## Book of abstracts

### SESSION A1: HOUSING POLICIES, INCARCERATION, AND THE ‘GHETTO’

#### Affecting belonging: housing postcolonial immigrants in decolonizing France

**Rébecca Franco, Free University of Amsterdam**

The regulation of belonging of (North-)African residents and citizens through fear and anxiety in contemporary France can be traced back to the start of “mass immigration” to the metropole. This paper will explore whether and how affect played a role in regulating Algerian and Sub-Saharan African (post)colonial immigrants in the French hexagon during and in the wake of decolonization (1956–1975), specifically in housing policies. The tracing of affect in state archives shows how policy makers governed through anxious fear and pity, masked by inconsistent statistics and contradictory research. Affective regulatory practices may be viewed as colonial recurrences of racialized, sexualized, and gendered logics, that worked to categorize immigrants in order to be surveilled, helped, and curtailed. In the context of housing, this led to resorption of ‘bidonvilles’ (shantytowns), the building of social housing where ‘inadaptable’ immigrant families had to be modernized, and the creation of strictly controlled segregated foyers for single men, as the only imaginable policy solutions. Thus, ‘affective economies’ worked to differentiate and align immigrants through housing policies, and thereby regulate the borders of belonging to the French nation. This paper thereby contributes to historical understandings of intertwinements of affect, racialization, and sexualisation in the regulation of belonging.

#### The dystopian mythscape: Neoliberalism and racism in Danish urban policy

**August Schwensen**

This presentation will attempt to outline how the current punitive policies against housing areas targeted by the Danish government as ‘ghettos’ have been made possible and are being carried out. Firstly, I will propose the term dystopian mythscape to investigate the discursive field that has preceded and to an extent normalized the recent punitive urban policies. The dystopian mythscape refers to a discursive formation of these housing areas as “temporally and spatially extended discursive realms” (Bell 2003) in which myths about the urban landscape and the residents as antithetical to the nation are forged. Secondly, by applying a governmentality perspective I will examine the increasingly illiberal governing of these areas with the recent passing of new legislation on social housing in the Danish parliament as a specific instance of a “double helix between cultural assimilation and neoliberalism” (Schinkel and Houdt 2010). This governing relies on e.g. delineating and defining the areas through creative use of public data so as to circumvent formal discrimination, privatizing or demolishing housing stock and imposing harsher punishments on crime.

#### Food and White Multiculturalism: Racial Aesthetics of Commercial Gentrification in Amsterdam’s Javastraat

**Elisa Flore, Radboud University Nijmegen**

In this article, I use Ghassan Hage’s (2000) critique of White multiculturalism’s orientalising logic of ethnic enrichment as a lens to analyse the multicultural valorisation through ethnic food of Amsterdam’s Javastraat. By using a mix of participant observation, policy and media analysis, and ethnographic interviews, I provide evidence of how racial aesthetics in the Indische Buurt have served as the central guiding principle of the whole transformation of the neighbourhood from a dark space of grime, crime, and decay to the current space of hipness, coolness, and global culture. While being celebrated as the only living example of multicultural society in the city, I argue that the area has become a space of White multiculturalism, that is a multicultural reality in which White people are the overwhelming occupiers of space and aesthetic organising principle of the neighbourhood’s landscape. The article will account for the affective economies of fear and “coolness” mobilised by policymakers and urban branding consultants in the spatial and economic restructuring of the Javastraat and the Indische Buurt more generally as a space of multicultural urbanity.

### SESSION A2: RACIALIZED DATA AND PUBLIC AFFECTS

#### The Will Not To Know. Data and the precarious practices of letting racialized subjectivities live and die

**Dorthe Staunæs & Jon Sparre Bach Conrad**

This paper paraphrases the title of Foucault’s lecture The Will To Know (2013) and addresses The Will Not To Know and the will not to map particular sites of the territory of ‘Man’s project’ (Wynter 2006). Dark matters.

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**Elisa Flore** is a third-year PhD candidate at the institute of Historical, Literary and Cultural Studies at Radboud University Nijmegen, and a lecturer at the Centre for the Arts in Society at Leiden University. Her research areas lie at the intersection of feminist posthumanism, sensory studies, urban studies, and memory studies. She has worked as a personal assistant of Prof. Rosi Braidotti at the Centre for the Humanities at Utrecht University. Before that, she received her research Master degree in Gender and Ethnicity, also from Utrecht University.

