15th Nordic Migration Research Conference

GLOBAL CHALLENGES - LOCAL RESPONSES

Malmö, 25-27 August, 2010

THE BOOK OF PROGRAMME AND ABSTRACTS
EDITOR Maja Povranović Frykman

LANGUAGE EDITING Damian Finnegan, Lisa-Marie Teubler, Reihaneh Eskandari, Amanda Hosseinzadeh

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CONFERENCE ORGANISATION

The 15th Nordic Migration Research Conference is organised by Nordic Migration Research (NMR), Malmö Institute for Studies of Migration, Diversity and Welfare (MIM), and the Department of IMER, Malmö University

NMR gratefully acknowledges the contributions made by

THE SPONSORS OF THE 15th NMR CONFERENCE:
Malmö University
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CONFERENCE PROGRAMME

Wednesday, 25th August, 2010

8.30-18.00 Registration and information (Orkanen Atrium, ground floor)

10.00-10.20 (room D138)
Welcome on behalf of the local organisers MIM and IMER:
Prof. Lennart Olausson, Vice-Chancellor, Malmö University
Prof. Hans Lindquist, Dean, Culture and Society, Malmö University
Opening of the conference:
Prof. Ulf Hedetoft, Chairperson of NMR

10.25-10.50 (room D138)
Experiences of the common Nordic labour market
Keynote speech by Prof. ESKIL WADENSJÖ, Swedish Institute for Social Research (SOFI), Stockholm University

10.50-11.00 questions from the audience

11.05-11.30 (room D138)
Diasporic cosmopolitanism: a research paradigm beyond methodological nationalism
Keynote speech by Prof. NINA GLICK SCHILLER, Director of the Research Institute for Cosmopolitan Cultures (RICC), The University of Manchester

11.30-11.40 questions from the audience

11.50-13.20 lunch (Orkanen, ground floor)

13.20-15.00 (D337)
Workshop 1 – Methodologies of IMER studies
Convenor: IMER-förbundet (Swedish IMER Association)
Chair: Orlando Mella, Department of Sociology, Uppsala University (S)
Participants: Serine Haghverdian (S), Lisa Salmonsson (S), Turid Sætermo (N), Selma Porobić (S), Orlando Mella (S)
13.20-15.20 (D328)
Workshop 2 – **State and civil society: regulating immigrant integration**
*Chair:* Mikael Spång, Department of Global Political Studies, Malmö University (S)
*Participants:* Ruth Emerek (DK), Martin Bak Jørgensen (DK), Anton Steen (N), Ariana Fernandes Guilherme (N/S), Roberto Scaramuzzino (S), Sigrid Saveljeff (S)
*Discussant:* Mikael Spång (S)

13.20-15.30 (D222)
Workshop 3 – **Urban environments, immigrant incorporation – beyond a national perspective?**
*Convenor and chair:* Garbi Schmidt, SFI – Danish National Centre for Social Research, Copenhagen (DK)
*Participants:* Maja Povrzanović Frykman (S), Randi Gressgård (N), Garbi Schmidt (DK), Tina G. Jensen (DK), Berndt Clavier (S), Alberto Violante (I)
*Discussant:* Nina Glick Schiller (UK)

15.30-16.00 coffee/tea break (Orkanen, ground floor)

16.00-17.40 (D222)
Workshop 4 – **Transnational family practices and nation state regulation**
*Convenor and chair:* Anika Liversage, SFI - Danish National Centre for Social Research, Copenhagen (DK)
*Participants:* Helga Eggebø (N), Hilde Lidén (N), Kristin Henriksen (N), Anika Liversage (DK), Annika Rabo (S)

16.00-18.00 (D337)
Workshop 5 – **Media, migration, minorities and majorities in the Nordic countries**
*Convenor and chair:* Rikke Andreassen, School of Arts and Communication, Malmö University; National coordinator for MigraNord (Nordic research network for media, migration and society) (S/DK)
*Participants:* Karina Horsti (F), Asta Smedegaard Nielsen (DK), Rikke
Andreassen (S/DK), Suvi Keskinen (F), Magnus Andersson (S), Camilla Haavisto (F)

16.00-17.50 (D328)
Workshop 6 – **Finding a language of our own: a critique of migration research**
*Convenor and chair:* Ronald Stade, Department of IMER, Malmö University (S)
*Participants:* Mette Andersson (N), Jon Rogstad (N), Birgitte Suter (S), Jens Røyrvik (N), Ronald Stade (S), Dimosthenis Chatzoglakis (S)
*Discussant:* Thomas Faist (D)

18.00-19.00 *(Orkanen, ground floor)*
Reception by *IMER-förbundet* (Swedish IMER Association), MIM and IMER, Malmö University.
Welcome by *Prof. Björn Fryklund*, on behalf of MIM, Malmö University, and *Prof. Yngve Lithman*, on behalf of *IMER-förbundet*.

**Thursday, 26th August, 2010**

8.30-16.30 Registration and information *(Orkanen Atrium, ground floor)*

9.00-9.25 (room D138)
**The ‘mobility turn’: an analytical balancing act**
Keynote speech by *Prof. VERED AMIT*, Professor at the Department of Sociology and Anthropology, Concordia University, Montreal

9.25-9.35 questions from the audience

9.40-10.05 (room D138)
**Cultural diversity and social inequalities: a social mechanismic account**
Keynote speech by *Prof. THOMAS FAIST*, Director of the Center on Migration, Citizenship and Development (COMCAD), Bielefeld University
10.05-10.15 questions from the audience

10.15-10.40 coffee/tea break (Orkanen, ground floor)

10.40-12.00 (D337)
Workshop 7 – **Irregular migration in Scandinavia and beyond** (first 4 papers)
*Convenors and chairs:* Trine Lund Thomsen, Martin Bak Jørgensen, Susi Meret, Institute of History and International Social Studies, Aalborg University (DK)
*Participants:* Trine Lund Thomsen (DK), Martin Bak Jørgensen (DK), Susi Meret (DK), Helle Stenum (DK), Kirsten Hviid (DK), Sara Kalm (S), Caroline Bækkelund Ellingsen (N), Halvar Andreassen Kjærre (N), Karin Harsløf Hjelde (N), Mónica Amador (Colombia)

10.40-12.00 (D222)
Workshop 8 – **Transnational practices in migration** (first 4 papers)
*Convenor:* Forskarnätverket om transnationalism och diaspora (The Research-network on Transnationalism and Diaspora) (S)
*Chairs:* Ali Osman and Erik Olsson, Centre for Research in International Migration and Ethnic Relations (CEIFO), Stockholm University (S)
*Participants:* Jaana Schütze (D), Charlotte Melander (S), Lisa Åkesson (S), Bojana Babić (BiH), Olav Eggebø (N), Charlotta Hedberg (S), Khalid Khayati (S), Catrin Lundström (S), Ingemar Grandin (S)

10.40-12.00 (D328)
Workshop 9 – **Childhood and migration** (first 4 papers)
*Convenor:* IMER-förbundet (Swedish IMER Association)
*Chairs:* Maren Bak, Department of Social Work, and Kerstin von Brömsen, Department of Religious Studies and Theology, Göteborg University (S)
*Participants:* Ulrika Wernesjö (S), Kristina Gustafsson (S), Ingrid Fioretos (S), Olga Keselman (S), Berit Berg (N), Kirsten Lauritsen (N), Layal Wiltgren (S), Eva Skowronska (S)
10.40-12.00 (C231)
Workshop 10 – **Locating religion in multicultural societies** (first 4 papers)
*Convenors and chairs:* Magdalena Nordin and Jonas Alwall, Department of IMER, Malmö University (S)
*Participants:* Fredrik Gregorius (S), Magdalena Nordin (S), Tobias Schölin (S), Ida Marie Vammen (DK), Jonas Otterbeck (S), Anders Lundberg (S), Simon Stjernholm (S), Ali Aslan Yildiz (NL), Maykel Verkuyten (NL), Rickard Lagervall (S)

12.00-13.30 lunch (*Orkanen*, ground floor)

13.30-15.10 (D337)
Workshop 7 (cont.) – **Irregular migration in Scandinavia and beyond** (remaining 5 papers)
Kalm, Bækkelund Ellingsen, Andreassen Kjærre, Harsløf Hjelde, Amador

13.30-15.10 (D222)
Workshop 8 (cont.) – **Transnational practices in migration** (remaining 5 papers)
Eggebø, Hedberg, Khayati, Lundström, Grandin

13.30-14.30 (D328)
Workshop 9 (cont.) – **Childhood and migration** (remaining 3 papers)
Lauritsen, Wiltgren, Skowronski

13.30-14.50 (C231)
Workshop 10 (cont.) – **Locating religion in multicultural societies** (remaining 4 papers)
Lundberg, Stjernholm, Yildiz and Verkuyten, Lagervall

15.00-16.30 coffee/tea, exhibitions, information
(*Orkanen* library, 5th floor)
Welcome to the book exhibition presenting migration-related publications issued by Malmö University, posters presenting undergraduate students’ research, book pre-launches, and information stands organised by The City of Malmö and by Malmö University faculties Culture and Society and Health and Society.
15.45-16.30 (D222)  
**NMF (Network for Migration Research Norway) General Assembly**  
(for NMF members)

16.30-18.00 (D138)  
**NMR (Nordic Migration Research) General Assembly**  
(for NMR members)  
For Assembly agenda see [http://nordicmigration.saxo.ku.dk/](http://nordicmigration.saxo.ku.dk/).  
The General Assembly is for NMR members only, i.e. those that have signed up and paid fees for 2010, including all full conference participants (since the fee includes membership of NMR for 2011). The conference badge for full participants guarantees admission to the Assembly.

19.30 **Conference dinner** (*Rådhuset* - Malmö City Hall, Stortorget)  
The dinner is hosted and sponsored by The City of Malmö.  
Welcome by Kent Andersson, Vice-mayor, The City of Malmö, and Jonas Alwall, Head of the Department IMER, Culture and Society, Malmö University.

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**Friday, 27th August, 2010**

8.30-11.00 Registration and information (*Orkanen Atrium*, ground floor)

9.00-9.25 (room D138)  
**The magical cultural construction of a contested diasporic nation**  
Keynote speech by Prof. ALEX STEPICK, Director of Immigration and Ethnicity Institute, Florida International University, Miami

9.25-9.35 questions from the audience

9.40-10.05 (room D138)  
**A right to a past? Migration, remembrance and history**  
Keynote speech by Prof. KNUT KJELDSTADLI, Professor at the Department of History, University of Oslo
10.05-10.15 questions from the audience

10.15-10.30 coffee/tea break (Orkanen, ground floor)

10.30-12.40 (D337)
Workshop 11 – **Comparative migration and integration studies**
*Convenors and chairs:* Pieter Bevelander and Anders Hellström, MIM - Malmö Institute for Studies of Migration, Diversity and Welfare, Malmö University (S)
*Participants:* Kikuko Nagayoshi (Japan), Lydia L. Lundgren (USA) Anders Hellström (S), Constanza Vera Larrucea (S), Pieter Bevelander (S), Kristi Anniste (EST)
*Discussant:* Eskil Wadensjö (S)

10.30-12.30 (D328)
Workshop 12 – **Interrmarriage and children of mixed parentage: new paradigms?**
*Convenors and chairs:* Rashmi Singla, Department of Psychology, Roskilde University (DK) and Sayaka Osanami Törngren, IMER/MIM, Malmö University and REMESO, Linköping University (S)
*Participants:* Kaisa Nissi (F), Mustafa Topal (DK), Rashmi Singla (DK), Angelika Kaffrell-Lindahl (S), Sayaka Osanami Törngren (S)

10.30-12.00 (D222)
Workshop 13 – **Beyond the suitcase: representations of migration and Europe and the role of museums**
*Convenors and chairs:* Sabine Hess, Institut für Volkskunde/Europäische Ethnologie, Ludwig-Maximilians-Universität München and Kerstin Poehls, Institute for European Ethnology, Humboldt-University Berlin (D)
*Participants:* Sabine Hess (D), Leen Beyers (NL), Jan Parmentier (NL), Bram Beelaert (NL), Klas Grinell (S), Kerstin Poehls (D)
*Discussant:* Knut Kjeldstadli (N)

12.15-13.30 lunch (Orkanen, ground floor)
13.30-15.20 (D337)
Workshop 14 – Families in change: discourses and practices
Chair: Annika Rabo, Department of Social Anthropology, Stockholm University (S)
Participants: Monica Five Aarset (N), Marjan Nadim (N), Marianne Tveit (N), Dorte Caswell (DK), Kræn Blume Jensen (DK), Anja Bredal (N), Minoo Alinia (S)
Discussant: Annika Rabo (S)

13.30-15.10 (D328)
Workshop 15 – Migrants’ perceptions of exclusion and inclusion
Chair: Unnur Dís Skaptadóttir, Faculty of Social and Human Sciences, University of Iceland (ISL)
Participants: Unnur Dís Skaptadóttir (ISL), Jonathan Ngeh (S), Linda Dyrlid (N), Anna Wojtynska (ISL), Katrine Fangen (N)

13.30-15.30 (D222)
Workshop 16 – Time, history, and processes of migration
Convenor and chair: Ella Johansson, IMER-förbundet (Swedish IMER Association) (S)
Participants: Ella Johansson (S), Orlando Mella (S), Ulla Rosén (S), Pauline Stoltz (S), Malin Thor (S), Despina Tzimoula (S)

15.30-15.45 (room D138)
Closing of the conference:
Associate Prof. Maja Povrzanović Frykman on behalf of the local organisers, and Senior Researcher Hilde Lidén on behalf of NMR
Experiences of the Common Nordic Labour Market

Keynote speech by Prof. ESKIL WADENSJÖ, Swedish Institute for Social Research (SOFI), Stockholm University

The Common Nordic Labour Market was the first common labour market to be established. Consequently, the length of its existence makes its experiences of interest to those who want to know more about common labour markets established later. The Common Nordic Labour Market started formally in 1954, but in practice it had been partially established before that and continued to develop after its formal starting date. That a common labour market is formally established does not mean that all hindrances to mobility disappear. In this paper, the development of the Common Nordic Labour Market, the migration flows and their determinants, and the economic integration of inter-Nordic migrants are presented and analyzed. Of special interest in connection with this is that the Nordic countries have become part of the EU Common Labour Market.

In the first decades after the establishment of the Common Nordic Labour Market, Sweden was the main country of destination and Finland the main country of origin. Higher incomes and many job vacancies made moving to Sweden attractive. In the 1970s, intra-Nordic migration declined, and Sweden gradually lost its dominant position as the country of destination. The income differences had diminished or disappeared. Instead, Norway gradually became more important as a country of destination. In the 2000s, commuting over the borders increased. However, the commuting and migration across borders is still much smaller than the commuting and migration within the countries.

The character of the migration has also changed over time. At the start, it was largely a migration of blue-collar workers. The migration now has a much more diverse composition. The economic situation of the migrants
has also changed. The wage rates of new migrants coming from Nordic countries to Sweden are no longer lower than those of natives, but slightly higher, even if controlling for education and other individual characteristics.

Diasporic cosmopolitanism: a research paradigm beyond methodological nationalism

Keynote speech by Prof. NINA GLICK SCHILLER, Director of the Research Institute for Cosmopolitan Cultures (RICC), The University of Manchester

The transnational migration paradigm has been a concerted attempt to move migration studies beyond its use of the nation-state as its primary unit of study and analysis. However, several problems have arisen. These include the reassertion of binary thinking and the accompanying reassertion of ethnic and national boundaries, the transformation of transnational migration research through its adoption within discourses of migration and development, the preoccupation of migration scholars in a particular and narrow reading of the concept of social cohesion, the question of the second generation, and the failure of advocates of the transnational migration paradigm to provide entry points for research beyond the ethnic lens.

This talk addresses these issues by asking, ‘what research possibilities emerge for migration scholars if we move beyond methodological nationalism and the ethnic lens?’ As one example, I explore the concept of diasporic cosmopolitanism. I begin by defining key terms and reviewing the foundational social theory that has naturalized the binary thinking. I proceed by exploring the binary thinking that underlies methodological nationalism and much of the writing about cosmopolitanism. In its place I propose that migration research build on the theorization of relationality and simultaneity. I then propose several analytic conceptualizations that build on this theorization, including (1) transnational social fields; (2) the mutual constitution of the local, national, and global; (3) cities as entry points for the analysis of networks of hierarchical power; (4) variation finding; and (5) the relative scalar positioning of localities. Next I suggest ways in which researchers can systematically explore varieties of diasporic cosmopolitanism. To illustrate the very different forms of diasporic cosmopolitanism, I draw from research on the relationship between migrants and cities in several differently positioned cities.
Nina Glick Schiller is the Director of the Research Institute for Cosmopolitan Cultures and Professor of Social Anthropology at the University of Manchester. Glick-Schiller’s writings explore a comparative and historical perspective on migration, transnational processes and social relations, diasporic connection long distance nationalism, and the transnationality of cities. Her research has been conducted in Haiti, the United States, and Germany and she has worked with migrants from all regions of the globe. Her current theoretical work explores situated and diasporic cosmopolitanism. Glick Schiller has outlined this perspective in a commentary for the British Journal of Sociology, “Old Baggage and Missing Luggage”. Critiquing methodological nationalism and methodological ethnicity, she has advocated “a global perspective on migration” in “Methodological Nationalism and the Study of Migration: Beyond Nation-State Building”, International Migration Review (with A. Wimmer, 2003), “Beyond the Ethnic Lens: Locality, Globality, and Born-Again Incorporation”, American Ethnologist (with A. Caglar and Gulbrandsen, 2006), “Beyond Methodological Ethnicity and Towards the City Scale” in Rethinking Transnationalism and “Global Perspectives on Gender In Transit”, in Gender In-Transit (2010). Glick Schiller’s examination of religion, migration and citizenship includes “Social Citizenship, Global Christianity, and Non-Ethnic Immigrant Incorporation” in Immigration and Citizenship in Europe and the United States (with A. Caglar 2008), and “Locality, Global Christianity, and Immigrant Transnational Incorporation” in Permutations of Order (2009). Founding editor of the journal Identities: Global Studies in Culture and Power, Glick Schiller’s books include Nations Unbound and Towards a Transnational Perspective on Migration (both published with L. Basch and C. Blanc), and Georges Woke up Laughing: Long Distance Nationalism and the Search for Home (with G. Fouron) and Locating Migration (with A. Caglar, Cornell University, forthcoming). She has recently co-edited a special section of Social Analysis entitled “Migration, Development, and Transnationalization”.
The ‘mobility turn’: an analytical balancing act

Keynote speech by Prof. VERED AMIT, Professor at the Department of Sociology and Anthropology, Concordia University, Montreal

According to John Urry, the increasing prominence of mobility on academic and policy agendas is initiating a ‘mobility turn’ (Urry 2007). The more expansive view of movement suggested by this ‘turn’, allows us to consider the implications of mobility for a wide variety of contexts and relationships – ‘mobilizing’ them as it were – as well as to explore possible convergences between different forms of movement. Thus daily routines of movement (commuting, meetings, visiting etc.), tourism, student travel, business travel, migration etc. are more likely to be considered vis à vis one another rather than treated a priori as separate fields of investigation. As a result, we are better able to observe overlaps as well as incidental, improvised and/or regulated convergences between these different forms of movement. But this approach also carries risks that important distinctions between different circumstances of mobility will be elided. The tendency to list a wide range of different forms of mobility as comprising a global moving panorama can obscure the processes and inequalities that carve out and enforce the boundaries between various circuits of movement. Expanding the framework within which we consider migration as well as other forms of movement therefore involves a delicate balance between a consideration of convergence and avoiding the seduction of overly broad generalization.

