Mobilities and Transnationalism in the 21st Century

University of Iceland
28-30 April, 2019

Book of abstracts
The conference Mobilities and Transnationalism in the 21st century is organized by the project *Mobilities and Transnational Iceland* founded by Rannís, the Icelandic Centre for Research.

**About the project**

Mobilities and Transnational Iceland, is a three-year project of excellence that aims to bring together researchers studying recent changes in Iceland from the perspective on mobility and transnational connections. It is located at the Faculty of Social and Human Sciences at the University of Iceland, but involves academic and non-academic partners in Iceland and abroad. The project is coordinated by Kristín Loftsdóttir, Professor in Anthropology, Unnur Dís Skaptadóttir, Professor in Anthropology and Sigurjón Baldur Hafsteinsson, Professor in Museology, University of Iceland.

Since the turn of the millennium, Iceland has increasingly been tangled in the dense network of international relations that have led to the growing transnational character of Icelandic society and its institutions. While mobility has always been an intrinsic part of Icelandic lives, it has intensified significantly in recent years, especially following Iceland joining European Economic Area (EEA) in 1994. Iceland is involved and affected by different forms of exchange and flows of ideas, capital, objects and people: emigration, immigration, foreign workers, refugees, human trafficking, business trips, educational and cultural transfer, tourism. The purpose of the project is to foster and conduct interdisciplinary research and discussion to better understand the complex implication these diverse mobilities have for the Icelandic state, institutions, society and culture. In order to enhance discussion, the project determinates three interlinked areas (pillars): social and cultural aspects of mobility, institutional and legal changes, and cultural politics.

Project website: http://mobileiceland.hi.is/

Conference website: https://conference.hi.is/mobilities/
Practical information

- Conference Venue: Hotel Radisson Blu Saga, Hagatorg, 107 Reykjavik
- Conference dinner: Restaurant Reykjavik, Vesturgata 2, 101 Reykjavik
Conference Programme

Sunday, 28 April, 2019

14:00 Registration, Hotel Radisson Ble Saga, at Hagatorg (2nd floor)
17:00 – 17:15 Opening of the conference, Location: Katla 2
  Daði Már Kristófersson, Dean of the School of Social Sciences at the University of Iceland, Professor in Economics
  Chair: Kristín Loftsdóttir, Professor in Anthropology, University of Iceland
17:15 – 18:15 Keynote lecture: Mimi Sheller, Professor of Sociology, Drexel University
  Can there be transnational mobility justice?
18:15 – 19:30 Welcome reception

Monday, 29 April, 2019

9:00 – 10:00 Keynote lecture, Location: Katla 2
  Liz Fekete, Director of the Institute of Race Relations
  The economy of racism and the creation of a hostile environment for migrants and refugees
  Chair: Unnur Dís Skaptadóttir, Professor in Anthropology, University of Iceland
10:00 – 10:30 Coffee break
10:30 – 12:00 Parallel sessions 1
  1.1 Mobilities and methodologies
  1.2 The Power of Narratives: Democracy and Media in Political Turmoil I
  1.3 Insiders/outsiders and intersecting employment-related geographical mobility regimes I
  1.4 Mobilities in the tourist industry
12:00 – 13:00 Lunch
13:00 – 14:30 Parallel session 2
  2.1 Transnational social spaces and media engagements
  2.2 The Power of Narratives: Democracy and Media in Political Turmoil II
  2.3 Insiders/outsiders and intersecting employment-related geographical mobility regimes II
  2.4 Kinship and family relations
14:30 – 15:00 Coffee break
15:00 – 16:30 Parallel sessions 3
  3.1 Transnational Narratives between East and West Europe
  3.2 Poverty, environment and forced mobility
  3.3 Memories, images and places
  3.4 Families and transnational care
19:00 – 21:00 Conference dinner: Restaurant Reykjavik (Vesturgata 2)
Tuesday, 30 April, 2019

9:00 – 10:00  Keynote lecture: Katla 2
   **Sharon Macdonald**, Professor of Social Anthropology, Humboldt-Universität zu Berlin
   **Mobilising Heritage**
   Chair: **Sigurjón Baldur Hafsteinsson**, Professor in Museology, University of Iceland

10:00 – 10:30  Coffee break

10:30 – 12:00  Parallel sessions 4  
   4.1 Heritage, material culture and representations  
   4.2 Sexuality research and reproductive mobilities  
   4.3 Inclusive society on the margins  
   4.4 Discourses, negotiations and interactions  

12:00 – 13:00  Lunch

13:00 – 14:30  Parallel session 5  
   5.1 Mobility and culture politics  
   5.2 Migrants trajectories in the receiving states  
   5.3 Lifestyle migration versus labour mobility  

14:30 – 15:00  Closing of the conference
**Keynote speakers**

**Mimi Sheller** She is a professor of sociology and founding Director of the Center for Mobilities Research and Policy at Drexel University. She is the past President of the International Association for the History of Transport, Traffic and Mobility (2014-2017), co-editor of the journal *Mobilities*, which she co-founded in 2006, and associate editor of *Transfers: Interdisciplinary Journal of Mobility Studies*. She is author of twelve books, including most recently *Mobility Justice: The Politics of Movement in an Age of Extremes* (Verso, 2018); *Aluminum Dreams: The Making of Light Modernity* (MIT Press, 2014) and *Citizenship from Below* (Duke University Press, 2012); and the co-edited volumes *Mobilities and Complexities* (2018); *Mobilities Intersections* (2018); *The Routledge Handbook of Mobilities* (2013) and *Mobility and Locative Media* (2014). She helped established the new interdisciplinary field of mobilities research.

**Liz Fekete** Director of the Institute of Race Relations and head of its European Research Programme. She has worked at the IRR since 1982. She writes and speaks extensively on aspects of contemporary racism and fascism, refugee rights, EU counter-radicalisation and anti-terrorism policies and Islamophobia across Europe, and is author of *A suitable enemy: racism, migration and Islamophobia in Europe* (Pluto, 2009) and *Europe’s Fault Lines: racism and the rise of the Right* (Verso, 2018). Liz was part of the CARF Collective, and an expert witness at the Basso Permanent People’s Tribunal on asylum and the World Tribunal on Iraq. She is currently an associate of the International State Crime Initiative at Queen Mary University of London, and the Border Crossing Observatory at Monash University, Australia.

**Sharon Macdonald** is Professor of Social Anthropology in the Institute of European Ethnology, Humboldt-Universität zu Berlin, and founding Director of the Centre for Anthropological Research on Museums and Heritage (CARMAH). She currently runs the multi-ethnographer research project Making Differences: Transforming Museums and Heritage in the 21st Century and the Contentious Collections Work Package of the Horizon 2020 TRACES (Transmitting Contentious Cultural Heritage with the Arts) project. And the, project ‘Matters of Activity’, funded by the German Research Foundation. She also directs the Profusion theme of the AHRC-funded Heritage Futures project, based at the University of York, UK, where in 2012 she was awarded an Anniversary Professorship in Cultural Anthropology within the Department of Sociology. She has authored, co-authored and co-edited many books and articles, especially on the topic of museums, heritage and cultural memory.
Keynote lectures

Sunday, 28.04, 17:15 – 18:15

Mimi Sheller, Professor of Sociology, Drexel University

Can There be Transnational Mobility Justice?

In an age of climate change, and the potential social and economic disruptions it will bring, does resurgent nationalism and fear of outsiders lead us inevitably into an era of state securitization, border walls, surveillance, and exclusion? Or can we imagine a political response that encompasses transnational forms of justice? This talk will introduce the concept of mobility justice as a way forward toward modes of sharing and preserving the global commons.

Monday, 29.04, 9:00 – 10:00

Liz Fekete, Director of the Institute of Race Relations

The economy of racism and the creation of a hostile environment for migrants and refugees

The further securitisation of migration policy since the so-called ‘refugee crisis’ of Summer 2015 coupled with rapid electoral gains for anti-immigration movements, are leading to unspeakable hardships for refugees and migrants within a hostile European environment. Both at Europe’s external borders (pushing ever further into Africa and the Middle East) and inside Europe, where a regime of internal controls are putting those with ‘migrant’ status outside the protection of public services and labour laws, the social, economic and human rights of migrants and refugees are under attack. In this lecture, Liz Fekete will show how the demands of anti-immigration electoral parties in Europe are linked to the nativist welfare and economic policies of mainstream political parties: all part of an economy of racism that necessitates the creation of ‘sites without rights’. She will show how the creation of illegality is tied to government policies and laws that first criminalise mobility; then criminalise work; and finally criminalise those who act in solidarity with the excluded, marginalised and demonised. Drawing on her recent experiences with the Permanent People’s Tribunal on the violation with impunity of the human rights of migrant and refugee peoples, Liz Fekete will conclude with a focus on resistance strategies, the creation of lieux de vie (spaces of life) and a ‘new transnational solidarity in favour of the rights of migrant people’.

Tuesday, 30.04, 9:00 – 10:00

Sharon Macdonald, Professor of Social Anthropology, Humboldt-Universität zu Berlin

Mobilising Heritage

Heritage is often thought of as essentially stabilizing. It helps to fix social and cultural identities, anchoring them to specific histories, locations and owners. Preservation and conservation of heritage buildings and objects are not only means of maintaining physical structures but also of providing symbolic continuity and durability to the social and cultural entities with which they are associated. In this lecture, I explore what might be entailed in thinking about heritage as mobile. To do so, I look at selected examples from some research projects in which I am involved in which heritage is in some sense made mobile. What, I ask, is unsettled or mobilised by, and in, such mobilisation of heritage?
Abstracts of the papers

Monday, 29 April, 2019, 10:30 – 12:00

1.1 Mobilities and methodologies

Location: Hekla 1

Chair: Sigurðón Baldur Hafsteinsson, University of Iceland

Sharon Roseman, Memorial University, Canada

Something Told, Something Heard: Storytelling and Ethnographic Practice

This paper focuses on the importance of social scientific fieldworkers making it a priority to recognize, listen to, foster, learn from, and contribute to the human practice of culturally-embedded and meaningful storytelling within and across social and cultural boundaries. It explores theoretical and methodological literature on shifts in storytelling practices and the links between these practices and ethnographic practice. Noticing, recording, and re-transmitting both fully-developed and intact stories as well as story-telling threads are especially important data-gathering and knowledge mobilization strategies in studies of geographical mobility. These would include forms of employment-related geographical mobility such as temporary or permanent transnational migration; complex commuting within regions and countries; and jobs that entail mobility such as work in the transportation sector. Examples are provided from fieldwork in Newfoundland and Labrador (Canada) and Galicia (Spain). The paper outlines a range of fieldwork techniques for recording both unsolicited and solicited stories as well as for integrating these stories into forms of knowledge mobilization including collaboratively-produced video.

José Luis Molina González, Universitat Autònoma de Barcelona, Miranda J. Lubbers, Universitat Autònoma de Barcelona, Ashton Verdery, PennState College of the Liberal Arts

Social Networks and Transnational Social Fields: Taking Stock and Moving Forward

Scholars of transnationalism have argued that migrants create transnational social fields or spaces that connect their place of origin to destination areas. Despite the centrality that social networks have in the definition of these concepts, quantitative and mixed-methods social network research is rare in research on transnationalism. This situation, however, has changed over the last decade, and the transnational social networks of migrants have been studied with multiple methodologies. So far, this literature has not been systematically evaluated. With the aim of taking stock of this research, we classify the literature into four types of approaches (individual, household, dyad/small set, and community) and review their distinct contributions regarding the functioning of immigrants’ transnational networks, as well as the relative strengths and limitations of each approach. On the basis of our analysis, we discuss pathways for future investigation, and present the current research project ORBITS in which we combine the different approaches.
1.2 The Power of Narratives: Democracy and Media in Political Turmoil I

Location: Hekla 2

Chair: Guðmundur Hálfdánarson, University of Iceland

Ben Pitcher, University of Westminster

Truths about immigration and race: epistemologies of right wing populism

While responsibility for their prominence might lie with mainstream politicians and media, it is hard to contest the impact of right-wing populist ideas on contemporary debates around immigration. Drawing on the contemporary example of Brexit Britain, I begin by arguing that populist racism has installed a range of hegemonic ‘truths’ about immigration that are widely accepted by a diverse range of political and cultural actors. Even those who ostensibly oppose the racism of the far right will often draw upon, and remain trapped within, the political grammar of right-wing populism.

