spheres.

Elham Amini is a lecturer in sociology at Liverpool University. Her research lies in the intersection of age, gender, ethnicity and health. She holds a PhD in Sociology of Health and Gender, Durham University (2017). Her research focuses on The Gendered and Sexual Experiences of Iranian Muslim Menopausal Women which is in line with the 2030 Agenda for Sustainable Development. Her new two-year interdisciplinary UKRI funded research project will focus on the lived experiences of

menopause for two groups of minority ethnic women, to map the heterogeneity both within and between ethnicities, with reference to biographical life course factors.  
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### On 'being alone': challenging dominant understandings of belonging Gayle Letherby

I live alone. Both my parents are dead. I am childless, a widow, no siblings. Following the miscarriage (mid-1980s) of, to my knowledge, my only baby, I returned to education and studying Sociology helped me find myself after a period of despair. For 30+ years I have researched and written about those who do and those who do not mother and the implications of this. I am grateful to have been able to spend so much time thinking, and learning more, about an issue that is equally significant in the lives of many others. More recently since the death of my husband John (2010) and my mum Dorothy (2012) I have begun to reflect on being an 'orphan' and a 'widow/ unpartnered' and, relatedly, on the differences between isolation and solitude. I miss my loved ones but my life is full. I am happy. My contention is that all of the statuses and experiences mentioned here are often misunderstood and misrepresented. With reference to my research and to personal memoir and fiction writings I consider less understood ways of belonging not least with reference to social, emotional and network (mobility) capital.

Gayle Letherby is a Visiting Professor at the Universities of Plymouth, Greenwich and Bath (specifically here within the Centre for Death and Society (CDAS)). Alongside substantive interests in the meanings and experiences of love, reproductive and non-parental (especially non/mother) identities; gender, health and wellbeing; death, loss and bereavement; travel and transport mobility; gender and identity within institutions; and solitude she has always been fascinated by research methodology, including auto/biographical, feminist and creative practices. In recent years she has become interested in writing sociologically for non-academic audiences and creative writing

within academic work. For some examples of different sorts of writing see <https://www.abctales.com/user/gletherby>.  
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### Interrupted belonging: life narratives of displaced families in Ukraine Lyudmilla Nurse & Ian Thompson

Belonging to a place is an emotional, and memory-related process, but is also a choice that leads to individuals' "construction of their own self-identity" (Bauman 2011; Taylor 2010; Guibernau 2013). Forced migration and a complete change of social environment however distort the system of social support, pose challenges for individuals and families in re-building their lives due to the 'interrupted sense of belonging' to a place. A study of displaced young people and their families in Ukraine (before the outbreak of the current military actions in the country in February 2022) as part of the AHRC - funded project Cultural Artefacts and Belonging (conducted by the Department of Education, University of Oxford in 2021-22) exploring the impact of changing cultural landscapes on young people and parents lives from an inter-generational perspective. The paper discusses the process of re-construction of identities and of a sense of belonging, emotional wellbeing and biographical life strategies of mothers by focussing on the importance of an 'old' and 'new' place(s) in individuals' emotional belonging. The paper draws upon the findings from the (online) qualitative biographical interviewing with young people and their parents (mothers).

Lyudmila Nurse PhD is sociologist of education and culture. She is Research Director of Oxford XXI think tank. Lyudmila is an Honorary Research Fellow in the Department of Education, University of Oxford where she was Research fellow between 2017 and 2022. Her research and publications include biographical research methods, international comparative studies of identities and belonging, migration, cultural diversity, well-being of families with children and young people and parenting for which she creatively applied methods of qualitative biographical and arts-

based research. Lyudmila is a co-editor of Policy Press (Bristol) book series: Advances in Biographical Research. She is currently Chair of the Research Network 03 'Biographical Perspectives on European Societies' of the European Sociological Association. Among her recent co-edited publications is a book: Biographical Research and the Meanings of Mothering: Life Choices, Identities and Methods Policy Press (Bristol). E: [lyudmilanurse@oxford-xxi.org](mailto:lyudmilanurse@oxford-xxi.org)

Ian Thompson is an Associate Professor of English Education at the Department of Education, University of Oxford. He is joint convenor of the Oxford Centre for Sociocultural and Activity Theory Research (OSAT) and a Fellow of St. Hugh's College. He is also a member of the university's English Faculty. Ian has been PI and co-investigator on several mixed methods and qualitative research projects. These projects include: ESRC funded project Excluded Lives: the Political Economies of School Exclusion and their Consequences. The Effectiveness of Arts Based Approaches in Engaging with Disaffected Young People; and Disparities in School Exclusion across the UK. In his current research, Ian focuses on English pedagogy, school exclusion, initial teacher education, learning, and social justice in education from a Vygotskian and cultural historical theoretical perspective. He publishes widely in the fields of cultural historical research, social justice in education, English education, and initial teacher education. Ian is currently Vice-President of the International Society for Cultural-Historical Activity Research. E: [ian.thompson@education.ox.ac.uk](mailto:ian.thompson@education.ox.ac.uk)

Lisa Moran is Dean of Graduate Studies and Head of the Graduate School at the Technological University of the Shannon, (TUS), Ireland. She is a sociologist with a very strong interest in biographic, narrative research especially the Biographic Narrative Interpretive Method (BNIM). She is the current president of the Sociological Association of Ireland (SAI). E: [lisa.moran@tus.ie](mailto:lisa.moran@tus.ie)

## 3D BELONGING IN THE CITY

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### CHAIR: DANIELA VICHERAT MATTAR

The papers in this panel explore questions of belonging in the city in widely differing social and political contexts and using a range of innovative methods. They explore how belonging in the city is reshaped by change of some kind at multiple scales – whether this change comes from the movement of people, the disruptions of a pandemic, or both.

#### Belonging in the post-Covid city Philip Kasinitz

What has Covid-19 meant for 'belonging' in the city? When domestic spaces are converted into workspaces and consumption spaces and people spend more time 'at home', with those very much like themselves, has the unpredictable and serendipitous encounter with difference been a casualty of the pandemic? Does the ease with which these adjustments to the pandemic have been adopted suggest that these changes are here to stay? Drawing on data from New York, I will examine how COVID-19 has accelerated trends towards a more privatized city; trends that were already well underway. This is not an entirely negative development. The reluctance of white-collar workers to 'return to the office' may indicate resistance to the regimentation and surveillance cultures of many workplaces. And the glee with which young people in particular have returned to reopened public spaces indicates that some aspects of public life remain highly valued. Yet for groups such as immigrants, second-generation migrant youth or LGBTQ communities, for whom public spaces have been essential for building community, withdrawal from such spaces may serve to increase isolation and make it harder to establish their social, political and cultural place in the city.

Philip Kasinitz is Presidential Professor of Sociology and director of the Advanced Research Collaborative at the City University of New York, Graduate Center. His book In-

heriting the City: The Children of Immigrants Come of Age received the American Sociological Association Distinguished Book Award and the Eastern Sociological Society's Mira Komarovskiy Book award. Other recent works include Growing Up Muslim in Europe and the United States and Global Cities, Local Streets. Former President of the Eastern Sociological Society, he serves on the Russell Sage Foundation's committee on Race, Ethnicity and Immigration and the Historical Advisory Committee of the Ellis Island Museum. E: p.kasinitz@gc.cuny.edu

**Making homes and places: migrant women in the time of a global pandemic in Guwahati, India**  
Abhishruti Sarma

Examining the spaces of everyday life for migrant women in smaller cities in India that are otherwise taken for granted or often invisibilised tells us much about the ways in which women engage with and negotiate social, cultural and economic shifts and contribute to structuring their homes, the places around them and the city as a whole. Reading the 'everyday' unearths intricate relationships between migrant women's lives and the construction of their socio-economic place. This paper on the lives of women migrants during a global pandemic in a smaller city like Guwahati in Assam, India addresses the ways in which women come to occupy spaces in a new city, form new meanings and identities for themselves and for the 'new place' that they inhabit. In doing so, the paper also discusses the 'disruptions' and difficulties that the pandemic has brought about for migrant women in their work and their personal ways of being and belonging. The issues at the intersections of migration and the pandemic in women's lives in Guwahati are explored along the lines and ideas of space, place-making, home-making, identity and inequalities. In reading the city of Guwahati, the paper seeks to add to the complex history and critical discourse of migration and belonging in Assam.

Abhishruti Sarma is currently pursuing her PhD in Sociology and Anthropology at the Ashoka University, Sonapat. Her research ex-

plores the changing human-animal-forest relationships in India's northeast. Before joining Ashoka, she worked as a research associate on multiple projects in the North Eastern Social Research Centre in Guwahati (Assam, India) and co-authored a book titled Changing Affinities: Ecologies of Human Mithun Relationships in Northeast India. She has previously also worked on a short-term project on migrant women navigating their lives and livelihoods during the global pandemic in the city of Guwahati.

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**Imaginations in conversation: imagined communities at neighbourhood level**  
Akofa Laetitia Boglo

Particularly in times of increased mobility, tensions surrounding belonging, and contestation of identities, the question of which patterns of inclusion and exclusion shape communities is well worth considering. In this contribution, I will bring the concept of imagined communities to neighbourhood level, asking what happens when we apply this concept—originally considered in national terms—to local contexts. In doing so I hope to create an opportunity to question how 'the national' speaks to 'the local', and ask whether and how 'the local' talks back. Building on (primarily) sociological, geographical research into imagined communities and boundaries, I will explore how the concept can be applied to understand whether and how different imaginaries meet and jostle with one another in negotiation, contestation, and making and unmaking of public space at neighbourhood level. I will combine insights drawn from existing literature with those from my empirical and place-based research into experiences and practices of boundary work and solidarity work with social workers and residents at community centres in a diverse and rapidly changing neighbourhood in the Netherlands.

Akofa Laetitia Boglo is PhD candidate focused on questions around solidarity, social work and community work at neighbourhood level. Based at the University of Humanistic Studies, Utrecht, the Netherlands and early stage researcher in SOLiDi (Solidarity in Diversity) MSCA ITN. E: a.boglo@uvh.nl

**Ghana has become a playground': Young Dutch-Ghanaians navigating the origin-country's leisure scene**  
Gladys Akom Ankobrey

In studies on the 'homeland' trips of young people with a migration background, the country's landscape tends to merely serve as the backdrop for accounts of belonging to family and roots. Drawing on 17 months of multi-sited ethnographic research, this paper looks more closely at the role of (material) space in the practices of young Dutch-Ghanaians during 'homeland' trips undertaken in their emerging adulthood. By embedding young people's trips in their broader mobility trajectory, I show that their practices represent an emerging shift from kinship settings in rural areas and outskirts of cities, to public spaces in urban centers. This change is linked to the growing availability of leisure facilities in the latter places, including luxury resorts, lounge bars, cafes and festivals, which open up opportunities for socializing with peers from Ghana as well as visitors from the Netherlands and the wider diaspora. Ultimately, these 'new' places and events foster new modes of being and feeling in the 'homeland' that complicate conventional understandings of 'belonging'.

Gladys Akom Ankobrey is a researcher at the Centre of Expertise Urban Education at the Amsterdam University of Applied Sciences (the Netherlands). She received her master's in Migration and Diaspora Studies from the School of Oriental and African Studies (The UK) and holds a Ph.D in Migration Studies from Maastricht University (the Netherlands). Her research interests include transnational youth mobility, diaspora engagement, educational inequalities and inclusive learning. E: g.a.s.akom.ankobrey@hva.nl

# Round 4

## Thursday 11-12.30

**4A NATIVISMS AND INDIGENEITIES (ROUNDTABLE)**

**CHAIR: RACHIDA AZOUGH**

In this session we will discuss similarities and differences in the scholarship on nativism and on settler colonialism/indigeneity. These two bodies of research have a substantive overlap upon the conceptual, emotional and moral repertoire of home – in fact, upon the essentialized use of home as a political idiom – which has been unduly neglected thus far. In essence, they both articulate and reproduce, albeit from different historical trajectories and unequal power positions, the weight of more or less exclusionary forms of homemaking and domestication over certain territories. The historically shaped belief of embodying an 'original majority' and holding a primary right to a homogenous 'homeland' soil is common across both discursive and political fields. In this session, we will discuss the claims of being 'native', in highly different contexts of nativism and settler colonialism/indigeneity. With Paolo Bocagni and Jan Willem Duyvendak.



## 4B A HOUSE | ART INSTALLATION

### IBRAHIM KURT

Scattered, like a migrant's body, I build, break and rebuild a house. With just enough soil, sand, stones and water to build only a small part, each time I lay the stones for the next room, the next wall, I have to tear down what was already there. A continuous crumbling and disappearing, remaining unfinished, yet opening space for other homes to be built. By looking closely at different processes of building homes, I examine the ways in which migration and movement form experiences of belonging.

Ibrahim Kurt graduated in 2014 with a bachelor degree in Media and Cultural studies from the University of Amsterdam. He is now finishing his master programme in visual arts and post-contemporary practice at the Master Institute of Visual Cultures. Currently he is producing a body of work around longing (and also not) for a home, as well as belonging, memories, and cultural understandings of death and rituals of burial. His aim is to create an inquiry into diasporic and migration struggles of belonging that makes use of poetics and is protective of the fragilities and sensitivities of such struggles, rather than polemic and resolute. E: i.k.ibrahim.kurt@gmail.com

## 4C (UN)BELONGING AND DWELLING

### CHAIR: KATHRINE VAN DEN BOGERT

This panel invites us to see the potential of a critical stretching of the concepts of belonging and dwelling, along multiple lines. These include the lack of belonging, which goes along with emergent forms of homemaking, among undocumented youth in an Amsterdam shelter; the phenomenological prospects for dwelling and belonging in a variety of unconventional settings and backgrounds, none of them reducible to a domestic space; and the absence of any place to call home in a meaningful sense, among live-in child domestic workers.

#### **Belonging through homemaking practices by undocumented young people in an improvised Youth Living Room in Amsterdam** Lieke Wissink

Undocumented young people are largely excluded from basic social infrastructures in the Netherlands, including support systems which meet their particular needs as youth. They are structurally positioned as non-belonging in the political project of migration management. Yet, as this article shows, this politics of belonging can be challenged through everyday 'homemaking practices'. The article investigates first what homemaking practices among undocumented young people entail and how they are shaped under particular material and social circumstances. Secondly, it explores these practices in the debate on 'home' in semi-public spaces. Subsequently, it recognizes these everyday and mundane practices as a political intervention given the sense of belonging they create among these young people despite the context of their structural exclusion from society. Insights are based on four months of ethnographic fieldwork at a local foundations' improvised day shelter in Amsterdam, called the 'Youth Living Room'. Here, undocumented youths facing unstable living conditions were able to gather while their structural exclusion

was reinforced even further under COVID-19 measures. Homemaking practices mobilized by undocumented youth, the article argues, become meaningful as a bottom-up claim to being at home, challenging who gets positioned as belonging or not in our everyday societies.