**Cartographies of Deportations**

**Lise Olivarius & Mathilda Ernberg**

A tendency towards increasing segregation seems to characterise recent migration politics on both a European and a national level. A case in point is the so-called ‘paradigm shift’ of the Danish asylum and immigration policy from 2018. Our focus is the planned deportation center on the island Lindholm as a symptom of this trend. Though the plans for Lindholm have now been abandoned, we consider the topos of the ‘migration island’ an idea, a fantasy, and an underlying logic of a broader development. We look into the redefined relationship between paradigms of segregation, integration, and assimilation, and the following implications for formations of power, sovereignty, the nation-state, and nationalism. The space of the nation-state is rearranged when camps and deportation spaces, juridically, politically, and geographically, are excluded from the surrounding society. Thus, and thereby, borders for national belonging are drawn within the borders of the national territory. The spatial reconfiguration cannot be separated from an aspect of temporality. Through an explicit politics of temporariness, certain subjects are excluded from the future of the nation. The study is conducted through readings of media representation along with three legislative documents: The Finance Act 2019 of the former government, Lov 140 better known as the ‘paradigm shift’, and the ‘understanding document’ of the newly elected Social Democratic government. Together, these texts form a hegemonic discourse. Applying an affect theoretical and discourse analytical method, we look into the affects circulating in this discourse, and which subjects and belongings are consolidated by the circulation.

**Cartographies of Deportations** is a forthcoming independent research collective formed with the purpose of documenting, mapping, and understanding deportation centres in Denmark as part of a larger geography of deportation, and to function as fundament for activist resistance, as well as further research on the topic. We aim to work with multiple perspectives, on a methodological as well as a theoretical and empirical level. Thus, the engaged participants of the group are from a wide diversity of backgrounds, such as architecture, literature, anthropology, gender studies, and law. The presentation for this set up focuses on deportation centres in Denmark as a concept for borders of belonging. Representing this perspective of the project are Mathilda Ernberg and Lise Olivarius.

**Lise Olivarius** holds an MA in Comparative Literature and Gender Studies from University of Copenhagen. She is an editor of visAvis - Voices on Asylum and Migration, as well as the queer feminist magazine Fraktion.

**Mathilda Ernberg** holds an MA in Gender Studies from Lund University and an MA in Leadership and Organisation from Malmö University, and works as an editor at Fraktion and the Copenhagen-based gender studies journal Women, Gender & Research.
Dark continents. Dark data. Dark ontologies [Mills 2007]: They are things we/they do not know about. Things we/they do not want to know about, but which still exists. Building on interviews with educational managers, the paper explores hesitancy and avoidance to produce data that single out performance measures on learning and well-being in relation to minoritized students. The will not know is an affective encounter. The unwillingness is motivated by ephemeral hunches and embodied sensing of more generalized and disseminated political moods and dangers. However, this (perhaps) benevolent will to avoid and refuse to make data on certain racialized marked bodies public whereby contributes to necropolitics of ‘letting racialized data-subjectivities live and die’ (Mhembre 2003). Death is not the disappearance of life, or an un govrollable space, but is crucial to potentialisations of specific forms of life for specific bodies and affiliated with death for others. Death occurs due to dangerous conditions, and semantically and affectively through narratives. Data, names and fantasies tied to the racialized body. Fact and fantasy, reality and the virtual, coincide in necropolitics and co-create racialised data subjectivities. It is the performative, or more precisely racialized effects of the Will Not To know that the paper aims to trace. Not as an exception or as spectacular practices, but as a performatve effect of precarious practices around educational data management.

Public affects, cinema, and (p)remediation: the case of Play and The Square

 Marco de Waard, Amsterdam University College

This paper considers film director Ruben Ostlund’s cinematic representations of publicness, paying special attention to how his films explore the relationship between contemporary public life conditions, affect, and new media and surveillance practices. Focusing on the feature films Play (2011) and The Square (2017), the paper deploys a combination of affect theory and Richard Grusin’s theory of (p)remediation to show how both films help us analyze – and critically reconsider – the production of public affects in mediated environments. The reception of Ostlund’s films has so far centred on the socio-psychological propositions entailed in his references to a putative ‘lost’ social bond. The approach attempted here, in contrast, demonstrates that his cinema does historically specific (as opposed to socio-psychological) diagnostic and critical work that is focused on the affectsivities of insecurity and low-level fear which currently infuse the public domain. It is argued that due to its stylistic and formal registers, Ostlund’s cinema has the capacity to re-modulate such affectsivities to make available a different and more progressive imaginary of public life.