Having established the significance of right-wing populist ideas in establishing these ‘truths’ about immigration and race, I go on to consider the ambivalent and conflicted status of truth within right-wing populist discourse itself. I describe some broader structural affinities that connect together the realm of conspiracy theories and ‘alternative facts’ with racial prejudice and innuendo: both are resistant to empirical facts, depending as they do on beliefs that refute or deny ‘official’ accounts of the world and on an investment in truths that cannot be spoken. I suggest that such positions have in common an opposition to authority and a refusal to accept the established terms of debate in liberal democracy and civil society: they are not interested in winning arguments, but in denying their legitimacy. I explore the importance of the realm of subjectivity, anecdote and felt experience in giving expression to such truths, and the ways in which they mirror the rhetoric of those who give voice to the experience of racism and discrimination. Finally, I reflect on the implications of right-wing populist orientations to truth for an effective politics of anti-racism.

Gwenaëlle Bauvois and Niko Pyrhönen, University of Helsinki

“The Whole World’s Welfare Desk” and other Transnational Anti-Immigration Narratives on Deservingness

During the 2000s, right-wing populist parties across the Nordic countries have increasingly added economic arguments in their political rhetoric for the purpose of justifying an anti-immigration agenda. In addition to its function as a justificatory resource, this welfare nationalist framing of anti-immigration mobilization has helped the parties in appealing to a divergent electorate of blue and white collar workers. For the former, questioning immigrants’ deservingness to welfare redistribution carries the promise of better availability of the scarce redistributive resources, whereas the allure of lower tax burden can be harnessed to electrify the middle classes.

The recent years, however, have seen many types of intransigent anti-immigration rhetoric channeled to potential electorates via countermedia, the ‘ultrapartisan’ outlets that position themselves against the ‘elitist’ mainstream media (Ylä-Anttila, Bauvois, Pyrhönen, 2019). In this paper, we study, firstly, how these protagonists of immigration control - both the countermedia outlets and the discussants - narrate the role of the state to its citizens and other denizens, and, secondly, the extent to which welfare nationalist arguments against immigration can be considered a Nordic phenomenon.

We collect one month of coverage from three countermedia outlets Kansalainen (FI), BreitbartNews (US) and Fdesouche (FR), comparing the absolute and relative frequencies of articles that mention specific (i) immigration, (ii) redistribution and (iii) immigration and
We then analyze the top shared articles and their comments quantitatively, axially coding the subject matter using ATLAS.ti.

**Suvi Keskinen, University of Helsinki**

**Rewriting National Narratives and Politics of Belonging in Postethnic Activism**

During the last decade, retreat from multiculturalism and othering narratives of Muslims and non-western minorities have characterized media and political discussions in many European countries. Racialized minorities have been framed as problematic outsiders claimed to separate themselves in ‘parallel societies’ and enhance illiberal cultures. These processes draw upon colonial and racial legacies, even in the Nordic countries that are often perceived as outsiders to the colonial project and characterized by a denial of racism. The national narratives in the Nordic region also largely ignore the colonial histories and current appropriation of indigenous lands and livelihoods.

This presentation examines postethnic activism in which people mobilize on basis of racialized minority position in the society rather than on ethnic group membership. Based on interview, observation and media data gathered in Sweden, Denmark and Finland, the presentation explores how national narratives are rewritten and politics of belonging renegotiated in this kind of activism. While social media has provided space for far right and racist mobilization, it has also opened up possibilities for racialized minorities to organize and to communicate both within and outside the group.

### 1.3 Insiders/outsiders and intersecting employment-related geographical mobility regimes

*Location: Esja 1*

Chair: **Pauline Gardiner Barber, Dalhousie University**

**Pauline Gardiner Barber, Dalhousie University**

**Filipinos Here and There: Making "the best of Canada"**

The significant increase in the presence of temporary foreign workers across a broad range of sectors and skill levels in immigration countries over the last decade raises numerous questions about how employment-related mobilities are conceptualized and bordered. Several iterations of the mobilities literature have laid claim to the superior utility of the mobilities construct, offering bold visions of a new paradigm. Nonetheless, such grand theoretical ambition hovers awkwardly alongside the more established literature(s) in migration studies where many scholars remain wedded to migration as the umbrella construct. Why is this? What is lost sight of when migrants become a subset of mobile workers? Or, in keeping with the theme of the panel on capitalism’s insiders and outsiders, how might probing these two key words deepen our understanding of the vulnerabilities confronting migrant temporary foreign workers in Canada and beyond? The paper references several European case studies, but mainly draws from transnational ethnographic research on Philippine global migration to critically examine class dynamics associated with the simultaneous upskilling/downskilling processes that are evidenced in Philippines-Canada migration. In the examples considered in this paper, the presence of temporary foreign workers also enables domestic class politics related to capitalism’s production of insider/outside relations, this time to the detriment of local workers. This then leads to questions about how the frictions associated with migrant versus local workers relate to political projects more generally. Regardless of the status of
workers (permanent or temporary), discourses, politics, and practices associated with the social emplacement of migrants in immigration countries, for example, under the rubric of “integration”, serve to sustain the inequalities that accompany migrants on their journeys but local workers and class politics are also implicated.

Belinda Leach, University of Guelph

Troubling essentialized migration binaries

The scholarship of migration increasingly recognizes that international and internal mobilities are deeply linked, subject to the same global processes but driven by different local conditions in sending and receiving places. Yet addressing this connection through empirical studies that engage with the lived experiences of mobile people continues to present methodological challenges to researchers. The simplistic international/internal migration differentiation is reflected in populist discourses that persist in objectifying most international migrants as ‘other’, as socially and economically dangerous to settled populations, while other mobile people (internal migrants, retirees, entrepreneurs), sometimes explicitly in contrast, are more likely to be warmly received. Reinforcing the distinction, specific im/migration streams and policies fortify otherness through ever more closely defined eligibility criteria. Anti-immigrant sentiments broadly articulated by right wing parties in Europe and North America underline the urgency of troubling these essentializing trends and reconnecting different types of mobilities and migrations to the shared driving forces of global accumulation regimes. In this paper we consider the ways in which trends in policy and ideology have contributed to fragmenting the focus of migration scholars into specific areas that often map directly onto specific immigration programs (a case in point is the voluminous literature on Canada’s Seasonal Agricultural Worker Program). We are concerned that this contributes to even further divergence in attending to the links between internal and international mobilities, conceptually and methodologically. We argue that addressing this problem requires an approach that allows the complexities to emerge while disrupting easy binaries.

Catherine Bryan, Dalhousie University

Migrant Maternalism: Social reproduction and the production of migrant subjectivity in Rural Manitoba

This paper draws on multi-sited ethnographic research conducted in Asessippi-Parkland with the region’s newest immigrants, 70 temporary foreign workers recruited between 2009 and 2014 by a small rural hotel and conference centre. The paper examines the ways in which distinct histories of migration and settlement intersect in the creation of "productive" immigrant subjectivities overtime, and the ways in the right to belong is often generated and reproduced according to the logics, and in the service, of globalized capitalism. The predominantly Filipino workers recruited by the hotel have brought with them protracted histories of labour migration. These histories are personal and familial, but they are the outcome of an enduring strategy of labour export embarked upon by the Philippine state since the 1960s. As such, they are systemic and pervasive, and even as they differ one to the next in detail, similar social and cultural scripts are drawn on to make sense of them. For those at the centre of this work, however, these parameters have expanded to include the foundational narrative so central to rural regional identity within Asessippi-Parkland. Filipino newcomers harness the rhetoric of that narrative, framing their own mobility according to a history well-known and well-rehearsed in the area. In so doing, they make audible their entitlement and attachment to the place of Asessippi-Parkland, while adapting local heritage and re-framing their own.
Adam J. Perry, St. Francis Xavier University

No white picket fences? Transnational labour migration and the affective renegotiation of ‘home’

In an age of increased reliance on state-managed circulatory labour migration schema globally, decisions about work and migration are increasingly informed by migrants’ affective attachments as these evolve over time and geographic distance. These can become powerful influences that shape migrant workers’ identities, community formations, family relations, and relationships to the state. This study examines how friendship formation and romantic coupling among workers engaged in Canada’s Temporary Foreign Worker Program (TFWP) affect migrant workers’ connections to place and how these experiences influence workers’ decisions related to work and return migration. Theoretically, this paper engages with an articulation of migration as a fluid process of home-making that involves both an estrangement from home and the production of new imagined communities. In so doing, the paper advances a theoretical approach that supports an ‘emotional turn’ in migration studies that recognizes the analytical centrality of how migrants’ affective connections frame their mobility behaviors. The analysis engages with three main findings. First, my data indicates that prolonged family separation can result in the formation of new intimacies that can reshape workers’ affective connections to sending communities. Second, my data suggests that intra-worker friendships contribute to the production of an imagined home that is relatively fixed. I will explore how these experiences of friendship formation and kinship production offer solace from the antagonisms inherent to state-imposed temporariness while also intensifying workers’ estrangement from geographically distant families. The third finding is related to the policy dimension, and examines how state-imposed return migration may in effect separate families that have been established within Canada.

The paper is grounded on interviews that I conducted with 32 TFWs from various countries engaged in diverse low-wage jobs, including industrial butchers, fast-food counter attendants and hotel cleaners. This paper will focus on a dominant theme that arose from conversations with TFWs about their experiences of secondary migration and transitions to permanent status, namely the interplay between migration, love, and family.

1.4 Mobilities in the tourist industry

Location: Esja 2

Chair: Gunnar Pór Jóhannesson, University of Iceland

Margrét Wendt, Gunnar Pór Jóhannesson and Unnur Dís Skaptadóttir, University of Iceland

Migrant workers in the Icelandic tourism industry

Mobility is a key characteristic of today’s world. People are increasingly mobile with regards to where they are able to live and work, which has affected the tourism industry and its workforce greatly. Today, migrant workers form a substantial part of the local tourism workforce in many countries. It has been found that the industry’s diversified workforce can bring about both challenges and benefits for the tourism industry. Iceland is an example of a country that has seen an immense increase in foreign workers in the tourism industry. This new labour composition of a diverse workforce brings about benefits as well as challenges for employees, employers as well as the Icelandic tourism industry itself. We will present a case study from Iceland about migrant
workers in the Icelandic hotel sector, based on qualitative interviews with migrant workers and hotel managers. It examines what challenges and benefits migrant workers perceive to result from their employment in the tourism industry and presents what challenges and benefits hotel managers perceive to result from managing a culturally diverse workforce. It also sheds light on worker’s motivations for moving to Iceland and taking up work in the tourism industry as well as the expectations and the lived experience of working in an Icelandic hotel. This study provides valuable insights into the experiences of migrant workers as well as the dynamics present in the tourism industry in Iceland, which is relevant for both the academic community as well as public and private stakeholders.

Magnfríður Júlíusdóttir, University of Iceland

Labour migrants in tourism – challenges for labour unions in Iceland

The booming tourism industry in Iceland increasingly relies on international labour, with a quarter of the fast growing tourism workforce being foreign citizens in 2017. The diversity of tourism companies together with high mobility, various motivations and origin of international workers in tourism, poses new challenges for traditional area based labour unions. In the presentation I engage with the contrasting views of locally based unions as either a sign of stasis in the new era of global mobility, or as the main resistance to precarious work condition of international labour migrants. Based on interviews with staff of labour unions in some tourism growth areas in Iceland, the contradiction between labour market regulation and enforcement becomes clear, creating precarious conditions for many international workers in tourism. Increased weight of international tourism and tourism workers speaks directly into a call for more emphasis on mobility in studies on social change, in Iceland as well as in many other parts of the world. In my analysis of these developments in the Icelandic context I claim many theoretical approaches can be useful and I will discuss various dimensions of liminal spaces (Underthun and Jordhus-Lier, 2018) and geometries of power (Massey, 1994).

Gudbjörg Linda Rafnsdóttir and Jónína Einarsdóttir, University of Iceland

Free voluntarists or exploited young people?