Lieke Wissink is trained as a cultural anthropologist and philosopher. Her current research (University of Applied Sciences In-holland/ Leiden University) focusses on dynamics of in- and exclusion in social work infrastructures in the Netherlands, in particular in eco-social community work that is imagined as a solution to current and future societal crises. As an ethnographer she moves between policy sites and civil society spaces to trace the everyday shaping of welfare worlds and the futures it is oriented to. In her doctorate (University of Amsterdam 2020), she explored bureaucratic knowledge practices that unfold around forced deportations from European territories.

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#### **Belonging and belongings: the case of dwelling** Niels Weidtmann

We can dwell not only in a house, but also in a city, a landscape, even in a language. In contrast, we can only own the house, but not the city, the landscape or the language. But we do belong to where we dwell; and, in fact, the belonging that is created by dwelling goes much deeper than mere ownership. That is because it affects the dwelling person inwardly. The house, the city, the landscape, the language, they all move us and we move around in them, while on the other hand belongings are static. My research interest is in analysing this moment of movement that is inherent to all forms of belonging (Ingold, Malpas, Marinovic, Merleau-Ponty). At the same time, the moment of movement also points to the fact that the belonging constituted by dwelling cannot be fixed, but must be constantly re-founded in lived experience. This also opens up a new perspective on migration and the changeability of what we live in. Just as a house does not remain the same when it is inhabited by

other people, a city, a country or a language do not remain the same when they integrate migrants (Arendt, Gündoğdu, Young).

Niels Weidtmann is director of the College of Fellows - Center for Interdisciplinary and Intercultural Studies at the University of Tübingen. He studied philosophy, politics and biology in Würzburg and at Duke University in the U.S.; PhD in philosophy (Würzburg), habilitation in cultural theory (Tübingen). Since 2006, he was scientific director of the Forum Scientiarum at the University of Tübingen, before being appointed director of the university's newly founded College of Fellows in 2020. Since 2019, he has been president-elect of the Society for Intercultural Philosophy. His research interests include intercultural philosophy, phenomenology and hermeneutics, structural philosophy, and philosophy of science. Latest books: *One World Anthropology and Beyond. A Multidisciplinary Engagement with the Work of Tim Ingold* (together with Martin Porr; Routledge 2023); *Analogie. Zur Aktualität eines philosophischen Schlüsselbegriffs* (together with Dietmar Koch and Alina Noveanu; Alber 2023); *Interkulturelle Philosophie. Aufgaben, Wege, Dimensionen* (Francke 2016).

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#### **No place to call home: Belongingness and notion of home of live-in child domestic workers in Lahore, Pakistan** Rahla Rahat

A considerable number of children work as live-in domestic workers in Pakistani homes. These children are sent to work by their parents and could be as young as 6-7 years and provide a variety of domestic services. These children move from home to home for work and may have little interaction with their families. This research examines the narrative accounts of such children where they describe their everyday lived experiences of building attachments in the face of regular uprooting leading to a constant state of unfamiliar and temporality. How these experiences influence their identity, self-worth, and relationships and how it contributes to their notion of home and sense of belong-



ing. A qualitative study was conducted with 25 young adults, both men and women, who have been live-in domestic workers as children. The findings suggest that the participants had feelings that ranged from feeling exploited to being sympathetic towards their families. Their emotions ranged for anger, acceptance, sympathy, to indifference. However, their experiences were influenced by their age, gender, frequency of visits to home and from home, geographical distance from their families, perception of why they were sent to work, their relationships with their families and employers, nature of work and their experiences at workplace.

Dr. Rahla Rahat is the In-Charge of the National Center for Resettlement and Rehabilitation and is an Assistant Professor of Sociology at the University of the Punjab, Lahore, Pakistan. She served as an international guest professor at the Institute of Sociology at the University of Bielefeld in Germany as a part of the Erasmus + International Faculty Exchange Programme. She also spent a semester as a Scholar-in-Residence at the Center for the Study of Religion and Conflict, Arizona State University, USA. Her current research interest includes child labor, abuse and neglect, belonging, and inequality within cities.  
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## 4D STAGING BELONGING: INCREASING MOBILE WORKING PLACES IN NOT-SO-INCLUSIVE ENVIRONMENTS

CHAIR: JEFF HANDMAKER

This panel examines critically the rules of engagement between people in working and living spheres. This ranges from contrast between intentions to create inclusive and the often very different results, either because promises were rather symbolic and strategic, or because they were not thought through, to configurations where despite forms of intimate co-living at the family level, are extremely segregated and asymmetrical.

**Belonging by default: passive practices of D&I policy implementation in a start-up company in the Netherlands**

**Ioana Vrabiescu & Anne Meynaar**

This paper inquires into how the employees of Hortensia experience and practice the new Diversity & Inclusion (D&I) guidelines and explains how passivity towards this new policy becomes a modus operandi in organisations. The start-up company working in education system, Hortensia, claims to be at the forefront of D&I implementation, with all employees describing it as inclusive, open, low in hierarchy and helpful. However, as this paper shows, the leadership, recruitment process and external collaborations all contribute to keep D&I policy inadequate and not addressed. Managers fear they lack knowledge and avoid taking responsibility for change. The hiring processes reproduce the lack of diversity in the workforce that remains young, highly educated and white. Company's current collaboration with the schools strikes the same nerve, showing preference for white vs black schools. In fact, D&I is neither a fully-fledged corporate discipline nor priority for the company. By not addressing D&I maintains the contradiction between company's aspirations and its actual actions, it also shows how priv-

ilege works and allow belonging at Hortensia to come 'naturally'. This paper problematizes passivity in the implementation practices as prominently present, as an active behavior.

Ioana Vrabiescu is an Assistant Professor at the VU Amsterdam. She currently works on a project highlighting the role of ethical emotions in enforcing migration control apparatus. Previously, she was a visiting scholar at the Tel Aviv University and the New School for Social Research and was a postdoctoral researcher at the University of Warwick and University of Amsterdam. She conducted multi-sited fieldwork alongside the policing and deportation apparatus in France and in Romania, qualitative study with women suffering IPV, and ethnographic research with social services and institutions for migration management in Spain, among others.  
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Anne Meynaar is a corporate anthropologist. She has studied Cultural Anthropology at the University of Utrecht and last year graduated cum laude from the master's programme Culture, Organisation and Management at the VU. She has a special interest in diversity, equity and inclusion in organisations, as well as the manner in which people give meaning and create cultural practices in organisations. For this conference she has written a paper based on research done for her Master thesis, which concerns passive practices of white progressives in an education-based start-up.  
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**U moet verplicht inburgeren': how do female migrant partners of Dutch citizens make sense of their integration in the Netherlands?**

**Ashling Turner-Derksen & Seda Muftugil-Yalcin**

This paper aims to demonstrate how female migrant partners of Dutch citizens make sense of their integration process in the Netherlands. Despite partner migration being a common reason for migrating, the experiences of the integration process, developing feelings of belonging and challenges to the identity of the migrant partner have been overlooked in research and policymaking. Building on integration and assimilation

and loss of career identity and independence in analysing the results, we emphasize the need for a deeper understanding of belonging in a mobile world. I follow an interpretivist constructivist approach and use fifteen semi-structured interviews with migrant partners from ten countries, to answer the research question. The results highlight how most migrant partners do not perceive their migration in terms of desire but often a life decision or a necessary sacrifice for their partner and/or children. Migrant partners found government integration policies ineffective, and many pushed back against those who expected them to perform an idea of 'Dutch identity'. Although EU migrant partners experience privilege in their transnational mobility, there was no distinction in the level of performed 'Dutch identity' that was expected of them in their local environment. Most migrant partners felt more integrated when they could re-join the workforce and regain (financial) independence in their daily lives, most did not seek belonging through performing a cultural identity but in contributing to society through employment.

Ashling Turner-Derksen holds a BA in English and history from Maynooth University in Ireland and worked as an English foreign language teacher abroad. She recently obtained an MSc in Culture, Organisation, and Management from VU Amsterdam. During her master's research, she discovered that her experience was not unique among migrant partners. Inspired by these shared stories, she delved into understanding how migrant partners make sense of their integration journey and find a sense of belonging in their new country. E: ashling.turner16@gmail.com

Seda Muftugil-Yalcin works as an Assistant Professor at Organisation Sciences Department at the Vrije Universiteit. She studied Social and Political Sciences at Sabanci University Istanbul, and then did her masters at London School of Economics (LSE) in Human Rights and Sociology. She has her PhD from Amsterdam School for Cultural Analysis (ASCA) from University of Amsterdam. Her current research revolves around the themes of gender/intersectionality/ DEI in organisa-

tions. She has another research line on impact making civil societal organisations and social entrepreneurs. E: seda.yalcin@vu.nl

**Beyond the red shield: finding belonging between religion and gender in the humanitarian work of Salvation Army**  
**Suzanne Boersma**

In the intricate landscape of the Dutch welfare state, Faith Based Organisations (FBOs) such as Salvation Army (SA) play a vital role in providing—previously government-held—social services to their communities. Despite the Netherlands' secular reputation (de-pillarization, drop in church attendance in the 70s-80s), Christianity and FBOs are deeply rooted in its welfare system. The Christian identity of FBOs have direct consequences on the gender-related inequalities visible in their humanitarian work. FBOs are gendered organisations and thus have triggered academic debates. In these hierarchical and gendered organisations, 'belonging' is crucial. Employees at the SA make sense of their working life, some being attached to a particular group, whereas others feel included just by belonging to the same faith. Identity dynamics and power structure shape who belongs to the SA, either by validating certain identities or favoring particular groups. For instance, religious beliefs and gender roles can dictate who is perceived as a legitimate member and who is marginalised. Gender blindness in organisations favors masculine behaviors and reinforces stereotypical beliefs about gender roles in humanitarian work. Only recently, gender discrimination in humanitarian work emerged as a concern for donors, governments and the wider public. As FBOs blur and juxtapose their 'humanitarian mission' and 'religious missionary' identities, it becomes harder to trace their motivations and actions, or to keep them accountable for (gender) discrimination. This 'double identity' is often taken for granted, deemed natural, and thus escape scrutiny and political discussion. Tackling the case study of SA, this article aims to explore the intersectionality between religion and gender within the humanitarian work of FBOs in the Netherlands. It uncovers hidden gender biases, emphasizes the (un)

addressed gender inequalities, and explores how religion intersects with gendered dynamics to maintain the strong patriarchal hierarchy within the organisation.

Suzanne Boersma is a recent graduate of the Master's programme in Culture, Organisation, and Management (COM) at the VU Amsterdam. Her curiosity often leads me to ask, 'why are things the way they are?' She possesses a deep fascination for aspects of society that are often taken for granted, especially in the context of identity, gender, inclusion & diversity, and (gendered) institutions. The COM programme's unique approach to organisational analysis and ethnographic research has equipped her to delve into the complex landscape of Dutch Faith Based Organisations (FBOs) such as Salvation Army (SA). Her research aims to uncover hidden gender biases within these institutions and shed light on the intersectionality between religion and gender within the humanitarian work of FBOs in the Netherlands. E: suzanne.2023@live.nl

**The house of good people: sensemaking in transnational charity affiliates from Northern Ireland and Canada.**  
**Cheryl Leske**

This paper explores how local affiliates of a transnational charity centred on building or improving houses in partnership with communities, enables inclusion and promotes belonging. It focuses on how the affiliates' members construct and understand their day to day and local experiences within the framework of the transnational organisation. It uses a multi-level analysis and sensemaking lens to acknowledge the experiences of inclusion socially constructed and related to the configurations of identities. The paper emphasises the role of connecting to the purpose of the organisation in order to explain how members' acknowledged distinctiveness actually enables them to belong. Taking the example of two affiliates, this paper analyses how inclusion policies enacted at the local level led to perceptions of uniqueness and belongingness. Specifically, the affiliated model allows for customised approaches to the organisation's overarching goals, for ex-

ample acknowledging religion and integrating it in the daily programmes in Northern Ireland or celebrating 'Truth and Reconciliation' and implementing mental health programmes in Canada. Whilst positive outcomes were desired, the lack of awareness of DEI programmes also fed in perceptions of unfairness and feelings of not belonging of people working on the ground.

Cheryl Leske has worked in the people area of organisations, focussing on cultural practices and organisational effectiveness, for over twenty years. She has a combination of private and public sector human experience and has worked in various industries and in multiple countries. As a lifelong learner, she has returned to graduate school twice throughout her career, most recently completing the Master in Culture, Organisation, and Management at Vrije Universiteit in 2022 in the Netherlands, which allowed her to learn ethnographic research techniques that she applied in an NGO setting, further deepening her experience in analysing cultural dynamics and getting a multidisciplinary understanding of organisational complexity. In 2014–2016, she completed a Master of Science in Positive Organisation Development and Change (MPOD). Weatherhead School of Management, Case Western Reserve University, USA E: cheryl.leske@gmail.com

**13.30-14.30 | KEYNOTE AMADE M'CHAREK:**  
**Trailing Vital Elements: Attending to migrant death and the possibilities for life.**  
**Chair: Bernike Pasveer**

# Round 5

## Thursday

### 15.00-16.30

#### 5A FROM DWELLING TO HOMING

#### CHAIR: PAOLO BOCCAGNI

This panel explores alternative ways and spaces of dwelling, ranging from art residency practices to asylum seekers centres in Europe, and so-called remittance houses in migrant countries of origin. These diverse and dispersed dwelling environments can all be appreciated as infrastructures on which forms of belonging, homing and care emerge, and vie with each other.

**Dwelling elsewhere : art residency practices as homing infrastructures at Werkplaats Molenwijk**  
**Emily Shin-Jie Lee**

This project explores the artist in residence programmes of Werkplaats Molenwijk located in the Molenwijk district, Amsterdam-Noord. Designed in the late 1960s according to functionalist, utopian ideas, Molenwijk was once considered the most modern residential area in Amsterdam. However, it has become one of the least popular places to live due to refugee and migrant newcomers settling in the area since the 2000s. Based on anthropological fieldwork and practice-based research, this study examines how artists, as provisionally contracted residents, interact with the Molenwijk community and their inhabited landscape. By linking the concepts of homing (Ahmed) and dwelling (Ingold) to Werkplaats Molenwijk, the study argues that the art residency functions as an effective space where artists, hosting institutions, and the citizens negotiate notions of home and belonging by

focussing on sensuous connections and collective learning into the daily lived experience of a culturally diverse neighbourhood. Here, the artists and their practices become part of a social process to cultivate regions of intercultural and intergenerational care, wrestle with the neo-liberal, antiimmigrant forces, and offer alternative approaches toward homemaking in a mobile world.