 Marco de Waard is Senior Lecturer in English and Comparative Literature at Amsterdam University College (AUC) and a Research Fellow at the Amsterdam School for Cultural Analysis (ASCA). His current research considers the relationship between history and memory in political imaginaries ranging from nineteenth-century liberalism to political art cinema in late-twentieth-century Britain. Recent publications include: “Art and Aisthesis in Derek Jarman’s Caravaggio,” in The Mediatization of the Artist, edited by Rachel Esner & Sandra Kisters (Palgrave Macmillan, 2018). For more information, see: www.marcoderwaard.com.

Spitting and kissing: Transforming emotions in a meme during the so-called Refugee Crises in 2015

 Mette Kia Krabbe Meyer, Royal Danish Library

In September 2015 press photographer Sigrid Nyaard photographed a man on a bridge who was spitting down on refugees walking on the E47 motorway below him. In 2016 the photograph caused legal action to be taken against the man who acknowledged having violated the law (Article 266b of the penal code, a 151-year-old section known as ‘racismeparagraffen’). At that moment the photograph had given rise to much activity on the internet. Inspired by Zizi Papacharissi who in her Affective Publics argues that we should study the affective processes in digital political environments instead of approaching them as a forum of rational exchange in a Habermasian sense (Papacharissi 2013; Z8), I trace the emotions connected to the photograph. I am specifically interested in the play with emotions which takes place in memes which were affiliated to the grotesque with their ridiculing of political leaders and their mixture of aggression and intimacy.

AFFECTS. BORDERS. BIOPOLITICS.

Emotional attachments to the national borders: How British military remembrance practices creates a national subject by exclusion

 Lærke Cecilie Anbert, University of Copenhagen

In the few weeks before November 11th each year, something changes in London. Paper poppies appear on the coats of commuters in the tube, wreaths of poppy are placed in front of the city’s many military memorials, large poppy-banners are plastered on buses and trains, the windows of office buildings, schools, public libraries, and restaurants display posters with depictions of poppies and slogans such as “To the memory of the fallen and the future of the living”. The poppies, mostly made of paper and plastic, are all produced and distributed by the Royal British Legion (RBL), a private organisation that refers to itself as “the custodians of remembrance”. It is estimated that among two thirds of the British population wears a poppy on and before November 11th and each year the campaign generates around 44 million British pounds. Building on four months of anthropological qualitative fieldwork at the RBL, and a theoretical framework of post colonial literature (Collins 2005, McClintock 2000, Said 1988), I argue that emotional value tied to ideals of Britishness flourishes in the act of military remembrance. Further, through the term Race Thinking (Razack 2008) I show that the poppy creates strong emotional attachments to a very specific idea of the nation – one that is defined by the exclusion of those deemed Other.

 Lærke Cecilie Anbert holds an MS.c in Gender Studies from the London School of Economics (2015) and an MS.c in Anthropology from the University of Copenhagen (2017). She currently teaches at the Department of Anthropology, at the University of Copenhagen.

SESSION A3: TRACING TERRITORIES, CHOSEN COMMUNITIES

Chosen ‘Communities of Love’ in the Iraqi Diaspora: Affective Performances of Piety and Political Subjectivity

 Nadia Jones-Galaini, Central European University

This paper explores how young Muslim refugee women from Iraq negotiate religious identity in diaspora, and how a new politicized Muslim/Islamic feminism is performed through the act of veiling or wearing of the hijab. Forced into the global diaspora of Iraqis as teenagers, these women embody worlds that are shaped equally by their love for each other, their families and their communities, as they are by the terror of imperial and localized conflicts, and the inherited trauma of generations forced to live under authoritarianism. The paper traces a trend I identified when I began conducting ethnographic interviews with Iraqi refugee women in the summer of 2007 (Amman, Toronto and Detroit) of the emergence of self-described ‘communities of love’ in mosques and as part of social networks online. These “chosen communities” of like-minded women-identified Muslims provide support and engagements as they help their participants regulate religious and political identity within multicultural or racially plural spaces (broadly conceived) that provide tangible protection for faith practices and religious observance.

Based on a series of oral histories collected with Iraqi women between eighteen and thirty years of in, I will discuss in my paper how these ‘communities of love’ can help us trace new trends in grassroots Salafist (a ‘rethinking’ of Islam along conservative performative precepts) piety amongst young Iraqi women in diaspora – practices not dissimilar to those explored by Saba Mahmood in Egypt’s da’waw party. I argue that in the performance of becoming a hijabi (wearer of hijab), women connect increasingly with a global and politicized Salafist message of Islam, which many in the west associate with terrorism and terror-based collectives. Through various modes of communication online (open and ‘dark’ networks), women act as nodes in these networks which frequently disseminate advice for men and women who position themselves as part of a new umma (global community of believers) – a community of resistance against war, imperialism, capitalism, and the increasingly racist and illegal ‘refugee regime’ that has developed in the post-WWII legal, political, and public understanding of migrant categories and legal/illegal networks of mobility.

