



IASFM18: DISRUPTING THEORY,
UNSETTLING PRACTICE: TOWARDS
TRANSFORMATIVE FORCED
MIGRATION SCHOLARSHIP AND POLICY

Panels



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THEME: INNOVATIVE AND INCLUSIVE METHODOLOGIES IN RESEARCHING DISPLACEMENT AND BELONGING

PANEL: REFUGEE LIFEWORLDS: TEACHING, KNOWLEDGE, AND REPRESENTATION

Our panel, “Refugee Lifeworlds: Teaching, Knowledge, and Representation,” encompasses three different areas that are central to Critical Refugee Studies and its methodologies. In our focus on the refugee subject as a vibrant social actor, critic, storyteller, and knowledge producer, the papers begin with the question of state policies on defining who is a refugee historically, legally and politically. The discussion will then turn to the ways refugees are potent critics of the state and notions of sovereignty. We will discuss how specific states like Israel have defined asylum seekers according to a logic of anti-blackness, privileging groups like Vietnamese asylum seekers over others, such as refugees from Eritrea and Sudan in the contemporary moment. Another paper looks at a critique by diasporic directors of both the U.S. and Viet Nam for their selective amnesia and treatment of the Vietnamese. The panel ends with pedagogical and methodological approaches to refugee teaching and research that foreground refugees as social actors and as subjects of their own stories and histories.

MA VANG, CRITICAL RACE AND ETHNIC STUDIES, UNIVERSITY OF CALIFORNIA, MERCED

WHO IS A REFUGEE?

This paper will chart an understanding of “who is a refugee” for the Critical Refugee Studies Collective primer. By laying the groundwork for understanding “who is a refugee,” we, first, name the various frames that the refugee has been made legible as an object of rescue, and which essentialize the refugee as a perpetual victim. One such frame is the humanitarian logic which relies on liberal ideas that not only are refugees in need of rescue, but that rescue is enacted by the state. This frame explains the U.N.’s refugee policy of resettlement or repatriation and human rights organizations and lawyers’ reliance on state policies. Another frame includes the spatio-temporal distancing where refugees are conflated with the conflicts or environmental disasters which produced their displacement. It enables the dehumanizing of refugees as not of us. This frame encompasses the various media discourses about refugees who are “over there” and the work of state governments (i.e. the United States and western Europe) to make sure refugees never reach their shores but remain in secondary countries of resettlement. Second, we move to name “who the refugee is” as a producer of knowledge, representations, art, history, lifeworlds, and community. The refugee is a subject who acts and who produces movement-based knowledge that disrupts the essentializing frames about it. The refugee is critical and creative, holds secrets and stories, rooted in place even in migration, and demonstrates the resilience of community. Our work provides an empowered language and refugee-centered framework for illuminating refugee lifeworlds.

EVYN LÊ ESPIRITU GANDHI, ASIAN AMERICAN STUDIES, UNIVERSITY OF CALIFORNIA, LOS ANGELES

VIETNAMESE REFUGEES IN ISRAEL AND DISCOURSES OF ANTI-BLACKNESS

In June 1977, newly-elected Prime Minister Menachem Begin resettled 66 Vietnamese refugees in the State of Israel as his first official act in office, citing parallels with the plight of Jewish Holocaust refugees three decades earlier. Two more groups of Vietnamese refugees would follow, bringing the total population of resettled Vietnamese Israeli refugees to 366. This case is significant because it marks the first time that Israel offered asylum and eventual citizenship to non-Jewish subjects. Furthermore, the case remains an exception within Israel's strict asylum policy, which continues to displace and dispossess Palestinian refugees and exiles, as well as turn away asylum seekers from other countries. This paper examines the Vietnamese refugee population in Israel in relation to discourses of antiblackness. First, I will analyze how Vietnamese refugees were represented in Knesset discussions during the 1970s in comparison to Ethiopian Jews. Although Ethiopian Jews could make a claim upon Israeli citizenship based on their Jewish identity, some Knesset members expressed reservation, revealing how latent discourses of antiblackness underlie the Zionist project. In contrast, the Vietnamese refugee case, discussed contemporaneously, garnered strong government support. Next, I turn to the contemporary moment, demonstrating the ways in which Zionist writers cite the successful Vietnamese Israeli resettlement case in order to shield Israel from critiques of its wholesale dismissal of more recent asylum requests from Eritrean and Sudanese refugees. I end with examples of Vietnamese refugee refusal to ventriloquize Israeli state rhetoric, expressing empathy with the Black asylum seekers instead.

LAN DUONG, CINEMA AND MEDIA STUDIES, UNIVERSITY OF SOUTHERN CALIFORNIA

REFUGEE REPRESENTATIONS IN ART AND FILM

This paper eschews the humanitarian representation of refugees via the iconic and the figural, urging a kind of looking that focuses on the less visible and more quotidian details of refugee lives. It advances instead what YẾN LÊ Espiritu and I have called a “feminist refugee epistemology,” or FRE, which is grounded on what remains unspectacular and at not visible; this includes silence, water, and notions of queer intimacy. I expound on these modalities in two short, experimental works by women and queer filmmakers Trinh T. Minh-ha and Quyên Nguyen Le. Water is incubative and maternal, the source of life-giving properties as well as the holder of secrets against the Vietnamese state in Trinh's *Forgetting Vietnam* (2016). Lê's 6-minute short, *Nước* (2016), concretizes the imagery of Vietnamese land, specifically its production of rice, and water through the evocations of food and food making. This occurs most notably in the making of cháo or rice porridge between a refugee mother and her daughter. My analysis underscores how the home, especially for gendered subjects, serves as the center of revolutionary thought and action, a formulation in keeping with the feminist, decolonial ethos of a critical refugee studies (CRS) framework. A refocused attention on how refugee subjects are the holders of knowledge, criticality, and experience gives way to an epistemological project that first and foremost, remains a critique of dominant, humanitarian images of refugees as suffering victims, and second, an assertion of the vital creativity of refugees and their imagination.

KHATHARYA UM, DEPARTMENT OF ETHNIC STUDIES, UNIVERSITY OF CALIFORNIA, BERKELEY

RE-CENTERING “REFUGEE” IN REFUGEE RESEARCH AND TEACHING: RESEARCH AND TEACHING ABOUT, WITH, AND BY REFUGEES

Given the historically high number of the globally displaced, of whom over 27 million are children, refugee research and teaching are more important now than ever. This paper critically engages the questions of knowledge production and dissemination through research and teaching as they pertain to refugees and forced migrants. Reflecting on refugee teaching and research, the paper interrogates the process by which researchers

and educators engage the acts of researching and teaching refugees and about refugees, and proffers a critical methodological approach that foregrounds, among other features, research and teaching by and with refugees. In so doing, it calls for a reconceptualization of knowledge source and knowledge production, a critique of the roles of global universities and other academic institutions and re-envisioning of the research and educational process as a meaningful partnership among critical stake holders in which refugee students, families, and communities are re-centered. Approaching research and education holistically, it explores strategies to better support refugee students and their families, and to better integrate research and practice in the advancement of meaningful education and a more inclusive and just world.

PANEL: (RE)CONSTRUCTING VULNERABILITY IN FORCED MIGRATION RESEARCH: REFLECTIONS ON METHODOLOGICAL FRAMEWORKS AND RESEARCH ETHICS.

Chair: Prof. Michaela Hynie (PhD), York University

This panel brings an intersectional lens to reflections on how vulnerability is constructed in Refugee and Forced Migration studies. In the context of different methodological frameworks and designs we ask the following questions: Who is considered /made vulnerable in forced migration research? Can the construction of vulnerability foster systematic exclusion from research? What ethical guidelines are needed to protect research partners from harm in an outcome oriented (e.g. evaluation) research? How are power differences between researchers and research participants (not) addressed through participatory approaches? Going beyond the prevention of possible harm, how can research strengthen self-determination and empower participants?

We would be open to welcome one more paper in the panel and would like to ask for considering putting the roundtable “Nothing About Us Without Us: Privileging Research Participants in Reshaping Research Ethics Protocols in Refugee Camps” (handed in by Neil Bilotta) and this panel in sequence, if both are accepted, to deepen the discussion on aspects of research ethics and add on the perspectives of research participants.

MS. ANNA ODA, YORK UNIVERSITY; PROF. MICHAELA HYNIE (PHD), YORK UNIVERSITY

THE ETHICAL CHALLENGES OF PEER RESEARCH IN FORCED MIGRATION: REFLECTIONS FROM PEER RESEARCHERS IN A LONGITUDINAL STUDY WITH RESETTLED SYRIANS IN CANADA.

Abstract: Community based research (CBR) refers to a broad range of research methods that engage community members as partners at multiple stages of the research process. CBR is assumed to enhance research quality and relevance, empower the community, and enhance the protection of the rights and well-being of participants (Minkler, 2005). As a result, CBR approaches have been recommended for work with participants living in vulnerable conditions, including those with current to past experience of forced migration (Ellis et al., 2007). One key aspect of CBR is relying on community members as peer researchers but there is little research examining the impact of participation as peer researchers, and the ethical issues that can emerge in the forced migration setting. This presentation captures the experiences and reflections of peer researchers engaged in a longitudinal mixed-method community-based research study looking at the integration and long-term health outcomes of Syrian refugees resettled in Canada (SyRIA.lth). These experiences are shaped by the longitudinal nature of this study and the characteristics of the communities we were working with. Peer researchers struggled with a range of ethical challenges that emerged under four themes: positionality; professional role conflicts; distress and secondary

trauma; and compassion fatigue and burnout. Implications for our assumptions about the benefits of CBR and strategies implemented in the SyRIA.lth project to address these challenges are discussed.

DR. ANNETTE KORNTHEUER, ASSISTANT PROFESSOR FOR DISABILITY AND INCLUSION, UNIVERSITY OF KASSEL; ROBEL AFEWORKI ABAY, M.A., HUMBOLT UNIVERSITY BERLIN, PROF. DR. MANUELA WESTPHAL, UNIVERSITY OF KASSEL

THE METHODOLOGICAL CONSTRUCTION OF VULNERABLE AND “HARD TO REACH” RESEARCH PARTICIPANTS. A COMPARATIVE ANALYSIS OF RESEARCH ETHICS AND METHODOLOGICAL FRAMEWORKS IN PARTICIPATORY RESEARCH IN THE FIELDS OF FORCED MIGRATION AND DISABILITY

Abstract: The fields of forced migration and disability studies challenge researchers with particular methodological requirements in terms of research ethics and practical research frameworks. This paper discusses intersections, parallels and differences in these two fields. In forced migration research, the reproduction of categories such as "refugee" or "migrants" is the focus of the methodological critique (Behrens, 2019). Vulnerability is constructed referring to experiences of unstable legal status and due to psychological stress caused by traumatic experiences before, during and after flight. In disability studies, too, there is a wide-ranging debate on categorizing "disability" and the construction of vulnerabilities through impairments as well as social and institutional barriers (Waldschmidt, 2017).

While researching with asylum seekers and refugees and in the field of disability studies, considerations of "culture" and language, as well as the power differences between researchers and research partners and the often limited autonomy of participants need to be addressed. Participatory research approaches are often portrayed as being able to fulfill claims of empowerment and self-determination of the research partners (Unger, 2018). In order to provide an initial insight into the potential and challenges of participatory approaches in forced migration research and disability studies, the paper discusses methodological challenges based on i) a comparative literature review in both research fields and ii) methodological reflections of participatory research with students of social work and iii) an intersectional empirical study (MiBeH) on the living situation of migrants and refugees with disabilities in Germany.

AKIKO OHTA, MASAHIRO MINAMI; SIMON FRASER UNIVERSITY, DEBORAH BELL, MOTHERS MATTER CENTRE; KATHY SHERRELL, ISSOFBC

REFLECTING ON MY ETHICAL PRACTICE: PROGRAM EVALUATION WITH GOVERNMENT ASSISTED REFUGEE MOTHERS

Abstract: Referring to the guiding principles and application that Clark-Kazak (2017) outlined after researching people in situations of forced migration, I aim to examine a program evaluation project in which I am currently involved as an external evaluator/PhD student. The evaluation project is funded by the Immigration, Refugees and Citizenship Canada (IRCC), and it targets Government Assisted Refugee (GAR) mothers with children from 3-5 years old. The program was initiated by an organization supporting vulnerable mothers in immigrant and refugee families and implemented by a settlement service provider organization in partnership. When working with vulnerable population such as refugees, ethical conduct is a particular concern. There are many case studies which discuss said ethical issues. However, when it comes to program evaluation or quality assurance, unlike research projects, an ethics review is not normally required. The Tri-Council Policy Statement (TCPS2) governing research ethics in Canada suggests that the TCPS or institutional Research Ethics Boards (REBs) are not required for

program evaluation (TCPS2, Article 2.5). Reflecting upon my on-going evaluation project, I will examine the evaluation process to identify any ethical concerns, similar to those developed for research processes, as well as particular to program evaluation and/or quality improvement. My assumption is that regardless of the purpose for data collection, participants may encounter issues of ethical practices, especially in the case where such participants are receiving direct services or benefits from the program in which they are partaking. This study will raise awareness of the ethical considerations in program evaluation or quality improvement research in order to help researchers and evaluators consider the perspectives of the evaluation participants in their conduct.

PANEL: REFUGEE NARRATIVES: PERSPECTIVES FROM THE SOUTH PARTS I AND II

Panel Conveners: Marcia C. Schenck, Princeton University & Potsdam University; Staci Martin, Portland University

Our panel focuses on forced migration, storytelling, and the ways in which refugees can shape history narratives through their own research. This is a continuation of the "Refugee Narratives: Perspectives from the South I" panel. In this panel, we share different research projects from the History Dialogue Project, that is, a small private online course that facilitates training in global history and history research methods and guides the twenty-three participating refugees from nine countries in conducting their own research projects. Dr. Marcia Schenck, who conceptualized and taught the History Dialogue Project through Princeton University, and Dr. Staci Martin, a guest lecturer for the History Dialogue Project, will discuss knowledge production, category construction and issues of refugee representations in academic, political, and humanitarian narratives. Three refugee students and emerging local scholars will share their research projects ranging from Zakaria Abdalla's paper on "Darfurian Experiences in Kakuma, Kenya" to Rer's paper on "Feminism and Female Contribution in UNMISS Protection Camp Juba, South Sudan" to Teferra's "Kakuma Refugee Camp: Between Camp and Town, Kenya." The purpose of this panel is to highlight how scholarship can enter into dialogue with historical narratives researched and told by refugees.

STACI B. MARTIN, PORTLAND STATE UNIVERSITY

CO-CREATING KNOWLEDGE AND SCHOLARSHIP IN EMERGENCY SITUATIONS

Abstract: This paper reflects on my experience of co-researching with students, in particularly refugees in Kakuma Refugee Camp, Kenya and resettled refugees in the USA. The purpose of my research is to recognize, explore, and understand how we can co-lead and co-create presentations, co-author publications, and co-research that co-create spaces for the impacted voices to be heard, seen, and taken seriously as experts in their lived experience. As co-researchers' identity shift, so does their level of agency and how they see themselves in the world, and what they believe is true. They question who are the experts and who are the subjects. In this questioning, it is the hope that they are able to recognize their own worth, as well as, agency to question the status quo so that they can create social action to change their situation.

MOHAMED ZAKARIA ABDALLA, PRINCETON UNIVERSITY- GLOBAL HISTORY LAB, KAKUMA REFUGEE CAMP, KENYA

DARFURIAN EXPERIENCES IN KAKUMA, KENYA

Abstract: Darfuri in Kakuma Refugee Camp are opening business ventures to contribute with the livelihood the camp and their families. The purpose the study is to investigate and explore a history of civilization, cultural, social,

economic and commercial activity and pastoral life in Darfur, compared to Darfuri people in Kakuma after immigration. There are six Darfuri tribes that shared common cultural values, while practicing their specific cultural norms in their especially cultural occasions. This study used oral interviews. The group was based on subject participatory discussion (GBSPD), note-taking, transcribing audios and reading relevant articles. This study addresses Darfuri people that have settled in multicultural refugee camp situation and explores in what ways they are practicing their cultures (e.g. child bringing up and growth, marriage, and cultural ceremonies) and what are the challenges they face and how do they cope with the situation. Although being in one camp, with its various cultures and enforced laws, Darfuri are still maintaining their cultural norms.

SAMSON RER, PRINCETON UNIVERSITY- GLOBAL HISTORY LAB , JUBA, SOUTH SUDAN

FEMINISM AND FEMALE CONTRIBUTION IN UNMISS PROTECTION CAMP JUBA, SOUTH SUDAN

Abstract: After South Sudan came out of decades of war peacebuilding emerged as hope not only to prevent relapses but also to build up a democratic society where all South Sudanese citizens are considered equal and given equal rights regardless of their gender. This study seeks to examine the perspectives on feminism of select IDPs residing in the protection camp in Juba. It examines the experiences of female leaders and their contributions to fellow women in the camp on the basis of oral history interviews with select female leaders. It emerges that South Sudanese women living in a patriarchal society find it hard to take part in nation building be it politically, economically or socially. In the interviews with IDPs two opposing opinions emerged. Many of the people in the camp continue to uphold cultural practices that place women second in everything. Yet, others are advocating for inclusivity of women in all aspects of life. Finally, despite of these challenges and drawing support from those willing to give, South Sudanese women have founded organizations that are addressing and advocated their rights. They are working towards limiting the exposure of women to sexual gender violence, sexual exploitation and assault. Through these organizations they are actively contributing towards the South Sudanese peacebuilding process on a grassroots level and beyond.

GERAWORK TEFERRA, PRINCETON UNIVERSITY- GLOBAL HISTORY LAB, KAKUMA REFUGEE CAMP, KENYA

KAKUMA REFUGEE CAMP: BETWEEN CAMP AND TOWN

Abstract: Originally planned as transitory sanctuary for a few South Sudanese “Lost Boys,” the camp will soon mark its 30th anniversary and is now home to close to 200,000 people who have come from more than ten different countries in the region. The purpose of my presentation is to learn about the competing dynamics of permanence and temporariness in Kakuma refugee camp, located in a remote part of western Kenya. I interviewed twenty residents who have lived in camps for more than ten years and identified themselves as refugees. This study is based on oral history interviews focusing on the interviewees’ lived experience in Kakuma camp. The refugees’ narratives about their flight, arrival and reception, livelihoods and day-to-day life are analyzed to understand the dynamics of life in the camp. The camp has become a permanent and town-like place, but a paradox between immobility and transience continues to dominate the lives of its residents. This paper claims that in spite of the transient nature and associated policies that pull back the camp’s progress, Kakuma Camp has been expanding in all its dimensions and now is experienced as a unique form of rural town. The lived experience of the city remains ambiguous as some residents feel they have lost their agency and identity while others have never known life outside the camp. The experience of being torn between the hope that refugee life will be transient and the experience of its permanence permeates every aspect of the inhabitants’ lived experiences.

COMMENTATOR: MARCIA C. SCHENCK, PRINCETON UNIVERSITY

PANEL: ARTISTIC PRACTICE AND RESEARCH APPROACHES TO FORCED MIGRATION STUDY AND POLICY

This panel is in response to the conference topic of ‘Innovative and inclusive methodologies in researching displacement and belonging’. More often than not social science scholars and researchers in the global south are not exposed to opportunities that exist within artistic practice. On the other hand, majority of creative arts practitioners and artistic researchers fail to harness the qualitative research potentials of creative practice and its relevance to interdisciplinary social research linked to the arts and humanities and socio-economic policy development. The Panel seeks to discuss theoretical understanding that underpin creative arts practice and demonstrate through a combination of artistic conversations, presentation, and academic papers, existing and new opportunities for artistic researchers and migration scholars to carry out interdisciplinary research and social intervention on forced migration.

GAMELI TORDZRO, UNIVERSITY OF GLASGOW

STORYTELLING METHOD: JOURNEYS, INTERRUPTIONS AND TRANSFORMATIONS

In pursuit of a deeper understanding of story, storying and storytelling in relation to the ‘self’ in research, I discuss the experience in directing and producing *Music Across Borders* to explore three key concepts; process, relationship and social interaction resulting from making the film looking specifically at:

- I. ways in which films ‘make sense’ through ‘story’, similar to the everyday processes of storying and ‘sense-making’ that we all in engage in.
- II. ways in which engagement in story processes can produce interaction change and transformation regarding the self, the environment and technology and how that is relevant to migration research and policy development
- III. the role of story interactions in filmmaking as processes of sense making and transformation, and how that creates ripples of story and further transformation; a ‘ripple effect’

This exploration reviews the concepts of interaction, collaboration and ‘process of making’ through music as language and language as music on screen. “cinematic practices [...] infuse documentary and anthropology, ... in a sensory and sense-making way”. Schneider (Schneider et al., 2013, p. 143).

AGNIESZKA UFLEWSKA, UNIVERSITY OF GLASGOW

THEORETICAL UNDERPINNINGS OF CATEGORY CONSTRUCTION IN THE CURRENT DOMINANT DEBATES ABOUT MIGRATION

The global movement of people in the modern era, driven in part by transformative and ubiquitous digital technologies, is presenting unique challenges to the existing social and political structures. The traditional categories of a ‘migrant’, such as economic, environmental and political, which were theoretically underpinned by notions of Transnationalism, Superdiversity and Mobilities, need to be developed to better capture the complexities of today’s world. This need is clearly seen both within the controversy among academics on the

nature, causes and impacts of migration, and more broadly through the progressively more hostile public and governmental attitudes towards migration.

LOUISE ANKALU, UNIVERSITY OF CAPE TOWN

SCREEN EXPLORATIONS OF INTERNAL DISPLACEMENT NARRATIVES

The role of creative arts in articulating experiences of migration and/or forced displacement remains marginal in academic and policy discourse. Besides, discourses on migration tend to focus transnational on movements and/or displacement as a result of conflicts and natural disasters. The Kayaye phenomenon is an age-old pattern of internal migration and/or displacement of young girls usually from the North to urban centres in the South of Ghana. This paper proposes the “predicament – oriented approach” as a critical and relevant process for facilitating screen storytelling in a knowledge production process that explores the nuances of experiences of displacement from the perspective of the kayaye. “The predicament- oriented approach” is a praxis-based approach that enables the researcher to draw insights on a given predicament(s) from the point of view of the protagonist(s) of those predicament(s) and in the process gain an understanding of the broader historical and/or ecological milieu that underlies the problems that the young women migrants face.

JANE BENTLEY, ARTS BEAT

MUSIC AND WELLNESS INTERVENTION TO TRAUMA OF FORCED MIGRATION.

In a shared act of group music making, ethnomusicologist John Blacking saw that it afforded 'the highest possible amount of individuality, within the highest possible expression of community.' It can create a sense of identity, connection and belonging - and has been a practice that created a context for mental wellbeing for millennia.

Re-engaging with arts practices and community building as healing modalities can contribute towards decolonising conceptualisations of mental health and wellbeing. If traditional practices are no longer available as a result of forced migration, a re-storying needs to happen where improvised social musicality can offer a re-creative space to rebuild identity and community.

NAA DENSUA TORDZRO, UNIVERSITY OF GLASGOW

THE ROLE OF FASHION AND TEXTILES IN THE PRODUCTION OF MIGRANT IDENTITIES

Textiles and Clothing generally is of great interest and importance to migrant communities in how they retain, restore and recreate cultural values and significance. Most migrants living in the diaspora retain their heritage and identities through textiles and clothing. In addition, there are linguistic modes of expression imbedded in clothing types, styles and traditions of wearing which become implicated in the movement of people when they migrate. These are related to traditional, religious, ritual, cultural and political status and values and how these are communicated in and with clothing and the wearing. This expression of self-worth for example, through textiles, cloth, dressing and its articulation through individualism and the concept of community heritage thus becomes disrupted and challenged as a result of forced migration. There is a saying that “When one is stripped of their language and culture, their sense of values, self-worth is taken away”, so textiles and cloth becomes a voice, a form of identity and freedom of expression of culture, arts and philosophy to a lot of migrants living in the diaspora.

JOHN NUTEKPOR, UNIVERSITY OF LIMERICK

ARTS AND EDUCATION IN CONTEXTS OF FORCED MIGRATION RESEARCH

This paper highlights arts practice approaches to explore new cultural dialogue through music and dance pedagogy, curation and performance. It explores the potential contribution of artistic engagement to cultural dialogue. It draws on my professional experience as a teacher of Ghanaian traditional music and dance; as a festival curator; and a professional performer. By tracking emergent themes in the documentation of these practices, it aims to develop sustainable models of cultural dialogue, which will be implemented in participant engagement in forced migration research.