Emily Shin-Jie Lee is a cultural practitioner and researcher. She studied anthropology at National Taiwan University and is currently working on a PhD project at the Amsterdam School for Cultural Analysis (ASCA) at the University of Amsterdam. Her project explores art residency and its critical engagement with post/de-colonial theory, feminism and environmental humanities. Emily also works at Framer Framed, an art space in Amsterdam, with a focus on art residencies and cross institutional collaborations. [s.j.lee@uva.nl](mailto:s.j.lee@uva.nl) / [emily@framerframed.nl](mailto:emily@framerframed.nl)

#### **Homing, class and forced migration, or on the means to move and belong**

**Friedemann Yi-Neumann**

How do class-related means to move and belong frame asylum reception dwellers' opportunities to home? Based on ethnographic research on asylum seekers in Germany, I contend that ways of homing might resemble across different forced migration, social and cultural backgrounds, whereas access to required and desired means of movement and belonging remain highly class and status-related. Informed by works on social class in forced migration (van Hear, 2004 & 2014; Ramsay, 2019), migration and home (Kusenbach, 2017; Levin, 2019), and material translations (Callon, 1984; Star & Griesemer, 1989) this paper seeks to 're-ground' homing efforts by a perspective on im-/mobilizable means. This lens allows reflection on the explanatory power and flaws of the concept of class, a widely underresearched matter in forced migration studies, also beyond capital, taste and distinction (cf. Bourdieu 1986). By using the syncretic capacities of things, linking the tangibility of semi-homes with their structural condition, I seek to address home matters along and beyond class lines.

Friedemann Yi-Neumann was scientific assistant and coordinator at the Institute of Social and Cultural Anthropology at the University of Göttingen in the BMBF research project "On the materiality of (forced) migration". Currently, he teaches at the University of Heidelberg, at the Johannes Gutenberg-University Mainz and at Düsseldorf University of Applied Sciences. His research interests are: material culture, forced migration, post-migration, dispossession, household, social reproduction, asylum reception, urban anthropology, ethnographic methods and curatorial projects.

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#### **Home is where I belong: caring for remittance houses in Ghana**

**Joma Edward Ronden**

Many migrants from developing countries build houses in their home countries. These houses, commonly referred to as remittance houses, are common in developing countries like Ghana. Literature shows that one of the major reasons why migrants build or buy remittance houses is that owning a house in one's homeland contributes to their sense of still belonging to their home countries (Boccagni and Erdal, 2021). But belonging takes care: during their (long periods of) absence, migrants employ locals as caretakers to live in and care for their property (Wagner, 2014). How this care is organized, and how it relates to migrants' and perhaps also caretakers' sense of belonging, has hardly been studied. Rather than understanding the work of caretakers in terms of maintenance and security, my project wants to conceptualize and study that work as care-work (Tronto, 2020). It asks: if we look at the caretakers' work as care-work, (how) do practices of caring for remittance houses evoke a sense of belonging amongst migrant owners as well as caretakers? This presentation comes shortly after a period of fieldwork around Accra, Ghana.

Joma Edward Ronden is a PhD candidate at the Faculty of Arts and Social Sciences at Maastricht University. He holds an MA in Globalization and Development Studies from Maastricht University and a BA in Agricultural Science from the University of Ghana. His research

focuses on understanding how remittance houses are cared for in Ghana. E: [j.ronden@maastrichtuniversity.nl](mailto:j.ronden@maastrichtuniversity.nl)

## **5B NEW/DIGITAL ECOLOGIES OF (UN)BELONGING**

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**CHAIR: BERNIKE PASVEER**

The papers in this panel are concerned with how 'the digital' acts as a (new) geopolitical force, often through a politics of definition and in- and exclusion built into their design as well as articulated by those in charge of how they can be used, and by whom. Like that, digital technologies and platforms often act to reinforce traditional long-given and often colonially connotated modes of belonging.

#### **Network Failures and Endless Meetings: Practical Problems and Design Solutions for Activist Participation**

**Jessica Feldman**

In their struggles for justice and self-governance, progressive social movements and activist groups are faced with challenges of organising in democratic ways while using mainstream digital tools originally designed for military security or for targeted advertising. Groups aim to include and engage diverse users while protecting themselves from surveillance and circumventing throttling and shut-downs. This research considers how they navigate this challenge, ranging from the strategic use of commercial platforms to the design of their own networks and platforms. Decisions about what to use or how to design raise issues around data justice. Privacy and safety of users, open participation in design and decision-making, and successful mainstream publicity all need to be balanced and accounted for, and this balance differs by the mission of the group and the geo-political circumstances under which they struggle. Drawing on own ethnographic work with social movements and associations in Cairo, Madrid, Barcelona, Paris, Istanbul, and New York City, this research begins with the 2011 "Movements of the Squares" and continues through to 2021, considering recent challenges to organising presented by the pandemic and the mandate to move many activities online.



Jessica Feldman is an Assistant Professor / Enseignante-chercheuse in the Department of Communications, Media, and Culture at the American University of Paris. Her recent research studies the ways in which democratic values are (or are not) inscribed in the design of emerging networked communication technologies, through values-in-design analyses and ethnographic fieldwork with social movements. She also works on the politics and psychology of listening and is developing a secondary research project on emotion detection in the voice by AI assistants and companions. She is a practicing media artist and frequently collaborates with engineers and computer scientists to combine research with practice. She is currently a Fellow at NIAS. <https://www.aup.edu/profile/jfeldman> (research) & [www.jessicafeldman.org](http://www.jessicafeldman.org) (art). E : [jessica.feldman@nias.knaw.nl](mailto:jessica.feldman@nias.knaw.nl)

#### Citizenship in the digital condition: between techno-colonialism and techno-inclusivity Mariangela Veikou

As we try to decolonise European societies, this paper asks what tech can do for citizenship in today's digital age and what digitalisation has to tell us about diversity in relation to state power politics and the reproduction of cultural hierarchies. New digital tools infiltrating our daily lives, far from being neutral, codify or replicate existing racial hierarchies, strengthening pervasive systems of discrimination hidden behind codes. Drawing on cultural and political themes in critical theory and decolonisation studies, the paper problematises the way digital technology is embedded in the social context of national civic registration categories. Considering the pervasive role of technology as the public sector is moving towards digitalisation, there are increasing concerns on whether inequalities are mirrored from nondigital contexts which reproduce colonial practices. The sort of logic that pulls out the argument in the paper is calling attention to the digital as a language trope, and argues for the literal capacity of language to produce value to both resist and counteract established knowledges in state policies about diversity. These main threads are accompanied by a more critical concern

to address the non-citizen as the unit of analysis rather than the citizen.

Mairangela Veikou is a migration scholar working on the themes of citizenship, race, digitalisation and inequalities, within the perspectives of critical race theory, critical data studies and decolonial critique. In 2022/2023, she was a Fellow at the Netherlands Institute for Advanced Study in the Humanities and Social Sciences (NIAS-KNAW) and earlier worked at the Tilburg Law School, Tilburg University. E: [mariangela.veikou@alumni.eui.eu](mailto:mariangela.veikou@alumni.eui.eu)

#### 'Belonging anywhere': the politics of hosting in occupied territories

Valentina Carraro & Jelke Bosma

Airbnb is a global digital platform operating in hundreds of countries with the aim 'to create a world where anyone can belong anywhere'. In disputed, colonised or occupied regions, Airbnb's activities inevitably intersect with geopolitical conflicts. Whereas journalists and activists have questioned Airbnb's stance and responsibilities, platform scholars have paid little attention to the platform's role as a geopolitical actor. To explore how belonging intersects with geopolitical violence, this research focuses on hosting practices in two Israeli settlements, Avnat, by the Dead Sea, and Merom Golan, near the Syrian border. Through AirBnb, hosts can offer visitors a sense of belonging, and by doing so stake a claim on those territories, while Palestinians are violently removed. How does the historical, political and cultural context of settlements inform hosting in this context? How does platform-mediated belonging for some, foreclose the mobility of others? The presentation will focus on findings from the authors' fieldwork (January 2023), including remote and in-person interviews with Israeli hosts. It combines insights from media studies and geography to intervene on current debates around platform-mediated belonging.

Valentina Carraro is Assistant Professor at the Department of Human Geography, Planning and International Development Studies of the University of Amsterdam, where she is part of the Political and Economic Geographies pro-

gramme group. Her research connects digital and political geography with political ecology perspectives, examining how geospatial technologies reconfigure the built environment, and intervene on political relations. She is the author of *Jerusalem Online: Critical Cartography for the Digital Age* (Palgrave-MacMillan, 2021). E: [v.carraro2@uva.nl](mailto:v.carraro2@uva.nl)

Jelke Bosma is a PhD candidate in the Department of Media Studies and the Centre for Urban Studies at the University of Amsterdam. His PhD project looks into dynamics of value related to platform-mediated short-term rentals on Airbnb. He has a background in urban studies and his research interests include platform urbanism, housing, and urban theory. E: [j.r.bosma@uva.nl](mailto:j.r.bosma@uva.nl)

## 5C DIFFERENCE AND INSTITUTIONAL INCLUSION

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CHAIR: LEO LUCASSEN

This panel is about institutions as producers of belonging, albeit with very different aims and results. Where political parties and similar organisations can create and uphold significant gender, ethnic and class inequalities within, schools and universities may reproduce and deepen existing inequalities between social groups at a global level.

#### Belonging, scholarship and the politics of labor: international graduate students Tina Sikka & Heather Proctor

In this talk, we present our findings into the material and embodied experience of international postgraduate (PhD.) students over the past two years of heightened restrictions due to Covid-19 and an increasingly polarised political environment. Our in-depth, qualitative interviews with international PhD. students in the School Arts and Social Sciences at Newcastle University brought to the fore significant insights around the themes of belonging, home-making, integration, bordering, labour (vis-à-vis research and ability to live), citizen-based rights, community, and others. We argue that the University, in particular, has much to do if it is to meet its objectives around decolonisation and social justice. This includes, amongst other things, supporting international students in more robust ways and providing avenues for community building. We take, as our point of analysis, that the University continues to act as a soft border in ways that fosters a hostile environment and treats international students as second tier citizens with limited rights. In making these points we draw on the work of scholars like Harsha Walia, Marco Antonsich, Wendy Brown, Nira Yuval-Davis, and Audra Simpson. We also examine how the research practice of these students has been impacted along the lines of intellectual growth and contributions to their field and how this is refracted through the lens of race, gender, and class.



Tina Sikka is Reader in Technoscience and Intersectional Justice in the School of Arts and Culture at Newcastle University, UK. Her current research includes the critical and intersectional study of science, applied to climate change, bodies, and health, as well as research on consent, sexuality, and restorative justice. Dr. Sikka also works in the areas of decolonisation, bordering practices, and DEI. E: tina.sikka@newcastle.ac.uk

Heather Proctor is a PhD researcher at Newcastle University, specialising in race, culture, and identity. Her PhD explores how mixed-race individuals construct identity and how those constructions and influenced and impacted by popular culture; she is particularly interested in the role of colonial legacies in identity construction. Beyond her PhD, Heather also engages in work surrounding anti-racism and anti-colonialism in higher education. E: h.proctor2@newcastle.ac.uk

**'Seva' (service) and 'sangharsh' (struggle): institutional belonging and political self-makings of women political party members in India**  
Proma Raychaudhury

The paper identifies political parties as systems of signification and lifeworlds constituted by gendered relations of power and offers a Feminist Institutionalist study of the formal rules and informal processes through which institutional continuity is reproduced in three ideologically-variant political parties- the centrist-populist All-India Trinamool Congress (AITC), the left-socialist Communist Party of India (Marxist) (CPI(M)), and the right-wing Bharatiya Janata Party (BJP), with an in-depth focus on the Indian state of West Bengal. Following a broader theoretical concern with the co-constitutive relationship between institutions and political subjectivities (Mackay, Kenny and Chappell, 2010; Krook and MacKay, 2011), the paper explores how the parties sustain the systemic continuity in their respective 'gender regimes' (Connell, 1987) through the study of how women party-members articulate their sense of belonging (Yuval-Davis, Nira Kannabiran and Vieten, 2006) and self-makings within the parties. It follows the interpretivist method of Poststructuralist Discourse Analy-

sis of semi-structured interviews conducted among the women party members. The paper argues that the institutional belonging and political self-makings of the women party members are mediated through their negotiations with models of political femininity as well as their relationship with the party ideology and leadership, their respective social locations, and social and institutional standards of appropriateness. The focus of the paper on the experiential concepts of institutional belonging and self-making can deepen feminist institutionalist research that has hitherto been concerned with institutional processes such as political recruitment and candidate selection. It can also contribute to expanding the feasibility of a feminist institutionalist research design particularly in spatial contexts where data on institutional practices such as candidate selection in political parties or other formal institutions is not accessible due to the lack of transparency in such institutions.

Proma Raychaudhury is currently working as Assistant Professor of Politics at Krea University, India. She has completed her PhD at the School of Law and Government at Dublin City University under the EU Marie Curie ETN Global India Fellowship. Her thesis is titled, 'Gender and Political Parties: Pathways to Women's Political Participation'. Prior to her joining the PhD, she completed her MA and MPhil from the Centre for Political Studies, Jawaharlal Nehru University (JNU), New Delhi, India. Her research interests involve gender and politics, feminist Institutionalism, populism, and right-wing politics. She has published peer-reviewed papers and public articles in several fora. E: proma.raychaudhury@krea.edu.in

**The global race for talent starts in kindergarten**  
Maria Cervantes

This paper examines how decisions made in early life, by either individuals or their families, shape individuals into becoming skilled professionals in adulthood, by providing access to economic, social and cultural capital from an early age. I analyse the experiences of 30 highly skilled Mexican migrants living in Vancouver and Seattle, as well as interviews with

10 pairs of parents of highly skilled migrants. These dynamics demonstrate the importance of international mobility, which Loacker and Sliwa (2016) argue that demands, shapes and informs the questions of identity of the global middle classes. I ask: how do the links between skilled immigration policies in North America, globalisation and education work in tandem with migrants' individual strategies of mobility? In order to do this, I center the 'mobility paradigm' literature (Hannam, Sheller and Urry, 2006), which explores issues of movement and the bodies, technologies, infrastructures and networks that facilitate these movements. I argue that schools, particularly private bilingual schools in Mexico, become the places in which individuals obtain the economic, cultural and social capital that facilitates international mobility and allows them to compete in the global race for talent.

Maria Cervantes has a degree in International Relations from Tecnológico de Monterrey, Mexico and a Master of Arts in Geography from the University of British Columbia in Vancouver, Canada. She is a PhD candidate at the University of British Columbia, Geography Department and a 2022-2023 Fox Fellow at Yale University in the United States. Her dissertation focuses on the ways in which immigration policies and education impact the choices of highly skilled migrants throughout their lives, shaping their understandings of citizenship and identity. This project contributes to the study of social class in migration and the impact of the COVID-19 pandemic in the future of work. E: mecm94@student.ubc.ca

## 5D OUTSIDERS

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**CHAIR: JAN WILLEM  
DUYVENDAK**

This panel engages with how 'othered' bodies have been and still are being performed through a territorialized politics of binding or desiring to remove such bodies from land, nation-states, discursive practices, or public space.