AFFECTS. BORDERS. BIOPOLITICS.
Dr. Nadia Jones-Gailani is Assistant Professor of Gender and History in the Gender Studies Department at Central European University in Budapest. She was previously a Provost Postdoctoral Fellow in the Department of History at the University of South Florida (2013-2016). She received her PhD from the University of Toronto in 2013, and recently submitted her first book manuscript for publication with the University of Toronto Press. Her book explores the memories and identities of Iraqi female refugees who have resettled in Canada and the U.S. over the past three decades. With a new focus on Muslim feminisms(s) and women’s political subjectivity in the Modern Arab World, her research interests focus on individual life histories and what these can tell us about women’s day-to-day experiences of war, loss, and displacement.

The Transnational Blad: Affect, Membership, and Arab Migrant Communities
Emily Regan Wills, University of Ottawa

Human flows are central to the contemporary life of the Arab world, with massive flows of voluntary and involuntary migration out of, into, and among the states of the region, in addition to substantial diaspora communities in Africa, Latin America, Europe, and North America. Unlike in other regions with similarly high levels of flow, such as Latin America or Southeast Asia, Arab states are frequently unable to use states to direct the political and economic incorporation of their citizens abroad, because of conflict, state weakness (or non-existence, in the case of Palestine), or the oppositional politics of their diasporas. This paper will present my evolving theoretical framework for understanding the ways that migrant and diaspora communities are integrated into the everyday politics of Arab countries, based on ethnographic fieldwork carried out in North American diaspora communities and in Arab cities such as Beirut and Ramallah. The concept I deploy is the “transnational blad.” Here, the word blad (the Levantine word of pronouncing the words balad and bilad, usually translated as ‘homeland’ but also carrying connotations of ‘village’ and ‘fellow-countryman’) is envisioned as transnational in order to picture the homeland as an imagined community-in-practice that extends beyond the borders of the state, supported by social practices that link the lives and practices of those ‘inside’ and ‘outside.’ The transnational blad is constructed in part through affective practices that build connections between those who still reside within the physical territory and those who are outside of it, and creates a space of affective membership where political practices take on new and transnationalized consequences.

Emily Regan Wills is an American citizen living as a permanent resident in Canada and an associate professor of American and comparative politics at the University of Ottawa. Her first book, Arab New York: Politics and Community in the Everyday Lives of Arab Americans was published by NYU Press in 2019. Her current work focuses on the effects of transnational linkages between the Middle East and North America on everyday politics in the Arab world, and on providing support for community mobilizers in crisis-affected communities.

Borders Where Before There Were None – The Materialization of Indigenous Title
Julie Wetterslev, PhD Researcher in the Law Department, European University Institute, Florence

In this Paper, I explore the problems of cultural recognition and mapping in law, inspired by the theories of Boaventura de Sousa Santos, Kirsten Anker and Hans Lundahl. Through a case study on the process of demarcation and titling of indigenous territories that followed the 2001 landmark sentence by the Inter-American Court of Human Rights in the case Mayagna (Sumo) Awas Tingni Cmty. vs. Nicaragua, I shed light on how techniques from cartography and anthropology were used in the materialization of indigenous property rights and the formalization of indigeneity. Based on reports, articles, interviews and observations in the field I explore the cultural transformation of physical space and land use systems and social relations that took place during the demarcation and titling of the lands known today as AMASAU (Awas Tingni Mayagna Sauni Umani – The Lands of the Mayagna People in Awas Tingni).

The human rights lawyers and the anthropologists involved in the renowned legal process before the IACHHR were determined to push the boundaries of the human rights system, to include indigenous worldviews in the judicialization of rights and enforce human rights in a way that would challenge the legacy of colonization in postcolonial states. Nonetheless, by entering into the judicial systems and the human rights framework, the Mayagna had to enter into the logics of the nation state and of the international legal order, e.g. by providing ‘evidence’ and giving ‘testimonies’ of their identity and relationship to the land. To a large extent, such evidence was produced by technical experts from outside the community, and in the court room the testimonies of community members were complemented by testimonies from ‘expert witnesses’. Furthermore, the case was built on the ideas of connections between ethnicity and land, as well as on a re-interpretation of ‘the right to property’ enshrined in the American Convention on Human Rights. Once the judgement was to be implemented, and even after the community had been awarded a collective title to the land, it became clear that all these mechanisms and technologies would produce a change in social relations and conceptualizations of land in the Mayagna community.