ROUNDTABLE: ACTION RESEARCH AND EXPERIENTIAL LEARNING IN THE DADAAB REFUGEE CAMPS

DON DIPPO, HAEUN KIM, DAHABO IBRAHIM, KASSAHUN HITICHA, GRACE NSHIMIYUMUKIZA, YORK UNIVERSITY

PART 1 - SCHOLARS IN DISPLACEMENT: ACTION RESEARCH SYMPOSIUM IN DADAAB, KENYA

Keywords: higher education; refugees; junior scholars; action research; Dadaab

In this presentation, we explore the process of building a community of academic refugee scholars through the experiences of two refugee graduate students completing their Master of Education via connected learning in the encampments of Dadaab, Kenya. The bulk of published knowledge and research on refugee and migration issues come from academics and practitioners in the global north; refugee voices are vastly underrepresented in a field that speaks to and often dictates their experience. The provision of an in situ graduate program in the camps enables learning to extend to where the refugees are, building the knowledge and capacity of those directly impacted by issues of displacement in their context. In the Borderless Higher Education for Refugees (BHER) Project, we are seeing refugee students, as action researchers, contributing to academic knowledge production through publications, engaging critically with, and writing about, the field of refugee and forced migration studies. In April 2019, both graduate and undergraduate BHER students participated in the first Research Symposium held in Dadaab, Kenya. The symposium was titled “Education in Action” and students presented year-long action research projects they conducted within the encampments of Dadaab. Through conversation and reflections on the research symposium as well as their entire academic journey in the past five years, we will explore the question of what it means to be a scholar in displacement.

MOHAMED DUALE, HANAN DURI, ABULOGN OKELLO, ABDI BISHAR, YORK UNIVERSITY

PART 2 - PROFESSIONAL EXPERIENTIAL LEARNING IN DADAAB, KENYA

Keywords: untrained refugee teachers; professional development; train-the-trainer

This presentation focuses on the experiences and lessons learned in an experiential learning course as part of the Borderless Higher Education for Refugees (BHER) Project in the Dadaab refugee camps. The course focuses on building the capacity of educators in the camps by facilitating professional development workshops for untrained refugee teachers in various camp-based schools in Dadaab. Using a train-the-trainer model, a group of seven locally based graduate students mentor certificate students in the course on understanding aspects of designing and planning professional development workshops for their peers. Each graduate student leads a weekly tutorial

and collaborates with students in the course on developing professional workshops on various topics (i.e., anti-racist and inclusive education, culturally relevant pedagogy, curriculum planning, assessment and evaluation) to build the capacity of workshop participants. The structure of the course and its delivery has created unique opportunities for learning as well as challenges on how to successfully deliver a course with many moving pieces. The course director, course coordinator, and program mentors have come up with creative strategies on how to communicate, disseminate information, problem-solve and coordinate activities on the ground, while connecting with students via online video conferencing. The experiences highlighted in this presentation offer a unique perspective to other educational projects and organizations seeking to build the capacity of untrained refugee teachers, who typically comprise the majority of the teaching workforce in a refugee camp.

ROUNDTABLE: SHARE THE PLATFORM INITIATIVE: BEST PRACTICES FOR PROMOTING REFUGEE KNOWLEDGE AND EXPERTISE

ANITA FABOS, CLARK UNIVERSITY; ALFRED BABO, FAIRFIELD UNIVERSITY; CRAIG MORTLEY, YMCA USA; LEORA KAHN, PROOF: MEDIA FOR SOCIAL JUSTICE

Share the Platform is a network of experts from refugee and non-refugee backgrounds who work as partners to shape forced displacement policies and programs. This roundtable aims to gather scholars and practitioners from refugee and non-refugee backgrounds to explore "Share the Platform" innovative thoughts, ideas, and experiences of valuing refugees' knowledge and expertise. Evidence shows that forcibly displaced people flee from their place with a range of experiences, skills, and knowledge in varied domains and fields that have long been overlooked. In their host community, these invaluable capabilities are either invisible or somewhat concealed by the challenges of starting over. Often, their participation is less apparent due to dynamics that include a "culture of humility" linked to the vulnerability of their situation and low motivation of the displaced people to step forward. Also, the clutches of the hosts' goodwill unconsciously offer less room for maneuver to share the programs and platforms with people from refugee backgrounds.

The roundtable will engage in a lively discussion on centering the expertise of professional colleagues from refugee backgrounds in the improvement of policy, programs, and practices that target and benefit "refugees". Through critical analyses, participants from different geographic areas and scientific backgrounds will reflect deeply on their approach of professional collaboration and partnership to conceive, lead, and implement programs targeting forcibly displaced people. The discussion will examine the failures but also the best practices to advocate for an increased presence of refugees in the decision-making bodies of institutions working for and with them. More practical debates may include how to build a database of professionals from refugee backgrounds that inform on their capacities. They will touch upon how to help institutions expand their skills in sharing professional spaces and other platforms with them. We would like to bring up questions that will embody our commitment to a unique approach to how institutions and organizations may include the perspectives and voices of people who have experienced forced migration.

ROUNDTABLE: FORCED MIGRATION RESEARCH: FROM THEORY TO PRACTICE IN PROMOTING MIGRANT WELL-BEING. A PRESENTATION OF A US NATIONAL ACADEMIES' COMMITTEE ON POPULATION REPORT

ELLEN PERCY KRALY, INTERNATIONAL UNION FOR THE SCIENTIFIC STUDY OF POPULATION; SUSAN MCGRATH, CHAIR, YORK UNIVERSITY, CHRISTINA CLARK-KAZAK, UNIVERSITY OF OTTAWA; ERIKA FRYDENLUND, OLD DOMINIAN UNIVERSITY; MICHAELA HYNIE, YORK UNIVERSITY

In May 2019, the Committee on Population of the National Academies of Sciences (United States) organized a workshop on forced migration research, which focused on integrating theory, research design and practice across demography and forced migration studies. The goal of the workshop was to bring fresh and innovative approaches in social demographic theory, methodology, data collection and analysis, and practice and applications to the forefront of the community of researchers and practitioners who are concerned with better understanding and assisting forced migrant populations. Workshop participants shared cutting-edge social demographic research and practice from around the globe, with the aim of creating a research and practice agenda for the field of forced migration in the 21st century – and improving research, analysis, data collection, and practices to make better progress in the health and well-being of forced migrants at every stage of their life course. The lessons that can be learned by the United States from global best practices were emphasized throughout the workshop.

Round-table organizers and presenters will discuss the workshop and the proceedings of the workshop, and will reflect upon future research initiatives in this area. Susan McGrath will frame the round-table discussion and guide discussion; Michaela Hynie will offer perspective on global perspective on priorities in forced migration and refugee research; Christina Clark-Kazak will address ethic dimensions of forced migration research currently and going forward; Erika Frydenlund will comment on the role of modeling and simulation within refugee and forced migration research, and perhaps theoretical development.

THEME: PROTRACTED DISPLACEMENT

PANEL: UNCOVERING PROTRACTED DISPLACEMENT - FINDING PATHWAYS TOWARDS THE FUTURE

Around three quarters of refugees worldwide and countless number of IDPs have been in exile for long periods of time without prospects of return, resettlement or local integration. While conventional framings of protracted displacement centre around the notion of ‘durable solutions’ that have to be found by states for displaced people, the EU-funded Horizon 2020 research project TRAFIG understands protracted displacement as a social constellation – a figuration – in which the capabilities and options of people for rebuilding their lives after displacement are severely limited for prolonged periods of time. From such a people-centred perspective the panel sheds light on the experiences of ‘living with protractedness’ and displaced persons’ own ways to find protection, to sustain livelihoods, to maintain social relations in a translocal spaces and to develop pathways towards a future they desire. Colleagues working in the TRAFIG project present findings from empirical research in East Africa, the Horn of Africa, the Middle East and Europe.

FEKADU ADUGNA TUFA, ADDIS ABABA UNIVERSITY, ETHIOPIA

OUR FUTURE IS STILL IN OUR HANDS – PROTRACTED DISPLACEMENT AND THE AGENCY OF ERITREAN REFUGEES IN ETHIOPIA

KHOTI CHILOMBA KAMANGA, UNIVERSITY OF DAR ES SALAAM, JANEMARY RUHUNDWA, DIGNITY KWANZA, TANZANIA

EVERYDAY LIVES IN PRECARITY – CONGOLESE REFUGEES STRUGGLES TO MOVE OUT OF PROTRACTEDNESS IN TANZANIA

FAWWAZ AYOUB MOMANI AND ALI ODAT, YARMOUK UNIVERSITY, JORDAN

GOVERNING DISPLACEMENT AMIDST UNCERTAINTY – JORDAN RESPONSES TO THE SYRIAN CRISES

MILENA BELLONI, PIETRO CINGOLANI, GIUSEPPE GRIMALDI, FERRUCCIO PASTORE AND EMANUELA ROMAN, FIERI

IS THERE PROTRACTED DISPLACEMENT IN EUROPE? INSIGHTS FROM THE ITALIAN CASE STUDY

PANEL: TRAJECTORIES OF LONG TERM DISPLACEMENT IN REFUGEE COMMUNITIES. (RE-) INTEGRATION AND RECONCILIATION IN A LONG-TERM PERSPECTIVE

MARKUS RUDOLF, BICC; RICHARD BOATENG, FACULTY OF COMMUNICATION AND SOCIAL STUDIES, GHANA INSTITUTE OF JOURNALISM; GEORGE BOB-MILLIAR, DEPARTMENT OF HISTORY & POLITICAL STUDIES, KWAME NKRUMAH UNIVERSITY OF SCIENCE AND TECHNOLOGY, PMB, UP KNUST; ELKE GRAWERT, BICC, GERMANY; ESTER SERRA MINGOT, BICC, GERMANY; JULIUS TOGBA, KOFI ANNAN INSTITUTE FOR CONFLICT TRANSFORMATION (KAICT), UNIVERSITY OF LIBERIA

The interactive panel discussion aims to examine the opportunities and challenges that displaced people (internally displaced, refugees, returnees, (forced) migrants) face after the ending of government and donor assistance programmes. Participants are invited to reflect on displaced people's long-term coping strategies in the countries of origin and current residence, taking into account political, cultural, demographic, legal and socio-economic dimension as well as the sustainability of assistance received and policy frameworks. The regional focus of the discussion will be on West Africa. In this region, reintegration and local integration processes have been outstanding in terms of range of assistance, multitude of aspects covered, and maintaining peace. However, currently West African communities are coping with increasing numbers of returnees, often those that have been deported from overseas.

What have been the social and economic outcomes of the post-war endeavours, and how sustainable are the inputs that governments and international agencies have fed into the war-affected and refugee-receiving countries? Which repercussions does the international refugee and migration regime have in West African societies?

The panellists have conducted field research in Sierra Leone, Liberia and Ghana in an attempt to take a long-term perspective on the reintegration and local integration processes in these countries. Research findings reveal great successes in social integration of those refugees that returned to their countries of origin and those refugees that opted for local integration in the neighbouring countries after the wars. However, a few hundred persons still find themselves in unresolved protracted refugee situations and a larger number of officially locally integrated refugees

have remained without legal documents – an issue that becomes a serious constraint as soon as these locally integrated persons carry out legal transactions or travel. Further findings indicate that the relationship between refugees and receiving communities greatly vary between full integration and increasing tensions, fuelled by land conflicts, urbanisation and demographic developments. Moreover, unresolved disputes that originate from pre-war and war times have been resurfacing in violent acts of revenge, in particular in the context of elections in Sierra Leone. Traumatizing experiences of violence during deportations enhance concerns that force and suffering are becoming characteristic for protracted displacement situations.

The interactive panel discussion will take up these and other findings and critically shed light on three forms of (re)integration:

- Local integration: achievements, shortcomings, failures – empirical and conceptual insights.
- Reintegration of displaced people and returned refugees: the role of reconstruction, compensation, reparations and reconciliation in hindsight and challenges for research.
- Non-integration: the perspectives and coping strategies of displaced persons in limbo.

THEME: REFUGEE PROTECTION IN COUNTRIES THAT ARE NOT SIGNATORIES TO THE 1951 REFUGEE CONVENTION

ROUNDTABLE: ROUNDTABLE: CONCEPTUALISING PROTECTION AND CHALLENGING NORMATIVE FRAMEWORKS THROUGH WORK IN COUNTRIES THAT ARE NOT SIGNATORIES TO THE 1951 REFUGEE CONVENTION

GEORGIA COLE, NEWNHAM COLLEGE, UNIVERSITY OF CAMBRIDGE; GEETHA GANGA, INDEPENDENT RESEARCHER; ELISA CASCARDI, GLOBAL PROGRAMS LEAD, ASYLUM ACCESS; TAZREENA SAJJAD, , GLOBAL GOVERNANCE, POLITICS, SECURITY PROGRAM (GGPS), SCHOOL OF INTERNATIONAL SERVICE (SIS), AMERICAN UNIVERSITY; AYL A BONFIGLIO, MIXED MIGRATION CENTRE (DANISH REFUGEE COUNCIL); LATEFA NARRIMAN GUEMAR, CENTRE FOR MIGRATION, REFUGEES AND BELONGING, SCHOOL OF SOCIAL SCIENCES, UNIVERSITY OF EAST LONDON

This panel on non-signatory states to the 1951 Convention will cover questions including, but not limited to:

- legal questions about the protection frameworks that are available in these countries, what they do and do not provide, and how they might be strengthened
- how displaced populations within these spaces navigate the various local, regional and transnational landscapes of protection that they are part of, and how to research this
- how to write about and capture the protection landscapes that exist in these contexts, including how to situate these spaces within a body of scholarship that focuses primarily on refugees
- how to discuss these systems and spaces in the context of historical, postcolonial and decolonial critiques of the post-1951 refugee regime

- how expanding our understanding of these spaces might challenge dominant understandings of international protection, humanitarianism and global responsibility-sharing

To begin the panel, and to provide some stimulus for the subsequent discussion, the following researchers will provide brief introductory remarks on their work as follows:

Georgia Cole, who will chair the workshop, will briefly outline her research project, exploring how migrants from refugee-producing countries establish security and protection within the Gulf Cooperation Council States. With a specific focus on Eritreans, she will outline the historical and contemporary ways in which this population has negotiated 'refuge' within these labour markets, while introducing the key themes that this workshop is intended to cover.

Geetha Ganga will discuss her work with Somali refugees in India, who rely solely on the UN protection card to survive in India, as India is not a signatory to the UN Convention and Protocol on Refugees. A lack of livelihood options in the formal sector, the limited scope for these individual's integration into the mainstream culture and society, and a crippling bureaucracy, frustrate Somalis' efforts to get by in the city and confine them to select locations mostly on the fringes of the city where they can congregate among their own communities. Lately, members of the Somali community have been harassed by government authorities, including through the issuance of deportation threats, thus challenging the purpose and impact of UNHCR's protection mandate in this context.

Elisa Cascardi will discuss how refugees in Jordan and Lebanon (both non-signatory countries) navigate informal work and seek labour protections, given the varying legal right to work in each of these contexts. She will explore this in urban environments, looking at the role civil society plays in advancing legal empowerment to improve knowledge of rights and protections of workplace abuse. Through this, she will explore how the global refugee regime conceptualizes 'empowerment' and the value and challenges it has, and explore how a conceptualization of 'empowerment' by refugees themselves would alter the current discourse.

Tazreena Sajjad's intervention will focus on Rohingya refugees in Bangladesh. Bangladesh hosts at least a million Rohingyas and has the largest refugee camp in the world. Despite criticisms about several recent controversial policy decisions made about the refugee influx, Bangladesh's response to the new arrivals has largely been described as being 'exemplary' with widespread mobilizations for assistance and messages of solidarity expressed by the current government. This is despite the fact that Bangladesh is not a state party to the Refugee Convention, is reluctant to serve as a long-term host, and is faced with a refugee crisis within a global context that has 'naturalized' criminalization and hyper- securitization of migrants, and has popularized militarized fortifications as a means of deterrence. Given its own strained resources and security concerns, what explains the government of Bangladesh's (GoB) approach to refugee reception? To what extent is the global securitization discourse on refugees counteracted by a counter-discourse in Bangladesh? She will discuss the discursive framework through which the GoB legitimizes its policies toward the Rohingya, and in so doing, examines the normative constraints under which it operates, and the sources from which its norms of solidarity are generated.

Ayla Bonfiglio will discuss her work at the Mixed Migration Center on the Libyan context, where unauthorized entry into the country is criminalized and is grounds for being detained, irrespective of whether one is a migrant or UNHCR person of concern. As such, she will lead the discussion on how displaced populations within non-signatory spaces navigate the various local, regional and transnational landscapes of protection that they are part of, and how to research this. Within this overarching question, she will touch upon how such populations use smugglers to enter and transit through the country and the key role smugglers (who are often refugees and migrants, themselves) play within this landscape; and the specific vulnerabilities of displaced populations to protection incidents, including detention, within this landscape.

Latefa Guemar will discuss protection gaps in states such as Algeria, where the 1951 Convention has been ratified and yet individuals continue to suffer from a lack of rights and security. She will discuss how the lack of legal routes to pass through Algeria and enter Europe has resulted in people becoming increasingly reliant on smugglers, who form highly organised networks around the country and lead to a climate of fear among migrants and refugees passing through Algeria. She will detail the precarious position that migrants from Sub-Saharan Africa hold within Algeria, and the tension between how local governments and European governments envisage addressing these challenges.

THEME: REGIONAL RESPONSES TO DISPLACEMENT IN AFRICA

PANEL: GLOBAL POLICIES AND THEIR IMPACT ON REFUGEES IN THE HORN: THE GLOBAL COMPACT AND OUT-OF-CAMP POLICIES IN ETHIOPIA

JENNIFER RIGGAN, ARCADIA UNIVERSITY; AMANDA POOLE, INDIANA UNIVERSITY OF PENNSYLVANIA

THE INSECURITY OF LOCAL INTEGRATION: THE VIEW OF THE GLOBAL COMPACT ON REFUGEES FROM CAMPS IN NORTHERN ETHIOPIA

As literal and figurative walls are thrown up to keep migrants out of the global north and other wealthy countries, there is a corollary migration management policy paradigm emerging in large refugee hosting states in the global south. This new policy paradigm seeks to merge development with humanitarianism to promote local integration as the most promising “durable solutions” for refugees and thereby curtail northward migration. This paper explores how refugees’ weigh their options while in countries of first asylum and how an awareness of global policy paradigms combined with experiences of policies and practices of being hosted informs their thinking. The central question is what kind of relationship is posited between host country and migration as refugees weigh their options in light of these new migration management paradigms? Based on ethnographic research in refugee camps in Northern Ethiopia, we explore refugees' awareness and understanding of new migration management paradigms, which are operationalized through initiatives spurred by the Global Compact on Refugees as well as the Khartoum Process. Understanding the clashing temporalities of policy implementation and refugees’ experiences is key here. Refugees experience the rollout of new policies which are supposed to improve their lives in Ethiopia as glacially slow, making the risks of irregular migration sometimes seem like the better, or at least more immediate, option.

ALEMMAYA MULUGETA, AFRICAN STUDIES PROGRAM, WALSH SCHOOL OF FOREIGN SERVICE; LAHRA SMITH, AFRICAN STUDIES PROGRAM, WALSH SCHOOL OF FOREIGN SERVICE & DEPT. OF GOVERNMENT, GEORGETOWN UNIVERSITY

UNDERSTANDINGS OF HOME: URBAN REFUGEES’ ACCESS TO HOUSING AND SHELTER IN ETHIOPIA UNDER OUT-OF-CAMP POLICIES (OCP)

Protracted refugee situations have made refugee camps less effective in responding to refugees' long-term needs. Considerable numbers of refugees increasingly choose to settle on their own outside of camps in host countries, suggesting the need to adopt out-of-camp policies that are less restrictive and lawful. The Ethiopian state has taken its share of adopting an out of camp policy (OCP) for refugees beginning in 2010, and as part of its role in the Comprehensive Refugee Response Framework (CRRF). This policy received the support of the international community, as it promises to offer refugees an opportunity to find durable solutions within a host country on their own. Currently, about 3,616 Eritrean refugees are said to live in Addis Ababa, Mekelle, Adigrat and Adwa towns under OCP arrangement. The number does not include those urban refugees that settle on their own informally. Using in-depth interviews and focus group interviews, the co-authors of this study will investigate the experiences of some of the first out-of-camp participants in Ethiopia, particularly focused on housing and shelter, as these are some of the most critical needs of refugees. This action-research project intends to explore three main questions related to housing and integration, with a focus on Eritrean refugees under OCP arrangement: How do refugees under OCP policy access, choose and create their settlements, houses and habitations? What approaches do host countries, communities and other organizations employ to support OCP-holders to access shelter? How does shelter fit into overall integrated development approach for urban refugees?

ROUNDTABLE: GHANAIS DIASPORA ORGANISATIONS AND THE MIGRATION AND DEVELOPMENT NEXUS

MARIE GODIN (CHAIR), UNIVERSITY OF OXFORD; CARLOS VARGAS-SILVA, COMPAS AND UNIVERSITY OF OXFORD; LEANDER KANDILIGE, CENTRE FOR MIGRATION STUDIES, UNIVERSITY OF GHANA; THOMAS YEBOAH, CENTRE FOR TRUST, PEACE AND SOCIAL RELATIONS; JOSEPH, CENTRE FOR MIGRATION STUDIES AT THE UNIVERSITY OF GHANA; MARY B. SETRENA, CENTRE FOR MIGRATION STUDIES, UNIVERSITY OF GHANA

This panel aims to discuss the involvement of the Ghanaian diaspora organizations in both shaping as well as contesting national as well European policy-making in regard to Africa and in particular in regard to Ghana in relation to both 'migration management' and 'the migration–development nexus'.

It will do so by exploring the complex linkages between development and migration from the perspective of the Ghanaian diaspora organisations located in both European countries as well as in several African countries. So far, diasporic organisations in the African continent have been largely overlooked in the debate on the migration-development nexus. Similarly another topic that also puts the stress on the Global North concerns the reintegration of returning migrants from European countries to Ghana. Here also, the return and reintegration experiences of Ghanaians returnees from other countries such as Lybia has also largely been ignored (see Kandilige and Adiku, 2018). Therefore, this panel will aim to understand better the role of the Ghanaian diaspora in the development of their country of origin in adopting a comparative perspective not only between European countries (as it is usually undertaken) but also between different African countries.

The round table will explore what kind of policies should be put in place in order to increase the participation of diaspora organisations in the development of their country of origin as well as in their country of residence (see also Edem Kofi Norglo, Goris, Lie & Otieno Ong'ayo, 2016). It will also discuss the potential role of diaspora organisations in disentangling the foundations of policy incoherence in European migration and development policy.

The panel will involve the mobilisation of findings that will be produced in the framework of 2020 (from February until April) within the MIGNEX project (Aligning Migration Management and the Migration–Development Nexus). This project is a five-year research project (2018–2023), funded by the European Union’s Horizon 2020 Research and Innovation programme. The core ambition is creating new knowledge on migration, development and policy. The findings on Ghana will combined a survey data, a policy analysis on the basis of documents and key informant interviews as well as a qualitative study. Each speaker included in the panel will be able to contribute to the discussion based on the different types of data collection.

THEME: REPRESENTATIONS OF ‘THE REFUGEE’

MEDIA OR ARTS BASED: THERE'S NO PLACE LIKE HOME: SOMATICS AND IMPACT IN REFUGEE RESEARCH AND ENGAGEMENT

TANYA AKROFI, UNIVERSITY OF LINCOLN; STEPHANIE HEMELRYK DONALD, MONASH UNIVERSITY

The presentation illustrates and describes the processes of community co-creation, arts-activism, and artist engagement at the centre of the There's No Place Like Home project. The project seeks to connect international stories of migration and detention with local narratives of citizen proximity to migrant experience, transmitted and understood through multi-media and somatic work. The presentation will include filmed material, photographs, a VR immersive experience and the story of the Big Walk, whereby local activists worked with an artist to transverse the imaginary space between safety and deportation in Lincolnshire. The call to action included the explanation: 'This is a collective endeavour that is designed to draw attention to the radical proximity of detention to our everyday lives. The ancient practices of pilgrimage and walking the walls, beating the bounds, will be re-oriented to an acknowledgment of how the policy of detention without trial plays out in real time for real people in our own county.' Other elements of the project have included an activist sound workshop in Canning Town, and the production of a short film about spaces of detention in urban everyday life.

Tanya Akrofi: My role involves the creation of a VR project to highlight the plight of a child in the migration process. I will be drawing on my personal memories of migrating from Ghana in 1985 and its continued impact in my life. I will be using lived experience and storytelling techniques I have learned in practice, to flesh out the underlying story as well as adding enough truth to the narrative, to allow its audience to truly connect with the process.

I am helping in the creation of a story and images for an immersive collective theatrical experience to envelope the VR presentation. The aim is to bring several disciplines together, in order to create an experience which encourages people to consider the traumatic reality of a child navigating a harsh and unsympathetic system.

MEDIA OR ARTS BASED: WANING REFUGE

PEDRO FIGUEIREDO NETO, INSTITUTO DE CIÊNCIAS SOCIAIS, UNIVERSIDADE DE LISBOA

Waning Refuge is a video-essay that problematizes the plight of different populations, refugees or otherwise, in and around the Meheba Refugee Settlement, Northwestern Province, Zambia. Created in 1971 to host the influx of Angolan refugees, over time Meheba saw its territory being expanded in order to host individuals arising from other regional conflicts (DRC, Burundi, Rwanda, Somalia). Repatriation and local integration programs, developmental endeavors and extractive operations in the camp's surroundings with its intrinsic socio-environmental impacts, gradually reconfigured this space and, for many, resulted in further displacement. This video-essay explores visually and theoretically the unfolding forced displacement and zoning patterns in this specific territory, which are revealing of more global trends. This piece looks at how the affected populations and the spaces in which these have been warehoused experience and perceive protracted displacement while questioning in the process the representation of the refugee beyond the usual essentializing aesthetics. This piece also addresses the relationship between development programs, aid-motivated or otherwise, and the socioenvironmental impacts of these programs on the plight of populations displaced -- or to be (re)displaced. Meheba and its surroundings configure a place of waning refuge.