**Politics and scientificity: France and its 'foreigners'**  
Hanan Elsayed

The notion of foreigner was once a primarily juridical notion designating the individual who is a citizen of another nation-state. But the very definition of foreigner changed with the emergence of the concept of the internal border. In the case of France, the descendants of non-European immigrants are routinely perceived as newcomers through the labels of 'immigrés' or 'issus de l'immigration'. These essentializing labels capture the living legacy of colonial subjection at the discursive level and point to the exclusive status of this group. In contrast, the "true" French are designated as Français de souche, a phrase that evokes the 'rootedness' of the 'authentic' French while underscoring the artificiality of the 'false nationals'. According to Hervé le Bras, who has traced the evolution of the notion of Français de souche, such an expression is meaningless since a genealogy of every individual, both maternal and paternal, would reveal a multiplicity of origins. The myth of Français de souche, argues André Koulberg, is that those that are not recognised a priori as foreigners are automatically Français de souche. By according dominance to the foreign lineage, France paradoxically undermines its own coercive assimilation.

Hanan Elsayed is Associate Professor of French and Arabic at Occidental College in Los Angeles, California. She earned her PhD in French in 2010 from Rutgers University, New Jersey. Her research interests include Islam and history in Francophone literature,

Arabic literature, Sufism, and French colonial legacy. She is the author of *L'Histoire sacrée de l'Islam dans la fiction maghrébine* (Paris: Karthala, 2016). She co-edited a collection of essays, *Balibar and the Citizen Subject* (Edinburgh UP, 2017). Her recent articles include "The Trial of Meursault: Inquests and Counter-Inquests" published in *Romanic Review*. E: [elsayed@oxy.edu](mailto:elsayed@oxy.edu)

**'Culture of cultures' or cultural rebordering? Dialectics of belonging in current discourses on a 'European culture'**  
**Florian Lippert**

References to a 'European culture' have been as common as they have been contested in political and societal EU discourses of the past decades. At the level of EU policies, while a common 'European cultural heritage' has been promoted as a cornerstone of the European Commission's work since the 1970s (Mäkinen 2016), the 2000s saw a shift towards the promotion of 'European values' (Calligaro 2021), but also towards 'cultural Europeanism' (Tekiner 2020), especially in the context of a "European cultural identity" (Pedersen 2018, Foret & Trino 2022). Scholars have stressed the qualities of 'European culture' as an integrative 'culture of cultures' (Brie 2010, 82) and its potential to create a new sense of belonging amongst recently arrived migrants and minorities (Kristeva 2016).

On the other hand, pledges to defend 'European culture' have also increasingly been used by radical right parties and nationalist and nativist movements to promote exclusionary and racist agendas of belonging and non-belonging. References to an alleged common 'heritage' play a key role here as well (Piacentini et al., 2020), as do proclamations about Europe's 'identity' and historical 'unity', the latter often in conjunction with old and new forms of cultural racism (Kaya & de Cesari, 2020), Orientalism or with what Gilroy (2004) has analysed as 'postcolonial melancholia'.

In cultural studies and cultural theory, in turn, an "urgent need to present the specificity of European culture" (Williams et al. 2011, 1) has been diagnosed, also in response to the Com-

mission's repeated calls for cultural scholars and practitioners to help with its definition, as e.g. in the New Narrative for Europe initiative (Battista et al. 2014). However, in the light of the above, pertinent questions are (a) whether such a 'specification' and support for a further use of the term are actually desirable, given its potential for discrimination and exclusion – similarly to what James Wesley Scott (2012) has analysed as the dialectics of the EU's inner debordering and outer rebordering – and (b) whether such a specification is actually possible, given the equally obvious breadth of 'European' and 'culture'.

In this context, my contribution will particularly focus on integrative and dynamic conceptions of 'culture', as offered by Derrida (1992), Bauman (1998) and Francois Jullien (2014, 2021), and their European dialectics of Belonging: Is a 'culture of cultures' indeed possible? If yes: is it desirable, and can Europe ever fulfil this desire?

Florian Lippert is Associate Professor, Vice Chair and Profile Coordinator of European Culture and Literature, and Director of the Research Centre for the Study of Democratic Cultures and Politics (DemCP) at the University of Groningen, Netherlands. He held lecturer positions at King's College London, Sungshin University Seoul and the University of Fine Arts, Karlsruhe, and was guest lecturer at Harvard University and Pontificia Universidad Católica del Perú. He has served as Expert Evaluator for the European Commission and the Swiss National Science Foundation. Florian Lippert has published widely on cultural and political theory, literature and film, the European 'migrant crisis', Discourse Theory and Social Systems Theory. E: [f.j.lippert@rug.nl](mailto:f.j.lippert@rug.nl)

**Twentieth-century displacement and the politics of 'uprootedness'**  
**Anne Schult**

This paper will investigate the centrality of 'uprootedness' - as both managerial category and experiential descriptor - in the international politics of displacement between the 1920s and the 1960s. Focussing on European refugees, I will illustrate how the international

administration at the League of Nations and, later, the United Nations and the displaced themselves used this discursive idiom to negotiate individual political and legal belonging. On the one hand, international civil servants frequently used 'uprootedness' as an indicator for intervention in official reports and communications. Taking the idiom literally, they sought to 're-attach' refugees to the soil by developing rural resettlement projects that hinged on reestablishing communal belonging through agricultural labor. On the other hand, refugees often narrated their own struggles of belonging in displacement as a feeling of being 'uprooted'. As I will illustrate by drawing on personal essays, diary entries, and artistic works, they employed this visualisation to communicate a sense of alienation—but also one of creativity and eventual (re-)growth. Juxtaposing the sedimentary bias of the international governance of forced migration with the multifaceted experiences and practices of those in mobility, this presentation would fit particularly well in the Body Politic Sphere.

Anne Schult is Assistant Professor of History at Washington University in St. Louis. Her current research explores the impact of the quantitative social sciences on European refugee management and resettlement schemes between the 1920s and 1960s. Her writing on migration, population, and (colonial) demography has appeared in the *Journal of Global History*, *History of European Ideas*, and *Geschichte der Gegenwart*. E: [aschult@wustl.edu](mailto:aschult@wustl.edu)

**The body of the other: portraying the Jew in the public space under Nazism in literary works (France, Belgium, Luxembourg)**  
**Atinati Mamatsashvili**

Research question: How is the human body perceived, being extirpated and rejected from its habitat, from its national belonging – in the spaces of destruction? What is the place of this body without territory, and how his absence or presence is mirrored in literary texts?

Project description: In his work *Justifier l'injustifiable* Olivier Jouanjan examines Nazi law as it takes shape in the separation of the Jew from the community as a whole, from "the 'beauti-

ful' form of the body of the organic community" that is called the Gestalt (Jouanjan 2013). The present proposal interrogates the place that the body of the Jew, this figure of the Other par excellence, occupies in the public space in the 1930s and under the Nazi occupation, revealed through literary works in France (Jean Cassou, Max Jacob), Belgium (Paul Willems) and Luxembourg (Peter Faber). The space in which the body of the Jew is apprehended is a social and political space (Lefebvre 2000; Löw 2016). Social, in the sense that the Jewish character is placed within a society (which is French, Belgian or Luxembourgish); therefore, his presence, as well as his absence, is considered in relation to the national space, thus introducing the political dimension. The pictorial examples (Fautrier, Salomon) will allow to make a parallel reading divided between text and image and to reflect on how the presence/absence of the body of the Jew is translated into the space where the latter has no place, not even next to a dustbin (Beradt 2004).

Atinati Mamatsashvili is Professor of Comparative Literature at Ilia State University (Tbilisi) and actually Senior Fellow at the Vienna Wiesenthal Institute for Holocaust. In 2022-2023 she was Fellow at NIAS (Netherlands Institute for Advanced Study in the Humanities and Social Sciences). Her research focuses on literature and totalitarian regimes (Nazi and Soviet), French and Francophone literature, and antisemitism. Among her last publications: *Déposséder – déposséder. Corps marginalisés, espaces déterritorisés* (eds., together with Blandine Landau), *Tsafon – revue d'études juives du Nord*, 84/2022. E: [tina\\_mamatsashvili@iliauni.edu.ge](mailto:tina_mamatsashvili@iliauni.edu.ge)

# Round 6

## Friday 9.00-10.30

### 6A BELONGING AS A MORE-THAN-HUMAN AFFAIR

CHAIR: BERNIKE PASVEER

This panel engages in various ways with belonging as a more-than-human engagement, therewith, implicitly and explicitly, questioning the human exceptionalism that tends to characterize our thinking and doing. How may a multi-species understanding of belonging-for/in-a-mobile world matter for how we care for (each)other(s)?

#### Shakespearean ecologies of belonging Sophie Battell

This paper offers a historicist and literary approach to the 'Ecologies of Belonging' sphere, arguing for a connection between belonging and environmental ethics in Shakespeare's late plays or romances. As I will show, Shakespeare equates ideas of home and belonging with what Randall Martin refers to as 'an early modern ecological consciousness'. Focussing largely on the collaborative play *Pericles*, the first part of the paper examines the ecological disruption and famine in Tarsus, linking the unchecked resource extraction of the Earth to a wider failure of ethics and hospitality. I also make a comparison between environmental stewardship and foster parenting, showing how both come under strain in the early part of the play. The second section of the paper turns to some of the play's later, recuperative scenarios. Concentrating on the figure of Marina, whose name evokes the global ocean, I show how her presence on stage suggests more environmentally sustainable modes of dwelling, including neighbourliness and im-

proved cohabitation with the more-than-human worlds. Drawing on Glenn Albrecht's point that 'ecosystem health and ethical goodness can be seen as mutually supportive and such living together can be the foundation of ideas of good health and the ethically good', I am further interested in the relationship between eating and ethics, contrasting the famine and nascent cannibalism against the concluding scenes of feasting and religious obeisance to the sea god Neptune.

Sophie Battell is Senior Lecturer in English Literature at the University of Zurich. Her first book, *On the Threshold: Hospitality in Shakespeare's Drama*, was published with Edinburgh University Press in August 2023. She was a NIAS Fellow from February to June 2023. E: [sophie.battell@es.uzh.ch](mailto:sophie.battell@es.uzh.ch)

#### Finding your place: plant care, multispecies relations and migrant belonging in Germany Hilal Alkan

This project explores the significance of multispecies networks in the processes of migrant belonging by looking into the relationships different waves and generations of migrants from Turkey develop with the plants they grow and care for in Germany. In the context of migration and displacement human-beings find in plants not only the metaphors for their struggles (rooting, being uprooted, branching, blossoming...etc) but also they take them as companions. While caring for their plants, migrants invest in settling and turning a foreign place into a home, both for themselves but also for the plants, who sometimes carry the scents, colors and textures of the home that is left behind. For migrants from Turkey, this involves a traffic of seeds, cuttings and plant transfers in very unlikely conditions between two countries, that is followed by attentive hands-on care to help plants survive. Human and plant migrants share the challenges of acclimatization and adaptation in their new locality. There is a multi-species struggle for 'finding their place'--a question of positioning vis a vis surrounding factors (the sun, the wind, nourishing people, hostile settings...etc). This paper is aimed for the Ecologies of Belonging sphere, however it also talks to Dwelling/Homing.

Hilal Alkan is a researcher at Leibniz Zentrum Moderner Orient in Berlin. Her research mainly concerns migration and care in contemporary settings. Her most recent research is about the relations migrants form with the plants they grow as part of their home-making practices. Her articles appeared in the *American Ethnologist*, *Citizenship Studies*, *Migration Letters* and in other collections. She co-edited *Urban Neighbourhood Formations* (Routledge, 2020) and *The Politics of the Female Body in Contemporary Turkey* (IB Tauris 2021). Her monograph *Welfare as Gift: Local charity, politics of redistribution and religion in Turkey* (De Gruyter) is coming out by the end of 2023. E: [hilal.alkan.zevbeke@zmo.de](mailto:hilal.alkan.zevbeke@zmo.de)

#### What we offer each other: establishing belonging through exercises in reciprocity Symone A. Johnson

This paper is developed from the author's dissertation, *Making the Marvelous: Experiments in Care and Black Belonging*, in which she asks: How can everyday experimentation with different forms of self and communal care practice help people to relate to each other in ways that grow their collective capacities to develop social systems that reflect their radical visions of abolition and decoloniality? Drawn from fieldwork conducted in Brooklyn, NY and Chicago, IL with two multiracial groups for spiritual development and racial justice, the author carefully examines a set of individual and community-based exercises through which practitioners came to understand that what makes communities sustainable is the diversity and cooperation of its constituent parts, and that reciprocal 'gift' exchange - of skills, resources, and love - are crucial activities for the maintenance of our social and natural ecologies. Through practice and reflection on these exercises in mindfulness, the idea of belonging transforms from a passive mark of identity by birth or declaration to a natural result of one's participation in the activities that help sustain the life of the community.

Symone A. Johnson is an Assistant Professor of African and Black Diaspora Studies at DePaul University in Chicago, Illinois. An anthropologist by training, her ethnographic research,

based in New York City and Chicago, explores the relationships between eclectic praxes of personal healing, communal care, and the evolution of social change theories like restorative, transformative, and healing justice. She critically examines how people's racialized, classed, and gendered experiences mediate how they navigate different worlds of care. Her recent work examines the social life of the outdoors and how urban residents navigate the natural and built environment to create their own social infrastructures inside otherwise oppressive landscapes. E: [sjohn271@depaul.edu](mailto:sjohn271@depaul.edu)

#### The Malkuthian activation portals: integrated praxis, meaning and connection Laura Katz Rizzo

As a feminist dancer and scholar, I have long been interested in remaking public spaces to find spaces of inclusion and belonging. Over the course of the pandemic, amidst growing isolation, I began using my imagination to link theory and practice and engage in a meditative embodied practice of building tree portals that function as both visual art objects and focal points for mediation. This presentation will describe and reflect upon this process of making and sharing the portals as an example of one way in which embodied, artistic, spiritual, and integrative practices allow us to reconceptualize neo-liberal ideals of the self and community, as well as shared space, through an art installation. I built the Malkuthian Activation Portals between January and May of 2022 and installed them at three regional burning man festivals between June and August 2022. They are made from bound sticks and ropes. Their design is drawn from each of the 5 universal elements of Air, Earth, Water, Fire and Ether, and they reflect and invoke these natural forces focusing energetic frequencies and activate different energy centers. The portals ask viewers to engage with the installation in a tactile and emotional way, to reflect upon their own experience of time and place, and to question the meaning of bonding/binding as it relates to development and growth.

Laura Katz Rizzo is a performer, choreographer, scholar and teacher of dance. An associate professor in Temple University's Department



of Dance, she holds a BA in History and English, an Ed. M. in Dance, and a Ph. D. in Dance and Women's Studies. She has performed with several ballet and contemporary dance companies, as well as in the capacity of an independent performer and choreographer. Her choreographic work (live and for film) has been shown at independent venues around the world. Katz Rizzo has also written for popular and academic dance publications and is the author of *Dancing the Fairy Tale*. E: [lkatz@temple.edu](mailto:lkatz@temple.edu)

## 6B ONE METER SQUARED | WORKSHOP

ÉIREANN LORSUNG

Our most local surroundings can be the site of deep aesthetic and ethical pleasure, questioning, and encounter, reminding us just how intricate our belonging is, and all we belong to. This exercise helps participants perceive and think about what they perceive, guiding them toward being-with ordinary sites—a vacant lot, piece of sidewalk, public path. Close and patient attention to the minute phenomena, beings, objects, land, and bodies that are nearest to us yields interest, complexity and the possibility of an ethical shift: the banal becomes

Éireann Lorsung works across image, text, walking, and observational practice; her work centers on questions of place, ecology, belonging, and making. The author of three collections of poetry (most recently *The Century*, Milkweed Editions 2020), she is a 2016 NEA Fellow in Literature and teaches in the Creative Writing Programme at University College Dublin, Ireland. Her website is [ohbara.com](http://ohbara.com); E: [eireann.lorsung@ucd.ie](mailto:eireann.lorsung@ucd.ie)

## 6C LONG-DISTANCE BELONGING AND HOMING

CHAIR: PAOLO BOCCAGNI

This panel is about the role of ICTs, social media, and other 'technologies' in articulating narratives and practices of belonging, among people of different age and national background, in circumstances of migration and diaspora. Questions and scales of home, belonging and dwelling are revisited accordingly.