Volunteering in high income countries is an under researched area, even though it has expanded globally. Volunteering most often refers to young people, working outside their home country for food and accommodation. As it is often combined with tourism, the term voluntourism is increasingly used in academic writings. The aim of this presentation is to explore volunteers in Iceland, a high income country where tourism has rapidly expanded, and unemployment is low.

To understand which jobs and working conditions the volunteers were invited, all online ads that appeared on Workaway and HelpX on 27 February 2017 and on 27 February 2018 searching for volunteers to Iceland were analyzed. In addition, we analyzed the mass media debate about volunteers in 2000 to 2018 and interviews conducted in 2018 with 11 volunteers. Collective labor agreements cover almost all tasks required by the hosts, with the consequences that the Icelandic labor union and the employers’ organization define this work as illegal. However, it does seem to bother the hosts and the volunteers only marginally. While the reasons for becoming a volunteer in Iceland vary, they are mainly looking for a cheap adventure in a foreign country. The position of volunteers in the labor market is in need of clarification; are they primarily free tourists or exploited young people in a weak labor market position, or both?
2.1 Transnational social spaces and media engagements

Location: Hekla 1

Chair: Kjartan Sveinsson, University of Iceland

Mari Toivanen, University of Helsinki

Second generation's migrant capital in the transnational social fields

Transnational practices, networks and mobilities can be(come) a social resource for diaspora communities and their members. Such resources that are available as a result of their migration process or transnational ties, can be considered “migrant capital”. However, it has been suggested that whether diaspora members manage to mobilise such resources, and therefore capitalise upon them, depends on their social location and whether such resources are realisable within particular (transnational) networks (Anthias 2007; Ryan 2011). This line of thought also applies to migrants’ children, who have grown up in transnational social field. In other words, they have grown up in a social setting that is embedded with multiple sets of interconnected networks of social relationships, memberships and identities of transnational character (Levitt 2009).

This study examines the transnational ties, practices and mobilities of second-generation Kurds in France. It specifically looks at the role transnational practices, networks and mobilities play in how second-generation members narrate on their past experiences but also on their future educational, professional and family-related life choices. What role do transnational social resources play in their lived experiences as well as in their narrations on future plans? To what extent have they mobilised and capitalised or intent to mobilise and capitalise upon such resources? What role does their social location play in this regard? This study sheds light to the workings of “migrant capital” in the case of the second generation by drawing from a qualitative dataset (interviews, observation) collected with second-generation Kurds in France.

Sigrún K. Valsdóttir, Universitat Autònoma de Barcelona & University of Iceland

Belonging here and there and there: How social media affects the transnational lives of Spaniards in Iceland

Following the economic crisis of 2008 great numbers of Spaniards emigrated from their home country and for example the number of Spaniards in Iceland has more than tripled since then. This presentation is based on a doctoral research in anthropology which explores the transnational lives of Spaniards in Iceland. Emphasis is placed on examining the impact of social media on transnational communication patterns and whether the use of such media contributes to people feeling that they belong to more than one society. It is of interest to investigate if geographical residence does not have the same inhibitory effect on people’s lives and perceptions because of the use of new media. Data gathering was carried out in 2017-2018 with qualitative interviews with 29 individuals and by analyzing their personal networks. The latter method was suitable for this study because many people in the group in question have lived in more than one country and consequently their social network is neither visible nor restricted to a specific place. The results show that Spanish migrants in Iceland use social media systematically to maintain their social networks and furthermore, these media make it easier for people to be active participants in more than one place. Social media are a window into the daily lives of people in Spain and Iceland, thereby facilitating a sense of
transnational belonging by allowing people to be here and there at the same time, living abroad and yet being home in a virtual sense.

**Olena Nedozhogina, University of Tartu**

**Transnational Digital Practices in the Conflict Setting: The Case of Ukraine**

This article is a qualitative investigation of transnational digital practices of the Russian speaking Ukrainian population in the context of conflict with Russia. The main goal of the research is to analyse how the context has, through increasing pressure on self-representation, affected digital media practices in terms of heterophily (content crossing borders) and engagement, and to investigate the main tension points produced in the national identity narrative by looking at rationalization strategies employed by users. To this end, 14 in-depth semi-structured interviews with Russian speaking Ukrainians from various regions (East, Centre and South of Ukraine) were analysed. As for the results, the effect of pressure on self-representation was found to be more complex for users engaged in hybrid/transnational media practices (Russian-speaking Ukrainians), with various imagined audiences influencing the form and content of messages. Users in turn were found to engage in shaping the audience composition to better suit their self-perception. Users engaged in transnational practices developed three distinct responses to the context of high-tension communication (2013-2014): confrontation vs. observation vs. withdrawal. Rationalizations for high engagement practices of homophily and heterophily uncovered an important tension between competing narratives of civicness and national identity in the conflict-context Ukraine: a national identity-centred interpretation of civicness versus a universalistic post-national interpretation.

**Lara Hoffmann, University of Akureyri**

**Expressing transnationalism through media and the arts: the case of immigrants in Iceland**

With 13% of inhabitants of Iceland being immigrants and immigration increasing steadily, there are more and more people with ties to multiple countries living in Iceland. Various means are available to immigrants to express this transnationalism and position themselves in this transnational framework. Both the digital and the analogue space offer ways for immigrants to engage with communities across various borders and to express and shape their lived experiences through media and the arts. This paper discusses how immigrants express transnational identities by looking especially at the use of media and the participation in cultural activities. The following research question will be addressed: How do immigrants in Iceland express transnationalism through the use of media and the arts? The paper will look at the various types of transnationalism expressed by immigrants living in Iceland. This will be analysed based on the choices made by immigrants regarding their media consumption and their engagement with communities in Iceland and abroad. This paper also analyses the link between immigrants’ engagement in the digital space and in social networks in the real world. This paper draws on data derived from a survey conducted amongst immigrants in Iceland in 2018 (N=2139). Whilst the survey covers a broad range of topics related to the integration of immigrants into Icelandic society, this paper focuses on the aspect of media and cultural participation. By looking at the expression of transnationalism through media and the arts specifically, this paper aims to contribute to the general discussion on the integration and inclusion of immigrants into Icelandic society.
2.2 The Power of Narratives: Democracy and Media in Political Turmoil

Location: Hekla 2
Chair: Guðmundur Hálfdánarson, University of Iceland

Marta Araújo, University of Coimbra
One picture, eight thousand words: the King’s Fountain and the narratives of intercultural nationalism in Portugal

I analyse the narratives around a painting entitled ‘King’s Fountain’, which constructs a heterogeneous nation by emphasising the high proportion of Black Africans living in 16th century Lisbon. The image has been widely deployed in the memorialization of colonialism, and I will focus on four different instances: 1) The publication ‘Black People in Portugal: centuries XVI to XIX’ by the National Commission for the Commemoration of Portuguese Discoveries (1999), where the painting occupies a central position; 2) History textbooks in compulsory schooling, where the picture is illustrative of the wider depoliticisation of colonialism and enslavement; 3) The media controversy around the challenging of the authenticity of the painting, when it was included in the exhibition ‘Lisbon – Global City of the Renaissance’ in early 2017; 4) The exhibition ‘Racism and Citizenship’ at the Monument for the Discoveries in Lisbon, also in 2017, the first public exhibition on racism in democratic Portugal. Despite its nuances and variations, the uses of the painting sustain a narrative that projects the Portuguese as ‘pioneers of globalisation’, with a historical vocation for interculturality – offsetting race/power. I draw on Fortier’s (2008) notion of ‘multicultural nationalism’, which inscribes multiculture at the core of the project of the nation, to argue that the increasing mobilisation of such images of historical diversity functions as an alibi against accusations of institutional racism, and that ‘intercultural dialogue’, rather than multiculturalism, acts as an effective strategy in evading the need for political change.

Brigitte Hipfl, University of Klagenfurt
Female Sex Tourism in Paradise Love

One of the key themesAustrian film director Ulrich Seidlexplores in his movies is what prompts the mobility of people, and what happens in their encounters after arrival at the desired destinations. In most of his films, the focus is on migrants’ experiences in Austria, however, in this presentation I will analyse the film Paradise Love (2011), which is a feature film on the experiences of a middle-aged Austrian woman as a sex tourist in Kenya. Through his specific approach, where he defines the settings and scenes, and the actors (a mixture of professional actors and laypersons) improvise the dialogues and actions insitu, Seidl is able to activate and capture the processes of exotification and rassification that are involved. Female sextourism is exemplary of the fascination for the exotic, a fascination that reverberates positionings, attributions, and expectations that come with colonial and racist thought. Female sextourism also is one of the consequences of global economic power relations; white women from the global North travel to the global South where black men sell their bodies. Paradise Love explores the mutual processes of ‘othering’ that take place in these encounters.
Kristín Loftsdóttir, University of Iceland

“Experience the Wonder”: Creating Nordic Whiteness Through Tourist Promotional Material

The rise of populist movements with strong anti-migration agenda have made racism more visible in various European countries, in the form of violence and hateful acts toward economic migrants, refugees and citizens with a minority background. The presentation focuses on the process of racialization, which naturalizes more hateful expressions of racism by assigning particular types of bodies to particular spaces. I stress the need to recognize racism as a part of the wider social and cultural context that populist movements operate within in the Nordic countries and beyond and the need to focus on racism as not only something having to do with migrant “others.” I exemplify this by focusing on one particular production of whiteness, Blue Lagoon promotional material, but as several scholars have shown, the Nordic or Nordic countries are generally associated with “whiteness” (Lundstrom and Hubenette 2011; Hervik 2018; McIntosh 2015; Loftsdóttir 2015). In Iceland, the tourism industry has been booming for the last ten years, a favorable destination of especially from the US and UK. The presentation asks if this material takes part in creating Iceland as a “white” and “safe” space for a more privileged part of the world.

Ameil Joseph, McMaster University

Invocations of historical colonial, racial, ableist, sanist tropes in contemporary anti-immigration discourse

Anti-immigration sentiment is not new. Recent nationlist attentions and advances have demonstrated the need to revisit both the evasive, insidious discourses and the direct, brazen hatred that work together to rationalize authorized dehumanization and violence. In this paper, recent public examples of political position for anti-immigration are analyzed for their historical use of colonial, racial, ableist, sanist tropes and the technologies of white nationlism. These ideas collaborate to foster resentment for immigrants by invoking historically fashioned ideas of threat, risk, burden and lack. Tropes of criminality and incivility, racial incivility, parasitic exploitation, as well as biological threat are wielded together to consolidate popular support for projects of dehumanization, immigration refusal, detention and deportation. The dangerous products of these ideas are then discussed as they impact and affect the lives of those who have already been historically made worthy of violence.

2.3 Insiders/outsiders and intersecting employment-related geographical mobility regimes

Location: Esja 1

Chair: Pauline Gardiner Barber, Dalhousie University

Dalia Gesualdi-Fecteau, Université du Québec à Montréal

Who, How and How Much? Private Recruiters and the Temporary Foreign Worker Program in Canada

In Canada, employers from the agricultural sector can hire temporary foreign workers (TFWs) through the Seasonal Agricultural Worker Program (SAWP) or the Temporary Foreign Worker
Program (TFWP), or both simultaneously. Unlike the SAWP, which is an intergovernmental agreement, the implementation of the TFWP does not require government participation and does not predetermine how or where TFWs ought to be recruited. The recruitment process is controlled by private recruiters hired by employers that wish to resort to the TFWP. Previous research has shown that TFWs often self-discipline themselves to ensure employment. Drawing from Bernard Lahire’s work on the relation between previous “socializing experiences” and “wellsprings of action”, we will discuss how what happens in the course of the recruitment process is likely to have an impact on the strategies that TFWs set forth while in Canada. Our research, that combined a qualitative and a quantitative approach, calls upon a more systematic analysis of the fundamental role played by international “merchants of labour” (Martin, 2017) in the structuration of migration dynamics.