Waning Refuge is crafted with photographs, audio and film clips collected in three different periods of fieldwork in the region (2012, 2014, 2018) using different devices (mobile phone, digital photo camera, video camera, 35mm photo-camera). The piece includes an audio track with voice-over narration. The narrator embodies a fictive Angolan refugee whose voice conducts the viewer through the spaces, expectations and challenges of many of those affected by forced migration, developmental endeavors, extractive operations and environmental change. The narration condenses not only the views and testimonies shared by many of my interlocutors in and around the camp but also subtly includes broader theoretical contributions from the Refugee Studies and related fields. At the same time, the audio track is nurtured with ambient sounds and music registered during fieldwork.

I envisage the presentation of this video-essay in a dedicated session/panel or as a standalone object. In the first scenario, I shall screen the film integrated in a panel and be available for discussion and clarifications. In the second, as a standalone piece, the video-essay can be displayed on an independent screen connected to headphones or speakers. In this case, the video-essay shall be played in a constant loop in a parallel venue of the conference.

MEDIA OR ARTS BASED: 'WLEDNA' / 'OUR BOYS': DESIGN, DIGITAL SPACE & SOCIAL JUSTICE FOR MISSING MIGRANTS OF THE MEDITERRANEAN

ODESSA GONZALEZ BENSON, UNIVERSITY OF MICHIGAN AND ASSOCIATION LA TERRE POUR TOUT; IMED SOLTANI, BADER ALBADER, VADIM BESPROZVANY; ELENA GODIN; ANTONIO SICILIANO

With an on-campus exhibit and online platform and in partnership with a Tunisia-based migrant advocacy organization, this study examines representation and voice of missing migrants of the Mediterranean. Seeking safe and dignified lives, migrants crossed from Tunisia and other MENA countries into Italy and Europe via the Mediterranean Sea route in recent years. Many do not live to reach their destination. The Italian government and the international community manage rehousing, or burial, of migrants without due process; deaths are tallied as mere statistics and bodies are not identified nor given due respect. Meanwhile, behind each missing person is family, friend, community.

This research explores how families navigate that space that toggles between loss and hope, and what it means to pursue action and advocacy, as families search for the loved ones and search for answers. First, we discuss an art

exhibit, featuring information and data visualization works created by university students. Second, we discuss an online platform, that draws from interviews, archival research and exhibit materials. The site aspires to transform data into a tool to motivate policy change and generate awareness and action; and to create an accessible platform for advocacy and validation. The two projects aims to counter narratives that depict missing migrants as statistics, and to humanize the migrant, as beloved to family, friends and community. Our interdisciplinary, transnational team, comprised of faculty, students and activists, aims to bring social justice and advocacy together with design and technology into a powerful and meaningful synthesis in public scholarship.

MEDIA OR ARTS BASED: CREATIVE MOBILITIES AS 'PEDAGOGIES OF HOPE': ARTISTS AND WRITERS IN DIALOGUE

LOIS KLASSEN, EMILY CARR UNIVERSITY OF ART AND DESIGN; FRANCISCO-FERNANDO GRANADOS, ARTIST; GABRIELA GALINDEZ, ARTIST AND HUMAN RIGHTS ADVOCATE; KATARZYNA GRABSKA, RESEARCHER AND FILMMAKER; TAGHREED ELSANHOURI, FILMMAKER

In “Pedagogies of Hope,” Yasmin Jiwani describes how essential and varied the “discursive strategies and tactical responses” of creative counter-narratives are “in the long war for social change and equity” (333). Multi-media art, film, fiction, and tactical design projects play critical roles in representing current problematics in human migration, including refugee regimes; and, in imagining alternatives—such as navigable borders and free mobility. This proposed panel applies Jiwani’s theoretical framework of “multiple strategies for infiltrating the dominant” (339) through dialogue among media-makers and arts-based researchers from diverse regions whose creative practices grapple methodologically with intersectional representations of mobility and migrant experiences. Their work variously unearths, reverses, re-appropriates, reframes, jams, imagines, and confuses given representations of asylum-seeking and state-enforced refuge.

The panel gathers researchers, media-makers and artists to provide short screenings or presentations of creative projects that work strategically and tactically through practice and cultural formation. Each of the invited participants practices their art in conversation with their own or another displaced community. The session will involve panel presentations with opportunities for audience questions. This conversation will provide an opportunity for comparative dialogue of practice-based approaches to the issues surrounding representation, and creative cultural production of alternatives to forced migration, by artists in diverse geopolitical regions.

Participants include Francisco-Fernando Granados (artist and writer of “We refugees, we citizens, we settlers”), Lois Klassen (panel co-host, artist-host of *Reading the Migration Library*), Gabriela Galindez (artist-participant in *Reading the Migration Library* and human rights advocate), Katarzyna Grabska (panel co-host, researcher, filmmaker of *2 Girls*), and Taghreed Elsanhoury (filmmaker of *All about Darfur*).

Jiwani, Yasmin. “Pedagogies of Hope: Counter Narratives and Anti-Disciplinary Tactics.” *The Review of Education, Pedagogy, and Cultural Studies* 33, no. 4 (2011): 333-353.

MEDIA OR ARTS BASED: LAS HIELERAS (THE ICEBOXES)

CHRISTIAN ROSSIPAL, NEW YORK UNIVERSITY; CLAUDIA TORRES, POET

Tracing military-humanitarian infrastructural interventions along the U.S.-Mexico border, using unique archival footage, the experimental film *Las Hieleras* (The Iceboxes) examines the logistics of detention, architecture of deterrence, and life-world of migrants.

Through the use of U.S. state-commissioned videos together with readings by Honduran poet Claudia Torres, the film seeks a new mode of seeing the border landscape. *Las Hieleras* – migrant holding cells notorious for their low temperature – are emblematic of the architecture of deterrence that characterizes the U.S. border regime. In contrast to its spatial confinement, Torres's poetry opens up an entirely different and temporal realm; of exilic experience, historical dispossession, and layers of violence and sedimented affects. Through select poems from Torres's collection *Mariposa Amarilla*, the built environment shown in the film is interrogated and "spoken back to."

Through its disparate elements the film creates an alternative to the otherwise dominant crisis narrative that sees migrants as targets of intervention; as "victims" for the humanitarian or "illegals" for the border patrol. Such ways of seeing have deep repercussions. *Las Hieleras*, however, not only shows archival material for its documentary value, but the production of images itself is a crucial question we want to address in conjunction with the screening. After the 10-minute film, Christian will show the state media repository that offered the images and Torres will read from her poems.

Excerpt from *Las Hieleras*: <https://vimeo.com/356756973/4b610dda57>

PANEL: ENTANGLEMENTS OF SUBJECT, SOCIETY, AND DISCOURSE. (SELF-) REPRESENTATIONS OF FORCED MIGRATION IN COUNTRIES OF THE GLOBAL NORTH

The number of people seeking asylum in Germany and Austria has increased. Forced migration has become one of the main topics in political, public, and media landscapes. In the public discourse, Asylum seeking people are represented as 'victims' in need of legal protection and as 'delinquents' who are threatening a society which understands itself as a homogenous one (Niedrig, Seukwa, 2010). Current societal developments point out a division of the population in countries of the global North into at least two contrary positions: A growing number of people is in solidarity with 'refugees' and constructs a 'welcoming society' (Willkommengesellschaft) while at the same time, racist attacks on refugee camps, violence against an imagined 'other', the representation of right wing parties in the national parliaments, and voices who ask for a closure of nation state borders are on the rise. These dichotomies can be discussed as discursive (re-)constructions of and within a Western-European hegemonic space. They do mainly not refer to subjective and collective perspectives of those who are mostly affected from flight specific circumstances.

A power critical and scientific perspective is needed to analyze, understand, and challenge powerful assumptions and pictures of forced migration that do not reiterate and/or even reinforce a hegemonic and universal view.

The speakers of the panel understand forced migration as a field of power which has to be grasped from a multidisciplinary, multi-sited, and transnational perspective with an emphasis on the entanglement and contradictions between discourse, subject, and society.

Based on qualitative research and empirical data conducted in Germany, Austria, and Somalia, the panel seeks to give multi-perspective insights into the interfaces of different levels of (self-)representations. It discusses the following questions:

- Who and which instances are producing knowledge about 'refugees' and forced migration? Whose voices are represented in the discourse, whose are silenced or invisible?
- Which powerful consequences do result from this process?
- How do people affected by these representations negotiate and creatively transform these powerful images, and/or create own and new representations?

SAMIA ADEN, UNIVERSITY OF KASSEL; DOMINIK SCHÜTTE, UNIVERSITY OF BREMEN

DOING AND DECONSTRUCTING 'REFUGEEENESS' - EMPIRICAL INSIGHTS AND THEORETICAL IMPLICATIONS

People, who experience(d) flight and asylum are often challenged with gender-, ethnic- or class-specific, essentialist stereotypes, which reduce their complex lifeworld's. They lead to and reproduce powerful, binary thinking and categories of 'them' and 'us' and effect daily lives, identities, educational biographies and future plans. At the same time, individuals are not just victims of attributed constructions, they actively negotiate, flexibly appropriate and/or refuse these ascriptions.

Drawing on empirical data conducted in Germany, we will reconstruct the perspectives of adolescents: how they are confronted with legal, discursive, institutional and social constructions of the 'refugee' and examine how they negotiate, deal with, accept or deny these representations and constructions. We will shed light on, if and if so, young people are forced 'Doing Refugeeeness', in the sense of performing and mirroring incorporated institutional and discursive invocations and expectations. Not least we emphasize on possible shiftings, resistance and subversions articulated by the young people against ascribed representations ('Un-Doing Refugeeeness').

In a second step, by using different analytical concepts and assumptions from postcolonial and transnational theories and bringing them together with the empirical data, we want to figure out ways to deconstruct different levels of the 'refugee'-category and 'Refugeeness' and its various implications. Eventually we conclude with the consequences arising from this deconstruction for scientific research in the field of Forced Migration (especially in the global north) and what this has to do with the researcher's own privileged positioning within this field.

MARC HILL, UNIVERSITY OF KLAGENFURT ; CAROLINE SCHMITT, UNIVERSITY OF TRIER ; AND YASEMIN UÇAN, UNIVERSITY OF KASSEL

SOLIDARITY IN MOTION. SELF-REPRESENTATION AND AMBIVALENCE IN COLLECTIVE RESISTANCE OF REFUGEES AND PEOPLE IN SOLIDARITY

Since the "long summer of migration" in 2015, we are experiencing a social outcry of high ambivalence: While many people show solidarity with refugees, engage themselves in volunteer work and demonstrations against deportation, others scandalize an anticipated fear of alienation and call for a society that draws and maintains limits of belonging (Hess et al., 2016). Appeals for solidarity meet with policies aiming to isolate Asylum-seeking people and to create borders and barriers for those seeking refuge in Europe and countries of the global North (von Grönheim, 2017).

The European governments are overwhelmed and unable to create a collective European solution. At the same time, civil society, urban communities, refugees themselves, and volunteers are in search of own social action to solve what has been named a "refugee crisis" in public discourse and give an alternative image of people in search for refuge showing their agency even in circumstances that are complicated and hard to cope with.

These fields of solidarity express shared values of people that ask for social change and are experimental fields for a "good life" in a world risk society (Beck, 2007) characterized by global problems and confusion.

In our lecture we show the paradoxes of these new solidarities on the one hand. On the other hand, we analyze a simultaneous desolidarization and rejection of responsibility for urgent social problems. Using case studies from Germany and Austria, we ask how people make themselves visible as agentive subjects, how they create values collectively, and build up a solidarity in public spaces.

CONSTANTIN WAGNER, UNIVERSITY OF MAINZ

GERMAN MEDIA REPRESENTATION OF (FORCED)MIGRATION

In my talk I want to discuss the following key questions: What are the topics discussed in the media when reporting on flight and migration? What is "sayable", which positions are shown? Which actors are referred to?

I approach these questions based on a content analysis, which examines the representations of German newspapers (by the means of a frequency analysis). The leading question, thereby, is, how (forced) migration is framed and understood. Since I am also interested in the examination of the question who talks (and who has to remain silent) about which topics (in which way), I supplement the frequency analysis with the examination of a category of actors. By that, I try to figure out whose perspectives are popularized.

I understand society as a field of power and the symbolic space constructed by media representation as influential in relation to the social space (i.e. "social conditions" / social structure). In this sense, I also discuss the question of whether and how migration-related-changes within the social space are recognizable in its symbolic representation.

The analysis shows two main results: 1) besides the well-known frame of (forced)migration and refugees as something unwanted, a new frame, that understands migration as normality, is established. However, the new frame does not displace the established one but shows the diversity of contemporary German society. 2) Refugees themselves, in general, are not heard in public discourses: media representatives rather talk about refugees than with them.

COMMENTARY: GAVAZA MALULEKE, UNIVERSITY OF CAPE TOWN

PANEL: WHAT'S GOD GOT TO DO WITH IT? DEBATING RELIGION AND FORCED MIGRATION ENTANGLEMENTS PART I - POLITICS, VALUES, AND DISCOURSES MOBILIZED BY RELIGION.

Violent conflicts, social unrest, and other humanitarian crises around the world have led to growing numbers of people seeking refuge both in the North and in the South. Migrating and seeking refuge have always been part and parcel of spiritual development. However, the current 'refugee crisis' in Europe and elsewhere in the world has brought to the fore fervent discussions regarding the role of religion in defining difference, linking the 'refugee crisis' with Islam, and fear of the 'Other.' Many religious institutions, spiritual leaders, and politicians invoke religious values and call for strict border controls to resolve the 'refugee crisis.' However, equally many humanitarian organizations and refugee advocates use religious values to inform their call to action to welcome refugees and migrants, provide them with assistance, and facilitate integration processes. This two-part panel brings into dialogue emerging and seasoned migration and religion scholars with spiritual leaders and

representatives of faith-based organizations assisting refugees. The geographic focus of the panel is global. The papers are informed by rigorous empirical research as well as practical and lived experiences of solidarity with refugees.

Panel organizer: Elzbieta Gozdzia, Adam Mickiewicz University

IZABELLA MAIN AND IZABELA KUJAWA, ADAM MICKIEWICZ UNIVERSITY

AT THE INTERSECTION OF FORCED MIGRATION AND RELIGION IN POLAND: DEBATES AND ACTIVISM

The paper addresses the role of religion in providing support and humanitarian aid to refugees and migrants in the context of predominantly Catholic Poland. Even though Poland has been accepting small numbers of refugees for years now, it was not until 2015 that the discussion surrounding their presence in the country and the shape of the asylum system as a whole captured wide public attention. The fierce debate, sparked at that time, was connected to the so-called 'refugee crisis' and further aggravated due to the parliamentary and presidential elections taking place that year. Among many visible voices influencing these discussions and determining their direction were these of the Polish Catholic Church and its representatives. Our paper aims to shed light on the process of invoking religious values when supporting or neglecting refugees and migrants. It is based on empirical research analyzing proclamations and activities of religious leaders and civil society actors providing assistance to refugees and migrants living in Poland as well as to those who are still on the move, in temporal settings in Turkey, Lebanon and other countries where Polish humanitarians are active. In particular, we analyze debates among Catholics concerning different interpretations of religious doctrine and understanding of the derived values, resulting from the political and historical contexts in Poland. We show how these debates allow to pursue different actions as well as to reinforce positions and attitudes towards migrants and refugees. The paper is based on our ongoing fieldwork conducted within the project "Norms and Values in the European Migration and Refugee Crisis."

MOIRA DUSTIN, UNIVERSITY OF SUSSEX

A JOURNEY TO RECONCILIATION? ASYLUM, RELIGION AND LGBTQ+ IDENTITIES IN THE UK

Religion is important for many people seeking asylum, both as an aspect of their identity and as a source of emotional and practical support. This is true of any individual, but there is a recognised connection between faith and forced migration, often articulated in the concept of sanctuary. Religion may be a pillar of support for forced migrants, whether from religious institutions, from spiritually-motivated individual assistance, or as a basis for engagement and solidarity between people seeking asylum. This simple narrative collapses in two particular ways for LGBTQ+ asylum claimants. First, they may encounter faith-justified homophobia and transphobia in refugee communities in the host country that prevents them finding solidarity and support within these diasporas. Second, religion is often used by decision makers to refuse LGBTQ+ claimants who fail to show that they struggle to reconcile faith with a sexual or gender minority identity. Despite this and against expectations, research from the SOGICA project at the University of Sussex suggests that LGBTQ+ claimants generally do not turn their back on their faith and are often comfortable and articulate in embracing an identity as LGBTQ+ believers. In the UK, LGBTQ+ support groups have either sprung from gay-friendly mainstream Christian organisations or been established by forced migrants on the basis of a strong religious component. For many LGBTQ+ forced migrants, religion remains a positive factor in their lives; it is the interpretation of religious orthodoxies that causes them harm, not only in their country of origin but also by European decision-makers.

AUKJE MULLER, UNIVERSITY OF GRONINGEN AND MACQUARIE UNIVERSITY

EXCLUSIVE INCLUSION: “CULTURAL VALUES,” RACIALIZATION OF RELIGION, AND RELIGIOUS DIFFERENCE IN THE NETHERLANDS’ POLITICS OF BELONGING

Public and political discourse on immigrants have focused on a perceived incompatibility of immigrants’ culture and cultural values with those of the host society. This incompatibility, then, is said to hinder immigrants’ integration and their motivation to belong. This paper argues that in the Netherlands, this narrative reflects, while also camouflages, a racialization and culturalization of religion that is applied to immigrants with various immigration statuses and diverse religious, ethnic and national backgrounds. The perceived incompatibility is used to legitimize a cultural majority dominance and is used to justify the exclusion particular groups of people from the body politic along religious and racial lines. Interviews with refugees in the Netherlands show how their experiences of social exclusion and the denial of their belonging constitutes structural cultural violence. The interviews highlight how a sense of un-belonging and exclusion permeates migrants’ everyday life, while they struggle to cope with assumptions about their religious, ethnic and national identities. The structural cultural violence they experience includes bureaucratic selectiveness, unemployment, social isolation, and having to deal with negative stereotyping in the public sphere.

HANNAH LEWIS, REBECCA MURRAY, UNIVERSITY OF SHEFFIELD; EMMA TOMALIN, LOUISE WAITE, UNIVERSITY OF LEEDS

IS 'LOVE' ENOUGH? VARIEGATED REALISATIONS OF CHRISTIAN ETHOS IN ANTI-TRAFFICKING AND THE INVISIBILIZATION OF BORDERS

This paper will consider the role of religion in responses to human trafficking. Drawing on a three-year ESRC funded research (2017-2020) on the roles of faith-based organisations (FBOs) in anti-trafficking, this paper will present key findings from over 70 interviews, a mapping exercise, and visual analysis of public communications in England, and interviews with 20 key civil society actors in the Netherlands and Spain. It will outline three themes. First, we highlight variety in the extent to which a distinctive religious (Christian) form of care is present or absent in the experiences of people being supported by services, managers, staff and volunteers in 'victim care' organisations, civil society and government actors in responding to modern slavery. Second, we consider how the role of FBOs in the UK, where The Salvation Army holds the government contract to deliver a 'modern slavery victim care' contract, differs from the role of FBOs in anti-trafficking in the Netherlands and Spain. Third, we identify the contradictions and ambiguities created when 'neo-abolitionists' utilise languages (and practices) of 'love', 'rescue' and 'restoration' of putatively agency-less and victimised exploited persons while simultaneously laying claims to 'empowerment' and 'freedom' in their work. We ask whether an 'injection of faith' in provision of services and public representations of human trafficking or modern slavery bolsters a criminalised response that rests upon the construction of 'evil traffickers' and (good), deceived victims while working to invisibilise the roles of immigration enforcement, border controls and global inequality in producing severe exploitation of mobile workers.

DIALA LTEIF, UNIVERSITY OF TORONTO

CLASS SOLIDARITY AND SECTARIAN POLITICS: QUARANTINA AND THE REFUGEES OF BEIRUT, LEBANON

Lebanon has featured prominently in the news since 2011 as the largest host of Syrian refugees per capita. Syrians are the latest group of many displaced persons Lebanon has witnessed in the 20th century, including Armenians, Kurds, and Palestinians. A dominant narrative in the refugee literature correlates the local reception of each group in Lebanon with the state's desire to govern the sectarian demographic balance, also known as the 'politics of numbers'—whereby groups from particular sects have been more welcomed than others. In this paper, I call for a nuanced reading of the sectarian politics perspective through an analysis of class solidarity in the context of Beirut. I explore the everyday and political life of Quarantina, a Beirut neighborhood that has hosted successive waves of refugees. More specifically, I focus on a 15-year period, from 1960 until the early stages of the Lebanese civil war in January of 1976, when Quarantina became the site of the first religiously motivated massacre of this conflict. During that period, the neighborhood evolved into a space of collaboration and cohesion between the native population, the migrant laborers, and the Palestinian, Armenian, and Kurdish refugees who had settled in the area. But from the dominant standpoint, Quarantina appeared as a threatening Muslim pocket within a largely Christian district of Beirut. Mixing oral histories, archival research, and participant observations, I highlight the intricate intersection between class struggle and this sectarian feud, while grounding the current debate around religion.

**PANEL: WHAT'S GOD GOT TO DO WITH IT? DEBATING RELIGION AND FORCED MIGRATION
ENTANGLEMENTS PART II - LIVED EXPERIENCES OF RELIGION: BELONGING AND IDENTITY**

Chair: Susanna Trotter,

INGRID LØLAND, VID SPECIALIZED UNIVERSITY

**SPACES OF EXPERIENCE AND HORIZONS OF EXPECTATION: ON THE MULTIDIMENSIONAL ROLE OF
RELIGION IN THE SYRIAN REFUGEE CRISIS**

Millions of Syrians have undertaken perilous journeys across land and sea in search for safe haven, and whereas some have endured years in temporary displacement camps in Syria's neighboring countries, others have sought asylum or been relocated to third countries in Europe and elsewhere. In this paper, I look at the intersection between migration, religion, and identity discourses in a conflict-induced Syrian refugee context. I aim to understand, interpret, and compare in which ways religious identifications are shaped by conflict and negotiated within the boundaries of forced migration. The religious dimension of the Syrian civil war is contested, but how are issues of religion operating in Syrians' migration trajectories? By taking a narrative approach and placing this research within a sociocultural framework, this paper takes a bottom-up view by looking at how Syrian refugees themselves discursively relate to and understand the nexus between religion and forced migration. I call for a reconceptualization of religion in forced migration studies and propose to apply a multidimensional understanding in order to meet the polyvocality of Syrian refugee experiences. This includes looking at the (dis)empowering aspects of religion and the heterogeneous ways in which it plays into existentially charged moments of being. Borrowing on Reinhard Koselleck's terms of "spaces of experience" and "horizons of expectations," we may thus explore more deeply the narrative battles and bridges that are simultaneously present in refugee experiences.

MATHEW WEINER, PRINCETON UNIVERSITY; TODD SCRIBNER, US CONFERENCE OF CATHOLIC BISHOPS; KATHERINE CLIFTON, PRINCETON UNIVERSITY

RELIGION RESETTLES REFUGEES: CASE STUDIES OF RELIGION'S ROLE IN RESETTLEMENT IN THE UNITED STATES.

Religion plays an important role in the lives of refugees as they resettle and integrate in the United States. Many refugees draw on their religious practices, doctrine, traditions, and rely on religious institutions as they adapt to their new lives. Religious organizations and leaders take advantage of similar resources, including their political and socio-economic clout, to both welcome refugees and, at times, resist their resettlement. This makes for a complex relationship between the role of religion and refugee integration. We argue that the role of religion in the US domestic refugee resettlement is important, complex, far-reaching, and vastly understudied. Refugees resettled in the US represent a plurality of the world's religions and roughly 70 percent are resettled by faith-based organizations, yet there have been no systematic studies or trainings to address the interplay of religion and resettlement. This paper is an outgrowth of a project-based response to this gap – The Religion and Refugee Resettlement Project – which is a product of a unique partnership between Princeton University's Office of Religious Life and the US Conference of Catholic Bishops' Department of Migration and Refugee Services. The Refugee Resettlement Project aims to strengthen refugee services, to assemble a wide and supportive network of diverse agencies and stakeholders working on and invested in resettlement, and to produce knowledge about the role of religion in refugee resettlement and integration. Examples provided will include case studies from refugees themselves, religious communities that welcome refugees and are refugee based, as well as non-profits that work with refugees.

