Border Matters:

The Formation of Boundaries
in Migration Societies and the
Responsibility of Scholarship

Carl von Ossietzky
University Oldenburg
February 26–28, 2020

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Concluding Conference of the
PhD Program "Boundary
Formations in Migration Societies"

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Ever since the so-called 'summer of migration' of 2015, a central characteristic of migration has become particularly visible in a range of different political and societal spheres and discourses: I.e., practices of crossing boundaries and practices of its prevention are mutually constitutive dimensions of socio-political transformation. In other words, migration destabilizes orders of difference and belonging and mobilizes forces of their re-stabilization at the very same time. In a range of different contexts in migration societies – e.g., at the borders of Europe, in parliamentary debates, in train stations and supermarkets as well as in classrooms at schools and universities – we witness increasingly hostile attempts at demarcating the self from the other, which give ample proof of the strong impact of national, ethnic and/or cultural boundaries beyond the borders of the nation state. At the same time, the urge of redrawing exactly these lines of demarcation in order to safeguard what is considered to be 'one's own identity' finds expression in the resurgence of right-wing and populist parties and movements in different regions of the world. In analogy to these societal dynamics, one can also observe a re-nationalization of territorial borders – a development which, according to Étienne Balibar, goes hand in hand with the demarcation of citizenship and thus also sets the limits of democratic participation.

In view of this mutually constitutive relationship between the formation of boundaries and the constitution of orders of difference and belonging in migration societies, the conference pursues two goals: First, it explores the processes of producing national, ethnical, and/or cultural boundaries in different historical and regional contexts. It examines the discourses and practices of 'doing border' (e.g. in governmental or non-governmental organizations in the context of the European border regime) and their effects (e.g. in the constitution of the 'migrant' or the 'refugee' subject). In so doing, the conference aims at illustrating that and how boundaries as well as orders of difference and belonging are (re)produced and (re)negotiated in a range of different societal constellations. Second, following the self-reflexive stance of critical migration studies, the conference also sets out to discuss in how far scholarship in this field contributes to the formation and transformation of boundaries in migration societies. I.e., how do (which) perspectives in migration studies reproduce specific notions and orders of difference and belonging – e.g. through a specific theoretical approach, terminology or methodology? What is the role and responsibility of migration researchers with regard to the current political situation? Can they still refrain from political intervention considering the growing nationalist and racist tendencies? Are they not asked to work against these tendencies through their scholarship?

Against the backdrop of these observations and considerations, the conference is to be understood both as a site of presenting and discussing scholarly work on practices and discourses of (trans)forming boundaries in migration societies and as a site of reflecting one's own position and responsibility as researcher. In order to establish a dialogue between these two concerns, it invites speakers from different disciplinary backgrounds to present theoretical and methodological consideration as well as case studies from their respective fields of inquiry.

WEDNESDAY, FEBRUARY 26

18:00 Opening   Bibliothekssaal

Karen Ellwanger (Vice Dean of the School of Linguistics and Cultural Studies)
Martin Butler, Sabine Hess, Helen Schwenken
Shadi Kooroshy, Tobias Linnemann

19:30 Reception

THURSDAY, FEBRUARY 27

09:00–10:15 Keynote   A14 Hörsaal 3
Spatial Convulsions, Racial Concussions:
The Borders and Boundaries of the "European" Problem
Nicholas De Genova

10:15–10:30 Coffee break   Conference office A 14 0-030

10:30–12:45 Panel 1 A 14 1-112   **10:30–12:45 Panel 2** A 14 1-113

Racism – (Ir)Relevant in a German Context?! Contributions by Critical Race Theories & De/Postcolonial Theories for (Critical) Scholarship

Positioned Ethnographic Research on the Entanglement of Racism and Classism in Welcome Initiatives
Khorshid Khodabakhshreshad

Memory, Knowledge and Empowerment – Critical Perspectives on Knowledge Production and Knowledge Transfer
Iris Rajanayagam

Agency, Refusal, Tokenism – Power Relations in the Research on Racial Discrimination
Isabel Dean

Migration and Border Governance in the EUropean Border Regime during and after 2015

"Fighting Root Causes of Migration" in the Context of the Crisis of the EUropean Border Regime
Judith Kopp

Organised Disorder? Tracing Ambiguity, Incoherence & Discretion in the Governance of Migrants' Arrival and Reception in South Italy
Karl Heyer

Visual Identity Politics as Border Politics. European Icons in the "Summer of Migration" 2015
Laura Holderied

12:45–14:00 Lunch

14:00–16:30 Panel 1   **14:00–16:30 Panel 2**

Does Shame Educate? Educational Processes of White Germans Concerning their Involvement in Racist Societal Relations
Tobias Linnemann

In Which Way are Race and State Related?
Shadi Kooroshy

Coalition of the (Un)Willing: The Intra-European Border Regime after the Summer of Migration 2015
David Niebauer

"Bleibeperspektive" Asylum Classifications and the Struggles about Prognosis
Simon Sperling

comment by **Nikita Dhawan**   comment by **Bernd Kasparek**

THURSDAY, FEBRUARY 27

18:00–19:30 Panel 5   Cadillac

Panel discussion "Academic Knowledge Production and Responsibility"
Yasemin Karakaşoğlu (Bremen), **Wilhelm Krull** (VolkswagenStiftung),
Paul Mecheril (Bielefeld), **Hatice Pinar Şenoğuz** (Göttingen)
The panel discussion will take place at the / Die Podiumsdiskussion findet statt im Cadillac, Huntestraße 4a, 26135 Oldenburg

FRIDAY, FEBRUARY 28

09:00–10:15 Keynote   A 14 Hörsaal 3
The Racist Violence of "Not Racism," the Role of Academics, and the Resurgence of White Supremacy
Alana Lentin

10:15–10:30 Coffee break   Conference office A 14 0-030

10:30–14:30 Panel 3 A 14 1-112   **10:30–14:30 Panel 4** A 14 1-113

(Re-)production of Belonging in the Context of Projects of 'Integration'

Becoming Part of it – The Impossibility of Performance
Alisha Heinemann

'Integration' as Strategy of Valorization and as a Method of Disciplining
Laila Lucas/Micòl Feuchter

Epistemische Machtverhältnisse an Hochschulen im Spiegel der Erfahrungen geflüchteter Studierender
(presentation in German)
Noelia P. Streicher

Contested Spaces of Arrival – Negotiating Mechanisms of Inclusion and Exclusion in Local Migration Societies from a Historical Perspective

Undoing the Work of the 'Windrush Scandal' in Britain: How Myths of a Racial Past Distort the Racial Present
Kennetta Hammond Perry

Between Acceptance, Toleration and Exclusion: Non-Elite Indian Lives in the Hamburg Dock Neighborhood, 1920–1950
Svenja von Jan

Conditions of Inclusion, Exclusion and Agency: The everyday Experience of British Colonial Seafarers in South Shields, 1919–1939
Hannah Elizabeth Martin

comment by **Sabine Hess**   comment by **Bettina Severin-Barboutie**

NOTE: The program may be subject to change
Keynote Lectures 45 min + 30 min discussion
Panel presentations 25 min + 20 min discussion
Comment Panel 15–20 min

Conference Panels

Panel 1

Racism – (Ir)Relevant in a German Context?! Contributions by Critical Race Theories & De/Postcolonial Theories for (Critical) Scholarship

Panel 2

Migration and Border Governance in the EUropean Border Regime during and after 2015

Panel 3

(Re-)production of Belonging in the Context of Projects of 'Integration'

Panel 4

Contested Spaces of Arrival – Negotiating Mechanisms of Inclusion and Exclusion in Local Migration Societies from a Historical Perspective