### Narratives of belonging: creating a podcast with children about the places that populate their lives

Sara Amadasi

In the literature on migration, and specifically on children living migration, binary readings toward their experiences are dominant, affecting the understanding of aspects such as belonging, language and cultural identity. This binarism is often expressed toward narratives that depict children as stuck 'between cultures'. In these narratives, cultures are conceived in essentialist terms and sense of belonging and cultural identities are constructed following national categories, which generally are mutually exclusive and do not conceive ambivalence or coexistence of multiple belongings.

This paper presents the results of a research conducted in Italy with children through digital methods. The aim of the research was to investigate how children construct their sense of belonging through the selection of pictures of places that are important to them. The stories collected with children were then collected, together with children, into a podcast shared within the group of the research participants. The data analysis focuses both on the narratives of children on their sense of belonging and on the process of facilitation that took place during the meeting, between the researcher and the children, to investigate how meanings related to sense of belonging are negotiated and co-construct in the interaction.

Sara Amadasi is research fellow in the Department of Studies on Language and Culture,

University of Modena and Reggio Emilia. Her research interests concern the sociology of childhood, intercultural communication, qualitative and digital research methods. In 2020, she published her first book with Professor Adrian Holliday, *Making Sense of the Intercultural. Finding DeCentred Threads* (Routledge). E: [sara.amadasi@unimore.it](mailto:sara.amadasi@unimore.it)

### Homemaking on digital platforms: Chinese immigrants and their portable homeland

Yuhan Wang

With the proliferation of smartphones, digital platforms have been playing an important role in our day-to-day communication. For immigrants, social media platforms afford them to 'stay' with their social networks in home countries. WeChat as a Chinese social media has overwhelmingly dominated Mandarin speaking population. It enables immigrants to stay in touch with family and friends back in mainland China wherever and whenever, making their mobile phones a portable homeland. Standing in-between the virtual homeland and physical dwelling, how do Chinese immigrants sense their national belongings in everyday life?

This paper aims to look into immigrants' everyday practices on WeChat in order to understand the meaning making processes of national belongings. It argues that such sense of belongings is produced through national atmosphere, which is generated through an entanglement of human users, hardware, software, and other nonhuman participants. By unpacking the digital atmosphere, we can understand how Chinese immigrants experience and respond to the fusion of portable homeland and psychological dwelling. Based on posthuman ontology and epistemology, this paper will focus on co-configurations between human and nonhuman actors in terms of digital practices enacted by digital infrastructures instead of simply languages posted on platforms.

Yuhan Wang is a PhD candidate in Sociology at the University of Bristol (UK) and co-convenor of British Sociological Association – Science and Technology Studies (STS) Study Group. Her PhD thesis concerns how digital platforms afford a sense of national belong-



ing through (co)constructing national atmosphere in everyday life. Her research interests include mobile applications, everyday nationalism, platformisation, user experience (UX) research, and (digital) infrastructure studies. E: yuhan.wang@bristol.ac.uk

#### **Ghanaian diaspora transnational political engagement in London: identity politics of here and there?**

**Jamilla Hamidu**

Transnationalism, the politics of identity and the notion of belonging has long been a contentious debate in the field of migration and diaspora studies, but equally among migrant communities in host countries. This paper therefore focusses on the transnational political participation of the Ghanaian diaspora in London. Presently, Ghanaians in the diaspora are not allowed to participate conventionally and directly in Ghanaian political practices via transnational voting. In the absence of not being able to engage in direct and conventional form of transnational political participation from abroad. What are the indirect and unconventional means that Ghanaians in London employ to participate in homeland transnational politics? why are Ghanaians in the diaspora disenfranchised of their voting rights? Does engaging in transnational political activities in the diaspora a marker of failed integration as a Ghanaian migrant in the UK? Or engaging in UK politics and transnational politics towards to homeland is an indication of seizing political opportunity and facilitating political integration in both host and homeland? These are some of the questions that this presentation seeks to address. This presentation is based on an ethnographic and a longitudinal field work results conducted between 2010-2019 on transnational political participation of the Ghanaian diaspora in London.

Jamila Hamidu is a post-doctoral research fellow at the Max Plank Institute of Ethnic Diversity and Religious Studies in Gottingen, Germany. She holds a PhD in Political Sciences from the University of Bordeaux in France. Her specialised field of research is in Migration and Development, Black diaspora studies, transnational relations between migrants in host so-

cieties and home land, returnee diaspora role in nation building. Her work is focused on Anglophone and Francophone worlds in Europe (Britain and France) and in Africa (Ghana, Nigeria, Senegal, Cote D'Ivoire and Niger). E: hamidu@mmg.mpg.de

## **6D 'INDIGENOUS' MOBILITIES AND POSTCOLONIALITY**

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### **CHAIR: JAN WILLEM DUYVENDAK**

This panel engages with the many intersections between mobility, belonging and visibility. The more one moves, the less visible one tends to become, and the harder it becomes to still enact some kind of 'claim' to belong in one way or another. And so the papers ask how to render visible again people who are mobile per default, or onto whom mobility has been forced, in meaningful and consequential ways.

#### **Aesthetics of authority: unruly motorists, friendly police, and the politics of visibility in urban India** **Sneha Annavarapu**

Critical to the popular presentation of Indian roads as 'chaotic', traffic indiscipline is an abiding Orientalist tragicomic stereotype and a source of culturally intimate local humor. In both official discourse and everyday traffic talk, the 'typical Indian driver' that treats rules as mere suggestions figures not just as an administrative and epidemiological issue but as a symptom of cultural and moral failure of a postcolonial public. With increasing road crashes, rapid intensification in vehicle ownership in urban areas as well as the 'worlding' of road infrastructure, the reformation of driving behavior has become a prominent concern of law-enforcement authorities. In this paper, I delve into how traffic police in Hyderabad construct the capacious category of the 'unruly driver' and why law-enforcement officers are attempting to position themselves not as agents of state violence but as slick, tech-savvy, and friendly service-providers. Instead of writing it off as marketing frivolity or as an insidious cover, I contextualize and locate these moves within the historical context of postcolonial policing as well as the urban branding of Hyderabad. Finally, this paper argues that the so-called chaotic road is the literal and metaphorical terrain on which visions of modernity and mobility wrestle with the cacophony of everyday democratic practice. Sneha Annavarapu is Assistant Professor of Sociology at National University of Singapore and holds a joint appointment at Yale-NUS College.

She is an urban sociologist and her wide-ranging research interests centre around the politics of transportation, infrastructure, class relations, and gender in contemporary Indian cities. She is currently working on a book project on the politics of road safety in urban India. She has published articles in academic journals such as Social Problems, Social Change, Journal of Historical Sociology, and Journal of Consumer Culture. E: snehanna@yale-nus.edu.sg

#### **Being, becoming and belonging: politics of indigeneity among the Adivasis of Jharkhand** **Kunal Shahdeo**

This research project aims to understand the politics of indigeneity among the Adivasis (Indigenous groups) in the state of Jharkhand in India. The project proposes to study the politics of belonging premised on the insider-outsider dichotomy that dominates the body politic in Jharkhand. Based on historically informed ethnography the project would try to unravel the construction of indigenous identity among the Adivasis of Jharkhand. The idea is to understand the linkages between colonial domination, forced migration, and increased mobility under the colonial system that led to the emergence of politics of indigeneity among the Adivasis. The study aims to unpack the plural ways in which one of the most vulnerable groups imagined their 'homeland' in the idea of Jharkhand. The central question that drives this project is how did a politics of belonging develop and evolve among the Adivasis of Jharkhand when faced with rapid migration and immigration under colonialism and later in the post-independent period. The research project aims to contribute to the existing body of literature on politics of belonging and politics of indigeneity.

Kunal Shahdeo Kunal Nath Shahdeo is a researcher and scholar specialising in Sociology, with a strong emphasis on ethnographic research. Currently pursuing a PhD in Sociology at the Indian Institute of Technology, Mumbai, his research focusses on understanding the dynamics of socio-political change in Jharkhand, a state with substantial Adivasi (indigenous groups) population. His project specifically explores the growth of Hindu nationalist politics in the region. Kunal's research interests span various sociological themes such as indigeneity in India, state and democra-

cy, urban sociology, sociology of sports, and migration studies. He has presented his research at national and international conferences, participated in research workshops, and has been actively involved in public sociology through his contributions to online platforms and magazines, including The New Leam, Focus Magazine, The Wire, The Quint, and Outlook.  
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**United past, divided present, and uncertain future: a study of the sense of belonging of divided families in Poonch District of Jammu and Kashmir**  
**Sanam Sharief Khan**

Nation-state borders have gained practical relevance in the contemporary world. Territory as one of the foundational components of state contravenes centuries of traditional organisation of boundary-less world and, thus, makes borders central to the reorganisation of socio-political life for the nation in general and for the local communities in particular. Besides, these borders divide the communities who have been living as one since eons and toss them into different nationalities based on the number of countries they splice through. One such borders is the Line of Control (LoC) between India and Pakistan passing through the disputed territory of Jammu and Kashmir (J&K). It was demarcated in the year 1949 and hence, divided families and fragmented communities into two different nationalities by becoming an everyday social reality for them. However, an account of the experiences of these divided families and their sense of belonging is missing from the literature that is broadly written on J&K. This paper, therefore, using ethnographic approach intends to explore how these divided families remain connected and simultaneously try to understand their sense of belonging vis-a-vis to the country (in this case, India) they found themselves in after the demarcation of LoC and their family members across the LoC. Sanam Sharief Khan is a doctoral fellow at the Centre for Study of Social Systems (CSSS), Jawaharlal Nehru University, New Delhi. Her PhD project explores and interprets the lifeworld of border landers in Poonch district of Jammu and Kashmir with the objective of understanding the social reality of Line of Control in people's everyday life. Her research interests encompass are-

as like Borderland Studies, Political Sociology, Sociology of Religion and Historical Sociology.  
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**Disentangling citizenship from nationality & inclusion from belonging in Chile**  
**Daniela Vicherat Mattar**

In Chile, citizens are Chileans, at least while the mono-national definition of the Chilean state in its 1982 Constitution is still valid. This because, after the riotous uprisings of October 2019, Chileans settle their social and political unrest with an agreement to rewrite the Constitution through a Popular Assembly, formed in parity manner by women and men, and with reserve seats for the country's indigenous groups. Among the indigenous representatives to this Assembly was Francisca Linconao, who is first and foremost Mapuche. The case of the Mapuche people, the native indigenous populations from the south of the country, is illustrative about how national identity, state and territory do not always coincide. I intend to discuss how Chilean citizenship has framed the Mapuche as constitutive outsiders of the Chilean state, and whether or not the proposal of a pluri-national state in the new Constitution is enough to revert this historical tendency. Using a story-telling approach, my aim is to question dominant notions of liberal citizenship. Linconao's experiences serve as an example of how to disentangle national identity from the rights and responsibilities derived from, and attached to, citizenship.

Daniela Vicherat Mattar is Associate Professor of Sociology at Leiden University College, The Hague. Having been formed at the intersection of various disciplinary fields, I've developed an interest to explore how material forms reflect larger social, cultural and political dynamics. I approach cities in Europe and Latin America by studying concrete formations (like public squares, malls, walls, open markets, museums), as well looking at socio-political dimensions (social movements, collective action) and aesthetic forms of expression (street art, graffiti). My interest is also to see these connections in relation to especially in relation to alternative experiences of citizenship and care.  
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# Round 7

## Friday

### 11.00-12.30

#### 7A MOBILITY, GENDER, AND SKILL

**CHAIR: IOANA VRABIESCU**

This panel looks at the exclusion of migrant workers by the communities they work in and for and how they react to this refusal to grant them access to a communal feeling of belonging. It draws very interesting parallels between hard and legal exclusion in the Gulf States with apparently softer versions in Europe and India. The panel thus opens a fascinating new window for much needed structural comparisons, looking at different (ethnic, gendered, religious) axes of durable inequality.

**Being a Khaddama: Narratives of Work, Home, and Belonging from Migrant Women Domestic Workers in the Gulf**  
**Amal Latif**

Khaddama is the colloquial version of the Arabic word 'Khadima,' which translates into servant/housemaid. This paper draws on the ethnographic research since 2019, involving indepth interviews of Indian-based Khaddamas in the United Arab Emirates, both currently working and the returned. The transnational ethnography gives the research the advantage of comprehending the different perspectives of home, identity, and belonging in different spaces. The sending and receiving state policies constantly constrain the Khaddamas in the Gulf, reducing the migrant women into mere working bodies while overlooking their social and intimate lives (B'elanger & Silvey, 2019). Hence, reading their intimate lives, which narrate the stories of home, belonging, and identity, is highly significant. The experiences of

Khaddamas featured in this paper demonstrate how they face their everyday lives in different households and the unexpected return for which the women are not always prepared. With intersecting financial and emotional situations, they find it extremely hard to reintegrate with the people and life back home. The dilemmas around motherhood, belonging, and home make the return process filled with deep-rooted anxieties of the Indian women domestic workers. Such deep rooted concerns are characterized by a looming presence of the future, uncertainty, and conflicting emotions, whereby the future is imagined with varying degrees of concreteness and vagueness. It can also be observed that, with the looming uncertainty, the women also forge multiple senses of home, belongingness, and kinship. The Khaddamas also re-orient their actions in Faith-based commitments and diasporic commitments as a path to find belongingness in the Gulf. The dynamics of religion also re-frame the understanding of agency amongst migrant women.

Amal Latif is a doctoral student at the Department of Liberal Arts, Indian Institute of Technology, Hyderabad. Her research focuses on narratives of Malayali women domestic workers in the UAE. Her research interests also include majoritarianism and minority in the contemporary Indian context.  
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**We are Workers: Belonging as Resistance**  
**Aurora Ganz**

I explore how migrant workers resist racialised securitisation in Italy by claiming their belonging to the workforce. They take distance from ethnic-based forms of citizenry, belonging and subjectivity. Attention on labour rights is an extremely powerful move to detach the discussion on migrant subjectivities from territorialised claims and racialised arguments and to overcome, theoretically and politically, the multiple and controversial binaries behind the migrant-citizen dichotomy.