LUANN GOOD GINGRICH, YORK UNIVERSITY

RELIGION AND CANADA'S PRIVATE SPONSORSHIP OF REFUGEES PROGRAM: A CASE STUDY WITH MCC ONTARIO

Mennonite Central Committee (MCC) was founded in 1920 to provide aid and resettlement for persecuted Mennonites in the Soviet Union. In 1979, MCC signed the first sponsorship agreement with the federal government to provide organizational support for groups of citizens to privately sponsor refugees. Today, they are one of the largest and most active Sponsorship Agreement Holders (SAH) in Canada. Through the case example of MCC Ontario (MCCO) and reporting on a community-based qualitative study, this paper examines MCC's model of sponsorship that has its roots in a specific religious tradition, refugee history, and theology of suffering, and aims toward the cultivation of community, bridging of difference, and transformative relationships in the sponsorship/resettlement experience. Our analysis draws on focus groups and interviews with MCCO sponsors and corresponding sponsored refugee newcomers arriving in Ontario between 2007 to 2015, for a retrospective examination of religious heritage, beliefs and culture in motivating and shaping sponsorship relationships. From this standpoint, the tensions and complexities within the contrived relationships of refugee sponsorship are explored through the following guiding questions: In what ways does religion provide certain values or shared principles that motivate and anchor sponsorship? How are the practices, attitudes, and approaches of religious and secular groups distinct? How might the beliefs and associated practices of faith-based groups support or contradict the realization of humanitarian values and principles, as well as government policy obligations? How does religion offer both opportunity and challenge, affinity and friction, in refugee sponsorship relationships?

JOHANNES BHANYE, UNIVERSITY OF ZIMBABWE

THE OCCULT AND LAND ACCESS AMONG PERI-URBAN REFUGEES: THE CASE OF LYDIATE INFORMAL SETTLEMENT IN ZIMBABWE.

For several decades, the world has been experiencing massive population movements some driven by conflict and violence. From the year 2000 on-wards, Zimbabwe's violent land invasions displaced at least 500 000 farm workers from white-owned commercial farms across the country. Over 50 percent of the forcibly displaced farm workers moved into the peri-urban (illegal) informal settlements where they live a precarious life. Quite what these refugees do to secure land in the peri-urban spaces, is a matter that continues to attract the attention of scholars. Some scholars have documented the use of political patronage and social networks in assisting refugees to secure land. Preliminary evidence also seems to suggest that refugees also establish themselves, sometimes using religion and the occult. This paper examines the occult as a paralegal structure used by refugees in securing land. To examine this matter, the study employed an ethnographic inquiry of Lydiate, an informal peri-urban settlement in Norton town of Zimbabwe. The finding of the paper is that, Malawian refugees resort to the occult – a religious and ritual based form of authority that is associated with deathly symbols, as an alternative institution in securing land in peri-urban spaces. Because it is feared by adherence and indigenes alike, the occult is able to yield and guarantee land to those seeking it in its name. Refugees turn to this alternative form of authority not because they prefer it. Very often there are no formal institutions that they can turn to.

AGNIESZKA BIELEWSKA, UNIVERSITY OF SOCIAL SCIENCES AND HUMANITIES; NIR COHEN, BAR ILAN UNIVERSITY

THOUGH SHALT NOT DEPORT? RELIGIOUS ETHICAL DISCOURSE AND THE POLITICS OF ASYLUM IN POLAND AND ISRAEL

The paper explores the ways in which religious ethical discourse is used in state discourse to support more or less restrictionist approach towards asylum seekers. Drawing on the cases of Israel and Poland, it examines how religion-based ethical narratives are mobilized instrumentally by political actors to advocate pro/anti-asylum policies. In recent years both countries experienced a large inflow - or threat thereof - of asylum seekers from developing, Muslim-majority countries in Western Asia or Africa, which elicited a heated public debate. In addition, they both have relatively homogenous populations, and maintain an ethnicity-based citizenship regime (*jus sanguinis*), as well as strong relations between state and (institutionalized) religion, either Catholicism or orthodox Judaism. Finally, a dominant narrative of national victimization is salient in both countries, which is critical for understanding the political debate over asylum policies. We do not attempt to construct a normative case about if – and how – asylum seekers should be received according to Judaism or Christianity. Instead, we analyze the political discourse in each country during the peak years of the crisis in order to show how religious arguments were employed to support pro/anti refugee policies. We use secondary data obtained through the written and electronic media, showing that in both countries, the ‘otherness’ of newcomers intersected with historical narratives of ethno-religious and national victimization, shaping a binary political discourse concerning the desired national policy towards asylum seekers. The paper concludes by drawing lessons about the ways in which ethical religious arguments shape contemporary migration discourse and policy.

PANEL: DANGEROUS JOURNEYS AND MIGRANT AGENCY

Migrants all over the world are forced to undertake dangerous migratory journeys due to a lack of safe, legal and durable migration pathways. To reach their destinations, irregular migrants making use of trafficking and smuggling networks, but also rely on their own resources, in order to negotiate borders and dangerous transit countries. Some of these migrants are perceived as legitimate refugees, forced to flee their countries of origin, or

at least as “victims” in need of protection, while others are conceived of as “voluntary” or “economic” migrants with no legitimate claim to (international) protection.

This interdisciplinary panel highlights the harm experienced in the context of dangerous journeys while focusing on migrants’ agency and their ability to make choices and to adapt in the migratory context. The panel’s papers approach dangerous journeys and migrant agency from sociological and legal perspectives. They question the distinction between “forced” and “voluntary” migration, as well as underlying categories such as trafficking and smuggling. The papers focus on the lived experiences of irregularized migrants, their vulnerability, reasons for and strategies during migrating, and conceive of dangerous journeys a fragmented long-term process, rather than a one-off event. The panel engages with the implications of migrant agency and experiences for outcomes of protection claims, migration flows and reintegration upon return.

CHAIR: NERGIS CANEFE; DISCUSSANT: VERONICA FYNN BRUEY

FATHIMA AZMIYA BADURDEEN, TECHNICAL UNIVERSITY OF MOMBASA

VOLUNTARY AND INVOLUNTARY: WOMEN AND GIRLS TRAVELLING FROM KENYA TO THE AL-SHABAAB WARFRONT IN SOMALIA

Abstract: Trafficking of women and girls as part of the ongoing efforts to recruit for the Al-Shabaab terrorist organization in Somalia is an emerging trend. Most often women are recruited forcibly by the Al-Shabaab using deceptive strategies via human trafficking networks. Women and girls recruits are transported across the Kenyan borders into the Al-Shabaab warfront in Somalia. The paper focuses on the less explored area of forced recruitment of women and girls via human trafficking networks across the Kenyan borders to join the Al-Shabaab. Based on an ethnographic study, using biographic narratives women and girls who had returned to Kenya from the Al-Shabaab, the presentation illuminates the workings of the human trafficking networks, in understanding the recruiter, the vulnerability of the victim, and the human trafficking process of transport and harboring victims. The study concludes that traffickers, whose main purpose is to recruit for the Al-Shabaab network, are increasingly mobile, adaptable in trafficking schemes and routes as well as being connected to the environment in which the victims are recruited. The traffickers use deceptive strategies, tailor-made in response to address particular needs of the woman or girl to lure her into the recruitment process of the Al-Shabaab.

ANGEL A. ESCAMILLA GARCÍA, NORTHWESTERN UNIVERSITY

LEARNING TO LOOK MEXICAN: CENTRAL AMERICAN MINOR MIGRANTS AND THEIR STRATEGIES TO MINIMIZE THE RISKS OF MIGRATION

This paper describes how Central American unaccompanied children (UACs) adapt to the risks and challenges of crossing Mexico on their way to the U.S. By using data collected through interviews and participant-observation of Central American minors migrating through Mexico and Guatemala in 2016, I describe the principal strategies that Central American migrant children use to manage the risks of moving through Mexico. In the first section of this paper, I discuss prior literature on UACs migrating through Mexico. I then illustrate the challenges that Central American UACs face while moving, undocumented, through northern Guatemala and Mexico. Further, I describe how unaccompanied minors overcome these challenges by actively employing strategies that allow them to minimize or avoid risks. The ultimate goal of this paper is to demonstrate that young migrants’ journeys are not

just shaped by the actors and institutions that they interact with as they migrate, but that minors also adapt, learn, and strategize as they move. Ultimately, while I focus on migrants under the age of eighteen in this chapter, my findings can be extrapolated to the broader migrant population that moves through Mexico, as well as to migrant populations that move through other precarious border regions and transit countries around the world.

MAJA GRUNDLER, QUEEN MARY UNIVERSITY OF LONDON

A FUTURE FEAR OF RE-MIGRATING? – TRAFFICKED PERSONS’ ASYLUM CLAIMS AND THEIR IMPLICATIONS FOR SMUGGLED PERSONS

The criminal law concepts “trafficked person” and “smuggled person” describe two categories of irregularized migrants, with trafficked persons seen as having been forced to migrate and being in need of protection, while smuggled persons are perceived as voluntary migrants who do not need protection. Trafficked persons can claim asylum based on their trafficking experience, while smuggled persons can make no such claim based on their smuggling experience. This paper argues that since in reality both trafficked and smuggled persons experience serious harm, smuggled persons, too, should be able to claim asylum based on a future fear of “re-smuggling” or re-migrating. The paper examines how future fear of re-trafficking is established and explores the implications for smuggled persons. The paper focuses on the concept of vulnerability in order to understand reasons for re-migration and trafficked and smuggled persons’ agency in the process. Based on an analysis of UK and German case law on trafficking-based asylum claims, the paper discusses vulnerability indicators such as mental health issues, socio-economic deprivation and societal stigma and argues that these apply to both trafficked and smuggled persons. Thus, both (re-)trafficking and (re-)smuggling can be understood as choices made due to a lack of acceptable alternatives, without denying trafficked persons agency and smuggled persons protection options.

PANEL: CANADA'S SPLIT PERSONALITY IN REFUGEE POLICY: EXAMINING THE DUALITY OF CANADA'S OFFERING AND DENYING PROTECTION TO FORCED MIGRANTS AND REFUGEES

Canada has frantically and in piece-meal fashion made significant changes to its refugee system, seemingly ignoring its international legal obligations with regards to forced migrants and refugees. Such changes include: new limits on eligibility to make a refugee claim in Canada; deeper dependence on the Pre-Removal Risk Assessment; reductions and eliminations of legal aid funding for refugee claimants; a staunch refusal to suspend the Safe Third Country Agreement despite increasing evidence that the United States is unsafe; and the refusal to craft a determination system for stateless persons. The 2015 federal election in Canada focused on pledges to admit more refugees and saw Canada take a leadership role in the 2016 New York Declaration for Refugees and Migrants, the promotion of Canada’s private refugee sponsorship program internationally and the drafting of the Global Compact on Refugees. However, the undercurrent as we move to a 2019 federal election shifts focus to “cracking down” on border crossers and “taking control” of the border. As the numeric realities of refugee flows play out far from Canada’s protected shores, this interdisciplinary panel explores the duality of Canadian refugee policy both promoting protection and limiting access.

ANNA PURKEY, UNIVERSITY OF WATERLOO

In 2018, the Global Compact on Refugees was hailed as a ground-breaking step forward in the evolution of the international refugee regime. Concerns however have been raised as to whether the Global Compact represents a shift in focus away from a rights-based approach to refugee protection towards a vision of responsibility-sharing

that places inordinate importance on economic initiatives and private actors, and is largely divorced from the traditional refugee law regime. In this presentation, Anna Purkey will discuss the role that Canada has played in the development of the Global Compact on Refugees and the impact that this instrument may have both domestically and in Canada's interactions with the international community. In particular, her comments will focus on the Canadian government's recent exploration of economic pathways as complementary protection and examine how developments such as this, alongside calls for public-private partnerships in resettlement as well as overseas refugee assistance, may increase immediate protection opportunities while undermining the legal protection of refugees in the long term.

JULIE YOUNG, RABINDRA CHAULAGAIN, WAEL NASSER, UNIVERSITY OF LETHBRIDGE

SECURING INTEGRITY: HOW THE CANADIAN GOVERNMENT CONSTRUCTS REFUGEE DETERRENCE

Over the past decade, Canada's efforts to reduce irregular migration into the country have involved implementing new policies whose effects reach all the way south to the Mexico-Guatemala border. These policies have shifted the material and discursive terrain of mobility both within and across North America's boundaries, with implications for the ability of people from Mexico and Central America to cross borders and find safety and refuge. Through a study of contemporary Canadian refugee deterrence policies that have been applied in the North American region, the project examines the policy implications and local impacts of deterrence practices. Focusing on the Canada-United States Safe Third Country Agreement (2004), the Mexican visa policy (2009-2016), the Anti-Crime Capacity Building Program (2009-present), and information campaigns in US cities (2017-present), we seek to understand how the Canadian government conceptualizes and operationalizes refugee deterrence across the North American region.

SHAUNA LABMAN, UNIVERSITY OF WINNIPEG

CROSSING LAW'S BORDERS

In 2018 Canada was recognized as the leading resettlement country in the world, bringing in 28,100 refugees. 2/3 of this resettlement was through private refugee sponsorship. This presentation will focus on Dr. Labman's new book *Crossing Law's Border: Canada's Refugee Resettlement Program* (UBC Press, 2019) which provides an account of Canada's resettlement programs, government-assisted and private sponsored, from the Indochinese crisis of the 1970s to the Syrian crisis. The presentation will explore how rights, responsibilities, and obligations intersect in the absence of a legal scheme for refugee resettlement and how legality pervades resettlement discourse. Looking in particular at the interplay between resettlement and asylum, the presentation will argue that access to asylum can be compromised by resettlement, both by the resettlement selection process and the influence of resettlement practices on in-country asylum.

PETRA MOLNAR, YORK UNIVERSITY

THE LEGAL LIMITS OF CANADA'S BORDER EXTERNALIZATION: DETERRENCE, TECHNOLOGY, AND HUMAN RIGHTS

As Canada heads into yet another federal election in which migration and refugee policy is squarely positioned as a swing issue, the Government is experimenting with new ways through which to externalize its borders far beyond the geographic boundaries of land, air, and sea crossings. These include new surveillance technologies, big data scrapping projects involving social media, and increasingly automated border experiences, including piloted

artificial intelligence lie detectors. How do these technologies impact domestically and internationally protected fundamental human rights? And how do they support the problematic differentiation between “wanted” vs “unwanted” migrants, those that are pre-selected for resettlement (or those invited in as investors), and those who must be managed, surveilled, and kept out at any cost as border anxieties intensify? This paper profiles these new innovations and grounds its analysis in domestic and international human rights law to tease out the conflicting obligations that Canada has to offer protection, all the while stretching the discretionary space of opaque decision-making over who is allowed to enter.

PANEL: EMERGING REFUGEE SCHOLARS IN ENCAMPMENT

We are a group of 4 Graduate students at York University, Toronto, Canada, who are doing their master’s in education (Language, Culture, and Teaching) from Dadaab Refugee Complex in Kenya. We have a passionate interest to attend, in a panel discussion, the International Association for the Study of Forced Migration’s call for contribution, in Accra, Ghana, in 2020 with the theme; ‘Disrupting Theory, Unsettling Practice: Towards Transformative Forced Migration Scholarship and Policy’. The 4 of us did an undergraduate degree in Bachelor of Arts, majored in Geography in 2018, and currently doing a Master’s in Education at the same University. As refugees in the camp and at the same time, learning in tertiary education, our perspectives and focus on this humanitarian world, where all of us have stayed for over 20 years, in this precarious state, motivate us to share our knowledge, experience, and expectation in your conference as emerging refugee scholars. While we have started contributing to knowledge production, our greatest desire is to help search for a fulfilling and sustainable refugee life in camps, that is very compatible with the current global challenges of refugee and migration, especially, in Africa. Not forgetting that refuge is a temporary solution, we have wondered how the camp has never been put as a space for transforming refugees to embrace and learn to adhere to the standards and principles, for the betterment of our lives, now and time to come. This would prepare them to think critically and differently and look for new possibilities even after the end of refugee life.

ARTE DAGANE, YORK UNIVERSITY

THE IMPORTANCE OF HIGHER EDUCATION IN DISPLACEMENT

Higher Education has played a great role in Dadaab. It has brought opportunities that the refugees and the host community have fully benefitted from. The success story of the power higher education among the youth is seen from their interests to voluntarily go back to their countries of origin and help in nation-building. While in the camp, students in tertiary education are the change-makers in their community. They are involved in advocacy for a positive change, and the elimination of bad traditional practices.

Before Tertiary Education, refugee students were vulnerable to joining insurgent groups. More support from different stakeholders will provide hope to gender inclusion, economic and livelihood sustainability, and politically, refugees will be more democratic.

OKELLO OYAT, YORK UNIVERSITY

HOW REFUGEES CAN BREAK AWAY FROM THE DEPENDENCY SYNDROME, WHICH CREATES EVEN ABLE REFUGEES TO BE VERY VULNERABLE.

This is explained by the UNHCR's perception of refugee vulnerability and its effects on the African refugees. As refugees in sequestration, how can we do things differently and live with dignity, safety, and comfort, in a way that prepares us to face reality now and then? This is seen from the gender perspective as women and children are the most affected by war and displacement. Ideally, the camp should be a space that prepares these people to practice gender egalitarianism, democracy, corporation, and critical problem-solving. Refugees can be coached to make their lives better by providing a conducive environment that enhances their aspirations.

ABDIKADIR ABIKAR, YORK UNIVERSITY

HOW TECHNOLOGY AND GAME CULTURE ANALYSIS IS IMPORTANT IN EDUCATION AND LEARNING IN THE REFUGEE SET-UP

Refugee children are the most vulnerable population in the encampment. They are normally left by the elderly to fend on their own. It leaves them with no option but to adventure in a socially dangerous space, that increases them to criminal activities and evasion of formal education. With the expansion of digital technology and games, children in the camp can be contained and their learning should be transformed to meet the challenge of the day. Abdikadir will talk about how and why children go for video games. He will also explain how he developed "Rebuilding Mogadishu Game". This is an innovative way of critically using a digital game to let people talk of peace and prosperity in an already destroyed space, or, environment.

OCHAN LEOMOI, YORK UNIVERSITY

HOW EXAMINATION IN DADAAB REFUGEE COMPLEX HAS LOST ITS MEANING

Over the years, students have resorted to cheating in the summative examination. How does this affect the future of refugee students? Why is this system systemic in encampment? From his Major Research Paper, he will provide his findings based on the results of the analysis. With this, he hopefully seeks a viable system of education for refugee students/children that can be examined to gauge their levels of understanding credibly. Children in the refugee camp deserve a unique multifaceted-approach that provides sustainable education and learning.

PANEL: 'NARRATIVES AND IMAGINATION IN FORCED MIGRATION'

Narratives and imagination play an important role in spaces of displacement as well as in the lives of displaced populations. A number of scholars have recognised this in their sustained engagement with 'mythico-histories' (Malkki 1995), rumours and conspiracy theories (Turner 2004), or in exploring the imaginative 'meaning of the camp' (Ramadan 2014). In spite of this rich scholarship, however, the lived experiences, discourses, and narratives that arise in contexts of forced migration are often eclipsed by more dominant ways of knowing sanctioned by humanitarian agencies, advocacy organisations, and nation-states. This panel wants to address this shortcoming and take seriously subaltern knowledges and understandings of processes of forced migration that may challenge, complement, or otherwise intersect with prevailing narratives about refugees and asylum-seekers. This session aims to explore how narratives and imaginaries manifest in relation to forced migration, including the work they perform in the everyday, how they animate refugee management, 'solutions' to long-term displacement, and the possibilities they create (or foreclose) for peace, security and well-being in contexts of conflict, injustice and displacement. Our contributors examine narratives and imagination from a variety of angles, such as refugees and asylum-seekers, broader diasporic communities, camp administrators, and international humanitarian discourses.

FRED IKANDA, MASENO UNIVERSITY, KENYA

ROLE OF HUMANITARIANISM IN SUSTAINING REFUGEE VULNERABILITY: CASE OF SOMALIS AT DAGAHALEY REFUGEE CAMP IN KENYA

Refugees are generally viewed as a transitory problem. In many African countries, however, protracted refugee situations have turned the temporary refugee state into a more or less permanent phenomenon. This set-up has imbued the UNHCR with the power of enacting refugee policies that flow from its role of running overcrowded camps around the continent. Refugees living in such conditions are often perceived as being helpless in the way humanitarianism is offered on the basis of vulnerability. Selecting who is most “vulnerable”, however, encourages refugees to stay vulnerable and does not help them to move forward with their lives. Based on ethnographic research at Dagahaley refugee camp in Kenya, I advocate for humanitarian policies that pay more attention to local nuances and complexities for the purpose of minimizing unintended and undesirable consequences of encampment practices.

HANNO BRANKAMP, UNIVERSITY OF OXFORD, UK

‘MADMEN, WOMANISERS, AND THIEVES’: MORAL DISORDER AND THE CULTURAL TEXT OF REFUGEE ENCAMPMENT IN KENYA

Kenya’s refugee camps have oftentimes evoked negative images of terrorist threats or humanitarian crisis. Looking beyond these dominant narratives, this article examines how everyday discourses among camp administrators that draw on the imagined ‘otherness’ and moral degeneracy of refugees form a perhaps more meaningful cultural text of encampment. It aims to contribute to an emerging literature on the imaginative dimensions of displacement and humanitarianism, with a nod to the long-standing debates on the politics of territoriality, belonging, and exclusion in postcolonial Africa. It is based on ethnographic fieldwork conducted in Kakuma refugee camp in northwestern Kenya between July 2016 and September 2017. Three prevalent tropes in the camp are discussed: refugees as street-smart criminals and crooks; as sexually deviant and idle; and as ‘mad’ and ‘uncivilised’. The article argues that this discursive production of refugees as essentially ‘immoral subjects’ has not only a profound impact on the attitudes and actions of state and agency workers, but that it re-articulates the unmistakable coloniality of global humanitarianism, while also cementing Kenya’s own geographies of power. As a result, it is neither the spectre of terrorism nor the prospect of alleviating human suffering, but rather the quest for creating moral order that drives humanitarian practice on the ground.

YOLANDA WEIMA, YORK UNIVERSITY

REFUGEES’ GEOPOLITICAL IMAGINATION IN NARRATIVES OF TRAUMA AFTER RECURRENT AND EXTENDED DISPLACEMENT

It is widely recognized that traumatic experiences are central to many narratives of displacement. The almost exclusive focus on traumatic causes of displacement in refugee narratives obscures the ways in which the geopolitically-prescribed contemporary management of displaced people, although framed as “care,” is “imbued with traumatic stressors” (Lloyd, Erkhamp, and Secor, 2018). This seems particularly relevant in contexts of extended encampment, yet little research has questioned whether extended or recurrent encampment may itself be a source of traumatic stress, or linked this to refugees’ understandings of geopolitics. While in many ways “everyday-life goes on” for protracted periods in refugee camps, the quotidian “care” of humanitarian

encampment is literally kept in place by state violence, and can equally be withdrawn. Drawing on life-history research in 2017-2018 with Burundian refugees in camps in Western Tanzania, this paper will address the mundane traumatic stressors of recurrent and extended encampment. The perceived precarity of refugee encampment is a particular source of traumatic stress for current Burundian refugees due to narratives of past involuntary and non-durable returns. Refugee narratives situate the threat of return in their understandings of broader geopolitical relations between their host and home states, and transnational humanitarian actors, suggesting that attention geopolitical imagination is important to understanding narratives of trauma.

THEODORE MBAZUMUTIMA, REMA, BURUNDI, & CENTRE FOR NON-VIOLENCE, DURBAN
UNIVERSITY OF TECHNOLOGY

COMMUNITY PEACE ALLIANCES FOR LAND RESTITUTION IN BURUNDI

Property restitution in Burundi has its genesis in repetitive violence from independence to-date, which displaced many Burundians as refugees or internally displaced persons. Following the major displacements in 1972, the then government, in a repressive decision, attributed land and houses of refugees to other occupants, creating complex land conflicts, particularly following refugee return (République du Burundi 2013: 2). Now, land-restitution is linked to national-level political narratives, and how peacebuilding and refugee return are imagined in Burundi. Van Leeuwen and Van Der Haar (2016: 98) have worked to explain how issues around land are interpreted at different levels, explaining how “in Burundi local land issues relate to national-level ethnicized political contention” (2016: 99). Yet the nature of the alliances between local land disputes and national conflict is not well understood, including the role of political violence and coercion in relation to land conflicts, and what imaginaries and narratives shape them. This paper draws on qualitative action research in the Nyanza-Lac Commune, from May-September 2017, to understand the nature of these alliances and determine the extent to which they use violence as a means of coercing and mobilizing followers. It takes a step further, based in action research, to assess the possibility of setting up viable “community peace alliances” to promote peaceful land restitution in Burundi. Ultimately I argue that in some instances where the existing land restitution mechanisms in Burundi have failed, dialogue proved valuable to the building of a community peace alliance for land restitution, creating new narratives and imaginaries for non-violence and justice after forced displacement.