Panel 5

Academic Knowledge Production and Responsibility

Keynote: Nicholas De Genova
University of Houston

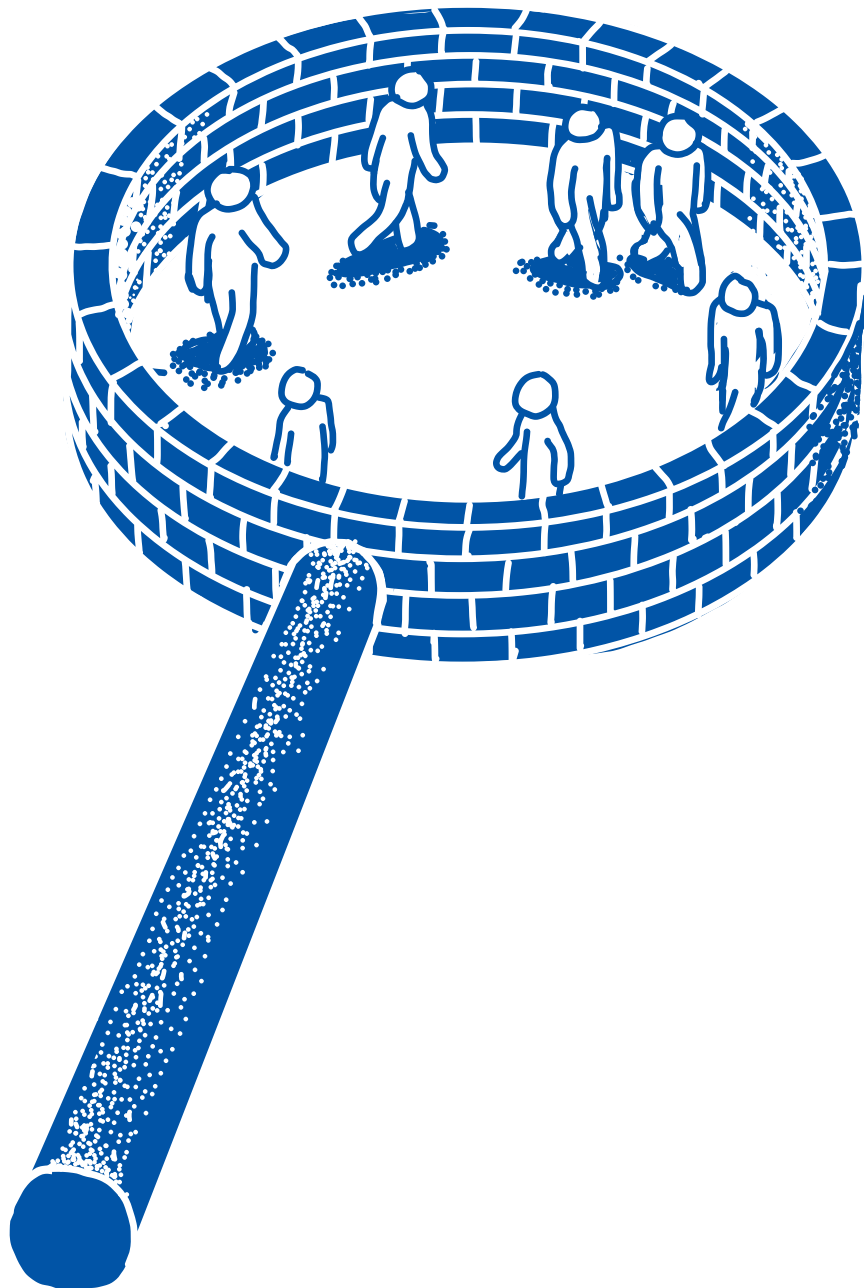# Spatial Convulsions, Racial Concussions: The Borders and Boundaries of the "European" Problem

"Europe" has become a problem, above all for Europeans. This is not a problem reducible to the questions and dilemmas of European integration associated with the larger political and juridical problem of the European Union. The contentious disputes over what "Europe" is (or should be), over the borders of "Europe" (and who or what may be included therein), over who may be counted as "European" — all of these agonistic debates have achieved an unprecedented intensity in the face of migration and the convulsions of the space of Europe instigated by the autonomy of migration. There has been an unrelenting proliferation of official discourses of "crisis" and "emergency" over the last several years. Uncritical research in migration studies often recapitulates this beleaguered sensibility of a Europe besieged and wracked by a putative "migrant crisis," and inevitably recapitulates statist preoccupations with "managing" the new forms of social diversity through an overriding interest in "integration." This dialectic of autonomous human mobilities and the forces arrayed to alternately govern, discipline, punish, and repel them render Europe a convulsive space, a space of convulsions. Between an asylum system predicated upon suspicion and a border regime ever increasingly dedicated to intensifying the purview of detention and deportation, on the one hand, and the increasing virulence of anti-immigrant racist populist movements, on the other, Europe — rather than a space of refuge or freedom — has become a space of rejection for most migrants and refugees. Nevertheless, these efforts to erect or reinstate European borders are constantly chasing after the heterogeneity of migrants' and refugees' insistent, disobedient, and incorrigible practices of appropriating mobility and making claims to space. Consequently, Europe's *spatial* convulsions are persistently transposed into *racial* concussions as border struggles are re-scaled into the spaces of everyday life, and the full extent of the space of Europe becomes increasingly re-made as a migrant metropolis.

Keynote: Alana Lentin
Western Sydney University

The Racist Violence of "Not Racism," the Role of Academics, and the Resurgence of White Supremacy

In a post-postracial age, public discourse on racism has gone beyond the four Ds of racism management: denial, debatability, distancing and deflection. Today, the defining struggle is over what racism is and who gets to define it, with those affected by racism cast as less capable of doing so. 'Not racism' the search for justifications of acts of often extreme violence as other than racist – is a prominent act of discursive racist violence, with detrimental effects on antiracist politics in a time of mounting white supremacism. The role played by an increasingly powerful and mediatised group of self-described 'contrarian' academics in legitimising 'not racism' should not be discounted. Such academics regularly defend the right of eugenicists, Islamophobes or anti-immigrationists to air what are described as mere ideas in a 'marketplace of 'viewpoint diversity.' This paper links this contemporary phenomenon to the early 20th century history of the conceptualisation of racism and argues that the potential for 'not racism' has always been found within the problematic relationship of racism to race as an assemblage of technologies for differentially assigning value to categories of the human. The narrow and foundationally Eurocentric origins of racism as a term that roots practices of domination in the history of (bad) ideas, rather than in the practices of Euro-modern colonialism undergirds 'not racism.' This paper adds to the conversation on the relationship between ideas and practices of race-making and asks whether, today, the language of racism is fit for purpose.

Racism – (Ir)Relevant in a German Context?! Contributions by Critical Race Theories & De/Postcolonial Theories for (Critical) Scholarship

Critical race theory and de/postcolonial perspectives are essential for an understanding of the constitution of national-ethnic-cultural boundaries both in the past and the present. They bring with them great potential to analyze contemporary conditions in view of historical developments and with regard to their global dimension. In dialogue with these perspectives, this panel seeks to discuss the role of racism and colonialism on various levels in the context of (postcolonial/post-National Socialist) Germany, thereby contributing to a more thorough understanding of the formation and transformation of borders in Europe. Among others, the following questions will be adressed: How does the creation of national-ethnic-cultural boundaries and the constitution of "Us" and "the Others" relate to racism and colonialism? How can material and symbolic privileges and deprivations concerning subjectivation be understood from a critical race perspective? What responsibility do researchers have regarding research ethics, reflectivity of their own position and considering power relations (coloniality of power)? And what responsibility do they have with regard to the reproduction, legitimation or struggle of racist differentiation?

Khorshid Khodabakhshreshad
University of Göttingen

Positioned Ethnographic Research on the Entanglement of Racism and Classism in Welcome Initiatives

Khorshid Khodabakhshreshad investigates racist knowledge and its entanglement with emotions in the refugee support work of welcome initiatives in Germany. In her presentation, she traces the emotions of those who produce racism (e. g. fears or curiosity) and those affected by these attributions (e. g. anger or shame), including herself as a researcher of color in a predominantly white field. In this ethnographic dissertation project, she further critically reflects her own presence as a researcher of color regarding her own involvement and positioning in the field with a focus on the way racism and classism are intertwined and sometimes appear as antagonists.