Vered Amit is a Professor of Anthropology at Concordia University. Her research has focused on a range of circumstances and locales including intra and interethnic boundaries among Armenians in London; youth cultures; ethnic lobbying; expatriacy in the Cayman Islands; transnational consultants and international student travel. She is currently conducting a study, funded by the Canadian Social Sciences and Humanities Research Council, probing the implications of inherited dual citizens for young Canadian adults. Running through
all of these different projects has been an ongoing preoccupation with the workings of and intersections between different forms of transnational mobility. Of particular interest have been an exploration of the disjunctures that can be sought through mobility and the implications of these discontinuities for the development and attenuation of various forms of sociality. She is the author or editor of ten books with an eleventh forthcoming. These books include (as co-author with Nigel Rapport) The Trouble with Community: Anthropological Reflections on Movement, Identity and Collectivity; (as editor) Going First Class? New Approaches to Privileged Travel and Movement; and (as co-editor with Noel Dyck) Claiming Individuality: The Cultural Politics of Distinction.

Cultural diversity and social inequalities

Keynote speech by Prof. THOMAS FAIST, Director of the Center on Migration, Citizenship and Development (COMCAD), Bielefeld University

How cultural difference turns into social inequality has been largely unexplored. In recent decades, cultural diversity in West European societies has, in terms of religions, languages, we-groups, transnational ties, and countries of origin, once more undergone immense growth. Cultural diversity, as Aristide Zolberg has reminded us, was the usual state of affairs, not a departure from the alleged norm of cultural homogeneity. The vague term diversity harbors innovative measures in two respects. Firstly, diversity not only addresses the incorporation of migrants, but also how the organizations of dominant society deal with cultural pluralism. Secondly, diversity can then be understood both as an individual competence of migrants as members of organizations, and as a set of programs which organizations adopt to address cultural pluralism. Yet if diversity is mainly understood as a management technique, the question arises how social inequality can be dealt with. Existing approaches such as boundary making constitute a helpful point of departure. Above all, we need to know how boundaries leading to inequalities are created in the first place. One answer to this problem is a social mechanistic approach...
which traces the production of inequalities as boundaries out of manifold markers of diversity. In addition to well-known diversity markers such as class, religion, ethnicity and gender, new markers such as transnationality - cross-border life-styles - have to be scrutinized.

**Thomas Faist** is Professor of Transnational and Development Studies at the Department of Sociology, Bielefeld University. From 2000-2004 he directed International Studies in Political Management at the University of Applied Sciences Bremen. His research interests concern international migration, immigrant integration, citizenship, and social policy. He held visiting professorships at Brandeis University, Malmö University and the University of Toronto. He is a member of the Advisory Board of the German Institute for Public Affairs in Berlin and a board member of the International Network on Migration and Development. Thomas Faist served as a deputy editor of the journal *The Sociological Quarterly* (2004-08) and is currently on the editorial board of *Ethnic and Racial Studies, Migration Letters*, and *The Indian Journal of Diaspora*. He has contributed to transnational studies in migration research with his book on *The Volume and Dynamics of International Migration and Transnational Social Spaces* (Oxford 2000; reprinted 2004). More recently, Thomas Faist published *Dual Citizenship in Europe: From Nationhood to Social Integration* (Ashgate 2007). He also co-authored *Citizenship: Theory, Discourse and Transnational Prospects* (Blackwell 2007) and co-edited *Dual Citizenship in Global Perspective* (Palgrave Macmillan 2008) with Peter Kivisto. Faist is also the co-author with Andreas Ette of *The Europeanization of National Immigration Politics and Policies* (Palgrave Macmillan 2007) and a recent book with Peter Kivisto on *Beyond a Border: The Causes and Consequences of Contemporary Immigration* (SAGE/Pine Forge Press 2010). Thomas Faist co-edited a special issue on migration and development of the journal *Social Analysis* with Nina Glick Schiller (2009). His research efforts now focus on “The Transnational Social Question: Social Rights and Citizenship in a Global Context” (International Sociology, 2009).
The magical cultural construction of a contested diasporic nation

Keynote speech by Prof. ALEX STEPICK, Director of Immigration and Ethnicity Institute, Florida International University, Miami

This presentation addresses the fundamental question of what sustains solidarity among a diasporic people who originate in a highly fractured society in which power is constantly contested? It focuses particularly on a cultural conception related to religion, the role of the supernatural, i.e. magic, and its presumed presence and influence on daily lives in both mundane and massive ways. Empirically, the presentation concentrates on the Haitian diaspora and particularly the Haitian diasporic religious communities’ responses to the January 2010 earthquake. This paper analyzes the cultural construction of being Haitian as a constant contest riven by class and color divisions and in continual dialectic with external forces, either natural such as earthquakes or social as in the discrimination Haitians have confronted since its successful slave revolt and founding of a free black republic? In quotidian interactions, the Haitian nation is invisible as the foundation of Haitians’ lives is not an imagined nation, but concrete, embodied social relationships that are often transnational. Within this context the Haitian nation, either in Haiti or in the diaspora, seldom expresses solidarity. Ostensibly, Haitian diasporic religion confirms this generalization as it demonstrates significant diversity, both within and across denominations from traditional Haitian religion, vodou, to the historically politically dominant Catholicism and rapidly rising Protestantism. This paper argues that, nevertheless, among the Haitian diasporic nation, there is at least one cultural commonality among difference, the presumption of magical or supernatural forces. Combining theoretical insights from Weber and Bourdieu, this paper analyzes the simultaneity of solidarity and division manifest through Haitian religion. Weber’s sociopsychological explanation of non-material salvation is particularly relevant among a people who constantly struggle over material resources, while Bourdieu is particularly apt for the institutional struggle for social domination through the construction of habitus.
Alex Stepick is Professor of Global and Sociocultural Studies at Florida International University in Miami, Florida where he is also the Director of the Immigration and Ethnicity Institute and Interim Director of the Research Institute on Social and Economic Policy. He also is Professor of Sociology and Director of the Center on Health and Social Inequalities at Portland State University in Portland, Oregon. Dr. Stepick’s most recent publications include Churches and Charity in the Immigrant City: Religion, Immigration and civic Engagement in Miami (Rutgers 2009) co-edited with Terry Rey and Sarah J Mahler and “The Complexities and Confusions of Segmented Assimilation,” with Carol Dutton Stepick in Ethnic and Racial Studies 2010. He has been studying the impact of immigration on Miami for over 30 years and has published eight books including City on the Edge California 1993) which received both the Robert Park Award for the best book in urban sociology and the Anthony Leeds Award for the best book in urban anthropology. He has had major projects on newcomer-established relations (Ford Foundation and Carnegie Corporation), immigrant and native minority education (National Science Foundation and Mellon Foundation), and immigrant and native minority religion and civic engagement (Pew Charitable Trusts). His earlier work was on urban development in Oaxaca, Mexico which appeared in Social Inequality in Oaxaca: A History of Resistance and Change with Arthur D. Murphy (Temple 1991) and La Cabeza de Jano also with Arthur D. Murphy (Instituto Estatal, 2002).

A right to a past? Migration, remembrance and history

Keynote speech by Prof. KNUT KJELDSTADLI, Professor at the Department of History, University of Oslo

“There is too much history in Transsilvania,” someone once remarked. National collective identity, fostered by history, has been seen as a culprit guilty of creating schizmo-genetic processes. And surely, there are strong arguments in favour of this criticism: a ‘we’-identity is often created in opposition to the ‘other’. A national history implicitly postulates continuity
Keynote speeches

backwards in time in a way that may be ideological. A nation is seen as too homogenic. This may lead to the stance that collectives are fictitious and yet dangerous, while individuals are the only entities with real existence - and the only legitimate entities.

The speech discusses whether this is true, and whether all kinds of collective memory should be condemned. The roles of migrants’ remembrances and history writing in sending and receiving countries are raised: do memory and history necessarily contribute to reifying nationalities? The speech argues the case for dealing with collectivities and nationalities, and tries to state the premises on which this may be legitimately done. The intervention closes with the tasks and challenges of migration history: Is there a way to write such history that bypasses the view of human beings as social atoms?

WORKSHOPS and ABSTRACTS
Workshop 1

Methodologies of IMER studies

Convenor:
IMER-förbundet (Swedish IMER Association)

Chair:
Orlando Mella, Department of Sociology, Uppsala University (S)

Participants:
Serine Haghverdian (S), Lisa Salmonsson (S), Turid Sætermo (N), Selma Porobić (S), Orlando Mella (S)

Ethnic relations and immigration are not static entities but interactive processes emerging from structural and cultural dimensions. They are complex phenomena characterized by extreme social situations, and the methodological strategy has to take into account this complexity.

Many studies in this field use structured questionnaires as information sources, where immigrants are asked to respond to open-ended questions concerning their attitudes or general data about themselves. Quantitative studies are very frequent. Other studies have qualitatively oriented strategies, using in-depth interviews, semi-structured interviews or observations.

The best strategy, however, is a triangulation of quantitative and qualitative methods. In order to work with triangulation, qualitatively oriented studies need a theoretically oriented methodological approach, and we want to discuss such approaches, for example Phenomenology, Grounded Theory, Discourse Analysis, or other analogous strategies. Triangulation also works better if we use statistical approaches parting from normality, such as Correspondence Analysis or Categorical Regression. A combination of such methodological strategies in line with in-depth analyses of extreme cases and detailed field studies can provide an effective basis for describing and explaining patterns in the field of Ethnic Relations and Immigration.
Social belongings and ethnic identities – a phenomenological approach

Serine Haghverdian, Ph.D. Candidate, Department of Sociology, Uppsala University, Serine.Haghverdian@soc.uu.se

Applying a phenomenological approach in the present paper, I intend to discuss the variations as well as the shared experiences of ethnic identifications among young women of Middle Eastern backgrounds in Sweden. With the help of phenomenology, this study aims to illuminate processes which contribute to the construction of social identities among the participants. Of particular interest is the question of how ethnic identifications and social belonging are negotiated in everyday-life situations. It is this very everyday-life perspective which defines the core of the phenomenological approach. Any formulations of empirical theories about the social world must depart from the life-world, according to phenomenologists. Drawing from the works of Alfred Schütz, my study embraces the understanding of the life-world as intersubjective, i.e. a social reality which is jointly experienced by people. In the present paper, I strive to describe and analyze the subjective meanings given to this intersubjective life-world experienced by the participants. Central themes to be addressed are, for example, the feeling of being different but same at the same time, struggling for recognition as independent young women, the importance of self-respect, and the concept of freedom as ethnically charged.

Cultural authorization and doctors trained outside the EU/EES – a Grounded Theory approach

Lisa Salmonsson, Ph.D. Candidate, Department of Sociology, Uppsala University, Lisa.Salmonsson@soc.uu.se

A growing shortages of health professionals, in particular nurses and doctors, have emerged in OECD countries. One way to meet such shortages is via the international migration of health workers. Between 1970 and 2005, the number of foreign-trained doctors increased at a rapid rate. In Sweden, the average annual growth rate is 7 percent per year (International Migration Outlook, 2007). These prognoses indicate that the number of non-Swedish medical doctors will continue to increase in
coming years. The Swedish Board of Health and Welfare categorizes this group into two categories: (1) doctors trained in EU/EEA-countries, and (2) doctors trained in countries outside the EU/EEA. Preliminary results from this text analysis study indicate that doctors with training from outside the EU/EEA do not have the same social presumptions as doctors trained in the EU/EEA. The data analyzed comes from texts published in Swedish health journals. Using a grounded theory approach, we have generated a theoretical explanation for the special presumptions of doctors trained outside the EU/EEA. We argue that this group, through these selected texts, is ascribed a cultural capital that differs from the formal competence needed to serve as a doctor in Sweden. This becomes an obstacle for their integration into the professional labour market. We call this socio-professional phenomenon “cultural authorization”.

Internet: a source of knowledge for both migrants and researchers of migration

Turid Sætermo, Ph.D. Candidate, NTNU, Trondheim, Turid.Satermo@svt.ntnu.no

A significant feature of the contemporary migration of skilled workers is the importance of the Internet in the migration process as a means of access to information for establishing networks and communicating with others. The Internet plays a central role both in the pre-arrival phase (when migration is prepared) and after arrival (when the migrant begins to build a new life in the destination country). However, there are few studies that explore the ways that migrants use the Internet to prepare for their migration before arriving. In this paper I will focus on skilled migrants from Venezuela and the internet sites they consult, the networks they join, and the online activities they participate in, in order to arrive as prepared as possible. I will, in particular, look at how migrant blogs, by offering step-by-step detailed recipes of how to migrate, have become crucial in the last 5 years. These blogs also serve as moral support during the waiting period; they give “real” information on what it is like to be a migrant in the given destination, and they function as virtual meeting places for those who are going to migrate to the same places. They also serve to normalize the situation of being a migrant.
Research on religious resilience in displacement context through phenomenological approach to trauma narrative interviews

Selma Porobić, Ph.D. Candidate, Migration studies, Centre for Theology and Religious Studies, Lund University, Selma.Porobic@teol.lu.se

How life-changing events affect our whole understanding of life and approach to living is not only reflected in our visible structures of rebuilding and trauma adaptation process, but is also reflected in our reasoning and recapturing of the meaning and the purpose of life itself. The restructuring of life’s continuity and the rebuilding of destroyed worlds, as it is shown in my dissertational study, involves for many refugees a religious processing of the undergone life changes and a variety of religious strategies in understanding and dealing with the strained reality of forced migration and resettlement.

In order to psychologically understand the religious resilience employed in the context of displacement, a thorough examination of an individual’s inner life, world of assumptions, beliefs and values, that were affected by abrupt and radical changes, is required. This, however, poses a great methodological challenge on the researcher. How do we best approach such multifaceted phenomenon and capture its substantial complexity?

In order to bring out the significance of critical events in the lives of resettled Bosnian refugees in Sweden and their war induced displacement, the researcher used trauma narrative interviews in combination with qualitative phenomenological interviews through which respondents’ narratives were primarily related to, and imbued with, the meaning of these life-changing events in the wider context of the individuals’ ongoing life-world projects.
Searching for significance in IMER research: the application of extreme cases’ methodology

Orlando Mella, Professor, Department of Sociology, Uppsala University, orlando.mella@soc.uu.se

Social sciences usually make use of statistical measures based on the normal curve to search after significance and to understand the dynamic of social processes. Normality, however, is not an objective situation, but a model of how social reality is shaped. This model offers possibilities, but as all models, it also has important constraints, especially when studying extreme situations such as immigration/exile. This paper postulates that a model based on the normal curve, taking the mean as an expression for integration, is probably not the best model to explain social processes like immigration/exile.

The application of the normal curve to social processes implies a theory of balance and status quo as the most meaningful characteristic in social life and social development. Immigration/exile are in this context often studied as situations that are threatening the normality that it would exist in a well-integrated society; immigrants are treated as outliers and with suspicion. The study of immigration/exile using quantitative strategies ought to develop a perspective other than normality. In this context, this paper discusses and exposes some examples in using a strategy based in extreme cases and working with a statistical instrument such as Correspondence Analysis.
Workshop 2
State and civil society: regulating immigrant integration

Chair and discussant:
Mikael Spång, Department of Global Political Studies, Malmö University (S)

Participants:
Ruth Emerek (DK), Martin Bak Jørgensen (DK), Anton Steen (N), Ariana Fernandes Guilherme (N/S), Roberto Scaramuzzino (S), Sigrid Saveljeff (S)

Ethnic minorities – an unfavoured group in Danish society?

Ruth Emerek, Professor, AMID, Aalborg University, emerek@ihis.aau.dk, and Martin Bak Jørgensen, Assistant Professor, AMID, Aalborg University, martinjo@ihis.aau.dk

This paper discusses the consequences of the comprehensive focus placed on discrimination as laid down by Paper 13 in the EC Treaty (now Paper 19) for ethnic minorities, in a Danish context. The Treaty of Amsterdam provided a major leap forward in the fight against all forms of discrimination in the European Union. The Treaty banned all discrimination on the basis of nationality (Paper 12), but went beyond that with a ground-breaking new Paper (13), which empowers the EU to combat all discrimination based on sex, racial or ethnic origin, religion, disability, age and sexual orientation. Thereby, the EU framework on anti-discrimination sets a new frame for the current policy and institutional development, as it brings minority groups on equal footing with regard to mainstreamed rights. However, different minority groups are not equally affected by discrimination, and European surveys, such as the EU-MIDIS and recent Eurobarometer surveys, show that ethnic minorities suffer most from discrimination compared to other minorities. The question arising from these findings is how the state copes with this situation in terms of political, policy-related and institutional developments. Based on the historical development of migration history, composition, attitude and policy development towards various groups of migrants, this paper seeks to identify the main policy developments.
The politics of local immigrant settlement in Norway: how elites circumvent symbolic politics

Anton Steen, Professor, Department of Political Science, University of Oslo, anton.steen@stv.uio.no

When refugees are granted asylum in Norway, they acquire the right to domicile in a municipality. Through economic incentives, the central authorities may influence, but cannot oblige, local authorities to accept this group of non-Western immigrants. Through a vote, the elected representatives in the municipal council determine whether the ‘aliens’ will be allowed to settle within the borders of the particular community. Opinion polls reveal an ever-present majority which is against absorbing refugees, and those political parties which are sceptical towards foreigners often insinuate that immigration can be a burden. Nevertheless, it is frequently the case that the majority of elected representatives open the municipal boundaries. Why is it that the state’s request to absorb refugees carries more weight than a sceptical local populace in local decision-making? The thesis is that the outcome is determined by how local elites address the immigrant issue: as an ethnic problem for the community or in instrumental welfare terms. Emphasizing universal welfare benefits from state-transfers seems essential for circumventing the costs of local symbolic politics. The leaders’ definition of the immigrant issue and how it is embedded in opportunity structures is analogous to Gary Freeman and Ruud Koopman’s theories of immigration policy making on the national level. The local elite-thesis is tested on data from all municipalities that settled refugees until 2008.
Norway has implemented numerous policies and measures which address how society should handle increasing cultural diversity. Even though studies showing what constitutes a fair post-immigration policy exist, the direct connection between theory and practice is largely missing. Consequently, the main objective of this qualitative study is to provide increased insight and an understanding of the underlying ideology of two Norwegian post-immigration measures: the introductory scheme and the financial support scheme for voluntary immigrant organisations. This study seeks to discuss and analyse these measures in terms of how Norwegian authorities justify and argue for their implementation in public policy documents. The method employed is text analysis, namely content, idea- and ideology analysis.

The result of the text analysis suggests that justifications for implementing the introductory scheme do not address integration as a two-way process, focusing instead on immigrants’ adaptation and absorption into Norwegian society. This does not correspond with the used theoretical definition of integration. Multiculturalism is also prevalent when examining arguments for introducing public funding to voluntary organisations. However, the government fails to incorporate the ideas of multiculturalism in the actual financial support scheme.

Consequently, the use of the term integration as an objective of the introductory scheme and the use of multiculturalists’ rhetoric for voluntary immigrant organisations are therefore somewhat misleading. The findings suggest that one may instead refer to thin assimilation in describing arguments and underlying political ideology.
Immigrant organisations are a heterogeneous category of organisations which can answer to very different kinds of needs. The aim of this paper is to analyze participation in the EU-financed EQUAL program by immigrant organisations and its significance for these organisations. I will address the following three questions: Firstly, can we interpret EQUAL as a new political opportunity structure and/or a new structure for resource mobilisation for immigrant organisations? Secondly, which organisations get access and what are the obstacles for participation? Thirdly, does participation open new possibilities for the organisations?