Barbara Neis, Memorial University

Breaking down the Binary: Layers of Vulnerability among Internally and Internationally Mobile Workers in the Canadian Context

Malcolm Sargeant and Eric Tucker have developed a layers of vulnerability approach for understanding health and safety (OHS) risk factors for international migrant workers in the U.K. and Canada. This presentation will draw on and adapt this framework to assess its effectiveness in helping us document OHS and other types of risk factors among differently mobile workers in the Canadian context. Sargeant and Tucker’s layers of vulnerability framework for international migrant workers and OHS, distinguishes between migration factors, their characteristics and those of their place of origin, and conditions in the regions and workplaces where they find employment in assessing their relative vulnerabilities. The presentation will use a similar approach. It will draw on a high-level synthesis of some key insights from publications and reports from the On the Move Partnership. On the Move researchers are exploring geographical mobility to and within work in multiple sectors and across the spectrum from daily local and regional mobility to international mobility into Canada on temporary work permits. Key issues of concern in On the Move research include the rhythms and drivers of these different forms of mobility and their impacts on workers and their families.

Solène Gautron, Heidelberg University (Yale University Exchange Student)


This paper travels from China to Montenegro, Kenya, Serbia or Gabon. It does so by identifying a digital fieldwork, and following the displacements of Chinese workers sent overseas by their employer, the China Road and Bridge Corporation (CRBC). Securing international deals in infrastructure building since the early 1970s, the Corporation is one of China’s ‘national champions’, a state-owned company taking part in the country’s effort for ‘going global’. The large-scale construction projects undertaken by the CRBC rely on a highly mobile and flexible workforce. Like many leading Chinese firms, the company has chosen to employ its national workers abroad, participating in shaping a larger phenomenon of ‘labor exportation’. The preference for national laborers tends to generate tensions within the ‘host’ societies, as local populations find themselves partly deprived of the beneficial impacts expected from major infrastructure projects. While these debates receive large media coverage, a little is known about the living conditions of the migrants themselves. In the interests of greater productivity, the CRBC provides them with standardized housing in portable and transient ‘compounds’, located in direct proximity with the construction
sites, and accompanying their moves. My work investigates the spatial features of such models of accommodation, with the aim of learning more about the daily life of Chinese employees abroad. To that end, I establish a research protocol based on the co-instruction of satellite images (space) and workers’ testimonies (voices), and proceed to the comparative analysis of 10 settlements flagged across Africa and Eastern Europe. I engage with theories of space as I question notions of control and invisibility, containment and mobility.

2.4 Kinship and family relations

Location: Esja 2

Chair: Guðbjörg Ottósdóttir, University of Iceland

Marta Buler, University of Social Sciences and Humanities

Social remittances into family life – case study of the return migrants and their families

The conceptual framework of this paper relies on: (1) uncovering of the “doing family” processes stems from D.H. Morgan’s works (1996, 2011). (2) The realm of migration is framed through the concept of social remittances coined by Peggy Levitt (1998; with Lamba-Nieves 2010). (3) The model is expanded with the social remitting process framework by Grabowska et al. (2016). (4) This is the lens to take a closer look at transnational families (Bryceson, D. and Vuorela, 2002)(5) while acknowledging the life-course perspective (Giele, Z.J. and Elder H.G., Jr., 1998) underscoring the differences between the kin members. The presentation will be focused on the data gathered in research conducted among chosen participants of QLS study on Cultural diffusion through social remittances between Poland and UK. Researcher decided to revisit five return migrant and their families to investigate the field of social remittances. The chosen method is IDIs with genogram visual presentation of family relations and life line of interviewee important life events. Social remittances play an important role for the process of “doing family”. They can change the track family members follow. Remittances may alter the practices of everyday family life, attitudes toward raising children or celebrations and traditions. On the level of ideas and norms, migration may introduce modifications to gender roles in the intimate relations, familial solidarity, and attitudes towards traditional institutions such as marriage.

Irina Kretser, St. Petersburg State University

Siblingship at Distance: Relatedness, Ruptures and Negotiations in Translocal Social Space

For in recent decades, migration and mobility studies move away from research migration as a process of traveling people from point A to point B to research transnational and translocal social space and practices of “inbetweeness” life. The main question of this studies is how relatedness creates, maintains and transforms in situation of migration when relatives are separated from each other. It is important to note that most of this studies focus on intergenerational bonds such as parent-child or grandparent-child relationships but other forms of kinship are relatively unexplored in the context of migration. In my research I try to fill the gap and combine theoretical framework of transnationalism/translocality and empirical study of sibling relations.
Empirical part of my work is based on interview with 30 dyads of adult blood siblings living in urban context in Russia. Especially, I focus on 12 dyads who live separately in different city in Russia or in Russia and abroad. On the empirical level of analysis, I trace relations between siblings from childhood to adulthood, show how situation of migration impacts on it and how new form of relatedness as well as new ruptures are created as a result of everyday and routine negotiations. On the theoretical level of analysis, I consider notion of transnational social space and, especially, if and how migration of one member of family impacts on others members who stay at home. Based on it I discuss different “density levels” of transnational social space, depending on quality of sibling relations.

Stéphanie Barillé, University of Iceland

Reimagining the family and the migrant in transnational research in Iceland

This paper explores the implications of transnational parenthood as experienced by parents whose family life extend beyond national borders. Drawing from literature on transnational families and parenthood, I discuss how ideologies of motherhood and fatherhood impact the ways in which we look at and think about transnational families and how the current perspective on transnational parenthood is in many ways reflective of Western middle-class values and ideals. Building on that perspective and drawing on specific examples taken from interviews with transnational parents in Iceland, I contend with the ambiguity of Iceland as a social space for migrants and migrant families, sometimes considered open and progressive, sometimes conservative and insular, which often considers the transnational family as a non-normative family form. I suggest focusing on migrants’ narratives as a basis for reasoning and argue for increased visibility and a ‘normalisation’ of the transnational family as an unexceptional occurrence in Icelandic society.

Jónína Einarsdóttir, University of Iceland

Seasonal migration of Icelandic children: the importance of work

Globally, it is widely practiced to send children without the company of a parent or a legal guardian to stay away from home during a certain period of time. Such migration has been labeled independent child migration and is nowadays often implicated as child trafficking. In the 20th century, Icelandic children were sent to stay at farms, where they worked during the summer months. Although less common, the custom is still practiced. The presentation aims to scrutinize the work children performed at the farms. It is based on interviews with former summer children and their parents, survey data based on a random sample of 2.000 adults from Registers Iceland and secondary data. Roughly 40% of adult Icelanders have stayed at a farm at least once, excluding those brought up at farms and those who had only stayed at summer camps. All the children engaged in some work independent of the reason for their stay; at times work and play were intertwined. Girls were engaged in domestic work and outdoor farming work while boys were mostly engaged in outdoor work. The children rated some tasks as prestigious or fun, while others were not as enjoyable. Many appreciated having learned to work and acquired work ethics. A minority argued they had to take on tasks they were not mature enough to perform. The survey shows a strong link between being allocated too heavy tasks without proper salary, and having no good memories from the farm stay. The work marked the experience of the children, for good and bad.
3.1 Transnational Narratives between East and West Europe

Location: Hekla 1

Chair: Marek Pawlak, Jagiellonian University

Heidi Erbsen, University of Tartu

European Identity(?) or Convenient Alternative: Rethinking Political Practices of Russian Speaking Minority Groups in the UE

In recent years, the Council of the European Union has funded several initiatives aimed at promoting a common ‘European’ identity. Some such initiatives include funding of student exchange programs, historical memory building initiatives, and integration policies. At the same time, individual case studies have investigated the identity formation practices of minority groups in Europe with a particular focus on Russian speaking minorities living in the geographically close, borderland regions with The Russian Federation. One major lens of analysis for these studies contemplates how Russian speaking minorities identify with and prioritize their a) cultural and/or linguistic ties with Russia, b) ties to current home country and region, or c) ties with broader Europe. Drawing on the previous literature into the cultural, political, and civic identity formation practices of minority groups, the current paper promotes the need for new models for considering the identity formation practices of minority groups, particularly when the group in question is presumably bonded culturally, linguistically, ethnically, or politically to an external state. This study further hopes to highlight important similarities and differences between old and new migrant populations considering ongoing integration policies and the various new waves of ‘migration crises’ in Europe. The preliminary findings from focus group readings of international media content in Russian with native Russian speakers aims to provide a methodological example open to critique for future development.

Elina Apsite – Berina, Zaiga Krisjane, Guido Sechi, Maris Berzins, Liga Feldmane & Girts Burgmanis, University of Latvia

Formation of Regional Identity: evidence from the European Union

Intra EU youth mobility and ones’ identity formation seems to have increasing topicality in the literature of contemporary human and social sciences. It has been largely acknowledged that the link between migration studies and identity formation is important field of research (Rapport and Dawson 1998; Vertovec 2001; La Barbera, 2015). Over the past decades, the categories of transnationalism (Portes et al., 1999; Blunt, 2007) and cosmopolitanism (Urry, 2000), as developed in human geography and migration studies, have been applied to the studies of identity development, and, in particular, to the development of European identities among mobile individuals. The impact of student mobility on European identity is strongly affected by regional variations (Van Mol, 2013). In this paper we aim at illustrating diversity and multiplexity of formation of regional identity of young people in Europe both migrants and none-migrants.

The research results describing existence of regional and national identity display differences between Eastern and Western European countries. When analyzing different groups of young migrants and non-migrants the difference between old and new EU member states are the most evident. Meaning that representatives of the new EU member states are more linked to their country of origin. Migrants born in old member states are more ‘used to’ European context. The
importance of national identity and the notion thought the analysis of the material suggested different interpretation models. In this respect ones’ national identity is something a person owns thus it cannot be changed or escaped. It was found that quality of life is important contributor to ones’ formation of regional identity and more to that national identity strongly relates to importance of local and regional identity.

Mette Ginnerskov-Dahlberg, Uppsala University

Becoming Eastern European in ‘the West’ – exploring the narratives of students from EU’s newer member states in Denmark

With the increased opportunities to cross borders, more and more young people from post-communist countries are looking towards ‘the West’ – not least through the channel of higher education. This paper builds on a longitudinal ethnographic fieldwork among Eastern European students enrolled in English-medium, master’s programmes at a larger university in Denmark. It seeks to highlight the relationship between two overall dimensions: The students’ anticipations of life abroad and the lived realities as experienced and narrated by the students themselves. A central claim is that we cannot understand the students’ path to Denmark without paying sufficient attention to the meanings that they attach to their pre-mobility position and the distinct socio-political context of their home countries. Drawing on theories of narrativity and performativity, the paper elucidates how Denmark arises as an imaginary space in ‘the West’ that allows the students to juxtapose their frustrations with the political climate of their home countries. The students present a narrative of themselves as belonging to a more progressive and Western-minded fraction that diverges from many of their more ‘nationalistic’ countrymen. Many of the students, however, experience a reality far away from their initial expectations of life in Denmark. They find themselves living in remote areas of the city and they have to work in low-skilled jobs to get by financially. The students, accordingly, struggle to keep up with the roles central to their narrative of self and they, furthermore, have to manage the stereotypes related to what an Eastern European is.

Aleksandra Winiarska and Justyna Salamońska, University of Warsaw

Multiple moves and multiple places – transnational experiences of Polish migrants worldwide

Along with increasing mobility and transnationalism in the 21st century, new forms of migration have emerged and expanded. Academics develop innovative theoretical concepts, such as ‘incomplete migration’, ‘liquid migration’ or ‘chronic migration’, to address both the potentials and the challenges of various contemporary forms of human movement. In our paper we intend to focus on the specifics of ‘multiple migration’, understood as a form of mobility that involves several migration spells in different destination countries. We will analyse multiple migration from the perspective of migrant’s individual experience, focusing especially on the decision-making process of engaging in transnational movement in the first place, as well as managing imaginaries and the unpredictability of the process, taking into account both agency and structure. Our analysis will be based on data from the research project ‘In search of a theory of multiple migration. A quantitative and qualitative study of Polish migrants after 1989’ carried out at the Centre of Migration Research, University of Warsaw, where we currently develop a qualitative longitudinal study of Polish multiple migrants abroad. In our paper we will present analyses from the first wave of interviews, focusing on life histories, forms of migration and their context (personal, social, political, economic etc.). Given that our project focuses on movement per se, this gives the opportunity to critically reflect on both the practical and theoretical potential of the adopted transnational approach.
3.2 Poverty, environment and forced mobility

Location: Hekla 2

Chair: James Gordon Rice, University of Iceland

Cristiano d'Orsi, University of Johannesburg

**Castes system in Africa: when poverty deserves refugee status**

My work will investigate the role of traditional discriminatory practices in Africa that, causing an increasing poverty, represent a motive for the forced displacement of individuals that are, in those specific case, also entitled to refugee protection. In Africa, poverty increasingly serves as an additional ‘push’ factor associated with the environmental problems displacing people. It is granted that poverty in itself is not considered as a valid reason to receive refugee status. However, if poverty is the effect of one (or more) reason of persecution enlisted in Article 1(A) (2) of the 1951 Refugee Convention (‘race, religion, nationality, membership of a particular social group or political opinion’) the situation changes. For Africans there could be several circumstances linking their poverty with a legitimated request of asylum. One feature could certainly be constituted by the system of castes that is still found in numerous ethnic groups and in over fifteen countries on the continent, particularly in the Sahel, West African and North African region. An extreme situation linked to the caste systems and poverty in Africa is also given by the presence, in several countries, still of a de facto form of slavery that, for example, in the Sahel region (and to a lesser extent the Horn of Africa), exists along the racial and cultural boundary of Arabized Berbers in the north and darker Africans in the south. In addition, Africa today presents also other, non-traditional forms of slavery mostly involving human trafficking and the enslavement of child soldiers and child laborers. Hence, my work will focus on the analysis of these persistent, highly discriminatory, phenomena on the continent, in order to highlight how rooted cultural traditions are in those countries, traditions engendering an increasing number of poor people deserving refugee status.