Iris Rajanayagam
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Memory, Knowledge and Empowerment – Critical Perspectives on Knowledge Production and Knowledge Transfer

When regarding constructions of national-ethnic-cultural boundaries, it is essential to look at knowledge production and transfer as well as the shaping of different discourses in this context. An aspect which is is also central when talking about de/postcolonial perspectives within the framework of academia. Important questions here are: How is knowledge produced and validated (Collins, Patricia Hill)? Which works do we use as reference points (Ahmed, Sara)? How is mainstream discourse shaped by knowledge that is produced within and distributed through academia? How is academia influenced by mainstream discourse (Hall, Stuart)? And how can these discourses in turn contribute to a peak in social acceptability of racist ideas and views? Which knowledge is silenced, overwritten, neglected and/or deemed as irrelevant within academia? As academics with an ethical and political agenda, reflecting upon ones own positionality is an important aspect in dealing with these questions (Situated Knowledge – Harraway, Donna).

At the same time, a historical perspective is pivotal in any analysis of racist structures within society. A postcolonial approach can help us recognise current day power structures and systems of oppression in a historical and global context. These approaches highlight the entanglement of histories (Rothberg, Michael) and historical continuities until today. At the same time, it is important to remember that postcoloniality grounds not only on political theory but also postulates a political practice that is directed toward social change.

Essential for understanding the relationality between current day racist and oppressive systems and colonialism is the recognition that the construction of a "European/German"

identity grounds on othering processes that have their roots in orientalism and colonialism. By creating the alleged "Other" in demarcation to the "self," the "self" is normalised and manifested and the "Other" merely seen in deficiency to that which is constructed as "normal." Therefore, discourses on identity and belonging also need to be viewed through a historical lens. The negation of a colonial past or of colonial continuities within German society leads to a shortened analysis of racism and reduces this phenomenon to the far right, "worried citizens," social-economic factors etc. At the same, time colonialism, patriarchy, and capitalism must be seen as intersecting power structures to allow for in-depth, sustainable engagement with current processes of marginalisation and oppression.

This paper attempts to regard knowledge transfer as one strategy in facilitating the dismantling of systems of differentiation and unequal distribution of resources. It asks how the production, "unearthing" and distribution of certain knowledge can be viewed as a political act against mechanisms of exclusion and subjugation and how we as academics can contribute to this process in a critical and accountable manner.

Isabel Dean
University of Göttingen

Agency, Refusal, Tokenism – Power Relations in the Research on Racial Discrimination

Research on racial discrimination is facing a couple of challenges linked to questions of responsibility and critical self-reflexion on the part of the researcher. In my dissertation, an ethnographic research dealing with dynamics of discrimination in the transition of children from preschools to primary schools in Berlin, some of these challenges became apparent: Concerning a conflict in regard to so-called "ethnically segregated classes" not all actors were willing to talk to me as a researcher. Only those who were part of the (unintentional) discriminatory group of privileged, often white middle-class parents wished strongly to express their beliefs.

Against this backdrop, my talk deals with questions of ageny, refusal and tokenism in the research on racial discrimination. This concerns questions such as: Can or should one do research, when the discriminated group isn't given a voice (in the sense of being unwilling to take the floor)? What are the pitfalls, when only one (discriminated) person becomes a kind of principal whitness? And what might the initial refusal to talk to me as a researcher tell about the racially and socially discrimination of the research subjects and, on the other hand, on their agency and their power to act?

Tobias Linnemann
University of Oldenburg

Does Shame Educate? Educational Processes of White Germans Concerning their Involvement in Racist Societal Relations

The social position of whiteness in a racially structured society is linked to relative symbolic and material privileges. Being involved in racist social structures, white subjects benefit from the drawing and marking of boundaries. At the same time, white subjects usually imagine themselves as neutral, unmarked and not connected to racism. In my research, I am interested in processes of critical self-reflection under the condition of this imagined neutrality: How do white subjects become aware of their own involvement in a racially structured society? I assume that becoming aware does not only involve cognitive, but also affective emotional processes. In my presentation, I focus on this affective emotional dimension of education. I accentuate the affect-emotion of shame as it is specifically interesting both for racism and whiteness and for education: How can shame of white subjects be understood in the context of the oppositional gaze of the racialized Other? In what way does shame enable or hinder the transformation of conceptions of ourselves and the relation to the world? These questions will be discussed against the background of the German context as a post-nationalsocialist and post-colonial society. As the re-centering of whiteness from a white perspective is an ambivalent project, I want to relate to the question of responsibility by asking: What are the calls this research and the white critical self-reflexivity responds to? How to deal with the contradictions of this research and white critical self-reflexion?

Shadi Kooroshy
University of Oldenburg

In Which Way are Race and State Related?

In this lecture, I want to focus attention on the historically veiled and thus mostly taken for granted state related power-structures that produce a certain notion of *race*. Following Theo Goldberg (2002) the modern state has been producing the reality of *race* since its conception up until the present day. As a crucial starting point, I take the historic implementation of the "Westphalian Peace" (1648) and the implementation of the European state system, which have had a lasting influence into the present, but have been largely underrepresented in the academic discourse and discussions pertaining to the production of race. Drawing from and outlining recent *race*-critical re-readings of selected passages from Locke's state theory, I will analyse how state and *race* become interwoven in Locke's narrative representations and argumentation strategies. I will further discuss to what extend Locke's theory of the state can be read as a text that has the function of rationalizing and legitimizing exploitation and oppression.

Migration and Border Governance in the EUropean Border Regime During and After 2015

The so-called "summer of migration" 2015 is widely regarded as a turning point for the EUropean border regime. The large number of border crossings towards and through EUrope at that time has brought to the surface a profound crisis of migration governance and border security of the EU and its member states. The policies and practices of re-stabilizing the border regime after the "long summer" are characterized by severe policy restrictivations and at the same time continue differential in- and exclusions. The panel sets out to examine the discourses and practices of governing migration and borders during and after the "summer of migration," thus picking up on a central topic of our individual and collective research in the PhD program "Boundary formations in migration societies." It invites contributions that analyze different dimensions and spaces of migration and border governance. Accordingly, presentations may focus on, e.g., the EU's external-ization politics with regard to neighboring states, conflicts within the EU and its member states concerning the Common European Asylum System, discursive struggles articulated in representations ranging from images, visual artefacts or texts to the local materi-alizations of the EUropean border regime through infrastructures (e.g. at what is commonly referred to as 'hotspots' of migration at external borders). Putting different disciplinary perspectives in dialogue, we want to shed light on interruptions, transformations as well as continuities of the policies of differential inclusion and exclusion since 2015.

Judith Kopp
University of Kassel

"Fighting Root Causes of Migration" in the Context of the Crisis of the EUropean Border Regime

In the wake of the collapse of the EUropean border regime in 2015, Europe's executives were busy suggesting a variety of policy measures and pretending problem-solving capacity to re-gain control over migration movements towards Europe. These efforts stand in continuity with long-standing EUropean migration policy due to persisting basic antagonisms – as the asymmetric North-South relationship that expresses itself in an "imperial way of life and production" (Brand/Wissen 2017). These Antagonisms are usually "invisibilised" by the border understood as a reified social relationship that obscures its very social, relational character. At the same time, the moment of crisis sheds an ambivalent light on the contradictions pervading EUropean policies: The imperial way of life gains visibility in the discourse of "fighting the root causes of migration," although in a distorted form, not naming the causes but instead providing further justification to spatially extend and deepen migration control as part of the attempt to re-organize and stabilize the postcolonial migration and border regime in the wake of the crisis 2015. By means of a historical materialist policy analysis (Buckel et al. 2014), the struggles over EUropean migration policy are analysed focusing on the intensified discourse and policy measures "to fight root causes of migration." Thereby, policies on EU level are examined – as the "EU Emergency Trust Fund for Africa" – as well as new policy instruments put in place by the German government.