Julie Wetterslev: My PhD research concerns the making of indigenous territories in North Eastern Nicaragua, catalysed by the famous 2001 sentence by the Inter-American Court of Human Rights in the case Mayagna (Sumo) Awas Tingni vs. Nicaragua. It is a socio-legal project that explores how legal norms regarding indigenous lands were created and how they function on the ground in this a concrete historical and political context. The project investigates how the attempt to decolonize law and bring indigenous knowledge into the national and international judicial system has exacerbated friction, contradictions and conflicts between different conceptualizations of land, culture and society. I am originally from Denmark, but I have lived and worked also in Spain, Italy, Bolivia, Nicaragua and Cuba.

Corporate Biopolitics at the Extractive Frontier. Security dispositifs at the Chilean extractive frontier: imbricated borders between State and Corporate Politics
Maria Cariole

The extractive frontier in the Global South is often the hidden counterpart to reconfigurations of borders in the Global North. N’Gulambou is the ancestral lands of the indigenous Mapuche people in what today is known as the Central-South of Chile. For twenty years Mapuche communities have re-claimed the territory that is today occupied by the Chilean state and to a large extent by pine and eucalyptus plantations owned by transnational conglomerates. This process has been accompanied by massive police militarization of the zone. Specifically, I will explore the mutation of the extractivist security dispositifs from the late 90s through today. While in the late 90s, timber companies would employ private security companies to counter local territorial conflicts, today with the public militarization of the zone, timber companies fill the voids of an absent state with ‘politics of good vicinity’. These politics, we argue, are best analyzed as a biopolitization of private security dispositifs, as they are strategically introduced in communities in conflict. Rather than disarticulating resistance through coercion, they operate by subtly engineering subjectivities, aligning affective temporalities involved in life-projets of the local population with the interests of extractivist timber production.

Maria Cariole is a Santiago-based master student of Anthropology (University of Copenhagen). My research interest evolve around the intersection extractive frontiers, securitization, and formations of state and non-state violence in rural Latin America. For my master’s project, I conducted a historical ethnography in which I traced the relationship between private law enforcement entities and the performative constitution of imaginaries of indigenous terrorism in conflicts over land in the Mapuche territories of the Chilean Central-South. Currently, I work with socio-environmental conflicts between extractivist projects, state and local (indigenous and non-indigenous) communities in Chile.
### SESSION B1: BORDER MAINTENANCE, STATELESSNESS, AND CITIZENSHIP

**The affects of gendered security work**  
Beate Sløy-Andersen, Copenhagen Business School

Attending to the training of soldiers, this paper will address the inner workings of an institution argued to produce security, namely national militaries. Building on an ethnographic fieldwork carried out in the Danish military, the paper suggests the military sphere to not just be enmeshed in affective flows, but to be highly dependent on these in the ‘making’ of soldiers. As I felt it sweeping through my own body during the participatory part of my fieldwork, continuous flows of pride, ridicule, and anxiety appeared forceful in making most of us want to be good soldiers — even more so than the processes of control and correction that military discipline is typically described in accordance to. In well-established frameworks for how citizens are turned into soldiers and how bodies are enrolled in military ideals, the concept of discipline tends to cast the body as a passive materiality for disciplining mechanisms to work on. Advancing this understanding of discipline, I want to suggest affects as a crucial element to the becoming of soldiers; affects that are highly entangled in the gendering of the military at large.

Beate Sløy-Andersen is a postdoctoral researcher at the Department of Organization, Copenhagen Business School, Denmark, who is working ethnographically with the intersection of gender, diversity, and professional norms within military organizations. Beate holds a PhD degree in Ethnology from the University of Copenhagen and is currently part of the Nordic research project “Gender Equality, Diversity and Societal Security”. As leader of one of the project’s work packages, Beate is in charge of the Danish contribution to this project, which aims at unpacking barriers to inclusion in security organizations traditionally dominated by masculinity and men.