BIFTU YOUSUF, YORK UNIVERSITY

OROMO NARRATIVES OF DISPLACEMENT AND IMAGINATION OF WELLBEING AFTER FORCED MIGRATION

Resettlement and integration are commonly thought of as the end of the displacement experience and the beginning of re/building a stable existence. Understanding this phase of migration as a state of enduring liminality, this paper interrogates the embodiments and conceptualizations of ‘well-being’ that are inscribed in the narratives of displaced Oromos who resettled in Canada. A long history of internal colonialism perpetrated by successive Ethiopian governments led to the forcible displacement of countless Oromos and other ethnic groups. In this paper, I consider how experiences at the nexus of coloniality, migration, and displacement complicate our understanding of what it means for resettled refugees to thrive and be well. I focus on narratives that expose the entwined roots of past, present, and future aspirations for a better life and the factors that impede the fulfillment of those aspirations. This research draws on data from the ‘narrative ethnographies’ (Gubrium & Holstein, 2008) of resettled Ethiopian-born ethnic Oromos and their diaspora-born descendants. In centering narratives about the colonial legacies of migration, this paper argues that it is imperative to trace the sociopolitical histories of

displaced groups to better understand how bonds to the past impact well-being throughout the life course, including life after resettlement.

WORKSHOP: ACTIVISM, FORCED MIGRATION AND ARCHIVISM

PAUL DUDMAN, UNIVERSITY OF EAST LONDON; AYAR ATA, MEMBER OF SUSTAINABILITY RESEARCH GROUP, SCHOOL OF LAW AND SOCIAL SCIENCES, LONDON SOUTH BANK UNIVERSITY; MAWUSE YAO AGORKOR, GENERAL SECRETARY, VAZOBA – AFRIKA AND FRIENDS NETWORKING OPEN FORUM; KAFUI YAO DADE, GENERAL SECRETARY, UMOJAFRIKA-YASMAU – YOUTH AND STUDENT MOVEMENT FOR AFRIKAN UNITY; XOLANYO YAWA GBABA, FINANCIAL SECRETARY, ADZEWAGBETO-PAWLU – PAN-AFRIKAN WOMEN'S LIBERATION UNION; GIORGIA DONA, PROFESSOR IN REFUGEE STUDIES, UNIVERSITY OF EAST LONDON; MIRJAM TWIGT, INDEPENDENT RESEARCHER; RUMANA HASHEM, COORDINATOR OF ARCHIVING HISTORY OF FORCED MIGRATION AND REFUGEES, AND A RESEARCH FELLOW AT THE UNIVERSITY OF WARWICK

A central question for any researcher and/or scholar in the field of refugee studies and history of forced-migration could be who writes and who archives whose history of forced migration. As history of forced-migration and narratives about refugees are often written and archived by people who are not forcibly displaced themselves and are established scholars based in the global North. This means that the knowledge produced by the historians and preserved in the existing archives are at least somewhat partial. How can we contribute to disrupting this practice and towards a more representational archive?

This contribution focuses on decolonial knowledge production, researching history in the present, and working towards more representational archiving, in particular by searching for means to connect global and local activists and displaced people in Ghana with established archivists, historians, scholars and emerging researchers in the field of forced-migration. In line with part of general theme “disrupting existing paradigms” at IASFM18, we propose a session to engage in and discuss how to intervene in activities that can contribute to simplified or even violent (mis)representations of the ‘refugee’ or displaced people. The proposal is to seek for alternative ways of archiving and preservation of the history of the displaced.

We offer to host a two-part workshop, particularly connecting Ghana-based grassroots activists with members of the IASFM Working Group (WG) for Archiving History of Forced Migration and Refugees, that draws upon lessons learned from one-on-one partnerships between activists and academics working in the field of forced-migration and history of the displaced.

The panel presents a two-part workshop of 3 hours (with a tea break) consisting of co-authored papers by activists and academics in the first part and a dialogue session with the workshop hosts, presenters and the participants in the second part. The proposed two-part workshop encompasses:

- a) A provocation by a refugee-scholar, titled, “the refugee studies is a dead tree and needs radical re-everything..”.
- b) Oral and visual presentations by three local activists working on forced migration, environmental change and representations of displaced people, calling on rethinking the role of activism in archiving history of forced-migration and the role and potentials for archivists and researchers for strengthening these initiatives.

- c) A response to the presentations by a member of the Working Group and an established academic in refugee and forced-migration studies.

The workshop will include a creative activity with archivist Paul Dudman, involving writing, drawing and recording reflexive thinking for archiving refugee history. This, we believe, will help fostering active learning process for the activists and locally displaced people in Accra, and encourage reflexive learning, thinking and discussion amongst researchers, activists and other workshop participants. The ideas, experiences and knowledge being produced in the workshop will be shared online archive through the WG's website with the aim of taking them forward.

The drawings, texts and audios recorded prior to and during the workshop will be displayed at the WG's stall to be co-hosted with Ghanaina activist organisations, Afrika and Friends Networking Open Forum, during the IASFM18 conference.

The sessions are being co-led by activists from Afrika and Friends Networking Open Forum, Youth and Student Movement for Afrikan Unity and Pan-Afrikan Women's Liberation Union.

THEME: THE LEGACY AND IMPLICATIONS OF THE GLOBAL COMPACT ON REFUGEES

PANEL: A POSTCOLONIAL ENGAGEMENT WITH THE ISSUE OF PROTECTION: THE KOLKATA DECLARATION OF 2018

CHAIR: RANABIR SAMADDAR, MAHANIRBAN CALCUTTA RESEARCH GROUP

In context of the recurrent migration “crises” in the new century, brought to home of the developed world through two events - the European migration crisis in 2015 and the caravan “crisis” in the Northern American hemisphere in 2018 - the need for a new global protection regime became paramount. The New York Declaration of 2016 announcing the two global compacts linked the agenda of global protection of refugees and migrants with the global development agenda set by the UN. In this context delegates from 18 countries met in Kolkata in November 2018 and adopted the Kolkata Declaration on the theme of protection. Reflecting on the global compacts and the new global mandate of protection, the Kolkata Declaration effected a shift in the overall tone and tenor of protection from the “global” to the “postcolonial”. It shifted (a) the ground of protection from development to justice, (b) the template of protection from global to local, and (c) the reason for a structure of protection from the need for rules of management of migration to the postcolonial reality of mobility. In the context of the overwhelming postcolonial perspective of population flows, the Kolkata Declaration made a strikingly fresh interpretation of two terms: “protection” and “global”. The Declaration also reinterpreted the phenomenon of statelessness in the context of the crisis of the liberal concept of citizenship. This panel will pick up the thread from where the Kolkata Declaration left as the year 2018 ended, and discuss the postcolonial dimensions of the protection question. It will take up specifically four themes: (a) the Orientalist assumptions of the global protection regime as founded in 1951; (b) the presumed links between the two concepts – “global” and “protection”; (c) the shift from "treaty" to "soft law" approaches with regard to management and protection of refugees, and (d) the

international legal understanding best captured in the phrase “Geneva based wisdom” on statelessness as a phenomenon to be positively defined, yet this definition falls short of the postcolonial reality of statelessness.

Hopefully the discussion will gesture towards other sites of protection, by which we mean primarily protection of rights.

GIORGIA DONÁ, UNIVERSITY OF EAST LONDON

A POST-COLONIAL ENGAGEMENT WITH THE PRESUMED LINKS BETWEEN THE GLOBAL AND PROTECTION AS CONSTITUENT ELEMENTS OF “GLOBAL PROTECTION”.

The 2018 Kolkata Declaration represents a post-colonial response to the 2016 New York Declaration that led to the development of two global compacts. The Global Compact on Refugees and the one on Safe, Orderly, and Regular Migration set a new international mandate of “global protection”. This paper continues the thread of discussions that led to and followed the development of the Kolkata Declaration, with a focus on the presumed links between the key concepts of “global” and “protection”. The paper adopts a post-colonial approach to examine the global protection question through a discussion of the uneven geographies that make up the “global” and a critique of the presumed neutrality of “protection” that is abstracted from the post-colonial realities of mobility. It offers a postcolonial critique of dominant frameworks on refugees and migrants - humanitarian, neo-liberal, securitization, and management – to unravel the paradoxes that are inherent in the presumed links between protection, articulated through the language of needs and rights, and the global that is expressed through the language of development, the economy and ‘orderly and safe’ migration. The paper concludes with a response to the proposition that the Kolkata Declaration exercises a shift in understanding protection from the “global” to the “postcolonial”.

JENNIFER HYNDMAN, YORK UNIVERSITY

The Global Compact on Refugees is Convention-centric, by which I mean it performs a legal orientalism (Ruskola, 2013) that renders states that do the hard work of protecting displaced people beyond the view and treaties of the international refugee regime. The Kolkata Declaration captures this glaring omission perfectly. The protection of millions of people in the regions not covered by the Convention is sequestered off to individual states through the bilateral compacts (or deals) with the EU, Lebanon, Jordan, and Turkey, and vast parts of South and Southeast Asia are simply left off the GCR plans for Comprehensive Refugee Response Frameworks (CRRF), the major tool used to show the application and relevance in thirteen case studies (none of which are in the Middle East and North Africa – MENA- region or South or Southeast Asia, but instead were all in Sub-Saharan Africa and Central and South America). Generous development funding supplants legal protection and practical security for displaced persons. The humane mobility manifesto will be revisited (humanemobility.net)

LAURENCE JUMA, RHODES UNIVERSITY

GLOBAL COMPACT ON REFUGEES: DEBATING THE EFFICACY OF A “SOFT LAW”: APPROACH TO GLOBAL MANAGEMENT AND PROTECTION OF REFUGEES

Since the enactment of the UN Refugee Convention of 1951 and its 1967 Protocol, the Global Community has been reluctant to establish a new treaty regime despite the changing circumstances and emerging complexities in refugee situations that make protection difficult and refugees much more vulnerable. Instead, the United Nations has come up with the Global Compact on Refugees, a soft law regime drafted within the framework of the

agreement reached by the Global community and solemnized in the 2016 New York Declaration for Refugees and Migrants. This paper critically appraises the collaborative project proposed by the Compact and analyses the effect it may have on domestic and regional refugee management and protection frameworks particularly in Africa. It will argue that emerging concerns around refugee protection in Africa can only be usefully addressed through a firm commitment to enforceable international standards. Echoing the terms of the Kolkata Declaration the paper suggests that states in the global south must continue to push for a binding international regime that address their peculiar conditions as well the establishment of a more sophisticated relationship with the global north that recognizes the nature of responsibilities that exist. The paper further argues that regional as well as domestic refugee protection and management frameworks can only benefit from a global collaborative project that is locally relevant, transparent and effective.

NERGIS CANEFE, YORK UNIVERSITY

THE DEAFENING SILENCE OF DOCUMENTS: UN-DEFINING STATELESSNESS IN THE DOMINANT INGO LEGAL DISCOURSE

This paper will evaluate the silences endemic to both UNHCR documents and the Global Compact on migration concerning statelessness. It will provide a historical critique of the international legal understanding best captured in the phrase “Geneva based wisdom” on statelessness as a phenomenon to be positively defined. It will then post the argument that such trajectories of jurisprudential containment of statelessness render postcolonial realities of statelessness irrelevant at best, and invisible at worst.

PAULA BANERJEE, UNIVERSITY OF CALCUTTA

THE INTERNATIONAL REGIME OF PROTECTION AND THE POST-COLONIAL REALITY OF STATELESSNESS

The global narrative on protection as defined by the New York Declaration and the two global compacts is perhaps best summed up in the phrase “Geneva based wisdom” when viewed from the global South. It falls far short of protection needs of stateless people when viewed through the prism of post-colonial realities. The problem begins with the definition itself and this definition at best misunderstands the postcolonial reality of statelessness and at worst ignores this reality. When viewed from the perspective of the stateless people of the global South, one can see how the problematic of statelessness is related not just to the resource question but also to the question of citizenship. Most countries of the global South are caught up in redefining citizenship in ways that marginalises more and more people and thereby compounding the problem. Yet the international regime of protection in no way addresses this and countries are left alone to venture on this project of creating a “pure” core of citizenship. In my discussion I would like to present the emerging problems of statelessness when viewed through the context of the post-colonial world and discuss how the Kolkata Declaration goes beyond the global compact in addressing this issue.

ROUNDTABLE: UNHCR PLEASE SAVE US FROM HERE

OGHENERIOBORUE ESTHER EBERECHI, UNIVERSITY OF FORT HARE

On 9th October 2019 refugees from Somalia, Burundi, the Democratic Republic of Congo and Pakistan in Cape Town, Western Cape, South Africa embarked on a sit in protest at the United Nation High Commissioner for Refugees (UNHCR) in South Africa demanding the assistance of the agency to relocate them to other safer

countries. This was in response to the various episodes of xenophobic attacks and human rights violations against foreigners including refugees. This fear is well founded because there is no hope or assurances that these refugees will not suffer the same fate again. In addition, the refugees claimed that they do not have access to jobs and that there is no future for their children here in South Africa, however, the deliberations between UNHCR and refugees fell through. So, the refugee sat still, in the process of forcing them out of the sit out arena, there were arrests and various human rights violations meted to them and their children. The question is how can refugees be protected under this circumstance? Do these refugees have the right to make such demands from UNHCR? Therefore, this paper investigates the United Nations Convention Relating to the Status of Refugees of 1951, its Protocol of 1969 and the OAU Convention Governing the Specific aspects of Refugee Problems in Africa whether refugees are protected under this circumstance and if it is their legal rights to demand such from UNHCR. Although there are no outright provisions for such demands in the international and regional frameworks. However, a look at the Global Compact for refugees reveals that there are provisions for burden sharing and complementary pathways for relocation to third countries. Thus, this paper discusses the Global Compact and explores how the tenets could be made available to refugees who are demanding relocation.

Key words: Refugees, third country, global compact for refugees

ROUNDTABLE: IMPLEMENTING LOCALIZATION AND REFUGEE PARTICIPATION IN EAST AFRICA: LESSONS FROM THE LOCAL ENGAGEMENT REFUGEE RESEARCH NETWORK (LERRN)

JAMES MILNER, CARLETON UNIVERSITY; AKALYA ATPUTHARAJAH, UNIVERSITY OF OTTAWA; MOHAMED DUALE, YORK UNIVERSITY; MERVE ERDILMEN, MCGILL UNIVERSITY; WITNESS SOSTHENES, UNIVERSITY OF DAR ES SALAAM; JAVANS WANGA, MOI UNIVERSITY; PASCAL ZIGASHANE: URISE INITIATIVE FOR AFRICA

Two potentially significant features of the Global Compact on Refugees (GCR) is the emphasis placed on “localization” and “refugee participation”. The purpose of this panel is to share the results of collaborative research undertaken by emerging scholars on these themes in Kenya and Tanzania in August 2019 through the Local Engagement Refugee Research Network (LERRN). The research was co-designed and jointly undertaken by Kenya and Canadian students in Kenya and Tanzania and Canadian students in Tanzania. The panel will benefit from the involvement as discussant of Pascal Zigashane, Director of URISE Initiative for Africa, a prominent refugee-led organization in Kakuma, Kenya.

“Localization” has become a central theme in development and humanitarian policy and practice, especially since the World Humanitarian Summit in 2016. The need to engage host communities and national actors across the humanitarian and development fields is equally central to the proposed Global Compact on Refugees, affirmed by the UN General Assembly in December 2018. Yet, in practice, the role of local and national NGOs in humanitarian work received little attention relative to the work of international NGOs and organizations. Given the change in policy at a global level, however, and the commitment of INGOs such as CARE and Oxfam to the localization of humanitarian programming, it is timely to re-examine the relationship between national and international NGOs in the context of contemporary humanitarian action in East Africa.

To this end, collaborative research in Kenya and Tanzania critically examined the relationship between national and international NGOs in camp-based and urban programming to: define the current relationship between national and international NGOs, identify factors that condition the roles and forms of engagement of both kinds

of actors, and identify examples of localization that maximize the contribution of both kinds of actors in contributing to protection and solutions for refugees.

Likewise, the Global Compact on Refugees represents a potentially significant recognition of the significant role that refugees can play in the planning, implementation and evaluation of refugee programming. In fact, following the mantra of ‘nothing about us without us’, refugees have sought to challenge the perception that they are vulnerable people without capabilities by asserting their leadership in a range of contexts. This change has manifested itself at the global level through consultations on the Global Compact on Refugees and the increased involvement of refugee-led organizations such as the Network for Refugee Voices. In local contexts, such as Kakuma, however, refugee-led organizations continue to struggle to be permitted to participate in discussions relating to policy and practice.

Given the centrality of refugee participation in the GCR and the barriers faced in daily practice, LERRN supported research in Kakuma, Kenya in 2019 to: define the current role of refugees and refugee-led organizations, identify factors that condition the role refugees and refugee-led organizations can play in the planning and implementation of refugee programming, specifically mindful of potential differences according to gender, nationality, and location, and, identify examples of refugee participation that serve as best practices for the realization of the global policy objective in national and local contexts.

This roundtable will provide an exciting opportunity for emerging scholars and a refugee leader to present the results of this research and to discuss both the research process and the implications of their research for research, policy and practice.

THEME: THE POLITICAL ECONOMY AND ETHICS OF KNOWLEDGE PRODUCTION IN FORCED MIGRATION RESEARCH

PANEL: SHOW, DON'T TELL. WHAT HAPPENS WHEN YOU TRY TO ACTUALLY DECOLONISE KNOWLEDGE PRODUCTION?

THOMAS SPIJKERBOER, LUND UNIVERSITY; NAIMA BABA, UNIVERSITÉ HASSAN II; AMANDA BISONG, UNIVERSITY OF NIGERIA; HEAVEN CRAWLEY, UNIVERSITY OF COVENTRY; JASMIN LILIAN DIAB, NOTRE DAME UNIVERSITY-LOUAIZE; PAPA DEMBA FALL, CHEIKH ANTA DIOP UNIVERSITY; FAISAL GARBA, UNIVERSITY OF CAPE TOWN; MELTEM INELI-CIGER, SÜLEYMAN DEMIREL UNIVERSITY; ELENI KARAGEORGIU, LUND UNIVERSITY

There have been plenty of workshop and panel sessions on the decolonisation of knowledge production, in the field of migration and elsewhere. This panel has been initiated by a group of academics who have been trying to actually put some money where the mouth is, as opposed to speaking about concepts and theories. As a network, they are seeking to fund academics from Africa, the Middle East and Turkey working in the field of migration and international law (both concepts broadly defined) for research that reflects their own priorities and dilemma's,

instead of those of the EU, the UN or NGO's from the global North. Apart from funding, they try to provide electronic access to university libraries, peer review seminars, and when desired mentoring by an established academic. In this panel, they join with academics with similar ambitions.

This decolonisation is not necessarily an undivided success. Trust between the network members from South and North is not given. Finding ways of ensuring that academics from the global South take the decisions, while the Northern colleagues do the work is not always easy. Funding from the global South seems unavailable (or so politicized as to be not a good idea). Private funding from the global North turns out to be problematic, as funders are hesitant in finding decolonisation sufficient "added value".

This panel proposes to share experiences and dilemmas with putting into practice how to actually decolonise migration research. We do not invite paper submissions. Instead, we welcome the occasion to exchange experiences in going against structured and institutionalised sourcing of funding, in going against established ways of doing research, and the obstacles the resulting research may encounter in publishing venues dominated by the global North. What can we learn from our experiences over the last couple of years?

PANEL: UNCOMFORTABLE INTIMACIES: MAKING VISIBLE THE BIOPOLITICS OF IMPACT-DRIVEN RESEARCH WITH REFUGEES

Convened by Dr Ann-Christin Wagner (University of Edinburgh) and Dr Estella Carpi (University College London)

In this panel, we discuss the potential effects of 'impact-driven' knowledge production on people deemed 'vulnerable' in the Global South. While current discussions happening in Global North's institutions revolve around broadening institutional ethics approvals and 'no-harm' approaches, in this session we would like to reflect on what research in humanitarian settings actually does and, more broadly, on the biopolitics of 'northern-led' studies and how they affect participants and humanitarian action.

Generous funding in the UK on displacement issues, especially in the context of the Global Challenges Research Fund, contrasts with increasingly restrictive immigration policies. As part of these funding schemes, a growing number of academics establish partnerships with Southern organisations in the attempt to build global academic-humanitarian networks. An emerging body of research shows that despite their supposedly egalitarian nature, these partnerships often entrench North-South hierarchies, shift the workload on local partners and perpetuate colonial mind-sets (e.g. Sukarieh 2019). What is perhaps less often asked is what kind of research questions partnerships with humanitarian actors enable, and whether these are the questions academics should be asking. Entering the field through aid providers allows UK researchers to touch upon sensitive issues surrounding the everyday lives of displaced people living in the Global South, including reproductive health and gender-based violence, often in the context of more general research on refugee 'livelihoods' and 'empowerment'.

In this session, we would like to discuss the following questions: By investigating aspects pertaining to refugees' sexuality and domestic spheres, does academic research involuntarily confer ethical legitimacy to certain types of interventionist humanitarian programming? Put more plainly, who gives academic researchers the right to enter refugees' homes and ask questions about their most intimate lives and aspirations? What is the 'value' of this research? Does a research focus on 'intimate' refugee issues direct attention away from underlying social or political root causes of displacement and precarious livelihoods in exile? Can the answer to these burning questions be limited to adopting 'appropriate methodologies'?

MARCIA VERA ESPINOZA, QUEEN MARY UNIVERSITY OF LONDON

THE POLITICS OF RESEARCH WITH REFUGEES: SEEKING THE INTIMATE, EXPLOITING THE EXTRAORDINARY

This presentation explores the politics of research with refugees by reflecting on the role of the academia as part of the migration industry and the ethics of knowledge production. By reviewing my own research practices exploring experiences of refugee resettlement in two countries in Latin America, I scrutinize access to refugees through NGOs as key gatekeepers and the tensions that I reproduced as part of what I claim to be a reflexive research project. In this context, I review institutional research guidelines against what refugees themselves considered to be safe and ethical research practices. At the same time, I reflect on how academic research - both mine and more broadly - intervenes in intimate spaces and narratives, while still framing refugees' experiences in relation to the extraordinary, to the extent that we invisibilize their intrinsic human search for normality, contributing to binary representations of refugees. Finally, I look at the role of academia in reproducing the geographical narrowness of refugee research by over-researching and under-researching specific groups and places. By discussing the politics of research with refugees in relation to practice, ethics and the reproduction of representations, I explore the limitations of research on 'the' refugee experience by questioning our role as part of a migration industry that sustains a specific project of knowledge production. In this context, the allocation of resources and values validates specific agendas and justify access to intimate spaces.

EDA ELIF TIBET, UNIVERSITY OF BERN (TOGETHER WITH MAISA ALHAFEZ)

SISTERHOOD AT TIMES OF WAR: TRANSCENDING BORDERS THROUGH THE CO-CREATION OF A DOCUMENTARY FILM, BALLAD FOR SYRIA

Knowledge rooted in the pain, suffering, and struggle of the unfortunate, flows from peripheries and margins to the centre where fortunate job holders are located. In many instances, such knowledge is converted into data sets to be held captive as institutional intellectual property in the form of university lectures, seminars, journal articles, and monographs. This results in the reproduction of unfair theory cut off from its empirical origins. This is particularly the case in the emotionally distanced writing up of research outputs that erases research participants as co-researchers and co-authors. Following Gayatri Spivak and bell hooks, one needs to ask: whose intellect is the source of knowledge? Who do we mean by the intellectual and to whom do we assert the term? Is knowledge only knowledge when offered to the academic readership? Acknowledging that written language within the field of refugee studies is also a border within itself in the field of migration, we emphasize the importance of artistic and intimate collaborations in locating and transforming the Global North and South divide. In an attempt of bridging the gap, we discuss the processes of making a self-reflexive co-creative participatory documentary film *Ballad for Syria* (47 mins, 2017) as the co-directors of the film and the co-authors of this paper. We explore the ways in which we shift power dynamics by blurring hierarchies in between the researcher, the researched, the film-maker and the filmed. We shed light on how through sisterhood at times of war we enabled access to asylum and even more transcended the borders within the understandings and enactments of refuge itself.

ŞULE CAN, BINGHAMTON UNIVERSITY

REFUGEES AS "PROJECTS": POLITICS OF COHESION AND CARE IN RESEARCH WITH REFUGEES AT THE TURKISH-SYRIAN BORDERLANDS

Turkey is home to more than four million Syrian refugees and the failure in governance of Syrians on the part of the Turkish state led to an urgent need for the NGOs and INGOs to get involved in humanitarian aid. The proliferation of research on Syrian refugees in Turkey along with the increasing number of displacement related academic and non-academic projects conducted by the civil society organizations and university partnerships show the need for an interrogation of knowledge production and its economies. However the project-oriented perspective towards social cohesion and “integration” of Syrian refugees in Turkey has created distance between local citizens and Syrians and thereby lack of “intimate” encounters. This paper examines first the ways in which modes of relatedness with the refugees impacts knowledge production by looking at the border province of Hatay in Turkey. Second, it focuses on self-reflexive aspects of conducting research at a border area and questions the possibility of “healing” and solidarity beyond the humanitarian aid projects and academic research in the southern borderlands of Turkey. I argue that refugees’ positioning as the “source” of projects and the lack of intimate encounters prevent a peaceful conviviality in the borderlands, which also creates a false sense of refugee needs and heterogeneity.

ESTELLA CARPI, UNIVERSITY COLLEGE LONDON

FROM ADVOCATING FOR A FIELD RESEARCH ‘AFTERLIFE’ TO QUESTIONING IMPACT-DRIVEN RESEARCH IN LEBANON’S VULNERABLE SETTINGS

In my contribution, I will discuss different behavioural patterns of Western-designed research focusing on vulnerable settings in Lebanon. I will then widen my reflections to the broader framework of the Global South.