Karl Heyer
University of Osnabrück

Organised Disorder? Tracing Ambiguity, Incoherence & Discretion in the Governance of Migrants' Arrival and Reception in South Italy

The Italian migration regime is profoundly shaped by logics of exception. For decades now, its dominant *modus operandi* is to frame migratory movements as excessive and alarming, which in turn 'necessitate' the implementation of 'exceptional' measures. This constant state of emergency with its quick fixes and ad-hoc 'solutions' has formed the field of migrants' arrival and reception into a – spatially and legally – fractured landscape heavily characterised by ambiguity, incoherence and discretion. Against this backdrop, my paper traces these notions' roles in governing migration in South Italy vis-à-vis two major recent measures that can be understood as part of the EUropean border regime's post-2015 reconfiguration(s): the "Hotspot Approach" in 2015 and the so-called "Security Law" (L 132/2018) in 2018. Though different in their legal and institutional frameworks and actors involved, both share striking similarities, for example with regards to ambiguous legal structures, incoherent implementations across space and time, and discretionary practices in their real-world application. However, findings based on qualitative empirical data from Sicily collected in 2018 and 2019 as part of my PhD thesis suggest that it is not despite, but rather due to these inherent shortcomings that both measures are (mostly) successful in their aim to keep migrants at the – spatial and social – margins. I will illustrate this point by highlighting two specific aspects in their application, showing how ambiguity, incoherence and discretion contribute to rendering migrant subjects governable by facilitating their classification, invisibilisation and exclusion. This includes, for example, the circumnavigation of safeguards and/or simply creating facts that, while theoretically possible, in practice are hard to challenge later.

Laura Holderied, M. A.
University of Oldenburg

Visual Identity Politics as Border Politics. European Icons in the "Summer of Migration" 2015

Photographic images played a central role in EUropean policy discourses during the "long summer of migration" 2015. Political actors largely referred to for example the images of Alan Kurdi, the refrigerator truck found at an Austrian motorway, or scenes of "cultures of welcome" or "cultures of rejection" in Germany or Hungary, to constitute a political problem and argue for an appropriate policy-response in light of the situation. Understanding the "border" as a "prism" where global social conflicts about rights, participation and mobility become visible and observable (Hess et al. 2014), I read these visual discursive struggles as struggles over the defining nature and composition of the political community "we" want to live in in Europe (Balibar 2004; De Genova 2017).

Drawing on post-structuralist perspectives in the study of global politics, I argue that in order to criticize restrictive border politics and border violence, we need to understand the visual and discursive terrain that makes them possible (Butler 2016). I furthermore understand representations of identities and policies as mutually constituting each other. Images and how their meaning is constituted in discourse can hereby be particularly mobilizing, since they form part of how communities make sense of themselves (Bleiker 2018 ; Hansen 2006, 2015).

In my presentation, I will analyze these *visual identity politics* by focusing on the images of Alan Kurdi in policy discourses in the UK and Germany during September 2015. In light of the relative absence of references to the Kurdi images in the German discourse, I ask what other images were referred to instead, and in what ways Selfs, wes [pl.], (non-European as well as European) Others and agencies were constituted and performed as part of "border politics" against the background of different (visual) representations.

David Niebauer
University of Göttingen

Coalition of the (Un)Willing: The Intra-European Border Regime after the Summer of Migration 2015
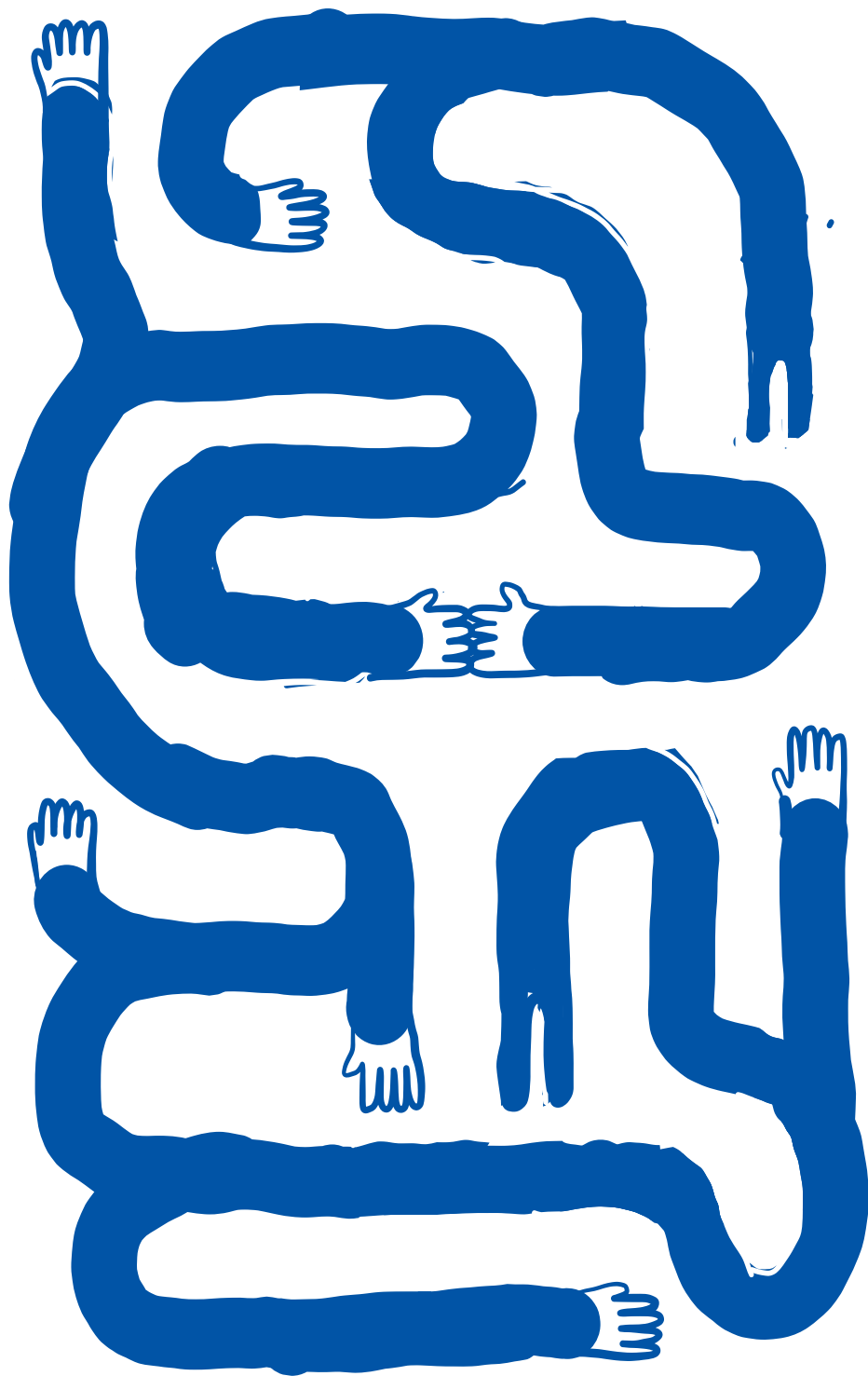
In reaction to the border crossings towards and through EUrope in the "summer of migration" 2015 we can observe conflictual negotiations on the overhaul of migration and border control policies at EU level. Of particular importance in this context is the unfinished reform of the Common European Asylum System including the Dublin system as its core element which regulates reception, distribution and control of asylum seekers within the EU and between its member states.

Based on analysis of policy documents and interviews with EU politicians and officials, my presentation will argue that reform proposals from different political actors and institutions correspond to opposing European spatial imaginations and political projects that cannot be adequately captured by the simplifying dichotomy between Europeanisation and renationalisation, but also contain strategies of so-called differentiated integration (e.g. "flexible solidarity," "coalition of the willing"). Moreover, despite the divergent paradigms of migration and border control each of these approaches claim (e.g. internal vs. external, hard vs. soft, uniform vs. uneven, mandatory vs. voluntary), they should not be understood as mutually exclusive or their relationship as a zero-sum game: The concepts of these hegemonic "many Europes" (Biebuyck/Rumford 2012) not only share the fundamental aim of control and prevention of migration, they also coexist and complement each other in governmental discourses and practices. Finally, I want to illustrate that the consequence of such multiscalar and interconnected production of control measures in the wake of the EU crisis is a fragmentation and diversification of Europe's reinforced "borderland" (Balibar 2009).