The study will have a cross-country comparative approach and will focus on two different institutional contexts: Italy and Sweden. It will highlight similarities and differences and give a deeper understanding of how new opportunity structures for organisations interact with the existing institutional framework. Research points to the fact that the EU could offer new opportunity structures for NGOs. The theoretical framework consists mainly of the concept “political opportunity structure” applied to research on immigrant organisations. The theory stresses the importance of the broader political system in structuring the opportunities for collective action. The data consists of interviews with individuals representing 10 immigrant organizations in Sweden and 12 in Italy that have participated in EQUAL.
When differences become politiziced: the strategic responses from the political establishment towards radical right-wing populism in the case of Sweden

Jenny Kiiskinen, Ph.D. Candidate, IMER/MIM, Malmö University and REMESO, Linköping University, Jenny.Kiiskinen@mah.se, and Sigrid Saveljeff, Ph.D. Candidate, IMER/MIM, Malmö University and REMESO, Linköping University, Sigrid.Saveljeff@mah.se

This paper discusses the strategic approaches from the established parties towards radical right-wing populist parties (RRP-parties). The discussion is essential since RRP-parties are seen as challenging the central principles of liberal democracy, such as pluralism and tolerance, and their presence creates a democratic dilemma. A discussion concerning the strategic responses from the established parties is therefore of the utmost importance. The paper focuses on the Swedish context and the strategic approaches used by both the Social Democratic Party and the Conservative Party towards the Swedish RRP-party, Sweden Democrats. The empirical results from the Swedish context are analyzed and discussed using the PSO-theory (Position, Salience and Owner-ship theory) as the point of departure. The results show that the strategic approaches from established parties towards the Sweden Democrats have changed since the election in 2006, but more importantly, the paper discusses why the specific issue politicized by the Sweden Democrats, i.e. the immigration and refugee issue, has become central in the formation of the strategic approaches used by the two established parties.

Discussion:
Mikael Spång, Associate Professor, Global Political Studies, Malmö University, mikael.spang@mah.se
Workshop 3
Urban environments, immigrant incorporation – beyond a national perspective?

Convenor and chair:
Garbi Schmidt, SFI – Danish National Centre for Social Research, Copenhagen (DK)

Participants:
Maja Povrzanović Frykman (S), Randi Gressgård (N), Tina G. Jensen (DK), Garbi Schmidt (DK), Berndt Clavier (S), Alberto Violante (I)

Discussant:
Nina Glick Schiller (UK)

Within current migration research, we find an intensified focus on the city as central to immigrant participation in their host societies. Researchers such as Nina Glick Schiller, Ayse Caglar and Thaddeus Gulbrandsen point to the importance of city scales for immigrant incorporation, and define scale as “the summary assessment of the differential positioning of cities determined by the flow and control of capital and structures of power as they are constituted within regions, states and the globe” (Glick Schiller et al. 2006: 615. Also Glick Schiller 2008; Glick Schiller and Caglar 2009). In this workshop we will – based on ethnographic studies in urban settings across Scandinavia but also beyond – discuss the various implications of both city scaling and the relationality of urban spaces for the roles that immigrants play on local, national, and transnational levels. In our doing so, we will include perspectives on 1) group dynamics such as inter-ethnic relations and articulations of religion; 2) the structure, structuring and eventual stratification of the city and impact hereof; and 3) concepts relevant for the ethnographic study of the multicultural city, its neighborhood, and its role within both national and transnational fields: i.e. those of cosmopolitanism, conviviality and imagination, pluralism, and social cohesion.
Malmö as an aspiring cosmopolitan city: places and practices

Maja Povranović Frykman, Associate Professor, Department of Global Political Studies and MIM - Malmö Institute for Studies of Migration, Diversity and Welfare, Malmö University, maja.frykman@mah.se

Recent scholarship on immigrant incorporation in urban environments suggests that the enlarged presence and everyday interaction of people from all over the world leads to multiple cultural competence and cosmopolitan orientations and attitudes. It is widely accepted that cosmopolitanism intensifies the consciousness of the world as a whole, and allows insights and understandings that reach beyond a national perspective. If currently all cities are global in the sense that they have become part of the globe-spanning processes of neo-liberal restructuring and rescaling, does this mean that they are also cosmopolitan? While research shows that in the so-called global cities diversity has been built into the very fabric of everyday life, aspiring cosmopolitan cities such as Malmö need to be investigated. Are investments in urban structure, creativity and entrepreneurship, as witnessed in contemporary Malmö, also pathways to cosmopolitanism, and if so for whom? What is the role of the migrants living in the city? This paper discusses ethnographic indicators of the what, where and when of cosmopolitanism as a cluster of phenomena grounded in both public spaces and mundane practices.

Planning for pluralism

Randi Gressgård, Senior Researcher, University of Bergen, randi.gressgard@skok.uib.no

Planning for pluralism is of importance given the intimate empirical relationship between minority/integration issues and urban planning, especially insofar as transnational migration is an almost exclusively urban phenomenon. However, few attempts have yet been made to theorize about overlaps between the two fields, and little empirical research has been done on such interrelations. In the world of policy-making, the two fields are almost completely separate, and yet they overlap indirectly through the conceptual repertoire of ‘minority enclaves’, ‘parallel societies’ and ‘social cohesion’. These concepts raise a number of questions pertaining to the interconnections between integration and urban planning, notably
with respect to mechanisms of inclusion and exclusion. One pressing question is if it is possible to plan for pluralism, and if so, how can this be done? In this paper, I will discuss the complex relationship between policy-making and pluralism (within the fields of integration and urban planning), drawing attention to mechanisms constitutive of pluralism as well as regulatory mechanisms of inclusion and exclusion.

"Grounded" politics: stating Islam as a political factor and localized identity in Copenhagen

Garbi Schmidt, Senior Researcher, SFI – Danish National Centre for Social Research, GS@sfi.dk

Urban environments are central to our understanding of the roles that immigrant populations play in Western societies, both on local and national levels. Building on ethnographic fieldwork among Muslim immigrants in the Danish capital, Copenhagen, the paper focuses on how Muslim immigrants use the space of the neighbourhood of Nørrebro to advocate their identity. I argue that identity politics is, in this context, a thoroughly grounded process. After introducing Nørrebro, I describe monumental public manifestations organized by Muslim groups in the neighbourhood and analyze them as political, transformative actions. One question dealt with in depth is the dynamic role that prominent national political discourses on Islam play within the neighbourhood – and vice versa. Important aspects of this dynamic are the role of religion in secular societies and the powerful, politicized role of particular spaces in multicultural cities.

Social relations in a multi-ethnic residential area: discourses and practices on ethnic relations

Tina Gudrun Jensen, Researcher, SFI – The Danish National Centre for Social Research, tgj@sfi.dk

This presentation is based on field work carried out in a major residential area in Copenhagen inhabited by a mix of people with ethnic majority and minority backgrounds. The presentation explores questions related to living in a multi-ethnic neighbourhood, and it focuses especially on notions
and practices of neighbourliness and the form and content of interactions, relationships, and attitudes among neighbours of respectively ethnic minority and majority backgrounds. The presentation maintains that there is a discrepancy between the residents’ discourses and practices of inter-ethnic relations. Whereas residents formulate inter-ethnic relations in the residential area as non-existent, separate, or even hostile, in practice the conditions of sharing a residential area as neighbours imply several forms of relation making.

Migration, mimesis and the city

Berndt Clavier, Senior Lecturer, Department of IMER, Malmö University, berndt.clavier@mah.se

This paper discusses the methodological challenge of understanding the importance of representation when people relate to place. How the city is imagined plays a crucial role in how the city is lived. This mimesis of the city equips the inhabitants with cognitive maps, thus constituting a spectral infrastructure underlying the work of city planners, policy makers, teachers, providers of social services and residents alike. One key catalyst of the cognitive maps that animate urbanity in Europe at the moment is migration. However, the spectral topography of what people say (and possibly think) must not be confused with the analytic reality of migration in the city. Rather, representation and practice rub off on one another, sometimes coalescing and at other times diverging. The representational rifts and the ‘friction’ they create (to use Anna Lowenhaubt Tsing’s term) are also subject to the more general system of spatial scale to which the city belongs and to which its migration is a part. The frictions of mimesis-as-practice can be seen as the nodal points through which the city is presented or brought forth, and through which the city’s inhabitants manage lives on several simultaneous scales. It is also the most significant way through which conviviality is practiced and migration is understood.
Migration, welfare state and urban restructuring in Northern and Southern Europe: Landskrona and Genoa compared

Simone Scarpa, Postdoctoral Researcher, Università degli Studi di Milano-Bicocca, Milan, scarpa.simone@gmail.com, Alberto Violante, Postdoctoral Researcher, Department of Innovation and Society, The University of Rome - La Sapienza, alberto.violante@uniroma1.it, and Tapio Salonen, Professor, School of Social Work, Linnæus University, Växjö, tapio.salonen@lnu.se

Much recent urban research has attempted to explore the link between migration and the economic restructuring of cities. Whereas in the USA urban transformations seem to have generated new patterns of social polarization and spatial segregation, European researchers have instead often maintained that in Europe these tendencies have been largely counteracted by the operation of welfare state institutions. Although these assumptions are widely held, the ways in which different welfare states affect urban restructuring processes at the local level have not been systematically investigated. By taking into account Landskrona (Sweden) and Genoa (Italy), cities which have followed similar trajectories of urban and demographic development, this paper will emphasize the specific roles played by the national labour market and housing regimes in mediating the impact of migration at the local level. The two cities display certain similar features in their urban structures, but these similarities hide considerable differences in the nature of the relationship between migration and economic restructuring. The geographical location of Landskrona and the peculiar characteristics of the local housing stock acted as magnets for both international and intra-national migration, while in Genoa the local labour market was the major pull-factor for international migration.

Discussion:
Nina Glick Schiller, Director of the Research Institute for Cosmopolitan Cultures (RICC) and Professor of Social Anthropology at the University of University of Manchester, Nina.GlickSchiller@manchester.ac.uk
Workshop 4

**Transnational family practices and nation state regulation**

*Convenor and chair:*
Anika Liversage, SFI - Danish National Centre for Social Research, Copenhagen (DK)

*Participants:*
Helga Eggebø (N), Hilde Lidén (N), Kristin Henriksen (N), Anika Liversage (DK), Annika Rabo (S)

Although family migration has been a major entry route into Europe for decades, few legislative initiatives have been directly aimed at regulating this migration until the last decade. Since then, however, immigrant family patterns have become an issue of increasing public and political debate. In a Nordic context, Denmark now has a number of laws regulating family migration, including a “24-year rule” that curbs the entry of spouses under that age. This rule has been hotly debated in Norway, but has hitherto not been passed here.

In this workshop, we look at how national legislation is or is not affecting immigrant family practices. This concerns the marriages themselves as well as subsequent family life. For example, transnational marriages in Norway are changing regardless of a relatively stable legal framework, which underscores the dynamic character of immigrant family practices.

When marriages are formed across borders, the intimacies of private lives may become objects of public scrutiny, for example, when transnationally married couples are questioned to ascertain whether their marriages are either “real” or pro forma arrangements to obtain entry into Europe. In other cases, national legislation may severely affect and alter family practices, for example, regarding care arrangements for children in transnational families or couples who marry regardless of one spouse being unable to gain permission to migrate under existing nation state regulations.
In a globalizing world, transnational family practices thus grind against nations that seek to control entry into their territories. This workshop investigates this interface, bringing out specific nation-state conceptions of how family life is to be founded and practiced. We also discuss how the nation/state may be both powerful and impotent, how immigrant family practices may evolve in unforeseen ways in attempts to adapt to increasingly thorny conditions, and the personal costs this may entail.

**A real marriage? Regulating marriage migration**

**Helga Eggebø**, Ph.D. Candidate, Department of Sociology, University of Bergen, Helga.Eggebo@sos.uib.no

In this paper, the regulation of marriage migration to Norway is discussed. To prevent migration based on a marriage of convenience, regulations require the marriage to be ‘real’. I argue that there are three key dimensions to investigating whether a marriage is real. First, investigations focus on how spouses practise their relationship and whether they have detailed and consistent knowledge about each other. The second dimension relates to whether the spouses are regarded as similar or different and thereby whether they are compatible. The third dimension of intimacy, which seems to underpin the regulation of marriage migration, is love. Immigration authorities and applicants all focus on these three dimensions but seem to interpret them somewhat differently. Informed by ongoing debates about contemporary changes in intimate lives and practices, I explore which social norms of marriage, intimate life, gender and sexuality the regulation of marriage migration rests upon, and how such norms are negotiated within this context.

**Children, circular migration and legislation**

**Hilde Lidén**, Senior Researcher, Institute for Social Research, Oslo, hli@samfunnsforskning.no

Migration creates families with members living in different nation-states, including children being separated from their parents. Moreover,
migration is not a single relocation decision, and there has been an increasing focus on circularity, i.e. the repeated to-and-fro movements of people between two or more places. Hence, children growing up in Western countries stay with relatives for shorter or longer periods for different reasons. In this paper, I will discuss how migrant law and family policies affect migration decisions and care arrangements for children in transnational families. In particular, I will address dilemmas raised by (double) citizenship, family legislation, and immigration laws, when children are left behind with kin in their parents’ country of origin.

The paper draws on analyses from three research projects on families and care networks in the migration processes. The research makes use of qualitative methods, including interviews with family members and case studies based on applications to and decisions made by the Norwegian Directorate of Immigration.

Marriage migration among young individuals – why less frequent?

Kristin Henriksen, Advisor and coordinator of migration statistics, Central Bureau of Statistics, Oslo, Kristin.Henriksen@ssb.no

Family immigrants accounted for 40 per cent of the non-Nordic immigration to Norway during the period 1990-2008. This type of immigration has increased, with four times as many family immigrants arriving in Norway in 2008 than in 1990. These immigrants are often divided into two groups: those who are here to be reunited with family and those who are here to establish a family through marriage to someone living in Norway.

Families established among young reference persons (the term Statistics Norway uses to refer to the person behind the family immigrant’s reason for coming to Norway) are particularly interesting in a political context, as setting a higher age limit for family establishment, for example 24 years, is a recurring theme in Norwegian political debate. The figures clearly show that the number of families established with reference persons under the age of 24 is not on the rise, despite the number of young unmarried persons aged 18-23 seeing a marked increase, particularly among the second generation. This is partly due to the fact that today’s second generation is marrying later rather than
earlier in life. For instance, 19 per cent of 21-23 year-old Norwegian-born women with Pakistani parents were married at the start of 2009, which is half the number in 1998 (40 per cent). This is probably also related to the fact that more and more second generation immigrants are taking higher education and therefore postponing family formation.

Time, space and the struggle for re-categorization – transnational couples negotiating Danish immigration legislation

Anika Liversage, Senior Researcher, SFI - Danish National Centre for Social Research, Copenhagen, ani@sfi.dk

In 2002, Denmark tightened its family migration legislation in order to reduce immigration as a result of transnational marriages. Nevertheless, some Danish residents with immigrant and refugee family backgrounds have continued marrying transnationally, regardless of their spouses being unable to settle in Denmark. This paper investigates the family trajectories of such couples as they “do” family across national boundaries, while seeking to achieve a united family life in Denmark at a later stage.

One strategy is to live as “pendulum families”: families may only be united for the duration of a tourist visa, while the couples seek to qualify for a full entry. Another strategy is for couples to relocate to a different EU country for a period, in order to become re-categorized according to a legislative body other than the national Danish one, and thus becoming subject to more lenient entry-criteria. In both cases, newly-formed families seek to manipulate space and time strategically in order to be re-categorized by nation-state gatekeepers that prevent them from obtaining their envisioned family life. Both strategies may have high costs, and the study sheds light on some of the emerging individual consequences of changing immigration regimes.
Workshop 4

The good family’ and ‘the good family law’: transnational interactions between the Middle East and the Nordic Countries

Anni 

Families are still a central social institution. Vast numbers of people who are members of families are today simultaneously linked to locations in the Middle East and the Nordic countries, giving rise to debates and discussions about family obligations, rights and responsibilities. In this paper I analyse ideas about ‘the good family’ and ‘the good family law’ in the Middle East and Nordic countries and discuss how they are deployed in a variety of situations and by different actors. Ideas of ‘the good family’ and ‘the good family law’ are not static and unchangeable but are, on the contrary, always dynamic. At the moment, however, we can discern that the very definition of a family has become morally charged in many parts of the world. The paper is based on research of both Syrian transnational families and family law reforms in Europe and the Middle East.

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Workshop 5
Media, migration, minorities and majorities in the Nordic countries

Convenor and chair:
Rikke Andreassen, School of Arts and Communication, Malmö University; National coordinator for MigraNord (Nordic research network for media, migration and society) (S/DK)

Participants:
Karina Horsti (F), Asta Smedegaard Nielsen (DK), Rikke Andreassen (S/DK), Suvi Keskinen (F), Magnus Andersson (S), Camilla Haavisto (F)

The common focus of this workshop is the representation of migrants/descendants in Nordic media as well as migrants’/descendants’ use of media in the Nordic region. The papers in the workshop represent interdisciplinary research, cutting across both the field of media studies and migration studies. The workshop will give examples of similarities within the Nordic countries in relation to media and migration, and illustrate how the Nordic region differs in some aspects from the rest of Western Europe and Northern America. However, it will also illustrate some of the differences between Sweden, Denmark, Norway and Finland in media representation and minority media. More specifically, we will present research on media representations of immigrants and their descendants in different types of media, analysis of ethnic minority media, multicultural policies, diaspora use of new media/social media, media production and diversity in editorial rooms, and new theoretical development and insights in this interdisciplinary field. All the papers deal with the interconnection between global migration and both national and local Nordic everyday life and lived experiences.
The Finnish nation in puberty: framing immigration and integration in opinionated journalism

Karina Horsti, Postdoctoral researcher and the project leader of Nordic research network for media, migration and society (MigraNord), Center for research on ethnic relations and nationalism (CEREN), University of Helsinki, Karina.horsti@helsinki.fi

This paper will explore the connection between recent changes in journalism and the increasingly polarized immigration debate in Finland. Journalism currently faces profound challenges, particularly because of digitalization and the Internet. In addition to increased anonymous debate on the Internet sites, opinionated journalism has increased in various forms. Simultaneously, immigration and integration have become politicized and polarized issues in the Nordic countries.

This paper analyses these shifts by looking more closely at the case of Finland. There is unanimity that anonymous public discussion in the Internet should not be heavily regulated. In public debate, the Finnish nation is diagnosed as a nation in puberty: she needs to let out all the heaviness in her heart. If those racist and xenophobic emotions are restrained, it is expected that they will explode as violence. This position reflects an understanding of racism as a distorted emotion and thus obscures the fact that racism is deeply entangled in historical, economic, political, and institutional inequalities.

Within the public debate on immigration and integration, this paper analyses the impact that online discussions and open blogs have on the more journalistic opinionated genres, such as editorials, invited columns, and blogs published in online or printed newspapers. What is the relationship between access to opinionated material and increased politicization and polarization of immigration?
The “Glasvej Case” – television news coverage of a Danish ‘terror-case’

**Asta Smedegaard Nielsen**, Ph.D. Fellow, Department of Media, Cognition and Communication, University of Copenhagen, asta@hum.ku.dk

The analysis presented in this paper is the preliminary findings of a Ph.D. project concerning the conceptualization of the national in the frame of the contemporary conflict of terror vs. anti-terror. The paper presents the analysis of the television news coverage of the ‘Glasvej Case’ that was carried out by the two public service channels in Denmark (DR and TV2) in the days following the arrest of eight persons suspected of planning terrorism in Denmark. Furthermore, the paper argues that the journalistic framing-activity is of particular influence in the construction of a ‘Danish we’ being threatened by a ‘terrorist other’. This argument is grounded in the finding that an oppositional relationship is partly brought about through a journalistic framing. The journalists themselves are positioned as the representatives of the ‘Danish we’; and they reveal the identity of the presumed terrorists, represented as foreigners despite some of them being Danish citizens, to ‘us’ as Danes. The setting up of this relationship acts as further identification of the ‘terrorist other’, which is similar to the social-historical contextual constructions of the ‘immigrant’ and the ‘Muslim other’, including a process of racialization.

Which positions are available for racial/ethnic minorities in the Danish media

**Rikke Andreassen**, Associate Professor, School of Arts and Communication, Malmö University; National coordinator for MigraNord (Nordic research network for media, migration and society), rikke@rikkeandreassen.dk

This paper analyzes and compares racial/ethnic minorities’ (migrants and their descendants) representation in different Danish media cases. Most analyses of racial/ethnic minorities’ media representation have been carried out in relation to the news media, where the representation has been mainly negative and stereotypical; however, it appears that representation differs substantially from media case to media case. I give
examples of the news media’s and entertainment media’s representations, namely the program $X$ Factor. I illustrate how racial/ethnic minorities are treated very differently in these different media genres; while the news media gives minorities limited representation, the entertainment program $X$ Factor is much better at including racial/ethnic minorities. There seems to be a pattern where prestigious media genres, i.e. the news, might tend to be exclusive towards a diverse representation whereas less prestigious genres, i.e. entertainment might show a more inclusive approach towards minorities. Furthermore, I throw light on how racial/ethnic minorities’ representation in the Danish media often functions as a tool for national inclusion or exclusion. Some forms of representation have the effect of excluding racial/ethnic minorities from the national community, whereas other forms of representation function oppositely and include racial/ethnic minorities.