**“Never enough Resources”: border officials in Copenhagen airport and the search of the seizable border**  
Marlene Paulin Kristensen, University of Copenhagen

Based on field research among Danish police in Copenhagen Airport and at the Danish-German border, I take an omnipresent cry for “more resources” as a point of entry into exploring the way borders are configured as a problem of a specific kind and size in the everyday work of Danish border police. The paper departs from scholarly and political concerns regarding the porosity of the Schengen Area’s external borders and the subsequent urge to constantly further expand enforcement measures. This urge has continued throughout the past few decades of increased border cooperation within the European Union, but it has accelerated more recently due to an increased number of illegal border-crossings and asylum claims. In this paper, I discuss how police officers’ desperate cry for more resources to fulfill their tasks performs a deep criticism of the current level of border control and simultaneously sustains an idea about the border as seizable. I suggest understanding this simultaneity through the notion of a fantasy (Navaro-Yashin 2002), which despite cynical deconstruction of the border, also reproduces it. The paper thereby presents an ethnographically informed analysis of how emotion and affect unfold in enforcing state and borders (Laszczkowski and Reeves 2017).

Marlene Paulin Kristensen has earned a PhD in ethnology from the University of Copenhagen with the dissertation *Relocating Europe: border officials and their everyday attempt to stabilise borders* (2019). Marlene is affiliated with the Saxo Institute at University of Copenhagen, where she teaches in the European Ethnology programme and the MA in advanced migration studies (AMIS). Marlene is currently looking for new research opportunities within the fields of European studies, border studies and anthropology of the state.

### SESSION B2: ATTACHMENT, FAMILY, AND BELONGING

**“Welcome to the most privileged, most xenophobic country in the world”: affective investments in the making and contesting of a Danish citizen**  
Linda Lapina, Roskilde University

This paper examines the relational politics of affective citizenship through analysing Danes’ reactions to my becoming a Danish citizen. On February 22, 2019, I received an envelope containing a Danish passport, after fourteen years in Denmark and 2.5 years after applying for citizenship. In the past years, ambiguous affects have surfaced in my conversations with Danes[1][2] regarding my citizenship application. I have been congratulated, questioned, pitied, complimented and encouraged. Danes have communicated frustration and disbelief about the multiple steps and duration of the process. They have expressed support and understanding, saying that of course Danish citizenship would be nice to have for me, despite their own being ashamed of being Danish. Other Danes have challenged me: why on Earth would I want to become a citizen in Denmark? Based on memory work and applying affect theory, this paper explores how figurations of Danish citizenship and Danishness emerge through feelings surfacing in these encounters. I explore the ambivalences in how Danish citizenship is affectively enacted as an (un)worthy pursuit, and the inclusions and exclusions produced in these encounters.

Linda Lapina (cand.psych., PhD), works as an assistant professor of Cultural Encounters at Roskilde University in Denmark. Her research interests include racialisation, affect and embodiment, intersectionality and feminist theory, contested urban spaces and intergenerational memories of migration. Her current work draws on autoethnography and memory work on East-West migration and migrant becomingS. She is interested in unpacking the multiplicities of whiteness, Danishness, and Eastern-and Western Europeanness as these emerge in affective encounters. Lapina is also currently working on further elaborating embodied, affective methodology and affectivity in knowledge production.

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**Negotiating risk in the European asylum system: Attachment as an emotional and a legal term**  
Susanne Bregnbæk, University College Copenhagen

In this paper I analyse the risks produced in the threshold between the psychological term attachment and the legal term, which in Denmark goes by the same name (tilknytningskravet). I do so from two vantage points: the psychological term attachment and the legal term, which in Denmark goes by the same name (tilknytningskravet). I do so from two vantage points.
points. In an attempt to manage what the state sees as the “risk” of exploitation of family reunification rules, attachment between spouses as well as their perceived attachment to the Danish nation are subject to state scrutiny. In cases where a marriage is on the rocks, the option of divorce may be legally “risky”, and couples sometimes feign a sense of intimacy in order to secure an extension of their residence permits. I examine how this predicament affects family members differently, including children, depending on their hierarchy within the system of residence permit. 2. Families who have been denied asylum and reside in deportation centres in Denmark, live with the stifling risk of being deported. I explore how in an attempt to avoid such an outcome, people negotiate other forms of risk, weighing risk against what may be gained by manipulating family bonds or strategically planning to have another baby in a (different) European country, potentially creating more at-risk children.