Simon Sperling
University of Osnabrück

"Bleibeperspektive" Asylum Classifications and the Struggles about Prognosis

Since 2015, public benefits and civil support in Germany increasingly shift towards a differentiation between countries of origin. Central for this distinction is the concept of 'Bleibeperspektive' ('prospects to stay'), which is used to distinguish asylum seekers, before the national agency (BAMF) has decided about their asylum applications. Thereby, different authorities argue that asylum seekers coming from some countries are more likely to stay than others. Hence they are supposedly worthier to be supported. In effect, they receive certain types of benefits, while others don't.

My presentation tries to get hold of this new constellation raising the question: In what way does 'Bleibeperspektive' affect the political and daily struggles about options and conditions of residence? To this end, I analyze public programs and local practices to understand how different actors use opposing types of prognosis for matters of planning and for justifying different kinds of exclusion or inclusion. I fall back on Foucault's dispositive concept to combine an analysis of micro and macro powers, to apprehend the continuities and fractures within knowledge formations and to analytically differentiate certain types of governmental rationalities. This way, I try to draw a broad picture of the modes in which the invention of 'Bleibeperspektive' has changed the migration regime.

Panel 3:
(Re-)production of Belonging in the Context of Projects of 'Integration'

As a reaction to the long "summer of migration" in 2015, represented as crisis-laden, there has been an increase in projects aiming at the so-called integration of refugees in Germany. In different spheres of society, such as Fine Arts, Education and Sports new programs have evolved, addressing and thus producing new target groups. This panel deals with the meaningmaking processes of the discourse about 'integration,' processes of subjectivation and their effects. The focus is on the ways the distinction between "we" and "others" take shape in the mode of 'integration' and thus expressing demands for nationally coded social containment, and exclusion at the same time. It sets out to discuss how, by means of attribution of the inability or unwillingness to integrate, imaginations of upgraded, elevated self-images are constructed in different empirical contexts, and explores to what extent integration functions as economic capital. Here, 'integration' becomes a key element that expresses the social commitment and responsibility of companies. In order to meet funding guidelines, a demand for programs designed specifically for certain target groups is produced. At the same time, degrees of integration must be made 'measurable' because of the obligation to regularly evaluate success and failure of these programs. For this panel, then, the following questions are of interest: Which different argumentations and logics, e.g. economic, normative, are made used of in the integration discourse? How does the talk about 'integration' shape different ideas of belongings, creating dichotomic schemes of 'us' and 'them'? How do practices of disciplinary power form subjects which are viewed as either not able or not willing to integrate into what is imagined as German society? In what way, on the other hand, is the notion of 'integration' contested and how are the discursive positions which are offered contradicted and refused?

Alisha Heinemann
University of Bremen

Becoming Part of it –
The Impossibility of Performance

Promises are made and broken again. Learn German and you will enter the legal labour market, learn German and you will be accepted as one of us, behave German – whatever that means – and you will finally have a sense of belonging. All of these promises of 'integration' rely on undefined concepts of 'when' you have learned enough 'German' (speaking and being) and what exactly it means to be and speak enough German to get these promises fulfilled. The ambiguity and obscurity of these claims are exactly the way power is wielded within in a society which is interwoven with a nationalistic and racist discursive framework. Actually, you will never be 'enough' German as long as you don't fit in the ethno-cultural ideal of the White – Christian – Native Speaker. Actually, you need to claim 'the impossibility of performance' – but these facts are a silenced part of the hegemonic integration discourse. Institutes of adult education have their active role in reproducing the hegemonic power relations. The presentation will shed light on the so-called 'integration courses' offered nation-wide in Germany and Austria. Results from qualitative research inside these courses will illuminate a part of the obscurity of the social practices following the promising discourses. Concluding we will discuss the spaces and responsibilities of pedagogical work between reproducing the hegemonic discourses and resisting them.

Laila Lucas & Micòl Feuchter
University of Oldenburg

'Integration' as Strategy of Valorization
and as a Method of Disciplining

Since 2015, there has been a growing interest in the topic of (forced) migration throughout different areas of society. In this talk, we examine the discursive practices of constructing the 'new' target group 'refugees' by looking at the specific forms it takes on in the field of sports and mediation. In this context we're interested in working out how logics of funding and evaluation affect such integration projects and the stabilization of dichotomic imaginations. Subsequently, we want to pose the question which normative ideals underlie these programmes and their goals.

We argue that different so-called projects of integration are designed in a certain way so that they meet exactly those demands which have been generated in a complex manner before. Sport and mediation projects receive not only monetary funding, but they also gain social capital. Being part in the 'market of integration,' thus, enables the field of sport and mediation to overcome some of their previous problems (such as a low number of cases (mediation) or decreasing numbers of members (sport)), by stressing their importance in the education of the values of democracy, it appears.

Following this, we will illustrate how such projects steady dichotomic imaginations, by differentiating between a civilized, consensus-oriented (field of mediation) and efficient (field of sports) "us" and a undemocratic "other." We analyze such 'integration programmes' as a practice of disciplining, which constructs "the other" as a problematic subject, who has to be forcibly 'educated' into the white mainstream society.

On the basis of samples of qualitative interviews conducted for our dissertation projects, we want to examine empirically how programmes are depicted as the solution strategy – e.g. violence prevention – to the imagined 'target group' and their dangerous affects.

Noelia P. Streicher
Bielefeld University

Epistemische Machtverhältnisse an Hochschulen im Spiegel der Erfahrungen geflüchteter Studierender

Das von der VW-Stiftung geförderte Forschungsprojekt „In-formelle Möglichkeiten und Grenzen der Hochschulbildung im Spiegel der Erfahrungen Geflüchteter an deutschen Hochschulen" (ErgeS) untersucht Ein- und Ausschlussstrukturen und -mechanismen an Hochschulen, so wie sie sich in den Erfahrungen und dem Wissen geflüchteter Studierender zeigen. Die empirischen Daten wurden mittels erzählgenerierender Interviews sowie Gruppendiskussionen mit Studierenden mit Fluchterfahrung erhoben, die sich zum Zeitpunkt der Erhebung (November 2018 bis Juni 2019) zwischen dem dritten und letzten Semester ihres Studiums an einer deutschen Hochschule befanden. Die Daten verweisen unter anderem darauf, dass sich geflüchtete Studierende (auch diese Gruppenbezeichnung ist Gegenstand unserer Analysen) seitens institutionalisierter zielgruppenorientierter Programme (etwa aus dem Kontext der DAAD geförderten Programme Welcome oder Integra) für Geflüchtete sowie individuellen Engagements von Mitstudent_innen und Dozent_innen, etwa durch ermutigende Beratung, durchaus unterstützt fühlen. Zugleich berichten sie von Erlebnissen, die darauf verweisen, dass ihr Hochschulalltag auch geprägt ist von der Negierung, Abwertung und Diskreditierung ihres aus anderen Ländern mitgebrachten akademischen bzw. propädeutischen Wissens sowohl auf formeller wie auch auf informeller Ebene. Im Rahmen dieses Beitrags werden mit Fokus auf epistemische Machtverhältnisse und aus einer dekolonialtheoretisch inspirierten, migrationspädagogischen Perspektive Erfahrungen und Angaben der Studierenden erläutert und die Hochschule als globaler Raum der Inwertsetzung natio-ethno-kulturell kodierten Wissens im Lichte aktueller hochschulpolitischer Diskurse um Internationalisierung und „Diversity Policies" untersucht.