Islam critique and cultures of violence – debates on ethnicity and gendered violence in families in Denmark and Finland

Suvi Keskinen, Postdoctoral Researcher, Turku Institute for Advanced Studies (TIAS), University of Turku, suvkes@utu.fi

In recent years debates on ethnicity and gendered violence in families have frequently appeared in European media and politics. This is apparent, not the least, in the Nordic countries, which build their national self-image on (achieved) gender equality. Debates on, for example, forced marriages and honor-killings have introduced and strengthened distinctions between one nation and another, and between ‘gender equal majorities’ and ‘patriarchal minorities’. This trend has occurred at the same time as, and as part of, the current crisis of multiculturalism in Europe. This paper presents findings from an ongoing comparative research between Denmark and Finland. It analyses two cases with broad media coverage that occurred at the turn of the year 2010. The Danish debate was initiated by right-wing politicians claiming Muslim fathers commonly rape their daughters. The Finnish debate followed an episode where a Kosovo Albanian man killed his ex-girlfriend, four people at a shopping mall, and, finally, himself. In the presentation I analyze the main discourses in the debates and contextualize them in the political and discursive traditions
of the respective countries. I also focus on what the taken-for-granted assumptions are in these two national contexts, as well as what causes debates and resistance.

Transnationalism under different conditions

Magnus Andersson, Associate Professor, School of Arts and Communication, Malmö University, magnus.andersson@mah.se

In the contemporary world, more people than ever have experience of migration and mobility. Among these displaced people, are refugees, but also more privileged groups, for example expatriates and transnational professionals. Even though the expatriate and the refugee share some experiences, like the encounter with a new cultural context, transnational mobility is a very different thing depending on whether you are a refugee or an expatriate. There is a power geometry involved in which displaced people have very different prerequisites to deal with transnational circumstances, such as geographical distances and cultural differences. This paper throws light on these experiences – the shared and the different ones – through an interview-based study on Swedish expatriates in the Netherlands and Bosnians refugees living in Sweden – two facets of the transnational Europe. Of particular interest is the interviewees’ relation to work and to their homeland – two aspects in which the experience of displacement is particularly prominent. The point of departure is the constitution of identity and the taken-for-grantedness of everyday life. This derives from the fact that being an immigrant, by force or by choice, is linked to an intensification of reflexivity – the basis of the identity project. Another (related) point of departure is the ubiquitous presence of the media in everyday life, providing possibilities for re-negotiating geographical distances as well as cultural differences.
Picturing ethnic minorities and immigrants

Camilla Haavisto, Ph.D. Candidate in Communication, CEREN, University of Helsinki, camilla.haavisto@helsinki.fi

A press photo can verify what is articulated in print and engage audience-publics on an emotional level. Emotions are also important for politics. When considering such a highly politicized theme as that of immigration and ethnocultural diversity, it is important to ask what the role of mediated visual communication is in the creation of verifications/falsifications and affections that would be politically meaningful. To be able to discuss this in a meaningful way, the proposed paper links theories of the verificity and affectivity of visuals to the notion of positioning as understood by Rom Harré et al.

On an empirical level, the paper relies on a semiotic analysis of press photos featuring ethnic minorities and immigrants living in Finland. The photos (N 360) have been published in three mainstream Finnish newspapers (Helsingin Sanomat, Hufvudstadsbladet and Vasabladet) between 1999 and 2009.

The main argument put forward is that a counter storyline is constructed on the visual level. While the Finnish communicative space lately has become increasingly dominated by voices critical of ethnocultural diversity and migration, the press photos tell a more inclusive and diverse story about the collectively imagined we-group.
Workshop 6

Finding a language of our own: a critique of migration research

Convenor and chair:
Ronald Stade, Department of IMER, Malmö University (S)

Participants:
Mette Andersson (N), Jon Rogstad (N), Birgitte Suter (S), Jens Røyrvik (N),
Ronald Stade (S), Dimosthenis Chatzoglakis (S)

Discussant:
Thomas Faist (D)

Migration research emerged from a particular historical context of urbanization and social change. Initially, the process of conceptualization went hand in hand with methodological renewal and semantic reflection. As global migration regimes became institutionalized, most migration research attached itself to these regimes. Policy makers and migration researchers came to use the same language, leaving migration research without an analytical vocabulary of its own. The workshop addresses this lacuna by investigating some of the keywords and core assumptions in migration research. The ambition is to open up a space for the critique of organizing concepts in migration research.

In-between identity and interest: toward a transnational frame for political engagement among young adults with ethnic minority background in Norway

Mette Andersson, Associate Professor, Department of Sociology, Bergen University, Mette.Andersson@sos.uib.no, and Jon Rogstad, Senior Researcher, Institute for Social Research, Oslo, jon.rogstad@Samfunnsforskning.no

Political engagement among young adults with an immigrant background is often analyzed in relation to topics such as legitimacy (support for
democratic institutions and ideals), democratic virtues (inclusion, representation, and political opportunity structures), or networks (social capital, sense of belonging, and social movements). More important than these thematic refinements, however, is that the vast majority of research contributions are limited to a given political system/a particular nation state. We suggest a scale shift from the national to the transnational, and a theoretical distinction between mobilization based on identity and interests. Several social movement scholars, such as Craig Calhoun, have argued that an analytical separation between interest and identity is artificial. In our analyses, however, we use the terms more in line with Weber and his notion of ideal types. In other words, the concepts interest and identity are purely theoretical concepts and serve as points of reference when empirical data is to be analyzed. Our main question, then, is to investigate when and under what conditions political mobilization is mostly related to either interest or identity. We base our discussion on three empirical cases located in Norway but with clear transnational references. The first is the struggle against public racism; the second is music, in terms of rap and hip-hop; while the third is young Muslims in a mosque in Oslo. The three cases comprise great differences in terms of their basis for cohesion and mobilization.

African migrants’ experiences of transit: the case of Istanbul

Brigitte Suter, Ph.D. Candidate, MIM, Malmö University and REMESO, Linköping University, brigitte.suter@mah.se

Migration from Africa to Europe is seldom a simple and straight-lined journey; instead, the route often goes through so-called transit countries. Transit is the state of being in-between, of having started but not arrived yet; it is a state of insecurity and impermanence. Drawing from material collected during several months of fieldwork on Sub-Saharan African migrants in Istanbul, Turkey, my contribution shuns the notion of transit as a purely geographical space. Instead, the social meaning and significance of transit are examined, and the notion of ‘transit space’ is turned into the unit of analysis. Therefore, while the impact of both structural and individual level is acknowledged, social relations specific to Istanbul as a transit space are of higher importance. Furthermore, the
presentation attempts to shed light on specific circumstances within the transit space of Istanbul, which lead up to a life in transit.

What we talk about when we talk about migration

**Jens Røyrvik**, Ph.D. Candidate, Dept. of Social Anthropology, NTNU (Norwegian University of Science and Technology), Jens.Royrvik@samfunn.ntnu.no

This paper explores the concept of migration and deals with two questions: when does motion become migration? And what do we talk about when we talk about migration? The argument is based on experience from vessels that work with anchor handling and the tugging of oilrigs. In this field, the question of when to draw the line between motion and migration is interesting because of the ongoing crossing of nation-state borders and the swapping of employment categories— all done “frictionless” within the oil industry. Furthermore, the term migration connotes certain types of movement more than others, and the movements of the offshore marine workers do not fit this connotation well. Consequently, when we talk about migration, we talk about a lot more than the movement that bureaucratically defines the category.

The two questions raised in this paper lead to a discussion on the validity of theories and models from representations based on idealized terms or concepts. I argue that models and theories based on stereotypical concepts of migration lead to black-boxing rather than to clarification and, therefore, to reified stereotypes.

Untouchable: a declaration against integration

**Ronald Stade**, Professor, Department of IMER, Malmö University, RSS@mah.se

In the public debate on migration in Europe among migration researchers, few concepts are as widespread, commonsensical, and ungrounded as that of "integration"). Neither decision makers nor researchers have a good understanding of what integration is or ought to be. How can anyone,
for example, tell whether someone has achieved perfect integration or if perfect integration (whatever it may be) is even desirable? The paper is a critique (in the classical sense) of the concept of integration. The shifting meanings of the concept will be unpacked, and an argument is put forward that integration may not be a worthwhile aspiration.

**Discourse on truth and Swedish multicultural governmentality**

**Dimosthenis Chatzoglakis**, Lecturer, Department of IMER, Malmö University, dimos@mah.se

Departing from Michel Foucault’s text “What is Enlightenment?” and his discussion on *parresia*, this paper explores the Enlightenment attitude towards truth and truth-telling. The discussion addresses different levels of this attitude: Firstly, truth as popular representation; secondly, truth as political judgment; and, finally, truth as scientific knowledge. Truth-telling within these three levels creates a discourse on truths that challenges and questions the various levels of the attitude towards truth.

The examples used in the paper are truth-tellers within Swedish multicultural governmentality and their attitude towards migration and specifically toward immigrants in Sweden. Debates and discussions on immigrants flourish in Sweden today. Indeed, they are central topic within politics, within academia, and among ordinary people, all of whom make claims to different truths about immigrants. Moreover, most of them take pride in their function as truth-tellers and feel brave enough to take the risks involved with telling the truth.

**Discussion:**

**Thomas Faist**, Director of the Center on Migration, Citizenship and Development (COMCAD), Bielefeld University, thomas.faist@uni-bielefeld.de
Workshop 7

Irregular migration in Scandinavia and beyond

Convenors and chairs:
Trine Lund Thomsen, Martin Bak Jørgensen, Susi Meret, Institute of History and International Social Studies, Aalborg University (DK)

Participants:
Trine Lund Thomsen (DK), Martin Bak Jørgensen (DK), Susi Meret (DK), Helle Stenum (DK), Kirsten Hviid (DK), Sara Kalm (S), Caroline Bækkelund Ellingsen (N), Halvar Andreassen Kjærre (N), Karin Harsløf Hjelde (N), Mónica Amador (Colombia)

Across Europe and in academic studies, the general understanding still seems to be that the Scandinavian countries are a special part of Europe which is not experiencing irregular migration, or at least not to the extent other countries, particularly in Southern Europe, are experiencing it. The highly regulated labour markets, the strict internal and external migration controls, and the specific geopolitical location are often mentioned among the main explanations for this condition. Interesting in this respect is also the limited research that until recently has been carried out and gathered in relation to irregular migration and migrants in the Scandinavian countries, particularly in a comparative perspective.

The purpose of the present workshop is to challenge the myth that irregular migration does not occur in Scandinavia. The myth is challenged by gathering the most recent research and studies that have been carried out in this field and thereby contribute to the elucidation of this complex and indeed still under-researched phenomenon in Scandinavia. To accomplish this, we hope that the present workshop on ‘Irregular Migration in Scandinavia and beyond’ will attract papers that cover different aspects of irregular migration in the Scandinavian countries from theoretical and empirical perspectives, and with a country specific as well as comparative and international approach. Moreover, we welcome papers that discuss methodological and ethical approaches and reflections related to the phenomenon; studies that focus on the role played by the migration regimes and labour market conditions in the ‘creation’ of
irregular migration; and empirical analyses that focus more specifically on the living conditions, identities, strategies and opportunities of mobility and survival of the irregular and illegalised migrants in Scandinavia and in other parts of the world.

Return of the Polish peasant – an analysis of irregular migration in Denmark

Trine Lund Thomsen, Assistant Professor, Institute of History and International Social Studies, University of Aalborg, tlt@ihis.aau.dk

The Danish case takes its point of departure from Denmark’s reaction to the enlargement of the European Union in 2004. The arguments for explaining a five years’ restriction plan on the free movement of the new member country workers were partly made on the basis of the protection of the national labour market and workers, as well as on the justified attempt to avoid exploitation of Eastern European workers.

This paper examines issues related to migration process and life course, relations between external conditions, and socio-economic coping strategies among (irregular) labour migrants from Poland. The aim is to contribute to the understanding of how external circumstances influence patterns of mobility, as well as working and living conditions of migrant workers. Shedding light on this particular issue and specific group of migrants is of increasing interest, not least due to the new patterns of mobility in Europe brought on by the enlargement of the European Union in 2004. The case is based on an explorative study on labour migrants from Poland to Denmark and their motivations and strategies in relation to the migration process. The analysis primarily rests on how Polish labour migrants, female and male, experience the migration process in the country of destination, in this case Denmark, and how the opportunity structures influence their labour market activities and their working and living conditions. This approach allows one to explore how different immigration policies and labour market structures affect the lives of migrants, and whether certain circumstances may lead to irregular migration, and how.

The empirical data primarily hinges upon biographical interviews with Polish workers employed in the construction, domestic, and agricultural sectors.
Irregular migration from a comparative Scandinavian migration policy perspective

Martin Bak Jørgensen, Assistant Professor, Institute of History and International Studies, University of Aalborg, martinjo@ihis.aau.dk, and Susi Meret, Research Assistant, Institute of History and International Studies, University of Aalborg, meret@ihis.aau.dk

The past decades have witnessed an intensification of global mobility flows of migrant workers and increased flows of refugees. These developments were followed by major changes in global migration and asylum regimes towards much more restrictive approaches and less generous practices at European and national level.

In this framework of enhanced control, the highly regulated labour markets and the strict internal and external mechanisms of migration management in Scandinavian are often considered to strongly discourage the conditions for the development of irregular migration. Until recently, the existing literature dealing with this phenomenon was inclined to support this explanation.

The present paper challenges the myth that irregular migration does not exist in Scandinavia. We first approach this issue by means of a comparative framework that starts considering how the conditions for irregular migration are created and dealt with in the making of asylum, migration, and integration regimes in Denmark, Sweden, and Norway. Subsequently, the paper concentrates on the similarities and divergences within the three Scandinavian countries in relation to the phenomenon of irregular migration, arguing in this sense against the understanding of one Scandinavian model and hopefully contributing to an understanding of irregular migration in Scandinavia considered at the light of a comparative perspective.
Positions of migrant illegality in Denmark

Helle Stenum, Ph.D. Candidate, Department of History, International and Social Studies, and GRS - Global Refugee Studies, Aalborg University, stenum@ihis.aau.dk

Based on empirical studies on conditions and positions of illegalized migrants in Denmark, this paper discusses the socio-political and the scientific construct of migrant illegality, as well as experiences and consequences in everyday life of residing and living in migrant illegality.

While other differentiating categorizations – such as gender, race and ethnicity – seem to be constantly and explicitly "under attack", deconstructed or at least debated in the Nordic countries, categorization of the illegalized migrant seems to evolve in the reverse direction: in the shape of a still more fixed category of the undeserving, unwanted migrant.

Instead of studying “irregular migrants” or "illegal migrants,” this paper suggests that the focus of investigation should be on the position, practices, processes and relations of migrant illegality and the juridical, political, social production of migrant illegality and migrant illegalization. However, the general analysis of migrant illegality should also add the empirical perspective on migrant illegality in order to understand how positions, conditions, experiences and consequences of migrant illegality vary, e.g. between a homeless Rumanian man and a homeless Senegalesian man; between a Filipino woman working as an au pair and at the informal labour market and a Filipino woman with an expired residence permit working at the informal labour market; and between a female Ugandan rejected asylum seeker and a male Turkish rejected asylum seeker.

“As winning of prizes in a lottery”: social strategies amongst Ukrainian ‘trainees’ working in the Danish agricultural sector

Kirsten Hviid, Research Assistant, National Research Centre for the Working Environment, Copenhagen, khv@arbejdsmiljoforskning.dk

Since 2004 migration from Ukraine to Denmark has increased significantly. Primarily, Ukrainian young men, and also women, aged
19 to 30 from the region of Zhytomyr arrive as ‘trainees’ to work in the Danish agricultural sector.

This paper investigates the different social strategies developed by Ukrainian trainees to get access to opportunity structures, such as different jobs. Further, it examines how gender, age and socio-economic factors influence the social strategies of the Ukrainian trainees to avoid the negative consequences of ‘irregularity’, such as exploitation, deprivation of social rights, or unemployment. Moreover, the paper focuses on the development of different forms of social capital and transnational networks – such as family, friends, agents, workers, or employers – assisting the labour migrant in getting access to jobs, information, transport, capital, documents, and other services essential for living and working in the agricultural sector of Denmark. Furthermore, the paper attempts to assess the role played by the transnational networks in relation to irregular labour migration of Ukrainian labour migrants to Denmark.

The international dimensions of irregular migration

Sara Kalm, Senior Lecturer, Department of Political Science, Lund University, Sara.Kalm@svet.lu.se

This paper deals with the international dimensions of irregular migration. It does so in two main ways: First, it presents the ways in which irregular migration is discussed internationally. Migration was for a long time absent from the global policy agenda. But since the turn of the millennium, it has become a subject of increasing concern for international organizations. Moreover, in 2007 the Global Forum for Migration and Development was established in order to provide a forum for global-level discussions on various migration-related questions. The first and empirical part, therefore, examines the main ways in which irregular migration is discussed in various international institutions.

Second, the paper aims at theorizing irregular migration from an international standpoint. While irregular migration is usually theorized and understood from a national perspective, it also has an important international component. Different categories of cross-border mobility (labor migrant, refugees, and irregular migrants) articulate differing understandings of otherness in relation to the perceived normality of
national sedentariness. The second part employs international political theory in order to grasp the construction and regulation of irregular migration from an international, systemic perspective.

**In detention and freedom - How undocumented migrants experience the concept of identity**

Caroline Bækkelund Ellingsen, M.A. student, Institute of Psychology, University of Oslo, carolinebellingsen@gmail.com

In politics, media and social sciences, the question of undocumented and irregular migration is receiving increasing attention; a great deal of the debate centres around who undocumented migrants are, what they do and how increasing immigration flows should be handled. In my research I place an emphasis on the subjective narratives of undocumented migrants, how they perceive themselves and how their situation affects their feeling of identity from a social psychological perspective.

By qualitative and unstructured interviews with five undocumented migrants, supplied by interviews with refugees and asylum seekers, I seek to find elements of importance to identity and their sense of autonomy. Further, I look at how this is related to social psychological perspectives on interaction between the individual and society. With an aim to portrait undocumented migrants, the paper will focus on elements such as belongingness, respect, agency, diversity and meaning of life, all of which constitute identity. In addition, I question how are these elements are related to the narratives of undocumented migrants in Oslo? In the long-term perspective, we need more knowledge of this field, as it continues to be an increasing global challenge. We also need to get the voices of such migrants into the ongoing debates.

Undocumented migrants tell stories about experienced threats, escape and the desire of freedom; unfortunately, they face another kind of detention. They are looking for respect, belongingness and agency, but have to face rejection, humiliation and antagonism. Their needs can hardly be satisfied in the shadow of contemporary society. The stories also tell how the society that they want to be part of affects their feeling of who they are. Without legal rights they face limitations that lead them to the feeling of what they consider to be on a par with psychological torture.
Religious encounters in the field of irregular migration: when God becomes an actor in the quest for asylum

Halvar Andreassen Kjærre, Ph.D. Candidate, Department of Social Anthropology, University of Oslo, halvarak@gmail.com

How can we understand encounters with religion in the field of irregular migration? During my fieldwork in 2009-2010, I discovered that religion was especially important among some of the illegalized migrants I was observing. Some of the migrants came from Christian countries and had brought with them a long history of embodied Christianity, while others had converted to Christianity. A common notion on the prevalence of conversion among asylum seekers in Norway is often related to how conversion can give you legal rights. It is possible that migrants use conversion as a strategy to get asylum. On the other hand, a perspective that only focuses on this explanation is too narrow. Based on the encounters I had with Christianity during my fieldwork, I will argue that religious transactions must be understood in a broader sense that is related to the difficult lives of the illegalized migrants. To understand transactions in religion, we must also take other aspect – such as civilization, fear, healing, and hope – into consideration. Furthermore, we must consider what happens when God becomes an actor in the quest for asylum.