Unemployed people in motivational debt
Sabina Pultz

Becoming unemployed is not just a matter of money. It is also an intimate, social and moral matter linked to questions of citizenship. The current employment system is based on a rationale that unemployment is predominantly problematized as a question of lack of motivation. By applying a governmentality studies approach combined with Ahmed’s terminology of “affective economy”1 I investigate how unemployed people are placed in a position of “motivational debt” when they receive unemployment benefit. Based on 39 interviews with young unemployed people and field observations made at government agencies I map the affective subjectionification of unemployed people and the (self)management related to that. The social category of unemployment involves a loss of social status as people who receive unemployment benefit related to a wider biopolitical agenda. Thus, they are placed in a position of debt. The debt is revealed as a general negative attunement as well as diffuse (self)suspicion and (self)doubt among unemployed people. In order to live up the ideal of the active jobseeker they have to demonstrate not only certain behavior but also certain ways of thinking, hoping and wanting. The intimate web of monetary and affective currencies is discussed as well as implications for the link between (bio)politics and psychology.

Application Denied: National Attachment as Affective Governmentality
Sofie Jeholm, University of Copenhagen

In this paper, I investigate how the attachment requirement governed marriage migration to Denmark. From 2002-2018, the requirement stated that couples’ applying for family reunification had to prove a stronger combined attachment to the Danish nation than to any other country (The Alien Act §9, 2002). Drawing on affect theory, I seek to shed light on the attachment requirement as an example of affective governmentality. The empirical material consists of rejections of applications for family reunification, based on the couples’ not meeting the attachment requirement. Taking my point of departure in three case examples, the analysis shows how national attachment is conceptualized as ties that can be achieved, maintained or disrupted. Thus, national attachment takes continuous affective work and makes the sponsor especially an ‘affective border guard’ by obligating them to make an effort to achieve or maintain ties to Denmark while leaving ties to any other country behind. Finally, I discuss how this conceptualization of national attachment seems to mirror the psychological concepts of attachment disorders that governs transnational adoption discourses. In the latter case, attachment seems to function as ‘affective assimilation’ by securing the (white) adoptive family as ideal object of the adoptee’s love (Myong & Bissenbakker 2014). Similarly, the attachment requirement can be said to function as ‘affective assimilation’ that secures the nation of Denmark and Danishness.

Sofie Jeholm is a PhD student at the Centre for Gender Studies at University of Copenhagen, Denmark. Sofie’s PhD project The Function of Attachment in Cases of Family Reunification investigates how the Danish attachment requirement was put into practice in legal decisions concerning family reunification cases with regards to how the applicants’ attachment to Denmark has been evaluated from 2000-2018. The project is part of the collective research project Loving Attachment: Regulating Danish Love Migration (LOVA).

SESSION B3: (BEYOND) BORDERS

Tracing Liquid Responsibilities. European Guilt vs Impunity across the Mediterranean Maritime Border
Mara Mattosio, Gabriele d’Annunzio University of Chieti-Pescara

While the prevailing political trend in contemporary Europe is to actively promote European fears of an alleged African and middle-Eastern ‘invasion’, the continent is nonetheless permeated by an unresolved affective tension between feelings of collective responsibility and a Pilatesque but ‘lawful’ hand-washing attitude with regards to the alarming rate of deaths in the Mediterranean basin. The public debate over whose obligation it is to rescue endangered migrants trying to reach the European shores peaked after a number of boats in distress were literally left to die in the Mediterranean even though their situation was known to the uncountable institutional and military agents patrolling that sea space. This paper looks at the complex interplay of guilt and indifference in the European conscience by analysing Charles Heller and Lorenzo Pezzani’s film Liquid Traces (2014), that transports into the filmic medium the authors’ forensic report on the Left-To-Die Boat case (2012). I argue that, through a subversive use of forensic technologies and a “disobedient gaze”, the authors prove how the violence of the maritime border is directly produced by the national states” and military agents” claims of innocence, in a context in which the ‘migration crisis’ has conspicuously turned into a “crisis of responsibility itself” (Chouraikis and Stolz 2017).

Mara Mattosio is a Postdoctoral Researcher at the “Gabriele d’Annunzio” University of Chieti-Pescara (Italy). She holds a PhD in English Studies from the same institution, and further specialized at the NOGS Gender Studies, Utrecht University. She has edited, together with Megan C. MacDonald, a special section of Feminist Media Studies on “Gender, Migration, and the Media” (2018), and published extensively on Nadine Gordimer, J. M. Coetzee, Christoph Schlingensief, and Abbadellatif Kechiche. Her monograph Corpi affetti. Il Sudafri di Nadine Gordimer dalla pagina allo schermo (Mimesis, 2018) is the first to be entirely dedicated to Gordimer’s active engagement with filmic adaptation.