Noelia P. Streicher
Bielefeld University

Epistemic Power Relations at Universities Reflecting the Experiences of Refugee Students

The research project "In-formal opportunities and barriers for higher education reflected in experiences of refugee students at universities in Germany" (ErgeS), which is funded by the Volkswagen (VW) Foundation, examines mechanisms of inclusion and exclusion at universities, based on experiences and knowledge of refugee students. The empirical data was collected by narrative-generating interviews and group discussions with students who were enrolled at a German university between the third and last semester of their studies at the time of the survey (November 2018 to June 2019). The data indicates, among other things, that refugee students (the practice of labeling students is also subject of the inquiry) feel supported by institutionalized target group-oriented programs for refugees (e.g. from the context of the DAAD-funded Welcome or Integra programs) and individual engagements of fellow students and lecturers, for example through encouraging consultations. At the same time, the students report experiences that indicate that their everyday university life is also characterized by a formal and an informal negation, devaluation and discrediting of their academic or propaedeutic knowledge which they have acquired in their countries of origin or other countries. In this contribution, the experiences of the students are explicated with a focus on epistemic power relations and analyzed within a theoretical framework of decolonial theory and migration-pedagogical perspective. The university is examined as a global space in which natio-racial-culturally coded knowledge is rated in the context of current university political discourses on internationalization and diversity policies.

(The presentation will be given in German)

Contested Spaces of Arrival – Negotiating Mechanisms of Inclusion and Exclusion in Local Migration Societies from a Historical Perspective

In view of strengthening of racist discourses and practices and the far-reaching helplessness of progressive forces as to how to oppose these developments, it is worth taking a look at history: The investigation of past struggles can help to identify reoccurring structural patterns inherent in these developments or, vice versa, to make a case for their historic singularity. This panel aims to scrutinize the contested spaces of arrival from a historical perspective, focusing on structures and mechanisms of border drawing processes and strategies of resistance. It intends to map out migrants' claims for participation in their host societies and the possibilities and limitations of fulfilling these claims, and thus takes into closer consideration mechanisms of inclusion and exclusion in the contested spaces of arrival from a local-historical perspective. Since the non-European migrants' role in the struggle for participation is central to the panel, the contributions are supposed to either emphasize the perspectives and practices of the migrants or focus on the negotiation processes between migrant and institutional actors and ideally be theoretically embedded in micro- or cultural historical approaches. Possible questions the contributions may engage with include: How were border drawing processes constituted at the local level and to what extent did they differ from border drawing processes at the national and supranational levels? What consequences did the processes of drawing borders have for the everyday life of migrants? In what ways did migrants resist exclusion, what alliances did they form, and how successful were their struggles? How important were local socio-economic support structures for the successful implication of resistance against mechanism of exclusion? What role did class, gender, and educational background play in the ability to form strong alliances and networks? What conclusions can be drawn from past struggles for today's conflicts?

Kennetta Hammond Perry
De Montfort University

Undoing the Work of the 'Windrush Scandal' in Britain: How Myths of a Racial Past Distort the Racial Present

The arrival of passengers aboard the Empire Windrush in June of 1948 has become a familiar trope for narrating histories of postwar Caribbean migration and the genesis of Britain's evolution as a multicultural society. But what histories can we actually recall within the popular memories associated with the Windrush narrative? What aspects of British history are extolled, and which facets remain illegible in popular renditions of the Windrush narrative? Perhaps more importantly, how does the very notion of a "Windrush generation" obscure possibilities for erecting a usable past that could be mobilized to illuminate and shore up the very political claims to citizenship that are being systematically nullified under the guise of policing borders? In addition to interrogating the political uses of discourses about 'Windrush,' this paper focuses on why our current moment demands our attention towards undoing the distortions associated with the Windrush. More specifically, it explores how popular myths and misreadings of the Windrush moment have obstructed a necessary reckoning with the historical conditions that have compromised and systematically denied the promise of citizenship for Black people in the British empire long before reports in The Guardian began to surface between 2017 and 2018 detailing the stories of citizens being detained, deported harassed, evicted, dismissed from jobs and left without life-saving medical treatment as a result of not being able to provide satisfactory documentation of their right to belong.

Rather than continuing to pigeonhole the significance of the Windrush into an ahistorical frame that uncritically props up a progressive image of a multiracial nation, this paper argues that our current historical conjuncture summons our attention toward a more robust accounting of the broader terrain of disenfranchisement, injustice and disavowal that has historically shaped Black people's relationship to British citizenship and by proxy, the state. To do so requires seeing the Windrush moment as a part of a continuum of claim-making whereby Black people in Britain and the empire engaged citizenship and its accompanying language of rights in expansive terms as means to cross borders and declare "London is the place for me," but also to access public resources, make demands of the state and articulate how the indignities and violence of racism operated in British culture and society. This is a history that holds value in framing our views of the political realities of the present and our ability to imagine and create effective movements in anticipation of anti-racist futures.

Svenja von Jan
University of Göttingen

Between Acceptance, Toleration and Exclusion: Non-Elite Indian Lives in the Hamburg Dock Neighborhood, 1920–1950

Transnational labour migration has so far mostly been studied on the scale of larger migration movements, voluntarily or involuntarily. Famous examples are the migration of Italian workers to Germany in the 1960s or the Indian indenture system in the 19th century. South Asian labour migration into Germany in the early 20th century, however, has not been the subject of recent research. Although not great in number, some South Asian lascars jumped ship in European ports and moved on to settle in Hamburg. Furthermore, few sepoys of the British-Indian army did or could not return to their home country after the Great War and started a new life on the continent. Significantly, in post war Europe, a standardised and comprehensive passport system was not fully established yet. Germany in particular had no laws regulating transnational migration. Foreigners, regardless of their descent, were liable to deportation by the police state on arbitrary terms. This general state of non-regulation, however, also provided an opportunity for non-elite labour migrants from the subcontinent. Not only was deportation and expulsion subject to the goodwill of the German police, which sometimes played out in their favour, but the welfare state of the Weimar Republic was in principle inclusive to immigrants. Consequently, studying Indian labour migration in this period will allow insights into the functioning of subaltern migration in a time when border crossing and claiming residency was not singularly determined by the immigration authorities. Other factors, like class background, socio-economic networks, adaptability and the political climate of the host country were of much greater importance in the 1920s and 1930s for successful permanent migration.