Irregular migration, health and access to health services in Norway

Karin Harsløf Hjelde, Research Director, Norwegian Centre for Minority Health Research, karinh.hjelde@nakmi.no

This paper presents findings from a study concerning the relationship between undocumented stays in Norway and the use of health services along with access to them in the Oslo area. The material is based on structured interviews with fifteen irregular migrants and fifteen health workers. Theoretically, the focus will be on the interaction between irregular migrants and the health services from a humanistic, rights-based and medical ethics perspective. The paper aims at illuminating the relationship between irregular migration, life conditions, self-reported health, and access to health services and using them in Norway. The
discussion will be structured around the following themes: (1) What are the life conditions important for health among irregular migrants, (2) How do irregular migrants solve their health problems, 3) How does the relationship between irregular migration and health care influence the work situation for health workers. Finally, the implications of the study will be discussed.

**Forced migration to emerging countries. Case: Chilean society receiving afrocolombiana asylum seekers**

**Mónica Amador Jiménez**, Colombian Anthropologist, Master in Gender and Culture Studies University of Chile, currently researcher at Jawaharlal Nehru University - India, M.Phil. in Science Policy, monik.amador@gmail.com

This paper is based on a diagnosis of the situation of women asylum seekers from Colombia in Chile, carried out during 2008 together with the University of Chile and the UN Refugee Agency. The study analyses the increasing flow of Afro-Colombians passing through northern Chile on their way to their final destination. This recent flow – approximately 4 years ago (UNHCR, 2008) – creates a number of new challenges and has specific characteristics that should be included in the region-specific analysis on refugee determination systems, debates on mixed flows of migration, feminization of migration, and displacement to countries with high economic growth rates. The paper deals specifically with the plight of Afro-Colombian women asylum seekers in the city of Iquique who, escaping from armed conflict and gender violence in Buenaventura, Colombia, enter Chile while looking for employment and security. After their arrival, they do, however, often fall victim to trafficking, forced labor, and prostitution. Chilean society has been through major changes since the end of the dictatorship and is now one of the most stable democracies in the region. But although Chile herself produced thousands of refugees in the 1970s and 1980s, the country still does still not have laws, procedures, nor a well-developed refugee reception system. Therefore, Chile has a number of challenges when facing new flows of migrants and refugees. New legal and institutional frameworks must be designed so that migrants, both from the region and from other parts of the world, can be integrated in a proper way.
Workshop 8

Transnational practices in migration

Convenor:
Forsknätverket om transnationalism och diaspora (The Research-network on Transnationalism and Diaspora) (S)

Chairs:
Ali Osman and Erik Olsson, Centre for Research in International Migration and Ethnic Relations (CEIFO), Stockholm University (S)

Participants:
Jaana Schütze (D), Charlotte Melander (S), Lisa Åkesson (S), Bojana Babić (BiH), Olav Eggebø (N), Charlotta Hedberg (S), Khalid Khayati (S), Catrin Lundström (S), Ingemar Grandin (S)

The workshop welcomes papers on the complex issues of migration and transnational social practices which focus on the practices that emerge in the complex interconnectivity of people that transgress nation-state and that are constructed within multiple/trans-local social fields. The transnational migratory processes and practices fluctuate as a consequence of migration process and developments in multiple spaces in which immigrants are embedded. These social practices are both an expression and a medium of human agency. The workshop invites papers on migrants’ everyday life (adopting a ‘bottom-up’ perspective) and migrant practices, for instance, in the shape of associations, work, institutions, projects, or other activities that span beyond or across national borders. The papers focus particularly on social networks and diasporic communities, which are exemplified by (1) studies of how different diasporic groups and communities emerge and function in relation to migrants living in or moving between several countries; (2) how social networks function and generate support, services, and so forth; and (3) how social networks exercise social control that establishes a certain kind of power hierarchy and social order. This focus does not exclude other contributions that, for instance, deal with state, policy, and practices seen from trans-migrants’ points of view.
Cultural activities as places to enact identity – differentiating from and sharing with the Other. “Somaliness” in Finland and Germany

Jaana Schütze, Ph.D. Candidate, Bayreuth International Graduate School of African Studies (BIGSAS), jaana.schuetze@uni-bayreuth.de

This paper challenges the prevailing understandings of the “identity – migration” relationship that tend to treat migrants’ identities as problematic with respect to societal integration. It offers examples of various modes and processes of social inclusion which are achieved via cultural practice.

By exploring social networks among Somali migrants and refugees in Finland and Germany, I demonstrate how associational activities such as football tournaments or trips in the countryside are used for enacting “cultural identities” (Hall 2003, emphasizing hybridity). Containing a range of ascribed personal attributes, a powerful discourse appears around “Somaliness”. Enacting “Somaliness” means to differentiate oneself from the Other, that is, the host society. However, it also functions as a platform for expressing commonalities and similarities. Both processes – differentiating and sharing – are made possible by the same events, the same places, and the same situations.

The Somalian case is highly salient: dislocations, dispersion across borders, trauma, and deaths followed by a high risk of societal exclusion within their Western host societies are constitutive for the so-called Somali Diaspora (Kusow/Bjork 2007). Moreover, identity constructions of Somalis appear along many conflicting lines and scales (i.e. “Somaliness”, clan or sub-clan, political, pastoral, etc.). Ethnographic fieldwork, which had been extended with narrative-biographical interviews and network diagrams, was conducted mainly in urban sites of the Helsinki metropolitan region in Finland, as well as in Bonn and Frankfurt in Germany, in order to gain deeper insights into network-related processes and activities in the transnational experience of Somalian migration.
The impact of a transnational social support system on Swedish Somalis daily life in Sweden

Charlotte Melander, Lecturer, Department of Social Work, Gothenburg University, charlotte.melander@socwork.gu.se

The aim of this paper is to analyse the impact of transnational social support exchanges on Swedish-Somalis’ daily life in Sweden. The result in the paper formed part of my Ph.D. thesis, “Within Transnational and Local Social Worlds--Social support exchange and strategies for earning a living among Swedish-Somalis”. Furthermore, the result is built on 22 qualitative interviews with 11 Swedish-Somalis living in Gothenburg during the years 2003-2006.

The paper will analyse how different forms of social support exchanges may have an impact on the daily life of the informants of the study. It discusses what impact it has on family relations, the economy of the household in Sweden, strategies of earning a living, the future plans for the second generation, and friendship and socializing. The result shows that being part of a transnational informal social support system involves daily moral dilemmas for Swedish-Somalis taking part in the study. It also shows that a transnational social support system may be used as a social capital when starting a life in another place outside of Sweden.

Remittances and return in policy and practice

Lisa Åkesson, Senior Lecturer, Department of Global Studies, University of Gothenburg, lisa.akesson@globalstudies.gu.se

The debate on remittances and their importance for social and economic change in migrants’ countries of origin has swung back and forth between optimism and pessimism. In the 1970s and 1980s, migration and remittances were deemed to be linked to dependency, brain-drain, and increased socio-economic inequality. During the last decade, remittances have become “the new development mantra.“ Policy-makers hope that the inflow of remittances will lead to increased entrepreneurship, economic growth, and employment creation. This optimism is also shared by Swedish policy-makers, and it seems to be driven by an ideological trend rather than by empirical evidence.
This paper links remittances to the return of migrants and argues that their return may play a pivotal role in how remittances are used and their effects on social change. It departs from the experiences of Cape Verdean remittance receivers and Cape Verdean returnees and compares their findings with policy-makers’ assumptions. As a conclusion, migrants’ return and spending their earnings ‘at home’ may influence local social stratification. This, however, does not happen when they stay abroad and send remittances to their family. As a further conclusion, remittances are used for entrepreneurial activities only when the migrants return together with their money.

Migration as driver of development in Bosnia and Herzegovina

Bojana Babić, M.A. in Entrepreneurship Management, Department of Economics, University of Banja Luka, boojana@yahoo.com

This paper addresses the potential link between migration and development in the case of Bosnia and Herzegovina. In particular, the current situation in Bosnia and Herzegovina is characterized by the political division of the country, the widespread corruption within the state mechanism and organized crime, in addition to its porous borders and limited resources that are influencing not just the rising emigration, but also the cross border criminality and its nexus point. Moreover, the country is lacking the new resources and knowledge to accelerate the process of development and reconstruction while other potential resources, such as circular migration through their knowledge accumulation and the various Diaspora initiatives have yet to be investigated in depth. That one third of the population is scattered around the world might have a significant influence on improving the current situation. Therefore, my aim is to construct “the migration map” of Bosnia and Herzegovina in relation to its link to development. The question is if that is possible, and what channels –financial or social – are most open to adjustment in order to implement migration management policies that can effectively employ the impact of emigration in a way that can be proven beneficial for the development of Bosnia and Herzegovina.
Magic and migration in Nicaragua

Olav Eggebø, Ph.D. Fellow, Department of Anthropology, Norwegian University of Science and Technology, olav.eggebo@svt.ntnu.no

Migration and remittances are becoming increasingly important for daily life in Estelí, Nicaragua. Likewise, the number of Nicaraguan households that receive remittance as their main income is increasing. These remittances are channelled predominantly through social relations linked to kinship and friendship. Furthermore, they are regulated by these social relations through values and morality to a great extent. I argue that remittances should not be seen as mere instrumental transfers between a sender and a receiver; instead, they are better understood by the norms of reciprocity. At the same time, the giving and receiving of remittances can be understood in Maussian gift terms.

I also argue that those who receive remittances are not merely passive receivers but can also influence these transactions by “control management”, by living a moral life, and by qualifying themselves to receive “migradollars”. Nevertheless, during my fieldwork in Estelí (Nicaragua), I also perceived that remittance receivers were influencing the flow of remittances more actively by manipulating the senders. For instance, some Estelians were using the help of witchcraft to change their partners’ commitments to them. Witches were used to obtain some kind of transnational control, and, in return for some lucre, they were considered as a way to maintain both the affective relation and the material gain of the relation in terms of remittances.

Global upscaling of labour markets? Demographic processes and transnational potentials of international labour migration in rural Sweden

Charlotta Hedberg, Researcher, Department of Human Geography, Stockholm University, Charlotta.hedberg@humangeo.su.se

“The countryside in high-income countries is undergoing a transformation, and it would seem likely that international migration will play an increasingly important role in that change over the next two decades”
(Hugo and Morén-Alegret 2008). The citation stresses the increasing importance of international migration in changing the ruralities of high-income countries. It connects rural areas to the world through direct links of transnational networks, which contain the potential for dynamic change. Not only the demographic structure but also qualitative aspects of the countryside are supposed to be influenced by the influx of international migrants. One important field of connections concerns economic transnational networks and the effects of international migration on the local labour market. This, in turn, impacts on the integration of migrants in the local societies in both sending and receiving countries.

This paper investigates the transnational and integration effects of international migration on local labour markets in rural Sweden. The distribution and demographic effects of multiple international migrations are analysed, ranging from refugees to European labour migrants. This analysis utilizes a longitudinal register data to examine the transformation of age-structures through migration to rural areas in Sweden. In addition, the paper investigates if local actors recognise a transnational potential in the increasing flow of international migrants. This aspect is examined by interviewing local firms and politicians. Therefore, the chapter analyses how rural areas through migration are rural areas, and firms are interlinked to international localities in the global upscaling process of rural space.

**Diaspora, transborder citizenship and the dilemma of transnational participation**

**Khalid Khayati**, Researcher, REMESO – Institute for Research on Migration, Ethnicity, and Society, Linköping University, khalid.khayati@liu.se

Today, many diasporal populations have created considerable transnational structures that function not only as a substantial means of integration in their residing societies, but also as genuine transnational institutions that aim, in one way or another, to affect the politics of their former homelands, especially in the direction of democracy, the promotion of the human rights, gender equality, and peace settlement through non-violent means. These transnational structures – appearing in the form of ethnic and
cultural associations, social and professional institutions, and networks of personalities and celebrities in various political and cultural fields – enable those diasporal populations to become transborder citizens, as they live their lives across the borders of two or more nation-states. This situation brings about the intersection of the political, legal, and juridical systems of their new and old societies.

The aim of this exposé is to see how diasporal populations, by means of their transnational institutions, are able to manage contradictory and conflictual situations that arise at the intersection of the polities of the societies of their residence and the country of their origin when it comes to promoting the discourse of democracy and basic human rights.

**Racialized practices in gendered transnationalism: Swedish migrants and domestic work in Singapore**

**Catrin Lundström**, Postdoctoral Fellow, Umeå Centre for Gender Studies (UCGS), Umeå University, catrin.lundstrom@ucgs.umu.se

This paper examines Swedish migrant women who travel from Sweden to Singapore as “expatriate wives” accompanying their Swedish husbands. By highlighting Swedes as migrants, the paper analyzes dimensions of privilege in migration and the multiple ways in which processes of globalization and transnationalism create cross-cutting structures among migrant women. The study is based on 13 in-depth interviews with Swedish expatriate women along with a one-month fieldwork in the Swedish community in Singapore, discussing the women’s ideas around (domestic) work and particularly the use of domestic maids (which is still a rarity in Sweden) in the Singaporean context. In these circumstances, the paper asks how Swedish women navigate gendered and racialized divisions of (domestic) work and further negotiate their altered identities as both housewives and employers. How do Swedish women rationalize the (new) division of labour in relation to (old) Swedish national ideologies of work, and Swedish ideals of gender and class equality, from their positions as expatriate wives? These inquiries highlight practices and relations created through intersecting discourses of difference in white transnational migration, and raises questions around who is expected to do what, and how identities are re-constructed around the privilege of not having to do.
Art music as transnational practices

Ingemar Grandin, Senior Lecturer, Department for Studies of Social Change and Culture, Linköping University, ingemar.grandin@liu.se

It is common to map culture onto socially bounded entities such as ethnic groups and nation-states. This conception spills over to migrants and diasporas – the Gurungs have Gurung culture, the Greeks have Greek culture, the Kurdish diaspora has Kurdish culture. This paper examines the exact opposite. We analyze art music as a unified transnational practice that, however, is maintained by a group of people that is fragmented both socially and – except for the common allegiance to their musical art – culturally. These people speak different languages, have different religions, and belong to different nations. The analysis draws upon two different traditions of transnationalism in art music: Western “classical music” and Southasian shastriya sangit. Both are constituted within multiple fields interconnected by flows of both people and cultural goods, making up translocal opportunity structures. And, moreover, these two cases give historical depth to our understanding of transnational practice: they were, so to say, transnational long before the era of the nation-state.
Workshop 9

Childhood and migration

Convenor:
IMER-förbundet (Swedish IMER Association)

Chairs:
Maren Bak, Department of Social Work, and Kerstin von Brömssen, Department of Religious Studies and Theology, Göteborg University (S)

Participants:
Ulrika Wernesjö (S), Kristina Gustafsson (S), Ingrid Fioretos (S), Olga Keselman (S), Berit Berg (N), Kirsten Lauritsen (N), Layal Wiltgren (S), Eva Skowronski (S)

In many countries, large groups of children have their own experiences of migration across national borders or they have a family history of migration. Globally the issue of migrating children’s and ethnic minority children’s human rights, their right to shelter, health, education, protection, development and to integration in the majority society is increasingly in focus, but their actual life situation is determined not only by global developments but well so much by the local responses in the countries where they live.

The workshop will focus on all aspects of modern childhoods of children with a migration history in the Nordic countries. The local responses in the form of legislation, local authorities, social institutions, housing, etc. set the framework within which the children and their families have to make a life. An analysis of such a framework and specially the actions of migration authorities in relation to children, the life conditions in reception and asylum centres and the ways in which schools and preschools accommodate children with a migration history should be investigated in the workshop.

The modern childhood sociology with its focus on the competent child can contribute to an understanding of ethnic minority children as agents in their own life at home, in their leisure time and in their meeting with society’s socialising institutions such as asylum centres, preschools and
schools. The agency perspective can contribute to changing the notions of ethnic minority children as problematic or discriminated towards focus on minority children’s own ways of handling and creating their childhood between locality and transnational ties. A gender perspective on childhood is even important in the workshop and specially important to shed light on girls’ strategies and practices, which often have come in the shade of the research interest on the more outgoing and heroic strategies of ethnic minority boys.

Unaccompanied asylum-seeking children in research

Ulrika Wernesjö, Ph.D. Candidate, Department of Sociology, Uppsala University, Ulrika.Wernesjo@soc.uu.se

Over the last decade, increasing attention has been paid to the issue of unaccompanied asylum-seeking children in Sweden and Europe. At the same time, the number of unaccompanied minors seeking asylum in Sweden has steadily increased. This paper, which is an overview of research, is part of my doctoral thesis project.

Research on unaccompanied asylum-seeking children can – overall – be located within the following perspectives: (1) organizational perspectives that focus on the reception of unaccompanied children, (2) rights-based perspectives that focus on the children’s rights as asylum-seekers and children, and (3) perspectives that focus on mental health and trauma. Consistently, the children are described as vulnerable with regard to previous experiences and separations, as well as in terms of being asylum-seekers. Furthermore, they are described as being within a risk category for the development of various mental health problems.

Generally, research on unaccompanied children focuses on the children’s prior experience in their home country and not as much on the conditions in the receiving country. Also, there is a serious absence in the research of unaccompanied children’s own perspectives. My paper argues for the need of perspectives that take into account the experiences and perspectives of the unaccompanied children themselves.
Separated minors in Sweden

**Kristina Gustafsson**, Researcher, Department of Cultural Sciences, Division of Ethnology, Lund University, Ingrid.fioretos@kultur.lu.se, and **Ingrid Fioretos**, Researcher, Department of Cultural Sciences, Division of Ethnology, Lund University, Kristina.gustafsson@kultur.lu.se (with co-author **Eva Norström**, Researcher)

Children and minors are increasingly becoming a recognized part of international migration. This circumstance raises many questions about the reception of migrating minors in different national contexts. This paper focuses on separated minors in Sweden.

The paper is based on the following research project: *Behind closed doors – the significance of interpreting to legal rights and integration with a focus on the reception of separated children and young people*. The fieldwork contains several observations and around 60 in-depth or autobiographical interviews with social workers, separated children, interpreters, staff at residences, guardians, nurses, teachers, and staff at the Migration Board. Since October 2009, we also work with a reference group including three adults who came as separated children.

In this paper, we analyze the following questions: What happens with the personal life story under the asylum process and within the reception of the new country? In what way can the children’s and youth’s personal biographical stories come forward? Is the child or youth seen and heard? If so, by whom, when and why?

Our purpose is to discuss the concept of *separated children* and describe the contemporary situation of the reception in Sweden. By using fragments from three young individual’s life-stories, we will analyze the circumstances of being a part of asylum process and reception with a special focus on recognition and identity.

Restricting participation: unaccompanied children in interpreter-mediated asylum hearings in Sweden

**Olga Keselman**, Ph.D. in Disability Research from Linköping University, okeselman0@gmail.com

Sweden has a reputation for being a country in which human rights principles and the principles of the CRC are liberally applied (McDam,
2006: 260). There is, however, considerable dissatisfaction expressed by the government, migration authorities, and practitioners concerning the practical implementation of Paper 3 (the best interests of the child) and Paper 12 (the right of the child to be heard and participate in dealings concerning them) in relation to asylum seeking children.

Considerable shortcomings are reported on each level of participation. This includes the ways in which the children are being questioned. The children receive to express their views and the ways their views and best interests are taken into account and referred to in the decision-making process.