Þóra Björnsdóttir, University of Iceland

**Rights and emotional experiences of child migrants in Ghana**

The aims of the research is to shed light on North-South child migrants in Ghana; their past life, current conditions and future goals. Focus is on individuals who migrated to the capital city, before the age of eighteen, without being accompanied by a parent or a legal guardian. This presentation focuses on the main challenges faced by child migrants in Accra and their view on own rights to migrate and live in the city. Most participants believed they had the right to migrate but agreed that children shouldn’t do it unless they have no other option. The main reason is that the life after migrating is much harder than they anticipated and they struggle socially, emotionally and financially. For example, they felt discriminated against by people from other Southern cities; it was difficult to get a job and hence enough income for a place to sleep and to buy food and other necessities; and they got homesick. Due to high expectations of family and friends in the North for the migrants to gain a better life by moving away, participants felt they couldn’t return home nor discuss there real experiences out of fear of being judged as failures. The immigrants believed the government needed to step up and help people in there situation by creating more opportunities in the North to prevent further migration of children and young people.
Hamadou Boiro and Jónína Einarsdóttir, University of Iceland

Circulation of Bissau-Guinean Quran school boys between Senegal and Guinea-Bissau

This presentation treats repatriation of Bissau-Guinean Quran schoolboys in Senegal who beg for their teachers named marabouts. Thus, they are defined as victims of human trafficking. The parents send their sons to Senegal to study the Quran in order to become somebody. The aim is to examine repatriation as an anti-trafficking measure. Data is based on a series of fieldwork in 2009-17 and focuses on the marabouts, the boys, parents, villagers, and NGO staff. Authorities strive to fulfill commitments to combat child trafficking vis-à-vis the international community, however without persecuting the marabouts who are influential community leaders. The NGOs must ‘capture’ boys to repatriation, which some marabouts and parents use as free transport for boys to Guinea-Bissau in line with seasonal labor demands. The boys return to Senegal when the labor is over, others choose the life in Senegal instead of suffering the stigma, rejection, and mistrust at family and community level attached with repatriation. In Senegal, some boys keep on with Quran studies, others run some ‘trade’ or take with them village boys to beg. Empowered with symbolic capital, the marabouts adjust to the dynamism of repatriation as a social space, aiming to keep the position as the masters of the game. For the efficient use of resources, time is ripe to deal with root causes, lack of educational opportunities for youth at the village level.

Artem S. Lukyanets and Galina N. Ochirova, Russian Academy of Sciences

Theoretical and Methodological Issues in Environmental Migration Research

Due to the climate change and natural disasters, migration driven by these events is a highly discussed issue in political and academic spheres all over the world. Despite this, there is not agreement about its definition: some authors use the term “climate migration”, others refer to the “ecological migration”, the third ones call it as the “environmental migration”. Moreover, it is complicated by the terms the “migrant”, the “refugee” and the “displaced person” which sometimes are used as synonyms. In consequence of the absence of the unified term and its definition, there is another methodological issue of the environmental migration research, statistical accounting of the relocation of the people affected by these environmental events. Organizing statistical accounting of environmental migration, it becomes difficult to identify cause-effect relationships in order to classify the specific acts of migration as environmental ones. For example, rural-urban migration in some Southeastern Asian countries on the first sight is driven by socio-economic reasons, but in fact, it could be other reasons, for example, slowly progressive environmental changes, such as desertification or soil pollution. Further, the main problems of this statistical data are the lack of a single consolidated database of information on environmental migration, which is supported by the complexity of statistical accounting and the absence of the need to maintain it in some countries. Thus, in this paper, we explore all the existing and commonly used terms which refer to the migration driven by the climate change, ecological and natural disasters, and suggest our own classification of these types of migration in order to define the most accurate term. Besides, we determine the features of statistical accounting for environmental migrants and the principles that should be followed when organizing the environmental migration statistics at the national level.
3.3 Memories, images and places

Location: Esja 1

Chair: To be announced

Ignacio Fradejas-García, Autonomous University of Barcelona

Travelling with Refugees: Participant Observation on the Move

This proposal consists of a film and a short presentation. The film is the firsthand result of a trip following the so called ‘refugee crisis’ in 2015 from the Syrian-Turkish border till Germany. The anthropological lens provides here an experiential and prospective approach to the people on the move. Dir: Ignacio Fradejas-García. (2018) 15'15". English (If interested in this proposal, I'll send a private link to watch in Vimeo). The presentation abstract: The information during the so called ‘refugee crisis’ was disputed – journalist, photographers and filmmakers brought there respectable views. Anthropology should be present in such volatile contexts of liminal displacement/emplacement, but scarcity of funding and time have limited its presence. How can we do research about people on the move? What knowledge could offer an anthropological-experimental trip following the ubiquitous ‘refugee crisis’? I followed this movement of people along the Balkans migration route, taking field notes, photographs and videos looking through my anthropological lens. The results are some writings and this film: a reflexive, prospective and experiential product aiming to do participant observation on the move. I argue that it is a suitable but potentially perfectible method to study unexpected displacements of people.

Charishma Ratnam and Danielle Drozdzewski, University of New South Wales, Australia

Making a detour: how journeys influence everyday encounters with memory, identity and place.

A ‘detour’ is often associated with deviating from a normative pathway or direction. This concept of taking a detour forms the crux of being mobile, and in the contemporary 21st century setting, can involve border crossing and/or the routine movements and encounters we have in everyday spaces. The mobility involved in taking detours – positive or negative – goes against preferences of sedentarism as a way of experiencing place(s). In this paper, we are interested in analysing the encounters and movements that create detours. Particularly, we seek to understand detours as influenced by encounters with memory, identity and place. These nexus concepts of memory, identity and place are important for people who are forced to be mobile. Here, we are specifically interested in how detours and everyday encounters occur among Sri Lankan refugees and asylum seekers now settling in Sydney, Australia.

This paper takes from 26 qualitative walk-along and in-depth interviews with Sri Lankan refugees and asylum seekers. Walking with participants provided an opportunity to understand embodied, emplaced and habitual movements that intersected with memory and place. We present vignettes of participants who made these detours as a result of fleeing Sri Lanka’s civil war. Then, we discuss their movements in/around the home. By using these methods, we were able to consider detours as distinct components of these participants’ mobilities, and how they were refracted through their current places of settlement, in their homes, in Australia.
Corinna Angela Di Stefano, University of Konstanz

Health Mobilities - Crossing Borders for One’s Life

The EU outermost regions - relics and reminders of the European colonial past and integral parts of today’s European Union- are scattered all over the globe. My paper will focus on EU border-crossing mobilities in the Lesser Antilles that emerged out of health-related emergencies. The French Antilles stand out for relatively high health standards and hospitals with medical equipment and possibilities not given on the great majority of their neighboring islands.

For most sailors and cruise ship tourists moving in the Lesser Antilles as well as for citizens from Dominica, Guadeloupe is the place to go if they are severely ill, in need of specific diagnosis procedures, operations, and treatments of illnesses like cancer/AIDS or elsewhere legalized medical interventions like abortion. Within this wider frame of health-related mobilities to Guadeloupe, the paper will analyse the impact of obtaining an AME card on the local mobility regime for ‘foreign’ or ‘irregularly immigrated’ patients. The AME - aide médicale de l’état- is a French national social fund that finances medical aid for ill and injured persons living irregularly on French territories. In many cases, the observed health-related mobilities (of necessity) turned out to become (voluntary) immigrations to Guadeloupe. The paper is based on interviews and ethnographic observations conducted during two 5-months long field stays in 2015/2016 and 2017/18. I accompanied some severely ill women from Dominica living in Guadeloupe during their treatments, travelled with them in between the islands, spent time with them in the hospital, followed their cases, and interviewed them as well as their nurses, social assistants and their mobility facilitators, mostly individuals of the Dominican diaspora based in Guadeloupe.

Árdís K. Ingvarsdóttir, University of Iceland

The social butterfly: Hunted Subjectivities among Male Refugees

In refugee worlds, young men’s masculinities are moulded through experiences of safety and danger. This leads some to contest normative ideas of gender roles and create an alternative migrant masculinity that counters the hegemonic norm. This paper is based on ethnographic fieldwork carried out in Greece in 2012-2016 among leftist solidarity movements. There I observed how (im)mobile men moulded their masculinities and paid special focus on refugees from Afghanistan and Syria. Through analysing interviews and fieldnotes, I detected five elements influencing the development of alternative performances of masculinities; the men’s own struggle for rights in their lands of origin; the men’s experiences through their irregular journeys; marginalization on multiple levels; an environment that encouraged safety for diverse identities; and lastly, leaders with transnational and local connections, who openly practice support for transgressing the boundaries of gender and sexual orientation. Through their assigned ‘hunted’ identity, the men would negotiate problems in external structures such as religion, politics, border controls, work and education. These problems were often internalized, but solutions were sought through respecting freedom of choice while simultaneously caring for fellow human beings. While the inclusive practices and discourses were not without ambiguities, the solidarity networks allowed cis heterosexual refugees the supportive space to visibly endorse the rights of other marginalized groups and to demonstrate their emergent masculinities.
3.4 Families and transnational care

Location: Esja 2

Chair: To be announced

Lenka Formankova, Czech Academy of Sciences, Ásdís Arnalds & Guðný Björk Eydal, University of Iceland

Care arrangements in context of EU migration: comparative study of Czech and Icelandic families’ work-family reconciliation strategies

Contributing to social policy research on work-life balance in the context of migration, we discuss childcare arrangements in families with migrant and native-born parents living in Iceland. We conceptualize care arrangements as results of mutual gendered cultural frameworks, institutional environments and social networks. To enhance our understanding of the family life of European Union migrants, we conducted a study on the work-family reconciliation strategies of migrants from a Central Eastern European country (the Czech Republic) living in a Nordic country (Iceland) and compared them to the strategies a sample of Icelandic families used. When comparing the native-born and migrant parents, we focus on the importance of care cultures in the transnational family context. The results show that the pre-migrant ideals of care play an important role in care arrangements for under-school-age children. Dominant discourses of ‘good parenting’ in the country of destination, which are supported, reinforced and eventually changed through specific policy design, are not always accepted by migrant parents. However, some migrant families adjust better to the local (Icelandic) model of childcare the longer they stay. Besides the cultural models of appropriate care, including the policy and practice in the country of origin and the country of destination, other factors influence parents’ care choices, particularly the family’s socio-economic situation and the labour market conditions in the country of destination (Iceland). These factors contribute to the fluidity of the childcare choices, which change over time and with each child.