The perspective with which I intend to tackle the question of subaltern migration is a rather unusual one. I want to present a micro-study of the entangled lives of two non-elite South Asian migrants to Hamburg and Antwerp based on an outstandingly rich body of sources claimed from archives as diverse as the India Office Records in London, the Indian National Archives in Delhi and the Hamburg State Archive. With the exception of Great Britain, long term migration or permanent residency in northern Europe in the interwar period was the prerogative of the South Asian elite. Only revolutionary exiles or wealthy merchants were bestowed with the necessary cultural and financial means as well as a strong local support structure and beneficiaries from abroad to successfully sustain themselves in their host countries. Hardas Singh and Henry Obed's in many ways unique life trajectories both challenge and corroborate this observation. Originating from humble backgrounds and reaching Europe in the capacity of a soldier and a seaman who had deserted their battalion / ship respectively, they settled in the Hamburg (and later Antwerp) dock neighbourhood and established themselves socially and financially, if even to different extents. By virtue of nearly un-limited resourcefulness, they claimed a place in a society normally denied to people from a similar socio-ethnic background. Despite their relative success, their migrant lives were defined by constant existential struggles, oscillating between the spheres of legality and illegality, eventually leading to tragic unnatural deaths.
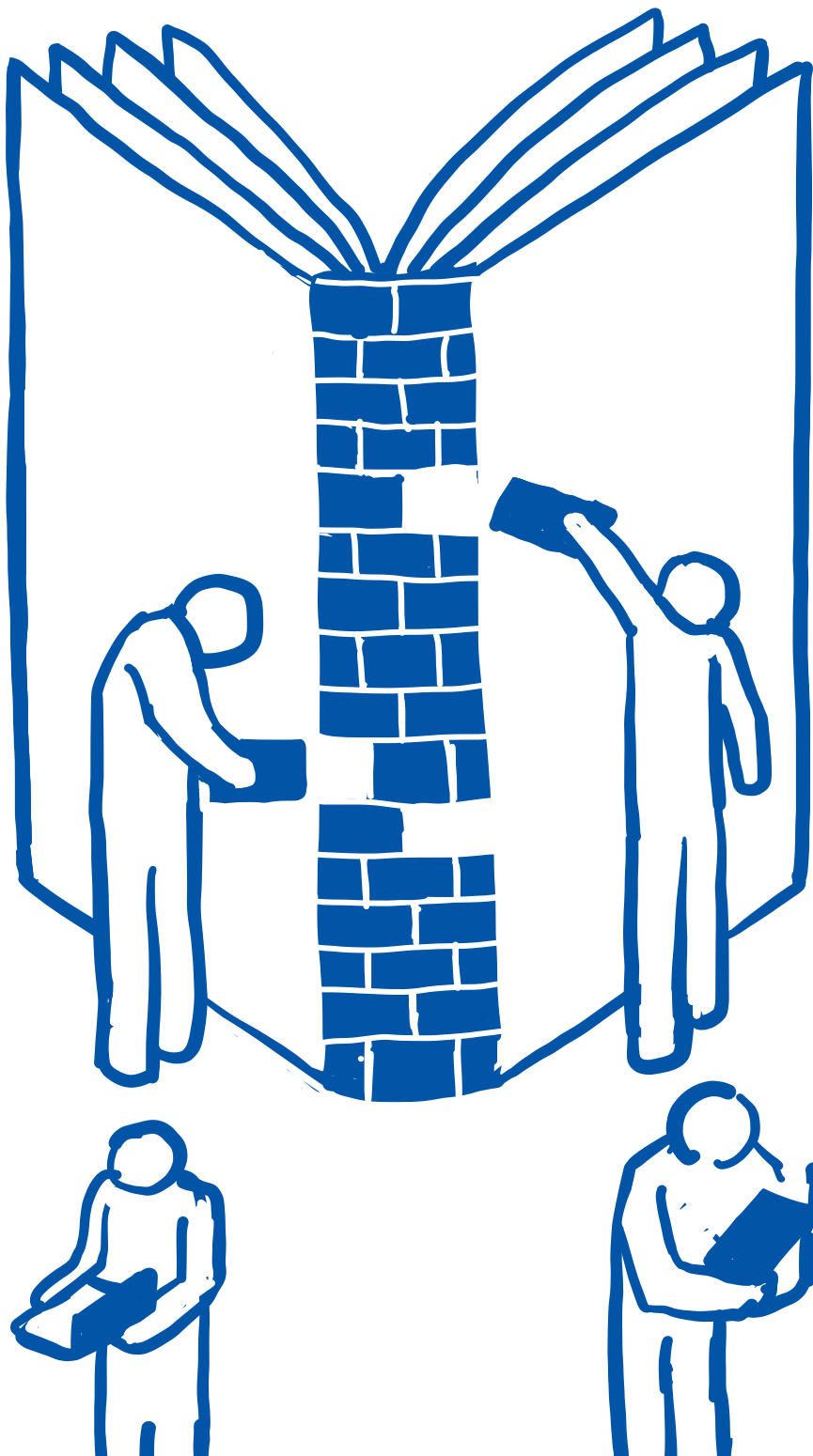
Through an intensive historical investigation of these two individuals, I want to scrutinize what life histories were imaginable for non-elite South Asian migrants to northern Europe in the interwar period and what factors determined the prospects of inclusion and exclusion into their host society.

Hannah Elizabeth Martin
Northumbria University

Conditions of Inclusion, Exclusion and Agency: The everyday Experience of British Colonial Seafarers in South Shields, 1919–1939

In the early twentieth century, port towns were one of the most ethnically diverse settlements in Britain. Not only were they hubs of the exchange of goods, people and ideas, they were central to the development of national and local mechanisms which both supported and excluded those whom migrated to Britain. Such imposed conditions shaped the everyday experience of newly arrived migrants, transitory workers and those who made their permanent home within the town.

This paper explores the spatial significance of everyday migrant experiences in the port town of South Shields, North East England in the period 1919–1939. Sites of contestation, bordering processes and spaces of belonging will be uncovered in order to bring attention to national and local mechanisms of inclusion and exclusion. Port towns were complex and overlapping spaces, bureaucratically and socially which often produced challenging socioeconomic, political and cultural conditions, especially for migrants. National polices were enacted and experienced under locally specific conditions often in response to perceived challenges associated with a diverse population. Yet such mechanisms were not simply accepted and endured by the minority communities living in South Shields, contested sites, such as the workplace and boarding house, became significant platforms from which everyday agencies were developed and articulated. In shifting attention from exceptional episodes of racialised disorder, such as the 1919 and 1930 riots, to the everyday, and understanding the co-constitutive nature of this, the significance between race, space, agency and the everyday experience can be uncovered. Contemporary struggles faced by many migrants are situated in complex webs of historical legacies and bringing attention to these allows for the development of a better understanding of the ways in which mechanisms of inclusion and exclusion are negotiated in society today.

Academic Knowledge Production and Responsibility (panel discussion)

Transnational migrations of people, their bodies, stories and desires, is one of the main issues of political concern and interest. Accordingly, academic knowledge on transnational migration, produced at universities as central institutions in the production of knowledge, always entails a particularly political dimension, since it contributes to strengthening or weakening, affirming or criticizing societal structures and processes. How, then, can scholarly responsibility be conceived in this context? How do we legitimize the mere search for "pure knowledge" in face of global inequalities of an unprecedented scope and scale and at a time, when human suffering (be it due to ecological damage, civil wars and poverty) has reached an unparalleled level in the history of mankind? Yet, what if the university would exclusively dedicate itself to these urgent issues in order to contribute to a change toward a better world? Would it lose its status as a place that "must not interdict any question, any putting into question" (Derrida)? What options, then, are left for researchers and to take social responsibility? Or would it be better to leave the university for good? The panel discussion sets out to address these and other questions, putting into dialogue voices from various disciplinary backgrounds.

Cadillac

Panel discussion "Academic Knowledge Production and Responsibility"/ Podiumsdiskussion zum Thema „Wissenschaft und Verantwortung"

Thursday, February 27 at 18:00–19:30

Guests:
Yasemin Karakaşoğlu (Bremen)
Wilhelm Krull (VolkswagenStiftung)
Paul Mecheril (Bielefeld)
Hatice Pinar Şenoğuz (Göttingen)

Moderation: Martin Butler (Oldenburg)

The panel discussion will take place at the /
Die Podiumsdiskussion findet statt im
Cadillac, Huntestraße 4a, 26135 Oldenburg

The panel discussion will be in German, a simultaneous translation in English will be provided via headphones.

Isabel Dean is writing her PhD at the University of Göttingen about dynamics of discrimination in the transition of young children to primary schools in city districts in Berlin. Her work is led by an antiracist and intersectionally informed perspective. She joined the Göttingen Diversity Research Institute as research associate in January 2018.

Nicholas De Genova is Professor and Chair of the Department of Comparative Cultural Studies at the University of Houston. He previously held teaching appointments in urban and political geography at King's College London, and in anthropology at Stanford, Columbia, and Goldsmiths/ University of London, as well as visiting professorships or research positions at the Universities of Warwick, Bern, Amsterdam, and Chicago. His research focus includes topics of migration, borders, race, citizenship, and labor.

Nikita Dhawan is Professor for Political Science with focus on Gender Studies at the University of Giessen. She has previously taught and researched at the University of Innsbruck, Goethe University Frankfurt, and the University of Oldenburg. Focal points of her work have been to explore the historical, economic, socio-political and cultural entanglements between Europe and the postcolonial world.

Micòl Feuchter is lecturer at the Institute of Sports Science at the University of Oldenburg and participates in the PhD program "Boundary Formations in Migration Societies." Her research focus lies on migrants in organized sports, the analysis and conception of target oriented sports facilities and currently the scholarly support of the project "Refugees Welcome in Sports." Her PhD project "Migration Subjects in Sports Clubs" examines processes of subjectivization in a praxeographic approach.