Against the backdrop of a growing body of literature on the ethics of research in settings affected by emergency crisis and political instabilities, I try to think through a possible ‘afterlife’ for field research as not only an ethical principle, but also an inter-subjective effort towards a more effective integration of the field interlocutors’ views into scientific research. As a result, I upend academic confidence as a self-centered process of knowledge production. In this ‘afterlife’, an interactive space which often remains to be built, we ideally learn how to ‘give back’ our findings to the researched communities.

The lack of engagement of researchers in the stages which follow field research increasingly seems to be replaced by the endeavour to make research impact-driven, in order to improve vulnerable settings. I will provide a research case from Lebanon which shows how, when that ‘afterlife’ is thought of as a mere effort to make research impact-oriented, it does not necessarily ensure either positive impacts or compliance with the local ethics. Likewise, motivating research with the purpose of engendering a positive impact on vulnerable settings does not inherently justify research, and even risks overshadowing the ethical deficiencies of academic-NGO partnerships, often meant to generate impact on the researched communities.

AYA AL-MUSMAR, UNIVERSITY OF SHEFFIELD

THE AFFECTIVE ECONOMIES OF “CARE” IN THE HUMANITARIAN SPACE: INTERROGATING “CARE” AS A HUMANITARIAN “VALUE”

This paper aims at achieving two main goals; it critiques the ethics of humanitarian care by interrogating the cultural politics of humanitarian work, and it proposes architecture as a discipline that could possibly provide the skills, tools and the vocabulary necessary to challenge the power relations according to which humanitarian care is performed. Whereas it is assumed that the humanitarian NGO is responsible for providing refugees with “care”, this paper argues that care as a humanitarian value is rather instrumentalised to “manage” refugees. Produced

through racialized and class hierarchies that feature within the humanitarian space, the cultural politics of humanitarian care operate through patronised relationships whereby refugees are expected to perform gratefulness for the humanitarian NGO.

Through this paper, I ask (unassumingly): why do refugees feel obliged to perform this form of “gratefulness” in their relationships with humanitarian NGO workers? Why do humanitarian NGO workers feel deserving of this recognition as benefactors? Grounded in feminist thought, in this paper, I also practice feminist writing by reciting some autobiographical notes that I wrote during and after my fieldwork as a humanitarian volunteer about the emotions of gratefulness. I suggest that understanding the affective economies of these emotions has the ability to cite unjust political economies that feature among the organisational structure of the humanitarian NGO paradigm. I also, ask: how could we, as researchers/architects, help cultivate new ethics of humanitarian care that challenge the rules according to which the affective economies of humanitarian care are circulating?

ANN-CHRISTIN WAGNER, UNIVERSITY OF EDINBURGH

‘I’M SO SORRY FOR YOU’ – TURNING THE TABLES ON RESEARCH ON DISPERSED INTIMACIES

Drawing on my (post)doctoral research with displaced people in the Middle East since 2016, my paper takes as a starting point a reaction that I have frequently encountered during visits to Syrian homes. Refugee-hosts often pity me when they learn that I am unmarried and childless. To them, I am also displaced and in need (of a family and social anchorage). That my Syrian interlocutors make the researcher, not the researched, the target of a needs assessment, holds a mirror to scholars like myself who embed themselves into the ‘field’ in humanitarian settings. This raises the following questions: Whose intimate lives are exposed during the research process? Whose vulnerabilities are being accentuated or fenced off from scientific inquiry?

In this paper, I reflect on my experiences with ‘collaborative’ studies as a research fellow during several GCRF-funded projects on two different types of Syrian intimacies: reproductive health and domestic food production. I look at two sites where access to and definitions of Syrians’ intimate needs are negotiated: during online and offline planning processes with Southern partners, including academics in refugees’ host countries and displaced scholars, and inside Syrian homes. Boundaries between these two sites are often blurred, and Southern partners are enlisted as experts, but also as ‘informants’ and gatekeepers to their personal networks. In turn, house visits to refugee families pave the way for more intimate questioning but risk obscuring the more mundane aspects of their everyday lives.

ROUNDTABLE: BUILDING SUSTAINABLE RESEARCH ECOSYSTEMS ON REFUGEE AND FORCED MIGRATION STUDIES IN THE GLOBAL SOUTH: LESSONS FROM AN IDRC-LERRN COLLABORATION

JAMES MILNER, CARLETON UNIVERSITY; CHRISTINA CLARK-KAZAK, PRESIDENT, IASFM; AMANDA COFFIE, LEGON CENTRE FOR INTERNATIONAL AFFAIRS AND DIPLOMACY, UNIVERSITY OF GHANA; ROULA EL-RIFAI, INTERNATIONAL DEVELOPMENT RESEARCH CENTRE (IDRC); LOREN B LANDAU, AFRICAN CENTRE FOR MIGRATION & SOCIETY, UNIVERSITY OF THE WITWATERSRAND; SUSAN LEE MCGRATH, CENTRE FOR REFUGEE STUDIES, YORK UNIVERSITY; ALICE NAH, CENTRE FOR APPLIED HUMAN RIGHTS, UNIVERSITY OF YORK; RICHA SHIVAKOTI, RESEARCH OFFICER, CARLETON UNIVERSITY

In September 2019, the International Development Research Centre (IDRC) and the Local Engagement Refugee Research Network (LERRN) launched an initiative focused on the political economy of knowledge production on refugee and forced migration issues. The goal of the initiative is to work with partners in major refugee-hosting regions of the global South, which hosts 80% of the world's refugees, to develop a plan to support sustainable, localized research capacity to better influence discussions on refugee issues in local, national, regional and global contexts. The purpose of the proposed roundtable is to bring together members of the initiative's Advisory Committee to share the preliminary results of Phase 1 and Phase 2 of this initiative.

Phase one of the project (September 2019 to January 2020) will map regions in the global South most affected by recurring and protracted instances of large-scale forced migration and the research ecosystems in these regions. Supported by a global Advisory Committee of actors active in different regions of the global South, this phase will include research on models for sustainable research ecosystems and the challenges faced by researchers in the global South.

Phase two of the project (January 2020 to June 2020) will include field visits to priority regions identified in the mapping phase. These field visits will examine models for sustainability and impact in specific local and regional contexts.

Localized knowledge and sustained research capacity in regions of refugee origin is a vitally important foundation for such localized responses to displacement, yet it is critically under-supported. While 80% of the world's refugees remain in their regions of origin in the global South, 92% of published research in leading refugee studies journals and book series in 2018 was from authors in the global North. The concentration of research capacity in the global North perpetuates this trend, while support for research centres in refugee-hosting regions in the global South has largely been crisis-driven and unsustainable.

More localized research on refugee and forced migration issues can contribute to more effective policy and practice, especially given the complex dynamics of displacement in fragile contexts and the need to integrate refugee responses into local, national and regional development and peacebuilding strategies.

This question was the focus of an event hosted by IDRC on 26 September 2018, in collaboration with the Local Engagement Refugee Research Network (LERRN). Featuring presentations from Dulo Nyaoro (Kenya), Maha Shuayb (Lebanon) and Jeff Crisp (UK), the event highlighted the challenges faced by researchers based in regions of origin and the many benefits that arise from supporting their leadership in discussions on issues relating to policy and practice.

The event highlighted how researchers in key refugee-hosting regions in the global South currently rely on sporadic, project-driven funding and typically play a subservient role to scholars from the global North in the production of knowledge on refugee issues. In contrast, the event illustrated how vibrant and sustained local knowledge brokers and networks are critical if the goal of localization of refugee policy and practice is to be realized.

The outcomes of the event reinforced the growing concern in the field of refugee and forced migration studies that the lack of sustainable support to research capacity in regions of refugee origins poses ethical and practical challenges to the development of more effective and legitimate responses to protection and solutions with and for refugees. In 2012, for example, Loren Landau from the University of the Witwatersrand, argued that the lack of autonomous and reliable support for research capacity in the global South entrenches asymmetrical power relations and inequalities that marginalizes knowledge and perspectives from the global South. In the absence of

equitable and sustainable support for research capacity, Landau argued that South-North research networks become “tyrannies of partnership.”

A core objective of LERRN and its collaboration with IDRC is to learn from these lessons and help support sustainable research capacity in regions of refugee origin that can, in turn, generate and promote new approaches to protection and solutions with and for refugees.

The roundtable proposed for IASFM 2020 will be an invaluable opportunity to bring the preliminary results of this work into conversation with the IASFM community, and benefit from dialogue and comments while engaging in one of the core conference themes.

ROUNDTABLE: KNOWLEDGE MOBILIZATION IN REFUGEE RESEARCH: REFLECTING ON THE REFUGEE RESEARCH NETWORK (RRN)

DINA TAHA, YORK UNIVERSITY; SUSAN MCGRATH, YORK UNIVERSITY, CENTER FOR REFUGEE STUDIES; MICHELE MILLARD, YORK UNIVERSITY, CENTER FOR REFUGEE; JULIE YOUNG, UNIVERSITY OF LETHBRIDGE

The Refugee Research Network (RRN) has been created to mobilize and sustain a Canadian and international network of researchers and research centres committed to the study of refugee and forced migration issues and to engaging policy makers and practitioners in finding solutions to the plight of refugees and displaced persons. This initiative builds on previous efforts towards establishing a global network of researchers in the field of refugee and forced migration studies funded by the Canadian SSHRC Knowledge Cluster program. One of the RRN guiding principles is: “that knowledge should be accessible, open source, and open access, and not caught behind academic firewalls.”

At the same time, the RRN believes that Knowledge mobilization (KMb) is a core tool to draw the linkage between research, policy, and practice (as well as with the forced migrants themselves) and create research that is both relevant and has impact. The RRN has championed Knowledge mobilization as an effective strategy to foster networking within and between academic and non-academic stakeholders and creating research impact through applying different tools to translate academic knowledge. Reflecting on “more than ten years of work in conceptualizing and building a network for refugee research experience” (McGrath and Young, 2019), this workshop engages with and evaluates different KMb tools and approaches including: social media, clear language summaries, and multimedia productions such as podcasts and short informational videos. Some of the central themes that we aim to grapple with are:

- What is KMb and what is research impact, especially pertaining to refugee research?
- What are the most effective KMb tools?
- Which methods and indicators are most appropriate for different kinds of KMb and for different audiences including academics, practitioners, and policy makers?
- What are the opportunities and limitations of different KMb tools for different regions across the global south and north?

Roundtable presenters:

Susan McGrath: overview of the Refugee Research Network and the opportunities and challenges of creating global networks and partnerships

Michele Millard: Reflections on social media and listservs as KMb tools

Dina Taha: Demonstration of some KMb tools such as videos, newsletters/digest, and clear language summaries.

Julie Young: overview of the Refugee Research in Context resource, as well as the RRN book and advocating for open access sources

The aim of this workshop is to reflect on the lessons learned through our work as the RRN pertaining to KMb. Established and emerging researchers, practitioners, and people with lived experiences and other forced migration intuitions are invited to engage and offer feedback in the discussion guided by the themes above.

THEME: THE PROTECTION OF REFUGEES IN EUROPE

PANEL: QUEER ASYLUM IN EUROPE: REPRESENTATION, CHALLENGES AND ACTIVISM

Whilst Europe is proud of its record on LGBTQI+ rights and presents itself as a haven for LGBTQI+ people, the situation of individuals who seek international protection on grounds of sexual orientation and/or gender identity appears bleak. Not only are they generally affected by the fact that European politics and societies are moving more and more to the right, creating an increasingly hostile anti-refugee climate, but also because of the intersectional nature of their experiences, LGBTQI+ refugees are one of the most vulnerable groups seeking protection. This panel will present the challenges LGBTQI+ refugees face in Europe by exploring their legal and social experience from academic and activist perspectives.

MOIRA DUSTIN, UNIVERSITY OF SUSSEX

CREDIBILITY AND REPRESENTATIONS OF THE 'GAY REFUGEE'

Credibility underpins all asylum applications but is a particular difficulty for LGBTQI+ individuals seeking asylum in EU member states. Not only is there no specific asylum ground, meaning such claims need to be shoe-horned into the Particular Social Group category, but SOGI minority claimants are unlikely to be able to provide the concrete evidence of their persecution that decision makers require as such persecution generally happens behind closed doors, without witnesses or documentation. These challenges are beginning to be recognised by European decision makers, legal representatives, NGOs and campaigners. What is less recognised is the homogenisation of LGBT people – sometimes by supporters or claimants themselves – that is necessary for the purposes of solidarity, policy guidance and service-provision, but which means many different experiences and issues are conflated. The risk is that a stereotype of 'the gay refugee' becomes prevalent that is not only damaging to all LGBTQI+ people, but which has particularly harmful impacts on those who don't fit the stereotype developed in a Western context and based primarily on gay men. Women and bisexual people, parents, older people and others will not be viewed as 'credible' because of their non-conformity with prevalent stereotypes. This paper highlights how these simplistic portrayals play out in the UK.

NINA HELD, UNIVERSITY OF SUSSEX

'AS QUEER REFUGEES, WE ARE OUT OF CATEGORY, WE DO NOT BELONG TO ONE, OR THE OTHER':
LGBTIQ+ REFUGEES' EXPERIENCES OF BEING 'OUT OF PLACE'

Drawing on findings from the European project SOGICA – Sexual Orientation and Gender Identity Claims of Asylum (www.sogica.org), this paper explores the intersectional social experiences of LGBTIQ+ refugees in Germany, Italy and the UK. Focusing in particular on issues relating to asylum housing, the paper analyses experiences of space inside and outside the accommodation centres. Often excluded from heteronormative refugee and host country LGBTIQ+ communities, LGBTIQ+ refugees are often extremely isolated if they are housed in rural areas. Moreover, they often experience sexism, racism, ableism, homophobia and transphobia inside and outside their accommodation, endangering them physically and putting a strain on their mental health. The paper asks whether 'safe' LGBTIQ+ housing in urban areas is the best solution, or what other possibilities might exist to improve the social experience of LGBTIQ+ refugees in Europe.

MENGIA TSCHALAER, UNIVERSITY OF BRISTOL

VICTIMHOOD AND FEMININITIES IN BLACK LESBIAN ASYLUM CASES IN GERMANY

This paper focuses on Germany's assessment of refugee claims made by lesbians racialized as black. Drawing on gender and queer migration scholarship's critique of the asylum system as hetero- and homonormative, the goal of this paper is to illustrate how lesbian asylum seekers' uneven biographies are assessed at the intersection of gender, sexuality, and race. I will first examine the 'double discrimination' lesbian asylum seekers face within Germany's asylum system because they are women and lesbians. I will second, assess the extent to which such double discrimination intersects with de-racialized idealizations of female victimhood and how that contributes to the exclusion of Black lesbians from refugee protection. I will use the example of asylum cases of lesbians from Uganda, Kenya, and Tanzania in order to outline some of the main effects of such asylum practices as they relate to the question of who deserves Germany's legal protection and how this relates to normative conceptualizations of female victimhood and humanitarianism. Methodologically, this study combines semi-structured interviews and case analysis with an examination of the everyday practices of asylum seekers (and refugees).

ANBID ZAMAN

PREJUDICE VS. JUSTICE IN THE HETERONORMATIVE COURTROOM

In this paper I will explore the experiences of migrants and refugees living in Germany, drawing first of all on my activist work in Cologne. I will talk about positive and negative experiences and ask what factors play a role in creating the latter, and what support needs exist to foster the rehabilitation of queer refugees. In the second half of the paper I will talk from the perspective of a research assistant for the SOGICA project. Here I will be focusing on examples of good and bad practice in asylum court hearings, the attitudes of judges and the fashion in which they conduct these hearings, as well as power in the court room and the role of lawyers.

THEME: THE RELATIONSHIP BETWEEN FORCED MIGRATION AND INEQUALITY

PANEL: PLEASE MIND THE GAP?! TRANSFER BETWEEN RESEARCH AND PRACTICE, NORTH AND SOUTH.

DANIELLE GLUNS, UNIVERSITY OF HILDESHEIM; SANDRA MÜLLER, UNIVERSITY OF HILDESHEIM (CO-CHAIRS)

Research on (forced) migration is often characterized as having a close relationship to the political practice. Nonetheless, practice is often not based on scientific evidence and, even if utilized by practitioners, research results are not always used in the ways intended by the researchers. Consequently, gaps can be observed between migration scholarship and political practice. Moreover, there is a gap between large shares of research activities (and funds) being concentrated in the global North, whereas most migration takes place among states in the global South. Research from scholars working in the South is often not taken up by scholars in the North, leading to isolated scientific debates. Also, it is usually not heard by policy makers in the North when trying to address alleged root causes of migration.

With our panel, we seek to address these gaps and start building bridges. Therefore, we are bringing together a broad heterogeneity of participants who differ in terms of their sector (research and practice), their geographical focus and working area (North and South), as well as disciplinary background. In order to ensure exchange between the participants as well as with the audience, the panel will combine Pecha Kucha presentations (five minutes input by each participant) and a subsequent roundtable discussion leaving space for the audience to ask questions.

In order to focus our debate and establish a common ground, we will focus on the relationship between forced migration and inequality. This topic has been selected because it offers various potential connecting points. Firstly, manifestations of the relationship between migration and social inequality become manifest at various scales – e.g. global inequalities between countries in the North and South as well as socio-spatial inequalities within cities – thus providing a common topic for speakers from different geographical regions. Secondly, research on inequality is interdisciplinary, touching upon fields such as economics, sociology, law and political science. Thirdly, questions regarding that relationship are closely connected to political practice, thereby enabling a participation of both researchers and practitioners with their expertise.

First part: Human rights, human security and agency of forced migrants – What are their implications for research and practice?

Respecting the human rights of forced migrants and strengthening their human security are widely accepted goals. The first two participants will outline based on their experience to which extent these objectives are realized in political practice. The third contribution will take a different perspective and question the ethical implications of bridging the gap between research and practice, asking to which extent knowledge can threaten the rights and security of forced migrants.

MUSTAPHA HADJI, MOROCCAN INSTITUTE FOR POLICY ANALYSIS (MIPA), AND THE INTERNATIONAL CENTER ON TRANSITIONAL JUSTICE IN NEW YORK

EU-MOROCCO COOPERATION ON MIGRATION AND THEIR IMPLICATIONS FOR THE HUMAN RIGHTS OF MIGRANTS

KOBBY GOMEZ-MENSAH, FREELANCE JOURNALIST AND HUMAN RIGHTS ACTIVIST

 WHY FAILED AFRICAN ASYLUM SEEKERS REMAIN IN EUROPE

ALBERT SCHERR, UNIVERSITY OF EDUCATION, FREIBURG

 DO WE REALLY WANT TO CLOSE THE GAP? HOW TO DEAL WITH DANGEROUS KNOWLEDGE IN THE FIELD OF FORCED MIGRATION STUDIES

Second part: Decolonizing forced migration research and practice – between idea and reality?

The second part of the panel will focus on the claim to decolonize forced migration research. While it is by now widely accepted that colonial structures should be overcome, this is not always reflected in political research and practice. The three contributions will address this issue from different perspectives: while the first takes a meta perspective and asks for the challenges of decolonizing migration research in general, the second will draw on the particular experience from an EU-funded research project. The third contribution will focus on political practice instead and demonstrate persisting inequalities at the example of UNHCR and EU involvement in Kenya.

HEAVEN CRAWLEY, UKRI GCRF SOUTH-SOUTH MIGRATION, INEQUALITY AND DEVELOPMENT HUB (MIDEQ))

 DECOLONISING MIGRATION RESEARCH: THE CHALLENGES OF ‘WALKING THE TALK’

FEKADU ADUGNA TUFU, ADDIS ABABA UNIVERSITY; BENJAMIN ETZOLD, BONN INTERNATIONAL CENTER FOR CONVERSION, BICC

 DECOLONIZING RESEARCH?! A DESIRABLE REASON AND THE DIFFICULT REALITIES ON THE GROUND – REFLECTIONS FROM AN EU-FUNDED RESEARCH PROJECT

FELICITY OKOTH, AFRICAN MIGRATION AND DEVELOPMENT POLICY CENTRE (AMADPOC)

 DISCIPLINING HUMAN MOBILITY - THE CASE OF KALOBEYEI INTEGRATED SETTLEMENT, KENYA

PANEL: DISRUPTING EXCLUSIONARY POLICY AND PRACTICE THROUGH TRANSFORMING PATHWAYS TO HIGHER EDUCATION (HE) FOR FORCED MIGRANTS

As the conditions of forced migration continue to incite often-reactionary political, economic, and social policies in both the Global North and South, access to Higher Education (HE) is one area where positive attention has been given to migrants, albeit with contradictory outcomes. The UK and Canada share a long history in creating pathways into (HE) for people who have been forcibly displaced. These pathways are of vital importance, due to the growing need for safe routes from displacement to resettlement. However, conditions of inequality and exclusion continue to arise for some migrants ‘pre-departure’, as well as for those already ‘in country’ who hold precarious immigration status. Limited entry to HE is due to uneven access to financial resources, fees and work rights linked to immigration status, insecure social supports, protracted cycles of war and militarization, and the construction of internal borders between migrants and HE institutions. With these conditions in mind, the panel seeks to start a discussion of the various ways in which critical knowledge and research can support safe and affordable access to HE for precarious migrants.

Focusing on the newly-emerging movement for access to HE, this panel will explore knowledge production about and by migrant students, as well as the ways in which students encounter, confront, and/or resist conditions of exclusion. Panelists will further challenge traditional relationships between the researchers and the researched by highlighting community-driven, migrant-led advocacy, as well as between the researchers and the policy-makers to highlight successful efforts at inclusion and the limitations that still persist.

REBECCA MURRAY, UNIVERSITY OF SHEFFIELD & MOHAMMED ARKAM BABER, WE BELONG

CREATING 'SPACE' AND 'OPENING UP' THE UNIVERSITY: RECOGNISING THE ROLE OF FORCED MIGRANT LED ADVOCACY IN UK HIGHER EDUCATION

A key consequence of the ongoing conflict in Syria and the surrounding region was that these events acted as a catalyst triggering a powerful response across the higher education sector, at the centre of which was the recognition and identification of a university education, as a priority 'need'. The re-positioning of HE on the global refugee rights agenda, is visible both in the creation and promotion of opportunities for this student group by individual universities, as well as in policy objectives, primarily the focus of SDG4 on a securing a significant increase in the engagement of refugees in HE by 2030. Access to HE for refugees in the UK, has since 2005, been at the forefront of forced migrant led advocacy campaigns.

This paper explores the role and influence of forced migrant led advocacy in 'opening up' pathways to UK universities. The term forced migrant is used to include a wide range of immigrations statuses applied to people who have been forcibly displaced. A case study methodology is utilised to analyse the aims, process and impact of initiatives delivered over the course of the past 14 years by 'Brighter Futures', 'Article 26' project, 'Let us Learn' and 'We Belong'. Critical reflections on practice across these initiatives illuminate conceptual and tangible similarities: the impact of immigration status on access and participation in university; ambition and the exercise of agency in spite of the constraints imposed by immigration status; the importance of 'space' in developing, delivering and growing advocacy campaigns. A case study of forced migrant led advocacy has wider implications for any group experiencing marginalisation, as well as those working alongside them, in terms of how to affect change.

GENEVIEVE RITCHIE, OISE, UNIVERSITY OF TORONTO

THE PARADOXICAL RELATIONS OF INTERNATIONALIZED HIGHER EDUCATION AND REFUGEE YOUTH

The New York Declaration paved the way for greater involvement of civil society and private firms in the management of precarious migration and ignited a renewed global interest in private sponsorship programs for refugees. At the very same time higher education institutions were internationalizing, which included the development of educational programming for the preparation of civically engaged students and globally consciousness citizens. The confluence of internationalized higher education and privatized refugee resettlement has engendered a uniquely challenging situation for refugee youth. On the one hand, refugee youth are targeted for new scholarships coordinated by transnational civil society actors in partnership with higher education institutions. While, on the other hand, accessing a student migration pathway can foreclose other forms of mobility and is mediated by relations of hetero-patriarchy, ethnicization, and class.

This paper draws preliminary findings from research that was conducted with refugee youth from the Middle East and North Africa, resettled in Toronto, Canada. Data include 38 semi-structured interviews, with youth who self-identified as (cis) women, (cis) men, and trans-women, as well as a relational map of the civil society actors

advocating for privatized resettlement. The interview data revealed complex stories of the ways in which access to higher education functioned as a force of displacement as well as a mode of survival, and/or a pathway to resettlement. Read against the civil society map, the interview data suggest that internationalized access to higher education both responds to and is bound within relations of precarity, displacement, and neoliberal political economy.