Sanna Saksela-Bergholm, University of Helsinki

Creating Informal Social Protection among Filipino Transnational Families

Remittances are among the most significant forms of transnational social protection, followed by transnational caregiving. This paper explores the significance of transnational social protection both for Filipino labour migrants living in Finland and for their family members left behind. A comparison of data in both sending and receiving countries shows how remittances and caregiving practices function as a form of informal social protection for several transnational family members. It argues that transnational ties and practices can provide informal social protection for the families without few other incomes. The paper shows how social capital becomes a crucial asset next to the economic one. The family members left behind express their gratitude towards the migrants who send them financial support by bonding social capital in form of trust (such as intergenerational care arrangements), solidarity (emotional support) and social ties (maintenance of virtual ties). The data draws on 50 qualitative interviews conducted both in Finland and in the Philippines. The paper brings to focus the use of ‘multi-sited ethnography’ by analysing data among actors moving both here and there and by exploring there transnational connections.
Families with children with disabilities

This paper discusses results from a study on the everyday experiences of immigrant families with disabled children. In our analysis we draw on Bourdieu’s (1991) concepts of social and cultural capital in order to highlight the social positioning of the families and their inclusion and access to services, employment and resources to provide family care. Our presentation focuses three aspects: The reasons for their migration and settlement in Iceland, their experiences of combining employment roles with care for their children, and their experiences with welfare services. The study is based on qualitative methods including interviews with parents and observations. Preliminary findings indicate that these families share many of the same experiences as non-migrant families with disabled children but also face additional barriers. For example, in juggling and balancing work and family care because of limited, cultural, social and economic capital. However, the findings also highlight and the dynamic ways they use to maximise these in order to enhance their families wellbeing. The study shows the importance considering the diverse situations and different needs when it comes to services of immigrant families with disabled children, including language and settlement needs, such as within employment, housing and family situations.

Refugee families in Iceland: Opportunities and challenges in transnational contexts

Refugees face various challenges in their new environments, related to their religious values and traditions, social contexts and education systems. Eleven Syrian refugee families, including 20 adults and 35 children and adolescents, arrived in Iceland from Lebanon in early 2016 and settled in three municipalities. The aim of this qualitative study is to explore how these refugee parents experience their own and their children’s social and educational opportunities and challenges in their new contexts. The parents’ education differs, as well as their experiences of conflict and war. The theoretical framework of the study includes critical approaches to education (May & Sleeter, 2010). The methods include semi-structured interviews with the refugee parents. While the findings indicate that most of their children are doing well both academically and socially in the schools, many challenges have appeared, including the illiteracy of some of the children and families, traumas which have appeared as well as differences in norms, values, languages and expectations between the schools and homes. The findings indicate that the refugee parents consider education in Iceland to be both different from what they have experienced as well as contradictory in its content and emphasis. The demands which some of the parents make on education for their children are not fulfilled in their children’s schools and the parents respond to this by providing their own home schooling in line with their former education systems. These and other opportunities and challenges in refugee families’ transnational contexts and how they negotiate these will be presented.
4.1 Heritage, material culture and representations

Location: Hekla 1

Chair: Sigurjón Baldur Hafsteinsson, University of Iceland

Vivian Gornik, University of West Georgia

The Impact of Tourism on the Ability of Heritage Sites to (Re)Produce Contemporary National Identities: Theoretical Implications for Heritage in the 21st Century

Heritage, the “present-centered” use of the past (Ashworth 2007), influences the identities of contemporary citizens (Palmer 2005, Sommer 2009). The link between heritage and national identity has been thoroughly established through foundational concepts like the “invention of tradition” (Hobsbawm and Ranger 1983) and “imagined communities” (Anderson 1991). If heritage was invented to build nations, what does the “present-centeredness” of heritage look like in a mobile, global 21st century?

This paper aims to explore this link in contemporary post-Devolution, post-Brexit-vote Britain, where the hegemony of national narratives and identities is being challenged and debated. Examples from fieldwork conducted in England (Glastonbury, Somerset and Tintagel, Cornwall) are used to make the argument that while heritage and the nation have always been linked, the uses of the past are changing in 21st century. Specifically it argues that the pressures of tourist consumption limit the ability to use heritage as a proactive source of narratives of diversity and inclusivity.

Arndís Bergsdóttir, University of Iceland

The unremarkable everydayness of object-human relations

Human mobility is increasing and complex covering ever larger dimensions. And as people move – so do objects. These convoluted circumstances imply that traditional notions of heritage that centre around humans are no longer sustainable. Heritage is generally understood along an elusive spectrum that ranges from temporally present man-made relics to negotiations about identity and meanings. Colloquially these enfold layers of diverse histories where objects are assumed to entail a natural link to a human sense of belonging and social cohesion. In a world of mobilities and transnational encounters, the networks of human and non-human reciprocities need to be taken into account. This chapter traces such relationships. The research is based on interviews and object examinations. The results yielded unexpected outcomes and surprising stories. Whereas heritage management is generally grounded in an object hierarchy this research illustrated the opposite. The interviews did not indicate relationships of reverence where one object is deemed more significant than another, but rather relationships that resisted categorizations and traversed imagined boundaries. Also, the interviews illustrated human and non-human enmeshment in everyday matterings. This paper is concerned with how these notions unexpectedly emerge from the interviews and conclude with a short discussion on possible implications.
**Katla Kjartansdóttir, University of Iceland**

"These people are just trying to make a warm home in our cold country"

In recent years focus on migration, immigration and mobility has continued to develop and cultivate within the field of museum studies. Many museums are experimenting with new curatorial practices – such as co-curating, participative collecting, international and interdisciplinary networking or artistic co-operations. Diverse museums have been reorganizing and reinterpreting their collections and renovating their galleries, with the aim of considering migration and cultural diversity part of the story they tell. As I will discuss in the paper limited research has however been done on how museum visitors actually engage with migration themes. The paper emerges from my recent examination on the temporary photo-exhibition "The Long Apartment Block in Upper Breiðholt" that was launched in January 2018 and exhibited until June 2018 at the National Museum of Iceland. The exhibition was a collaboration project between the museum and the photographer, David Barreiro, and it engaged with themes such as human mobility, home and personal objects, exclusion/inclusion dynamics, belonging and identity. In the paper I will discuss how the exhibition was contextualized within the museum narrative but the main focus will be on how a diverse group of visitors responded to the exhibition and its theme.

**Marianne Fibiger, Aarhus University**

**Young Sri Lankan Tamil Hindu women in Denmark and their negotiation between global and local understanding of Hindu women hood**

In Denmark we have around 11,000 people of Sri Lankan origin out of which around 10,000 are Hindus. The first Sri Lankan Tamil Hindus came to Denmark in 1983 because of the escalating conflict in Sri Lanka. They were mostly men, and they were categorised as ipso facto refugees. During the 1990s they were reunited with their families left behind or they married Sri Lankan Tamil women and began to settle down.

This paper will focus on the second generation of Sri Lankan Tamil women, who came to Denmark as small children or were born here. It is of special interest to note their differences in their self-understanding compared to their mothers but also compared to the Sri Lankan Tamil young men, who are not as well educated as the women. This has raised a debate especially among young Tamil intellectual women in how to find the right spouse here in Denmark. They are openly caught in a conflict between following the parent’s marriage patterns in relation to caste or to follow their new strive for finding a equal educated husband. I will refer to at least three levels of questions: a) the generation conflict. b) their understanding of and navigation being Hindu and being a woman in a globalized and transnational world, where the discussion of belonging both in relation to culture, ethnicity and gender becomes important. c) This leads to a third question, namely how to navigate between a global, Sri Lankan and Danish identity and making this a positive cultural and social capital?
4.2 Sexuality research and reproductive mobilities

Location: Hekla 2

Chair: Susan Frohlick, University of British Columbia

Susan Frohlick, University of British Columbia

Singularities and Becoming [Kin] in Reproductive Mobilities

Recent calls to mobilities studies for more attention to gender and sexuality, by feminist and queer theory scholars Georgine Clarsen and Natalie Oswin, apply not only to studies of transportation, capital, and technology, areas associated with masculinity. Reproductive mobilities, mobilities related to infertility, procreation, and reproduction, are areas associated with femininity, intimacy, bodies, and the private realm that also warrant attention to gender and sexuality, strangely missing so far. Drawing on ethnographic research on transnational pregnancies and reproductive desires of tourist women in Costa Rica, and other examples, I use the concept of singularities to attend to a state of being in relation to movement, like temporalities and relationalities, in reproductive mobilities. Regarding single-ness in tourism mobilities as an embodied, material mode of travel, how might this be analyzed within cross-border reproduction travel, medical care, and kin-making? Who travels alone, with whom, how does it matter? Are reproductive travelers always already coupled, bearing the weight of hetero-patriarchy? The paper examines emerging scholarship on reproductive mobilities for the potential of queering unmarked heterosexualities and homonormativities through the concepts of singularity as well as becoming. Not only are people “singular” in movement across borders in search of solutions to reproduction problems but they are in the state of becoming [kin], never fully finished, therefore this work also contributes to feminist and vitalist approaches to reproductive mobilities.

Sebastian Mohr, Karlstad University

Regimes of intimate (im)mobility: Danish donor semen, masturbation, and biomedical control

While the semen of Danish sperm donors is very mobile – Danish sperm banks export donor semen globally – the donors themselves are rather immobile. In fact, for donor semen to be globally mobile health regulations restrict donors from being mobile to minimize the risk of disease transmission from sperm donor to donor semen recipient. Regulations, for example, mark certain regions and countries as unsafe due to calculated possibilities of contracting sexually transmitted diseases or other illnesses when travelling there. In addition, the global mobility of donor semen relies on the intimate immobility of sperm donors as they are asked to restrict themselves sexually – both in terms of the number of potential partners as well as the frequency of sexual contacts. Living up to these regimes of intimate (im)mobility in order to secure the global mobility of donor semen, sperm donors continuously (re)construct themselves in terms of reproductive masculinity, that is, ways of being men that aspire to biomedically accountable and biopolitically responsible modes of reproduction. This presentation will explore regimes of intimate (im)mobility by giving an ethnographic account of how Danish sperm donors learn to embody the norms and logics of contemporary reproductive biomedicine. Based on interviews with sperm donors in Denmark and participant observation at Danish sperm banks, this presentation gives insights into how reproductive politics and governance become part of sperm donors’ ways of being men through regimes of intimate (im)mobility.
Kristin Lozanski, King’s University College at Western University

Managing reproduction, managing labour: Im/mobilities and migrant farm workers

Women who travel to Canada as migrant agricultural workers must manage their reproduction – often without access to birth control and abortion – while away from their home countries for up to eight months each year. They must also take a pregnancy test before they leave their home countries to ensure they are not pregnant. Their potential reproduction is seen as both an impingement on their capacity as workers and as an implicit claim to status in the context of Canada’s jus soli citizenship. At the same time, however, women with children in their home countries are desirable as migrant workers because of their presumed maternal connectedness. In this way, the transnational im/mobilities of these women are bound to their reproduction in contradictory ways. In this paper, I build upon the emergent literature in reproductive mobilities to theorize the intersection of reproduction potentialities and transnational labour im/mobilities. I attend to reproduction as a means by which transnational mobility is gendered and nationed, racialized and classed. Against the complex and often dissonant discourses of mothering and abandonment, desire and abstention, I map the ways that the reproductive in/capacities of these women workers both enables and forecloses their capacity for transnational mobility and immobility.