I answer the following questions: how are migrant workers resisting to the current migration management regime and everyday in-

security? How and to what extent do migrant workers' claim for labour rights challenge existing ideas of belonging and consequent migration management regimes? How and to what extent does this resistance differ from previous forms of belonging? How are we to understand the emphasis on labour rights and its transformative power? I employ the strikethrough on 'migrant' as a rhetorical and political act to problematise the term, draw attention on the 'worker' and embrace the logics of the movement itself. Most of the existing literature frames migrants' activism in relations to the question of citizenship and political belonging (McNevin, 2006; Nyers 2006, 2008; Squire 2010; Tyler, 2013). Contemporary studies raise attention on resistance to securitised migration governance and their logics of restricted mobility (De Vries, 2016; Moulin and Nyers, 2007; Rygiel 2011). Yet, little in-depth analysis has been conducted on the protests of migrant workers to the anti-immigration regimes, and the theoretical and policy implications of the shift in emphasis from citizenship and human rights to workers' rights and labour security.

Aurora Ganz is a Maria Zambrano postdoctoral research fellow at the Universitat Pompeu Fabra and an affiliated researcher at IBEI. Previously, she lectured in critical security studies at the University of St Andrews and Sciences Po Paris. She holds a PhD from King's College London Department of War Studies. Her research is situated in critical social and political theory, and pays special attention to the politics of security practices. She is co-writing a volume on Migrants' Resistance, which will be published by Bristol University Press next year.

**In-between: women and migration for work in the Indian state of Kerala**  
Elizabeth Alexander

The south Indian state of Kerala stands out in the development discourse owing to its unique development experience, often highlighted for its achievements in conventional human development indicators with negligible gender gap despite its low economic growth. But when it comes to employment, the state marks one of the lowest work participation rates for women.

But owing to the changes in the state economy since the 1990s marked by high economic growth and income inequality, certain kinds of employment opportunities have been created especially for women in low-skilled, low-paid jobs, especially as salesgirls, maids and home nurses. This, the paper argues, has given incentive, if not forced educated women who were previously out of the workforce to enter paid work. The paper argues that this has influenced a new pattern of women's intrastate migration for work that is not fully captured in data generating exercises. The paper looks at how women negotiate their way in these circumstances both in the private (household) and public (market) and challenges the conventional notions of belongingness by being constantly on the move between workplace and household, finding a home in the in-between.

Elizabeth Alexander is a research fellow with School of Development Studies at Ambedkar University Delhi, India. Her areas of interest include gender, labour, migration, family and religion. Her current research is on the changes in labour market behaviour of women in the context of increasing economic growth and income inequality in developing countries, with focus on the Indian state of Kerala.  
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**Emmanuel Adelekan Olutunde Ojewunmi | Belonging & Mobility of the Yoruba Farmers and Fulani Herdsmen Conflicts in Oke-Ogun, Nigeria**

Emmanuel Adelekan Olutunde Ojewunmi

Fulani herdsmen like other Nigerians enjoy the fundamental privilege of movement from one place to another without restriction because the country belongs to all tribes. Each citizen has the right of belonging and mobility. Meanwhile, the ancient nomadic grazing culture of the Fulani herdsmen conflicts with modern society which tends to prioritise the land rights of settled urban and agricultural communities. The Fulani migrations from one place to another in search of green pastures and water for their herds impede the farmers and general public's use of the federal lands and roads. How does the issue of belonging, mobility and

climate change affect co-existence of farmers and herdsmen in Oke-Ogun of Nigeria? And what has been the role of security agents and government in solving the incessant crises among farmers and cattle herders in Oke-Ogun area of Nigeria?

The research intends to further the work of previous scholars on the causes of the crisis by digging deeper to consider the role of climate change and religious fanaticism. This study seeks to explore the most recent phase of the conflict, and investigates the fuelling of the crisis by Fulani kidnappers and bandits, and indecisiveness of security agents.

Emmanuel Ojewunmi is a PhD candidate to the Department of Politics and International Relations, Lead City University, Ibadan, Oyo State, Nigeria. E: revdojewunmi@gmail.com

## 7B GENDER, SEXUALITY AND PUBLIC SPACE

CHAIR: TING-FAI YU

This panel considers how questions of gender and sexuality are negotiated in public space, and how contestations over such questions remake public space. Focussing on the Netherlands and, in some cases, on Amsterdam more specifically, they explore the tensions that run through queer spaces: between generations, between identity and anti-identitarian politics, and between differently racialised groups.

**The Amsterdam Canal Parade: a queer space of one's own or a place of exclusion?**  
Iline Ceelen & Lorraine Nencel

Each year, the Canal Parade transforms Amsterdam's public places, normally dominated by heterosexuals, into visible queer spaces. This change, facilitated by the municipality, establishes the parameters for the event. The temporary takeover of public venues by the LGBTQ+ community is constituted by a diverse group of actors including Pride Amsterdam, queer activists, commercial partners, and boat participants. The research question posed here is two-fold. First, it asks how does each group claim the space and position themselves toward the Canal Parade. This not only exposes the complexities surrounding the Canal Parade but also uncovers the prevailing fields of tension surrounding this event. The paper investigates more specifically the generational conflict which prevails and brings us to the second question, how does the division between identity politics and queer activism manifest within the community? The paper concludes that distinct emancipation and liberation processes are taking place in the Amsterdam rainbow community; not every rainbow letter – particularly those belonging to the most marginalised groups in the community – feel included in the Canal Parade or feel they belong to the (queer) space it creates.

Iline Ceelen is currently working as a PhD candidate at the Radboud University in Nijmegen, the Netherlands, researching the ritualisation of euthanasia. She has worked previously in-



ternationally in the humanitarian aid sector as a midwife, a medical emergency coordinator and as sexual and reproductive health and rights specialist. Previous research has been in conflict related sexual violence, queer communities, and the gender situation in the Netherlands. She researched the 'tension fields' related to the Amsterdam Canal Parade in 2022 as her thesis project for the MSc Sociology programme at the Vrije Universiteit Amsterdam. E: [iline.ceelen@ru.nl](mailto:iline.ceelen@ru.nl)

**Critically moving Dutch public space: an ethnography of Moroccan-Dutch Muslim girls playing street football**  
**Kathrine van den Bogert**

In contemporary Western-European cities, ethnic/religious diversity and street football are both characteristics of urban public spaces. But do girls with Muslim and migrant backgrounds equally move around in public sport spaces? Based on long-term ethnographic research amongst young street football players from the Schilderswijk, an urban multicultural neighbourhood in the Netherlands, this paper approaches belonging and mobility through the diverse movement patterns of youth with migrant backgrounds in Dutch urban public spaces.

The research question is: how are Dutch public spaces critically made and remade through youth's sportive movements and practices? The paper addresses how race/ethnicity, religion, and gender are entangled in the access to and construction of the public street football spaces. While Muslim girls in public spaces and in football are often stigmatised and excluded based on their religious and ethnic backgrounds, this paper emphasises their street football practices as critical and creative ways of belonging: in football, the urban public space, and in wider Dutch society. Finally, the paper also discusses the restrictions that were installed in public spaces during the COVID pandemic lockdowns, which had a high impact specifically on the movements of youth with migrant backgrounds.

Kathrine van den Bogert works as assistant professor at the Utrecht University School of

Governance. She has a background in anthropology and gender studies and expertise on the themes gender, race, religion, youth, sport, urban neighbourhoods and ethnic and religious diasporas in the Netherlands and Europe. Her first book 'Street Football, Gender and Muslim Youth in the Netherlands: Girls Who Kick Back' is published in September 2022 with Bloomsbury Academic and is based on long-term ethnographic research in the Schilderswijk in The Hague (the Netherlands). Kathrine has also conducted ethnographic research on social movements in Birmingham (UK) and Cairo (Egypt). E: [c.e.vandenbogert@uu.nl](mailto:c.e.vandenbogert@uu.nl)

**Difference and solidarity: a study of the Amsterdam queer movement as a moral project.**  
**Chris van Kalker**

This paper addresses people's understandings of belonging within multiple queer movements and organisations in Amsterdam. Embedded in (feminist, queer, and social movement) literature around solidarity building, collective identity, and morality, this paper attempts to answer the question how, why, and by and for whom, are differences between participants within the Amsterdam queer movement produced and how does this production of difference shape feelings of belonging and the creation of solidarity within this movement? Based on interviews with participants and organisers of several Amsterdam queer movements and organisations, I focus on the potential combination of difference and solidarity, and understandings of 'the political' within queer activism. I argue that different ideas of 'the political' within queer activism affect feelings of belonging, and potential solidarity building, within the Amsterdam queer movement, and that the difference in these ideas can partly be explained by (moral) interpretations of the history and future of queer liberation, and the role of intersectionality and 'authenticity' in activism; interpretations that are in flux, sometimes contradicting each other, making belonging a complex and ever-moving matter for individuals and groups within the queer community.

Chris van Kalker (she/her) is a PhD candidate at the Department of Sociology & Social An-

thropology at the Central European University in Vienna, Austria. She is originally from the Netherlands, and has a background in political sociology, with a BSc in sociology from the University of Amsterdam, and an MSc in political sociology from the London School of Economics and Political Science. In her PhD research, Chris specialises in social movements, solidarity, and queer politics. Her research project explores the production of difference and the creation of solidarity in the Amsterdam queer movement, looking at questions of belonging, morality, and identity. E: [Kalkeren\\_Chris@phd.ceu.edu](mailto:Kalkeren_Chris@phd.ceu.edu)

## 7C MOBILITIES, ECOLOGIES AND POWER

### CHAIR: HILAL ALKAN

In various ways, the papers in this panel address relations between power and ecology. How do relations between land, people, and other species – for whom mobility is part of their claims to 'belong' – become political in the hands of those in power? And how is it that such transformations also come with re-orderings (including confinements) of the mobilities required to belong?

**The Gulag legacies and trajectories in current Russian politics and ideology**  
**Oksana Ermolaeva**

The paper brings natural environment into the 'Gulag studies' as an active and responsive participant in the process of shifting the Communist industrial frontiers in the Russian northwest through hybrid forced labor networks. The paper provides a two-fold contribution. It adds to the dearth of studies on the Soviet Gulag but also contributes to the environmental history of communism with its political economy playing a pivotal role in simultaneously reshaping environment and human beings (Weiner, 2000; Baron 2007; Bruno 2017; Josephson 2013). The paper explores how the Gulag projects in the Russian Northwest restructured human-nature relationships and demonstrates the birth of those 'persistent factors' of the Soviet economic system, deep entanglements between power and ecology that persevered for decades to come.

Oksana Ermolaeva has a PhD in history of Central and Eastern Europe, on the topic of the Soviet Gulag in a North-Western Russian Borderland. She was a research fellow at the IAS in Bucharest, and a Global Digital Fellow at the Council for European Studies at Columbia University. In October 2023 she will start as a visiting researcher in Spain for the Gerda Henkel Stiftung. She is a research editor of the [EuropNow e-journal](#)  
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### Mobile pastoralism and conservation in the 21st century: a case study from India Bikku Bikku

The study focusses on the struggle of nomadic pastoralists to continue their traditional occupation as raising livestock at different landscapes in the face of the shifting political ecology in India. Pastoralism is a traditional subsistence livelihoods pattern that involves raising domestic animals in different pastures. For pastoralists to use continually shifting resources in a variety of ecological landscapes, mobility is an effective strategy. However, the current conservation approach has colonial roots and reinforces biodiversity conservation through the establishment and enforcement of protected areas in several countries around the globe. Scientific conservationists and states have often seen pastoralism as responsible for environmental degradation and wildlife decline through over-grazing and resource competition, respectively. As a result, both inside and outside of the protected areas, the customary rights of the various pastoralist groups have been denied. The paper investigates the current global conflicts between pastoralism and conservation. It also emphasizes the changing dimensions of mobile pastoralism and conservation policies in India. By challenging the conservationists' and state's preconceived notions about pastoralism, the Raika mobile pastoralists of Rajasthan, India provide sustainable pastoralism and nature conservation through evidence of the coexistence of pastoralism and multispecies.

Bikku Bikku is an Assistant Professor of Anthropology at the Department of Liberal Arts, SRM University AP, India. He has a PhD in Anthropology from the University of Hyderabad, India. He was a Postdoctoral Research Fellow at University College London, UK. For his doctoral research, an ethnographic study has been among the Bishnoi community of the Thar desert of Western Rajasthan, India, focussing on religious belief systems and the Conservation of Wildlife. He also conducted research among the Raika/Rebari pastoral nomads of Rajasthan. His research areas

are Religion and Ecology, Pastoralism and Conservation, Tribes and Nomads, and Multispecies Ethnography.  
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### Locating Settler Colonialism in Climate-Induced Displacement in the United States Bennett Collins

In 2016, the front page of the New York Times declared the largely Indigenous community of Isle de Jean Charles, Louisiana to be the first climate refugees of the United States. The declaration was not only unfounded but also telling of how Indigenous immobility would be framed as the result of a climatic change, instead of settler colonial-induced land degradation and containment policies. The framing of Indigenous communities as helpless displaced persons in the era of climate change feeds into a long history of settler colonialism, a form of colonialism that is characterised more as a structure than an event (Wolfe 2006), and its tradition of generating 'moralising narratives' (Whyte 2019) to justify its uses of land and to erase the violence waged to acquire it. This paper presents a historical analysis of how settler colonialism has traditionally pivoted to Western anthropogenic environmental discourse to defend the rendering of Indigenous communities as displaceable. Through examining settler environmental projects such as the proliferation of national parks and the impetus of large scale dams, the paper will address the question how settler colonial environmental policies continue a legacy of prioritising settler sovereignty over the sovereignties and self-determination of Indigenous Nations.

Bennett Collins is a Lecturer in the Department of Politics and International Relations at the University of Aberdeen. His research interests centre around questions of place and displacement, truth-seeking and -telling in the Plantationocene, and climate justice. As a scholar-practitioner his work has largely sought to practically inform how to approach climate- and environmental-oriented education in Scotland with a justice lens and one that challenges Euro-centric understandings

of ecology. His work has been published in the International Journal on Human Rights, Ethnic and Racial Studies, and Peacebuilding.  
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### Learning to fly while staying grounded: how geographies of inclusion and exclusion shape pathways to belonging for refugees Janina Selzer

The Islamic State gave them the chance to convert, pay a fine, or be killed. Despite their shared history of persecution as religious minorities in Iraq, Yazidi and Chaldean refugees have developed distinct narratives of belonging in their new places of residence. While Yazidis in Germany foreground their status as victims of genocide, seeking to establish more inclusive politics of belonging, Chaldeans in the U.S. primarily underscore their economic contributions, leaving American politics of belonging largely unchallenged. Drawing on interviews with Yazidi and Chaldean refugees in Bielefeld, Germany, and Detroit, U.S., this paper explores how movement between geographies of inclusion and exclusion shapes the pathways to belonging for refugees. Following Carla Shedd's (2015) concept of 'geographies of exclusion', I argue that Germany's welfare state approach to refugee incorporation produces more mobility, allowing Yazidis to understand localized workings of the politics of belonging. Stronger connections to the state, in turn, seemingly increase incentives for political involvement (Bloemraad 2006). Conversely, the U.S. labor market approach tends to anchor Chaldeans in their ethnic community, discouraging mobility, thus, obscuring patterns of structural racism (Dinzey-Flores 2017).