TANYA ABERMAN, YORK UNIVERSITY & PHILIP ACKERMAN, SENECA COLLEGE

DISRUPTING EXCLUSION THROUGH ADVOCATING FOR ACCESS TO HIGHER EDUCATION: IDENTIFYING OPPORTUNITIES AND LIMITATIONS

While access to Higher Education (HE) for people in situations of forced migration has gained attention in many different contexts, for migrants with various forms of precarious and temporary immigration status, it remains a largely overlooked and under-resourced issue. In Canada, students with precarious immigration status, including asylum seekers, as well as convention refugees, face overlapping administrative, academic and financial barriers as they attempt to pursue HE. This paper will draw on research conducted with forced migrant students in Toronto, Canada to highlight the obstacles they identified and contextualize them within the challenges faced by forced migrant students internationally. We take a critical approach to the construct of the forced migrant, including people with diverse migration histories and different forms of precarious status, recognizing that the labels states put on people frequently do not represent their experiences or reflect their needs. We will then provide an overview of the advocacy to date to increase access for these students, identifying the opportunities and overarching limitations at HE institutions in Canada. Finally, we will highlight a student-led, community-based initiative working to amplify the voices of forced migrant students and reduce the inequalities and inequities they face in accessing HE.

PANEL: CLOSING DOORS? XXI CENTURY LATIN AMERICAN RESPONSES TO FORCED DISPLACEMENT FLOWS

Latin America is experiencing an unprecedented crisis. The last few years have been accumulating natural disasters and political and economic misunderstandings that have culminated in total instability throughout the region. The crisis in Venezuela has become the epicenter of a continental crisis, fostering drastic change in regional programs and public policies for the reception of displaced persons and refugees. Until then, such practices considered a model of migratory integration, resettlement, internalization and guarantee of rights, built over the last 30 years (Cartagena Declaration) have become obsolete to meet the increasingly severe demands and the multiple variables violations caused by the increase of the migratory flow. Inspired by the European model and pressured by US policy, the Latin American states, especially Central America, began to react by criminalizing migrants, restricting rights and punishing human rights defenders. The construction of walls, physical and legal, and actions aimed at blocking the traffic of people became a priority, making the migrant an external enemy that needs to be fought. The new reality unveiled old themes, among them the prejudice of race and ethnicity. Black and indigenous migrants suffer most and their special conditions of vulnerability are not protected. This panel aims to discuss, from postcolonialist theory, the impacts of race and ethnicity prejudice arising during the crisis, especially for invisible vulnerable groups.

DIANA ODIER CONTRERAS- GARDUÑO, UNIVERSITY COLLEGE UTRECHT

AN UNPRECEDENT MIGRATION CRISIS IN LATIN AMERICAN: A POLITICAL AND LEGAL BATTLE!

During the last decade, Latin-America has suffered from a migration crisis. Every day, thousands of Venezuelans cross their borders to neighboring countries such as Colombia, Peru, Ecuador and Chile, in search of survival means and better conditions of life. Migration from Venezuela is one of the largest and fastest flows of vulnerable people in the world, and unfortunately this migration flow is predicted to continue growing. The Venezuelan situation is not an isolated migration problem in the region but perhaps it is the most recent. Since the 80's migration flows from south and central America to the United States have been a constant struggle for many countries. The movements of people pose challenges and opportunities, both for the areas of origin and for those of destination. However, there seem no effective international cooperation strategies throughout the region that ensure the respect of human rights of one of the most vulnerable groups, migrants. This paper aims to first highlight the current migration crisis in Latin-American which many times tend to be disregarded by the governments, and even the media. Secondly, it will analyze current migration policies in response to the current migration crisis in the region in comparison to strategies adopted in other regions such as Europe. Finally, it seeks to draw conclusions and suggestions regarding the need to establish a human rights based approach to tackle the current migration wave in the region.

KARINE DE SOUZA E SILVA , FEDERAL UNIVERSITY OF SANTA CATARINA

THE COLONIALITY AND RACIALIZATION OF BLACK PEOPLE IN BRAZIL: AN INTERSECTIONAL STUDY OF AFRICAN MIGRATION IN SANTA CATARINA IN THE PERIOD 2015-2019.

Historically, black immigrants have never been welcomed in Brazil. The architecture of exclusion against racialized peoples that was sedimented by colonization, perpetuated with the support of the Law Institutions and branched through various fields, including migrants. However, African citizens, in the context of the Sur-Sur migration and of the multipolar foreign policy of the Lula government, have now been included in Brazil as one of the key issues. The purpose of this article is to demonstrate how Law served as a tool for the racialization of Brazilian migratory policies and, above all, for the exclusion of black bodies, through the case study of African migration in Santa Catarina State in 2015-2019. To achieve the objective, the introduction of the reason category is proposed as an essential tool for the analysis of the Sur-Sur migration in Brazil. The clipping of the reason when it is added to other markers of subordination such as gender, sexuality, nationality and language potentially intersectionally the oppressions against certain groups, especially in a country where racism is structural. The investigation has as empirical reference the assistances carried out by the Extension Project Sérgio Vieira de Mello Chair at Federal University of Santa Catarina. Thus, this study proposes in a pioneering way the creation of affirmative policies for black immigrants as a reparative mechanism and to combat the hierarchies perpetuated by colonialism.

DANIELLE ANNONI, FEDERAL UNIVERSITY OF PARANA AND ANDREA PACHECO PACIFICO, STATE UNIVERSITY OF PARAIBA

ENVIRONMENTAL DISPLACED OR DEVELOPMENT DISPLACED? WHAT THE RECENT ENVIRONMENTAL DISASTERS IN BRAZIL CAN TELL US ABOUT THE TOPIC

Classically, the concept of environmental displacement refers to the group of people forced to migrate due to drastic changes in their environment, caused by natural disasters or climate change. Over the last few decades, other definitions have been incorporated into this concept without, however, resulting in more effective public policies. In Brazil, despite its environmental diversity and geographical magnitude, and the increase in environmental disasters widely reported by the international press, the number of internally displaced persons for

“environmental reasons” continues to be ignored in government programs and actions. Indeed, the magnitude of the impacts caused to marginal populations in Brazil due to recent environmental disasters remains unknown. The invisibility of these collectives has a common cause: the agrarian conflict in Brazil, which dates back to time immemorial. Despite its territorial extension and environmental diversity, Brazil was protected by the “gods” against major natural disasters such as volcanoes, hurricanes, tsunamis, earthquakes. Environmental disasters in Brazil are caused by humans, private corporations and the full support of the state. Internal displacement in Brazil is characterized by the vulnerability and resilience of invisible groups, whether indigenous, quilombola, riverine or poor communities, forgotten in the countryside and therefore run over in the path of development. This article aims to analyze, based on the concept of arbitrary displaced persons of the Kampala Convention, the cases of environmental disasters that occurred in Brazil between 2016-2019 and how the Brazilian State's action reinforces a situation of socio-economic conflict and inequality.

MELISSA MARTINS CASAGRANDE, UNIVERSIDADE POSITIVO

OVERLAPPING VULNERABILITIES: FORCED MIGRATION AND STATELESSNESS.

This paper explores the phenomenon of overlapping vulnerabilities resulting from scenarios of forced migration and statelessness through case studies identified in the Americas. The United Nations High Commissioner for Refugees (UNHCR) has repeatedly acknowledged that statelessness may be a cause and a consequence of forced migration – a perspective also recognized in specialized literature and stated in the Global Compact on Refugees (GCR) as the Compact proposes the sharing of good and gender-sensitive practices as well as the development of national, regional and international action plans for the prevention and reduction of statelessness. Scenarios of forced migration in the Americas, such as the movement of persons from Venezuela to other States in the Region have highlighted potential risks as well as actual cases of statelessness, most notably affecting persons with overlapping vulnerabilities, e.g. children and indigenous peoples. Such potential risks and actual cases are described in this paper and their prevention and/or solution is contextualized with national, regional and international action plans. The role of global and regional actors such as UNHCR and the Organization of American States (OAS) is also surveyed. Successful practices as well as protection gaps are then identified and analyzed when contrasting actual cases and existing action plans mainstreaming good practices from other Regions (e.g. Africa) that might assist in addressing the protection gaps identified.

DEBORAH ESTHER GRAJZER, UNIVERSITY OF SANTA CATARINA; PATRÍCIA NABUCO MARTUSCELLI, UNIVERSIDADE DE SÃO PAULO; TAÍS VELLA CRUZ, UNIVERSIDADE FEDERAL DO PARANÁ

HOW DOES LATIN AMERICA PROTECT REFUGEE CHILDREN?

Children are near half of all forcibly displaced people in the world according to the United Nations High Commissioner for Refugees (UNHCR). There is a growing literature on child migration especially in developed countries like the United States of America, Canadá, Australia and European countries. However, children migrate alone or without their primary caregiver, also in developing countries. In Latin America, the situation of Venezuela has forcibly displaced thousands of kids, and the countries in the region have to face with this demand. One approach to guarantee refugee children protection is through regional commitments toward refugee children. In Europe, there are many studies on how the European human rights system and jurisprudence understand and protect refugee children. Using the content analysis of documents (Declarations and Agreements) made by Latin American countries and the jurisprudence of the Interamerican Court of Human Rights, we analyze how refugee

children are constructed and protected in Latin America. Our study contributes to the literature on child migration, and it aims to provide answers on how the Latin American countries can better protect refugee children.

PANEL: DISRUPTIVE BODIES, UNSETTLING TRUTHS: LGBTIQ+ MIGRATIONS ON, TO AND FROM THE AFRICAN CONTINENT

On 15 November 1884, the major European powers met in Berlin to carve up a continent. While as an event the ‘scramble for Africa’ lasted less than a century, its legacies can be seen in many contemporary social, legal and cultural structures on the continent. These inherited modes of social regulation are perhaps most visible in the use of colonial-era penal codes. Those perceived to transgress sexual and gender norms are frequently subjected to exclusion, violence, surveillance and in some case criminal prosecution — positioning anything outside the bounds of heterosexuality as patently unAfrican. This has led to a new phenomenon in Africa’s long history of migration: the movement of people fleeing persecution on the grounds of their sexuality and/or gender. Alongside this movement, the existence of anti-LGBTIQ+ laws and the prevalence of heteronormative rhetoric are increasingly cited by Western commentators as evidence of Africa’s inescapable brutality. In the process, the colonial notion of a savage continent in need of salvation is repackaged and repurposed for the twenty-first century. Despite a growing body of knowledge challenging this, at the centre of this discourse is the figure of the LGBTIQ+ refugee, always imagined as seeking freedom and liberation in the ‘progressive’ West. This panel seeks to contribute to existing scholarly debates on LGBTIQ+ migration by bringing together diverse inputs with a particular interest in what happens when borders, sexualities, genders, identities, languages and mobilities come up against the histories, trajectories, futures and imaginaries of the African continent.

B CAMMINGA, UNIVERSITY OF WITWATERSRAND

DIGITAL BORDERS, DIASPORIC FLOWS AND THE NIGERIAN TRANSGENDER BEAUTY QUEEN WHO WOULD NOT BE DENIED

In 2011, Miss Sahhara, a transgender woman from Nigeria with UK refugee status, was crowned Miss International Queen First Princess. Held annually in Thailand, Miss International Queen is considered to be the world’s largest and most prestigious beauty pageant for transgender women. As the first woman of colour to enter the pageant – let alone win a crown – Miss Sahhara immediately drew international attention. The then cultural minister of Nigeria was contacted to comment on her triumph. He responded that if she was transgender, she could not be Nigerian, and if she was Nigerian, she could not be transgender – a tacit denial of her very existence. In recent years, LGBT people ‘fleeing Africa’ to the ‘Global North’ has become a common media trope, often portraying a homogenous image of a brutal continent that places any expression of sexuality read outside the bounds of heterosexuality as patently unAfrican. Some transgender people who have left, like Miss Sahhara, have not gone silently, using digital means to project a new political visibility of individuals, those who are both transgender and African, back at the African continent. In Miss Sahhara’s case, this political visibility has not gone unnoticed in the Nigerian tabloid press. This paper draws on the story of Miss Sahhara, asking what it might reveal about the configurations of citizenship, nationhood, gender and sexuality as they are formed at both the digital and physical interstices between Africa and the Global North?

ANDRÉ PRADO FERNANDES, UNIVERSITY OF EDINBURGH

WHEN RIGHTS FAIL US, WHERE DO WE TURN? QUEER POLITICS AND WORLD MAKING BEYOND/DESPITE LEGAL LIBERALISM

By means of literature review and primary data collected from interviews with three participants, I begin with an examination of the evidentiary hurdles faced by African men seeking asylum in the continent's 'gay capital' - Cape Town, South Africa. By focusing on the ways applicants contend with the burden of proof placed upon them to convince oftentimes suspicious and derisive South African Department of Home Affairs officers that they are 'truly' gay, or gay 'enough'. Drawing from scholarly critique, I challenge the universality of the 'sexual human' entitled to rights protection by showing that in its ideal and desired form, and as the benchmark against which sexual claims will be judged, this professedly universal human turns out to be quite particular and parochial (i.e. Western, white and male). Finally, challenging the desire of the liberal rhetoric of rights to present itself as the only, or most proper, language/mode for sexual dissidents to voice their claims, I present a critique of the promises and pitfalls of channeling queer politics through the framework of individual sexual rights and end by offering incipient speculations regarding the potentials of decentring law's hegemony in our present political (and sexual) imaginaries.

VERENE HUCKE, UNIVERSITY OF KASSEL

TRANSGRESSION AND SUBVERSION IN THE EXPERIENCES OF LGBTIQ+ PEOPLE ON THE MOVE IN SOUTH AFRICA – A REGIME THEORETICAL PERSPECTIVE

The migrating subject, within Migration Studies, is broadly considered to be heterosexual and unambiguously cisgendered. While within Gender and Migration Scholarship the implicit heteronormative framing of migration research often lacks reflection (Luibhéid 2008; Manalansan 2006). Indeed, scholars have noted that the key role that heteronormative and cisgender assumptions enact in the reproduction and maintenance of migration regimes is rarely challenged. To some degree Sexuality and Migration Scholarship has addressed these shortcomings, noting that sexuality is an integral part of migration regimes and "sexuality more generally also structures every aspect of immigrant experiences" (Luibhéid 2004: 227). Based on my ongoing PhD project at the University of Kassel on LGBTIQ+ migrants, refugees and asylum seekers who have migrated from other African Countries to South Africa, the paper raises the question of how we can analyse the intersection of sexuality and migration. Drawing on the work of Critical Migration Regime Studies (Pott et al. 2018; Transit Migration Forschungsgruppe 2007) the paper proposes a regime theoretical perspective in order to abandon the understanding of LGBTIQ+ migrants, refugees and asylum seekers as merely passive objects who are addressed by the states attempted regulation of migrations and to capture their involvement in the migration regime as agents. This paper thus explores possible transgression and subversion of power relations in the experiences of LGBTIQ+ migrants, refugees and asylum seekers in South Africa.

JOHN MARNELL, UNIVERSITY OF WITWATERSRAND

WHEN ONE STORY ISN'T ENOUGH: ON USING VISUAL AND NARRATIVE RESEARCH WITH LGBTIQ+ MIGRANTS

Mainstream depictions of LGBTIQ+ migration – particularly those emanating from the Global North – tend to reproduce a singular narrative of desperation. This is particularly visible in narratives featuring LGBTIQ+ people moving within and from the African continent. Their lives, journeys and identities are often framed in ways that reaffirm the moral superiority of the West and the supposed savagery of their home countries – in other words, the desperate 'African gay' seeking liberation in the progressive West. This practice is reinforced by international migration regimes that require LGBTIQ+ asylum seekers to perform their experiences and identities in ways that align with state-approved scripts. While tactically useful in certain advocacy contexts, the over-reliance on this

‘single story’ undermines efforts to understand the complex, multifaceted realities facing LGBTIQ+ people on the move. Drawing on a number of arts-based research projects conducted in South Africa, this paper calls on migration scholars to rethink how and why we talk about LGBTIQ+ people on the move. While in no way diminishing the very real trauma and violence experienced by LGBTIQ+ migrants, the paper highlights the need for more nuanced depictions of these individuals’ lives. In particular, it recognises the value of letting people curate and analyse their own self-representations. More broadly, it investigates the ethical and methodological tensions associated with arts-based research and reflects on the benefits of co-creating knowledge with stigmatised populations.

YARA AHMED, AMERICAN UNIVERSITY IN CAIRO (AUC)

QUEERING THE POLITICS OF MOBILITY IN IMPOSSIBLE GEOGRAPHIES

Narratives on and about queer migration in the Global South often perceive the motives of queer aspiring migrants as the outcome of a desire for a move from the “dark East” to the “enlightened West,” from an “oppressive” heteronormative state structure to a “liberal” homonationalist state (Puar, 2007). Translating queer aspirations to a mere transition from point A to point B, erases the spatial, affective, and subjective dimensions that are complicit in their movement. In an attempt to queer narratives around movement and migration, in this research, I engage with literature on mobility to explore the precarious geographies forged around queer bodies in Egypt and their oscillation between scapes of impossibility. I look at the metamorphosis of the body that occurs with the trumping of the heavy objects of the state, and the cruel optimism that comes hand in hand with the attachments that bodies retain in situations of detention and imprisonment. Mobility in this paper is not contingent on actual kinetic movement alone but also the ability to imagine something else. I investigate the architecture that surrounds dreaming of a better life and explore its sociopolitical implications and its incarnation in the everyday. The architecture I am referring to here does not have a blueprint; however, it is endlessly shifting and changing. In taking a spatio-temporal approach, I am hoping to open up the borders of inquiry and rethink time-space through dream-making projects of the imagination for a more nuanced understanding of queer migratory movement.

PANEL: CULTURES IN EXILE: DISPLACEMENT, LOSS AND MEMORY OF HERITAGE AMONG REFUGEE COMMUNITIES FROM THE MIDDLE EAST

SAHIZER SAMUK CARIGNANI, INDEPENDENT SCHOLAR

CULTURAL HERITAGE AND MIGRATION: THE MIGRANTS AND THEIR MATERIAL AND IMMATERIAL CULTURAL AFFECTIONS

As has recently been discussed as a part of security and conflict studies, what happened in Syria and how it affected the cultural heritage destroyed by ISIS is a topic of major concern for the displaced communities. The refugees often had to leave with a few things in their hands and were scattered to Turkey, Jordan, Lebanon or Europe, where their culture is the last item on the agenda of policy making discussions. A similar but a much better scenario is observed with migrants and refugees who left Morocco, Ukraine, Tunisia, Romania, Senegal, Sri Lanka and Bangladesh under war conditions. This presentation attempts to redefine the notion of cultural heritage within the context of forced migration. What do they take with them in their valise? Which objects do they carry with them, if at all? What do these objects mean for them?

My work in this field involves participant observation and informal interviews with migrants and refugees arriving in Montecatini (Toscana), Italy in order to understand how they came and what they brought with them both materially and immaterially. Regarding these objects and non-objects, I will pursue a discussion on which ones belong to their homes, confirm their ideas of a home, culture, and cultural heritage? How do they attribute meanings to these material and immaterial objects and signs of cultural heritage? Which ones do they keep for themselves and which ones do they share with the Italians? The aim of my project is to make culture more of a subject of inquiry rather than a given in the context of forced migration.

NUR KÖPRÜLÜ, YAKIN DOĞU UNIVERSITY

THE CULTURAL IMPLICATIONS OF FORCED MIGRATION IN THE MIDDLE EAST: COMPARISON OF PALESTINIAN AND SYRIAN REFUGEES IN JORDAN

The Middle East has experienced various flows of refugees and forced migration over the last decades. The first dramatic flood of refugees has experienced with the end of the 1948-49 Arab-Israeli war that forced more than 700,000 Palestinians to displace their homeland. With US strike against Iraq in 2003, many Iraqis were then displaced, which was also followed by the popular uprisings in Deraa, Syria (that was turned into a civil war afterwards). The war in Syria generated the greatest share of the refugees in the region where the huge number of refugees are hosted by the neighbouring countries today; i.e. Turkey, Jordan and Lebanon. Within this context, the foci of this paper will be the case of Hashemite Kingdom of Jordan and the dynamics produced by both Palestinian and Syrian refugee crises which have exacerbated the prevailing socio-economic conditions in a comparative analysis will be addressed.

In addition, this paper will examine and explore the implications of de-politization in Jordanian political sphere in the post-2011 Uprisings era through highlighting the emerging neo-nationalist narrative /discourse by the regime to accommodate the new generation of youth opposition in the Kingdom – precisely the Hirak movement – and the cultural implications of this nationalist/ patriotic discourse on both Palestinian and Syrian refugees will be analysed. In this regard, the politics of identity, salience of citizenship, societal security, cohesion and loyalty to the monarchy will be the key notions that necessitate to unpack in this research.

Key words: Jordan, Palestinians, Syrian refugees, identity, social cohesion, nationalism, HirakNergis Canefe, Scholar and Advocate of Refugee Rights

UNORTHODOXY, DISPOSSESSION AND MEMORY IN THE MIDDLE EAST

Under what conditions do minorities in the Middle East become victims of authoritarian coalitions and sectarian state practices? And when they become subjects of mass displacement, what happens to the cultures of these ancient and often esoteric and closed communities? This paper will present a critical survey of the general context determining the characteristics of disenfranchisement and often displacement effecting unorthodox ethno-religious minorities in the Middle East with a special focus on the post-Arab Spring era. Minority communities in the Middle East have been the most susceptible groups to successive waves of turbulence engulfing the region since the Second World War. Many of the minority communities suffered displacement that resulted from mass political violence and socioeconomic loss, to the point that some virtually vanished from the region. Despite the long-term presence of religious minorities in Muslim-majority countries, beginning about some time in the nineteenth and early twentieth centuries, non-Muslim and in particular unorthodox religious communities were treated as threatening minorities and experienced various forms of formal and informal exclusion due to their beliefs and communal identities. Concomitantly, many left in masse, carrying the memory and traces of their

culture, language and religion with them to the locale they arrived as refugees. The paper questions to what extent these disposessions have been normalized at the expense of these ancient cultures becoming relics at best, and a dim memory of societies that once were at worst.

PANEL: FORCED MIGRATION AND INEQUALITY

The discourse on forced migration is irrevocably entwined with the notion of inequality. A causative analysis of forced migration would reveal the inherent structural inequality persistent in the countries of global south in generating such forced migration. But a vicious cycle of inequality is perpetuated in forced migration as the consequence of such migration is not homogeneous across all those who undertake it. There is both horizontal and vertical inequality prevalent across all forced migrants-it creates a strata of migrants whose choice and access to various sites of refuge is restricted due to the economic deprivation- this constitutes vertically unequal groups of refugees and stateless population. Additionally within similar vertically located forced migrants, inequality in access to different resources and facilities based on differences of gender, race or ethnicity again propagates horizontal inequality. Horizontal inequality manifests as “inequalities in economic, social or political dimensions or cultural status between culturally defined groups” (Stewart 2008:3). Focusing on horizontal inequality and conceptualising inequality as group inequality which can be analysed using economic, social, political and cultural indicators, the theme of this panel intends to introspect the perpetuation of group inequality in forced migration.

Chair: Prof. Ranabir Samaddar, Calcutta Research Group

ROMOLA SANYAL, LONDON SCHOOL OF ECONOMICS

POLITICAL ECONOMY OF DISPLACEMENT AND REFUGE

Refugees and other forced migrants are generally seen through the lens of humanitarianism and human rights. Whilst considerable literature exists on the everyday experiences of forced migrants in different parts of the world, there is little critical analysis of assets that refugees may have that could enable them to reconstruct viable futures whilst being displaced. In this talk, I examine the questions of property in relation to refugees. I discuss how it impacts on the social and economic conditions of those left un-homed and property-less as a result of war and violence. Alongside this, I study how the questions of property can be indicative of regional and global geopolitics around issues that have in fact left these populations in exile. For example, how do states decide who can own property and how do these rights shift over time? How does that impact the financial well-being for refugees living in protracted situations or indeed stateless populations? Drawing on critical work on property in geography, I analyze how we can unpack the political economy of displacement and refuge and about the inequalities entrenched in this system.

NASREEN CHOWDHORY, DELHI UNIVERSITY

THE CHIT/ ENCLAVE PEOPLE IN BENGAL: A STORY OF UNEQUAL RIGHTS OF ‘NEW’ CITIZENS

Various patterns of dominance within sites of liminal existence like refugee camps demonstrate the structural inequality at microlevel amongst the forcibly displaced population. It is structural as such inequality which is inadvertently justified by considering these vulnerable as hapless victims devoid of any agency occupying a spatial zone which has been extended as an act of charity by the country of asylum. The paper will be examining the

journey of ‘new’ citizens in the camps of Dinhat, Coochbehar, India. These new citizens are part of the Land Border Agreement between India and Bangladesh, also called the chit/ enclave people. The presence within camps in Dinhat suggest that indeed they are waiting for state interventionist to restore their rights as citizens.

BISWAJIT MOHANTY, UNIVERSITY OF DELHI

STRUCTURAL VIOLENCE, INEQUALITY AND REFUGEE: CASE STUDY OF ROHINGYAS REFUGEES IN INDIA

Violence is the precondition for the creation of inequality as well as the product of existing inequality. Many empirical and theoretical studies have pointed out that injustice, inequality, exclusion and human rights violation remains the causes of conflict and violence across the continents. Violence and subsequent crossing of borders is the interplay of structural inequality created by the state through violence at the local and national level and the global inequality generated by globalization processes. Refugees are subjected to various kinds of violence – structural, unconcerned and irregular and everyday violence – of the state and other authorities perpetrated on the refugees in the normal and so-called “safe havens”. This paper taking the case study of Rohingya refugees in India examines the various kinds of inequalities created by the state through several discriminatory practices and policies. The paper argues that inequality of existence creates not only the horizontal but vertical division within and inter-community routine life. The article also prescribes that refugees and Internally Displaced require more than rehabilitation, resettlement, and relief by the state and private individuals as they suffer both in the native country as well as in the country of the refuge by being at the margins and unequal.