Linda Sólveigar-Guðmundsdóttir, University of Iceland

LGBTQ+ Border Crossings and Experiences of (Un)Belonging

This paper discusses the experiences of LGBTQ migrants from the Global North, and their resocialization and sense of belonging to the queer community, their immigrant community and the wider Icelandic society. The analytical concepts of Othering, transnationalism, intersectionality and queer hybridity are applied, and the study engages with theories of critical whiteness, social class, the politics of as well as affective belonging, along with nesting orientalism and the global hierarchy of value. The findings suggest that although managing information about one’s sexual orientation and gender identity can pose a challenge, within the Icelandic context as well as elsewhere, being racialized and labelled as the immigrant other seems to be the predominant challenge. This othering of immigrants is nonetheless strongly embedded in “racial”, cultural and class hierarchies, as white migrants from the Global North often have a more privileged experiences of inclusion and belonging than non-white migrants from the Global South. On the other hand, participants coming from Central and Eastern Europe are, in many cases, automatically made to occupy a lower social standing within society, compared to other white immigrants. Queer migration studies critically engages with issues of imperialism, racism, sexism and heteronormativity, while also highlighting queer migrant’s agency within those cultural scenarios. The study adds to queer migrations scholarship by discussion LGBTQ+ migrations to a small population in northern Europe, while further critically examining notions of the Nordic exceptionalism. Such as, ideas relating to how racialization is assumingly a foreign import in Iceland.
4.3 Inclusive society on the margins

Location: Esja 1

Chair: Stéphanie Barillé, University of Iceland

Elke Murdock, University of Luxembourg

Multicultural society - multiple ways to negotiate identity

The 21st century has been called the “age of migration” (Castles & Miller, 2009). International migration is a growing phenomenon, both in terms of scope and complexity and affects virtually all countries in the world (United Nations, 2009). The global migration system has changed over recent decades with regard to origins and destinations for migration. In the 20th century, Europe was a major area for emigration, but has now become a target for immigration, with most European countries, including Iceland, hosting significant minority immigrant populations. In Luxembourg, nearly half of the population is foreign – the foreign population percentage currently stands at 48%. Within this context majority and minority become fluid with the migration process itself being fluid, ranging from daily migration (transnational commuters), to medium-term stays, return visits and permanent immigration including uptake of citizenship. Within such a plurally composed society, culture contact is a permanent feature in daily life. Nationality becomes a salient feature as culture contact tends to prompt reflection, resulting in questioning and (re-)negotiation of national identity. This affects both the native and the diverse immigrant population – with diversity going beyond the level of country of origin as many individuals have very complex biographies. Using multicultural, multilingual Luxembourg as a case study example, I will present examples for the construal process of national identity for different groups, illustrating how (national) identity is negotiated at individual level. As can be expected, the identity construal process becomes more complex within a multicultural context.

Markus Meckl, University of Akureyri and Stéphanie Barillé, University of Iceland

Understanding immigrant women underemployment in Northern Iceland

Iceland has gained attention within the past decade both for becoming sought-after destination country for migrants and for their constant engagement to extend gender equality within their societies. However, immigrants living conditions and gender have rarely been connected in the public discourse, and the living and working conditions of immigrant women have been largely ignored. This study examines the labour market situation of immigrant women in rural Iceland. Marginalization remains a problem for many immigrant women within the rural labour market. Research shows that labour force participation rates are lower among immigrant women, and that underemployment is more common amongst immigrant women. A pilot study realized at the University of Akureyri shows that immigrant women are one of the most vulnerable groups of people in the labour market in Iceland. It investigates in particular job mismatch among immigrant women and examines existing practices which might focus on lessening the gap between women’s skills and their current position in their respective host countries. Findings indicate that improving proficiency in the local language, encouraging hesitant employers to hire immigrant women and improving the confidence of women in their capabilities could be efficient measures to tackle the underemployment of immigrant women in Iceland.
Unnur Dís Skaptadóttir and Ólöf Garðarsdóttir, University of Iceland

Becoming an immigration country: Demographic changes in Iceland in the beginning of the 21st Century

Since the late 1990s Iceland important demographic changes have taken place in Iceland. Immigration has increased greatly and the profile of the immigrant population changed. In the height of the economic boom in 2008 immigrants accounted for 8.1 per cent of Iceland’s population. From 2005 to 2009 and again since 2015 one can say that the immigration has skyrocketed and in 2018 12.6 per cent of the population were immigrants. In this chapter we examine these demographic transformations and show how Iceland changed from primarily an emigration country to an immigration country. We focus on the migration trajectories of two immigrant groups of very different sizes to shed light on these changes; Poles, the largest group from Europe and Filipinos the largest group from Asia. The migrations of people from these two countries reflects global division and different mobility possibilities as well as the different ways of moving to Iceland. We examine the context of their migration from the respective countries and the Icelandic context into which they move in terms of the ongoing social and economic transformations, the laws and regulations, and transnational agreements.

Eyrún Eyþórsdóttir, University of Akureyri

Mobility and transnational Iceland – diversity education for police students

This paper is based on a survey of 1st year police student’s views on policing in a diverse society and is part of an extensive research project on police students and police officer’s views and experience on diversity in Iceland. In 2016, police education in Iceland was moved to university level. This opened possibilities to expand basic police education and, for the first time, include content on diversity. In the past, police training had been criticized for excluding subjects that focused on social and cultural differences. It was argued that excluding factors such as gender, religion and ethnic origin would not sufficiently equip police officers for working in Iceland’s increasingly diverse society. Moreover, before police education was moved to the university level, various organizations and institutions called for educating the police on human rights and diversity. This study’s preliminary findings suggest that 1st year police students are quite open when it comes to matters of diversity. Yet, existing research indicates that police culture in Western countries includes negative views towards various minority groups. Therefore, I argue that future research needs to study whether police students’ initial openness to diversity decreases as they become part of the police work force.
4.4 Discourses, negotiations and interactions

Location Esja 2

Chair: Helgi Gunnlaugsson, University of Iceland

Kristján Þór Sigurðsson, University of Iceland

Travelling faith: transnational context from Iceland

This paper discusses religious transnational processes, or “travelling faith”, and uses ethnographic examples from two visits to the Muslim community in Iceland from transnational Islamic organisations. It discusses how these transnational actors sought to influence the Icelandic Muslims by promoting their religious views to the community. This discussion is part of a larger research on the Muslim community in Iceland, who, while being quite small, is culturally, ethnically, and religiously very diverse, while its members have tried to underplay religious differences (Sunni/Shia, etc.). The two visitors were representatives from the Gülen Movement (coming from the US) and the Tablighi Jama’at (a Salafist movement coming from Norway), who in most respects represent opposite orientations of Islamic thought. The Gülen Movement seeks to reach beyond narrow religious and cultural norms by establishing dialogue across different religions and cultures, appealing to what has been termed “moderate” Islam, while the Salafists emphasise fundamentalist aspects of Islam, which is more or less disconnected from cultural and historical contexts, still both movements are thoroughly rooted in modernity. I present ethnographic examples to demonstrate the different orientations of the two visitors, and to show how these guests were received by the Icelandic Muslims. The reception was mostly polite and hospitable, yet sceptical towards the Salafists, the Icelandic Muslims mostly rejecting their ideas. The conclusion is that despite the diversity of the Muslims in Iceland (or maybe because of it), most of them express preference for a tolerant, “moderate” Islam, cohabiting peacefully with the host society, rejecting narrow, fanatical interpretations of their faith.

Lorenzo Piccoli and Didier Ruedin, European University Institute and University of Neuchâtel

Evidence for Transnational Political Engagement at the Local Level

Evidence for Transnational Political Engagement at the Local Level

Is the political engagement of foreign residents in their country of residence associated with their right to vote in the country of origin? To answer this question, we run regression analyses using individual-level data from the 2015 municipal elections in Geneva, where foreign residents can vote after eight years of residence. We assume that the right to vote in the country of origin predicts a stronger propensity to vote in municipal elections in the country of residence. We find that there is an association between these two factors and that the association is stronger when we consider the right to vote at local level in the country of origin. We argue that transnational voting is sensitive to multilevel territorial structures of government: When individuals have the right to vote in local elections in the country of origin, they are more likely to use that right in their country of residence.
Alyssa Marie Veliquette, *University of South-Eastern Norway*

**Nativism and Asylum-Seekers: ‘Dangerous’ Illegal Immigrants at the United States Southern Border**

Anti-immigration sentiment has received public attention in the contemporary United States. Immigration came to the spotlight once again in the 1980s and was a central issue in the 2016 elections. Nativism – a fear of the immigrant – will be used as a framework to discuss the centrality of immigration in the contemporary United States (Bennett 2010; Dahlstedt & Neergaard 2015). This anti-immigration sentiment has extended to asylum seekers, who have been dubbed by the President of the United States as ‘dangerous’ and ‘illegal’. However, the accession of the United States in 1968 to the Protocol Relating to the Status of Refugees (1967) along with international and national legal framework obligate the United States to protect the rights of refugees and ensure the human right to seek asylum. This paper will begin with a description of nativism, distinguish it from important related and overlapping concepts, and outline nativist history in the United States to develop a historical context. Discourse analysis will then be utilized to examine the description of asylum seekers presented in the speeches of US President Donald Trump and the administration’s policy of returning asylum seekers to Mexico. A discussion of this discourse will be framed within the context of nativism and international human rights, arguing that nativism continues to be a meaningful issue in the contemporary United States.

Þóroddur Bjarnason, *University of Akureyri*, Ian Shuttleworth, *Queen’s University, Belfast*, Clifford Stevenson, *Nottingham Trent University* & Markus Meckl, *University of Akureyri*

**Predictors of tolerance towards immigrants in Northern Iceland**

Previous research has yielded detailed information about the background, perceptions and experiences of those who are less tolerant of immigration and immigrants. While less is known about the effects of domestic and international migration experiences on the attitudes of the migrants themselves, there is some evidence that less mobile people are also less trusting, less open to change, and hold more conservative social and political attitudes. In Britain, people who still resided in their county of birth were thus more likely to vote in favour of Brexit and in the United States people who had never left their home town were more likely to vote for Trump, independent of race, income and education. In this study, we examine the effects of domestic and international migration experiences on tolerance towards immigration in three communities in Northern Iceland. While Iceland experienced massive internal migration to the Reykjavik capital area in the 20th century, internal migration has slowed considerably and rapid international immigration has contributed to both continued urban growth and the revival of stagnant or declining rural regions. Our results show that a large proportion of residents of Icelandic origin in Northern Iceland have lived in other regions or abroad. Controlling for factors such as gender, education, employment, and generalised trust, domestic in-migrants and local return-migrants hold considerably more favorable attitudes towards international immigration to the local community than those who have never lived elsewhere. These results are discussed in the context of changing patterns of mobilities and immobilities in western societies.
5.1 Mobility and culture politics

Location: Hekla 1

Chair: Sigurjón Baldur Hafsteinsson, University of Iceland

Ólafur Rastrick, University of Iceland

Foreign driftage: On the politics of cultural reception in 20th century Iceland

The issue of safeguarding has been a continuous theme of Icelandic cultural politics. The image promoted is that of a age old national culture faced with looming threats from abroad, local intellectuals and leaders waging an eternal battle for its independence and wellbeing. The smallness of the nation lent its culture vulnerable to various sources of contamination that was by definition of foreign origin, the rationale of national existence resting on the premises that its people must defend their culture and resist alien influence. This idea, that continues to inform national cultural policy, rests on the traditional imagery of (national) culture as a container with defined boundaries as reflected by cultural nationalism. As elsewhere, and in spite of reference to foreignness generally suggesting perversion, conservative Icelandic intellectuals did not conceive all ‘foreign’ influence as corrupting. Indeed, an examination of the views of prominent self-proclaimed guardians of Icelandic culture reveals a taxonomy of positive and negative cultural influences, only some revealing themselves as perverting due to its foreign origins while other external influences are seen as unproblematic for the persistence and progression of local culture. The paper explores the premises of this taxonomy, showing how a transnational debate on ‘good’ and ‘bad’ culture was developed in the local national context. Drawing examples from different cases, the paper analysis the defining elements of the defensive discourse on cultural reception, revealing strategies of associating unwanted cultural strands with a variety of previously stigmatised or morally reprehensible agents and agendas.

Geir Gunnlaugsson, University of Iceland

Children’s Summer Stays at Farms in Iceland: A Class-Neutral Custom?

The first references that mention the importance to send urban children to stay at farms in Iceland stem from the 1890s. The many benefits of such a stay were listed and stressed that all children, rich and poor alike, should have an opportunity to delight in the Icelandic culture, fantastic nature, clean air, nutritious food, and a company of animals in the countryside. Throughout the 20th century, non-governmental organizations, well-meaning citizens, and the Icelandic state at large joined hands to have as many children as possible to leave the city to stay at farms during the summer vacations for adventures in the countryside. While the classless character of this emerging national custom was underlined, child protection services used stays at farms as a measure to support children and families in difficulties, i.e., dysfunctional families and problematic children. The aim is to explore the claimed class-less character of the experience of staying at farms during the summer months in Iceland. A stratified random sample of 2,000 adults, 18 years and older, was drawn from Registers Iceland (66% response rate). They were contacted by telephone and interviewed about the experience. Those who stayed at farms during the summer time where significantly more likely to grow up in adverse conditions, in families that were worse-off economically, and whose parents had less education compared to those who did not stay at farms.
The Icelandic custom of sending children to stay at farms during summer was common and widely accepted but not a class-less practice.