Kennetta Hammond Perry serves as Director of the Stephen Lawrence Research Centre at De Montfort University in Leicester where she is also a Reader in History. Her research interests include Black British history, transnational race politics, Black women's history, archives of Black Europe, and anti-racist movements for citizenship, recognition and social justice throughout the African Diaspora. Currently, she is researching histories of state-sanctioned racial violence and the relationship between the decline of the welfare state and the expansion of the carceral state in Britain during the second half of the twentieth century.

Alisha M. B. Heinemann is Professor and researcher at the Department of Educational Trajectories and Migration at the University of Bremen. Her research focuses on post-colonial theory, critical adult education, anti-discriminatory educational concepts for heterogeneous learning groups, pedagogical professionalism within migration societies, composition of transitions in school, university, occupational training and adult education, German as foreign language, as well as multilingual classrooms. Since 2019, she is project leader of "Transculturality at the Quarter and in Social Work."

Sabine Hess is Professor and head of the Center for Global Migration Studies at the University of Göttingen and co-speaker of the PhD program "Boundary Formations in Migration Societies." She previously held research positions at LMU Munich, Humboldt University Berlin, and the University of Frankfurt. Her research focus lies on the study of migration and border regimes, the study of transnationalization and Europeanisation, study on transformation and Eastern Europe, anthropology of policy, research on work and care, and gender and governmentality studies.

Karl Heyer takes part in the PhD program "Boundary Formations in Migration Societies." He utilizes a multi-sided ethnographical approach as well as critical cartography to analyze the effects of spatial knowledge and knowledge production on the formation of boundaries. He previously worked as research associate at the University of Göttingen.

Laura Holderied takes part in the PhD program "Boundary Formations in Migration Societies." Her PhD research focuses on the visual politics of EU border governance during the "summer of migration" and its aftermath. She is associate lecturer in the University of Oldenburg's "European Master in Migration and Intercultural Relations" and currently visiting PhD scholar at the University of Copenhagen.

Yasemin Karakaşoğlu is Professor for and head of the area of intercultural education in the subject area of General Pedagogy at the Department of Educational Sciences at the University of Bremen. She previously held research positions at the University of Duisburg-Essen. Her research focuses on socio-scientific projects examining living situations of migrants of Turkish origin in Germany, as well as educational science and intercultural pedagogy.

Bernd Kasparek is a mathematician and cultural anthropologist specializing in Migration and Border Studies at the Department for Cultural Anthropology and European Ethnology at the University of Göttingen. His research interests are the European Migration and Border Regime, Europeanisation, the European border and coast guard agency Frontex, asylum policies in Europe, specifically the Dublin, and digital borders.

Khorshid Khodabkhakshredshad takes part in the PhD program "Boundary Formations in Migration Societies." She has started her PhD research at the University of Göttingen in 2015. In her PhD thesis, she takes a genealogical and ethnographic approach to developments, changes and entanglements in the discourse surrounding cultures of welcome and Refugees Welcome.

Shadi Kooroshy takes part in the PhD program "Boundary Formations in Migration Societies." She has worked as research associate at the University of Trier and the University of Hamburg. In her PhD thesis, she undertakes an anti-racism reading of Immanuel Kant's works, scrutinizing race-thinking in selected works by Kant and their implications for the present.

Judith Kopp is writing her PhD thesis at the University of Kassel. Her research focuses on the crisis and formation of the European migration politics in the context of the "Summer of Migration" 2015. Focal point of her analysis is the question of re-stabilization of migration- and border-regimes in their external dimension.

Wilhelm Krull was Secretary General of the Volkswagen Foundation from 1996 to 2019. He is primarily active in research politics and held several leading positions in academic sponsorship foundations. He holds an honorary doctorate position at the University of Ilia and an honorary professorship at Washington University in St. Louis.

Alana Lentin is Associate Professor in Cultural and Social Analysis at Western Sydney University. She previously held research and teaching appointments in the Department of Sociology at Sussex University, and the Refugee Studies Centre at the University of Oxford. She was the Hans Speier Visiting Professor of Sociology at the New School for Social Research in New York and has previously been a visiting scholar at the Institute for Cultural Inquiry in Berlin. Her current research examines the interplay between race and digital technology and social media.

Tobias Linnemann takes part in the PhD program "Boundary Formations in Migration Societies." His PhD thesis focuses on white Germans and their educational processes concerning racism, privileges and whiteness. His research is interested in the emotional-affective dimensions of these processes and effects for the political capacity to act in a racially structured society.

Laila Lucas takes part in the PhD program "Boundary Formations in Migration Societies." Her PhD project focuses on the analysis of increasing implementation of mediation in the context of flight in Germany.

Hanna Martin is a PhD candidate in Historical Geography at Northumbria University, Newcastle. Her research focuses on the intersection of race, class and politics within the industrial working class communities of the North East of England in the nineteenth and early twentieth century. Her thesis will uncover the spatial significance of everyday inter-ethnic interactions between British colonial subjects and British nationals across Tyneside in the period 1919–1945.

Paul Mecheril is Professor for Migration Pedagogy at the Department for Educational Sciences at the University of Bielefeld. He held several teaching and research positions, amongst them the University of Oldenburg, the University of Vienna, and the University of Graz. Until May 2019, he was Speaker of the research project "Boundary Formations in Migration Societies." His research focuses on pedagogical professionalism, theories of racism and sovereignty, cultural studies, migration pedagogy as well as methodological questions of interpretation.

David Niebauer takes part in the PhD program "Boundary Formations in Migration Societies." His PhD research focuses on the political struggles over the Common European Asylum System, especially the Dublin system after the "summer of migration" 2015. Focal point is the question how (dis-)integration processes of the European Union (re-)produce different scales and forms of migration and border control policies. He was assistant lecturer at the University of Göttingen and the Freie Universität Berlin.

Iris Rajanayagam is research associate at the Alice Salomon College in Berlin. From 2017 to 2019, she was part of the project "Passport Control! Live without Papers in Past and Present." Her research focus are postcolonial theories, anti-racism and intersectionality.

Hatice Pinar Şenoğuz is post-doctoral researcher at the Institute of Cultural Anthropology and European Ethnology at the University of Göttingen. She collaborates with the Critical Migration and Border Regime Research Laboratory ibidem. Her research interests include post-migration conflicts and refugee hospitality in the south-eastern border region of Turkey, the anthropology of borderland and illegality in the Middle East, and border politics between the EU and Middle Eastern countries. She currently researches in the context of the MWK project "Gender, Flight, Admission Politics: Processes of Gendered Inclusion and Exclusion in Lower Saxony."

Bettina Severin-Barboutie is Professor for New and Current History at the University of Giessen. Her research is focused on European and extra-European history between the 18th and 21st century, involving migration and mobility, town history, processes of state formation, administration and constitutional history, media history and commemorative history. Additionally, she is a member of the research group "L'Europe et les frontières de la citoyenneté" and currently works on a project on commemorative history between Verona and Munich.

Simon Sperling takes part in the PhD program "Boundary Formations in Migration Societies." His PhD projects focuses on residence conditions and -possibilities as seen in everyday practices. The center question is how key agents of Germany's federal states deal with problems they encounter in their daily lives, and which dynamics are made visible in these different conditions.

Noelia P. Streicher is writing her PhD thesis at the University of Oldenburg about adult education in the migration society Germany from the perspective of so-called 'Bildungsausländer_innen' ('foreign students') from Latin America. She works as a research assistant at the Department of Educational Sciences at Bielefeld University. Her research focuses on structures of inclusion and exclusion of adult/higher education institutions, education in adult age, and educational professionalism in the context of migration society.

Svenja von Jan participates in the PhD program "Boundary Formations in Migration Societies." Her PhD project analyses the conditions and workings of south Asian migration in European and American harbor cities between 1880 and 1945. She contributed to the conception, execution and presentation of the exhibition "Hamburg-India - Traces of an Interwoven History" in the context of the DFG long term project "Mordern India in German Archives, 1706–1989."

The Participants

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