Janina L. Selzer is a Visiting Assistant Professor in Sociology at Hamilton College. She received her PhD from the CUNY Graduate Center. Her research investigates how refugees develop a sense of belonging in postindustrial cities in Germany and the U.S. More generally, Janina is interested in the ways in which ethnoracial and gender inequalities become inscribed in urban space – spatially as well as symbolically. She was the 2021/2022 recipient of the Manfred-Rommel-Stipendium der Landeshauptstadt Stuttgart and the

2022/2023 recipient of the Carell Dissertation Fellowship by The Graduate Center, CUNY. Her work has been published in Ethnic and Racial Studies and metropolitics. E: jselzer@hamilton.edu

## 7D DWELLING ON THE MOVE

CHAIR: LAUREN WAGNER

This panel is about ways of (re)building home under conditions of return or temporary migration. This leads to an original and promising conversation between scholarship in diasporas, feminism, student migration, and cosmopolitanism.

**(Re)building home: experiences of return Migration to Imvros**  
Laura Brody

Ruins embedded in Imvros' (Gökçeada) cultural landscape serve as daily reminders of the island's socio-spatial and demographic transformation throughout the 20th century. Ruined homes in particular symbolize the forced displacement of Imvros' once-majority ethnic Greek population primarily between the 1960s and 1980s due to the targeted pressure of Turkish nation-building strategies. Nonetheless, since the 1990s several members of the Imvriot diaspora have begun returning to the now-majority ethnic Turkish-inhabited island for the purpose of seasonal or permanent habitation. Building upon existing literature on diaspora return migration, this paper investigates Imvriot diaspora returnees' practices of (re)building a sense of home and belonging among both the ruined and transformed aspects of Imvros' cultural landscape. Key themes include the reacquisition and restoration of lost homes and other properties and the (re)-claiming of cultural sites across the island while navigating ambiguous statuses of legal and political belonging in Turkey. Through exploring returnees' navigation of overlapping spaces of belonging and non-belonging across Imvros, the paper in turn raises questions about the ever shifting and negotiable nature of 'home' and 'belonging' and the inherently blurred lines between 'native' and 'foreigner'.

Laura Brody is a former Marie Skłodowska-Curie fellow and participant in the European Joint Doctorate programme 'MOVES: Migration and Modernity - Historical and Cultural Challenges' at Charles University and Paul-Valéry University. Previously, she received an M.A. in International Migration from the University of Kent and a B.A.

in International Comparative Studies from Duke University. Her research interests include conflict, nationalism, forced migration, collective memory, identity and belonging.  
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**Going home to do fieldwork**  
Nithila Kanagasabai

Feminist theorists have long contested 'home' as a stable category, as situated firmly in the 'private' or the 'personal', and the stereotypical narrative of home as a safe space. Building on and taking off from this, I open up questions of how the entity of home gets produced in and through the knowledge migration of Indian doctoral students engaging in academic feminist knowledge production in universities in the United States of America. I ask what kinds of knowledge power are activated vis-a-vis a 'home' that is also constructed as a 'field' – a discrete site that is rendered knowable and that which establishes itself as a setting for the discovery of difference. Drawing on seventeen in-depth interviews I explore how scholars, in the process of migration, become legible within disciplines such as anthropology and area studies even if disciplinarily trained elsewhere while in India. This scholarship, legitimised by American academia and circulated transnationally via high-ranking Anglophone academic publications, then becomes the preeminent knowledge about the field in question. I argue that despite the relentless academic focus on heterogeneities and linkages within the global south, material inequities within academia continue to structure certain locations as 'forever fields'.

Nithila Kanagasabai is a doctoral candidate in Women's Studies at the Tata Institute of Social Sciences, Mumbai, India. She researches and writes in the areas of feminist media studies, feminist pedagogies, journalism studies, academic mobilities, research cultures, digital media, and friendship. Her work has been published in journals such as *Feminist Media Studies*, *Discourse: Studies in the Cultural Politics of Education*, and *Feminist Encounters: A Journal of Critical Studies in Culture and Politics*. She also recently co-edited *Yaari: An Anthology on Friendship by Women and Queer Folx* (2023) published by Yoda Press.  
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**Performing cosmopolitanism: temporary migrants and their sense of belonging in Dubai, United Arab Emirates**  
Hee Eun Kwon

This paper investigates cosmopolitanism as a social performance that conceals the system of categorical inequality among temporary migrants and nationals. In Dubai, United Arab Emirates, temporary migrants who are primarily recruited for labor still live and experience the host country as members of varying degrees. Drawing from 32 months of multi-sited ethnographic fieldwork, I illustrate how these migrants foster a sense of belonging in exclusionary context by adopting governmental claims of cosmopolitanism. When states paradoxically implement policies of segregation and political projects of tolerance, migrants respond by employing cosmopolitan narratives to perform their belonging. Social tensions and segregation notwithstanding, this performance allows the residents – both the national and non-national alike – to engage with one another in a spirit of civility in the front until the suppressed facts make an appearance in the backstage. This paper underlines the quotidian hierarchical inequality and offers a rare insight into the everyday lives and performances of temporary migrants who, despite the systemic inequalities and state policies that prevent migrants from creating their homes in the legal, social, and temporal sense, still manage to build their homes and feel that they belong.

Hee Eun Kwon is a Postdoctoral Fellow at Tokyo College at The University of Tokyo. Her current research focuses on temporary migrants' sense of belonging through 32 months of immersive and extended ethnography in Dubai, United Arab Emirates. Using the framework of "performance of cosmopolitanism", her work explores cosmopolitanism as a social performance that conceals systems of categorical inequality. She received a PhD in Sociology from the University of California San Diego, and B.A. from New York University Abu Dhabi.  
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# Round 8

## Friday

### 13.30–15.00

8A HEALTH, RACE, GENDERED BELONGING

CHAIR: KATHRINE VAN DEN BOGERT

The papers in this panel all attempt to disconnect or destabilize commonly made assumptions on how the discourses of health and care are about discrete individuals rather than performative of social identities, equally accessible to all instead of biased towards those who already stably belong, and gender- and colour-blind – in particular related to people and communities rendered or considered as mobile.

**Therapeutic culture and lifestyle politics: new sources of belonging for Turkey's secular middle class**  
Feyda Sayan-Cengiz

Turkey has been witnessing a neoliberal and neoconservative restructuring during the tenure of an authoritarian Islamic government. The authoritarianization of the regime in the post-Gezi (2013) conjuncture, and the exclusion of educated secular middle classes from the public and political realm through Islamic policies and political discourses, are well documented in studies of Turkish politics and society. This period has also witnessed the retreat of secular middle classes from institutional politics and social movements, overlapping with the increasing popularisation of therapeutic culture. This study focuses on the secular therapeutic discourses in Turkey and attempts to understand what kinds of new belongings and lifestyle politics are po-

tentially endorsed. Against the critique that therapeutic culture makes individuals govern themselves in line with neoliberal rationality, recent scholarship highlights its empowering potential, such as cultivating personal autonomy and spiritual sources of belonging as opposed to belonging(s) offered by institutional religion and long established social identities. Through a discourse analysis of popular Turkish self help books of the last decade, the study explores the possibilities and limits of therapeutic discourse for those alienated by the 'new Turkey's' authoritarian politics, and asks whether a new lifestyle politics can flourish from this discourse.

Feyda Sayan-Cengiz is an Associate Professor of Political Science and International Relations at Manisa Celal Bayar University, Turkey. She obtained her PhD in Political Science from Bilkent University. In 2010, she served as a Visiting Researcher at Columbia University's Anthropology Department. Her book titled "Beyond the Headscarf Culture in Turkey's Retail Sector" was published by Palgrave Macmillan in 2016. She has contributed to edited collections, as well as various international academic journals. Her research primarily centres on the politics of gender, populism, self-help culture, and its political implications. E: feydasayan@gmail.com.

### **Health, mobility justice and the politics of belonging: moving beyond sedentarist paradigms**

**Luca Follis, Nicola Burns & Karolina Follis**

Health is a necessary foundation for integration into society. Yet health and healthcare access are also those sites where the politics of belonging, identity and citizenship are mobilised to their most divisive and exclusionary ends. Indeed throughout the Global North, mobile populations like asylum seekers, migrants and refugees experience some of the most persistent health inequalities and healthcare deficits. This paper draws on evidence gathered during a recently completed project Doctors within Borders: Networking Initiative on Healthcare for Mobile Populations (Wellcome Trust, 2019-2021) to argue for a novel approach to migrant healthcare informed by mobilities scholarship. We first outline the tension be-

tween sedentarism and mobility in contemporary healthcare systems. Built around the needs of settled populations, these systems are ill-suited to caring for migrants, refugees and other mobile groups who (a) present with health problems associated with displacement and poverty; (b) lack regular legal status and/or permanent address. Moreover, the apparent sedentary focus of health care systems belies the mobility of data, diseases and the resources necessary to provide health for all. We then build on Mimi Sheller's concept of mobility justice (2018) to argue that health must be understood as one of its key components. For Sheller mobility justice moves beyond 'sedentarist' theories of justice and offers an egalitarian framework concerned with fairness, equity and inclusion across multiple scales and sites of interaction. Justice, she argues, is a mobile assemblage of contingent subjects, enacted contexts and fleeting moments of practice and political engagement. We marshal some empirical examples to show how this perspective enables a rethinking of health and healthcare that moves beyond the politics of who belongs and who does not.

Luca Follis is Senior Lecturer in Law and Society in the Law School at Lancaster University and Senior Fellow of the Higher Education Academy. He is a political and legal sociologist working at the intersection of power, resistance and technology. His current research focuses on mobilities, health data and healthcare systems, as well as the impact of networked technology on the exercise of state power.

Dr Nicola Burns is a Senior Lecturer in Disability Studies in Sociology at the University of Glasgow. Her work is underpinned by engagement with issues of equality and social justice. Her research and teaching focuses on diverse issues including disability, equality and human rights, migration and health. She has particular interest in the intersection of migration and disability. She has published widely within the fields of disability, and health and migration. Her recent work has focused on health access for mobile populations, alongside Dr Karolina Follis and Dr Luca Follis, Lancaster University. E: Nicola.burns@glasgow.ac.uk

### **Racial matching in assisted reproduction** **Patricia Hamilton**

In the transnational fertility industry, existing ideas and practices of biology, family, kinship and belonging are confirmed and challenged by the wide variety of actors who participate in assisted reproduction (Franklin, 2011; Gurtin and Inhorn, 2011; Pande, 2021). From egg providers to clinic technicians to intended parents, motivations such as financial cost, cultural acceptability and legal restrictions guide reproductive choices and practices. In this paper, I explore a significant factor that shapes the actions of ART participants: racial matching. Building from the work of Amrita Pande (2020, 2021), I examine how the endurance of ideas about racial and national purity, undergoing a resurgence through the use of such technologies, may be both reinforced and undermined, especially when the fertility and parenting journeys of black intended parents are centred. While there is important scholarship exploring the motivations of travelling intended parents (Gerrits, 2018), my focus, informed by black feminist theory (Collins, 2000; Nash, 2021) is on how these practices are shaped by raced, gendered and classed ideologies of family and belonging, especially when constructed transnationally.

Patricia Hamilton is a lecturer in Sociology at the University of York. Drawing on parenting culture studies and black feminist theory, her work examines reproduction and parenting from the perspective of black families and other marginalised groups. Her book *Black Mothers and Attachment Parenting* was published in 2020. Her most recent project is an intersectional feminist analysis of parenting leave policies in the UK since the 1970s, exploring black parents' experiences of maternity, paternity and Shared Parental Leave. Her next project examines the intersection between race and assisted reproductive technologies. E: patricia.hamilton@york.ac.uk

## **8B BELONGING THROUGH ART (ROUNDTABLE)**

### **CHAIR: BERNIKE PASVEER**

In this interactive roundtable we will discuss how art may be a way to (re)enact 'belonging' to a home, a country, a place, an environment that is no longer otherwise accessible. Can art work to belong to something absent, or perhaps even 'present' new versions of home, new ways to belong? Three panellists will kick off the conversations which aspires to also draw from experiences from the audience. With Elena Rabkina, Ibrahim Kurt, Alexandra Werdich and Laura Katz Rizzo.

Elena Rabkina is a Belarusian artist and activist. She blends her expertise in art, journalism, and psychology to create compelling works that tackle social issues such as ecology, social justice, and migration. Her versatile artistry spans mixed media pieces and interactive installations, and has been exhibited in distinguished spaces like the National Contemporary Art Center (Belarus), Brunnenpassage (Austria), Mark Rothko Art Center (Latvia). In 2020, she left Belarus due to political repressions and had since lived and worked in Odessa, Ukraine till the war started. She is currently based in Europe, a fellow at NIAS, and continues to use her art as a means of social commentary and activism. E: elena.rabkina@nias.knaw.nl

Ibrahim Kurt graduated in 2014 with a bachelor degree in Media and Cultural studies from the University of Amsterdam. He is now finishing his master programme in visual arts and post-contemporary practice at the Master Institute of Visual Cultures. Currently he is producing a body of work around longing (and also not) for a home, as well as belonging, memories, and cultural understandings of death and rituals of burial. His aim is to create an inquiry into diasporic and migration struggles of belonging that makes use of poetics and is protective of the fragilities and sensitivities of such struggles, rather than polemic and resolute. E: i.k.ibrahim.kurt@gmail.com



Alexandra Werdich holds a Master's degree in Globalization and Development Studies from Maastricht University. Through ethnographic fieldwork, Alexandra's thesis investigated the making of homeland in Syrian diasporic music making. In her research, the concept of mobility is core to decentralizing perceptions of the country of origin by reflecting on experiences in refuting from a seemingly place-bound, inaccessible land, having been lost to conflict and left behind in resettlement. By looking at the movement in and through arts and culture, the thesis thus provides new perspectives on the whereabouts and manifestations of Syria, focusing on the non-place intangibility brought about by music making. E: alex.werdich@hotmail.com

Laura Katz Rizzo is a performer, choreographer, scholar and teacher of dance. An associate professor in Temple University's Department of Dance, she holds a BA in History and English, an Ed. M. in Dance, and a Ph. D. in Dance and Women's Studies. She has performed with several ballet and contemporary dance companies, as well as in the capacity of an independent performer and choreographer. Her choreographic work (live and for film) has been shown at independent venues around the world. Katz Rizzo has also written for popular and academic dance publications and is the author of *Dancing the Fairy Tale*. E: lkatz@temple.edu

## 8C RACE, CITIZENSHIP, LABOR AND MEMORY IN (POST-) IMPERIAL PORTUGAL

### CHAIR: PAUL MEPSCHEN

This interdisciplinary panel examines the connected histories of (post-)colonial migration within the scope of Portuguese empire and its aftermath. Presenting a long-term analysis ranging from the abolition of slavery in the nineteenth century until recent debates over the Portuguese Nationality Law, it focuses on the continuities between the colonial past and the post-colonial present, in particular with respect to citizenship rights, the racialised boundaries of the Portuguese national community, and the way the colonial past is remembered in the former imperial capital. This panel intends to highlight the entanglements produced by empire and its aftermath, the processes of ethno-homogenisation and the related exclusions woven by western European (post-)imperial nation-states.