So far, attempts made to improve this situation have mainly focused on the caseworkers. However, many of these measures have proven to be inefficient. One of the reasons is the cross-cultural and bilingual character of the encounter where responsibilities and tasks of the caseworkers are partly appropriated by the interpreters who, for example, might not be committed to or trained in CRC concepts of children's participation and empowerment. Thus, both ideological considerations and conversational strategies employed by adult practitioners (caseworkers and interpreters) affect the participation status and empowerment of child participants and the ways their views and opinions are elicited and considered.

Ethnicity and disability: minority families with disabled children

Berit Berg, Head of Research, Norwegian University of Science and technology, Trondheim, Berit.Berg@samfunn.ntnu.no

Research on families with disabled children describes how these families face many challenges in their daily lives: (1) lack of information, (2) practical and emotional stress, and (3) struggles with the service system. Families from non-western countries are for various reasons seldom included in such studies, and there are few separate studies about families with a “double” minority background. Thus, we have little research-based knowledge about ethnicity, and disability, professionals, user organisations, and bureaucrats indicate severe challenges. They talk about language problems, culture differences, lack of information about the welfare system, etc. International studies indicate that communication problems and poverty explain more than culture differences and religion. In
this paper, we will discuss how families with disabled children understand disability, and how they cope with their situation. Do disabled people from ethnic minority groups face the same type of challenges as the majority population in their daily lives, or do they meet special barriers due to factors like culture; religion; language; prejudice; or racism? Do they have other or additional problems because of their status as ethnic minorities? What are their experiences from interaction with the service system?

**Cultural change and the day care centre – resistance and accommodation**

*Kirsten Lauritsen*, Assistant Professor, University College Nord-Trøndelag, Levanger, kirsten.lauritsen@hint.no

The aim of this presentation is to produce new knowledge on processes that create identity and a sense of belonging for children of different cultural backgrounds in two Norwegian day-care centres. How far the day-care centres define themselves as “Norwegian”, “multi-cultural” or “international” is essential for whether or not children with a “non-Norwegian” background are perceived of as “difficult and demanding”, or as a self-evident and integral part of the day-care centre.

The focus lies on the staff and on how the day-care centres, as organizations, construct themselves and their challenges towards a culturally diverse group of children. How are identity and belonging negotiated? What space does this leave for the children’s identity construction and for an equality-based participation? Which positions are offered, and how are these positions negotiated? The findings show both an accommodation and a resistance to change as well as language barriers and mutual withdrawal, but also attempts to overcome the perceived cultural and language borders. Tendencies to regard cultural differences as “disturbing” the normality disregard the existence of such differences and aim for what Norwegians hold high: “equal treatment” rather than “equal rights to diversity”. 
Bilingualism as an asset among immigrant youth

Layal Wiltgren, Ph.D. Candidate, Tema barn, Linköping University, Layal. wiltgren@liu.se

This presentation will introduce aspects of immigrant youth’s agency, negotiations, and strategies in relation to multilingualism in everyday situations. As the ideal is to sound like a native, multilingualism and the accents associated with it are often viewed as a marker for problematic behavior and a carrier of low social status.

The way in which immigrant youths use their knowledge of a minority language as a resource in everyday interactions (with friends as well as teachers and other adults) might be seen as a complement. For example, speaking a minority language to or in front of persons who the youths know do not understand it is used as an active method of exclusion as well as a way of exercising power.

This puts the immigrant youths in a position in which their socially stigmatized skills become social tools–resources which bring the youth to the centre of attention or let them gain status with their peers. Their ability to actively and fluently switch between languages lets them occasionally gain status with their social superiors, such as native Swedish teachers. The empirical material is based on a year-long ethnographic fieldwork at a junior high school in a segregated area in Sweden. It focuses on language as a tool of social interaction and a way of creating identities, of ethnic or other motivation, and filling them with meaning.

The school situation for newly immigrated adolescent pupils

Eva Skowronski, Ph.D. Candidate in Migration Studies, Center for Theology and Religious Studies, Lund University, Eva.Skowronski@teol.lu.se

My research project focuses on the psychosocial school situation for pupils that have immigrated to Sweden during their last four years in compulsory or upper-secondary school. Research shows that those pupils that arrive to Sweden this late in their schooling have more psychosocial problems
than other immigrant pupils. Their situation is stressful, not least, because they are in a hurry to get a school leaving certificate in order to attend Swedish upper-secondary school. Among other things, my own research on such pupils in Malmö shows that it often takes them a very long time before they are allowed to move on to an education in ordinary classes of Swedish compulsory or upper-secondary schools. There are different preparatory school levels for newly arrived immigrant pupils, and this process often takes several years. My research is, among other things, about the consequences of this long preparation time, which in many ways has a segregating effect for the pupils. I am doing a qualitative study based on observations and interviews at several schools in Malmö.
Workshop 10

Locating religion in multicultural societies

Convenors and chairs:
Magdalena Nordin and Jonas Alwall, Department of IMER, Malmö University (S)

Participants:
Fredrik Gregorius (S), Magdalena Nordin (S), Tobias Schölin (S), Ida Marie Vammen (DK), Jonas Otterbeck (S), Anders Lundberg (S), Simon Stjernholm (S), Ali Aslan Yildiz (NL), Maykel Verkuyten (NL), Rickard Lagervall (S)

In studying migration and its consequences, one important aspect to take into consideration is religion. In this workshop, we problematize where religion can be found in multicultural societies and how it is constructed and re-constructed in such settings. This is done on an individual level as well as on the levels of group and society. The papers presented in this workshop show the complexity of the religious presence in multicultural societies. The topics addressed range from Islamic law and multicultural health care to Sufism collectives and identity construction among young people.

Religion as a marker of exclusion

Fredrik Gregorius, Senior Lecturer, Department of IMER, Malmö University, fredrik.gregorius@mah.se

The role of religion in contemporary discussions regarding a pluralistic and multicultural society has, in many ways, focused on upholding separate identities in the new host culture, either as a means of assimilation or as a means of integration. Regardless of the position, there has been a focus on migrant religions as seen in contrast to established native religions. In the following paper, the role of religion in the discussion about multiculturalism is approached from another
perspective, one which focuses on the different ways various religions are interpreted and treated by those representing the “Swedish culture”. The focus lies on the increasingly positive attitude which Swedish nationalists have towards Christianity as well as their attempts to reach out to Christian immigrant groups. Here, Christianity is identified as the opposition to Islam, which is regarded as the anti-thesis of Western Christian culture. What is of interest is the way that religion reshapes the division between in and out-groups, thereby transforming the conflict to one between cultures of faith, rather than focusing on ethnicity. The paper will deal with the overall change that negative attitudes towards Islam have had on the Swedish nationalist scene and its view on migration. The paper will further investigate how Christian migrant groups have reacted to this change. The overall focus lies on the exclusionary role that Christianity can play, primarily in relation to Islam in the discussion on multiculturalism and pluralism.

Religious multicultural health care in a secularised pluralistic society

Magdalena Nordin, Senior Lecturer, Department of IMER, Malmö University, magdalena.nordin@mah.se, and Tobias Schölin, Senior Lecturer, Department of IMER, Malmö University, tobias.scholin@mah.se

In contemporary pluralistic Western societies, the health care system over recent decades has more and more incorporated the idea of “multicultural health care”. Instead of focusing on the given health care, our research has focused on the demand. In addition, it has examined how health care takers in Sweden think about and experience “multi cultural health care,” with religious aspects in mind. The results show a very complex situation. Firstly, there is the question of who is responsible for the religious part of the “multi cultural health care”. Is it the health care institutions, the religious organizations, the health care takers or the health care taker’s family? Secondly, broad spectrums of religious needs that can be very individual or very close to specific religions come into play. Finally, there is the question of how professionals within health care do not want to interfere with the health care takers’ private sphere, which in a secularized society as Sweden often includes religion.
Translocalism, migration, and sharia

Rickard Lagervall, Ph.D. Candidate, Center for Religious Studies, Lund University, rickard.lagervall@teol.lu.se

One consequence of large populations migrating from the Middle East and North Africa to Europe is that the European legal systems meet various forms of Islamic law. In some cases, for example the dissolution of a marriage entered in a foreign state, European courts have to take foreign laws based on the Islamic tradition into consideration within the framework of international private law. In other instances, marriage and divorce are performed in European mosques without being recognized by the state. As a result, there is a phenomenon of halting marriages, for example, when a civil divorce is recognized by the state but not by the Muslim environment and the country of origin. In order to come to terms with this, some European states have entered agreements with the states from which considerable numbers of immigrants originate (Netherlands with Morocco, Norway with Pakistan). This might serve to avoid serious problems for individuals with double citizenship, but it may also endow foreign states with the role of supervising immigrant populations. This situation makes it necessary to reconsider the meaning of concepts such as secularity, state sovereignty, and law.

A distant shaykh: patterns of belonging in contemporary Sufism

Simon Stjernholm, Ph.D. Candidate, Center for Religious Studies, Lund University, simon.stjernholm@teol.lu.se

Studies of contemporary Sufism in Western Europe reveal transnational connections and flows to be fundamental. Since the early 1970s, the Turkish Cypriot Shaykh Nazim (b. 1922) has been particularly successful in his mission to draw Western audiences to his spiritual message. Both converts and Muslims by birth have accepted him as their spiritual guide. His message is firmly rooted in Classical Islamic sources and the teachings of his predecessor, a Daghestani Sufi shaykh. As the Shaykh has now reached an advanced age, he no longer travels. However, new disciples continue to be drawn into a community in a London centre connected to the Shaykh.
These disciples consider themselves to have a personal relationship with Nazim, despite never having met him face-to-face. Bonds between master and disciple are established through, for example, various publications, communal rituals, and social interaction with more senior disciples in a social setting where discipleship is the norm. What is more, this setting brings people of diverse cultural backgrounds into a shared religious and ethical framework. This paper will offer examples of how such distant relationships between master and disciple come into being, and it will suggest ways of understanding emerging collectives in contemporary Sufism.

A respectable Islam? Young adult Muslims negotiating Islamic traditions with family, friends and foes

Jonas Otterbeck, Associate Professor, Center for Religious Studies, Lund University, jonas.otterbeck@teol.lu.se

This paper addresses the understanding of Islam by nine young adult Muslims living in the Malmö and Copenhagen region. It is based on thorough interviews (three with each) in which their life history and their understanding of Islam are in focus. None of the three are engaged Muslims, but all have the experience of living in relation to a Muslim family history and with a possible identification with the label “Muslim”. Through the interviews, the young adults mark their distance to what they perceive as unacceptable forms of Islamic ideas and practices, disregarding them as extremist and superstitious. They develop discursive techniques of distancing themselves from the mediated Islam of radicals and the often negative rendering of Islam in daily life and in the media. Some of the young adults also distance themselves from an enchanted world at home with their families, especially that cultivated by their mothers. The paper suggests that the distancing happens in relation to dominant discourses on the form and place of religion in society, causing the young adults to construct a respectable form of religiosity, albeit different in content from the major form of religiosity. The theoretical framework relates to the sociology of religion and the Foucauldian theories on subject formation.
“Euro-Islam! What Is it then?” Muslim organizations in Western Europe and the construction of a compatible identity

Ali Aslan Yildiz, Ph.D. Candidate, ERCOMER, Utrecht University, A.A.Yildiz@uu.nl, and Maykel Verkuyten, Prof. Dr., Academic Research Director, ERCOMER, Utrecht University, m.verkuyten@uu.nl

Many Muslim and Western European scholars maintain that the Western and Islamic cultures are not compatible with each other. Therefore, Muslims should reform their religion and even try to build a Euro-Islam to be accepted by and live in peace in the host society. In this paper, the construction of a compatible Muslim identity by Muslim organizations and their leaders as a response to this approach is studied. This is done by analysing written publications of the two major Turkish Muslim organizations and by analysing interviews with the leaders of those. These can be found in magazines which are published in the Netherlands and in Germany. The study shows that although there are clear differences between the organizations studied, there are few minor differences of discursive strategies used to construct a compatible Muslim identity. Muslim organizations define a compatible position by redrawing identity boundaries and redefining identity content. Redrawing identity boundaries allows them to define the moderate Muslims and Muslim proponents of the Euro-Islam outside of Islam and to present themselves as the representatives of the true, authentic Islam. Referring to the main Islamic texts, the essential nature of Islamic values and beliefs are presented to be compatible with those of the host society.

Religion, migration and integration

Anders Lundberg, Senior Lecturer, School of Social Work, Lund University, Anders_P.Lundberg@soch.lu.se

What does religion mean to a group of young immigrant Catholics and Muslims living in Landskrona, a multi cultural town that is infamous for its level of segregation and conflicts along ethnic lines? This paper presents the results from observations and a series of interviews conducted with young first and second generation immigrants. It aims to show
how the terms "Catholic" and "Muslim" are used to describe alternative identities in a more positive way than the term "immigrant". Further, it aims to show how far the informants use this identity to create meaning in a situation which is marked by segregation and relative poverty.

Place making and religious practices: Pentecostal migrants in Denmark negotiating social positions within a transnational religious field

Ulla Lyndby Christensen, Cand. Mag. in Sociology of Religion, Copenhagen University, M.A. in African Studies, ulla_christensen@hotmail.com, and Ida Marie Vammen, Cand. Mag. in Sociology of Religion, Copenhagen University, imv@paradis.dkk

This paper investigates the religious engagement of a group of African Pentecostal migrants in Denmark and the role this engagement plays in the way they navigate within a transnational context. It is based on a fieldwork in The Redeemed Christian Church of God in Copenhagen. The paper explores how the religious lives of the migrants take place within a transnational, religious field which is constituted by personal, non-personal, and institutional networks. The religious field is not demarcated by a specific institution, but by certain logics. Through the mastery of these logics, the migrants can accumulate religious capital, and thereby position themselves favourably within the religious field. The socialisation in the field makes it possible for the migrants to tap into different local manifestations, thereby creating a space of recognition for themselves in new geographical localities. The study also explores how the religious engagement is not recognised outside the religious field in Denmark, in which the migrants are positioned as strange. However, it is argued that the religious capital can be seen as a kind of empowerment which ensures the individuals that they are not destined to be limited by such structural barriers, but should continue manipulating them to their advantage.
Workshop 11
Comparative migration and integration studies

Convenors and chairs:
Pieter Bevelander and Anders Hellström, MIM - Malmö Institute for Studies of Migration, Diversity and Welfare, Malmö University (S)

Participants:
Kikuko Nagayoshi (Japan), Lydia L. Lundgren (USA) Anders Hellström (S), Constanza Vera Larrucea (S), Pieter Bevelander (S), Kristi Anniste (EST)

Discussant:
Eskil Wadensjö (S)

Many migration and integration issues are, to various degrees, prominent in different countries. In national politics and domestic public debate (at times even scholarly literature), migration and integration related issues which concern border transgressing activities are treated as concerns for the national state only. Otherwise, similar countries, such as the Scandinavian countries, tend to handle and communicate these issues in quite distinct ways. From both theoretical and methodological points of view, comparative studies are important to understand the differences between countries or regions, and they also provide substantial knowledge of the issue at hand. This session combines migration and integration research, which then compare at least two or more countries or regions or both. This session then aims to provide a more comprehensive understanding of complex phenomena related to migration and integration – for example, labour migration, citizenship policies, the implementation of integration policies, the effects of multicultural policies, or the development of the national Populist Radical Right Parties (RPPs) – by adding a comparative dimension. The panel welcomes contributions dealing with a plethora of empirical contexts, theoretical sources, and methodological techniques.
Effects of multiculturalism policies on social cohesion

Kikuko Nagayoshi, Lecturer, Department of Sociology, Otemon Gakuin University, Visiting researcher at Umeå University, kikuko_06@hotmail.com

This research investigates whether multiculturalism policies can reconcile the tension between cultural diversity and social cohesiveness. Multiculturalists believe that multiculturalism promotes cohesion in spite of ethno-cultural differences. Other studies find that multiculturalism reinforces ethnic cleavages and thereby weakens social cohesion. This paper contributes to this debate by analyzing cross-national survey datasets (World Value Surveys and European Social Survey). The analysis found that linguistic diversity and multiculturalism policies both initially weaken social cohesion. However, multiculturalism policies do strengthen social cohesion once a society becomes culturally diverse. Moreover, political articulation of multiculturalism strengthens social cohesion regardless of cultural diversity. Social cohesion decreases when national core values are supported by a government or other political actors, regardless of the existence of cultural diversity within a society. These results imply that there are two forms of social cohesion. One is based on cultural commonality, while the other encompasses shared humanity beyond cultural diversity. Multiculturalism policies contribute to the latter form of social cohesion, whereas assimilation policies strengthen the former form. Thus, multiculturalism policies effectively promote social cohesion if increased cultural diversity is inevitable in the age of migration.

Immigration and integration: the relevance of political trust among diverse groups in four Nordic countries

Lydia L. Lundgren, Ph.D. Candidate, Department of Political Science, University of California, San Diego, lydialundgren@gmail.com

Previous work has found that political trust becomes critically important to the success of public policy when risk and sacrifice are required of an individual or group. Immigration is a phenomenon that requires risk and sacrifice, but in different ways for different groups. Thus, political
trust, and its importance, varies according to the needs and interests of those groups. For example, domestic-born, non-immigrant citizens will likely be concerned with whether they can trust their government to handle immigration policy and its consequences. I find that politically trusting individuals are less likely to support more restrictive immigration policy—even when they perceive immigration to have negative impact on society. I then consider how political trust might influence immigrants, and examine whether political trust affects the political integration process of immigrants—a subject of recent concern in Western Europe. Political trust has a positive relationship with an immigrant citizen’s likelihood to vote; but levels of political trust decline overtime among immigrants. These results contribute to previous work on the importance of intergroup variations in political trust and the success of public policy. I focus on four Nordic countries in this paper, though the study may be broadened to a larger regional sample in the future.

Feeding the beast: nourishing nativist appeals in Sweden and in Denmark

Anders Hellström, Postdoctoral Researcher, MIM - Malmö Institute for Studies of Migration, Diversity and Welfare, Malmö University, anders.hellstrom@mah.se

This paper assumes that the elections for the European Parliament (EP) make a special site for the explicit formulation of a nativist political rhetoric. The nativist view holds that states should be protected and reserved to members of the national group, with the specific aim of consolidating political and cultural homogeneity. The aim of this paper is to consider the public debate in Denmark and in Sweden which surrounded the EP elections in 2004 and in 2009, comparing the use and acceptance of nativist political language in these countries. We use a frame analysis to explore how the framing of issues will reveal certain views and attitudes that affect the popular opinion; hence, the successful evocation of xenophobic attitudes provides more support for the Populist Radical Right Parties (RPPs), which will make the other parties compete for these votes as well. The analysis is based on a quantitative and a qualitative reading of 573 texts in ten Danish and Swedish newspapers. We hypothesise that the
journalistic tone used towards the Swedish Democrats (RPP in Sweden) in Swedish newspapers is more negative compared to Denmark and also that the public opinion is framed as more afraid of immigrants in Denmark in comparison to Sweden. The paper concludes that feeding the beast not only nourishes nativist appeals, but also vice versa.