**Kristinn Schram, University of Iceland**

**Mobility on transarctic and transnational shores**

Shores and beaches are spaces of both periphery and domesticity; a local as well as transcultural and transnational arena. To track that which drifts upon this liminal borderland brings one on a journey through its connecting seas and shifting borderlines. The North Atlantic and Arctic seas presents us with dynamic cases and representations of peace and conflict. They are a source of curious, yet crucial, trans-Arctic resources but also narratives of hazardous journeys and encounters the other. Narratives and material objects on northern shores offer cultural and gendered perspectives on these liminal spaces as gateways to a remote, and sometimes masculine north. Ranging from Old-Norse poetry and prose to contemporary legends, narratives of the shore express both worldviews and local knowledge of beaches as crucial to transnational networks. They express also how traditional and familial life stretches into this liminal territory and how it is affected by climate change and human conflict. Whether it be driftwood, polar bears, warships, or people, whatever washes ashore has particular local significance and, ultimately, global implications in the representation of the north and it's people. Narratives in both traditional folk narrative and in new media also reveal imaginaries of the “foreign“ and “foreigner”, and of human and nonhuman in-betweenness. They present images of movement, displacement, bounty, escape and crises, and the moral dilemmas of encountering refugees. This presentations explores vernacular aspects of these dynamics through case studies of Iceland’s shores and transnational media images.

**Enrique del Acebo Ibáñez, University of Buenos Aires**

**Migrations and the extreme: Some case analysis (Chilean immigration to Argentine Patagonia and Tierra del Fuego, and Mexican immigration to Los Angeles city in US)**

We analyze the migration issue together with the concept of „extreme“, which is also the result of the dialectic between the *homo viator* and the *stabilitas loci*, where the migration emerges as „setting in motion of the place“. Memory, uncertainty, rootedness, proximity and distance as relative and dialectic phenomena, are dimensiones to be considered when analyzing the migration issue as it is not only related to demographic and economic variables but also socio-cultural, political, anthropological and philosophical ones. We use two case studies: the Chilean immigration to Argentine Patagonia and Tierra del Fuego in the very south, and the Mexican immigration to Los Angeles city in US, where rootedness, anomie and representations of space/territory are used as explanatory variables.
5.2 Migrants trajectories in the receiving states

Location: Hekla 2

Chair: To be announced

Georgia Sarikoudi, Christos Tsarouchidis, Triantafyllia Kavazidou and Gkolfo Tserga, Aristotle University of Thessaloniki

Refugee routes and networks from the boat to the apartment. An anthropological approach

Since 2014 hundreds of thousands of people have made their way from Asia to Europe via Greece. Those who safely arrived were settled in transitory hosting structures (such as camps or apartments rented by ngos'). Although refugees are aware or hope that their stay in these places will be temporary, they form interpersonal relationships with camp and ngo’s employees, there compatriots or the local communities and they negotiate their presence there through individual strategies. This presentation aims to present the dynamic formation of social network of these families, the processes through which they have arrived in the apartment, the osmosis and the conflicts that take place between these families and their social environment. It is grounded in material collected during field research from September 2018 to March 2019 for the research program “From the boat to the apartment” of Aristotle University Taking into account refugees’ multiple and diverse identities with reference to age, gender, ethnicity, legal status and class in this presentation we seek to highlight the integration processes and the inclusion of refugees in the broader greek social context and provide a more complete understanding of the space-time planning of their everyday life.

Yvonne Riaño, Christina Mittmasser, Laure Sandoz and Etienne Piguet, University of Neuchâtel

What is the Potential of Studying Migrant Entrepreneurship from the Perspectives of Mobility and the Transnational Turn?

Migrant entrepreneurship is of central scientific and policy interest today. The migrant population in Europe is growing and there are clear indications that entrepreneurship and self-employment in migrant communities are higher than the national averages and plays an important role in local economies. Moreover, social and technological transformations, including highly diversified migrant populations and facilitated international travel and communication, have intensified the recent phenomenon of cross-border migrant entrepreneurship. This involves migrants physically moving themselves across local and transnational borders for business opportunities, as well as migrants running transnational businesses from their places of residence. Yet, migrant entrepreneurship has often been studied from a static perspective. This paper presents a research project carried out in the context of the Swiss Competence Centre for Migration Studies 'nccr - on the move' that endeavours to map the diverse crossborder mobilities of migrant entrepreneurs. It examines whether spatial mobility constitutes an asset or not for migrant entrepreneurship, and under what conditions it can be converted into social and economic capital. The project uses mixed research methods and includes case studies from Switzerland, Spain and South America. Two main aims are at the centre of this presentation. First, to critically engage with the notion of migrant entrepreneurship from the perspectives of mobility and the transnational turn. Second, to examine the potential of the notion of spatial capital to advance our theoretical understanding of cross-border mobilities among migrant entrepreneurs in the 21st century.
Elva Björt Stefánsdóttir and Unnur Dís Skaptadóttir, University of Iceland

The life and experiences of refugees after being granted asylum

In recent years there has been an increase in the number of refugees in Iceland. Research has been done among labor migrants, quota refugees and asylum seekers in Iceland highlighting their experiences showing that many immigrants in Iceland have experienced prejudice and discrimination because of their nationalities and skin color. Unlike the other Nordic countries there is still a lack of research relating to the life of those who have have a refugee status after having sought asylum and their experiences in the society. The main goal of the research, “The life and experiences of refugees in Iceland after having been granted asylum” is to see what boundaries and borders refugees face in Iceland, and if/how nationalism and the idea of being Icelandic place a part in the identity of refugees living in Iceland.. The research applied qualitative methods which included eight semi-structured interviews with refugees that had been granted there asylum in the last five years. The participants were granted refugee status before the changes in regulations in the beginning the 2019. Thus they have had no rights to services as refugees, such as with regards to housing, language courses or support families. The results of the projects provide an important window their experiences and strategies and at the same time into Icelandic society through the eyes of refugees.

Gry Paulgaard, UiT The Arctic University of Norway

Refugee integration and rural resilience

Most research on integration of migrants has focused on urban destinations. This project focus on the settling of refugees in rural places in the north of Norway. The projects takes its cue from a situation in 2015, when 31.00 of the 1,2 million refugee and asylum seekers in Europe, found their way to Norway. Many of them were settled in small rural places characterised by significant outmigration. Fluctuations of refugees are likely to have great impact on small, rural societies as a whole, socially, economically and politically. New inhabitants may halt population decline and increase municipal economic space of action. This might represent new opportunities for challenged communities. An important aim of this project is to investigate how refugees are met and integrated, as well as the role of schools in this effort, in small rural communities in the Northern and marginal edge of Europe. The empirical material is based on fieldwork and qualitative interviews with refugees and local volunteers that have started activities for refugees in the local areas. The project builds on two key theoretical approaches; the socio-economic development of rural localities: resilience; and integration and sense of belonging. Preliminary results show that local integration is challenged by structural factors (work and education), few and expensive transport options and climate conditions. Local integration and belonging seem to be stimulated by other migrants in the areas, school activities, as well as active local people helping newcomers to navigate in their new everyday life.
5.3 Lifestyle migration versus labour mobility

Location: Esja 1

Chair: Margrét Sigrún Sigurðardóttir, University of Iceland

Melissa Kelly, Carleton University

Mobility, Transnationalism and Retirement: A Study of Canadian Snowbirds in Florida

It has become increasingly common for Canadian retirees to seek out a lifestyle that allows them to spend their winters in a warmer climate. Their are destinations that lure Canadian retirees throughout the world: Mexico, Costa Rica, and even places as far as Thailand and Australia. For Canadians, however, there is one country that draws more retirees than any other and that is the United States. Proximity and similarity to Canada are some of the key factors that make the U.S. a popular choice. Hundreds of thousands of retired Canadians own property in the sunshine states of Florida, Arizona and California. It is common for Canadian retirees to spend the winters in these U.S. destinations alongside American retirees seeking a similar lifestyle. Each spring, however, they return to their home communities in Canada to enjoy the benefits of their Canadian citizenship, most notably affordable healthcare. The movement of these retirees across the Canada-U.S. border has raised questions concerning the meaning of citizenship, borders and belonging in the North American context. This paper considers the socio-cultural impacts of this cross-border movement through an analysis of interviews conducted with 40 Canadian snowbirds living in integrated (American/Canadian) communities in Florida. The findings of the study illustrate how Canadian retirees in Florida make sense of there experience by remaining staunchly patriotic toward Canada, while forging increasingly strong attachments to their local communities in Florida over time. In analysing this phenomenon, the paper contributes to emerging understandings of multi-scalars transnationalism in cross-border contexts.

Yana Yovcheva

The (im)mobilities of Japanese lifestyle migrants in Austria and Japan

Lifestyle migration has become increasingly popular in recent decades among older and younger Japanese alike. While the common denominator in their stories seems to be a desire to live in (a) place(s) that would allow them a better quality of life, their mobility practices clearly differ. Some settle in one host country, others move around. Some go back to Japan regularly, others hardly ever. Some plan to stay indefinitely, others have a shorter horizon. Based on a comparative study between two European host countries with different profiles of the Japanese lifestyle migrant population (bourgeois bohemians in Austria and rural idyll seekers in Bulgaria) and using in-depth interviews and participant observation, this research aims to find the reasons behind such mobility choices. Alongside objective factors, such as employment (hence spare time), money, health, and host-country visa regulations, it appears that other more subjective realities also influence decision-making. Care obligations, the connection to Japan experienced as social belonging, as well as cultural affinities, imaginings, and intellectual needs also appear to each play a role. While it is difficult to gauge what the implications of all of these could be on host-country or Japanese migration policies, it would make sense to consider the possible impact on cultural politics in both sending and receiving country.
Ewa Cichocka, University of Warsaw

Integration of Polish immigrant professionals in Berlin, Amsterdam, London and Dublin: efforts and opportunities

Multicultural capitals of European countries attract so-called specialists, people with in-depth knowledge and experience in a specific professional field. These people were the subject of a study carried out between June and November 2018. The study included 120 individual in-depth interviews in Berlin, London, Amsterdam and Dublin. One of our research questions was: How does the accumulation of different resources affect the integration of Polish migrant specialists in the host societies? Respondents in their country of origin mostly had high economic, cultural and social capitals. Their emigration was dictated mainly by the desire to develop their careers and gain professional experience. Their capitals, which were important in Poland, turned out to be poorly transferable to EU countries. Emigration was sometimes combined with a lower economic and socio-occupational position in the target country. However, respondents tried to accumulate new resources in host societies. This often meant an accumulation of a given capital almost from the scratch. They also made efforts to integrate with the host society in its various dimensions: social, cultural or economic. Although immigrants had a similar level of economic, social and cultural capital, their integration varied considerably depending on the country to which they emigrated. The level of integration in its various dimensions was also different in each of the countries concerned.

Þóra H. Christiansen, Jurgita Motiejunaite, Inga Minelgaite & Erla S. Kristjánsdóttir, University of Iceland

“It’s good to work here”: The expectations and experiences of Lithuanians working for a temporary work agency in Iceland.

This qualitative study examined the expectations and experiences of Lithuanian temporary employees working through temporary employment agencies in Iceland. When investigating how temporary employees from Lithuania experience working as temporary employees in the Icelandic job market, prior expectations towards Iceland are contrasted with the experience after arrival in terms of the relationship with the temporary employment agency, the Icelandic client firm, and Icelandic society at large. The findings indicate diverse expectations and experiences of the migrant temporary employees working in Iceland and provide rich descriptions of the conditions leading Lithuanians to decide to come and work in Iceland through temporary employment agencies. Among other findings, the importance of the temporary employment agency in the post-arrival adaptation process of temporary employees is highlighted. While the temporary employees have experienced difficulties concerning accidents and the health care system in Iceland, their interactions with Icelandic managers and coworkers are predominantly positive. Finally, the findings indicate the heterogeneity of temporary employment agencies, differing in their scope and quality of the assistance they provide to the temporary employees coming to Iceland.