#### Labor and Citizenship in late Portuguese Colonialism in Africa Elsa Peralta

This paper presents the legal frameworks and administrative measures that operationalised the classification of colonial populations throughout the 19th and 20th centuries and the successive regime changes in the then metropolis. It focuses on the creation of the legal and ideological category of the 'indigenous' peoples of Angola, Guinea and Mozambique, used by the authorities to separate the African populations and the white settlers in order to ensure Portuguese rule in these territories. The presentation also tackles the settler migration from the metropolis, the colonial situation, marked by racial exclusions, as well as the reformist response of the authorities in face of the emergence of the liberation wars in the beginning of the 1960s and the growing criticism from the international community.

Elsa Peralta holds a PhD in Anthropology and is Senior Researcher at the Centre for Com-

parative Studies (CEComp), School of Arts and Humanities of the University of Lisbon, where she coordinates the Research Group CIT-COM: Citizenship, Culture, and Memory. She is also the PI of the FCT funded project *Constellations of Memory: a multidirectional study of postcolonial migration and remembering* (PTDC/SOC-ANT/4292/2021). Her more recent works include *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). Her research crosses perspectives from anthropology, memory studies and postcolonial studies in addressing the memory of colonial pasts. E: elsa.peralta@campus.ul.pt

#### Decolonisation, migrations, and Portuguese citizenship Morgane Delaunay

This paper analyses the evolution of the definition of Portuguese citizenship in the aftermath of the Carnation Revolution of 25 April 1974 and the decolonisation processes that followed. Based on archive research, it highlights the correlation between this redefinition and the arrival, from the African territories under Portuguese rule, of almost half a million of settlers during summer and autumn 1975, as well as thousands of former colonised subjects. It also examines the range of policies implemented by the Portuguese authorities for the individuals that were coming from Africa and that, according to the new Nationality Law of 1975, maintained their Portuguese citizenship, thus creating clear cut dynamics of belonging and, at the same time, exclusion within the Portuguese post-colonial community.

Morgane Delaunay is a Post-doc researcher at the Center for Comparative Studies (Faculty of Arts and Humanities, University of Lisbon), in the framework of the FCT funded project "Constellations of Memory: a multidirectional study of postcolonial migration and remembering" (PTDC/SOC-ANT/4292/2021). She holds a PhD degree in History from the Université Rennes 2 and the ISCTE-IUL, achieved with a grant from the Région Bretagne. She authored and co-au-

thored various articles and book chapters on the retornados and her first monograph will be published at the Presses Universitaires de Rennes in 2024. In addition, she is a member, since 2022, of the Cost Action HIDDEN. E: mdelaunay@edu.ulisboa.pt

#### Immigrants, labor, and citizenship in post-colonial Portugal Bruno Góis

This presentation gives a diachronic overview of the immigration flows in post-colonial Portugal, from the early years after the overthrow of the dictatorship regime to the current time. It highlights the transformations that have occurred in the context of Portugal's European integration, both as regards the origin of immigrants and the prerequisites for access to Portuguese citizenship. This paper tackles the issue of social and racial inequalities in regard to the integration of the African and Afro-descendant communities within Portuguese society throughout the last decades. It also frames the current debate on the inclusions and exclusions of post-imperial nation-states in the context of the rise of the black and anti-racist movements.

Bruno Góis is a researcher at the Center for Comparative Studies. He has a degree and a Master's degree in International Relations and holds a PhD for the thesis in Anthropology "Portuguese Returnees from Angola: trajectories and memories with class, gender and 'race'" (ICS-University of Lisbon). He was one of the coordinators of the book *Retornar, Traços de Memória do Fim do Império* (Edições 70, 2017) and is currently part of the research team for the project *Constellations of Memory*.

#### Geographies of (un-)belonging: post-colonial culture and public memory in Lisbon Jonas Prinzleve

Still today, the histories of colonialism and imperialism remain inscribed within cities' cultural and commemorative landscapes. Imagined as the great capital of a global Portuguese empire, Lisbon has been the centre stage for the expression of national imperial symbolism since the 19th century. Upon enter-



ing the post-colonial age, the city faced European integration, post-colonial migration and a changing global economy. This presentation explores the ambiguous ways in which difficult colonial legacies have been made in/visible in the post-imperial port city of Lisbon. Drawing on the urban regeneration project Parque das Nações, it explores how the city reinvented its colonial past to marketize a maritime and cosmopolitan cultural identity. It redraws the affective geographies of (un-)belonging that are created by post-imperial memory landscapes. Referring to initiatives such as Djass – Associação de Afrodescendentes to build a Memorial in Honour of the Enslaved, it engages with the multiple performative responses that (neo-)colonial urban space elicits.

Jonas Prinzleve defended his PhD research project A decolonial turn in public memory? Hamburg and Lisbon compared at the Faculty of Arts and Humanities of the University of Lisbon (FLUL) in 2023. He is a member of the Centre for Comparative Studies at FLUL (CEComp), where he is part of the project “Constellations of Memory: A Multidirectional Study of Migration and Postcolonial Memory” and the CEComp-Digital Humanities Commission. He is an international fellow at the Frankfurt Memory Studies Platforms. He is a member of the Hamburg Ministry of Media and Culture's commission for the elaboration of a city-wide decolonial programme. His main research interests include cultural heritage and memory studies as well as postcolonialism and (de-)coloniality. E: jonas.prinzleve@campus.ul.pt

## 8D THE SENSORIUM OF LIBERATION

CHAIR: RAHUL RAO

The papers on this panel invite us to bring our full sensory apparatus to think and feel our way towards self-expression and belonging. Ranging across the visual arts and literary narratives, they explore how migrant, racialised and differently marginalised subjects use art to challenge their erasure and reconfigure belonging.

### Configurations of Social Alterity and Belonging among Jewish Israeli Artists Immigrants in Berlin

Rotem Steinbock

Over the past three decades thousands of visual artists left their homes in Israel/Palestine and immigrated to Berlin. Their reasons are diverse, but they all share an aspiration to break free from local limitations and form a new sense of belonging; By moving to the German capital they wish to become part of a perceived universal, borderless, and transcendent community - the international art world. My paper brings the stories of these artists to ask how do their experiences of mobility influence their relationships with the notions of artistic identity, national belonging, international belonging, otherhood, and home. I suggest that the intersection of mobility and artistic self-formation is a fruitful window into the multifaceted nature of belonging. For these immigrant-artists, I argue, two distinct but overlapping experiences of alterity - as artists and as immigrants - join to form new modes of being, creating, and belonging in Berlin.

Rotem Steinbock is a PhD candidate in the Department of Social Anthropology at the University of Cambridge, working on the intersection between art, immigration, and identity. Her PhD research follows Jewish Israeli visual artists immigrants in Berlin, and their negotiations of different forms of social alterity and belonging. Before coming to Cambridge she completed a B.A. in psychology and sociology

and anthropology and an M.A. in anthropology at the Hebrew University of Jerusalem, and a B.F.A at the Department of Fine Arts at the Bezalel Academy of Arts and Design in Jerusalem. E: rs2050@cam.ac.uk

### Contemporary urban peripheries and literary narratives of (un)belonging

Patricia García

Satellite neighbourhoods and towns have long been considered residual non-places in literary urban studies. Over the past number of decades, however, these homogeneous and densely-built peripheral areas, home to social housing and to large migrant working-class communities, have emerged as literary features in a phenomenon that spans across national traditions. Drawing on the recent scholarly appraisal of these marginal spaces, this paper argues that it is precisely the peripheral and borderland position of satellite urban spaces that renders them important sites in developing understandings of uneven mobility. This paper will analyse place-making strategies and the discourse of uprootedness and belonging in these urban peripheral areas, comparing the Irish and Spanish cultural contexts through novels by Roddy Doyle, Dermot Bolger, Javier Pérez Andújar, Albert Lladó and Najat El Hachm, set in the peripheries of Dublin and Barcelona. The goal is to identify common patterns in this contemporary corpus by focussing on the dynamics of material borders and contact zones in the generation of a sense of belonging as well as how the notion of ‘home’ is affected by the maze of intersections that problematise space-bound identities across generations.

Patricia García is a senior researcher in Comparative Literature at the Universidad de Alcalá (Spain), where she currently leads a Ramón y Cajal project (Ministerio de Universidades, Spain + European Social Fund) on urban peripheries in contemporary literature. Previously she served as Associate Professor in Comparative Literature at the University of Nottingham. She is the founder and chair of the research network Fringe Urban Narratives, co-edits the Palgrave Series in Literary

Urban Studies and has authored two monographs, the most recent one on urban spaces and literatures of the supernatural in modern Europe (Palgrave, 2022). Her area of specialization focuses on literary spaces, which she analyses in their intersections with urban peripherality and gender. E: patricia.garciag@uah.es

### Politics I

Eric Lemmon

In western concert art music, the audience's participation in the presentation of a musical work is traditionally restricted to a staid listening experience within a proscenium setting. Politics I aims to overhaul this rigid notion of music-making by breaking down the barriers between composers, performers, and the audience and rendering audible the politics of aesthetic preference that exists within participatory music settings. In this computer music system, audience members' texts are processed by the system, and then depending on the movement, this textual ‘action’ impacts the music generated by the system. In effect, composer and audience determine the shape of the work together in a space akin to a political public. The work is of variable length— usually lasting at least 20 minutes but can be up to 40 minutes long. The work would have much to offer to the conversations in The Body Politic and (Re)making Public Space spheres. Link to Documentation: <https://ericlemmon.net/politics-i/>

Eric Lemmon's artistic practice and academic research is preoccupied with the politics that circumscribe and are woven into our musical technologies and institutions. His music has been reviewed by the New York Times, and he has been awarded numerous fellowships, residencies, and grants for his artistic research and profile as a composer, including from the Fulbright Program and the Tofte Lake Center. Eric's scholarly writing has been published in the Journal for Network Music and Arts and Organised Sound. He received his PhD in Music Composition from Stony Brook University. E: ec.lemmon@gmail.com

# CURATOR BIOS

## Rahul Rao

is a Reader in International Political Thought in the School of International Relations at the University of St Andrews. Prior to this, he was Reader in Political Theory at SOAS University of London, where he taught from 2008 to 2021, and Term Fellow in Politics at University College, University of Oxford. He read for a DPhil in International Relations at Balliol College, University of Oxford, where he was a Rhodes Scholar, and has a BA, LLB (Hons.) from the National Law School of India University. He is a member of the Radical Philosophy editorial collective and used to blog at The Disorder of Things. Rahul Rao has research interests in international relations, postcolonial and queer theory, and the politics of South Asia. Much of his research concerns the global politics of identity – gender, sexuality and, more recently, race and caste. He is the author of two books – *Third World Protest: Between Home and the World* (2010) and *Out of Time: The Queer Politics of Postcoloniality* (2020), both published by Oxford University Press. He is currently writing a book on the politics of statues as terrains for the assertion and contestation of racial and caste supremacy. His research has been supported by fellowships awarded by the Leverhulme Trust and the Netherlands Institute for Advanced Study in the Humanities and Social Sciences. E: rr213@st-andrews.ac.uk

## Paolo Boccagni

is a Professor in Sociology (University of Trento). A former European Research Council grantee, he has written extensively in migration, home, diversity and social welfare studies. He is currently doing comparative research on the lived experience of home, with a particular focus on the temporalities and boundary-making of asylum seekers in reception facilities. His emerging research interests involve the experience of death out of place, the social working of metaphor, the ways of coping with absence and distance and the significance of future-related imaginaries and practices. Recent publications include *Homing: a category for research on space appropriation and 'home-oriented' mobilities* (Mobilities, 2022), *Migration and domestic space* (co-ed, OA, Springer-Imiscoe, 2023) and the *Handbook on home and migration* (ed, Edward Elgar, 2023). E: paolo.boccagni@unitn.it

## Leo Lucassen

received his PhD in 1990, cum Laude, at Leiden University. In 2014 he was appointed as Research Director of the International Institute of Social History (IISH), where he became director six years later. Furthermore, he holds a chair in Global Labour and Migration History at Leiden University and is adjunct-professor at the University of Aalborg (Denmark). He is a former fellow of the New School for Social Research in New York and the Netherlands Institute for Advanced Study (NIAS). In 2011 he became member of the Academia Europaea, and in 2019 he was elected member of the Royal Netherlands Academy of Arts and Sciences (KNAW). Lucassen specializes in global migration history, urban history, labour history, state formation, eugenics and other socio-political developments in modern states. He is Chair of the Editorial Committee of the *International Review of Social History* (IRSH) and Member of the Editorial Board of the *Journal of Global History* (JGH). E: leo.lucassen@iisg.nl

## Bernike Pasveer

studied sociology in Groningen, and graduated in the field of Science & Technology Studies in Amsterdam. She is assistant professor at the University of Maastricht, and Head of Academic Affairs at NIAS, Amsterdam. Her research interests are the human body's 'natural' achievements as well as embodied and situated practices of home-making particularly when 'home' and 'belonging' are being contested. Her main publications are *Comment la Naissance vient aux Femmes* (1996, with Madeleine Akrich), *Beter dan Goed. Over Genetica en de Toekomst van Topsport* (2005, with Ivo van Hilvoorde), and *Ways of Home Making in Care for Later Life* (2021, co-edited with Oddgeir Synnes and Ingunn Moser). At Maastricht University, Bernike is mainly involved in teaching in the MA programme Globalisation & Development Studies. As Head of Academic Affairs at NIAS, she coordinates the organization of the NIAS conference on Belonging, together with Jan Willem Duyvendak she is involved in the intellectual accompaniment of the NIAS fellows, and she is engaged in developing a NIAS policy to diversify the composition of the fellow-groups. E: bernike.pasveer@nias.knaw.nl

## Jan Willem Duyvendak

studied sociology and philosophy at the University of Groningen and in Paris. His research interests include new social movements, the changing welfare state, and such themes as belonging and 'feeling at home' and nativism. He has published numerous articles and books, including *The Politics of Home. Belonging and Nostalgia in Western Europe and the United States* (2011), *Thuis. Het drama van de multiculturele samenleving* (Amsterdam University Press 2017), and *The Return of the Native. Can Liberalism Safeguard Us Against Nativism?* (Oxford University Press 2022, with Josip Kešić). In 2021 he was elected member of the Royal Netherlands Academy of Arts and Sciences (KNAW) and in September 2023 he was inducted as an International Honorary Member of the American Academy of Arts and Sciences in recognition of his contributions in the fields of Social and Behavioral Sciences. Since 2018 Jan Willem Duyvendak is Director of the Netherlands Institute for Advanced Study (NIAS). He combines this position with his work as Distinguished Research Professor of Sociology at the University of Amsterdam. E: janwillem.duyvendak@nias.knaw.nl