Citizenship and integration: the official discourse versus the subjective image. A comparison of second generation Turks in France and Sweden

Constanza Vera Larrucea, Statsvetenskapliga Institutionen, CEIFO, Stockholm University, constanza.vera-larrucea@ceifo.su.se

Citizenship and integration are two intricate concepts. Several changes regarding the composition of the (post-) national societies have led to theoretical and political redefinitions of these terms. In the literature, most of the discussions assume an abstract level. Empirical research shows cases which deviate from theory and are thereby creating a distance which needs to be reconciled (Sassen, 2002: 15). It is from empirical evidence that this paper contributes to a better understanding of the concepts of citizenship and integration. The different forms of incorporation are analyzed under the light of different paradigms, mainly distinguishing three: communitarian, republican and multicultural. Each European country obeys to a certain paradigm when including people with a foreign background. Citizenship and integration policies would reflect a certain vision of nationhood, which should legitimately take part in the (post-) national society and how this can be achieved. In this paper these paradigms are exposed, compared and analyzed in the cases of Sweden and France. The paper will then analyze the paradigm’s influence on integration and citizenship policies through a close look at presentational documents of integration bureaus and integration policies. Later, the potential relation between such discourses and people’s narratives, considering respondents with and without a migrant background, will be exposed through a survey and qualitative data. This is to show in how far national discourse influences people’s perceptions of citizenship, integration and their role in society.
Citizenship and employment integration – comparing two cold countries

Pieter Bevelander, Willy Brandt Research Fellow, MIM - Malmö Institute for Studies of Migration, Diversity and Welfare, Malmö University, pieter.bevelander@mah.se

Over the last decades, both Canada and Sweden have liberalized citizenship regulations for permanent residents. At the same time, immigration patterns (with regards to the immigrants’ country of birth) have changed substantially, with an increasing number of immigrants arriving from non-Western countries. The aim of this paper is to explore the link between citizenship and employment probabilities for immigrants in both Canada and Sweden, controlling for a range of demographic, human capital, and municipal characteristics, such as city and co-ethnic population size. We use data from the 2006 Canadian census and Swedish register data (STATIV) for the year 2006. Both STATIV and the Census include similar sets of demographic, socio-economic and immigrant specific information. We use instrumental variable regression to examine the “clean” impact of citizenship acquisition, and we use the size of the co-immigrant population to examine the probability of being employed in both countries.

The East-West migration before and after the EU enlargement

Kristi Anniste, Ph.D. Candidate, Department of Geography, University of Tartu, kusta@ut.ee

The East-West migration, which started with the fall of the Iron Curtain, has been strongly accelerated by the European Union’s common labour market policy which followed the EU enlargements of 2004 and 2008. Most of the research so far has been focused on the impacts of the emigration to the origin and destination countries as well as their labour markets. The research also focuses on migration of highly educated people from the East. We have, however, little explicit knowledge on how the EU enlargement has affected the migration, especially the changes in migrant composition and destinations of the migrants. By using the example of Estonia, this paper aims to clarify changes in the East-West migration in
regards to origins; destination; and migrant groups, before and after the EU enlargement. Migration data from the Estonian Population Register allow us to study emigration before and after Estonia joined the EU in 2004. In order to do that, a series of logistic regression models were estimated. The findings show that the EU accession has facilitated the emigration of the less educated and people from rural areas. Hence, no evidence of increased brain drain was found. It also appears that the migration destinations have been greatly, though not only, affected by whether the destination country has imposed a transition period to the Eastern European labour.

Discussion:
Eskil Wadensjö, Swedish Institute for Social Research (SOFI), Stockholm University, Eskil.Wadensjo@sofi.su.se
Workshop 12
Intermarriage and children of mixed parentage: new paradigms?

Convenors and chairs:
Rashmi Singla, Department of Psychology, Roskilde University (DK) and Sayaka Osanami Törngren, IMER/MIM, Malmö University and REMESO, Linköping University (S)

Participants:
Kaisa Nissi (F), Mustafa Topal (DK), Rashmi Singla (DK), Angelika Kaffrell-Lindahl (S), Sayaka Osanami Törngren (S)

As migration to Scandinavia increases and societies become more diverse, intimate partnerships and childbearing which cross various borders (ethnic, racial and religious ones) become consequences of increased social interaction between different social groups. Intermarriage challenges the people's idea of us and them – of what belongs together – especially in relation to the children of mixed couples. Therefore, intermarriages can be seen as microcosms that reveal ethnic relations and dynamics in the society.

This workshop presents a wide variety of aspects concerning intermarried couples and their offspring, a topic which is rather understudied in Scandinavia. From a psychological, sociological, political, and economic point of view, the formation, patterns, consequences of, and attitudes towards intermarriages, will be discussed both from the majority and minority point of view. The processes related to us and them – definitions and redefinitions, as well as minority-majority relations – are explored by focusing on attitudes, identity and family patterns, as well as dynamics. Diasporas, integration, and policy effects are further aspects to be considered.

Along with issues related to intermarriage, the ones related to children and young people of mixed parentage should not be forgotten. The terms ‘mixed parentage’, ‘biracial’, and ‘mixed ethnicity’ are used to describe the offspring of parents of different ‘races’ or rather ethnicities. Demographic trends indicate an increase in the mixed parentage
population, though there is little well-defined research and theory in the area. Identity formation is crucial for mixed parentage children involving the white and black binary and essentialising of the ‘racial’ identity, which has received increasing attention in recent years in the UK and USA. Most mixed parentage children manage to achieve integrated identities, while others may experience identity conflicts. This latter group poses a growing challenge to services and professionals in the twenty first century. This workshop offers the initial steps toward an understanding of these issues in Scandinavia.

The construction of gender and family roles in multicultural families in Finland

Kaisa Nissi, Ph.D. Candidate, Department of History and Ethnology, University of Jyväskylä, kaisa.j.nissi@jyu.fi

This paper concerns multicultural families in Finland. My focus lies on the families in which the husband is an immigrant from an Islamic country (Middle-East, Turkey) and the wife has a Finnish and Lutheran background. The study will examine the negotiation of gender roles and parenthood and discuss the images of “the other”, those perceptions that people have in a relationship between two cultures and religions. Terms such as space, power, and gender imply the core concepts for my study. The space between two cultures, the change from one to another, and questions of changing identity constitute my focus. Religious rules and ideologies (Islamic – Lutheran/secular) cause conflicts between the spouses but also guide their everyday life. The questions of the honor of men and the shame of women arise from the collected material. The study is based on qualitative fieldwork. Moreover, the material consists of approximately 20 theme interviews with a total of seven couples. This paper is part of my Ph.D. research.
The consequences and challenges of mixed marriages and children of mixed parentage

Mustafa Topal, M.A. in International Development Studies and Psychology; Family caseworker in Halsnæs, Denmark, manifrida@hotmail.com

A significant amount of male immigrants have married or formed relationships with Danish women. Most of these relationships have been initiated while the men were situated alone in Denmark waiting for their spouse to relocate from the country of origin, or these relationships have been used as a way to get permanent residence in Denmark. As a result, many children have been born with parents of different origins. My focus is to investigate the challenges which these children face in balancing their mixed cultural backgrounds, the links and ties they have to their country of origin, and how they handle to be situated between several cultures and languages? I investigate these challenges from a transnational perspective.

Despite these challenges, more marriages exist today between children of immigrants and the Danish population. These marriages are serious relationships which are founded on mutual love. What are the challenges that people who are involved in these marriages face? Has it become easier to engage in and to sustain mixed marriages?

This presentation is part of my research paper, in which I conducted individual interviews with people from the two groups mentioned above.

Interrmarriages, children of mixed parentage and mental health

Rashmi Singla, Associate Professor, Department of Psychology Roskilde University, and NGO TTT (Transcultural therapeutic team for ethnic minority youth and their families), rashmi@ruc.dk

My paper, based on an ongoing project, covers aspects about intermarried couples and children of mixed parentage. Researchers, the social sector, as well as health professionals and policy-makers, are recognizing the challenges that are presented by the ethnic diversity in the Nordic countries, especially the rising challenges and risks involved in the growing partnership formation across the ethnic borders.
The couples and children face both possibilities and difficulties in relation to their identity, their family, and their networks. They face these challenges due to their “mixedness” in interplay with the broad society. Some preliminary results are presented from the exploratory project, especially concerning the under-researched dynamics of intermarriage and children of mixed parentage, the latter being an almost invisible social category in the Danish context. However, as there are about 15,000 children and young people in Denmark with one Asian parent (including members of the South Asian diaspora) and the other native Danish, I also focus on them in this paper.

The theoretical framework of the project is interdisciplinary, as it combines transnationalism, a narrative approach, and life-course perspectives. The study is conducted through statistical exploration and qualitative research interviews, which involve intermarried couples as well as children of mixed parentage. The issues discussed in this paper are offered as the initial steps toward an understanding of these complex processes and include the subjective aspects.

**Living within and across national boarders: “transnational families” as actors in a globalised world**

**Angelika Kaffrell-Lindahl**, Ph.D. Candidate, Department of Social Work, Mid-Sweden University, Angelika.Lindahl@miun.se

The number of transnational partnerships is evidently increasing as globalization expands. Personal stories and the interaction of “different worlds” in family lives can help us to understand how globalization enters into people’s personal lives and leads to the globalization of biographies. This proposal discusses “transnational families” as actors in an increasingly globalised world. Meetings across borders are part of the everyday life of these families. Their “life-worlds” are directly connected to, influenced by, and influencing processes of globalization and concepts such as open rooms, extended horizons of meaning, and transcultural worlds of meaning. Transnational couples can, in this context, be seen as testers of new forms of relationships in the transnational social space; moreover, they can challenge people’s symbolic perceptions in their construction of groups; societies; and nations.
The paper includes a short presentation of the author’s Ph.D. project about transnational families’ experiences of living together. The stories of these families are analyzed by using a concept of horizon which is based on a lifeworld-approach. The concept of the horizon can be seen as a tool to show how life-worlds are limited but at the same time open, and how “borders” can, in fact, create flexible meeting places for transnational families.

**Attitudes towards interracial marriage**

**Sayaka Osanami Törngren**, Ph.D. Candidate, IMER/MIM, Malmö University and REMESO, Linköping University, Sayaka.Torngren@mah.se

The aim of the research is to examine attitudes that Swedes have towards interracial marriage. The paper presents the preliminary findings which are based on a postal survey and interviews conducted in Malmö – which is not only Sweden’s third largest city, but also the city with the largest proportion of residents with foreign backgrounds.

Whether intermarriage occurs or not, depends on two aspects: opportunity and preference. Opportunity of interracial marriage depends on different factors, such as the amount of contacts. Preference is influenced by prevailing stereotypes and prejudices about different racial groups. Marriage between people of the same race (racial homogamy) sustains the rules about race and racial boundaries, while racial exogamy questions the stability of racial groups. Interracial marriage challenges people’s idea and boundary of “us and them”. Studying attitudes towards interracial marriage therefore reveals much about racial and ethnic relations.

Departing from the assumption that interracial marriage depends on opportunity and preference, I examine how previous contacts and the context of contacts with people of different racial background affect attitudes towards interracial dating and marriage. This study also aims to reveal how racial prejudice and attitudes towards immigrants, in general, are related to attitudes towards interracial marriage.
Workshop 13
Beyond the suitcase: representations of migration and Europe and the role of museums

Convenors and chairs:
Sabine Hess, Institut für Volkskunde/Europäische Ethnologie, Ludwig-Maximilians-Universität München and Kerstin Poehls, Institute for European Ethnology, Humboldt-University Berlin (D)

Participants:
Sabine Hess (D), Leen Beyers (NL), Jan Parmentier (NL), Bram Beelaert (NL), Klas Grinell (S), Kerstin Poehls (D)

Discussant:
Knut Kjeldstadli (N)

Images of migrant bodies circulate in the media all over Europe, but in whose interest? A number of European countries have recently sought to revise a national self-image to incorporate their histories of (im-)migration and now reflect this image inside their museum spaces. When migration becomes the topic of an exhibition, the ethics of representation come to the fore: Who is talking about whom? Who are the audience; and what kind of story about migration, Europe and its state is being told? What are the critical/ambivalent relationships between museal space and migrants? How are migration museums, state policy, migrant rights groups, aesthetic practices, and imaginaries of the migrants’ past and present linked?

This workshop seeks to explore the critical and ambivalent relationships between museums and galleries, migrants and their individual as well as their collective agency, advocacy and migrant rights groups. Bringing together researchers, museum practitioners, and artists who are engaged in the various aspects of the representation of migration, we want to debate the relationship between migration museums and state policy. To do so, we focus on the (unintentional) role of migration museums as part of a strategy to reinforce the boundaries of the ‘Fortress Europe’. These boundaries then reinforce racist stereotypes and a distinction
between the ‘good’ (legal, ‘assimilable’, celebrated) migrants of the past and the ‘bad’ (illegal, ‘unassimilable’) migrants of the present.

**The art of governing migration? Anthropological approaches to studying and representing the new European border regime**

**Sabine Hess**, Ph.D., Lecturer, Institut für Volkskunde/Europäische Ethnologie, Ludwig-Maximilians-Universität München, S.Hess@vkde.fak12.uni-muenchen.de

The paper argues that the new extended European border regime is based on technical advices and institutional structures. The paper thereby argues against the background of “Transit Migration”, a three year collaborative research project. The new art of governing migration, which is best classified by the concept of “migration management”, heavily rests on certain representational and discursive practices. The paper will show that the border regime draws on humanistic discourses like the asylum or counter-trafficking-discourse, while it rests on knowledge practices like cartographies which try to take a hold of the mobility of migration itself.

**A small metropolis. Approaches to migration in the city museums of Antwerp**

**Leen Beyers**, Ph.D., Curator, Museum aan de Stroom, The City of Antwerp, Dept. for Culture, Sports and Youth, Museums and Heritage Division, Leen.Beyers@stad.antwerpen.be, **Jan Parmentier**, Researcher, Museum aan de Stroom, The City of Antwerp, Dept. for Culture, Sports and Youth, Museums and Heritage Division, Jan.Parmentier@stad.antwerpen.be, and **Bram Beelaert**, Researcher, Red Star Line Museum, The City of Antwerp, Dept. for Culture, Sports and Youth, Museums and Heritage Division, Bram. Beelaert@stad.antwerpen.be

Two new city museums are on the verge of opening in Antwerp, and migration will be a very important issue on display in both institutions, albeit with different approaches. In this contribution we want to reflect on the presentation of migration and migrants in both museums: the
Museum aan de Stroom (MAS, opening in May 2011) and the Red Star Line | People on the move (opening in spring 2012). The impact of migration on urban daily life in Antwerp, from the 16th century until today, will be a red tape in different stories which are presented on the MAS floors especially related to urban history, called Stad in de Wereld (City in the World), and the evolution of the port. One of the aims of MAS is to become a site of dialogue and reflection on the city’s past and present, its cultural diversity, and globalisation. In other words, the MAS narrative will be open and create a way to co-production. Red Star Line | People on the move (RSL-POM) displays the story of the shipping company Red Star Line (1873-1934) and its role in migration from Europe to North-America through the port of Antwerp. In the MAS exhibition the focus will lie on the journey itself, with Antwerp figuring as a place of transit. Further, we will present our strategy of including migrants in our work. As RSL-POM and the MAS are still works in progress, we also want to reflect on the issues which we expect to meet when we step outside our museums and start to interact with both urban policy and reality.

**Destination X – representing migration and tourism within a mobility perspective**

**Klas Grinell, Ph.D., Curator, Museum of World Cultures, Gothenburg, klas.grinell@varldskulturmuseet.se**

Klas Grinell will present and open a debate on the ongoing exhibition at the Swedish Museum of the *World’s Cultures: Destination X – On our desire to travel*. What makes people travel and migrate? What is it that we look for and hope to find? Destination X is an exhibition about people’s motivation to move around the world; it is about travelling out of necessity, curiosity, lust and boredom; it is about tourists and migrants, global families, business travelers, refugees and adventurers. The exhibition is a grand mix of objects, contemporary art, film, photo, and personal stories about the dream of a better life – elsewhere.
No ideas but in things? On the contested role of objects in museal representations of migration

Kerstin Poehls, Postdoctoral Researcher, “Exhibiting Europe”, Institute for European Ethnology, Humboldt-University Berlin, kerstin.poehls@culture.hu-berlin.de

The seemingly immaterial and place-less phenomenon of migration is turning into a popular theme of museal display all over Europe. In my paper, I will reconstruct debates that accompany (or accompanied) the creation of migration museums in France and Germany. I understand these debates as an attempt to self-reflexivity through which European societies “cosmopolitise” themselves – forced to do so not only by the ever-increasing importance which migrants and their practices gain in Europe, but also by the process of Europeanization (Beck 2007, Delanty 2005).

I will illustrate my line of argumentation by turning the attention to the aesthetic and narrative strategies used by exhibitions on migration, and further to the meaning and relevance which is attributed to the object as a key element of museal representation. When talking to curators and museum staff, they often placed a passionate emphasis on the role of objects or, to be more precise, on either the necessity of their absence or the importance of their presence in an exhibition on the topic of migration. For various different reasons, three-dimensional objects seem to be utterly problematic for some, while they are indispensable (unabdingbar) for others – be it in situ or in context (Kirshenblatt-Gimblett 1993). In exhibitions where curators opt against turning things from migrants’ everyday life into museal objects, photography and artwork took of the “3d part”. What is the relation between museal space and migration then? How do musealized representations of migration attempt and succeed to engage in a broader debate while taking up a position in political discourse?

Discussion:
Knut Kjeldstadli, Professor at the Department of History, University of Oslo, knut.kjeldstadli@iakh.uio.no
Workshop 14

Families in change: discourses and practices

Chair and discussant:
Annika Rabo, Department of Social Anthropology, Stockholm University (S)

Participants:
Monica Five Aarset (N), Marjan Nadim (N), Marianne Tveit (N), Dorte Caswell (DK), Kræn Blume Jensen (DK), Anja Bredal (N), Minoo Alinia (S)

Families in change: doing family among young adults with immigrant background in Norway

Monica Five Aarset, Ph.D. Candidate, Institute for Social Research, Oslo, monica.f.aarset@samfunnsforskning.no

In this paper I will discuss “the making and doing of family” among young people of immigrant background, either born or raised, or both in Norway. I will focus on the negotiations of family, gender, and generation that take place in the crossing fields of the parental generation, the Norwegian majority, and transnational bonds and fields. What kind of changes do we find in the understandings of family and gender in a migration and minority context? In what ways do gender and generation interplay in the making and doing of families?

The presentation will be based on my Ph.D. project Families in change? Doing family among young adults of immigrant background with higher education. The focus will lie on young adults with Turkish and Pakistani background who are in the process of establishing their own families. Transnational practices, loyalties and responsibilities, class affiliation, marriage arrangements and household composition, relations between collective and individual understandings, and experiences of being an ethnic and religious minority are all important aspects of “doing family” for this generation, and they will be discussed in the paper.
Between marriage and migration – Women who migrate through marriage with a Norwegian man

Marjan Nadim, Ph.D. Candidate, Institute for Social Research, Oslo, marjan.nadim@samfunnsforskning.no, and Marianne Tveit, Researcher, Fafo – Institute for Applied International Studies, Oslo, marianne.tveit@fafo.no

It is becoming increasingly common for Norwegian men to marry women residing in other countries. Transnational marriages both represent a significant share of marriages in Norway and are a major source of immigration as the women migrate to Norway through family reunification. Marriage migration has received considerable attention both in research and in the public discourse and certain marriages between Norwegian men and foreign women are portrayed as problematic and even illegitimate. Regardless of whether a particular marriage could be conceptualised as marriage for migration or migration for marriage, the women’s position as both migrants and spouses is relevant to grasp their situation. Because they have migrated, they face a new life in a new country where they strive to become familiar and adjust. In addition they are in the midst of establishing a marital relation. The women’s positions as migrants and spouses cannot be seen independent of each other. On the one hand, their situation and rights as immigrants can affect their position in the marriage and their possibilities of establishing an equal marital relation. On the other hand, their position in the marriage can shape which possibilities they as immigrants have to become able to master their day-to-day lives in Norway independently. Based on focus group interviews with 49 female marriage migrants from Thailand, Russia and the Philippines and focus group interviews with 15 Norwegian men married to women from these countries we explore the opportunities, challenges and dilemmas the women face as both migrants and spouses. Furthermore, we examine how the women’s position as migrant and as spouse shape, constrain and facilitate one another.
“No income of my own” – Paths towards integration for women who live as family-supported individuals in Denmark

Dorte Caswell, Senior Research Fellow, Danish Institute for Governmental Research – AKF, Copenhagen, Doc@akf.dk, and Kræn Blume Jensen, Senior Research Fellow, Danish Institute for Governmental Research – AKF, Copenhagen, kbj@akf.dk

This paper presents new research on a particular group of immigrant women: those reunified with a husband living in Denmark, but who initially do not have an income of their own – neither through social benefits nor through employment. Hence, the implication is that they are family-supported. The research is based on quantitative analysis of register based data as well as qualitative analysis based on data obtained through interviews with family-supported women, and also with case-workers who work with these women in relation to the Danish active labour market program. The questions answered in the research project are: what characterizes these family-supported women? What happens to them in terms of employment and education? And what motivates them in these respects? One of the points made in the paper is that there are diverse motivating factors at play among these women with regard to becoming part of the labour force or investing in education. Many of these motivating factors are related to the family. Furthermore, recognition of skills obtained abroad seems to be a serious obstacle for many of these women in their meeting with the Danish labour market and, in particular, among those with high skill levels.