SHAMNA THACHAM POYIL, UNIVERSITY OF DELHI

THE POLITICS OF EXCLUSION: INSTITUTIONALISING INEQUALITY OF ROHINGYAS IN MYANMAR

Rohingyas, an ethnic, linguistic and religious minority have perpetually been oppressed and mistreated both by the Burmese military and also by the larger Buddhist community in Myanmar. The contentious historical narrative regarding the origin of Muslims in Rakhine, the sustained policies and statutory practices of discrimination and frequent episode of brutality and violence illustrates the creation and permeation of compounded inequality for Rohingyas relegating them to physical, territorial and symbolic margins of Burmese society. Creation of such inequality through hierarchy of narratives of “blood and belonging” (Fazal, 2018) serves as the first step in marginalizing them and institutionalizing ‘group inequality’. Such bureaucratic-legal exclusion culminates in their complete ostracization through denial of citizenship rendering them as stateless and forced migrants. An analysis of the ‘nation-state’ as the cornerstone of citizenship, by probing aspects of colonial administration, post-colonial consolidation, territorial sovereignty and nation building in Myanmar, reveals the myriad ways in which compounded inequality is institutionalised by a ‘rational-bureaucratic’ (Townley, 2011) state. In the context of statelessness created through exclusion from predetermined contours of idyllic nation-state, how does state’s institutionalization of various spatial and temporal variables to determine the in/exclusion of individuals create structural inequality? Through answering the above question, the paper intends to problematize the ways in which the legal-bureaucratic apparatus of post-colonial state of Myanmar perpetuate compound inequality of Rohingyas to precipitate their forced migration as stateless people.

PANEL: A SYSTEMS APPROACH TO REFUGEE MOVEMENT AND POLITICS

DAVID FITZGERALD, UNIVERSITY OF CALIFORNIA SAN DIEGO; RAWAN ARAR, UNIVERSITY OF WASHINGTON, (CO-PRESENTER WITH FITZGERALD); JAMES MILNER, CARLETON UNIVERSITY; BOLDIZSÁR NAGY, CENTRAL EUROPEAN UNIVERSITY; TAMIRACE FAKHOURY, LEBANESE AMERICAN UNIVERSITY; ELENA FIDDIAN-QASMIYEH, UNIVERSITY COLLEGE LONDON (CHAIR)

Refugees do not randomly appear at the doorsteps of particular countries. Rather, refugee movements are shaped by relationships among countries of origin, transit, mass hosting, asylum, and resettlement. Refugee movement can be understood through a global lens, building on the idea of “world systems theory” and “migration systems.” World systems theory helps explain the factors that produce refugee flows from particular places of origin to particular places of destination, the geopolitical context that shapes policies of mass hosting countries, how states work together to facilitate or restrict refugee movement, and selection for refugee resettlement. Migration systems theory helps explain how refugees decide when and where to move, the use of earlier non-refugee migration pathways by refugees, and the establishment of new migration pathways. These new pathways may be the result of refugee flows or feedback mechanisms that encourage movements for reasons that shift over time from the original causes of a flow. Panelists will discuss how a systems approach can be empirically demonstrated across different geographic contexts.

AN EMPIRE THEORY OF ASYLUM

Existing international legal theory and frameworks applicable to refugees and their movement across borders assign protection responsibility on the basis of the unilateral consent of each nation-state, on the basis of a theory of sovereignty according to which each state is an independent and equal sovereign. I will further develop the historicized, world-systems-like analysis I introduce in *Migration as Decolonization* to offer a critique and a theory of international refugee law that reflect the imperial political and economic interconnection of our world order, and the effects of this interconnection on refugee displacement. I tentatively refer to this as an empire theory of asylum.

STRUCTURAL POWER, ROOT CAUSES, AND SOLUTIONS FOR PROTRACTED REFUGEE SITUATIONS IN EAST AFRICA

For more than 30 years, discussion on addressing the root causes of refugee movements have stressed the need to focus attention on the drivers of displacement, including the political interests, networks and forms of power that fuel conflict, marginalization and persecution. As recently as May 2019, António Guterres, Secretary-General of the United Nations, noted that “the best way to protect refugees and displaced people is to prevent them from having to leave their homes. That means tackling root causes – poverty, conflict, discrimination and exclusion of all kinds.” While the role of these forces are central to the discussion of preventing displacement, they are curiously absent from discussions on resolving displacement. In fact, despite more than a decade of effort, there remains limited engagement between peacebuilding programming and solutions for situations of prolonged displacement. Drawing on cases of refugees in Kenya and Tanzania, this paper will consider the linkages between refugees in exile and peacebuilding in their countries of origin. Drawing on world systems theory and understandings of structural power, the paper will argue that the resolution of protracted refugee situations goes beyond the scope of humanitarian programming. Instead, the paper will argue where and how comprehensive solutions to protracted refugee situations need to address structural drivers of conflict and networks of interests embedded in protracted conflict if solutions are to be durable.

THE SYSTEMS APPROACH TO REFUGEE EXPULSION AND FLIGHT

Refugees are embedded in a world system of control and humanitarian protection in which policymaking in one context is strongly shaped by actors elsewhere. We address the relationship between why states expel refugees and how potential refugees decide to flee. We argue that the decisions made by states and refugees affect each other over time in an iterative process. The logic of expulsion shows how refugees are casualties of nation-state formation. For example, the effort to create common national bonds often involves the expulsion of unwanted groups through ethnic and religious cleansing. Refugee expulsion can even be used deliberately as a weapon of war and foreign policy. Conversely, we explain how refugees make decisions in a way that breaks down the simplistic division between “economic migrants” and people fleeing violence. Families manage the risks of violence at the same time as they manage economic risks. Like all mobile people, refugees face the financial constraints of paying for their trips. Yet households do not always respond to the risk of violence by collectively fleeing. Individual members of a household may be targeted for persecution and leave, while others stay behind. From the point of view of people stuck in countries of conflict, refugees may be the lucky ones with the money and contacts who are able to leave. Through a systems approach, we shift the point of reference between countries of refuge and countries of conflict to reveal these contradictory interpretations.

THE VISEGRAD 4 AS A SUB-SYSTEM?

The key research question of this paper is why the Visegrad group countries (the Czech Republic, Hungary, Poland and Slovakia) are reluctant to participate in the EU schemes on solidarity with third states and within the EU. The notions of solidarity, burden- and responsibility sharing are clarified (together with related concepts, such as loyal cooperation) before reviewing in a systemic way the possible range of responsibility-sharing in regard to asylum seekers and persons in need of international protection. Scholarly and institutional proposals for burden-/ responsibility-sharing are presented as an arsenal of options available to the Visegrad Group and the EU in general. An analysis of the Visegrad countries documents and actual situation with regard to the irregular movement proves that whereas they uniformly reject the idea of compulsory relocation within the EU of persons applying for international protection, in general the group is far from homogenous. Hungary and Poland significantly differ from the Czech Republic and Slovakia. Even within the group, Hungary may have acquired a specific position with its total denial of the fact that irregularly arriving persons may need protection within the EU. The conclusion is that more responsibility-sharing within the EU as a whole would be needed, leading to a unified protection space, but in reality a shift of the focus emerges, with the effort to move protection into geographic areas outside the EU.

LEBANON IN THE INTERNATIONAL REFUGEE SYSTEM

Conceptualized as a non-asylum country and a rather peripheral actor in the Mediterranean migration system, Lebanon has acquired since the onset of displacement from Syria key importance in refugee policymaking. This paper looks at the Lebanese state as a policy actor that has contested, reconfigured, and renegotiated established norms and modes of action in refugee policymaking. After exploring how the Lebanese state has constructed its refugee policies in the context of Syrian displacement, it zooms in on how it has renegotiated with supranational actors such as the EU, the UNHCR and the Arab League understandings of international responsibility sharing, refugee reception and humanitarianism. In doing so, the paper conveys broader insights on how states, which do not necessarily comply with international refugee law, renegotiate refugee governance norms and migration systems in world politics.

PANEL: INSTITUTIONALIZING MARGINALIZATION IN FORCED MIGRATION: PERSPECTIVES FROM TURKEY AND THE UNITED STATES

This panel examines inequality of refugees at the institutional level. Examining the institutions of housing, the resettlement system, assistance organizations, and the law, the panel participants use a variety of methods to reveal how inequality is institutionalized such that marginalization within one set of institutions has repercussions in other institutions. The sites of study are in the United States and Turkey.

ANA PAULA PIMENTEL WALKER, ODESSA GONZALEZ BENSON, AND MIEKO YOSHIHAMA,
UNIVERSITY OF MICHIGAN, ANN ARBOR

MIGRANTS HOUSING MIGRANTS: THE ROLE OF REFUGEE- AND MIGRANT-RUN GRASSROOTS ORGANIZATIONS IN THE UNITED STATES

What is the role of Refugee- and Migrant- Run Grassroots Organizations (RI-GOs) in connecting resettled refugees, asylum seekers and first generation immigrants to housing units? RI-GOs are often undercounted and underfunded, generating civic inequalities compared to their counterparts. Yet, RI-GOs facilitate the resettlement of migrants in U.S. communities, playing a key role in social and cultural integration (Clarke 2014).

For refugee and migrant communities, housing is a critical need. Scholars document disparities in housing accessibility between refugees and asylum seekers. In the United States, most housing studies focus on migrant farmworker housing conditions. Migrants face pluralist housing challenges that vary according to immigration status and destination cities. Housing studies address income and ethnoracial disparities in access to housing, mostly neglecting immigration status.

The research team identified 17 RI-GOs in a Midwest, midsize U.S. county that is considered a new migrant destination. We administered an organizational survey of 258 closed-ended questions and conducted interviews with grassroots' leaders, inquiring about the nature and scope of RI-GOs' activities. The survey documented their size, budgets, constituents, and networks in the realm of healthcare, housing, human services, and citizenship.

Findings inform theorizing about RI-GOs as central players in the framework of U.S. resettlement policy, supplementing gaps in formal service provision. The analysis explains the housing navigation assistance that RI-GOs provide to migrants. Examples of services include resources regarding eviction prevention, assistance in navigating government programs and subsidies for housing payments.

JESSICA H. DARROW, UNIVERSITY OF CHICAGO SCHOOL OF SOCIAL SERVICE ADMINISTRATION

INSTITUTIONAL INNOVATION AMIDST THE DEMISE OF THE US REFUGEE RESETTLEMENT SECTOR

Targeted Trump administration policies call into question the survival of refugee resettlement in the US. The administration has reduced the numbers of admissions, cut program funds, and actively undermined the global effort to resolve the refugee crisis. And yet, there remain networks of local organizations engaged in supporting refugees on a path to integration. This case study explores how resistance to the government's anti-refugee policy manifests in one local context, explaining the power and limits of this resistance.

This paper draws on data from a qualitative study that explores institutional adaptations in one city selected for inclusion based on the presence of a resettlement coalition with the stated goal of innovation and resistance of anti-refugee policy. Data were analyzed using content analysis and organizational theory.

Findings include that in resisting pressures resulting from the federal government's abdication of responsibility to resettled refugees, the coalition widened its definition of a stakeholder, thus bringing in new local actors and broadening the investment in resettlement. These actions led to a more closely networked resettlement community. This revitalized and broader community is serving refugees in a more holistic way as providers communicate more within the network, sharing resources and best practices. However, the paper warns that the coalition's behaviors are neither sustainable in the long term, nor replicable in other locations. Further, this paper identifies the role that federal retrenchment plays in creating isolated policy communities with limited capacity to connect with each other or to a larger project of policy reform.

STEPHANIE J. NAWYN, MICHIGAN STATE UNIVERSITY

RETRACTING RIGHTS REGIMES AND REFUGEE MARGINALIZATION IN TURKEY

The growing literature on border externalization assumes that the main rationale for keeping refugees and potential asylum seekers from entering a territory is that in doing so they are excluded from a relatively generous set of protection rights once they enter that territory. However, as protection regimes have deteriorated and states fail to provide sufficient protection to refugees and asylum seekers, the distinction that refugees status is supposed to confer does not carry the benefits it once did. In this paper, I explore how the protection regime for Syrian refugees in Turkey is in the process of retracting, and how that retraction of rights is creating long-term marginalization of Syrian refugees. My focus is on the response of refugee assistance NGOs in Turkey to the retracting rights regime.

SIBEL SAFI, DOKUZ EYLUL UNIVERSITY

TURKEY'S REFUGEE DILEMMA: ACCESS TO RIGHTS AND LIFTING THE GEOGRAPHICAL RESERVATION

Despite preserving the geographical limitation on the Refugee Convention, Turkey needs to lift this reservation. Lifting the geographical reservation to the Convention is one of the requirements to adopt Chapter 24 of the European Union (EU) for Turkey's admission into the EU. If Syrians will not return to their country voluntarily, there are limited options for them in Turkey, because they are not eligible for refugee status and have limited options for citizenship. The temporary protection that Syrians can currently receive provides an unclear future. Access to rights are determined separately for them, and there are severe limitations on Syrians accessing citizenship rights in the near future unless the legal provisions are changed.

PANEL: EDUCATION AND RESEARCH IN EXILE

Researchers and students "in exile" rarely find direct representation in the index of the literature on refugees or forced migration. Nowadays, Turkey is not only transit or host country for refugees from its region, particularly Syrians, Afghans and Africans, but also source country of academics in exile. During the panel we will elaborate on this dual situation of the country and related challenges of representation of various types of refugees in Turkey and EU as reception and departure countries. The papers will touch upon various aspects related to the access to

education and research in exile, its gender impact, the functioning and effectiveness of national reception and asylum systems in regard to disabled, unaccompanied and temporary students and young scholars in exile.

HAYDAR EREN AKIN, NANTERRE UNIVERSITY

COMPARATIVE ANALYSIS OF THE WELCOMING POLICIES OF EXILED ACADEMICS: THE CASE OF PHD STUDENTS

In 2016, the Turkish academic field is at the forefront of the socio-political upheavals in Turkey. The petition Academics for Peace, the social movement led mainly by academics militates for the cessation of interventions by the Turkish army targeting the areas of eastern Anatolia. Following legal proceedings by the Turkish authorities against the university, one of the preferred solutions for them will be the choice of exile; especially since the movement of Turkish academicians had been supported through a petition emanating this time from academics from Western Europe on January 18th, 2016. This petition is going to condition the two great trajectories chosen by the Turkish academics, choosing France or Germany as the main land of asylum. Participation of young scholars as PhD students and postdocs are remarkable. We need to specify that welcoming programs for academics in danger do not accept categories below postdoc in Germany but the Pause program in France accept PhD students as laureates.

This research will have the ambition to focus primarily on the multiplicity of social determinants to restore complexity around the conditions of exile of young Turkish academics. Continuing by linking these paths of exile and the establishment of a comparative typology of different reception measures specifically set up for "intellectuals". The objectification of these exile paths will involve the establishment of a comparative typology of the various reception measures specifically set up for "intellectuals" in France and Germany. (250 words)

KEREM APAK ALTINTOP, İSTANBUL UNIVERSITY

UNACCOMPANIED UNDER EXILE: IS IT POSSIBLE TO TALK ABOUT EDUCATION FOR UNACCOMPANIED REFUGEE STUDENTS IN TURKEY?

This paper explores a hidden issue of migration in Turkey: the access of unaccompanied refugee children to education system. Turkey has been a transit and target country of immigration and exile for numerous unaccompanied refugee children from Afghanistan, Africa, and lately it's estimated that the arrival of unaccompanied children rapidly increased after the start of the war in Syria. Although this issue is not a current phenomenon, there is not available study or fieldwork that brings to the fore the problems and situation of unaccompanied refugee children in Turkey. Based on data collected through interviews with local and central authorities, NGOs representatives and experts in local and central institutions and organizations, refugees who come into contact with these children during their daily life, the study elaborates the situation and main problems of unaccompanied refugee children and their prospects and access to education. The paper asks the following questions: What are the problems and challenges during both the asylum process and enrolment to education for unaccompanied refugee children? Does government have specific policy about admission of unaccompanied refugee children to the education system in Turkey? Do care arrangements have negative or positive effects on enrolment process? (250 words)

NURCAN ÖZGÜR BAKLACIOĞLU, İSTANBUL UNIVERSITY

DISABILITY AND EDUCATION IN EXILE: BARRIERS AND CHALLENGES IN THE FRONT OF SYRIAN DISABLED STUDENTS IN ISTANBUL

The paper aims at crossing over migration and disability studies within the unique case of Syrian students with disability involved into the higher education in Turkey. It elaborates the barriers that various institutional and social actors, practices, performances, and perceptions raise in the front of Syrian students with disability on their way to higher education in Turkey. Based on the findings of the UDISES HOPES project research, the paper brings to the fore the main societal, socio-economic and institutional barriers that make the university environment inaccessible for the disabled refugees. The paper concludes that both the academia, the government, as well as the migration policies stay blind to the problems and rights of the disabled refugee students in Turkey. (250 words)

SEVGI UÇAN ÇUBUKÇU, RETIRED SCHOLAR FOR PEACE

WOMEN SCHOLARS FOR PEACE IN EXILE AND IMPACTS ON WOMEN'S AND GENDER STUDIES IN TURKEY

A significant part of the gains drawn by the feminist struggle in Turkey are women and gender studies in universities. The first example in this field forms its own autonomous institutions is the Istanbul University Research Center for Women's Studies, established in 1989. Then Turkey's oldest and most important universities as Ankara University, Middle East Technical University, Çukurova University, Ege University, etc. continued to establish women's and gender studies units. Thus, women's and gender studies gained legitimacy as an interdisciplinary autonomous academic field. The number of these centers reached 100 during the 30-year period. Despite significant gains, there are many indications that feminist criticism has been abandoned in the last decade of women's and gender studies in universities, based on a gender equality approach: increasing macro-politics, discourse and practices that reproduce gender equality and discrimination against women and the expulsion of feminist academics who see gender studies as a political challenge. In case of Turkey, Due to the 'Peace Declaration' they signed in 2016, most feminist academics were expelled, forced to resign and forced to retire from their universities. In this case, in terms of women's and gender studies in Turkey it has led to a significant break. The names of the centers for women's and gender studies were transformed into names such as family and women's studies. It was encouraged to increase the number of studies that accept women in their traditional patriarchal roles, not through a critical approach to academic studies. The aim of this study is to analyze the effects of institutionalization and the effects of this process for the production of scientific knowledge has made a significant interruption in the development of this 30-year period revealed that academic feminism their own institutions in Turkey. (250 words)

PASCALE LABORIER, PARIS NANTERRE UNIVERSITY

SCHOLARS AT RISK AS A FACET OF FORCED MIGRATION

In view of the UNHCR data, the forced migration of those who are referred as "scholar at risk" seems insignificant in quantitative terms. Being "in danger" is also linked to how international reception is organized for academics under threat. Such qualification seems to be an essential reference for rescue institutions at the same time. But they are rarely included in the index of the literature on refugees or forced migration. Today, as in the past, some of them come from countries where the entire population is displaced due to persecution, conflict, violence or human rights violations (Syria, Afghanistan, Southern Sudan, Venezuela). But others come from countries where they are specifically targeted like other professions (intellectual or political), such as the recent case of the

Academics for Peace in Turkey. But Turkey is also a host country for refugees from its region, particularly Syrians. European countries maintain diplomatic relations with Turkey, in particular on the migration situation.

Based on an ongoing socio-historical survey and interviews, it will present the challenges of categorizing "scientists at risk" according to the country of departure and the country of reception. How it has then concrete effects on the functioning and effectiveness of national reception and asylum systems in the short term and on the long-term integration of refugees in countries of destination. If their numbers may seem insignificant in relation to the millions of displaced persons, their contribution is significant for refugee narratives, memory of the diaspora or the scientific production on their cultural area.

ROUNDTABLE: ETHICS AND FEMINIST METHODOLOGIES IN CONTEXTS OF BORDER STRUGGLES OF WOMEN AND LGBTQI WITH DISPLACEMENT

RUMANA HASHEM, UNIVERSITY OF WARWICK; NITYHA RAJAN, UNIVERSITY OF MINNESOTA; VERONICA SABA, UNIVERSITY OF TRIESTE; STAVROULA TSIROGIANNI, DUKE KUNSHAN UNIVERSITY

In calling for a "feminist refugee epistemology" Espiritu and Duong ask "How do we approach the question of gendered displacement from the knowledge point of the forcibly displaced, which takes seriously the hidden and overt injuries but also the joy and survival practices that play out in the domain of the everyday?" (2018: 588). This roundtable emerges from such provocations of Critical Refugee Studies and of recent debates in feminist anthropology (Pinelli, 2019), to centre the voices, narratives, and experiences of refugees and migrants, and to not treat them as mere objects of analysis. In this panel we go beyond the forcibly-displaced, and consider looking into ethics and feminist methodologies for working with both precarious and (voluntary) undocumented migrant-women and LGBTQI persons with displacement.

As scholars who work predominantly with displaced women and non-binary people who are often cast as paradigmatic victim figures and whose narratives are marginalised both in scholarship and media representations, the question of ethical representation is central to our work. As well recognising the gendered inequalities in everyday journey of migrant women, our panel raises questions in regard to the ethics of 'doing' research with these women (and men) and the need for and challenges of using feminist methodologies for understanding gendered aspects of border struggles. Drawing from three individual studies with displaced women across the globe, this roundtable explores the important question of how to use their stories, narratives, and experiences ethically in scholarship and for the production of "good" knowledge.

How do we talk about gendered experiences such as labour, sexual and gender-based violence, motherhood and so on without reproducing epistemic violence and the stereotypes about women and LGBTQI individuals who have been displaced? While studying the lives of migrant women and displaced LGBTQI, how do we contextualize their narratives, in order to challenge the concepts of state, power and subjectivity? How can we complicate the use of 'gender' as an analytical framework in refugee studies, to produce research that challenges the assumptions and stereotypes about the everyday challenges, experiences, and resistances of refugees across the world? How can the work of "writing refugee and migrant lives" constitute a feminist praxis? Putting the work of scholars who work with refugees, asylum-seekers, and migrants into conversation with each other, our roundtable addresses the above questions and discusses whether the focus on gender and gendered experiences ranging from labour, resettlement, integration, education and gender-based violence have the potential to challenge these "global hierarchies of the displaced".

The panel includes three papers drawing on ongoing research and emerging feminist scholarships on the subject, and a response by a feminist-sociologist.

STUDYING GENDERED BORDERS : CHALLENGES IN NARRATING ORDEALS OF UNDOCUMENTED WOMEN AND LGBTQ-ASYLUM SEEKERS IN HIGHER EDUCATION IN BRITAIN

Narrating stories of border struggles of women can be done by using a range of creative methodologies including those recently emerging in social sciences research. Nevertheless the difficulty occurs when we attempt to study those narratives, particularly theorise about the personal story, because the task does not only posit the ordeal as critical to understanding socio-economic and geo-political boundaries but also makes the person as a subject of study whilst providing room for the creation of a new narrative. What constitutes ethical research in this field? What ethical considerations should we confront with more honesty and as critical consideration? I discuss the challenges I encountered and the extent to which feminist methodologies be used as an ethical modes to study experiences of displacement, exile and the immigration control over women and LGBTQ individuals (from the global South) in higher education in the UK.

MIGRANT WOMEN'S WAYS OUT OF VIOLENCE: DRAWING A FEMINIST ETHNOGRAPHY AT THE EASTERN BORDER OF ITALY.

This paper originates from the fieldwork I've carried out between 2018 and 2019 at the eastern border of Italy, historically characterized by migratory flows, today still crossed by migrations coming from the nearby Balkan route. It explores critical and potential points regarding the exercise of a "feminist ethnography" and seeks to shed light on the mistakes, the unexpected and the turning points encountered during the research. It also addresses the ethical implications of doing research on migration and gender-based violence, clarifying how this aspect is intertwined with the author's feminist positionality. Therefore I will discuss how, as a researcher-activist, I have tried to build a relationship with the women based on active listening, reciprocity and reflexivity, trying to shape an ethnographic research, as much as possible, freed from power asymmetries.

AN ETHNOGRAPHY OF EVERYDAY LIFE: THE ETHICS AND QUANDARIES OF FEMINIST RESEARCH WITH AFGHAN REFUGEE WOMEN IN DELHI

Drawing from my year-long research with refugee and asylum-seeker Afghan women in Delhi, this presentation will focus on how to use refugee women's narratives, stories, and experiences to illustrate their everyday lives and the institutional structures that constrain them. How do feminist ethics determine which narratives to use in writing and which to leave out in the interest of research subjects' privacy and well-being? Further, how can we center the voices of refugee women and disrupt the researcher-subject dichotomy?

Respondent: Dr Stavroula Tsirogianni, Associate Professor in Psychology, Duke Kunshan University, People's Republic of China