Freedom fighters? Making sense of young minoritised women’s protest and strategies against oppressive family relations

Anja Bredal, Senior Research Fellow, Institute for Social Research, Oslo, anja.bredal@samfunnsforskning.no

The discourse on migration and women’s and children’s rights is prominent in all the Nordic countries. In particular, the topic of young minoritised women and family abuse has received considerable attention, be it under the heading of forced marriages or honour-related violence.
This focus has resulted in state funded programmes to assist victims and prevent abuse. Further, it has spurred heated debates around the issue of similarity and difference in women’s oppression. Against this background, the paper analyses the stories of some young women who have experienced serious conflicts with and violence from their families, which caused them to run away from home. The women are of different ethnic backgrounds; some were born in Norway from immigrant parents, while others arrived more recently. How should we understand the desires and projects of these women, and how should we conceptualise the conditions they are fleeing from? Is it a matter of leaving a collectivist immigrant culture to enjoy the individual freedom of a majoritised society? How typical are these families? The discussion will engage with conceptualisations of autonomy, parenting styles, and family relations in mainstream youth research, as well as in specialized studies. Ideas about collectivism, individualism, belonging and emancipation will be central to the analysis which seeks to bring out the meaning of family ties in a generation and gender perspective.

Violence against women in the name of honour: borders, identities, and sexualities

Minoo Alinia, Researcher, Department of Social Work, Mid-Sweden University, minoo.alinia@miun.se

This paper is part of a larger study which was carried out in Iraqi Kurdistan in 2007 and 2008. The aim of the study has been to find reasons for and mechanisms behind violence in the name of honour, the meaning of honour, and its relation to female sexuality. The paper deals with this phenomenon within the wider context of the Kurdish identity and politics, the history of oppression, state violence, resistance, war and militarization, tribal structures, the structure of state and politics, the character of the Kurdish nationalism, etc. It argues that the core issues in this problem are not only gender and sexuality, but that it is also an issue of reproduction, collective identity, and community maintenance within a specific socio-political context where collective identity formations and boundary makings have been central in everyday life and politics. This paper also discusses the westocentrist discourse of “honour killing”
and “honour violence” in Sweden, in which the idea of “us”, “Swedes”, “Westerners” as essentially gender equal is (re-)constructed against a notion of none Westerners and immigrants as essentially against gender equality. The paper highlights how the female body in these processes becomes a battle field for various national and ethnic projects.

Discussion:

**Annika Rabo**, Professor, Department of Social Anthropology, Stockholm University, annika.rabo@socant.su.se
Workshop 15

Migrants’ perceptions of exclusion and inclusion

Chair:
Unnur Dís Skaptadóttir, Faculty of Social and Human Sciences, University of Iceland (ISL)

Participants:
Unnur Dís Skaptadóttir (ISL), Jonathan Ngeh (S), Linda Dyrlid (N), Anna Wojtynska (ISL), Katrine Fangen (N)

We live in times of “fluid modernity,” which is characterised by a greater mobility of people on a global scale. However, international population flows are still strongly ordered by state regimes. Even the anticipated freedom of movement within the European Union is just as much a future project as a present reality. Entry regulations and immigration policies control the flow of people and the integration of immigrants to the host society. Moreover, these policies set new lines of social division and inequalities. Different governmental programs and approaches to migration and immigrants influence the simultaneous processes of inclusion and exclusion of people into different social and cultural arenas. In this workshop, we will discuss these processes; and we will examine the migrants’ experiences of and responses to structural constrains, state polices, the labour market, and public discourses.

Diverse voices: migrant’s views and processes of exclusion and inclusion

Unnur Dís Skaptadóttir, Professor of Anthropolgy, Faculty of Social and Human Sciences, University of Iceland, Reykjavík, unnurd@hi.is

The paper will consider questions concerning policies and processes of exclusion and inclusion of migrants into Icelandic society by focusing on the role of language. The Icelandic language is the main symbol of nationality in the country, defining what it means to be an Icelander.
During an economic boom in the country, since the 1990s, knowledge of Icelandic was not required for most of the jobs available to migrants, who were, for example, in construction, manufacturing and care work. The migrants entered the country mostly to work in low income jobs, often working only with other migrants. With the current economic recession and growing nationalism in the country, knowledge of Icelandic has increasingly become a condition for access to these very jobs. Language has been one of the most important topics in debates about the recent growth of foreign citizens and their integration into Icelandic society. I will discuss these issues by focusing on language in relation to (a) the needs of the labor market, (b) the policies of the state, and (c) the experiences and views of migrant workers.

Exclusion and its perception by immigrants: the case of Cameroonian students in Sweden

Jonathan Ngeh, Ph.D. Candidate, Department of Sociology, Umeå University, Jonathan.ngeh@soc.umu.se

Immigrants face difficult barriers to varying degrees. In Sweden, African immigrants appear to be the ones who face the toughest barriers. This paper examines the case of students from the African country of Cameroon in the city of Malmö. The aim is to analyse the challenges which they face and how they respond to them. By choosing students as interviewees, rather than as informants from the problematised category of refugee as is customary in studies about African immigrants, I hope to present an image of African immigrants as not necessarily helpless and cut off from the mainstream society. The theoretical approach used is a critical discourse analysis, which holds that structural conditions in society (re-) produce relations of inequality. This concept provides a perspective that challenges common sensical notions which are often taken for granted. The analysis suggests that the negative representation of immigrants promotes practices that exclude them. It also indicates that as students and legal residents the immigrants in this study are included in society, but as ethnic minorities they are excluded. Furthermore, the findings suggest that immigrants experience and respond to common problems in different ways which suggest internal differences.
Polish labour migrants in Norway – negotiating cultural capital?

Linda Dyrlid, Research Fellow, Department of Social Anthropology, NTNU, linda.dyrlid@samfunn.ntnu.no

Norway has a long history of migration; however, labour migration was described as an “all time high” when the so-called big ban expansion of the European Union took place in 2004. As a result of this enlargement, Norway became the largest Nordic destination for migrant workers from the EU-8. As Norway is a relatively small country, the increased labour migration has until recently represented new economic growth and opportunities, but it has also posed national challenges and opened debates about labour rights and social welfare. It has further raised issues related to solidarity, ‘social dumping’, and inequality. This paper focuses on the subjective and personal experience of Polish migrant workers and how they experience their work and life situation as ‘liminal subjects’ in the Norwegian society. The paper focuses on how male and female migrants negotiate and manage identities within the different stages of the migration process. It discusses the relevance of Bourdieu’s concepts of cultural and social capital so as to shed light upon this process.

Heading far north: migration decision making among young Polish migrants to Iceland

Anna Wojtynska, Ph.D. Candidate, Department of Anthropology, University of Iceland, Reykjavík, annawo@hi.is

Before the political transformation in Poland in 1989, travelling abroad was highly restricted for Polish citizens and migration possibilities were strongly limited. When communism collapsed, Poles regained freedom of travelling. After the EU enlargement in May 2004, they acquired access to the European labour markets. However, only three countries (Great Britain, Ireland and Sweden) decided to open the labour market without restrictions for the citizens of the new member states, while most other states assumed a two-year adjusting period. These legislation changes had an important impact on the mobility patterns. Europe seems to be open for Poles, and more and more young people decide to go abroad
(either to study or to work). Iceland belongs to the countries that opened
their labour market in May 2006. The economically oriented migration,
usually based on migrant networks, has been predominant among Polish
citizens coming to Iceland. However, in my study I have noticed a growing
number of young people for whom additional reasons played a major role.
Many of them admit that they feel like European citizens. In my paper, I
discuss motivations for mobility among the young generation of migrants
from Poland to Iceland in comparison to those Poles that came earlier. In
addition, I show how structural and legislative changes that create new
possibilities affect the perception of inclusion or exclusion.

Inclusion and exclusion of young adult immigrants in Europe:
findings from a European research project

Katrine Fangen, Coordinator of EUMARGINS, Department of Sociology
and Human Geography, University of Oslo, katrine.fangen@sosgeo.uio.no

The term social exclusion was introduced to the social sciences in the early
1990s in order to extend the focus beyond poverty by concentrating on
the relation between the individual and the society. During the last years,
it has become common to speak of a new social exclusion perspective
which is better fit to analyze the more heterogeneous, multicultural, and
complex society (Body-Gendrot, 2002). In this paper, I will focus on social
exclusion in different arenas, underlining its multi-dimensional aspect.
The underlying question is: ‘What is it that contributes to social exclusion
of young adult immigrants in different social settings?’ and ‘How do young
adult immigrants with different backgrounds experience social exclusion
in different social arenas?’ I will distinguish between social educational
exclusion, labour market exclusion, spatial exclusion, relational exclusion,
and socio-political exclusion. The paper is based on a sample of 250 life-
story interviews with young adults between 18 and 25 years old and from
7 European countries.
Workshop 16

**Time, history, and processes of migration**

*Convenor and chair:*
Ella Johansson, IMER-förbundet (Swedish IMER Association) (S)

*Participants:*
Ella Johansson (S), Orlando Mella (S), Ulla Rosén (S), Pauline Stoltz (S), Malin Thor (S), Despina Tzimoula (S)

In research, policy, and debate migration often tends to be treated as a recent and just emerging social problem in a very contemporary world. This session looks at processes that are no longer present as problems. What can be learned from historical studies and from how processes develop over time? The session is also composed to contemplate what happens when time creates a distance to the revolving social processes and experiences of migration.

**Europe and its people without history**

*Ella Johansson, IMER-förbundet* (Swedish IMER Association), Ella. Johansson@kultur.lu.se

Migrants, migration, and people in exile have played a substantial role in most societies. In the present, as well as during the last half of the 20th century, migration has continuously been observed and discussed in public and political life as one of the most important processes. Yet, these discussions continue to be located in a discourse of contemporary social problems. Through the decades, migration has been viewed through lenses of presentism and alarmism. Why is a sense of time, history, and heritage so difficult to place in the discourse of migration and diversity? What happens to migration when it is transformed from a present discourse of social problems into a sphere of history, memory, and heritage?
**Swedish integration of the refugees from Chile**

**Orlando Mella**, Professor, Department of Sociology, Uppsala University, orlando.mella@soc.uu.se

This paper is returning to three types of source material collected by the author: attitudes, deep interviews (both collected in the 1990s), as well as the *Mångfaldsbarometern*—a continuous longitudinal sampling of attitudes towards ethnic diversity in Sweden. The former study shows that the 1990s seem to have been a turning point for many Chilean exiles, in terms of making decisions to give up the project of returning to Chile. They decided to remain and become citizens in Sweden. The qualitative study follows Chilean women in their experiences of exile and the new country. Are there connections to be made between what happened in various parts of the integration process and the overall benevolent attitude other Swedes show to the Chilean group?

**Immigrants’ landowning and landtransferences, Minnesota 1850-1950**

**Ulla Rosén**, Associate Professor, History, Linnaeus University, ulla.rosen@lnu.se

A century ago, Frederick Jackson Turner presented his frontier thesis, thereby launching a new progressive view on the development of the American society. The preconditions for newly established landowners to transfer their property within kin should, according to Turner, have been very good; however, we do not know too much about that. In the 1880 census, information was, for the first time, compiled of the ratio between owner and tenants. As much as a quarter of the American farmers did not owe the land they were cultivating. In 1935 the share had increased to 42%. The share of tenants in Minnesota increased from 9 percent in 1880 to 34 percent in 1935. Why is it that so many farmers formerly owning land turned into tenants between 1880 and 1935? It means that many new landowners, of whom quite many were immigrants, did not hold on to their land. The focus of this project lies on the conditions that a landowner in Minnesota might have faced. Through a study of the landowners in two
townships in Minnesota 1850-1950 (Erin and Fahlun), the first settlers will be followed. Immigrants of Irish descent settled in Erin and Scandinavians in Fahlun in the mid 1850s. By 1915 many of the Irish had been replaced by Bohemians. Why did the Scandinavians stay and the Irish leave? How did they transfer their land? What differences in strategies are to be found between different ethnic groups? This project might also nuance the story of the American dream and the self-made man.

**Cosmopolitanism and cultural trauma**

Pauline Stoltz, Senior Lecturer, Department of Global Political Studies, Malmö University, pauline.stolz@mah.se

The effects of cultural traumas, such as war, colonialism, and genocide, can be felt for generations. When not adequately adapted to the situation, both individuals and societies may be vulnerable for even further traumas. A century ago, the novel (as well as related genres such as essays and autobiographies) emerged as an important way to understand and adapt cultural trauma. At the same time, cosmopolitanism appeared as a response to political and other challenges which forced individuals and collectives to relate to strangers. Cosmopolitanism too became an experience which was described in novels. In the post-cold war era and in the wake of 9/11, cosmopolitanism has become a crucial issue once again. The purpose of this study is to analyze cosmopolitanism in the adaptation of cultural trauma. We will investigate Dutch fiction from the turn of the 20th century (e.g. Multatuli, Couperus). Cosmopolitanism was predominantly European. In its Dutch variation, it concerns cultural traumas resulting from the colonization of Indonesia. In the fiction from the turn of the 21st century, we continue to focus on novels (autobiographies, essays) by authors writing in Dutch and Indonesian; but we also focus on (post)colonialism and World War II.
Narrated and negotiated identities – narratives about Jewish refugee activities, communities and identities in individual life stories

Malin Thor, Senior Lecturer, School of Teacher Education, Malmo University, malin.thor@mah.se

In the research project (funded by the Swedish Research Council) “Swedish-Jewish refugee receptions. Narratives and negations of “Jewish” identities and communities in Sweden ca 1945–2005”, I work with narratives about and by ”Jews” in Sweden. The “Jew” has been a crucial category and even a stereotype in the formation of different Swedish national identities in different social contexts over time. In contrast to most other research projects with a focus on narrative material, I want to analyze how a marginalized group like the Swedish Jews are negotiating their own identities and communities by othering and marginalizing or including other Jewish groups over time. I will do this by examining how the Swedish Jewish refugee activities have been narrated in different materials and contexts over the period 1945–2010. In this paper, I will focus on how Swedish Jewish identities and communities have been negotiated in relation to Jewish refugees and survivors in Sweden, concentrating on individual life stories collected from “Swedish” Jews during the years 1994–1998. The paper discusses questions like: Who is talking about Swedish-Jewish identities and communities in relation to refugee work and the Jewish survivors in their life stories? How and what is narrated about Swedish-Jewish identities and communities? How are ”the Swedish-Jews” and the ”survivors” related to the Swedish-/Jewish-society in the individual life stories? How are different groups and conceptions of identities created, while defined and categorized in the narratives about the refugee reception and activities?
Memory work: immigrants in Sweden and the practise of remembrance during the end of the 20th century

Despina Tzimoula, Senior Lecturer, Department of IMER, Malmo University, despina.tzimoula@mah.se

What do migrants bring with them when they migrate, and how are those items of memorabilia arranged into narratives of origin, migration, loss and identity? How are experiences of migration and Diaspora mediated from one generation to another? What is told and by whom? What is silenced and who is excluded from the right to remember? The focus of this preparatory paper is to chart how memory is arranged in the context of migration. The main aim is to bring forward the practice of the transition of people – the arranging of memories and the transmission of a narrative that will serve coming generations with guidelines of how to live (how one is to remember one’s origin, what that means to ones identity, how one is to behave as a member of an ethnic minority community, etc). More specifically, thus, the study will analyse how memory is arranged into a narrative of identity. Through the discussion of identity, key concepts (such as, authenticity and hybridity) will surface. The theoretical discussion will revolve around questions of nation, migration and gender, and the ethics of memory. An extended scholarship has illuminated the central role which women play in the creation and mediation of migration and ethnic-belonging narratives. Resting on such research, my study will contribute to a further discussion of the construction of narratives of identity. Narratives, as well as the components and composition of the narrative, are often the responsibility of women – a responsibility that is transmitted from mothers to daughters.
PROGRAMME
for 26th August, 15.00-16.30, Orkanen library

Conference participants are welcome to visit the

INFORMATION STANDS
presenting projects and initiatives by The City of Malmö, as well as
migration-related research and courses at Malmö University faculties
Culture and Society and Health and Society.

BOOK EXHIBITION
presenting migration-related publications issued by Malmö University
(prepared by Jan Nilsson, BIT).

POSTERS
presenting students’ research projects done within undergraduate courses
at the departments of Global Political Studies (GPS) and International
Migration and Ethnic Relations (IMER), Culture and Society, Malmö
University:

Internationalization: A Study of Ideology in Practice at Malmö
University
by Christopher Furlan and Kamyar Alinejad (Peace and Conflict
Studies Programme, GPS; “Ethnographic Methods” – Anthropology
course at IMER, Autumn 2009)

Identitet och kosmopolitism: En studie av Restoration Ministries i
Malmö
by Jan Persson, Maria Persson and Matondo Suala (Peace and
Conflict Studies Programme, GPS; “Ethnographic Methods” –
Anthropology course at IMER, Autumn 2009)

Passport, Money and Politicians – The Feeling of Belonging to The EU
Among Young Students
by Åsa Berntsson, Hannah Lindeberg and Stina Lundström
(Peace and Conflict Studies Programme, GPS; course “From Theory
to Research Results in Peace and Conflict Research”, Spring 2010)
The Coffee Crusade - Why Do Consumers Care for Fair Trade?
by Sandra Abrahamsson, Stella Baric, Emma Bergh and Elin Ekman
(Peace and Conflict Studies Programme, GPS; course “From Theory to Research Results in Peace and Conflict Research”, Spring 2010)

BOOK PRE-LAUNCHES

15.15-15.35

The anthology addresses the issues of irregular migration from three different Scandinavian countries. The contributions range from a study of the irregular aspects of Ukrainian trainees in the Danish agricultural sector to a case study on health and illegality in a Swedish context. There will be served bubbling refreshments and several of the authors will be present at the occasion.

15.40-16.00
Vägar till Medborgarskap, edited by Anders Hellström, Christian Fernández and Pieter Bevelander, with contributions by the editors as well as by Mikael Spång, Per Broomé, Tobias Schölin, Berndt Clavier, Jonas Otterbeck, Johan Cato och Khalid Khayati; to be published by Arkiv.

16.00-16.20
Vi är de goda: Den offentliga debatten om Sverigedemokraterna och deras politik, by Anders Hellström; to be published by Tankekraft förlag.

Boken handlar om hur Sverigedemokraterna och deras politik kommuniceras i det svenska medielandskapet. Författaren argumenterar för att den offentliga debatten om SD spelas ut i ett moraliskt register mellan ont och gott, snarare än bara mellan höger och vänster som traditionellt har präglat svensk blockpolitik. Författaren visar också hur Sverigedemokraterna radikaliserar de traditionella partiernas retorik och politik, snarare än att partiet skulle utgöra en avvikelse i svensk politik och historia.
PRACTICAL INFORMATION

CONFERENCE VENUE:
Malmö University, Orkanen building, Nordenskiöldsgatan 10, Malmö

ROOM D 138:
1st floor (= ground floor) – see page 118

ROOMS C231 and D222:
2nd floor, in parts C and D of the building (elevator 7) – see page 119

ROOMS D328 and D337:
3rd floor, part D of the building (elevator 7) – see page 120

Orkanen LIBRARY:
5th floor (elevators 5, 6, and 7) – see page 121

Elevators 5, 6 and 7 are placed by the entrance from Nordenskiöldsgatan (Entré C102) – see page 118

Conference lunches will be served in the restaurant (Café C128) (ground floor) – see page 118

Room C127 (ground floor) will serve as luggage room – see page 118
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Malmö Högskola, Lärarutbildning, Bibliotek och IT
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