Worlds without Borders. Neoliberalism and Geopolitics: Migratory Experiences of Spanish Youngsters
Priscilla Purschert, University of Utrecht

In a globalizing world, where neoliberalism has unsettled with strength, the way the Spanish youth understands its own migration trajectories responds, to a great extent, to the naturalization of geographical and political borders, as well as to the permeability of neoliberal discourses in everyday life. The current anthropological analysis draws on the experience of this youngsters who articulate their lives around migration in order to cope with nowadays contradictions and demands of the global processes in which they are imbricated. This type of migrations do not constitute the other-side-of forced and legalized migrations, but together are part of a complex system that does not admit binaries. Seeking to address the material and ideological conditions that make these migrations possible, this research chooses to refer to these displacements in terms of migration, and not of mobility. As it can potentially reduce the gap between what it means to be a migrant, and a global citizen. The latter has to do with the primacy of certain euphemisms when talking about the emigration of European citizens, strengthening the idea that the migrant, the illegal, the refugee, is the other.

Priscilla Purschert will be completing her Master in Anthropology and Sustainable Citizenship at the University of Utrecht, in the Netherlands next August. She did her Bachelor at the Universidad Complutense de Madrid and was an exchange student at the Free University in Berlin. Her interests include political anthropology, migration and youth studies, and is currently conducting research on the field of medical anthropology. Being born in Ecuador, she carries her own migratory trajectory, and is
SESSION B4: CARE AND DISCOMFORT ACROSS TIME AND SPACE

Affective Border Violence: Mapping Everyday Asylum Precarities across Different Spaces and Temporalities

Isabel Meier, University of Tampere

This paper comes out of my long-term activist involvement in asylum activist communities in London and Berlin and is an urgent and timely analysis of the emotional impact of contemporary border practices. It describes asylum seekers daily journeys through endless spaces of discomfort and depletion what I want to conceptualise as affective border violence. Stories about different public and private spaces such as the post office, gay clubbing and Berlin’s asylum camp spaces will illustrate how bordering works through setting up a system of endless discomfort and depletion, in which asylum seekers encounter and feel borders everywhere. The feelings of shame, discomfort and fear, constantly being disciplined and not being able to physically sustain their bodies are part of a constant process of bordering. It is affective border violence, I argue, that creates precarious subjectivities in the current bordering regime. The empirical elements of this paper include personal reflections, participatory work within and outside of asylum activist groups in London and Berlin, in-depth conversations and friendships with people registered as asylum seekers. Attending to the multiple affective precarity of asylum as an unnoticed form of violence is not only important in order to understand how these everyday waves of state violence are lived and experienced but also how they are, and can be, politically negotiated and challenged.

Isabel Meier: I am a political sociologist whose research interests are broadly centred around migration, asylum, bordering, urban life, community, with a particular focus on collaborative ethnographic methods. I hold a PhD from the University of East London where I was a recipient of the Excellence Scholarship. Drawing on my own experience as activist in the UK and Germany, my PhD thesis explored how asylum seekers negotiate political possibilities and affective bordering practices. In May 2019, I started a new position as postdoctoral researcher at Tampere University exploring how bordering is unfolding in the 21st century and how people most affected by these practices keep finding spaces of political possibility.

Institutional (dis)comfort

Kirsten Hvenegård-Lassen, Roskilde University

In the wake of the war in Syria and the resulting increase of refugees arriving in Denmark, the State sponsored a teaching and workshop series aimed at all municipal employees working with issues related to “integration”1. In one of these workshops (on intercultural competence and communication), a participant with a mixed Arab/Somali background repeated the same statement twice: “I experience things [i.e. the encounter with ‘integrants’] differently. I have another ethnic background, and the clients expect me to understand them better. And then they become disappointed.” The paper takes its point of departure in this statement, which hints at how the institutional space of these municipal encounters is (pre)arranged in terms of proximity and distance; how bodies are oriented towards or away from each other. An initial reading of the statement may run as follows: First, the participant breaks the established, if tacit, welessness governing the atmosphere of the workshop – since the statement is ignored, the break is, however, patched over. Second, she implies that integration work is not about understanding; and third, her struggle to become part of the Danish We of the institution emerges through her discomfort with the clients’ view of her as like them – her position as integration professional becomes insecure or questionable due to this overt likeness.

1 The term ‘integration’ is used in a purely descriptive sense about the administrative procedures and regulations that in the municipalities go under this name. Likewise the term “integrants” is invented in order to highlight that this is an administrative category established by and through the legal framework of the state and the administrative practices of local government.

Kirsten Hvenegård-Lassen is an associate professor at Cultural Encounters, Roskilde University. Areas of research include: Migration, integration policies and administrative practices, intersectionality (in particular race/gender/sexuality) and affective economies.

Why are they not friends? Mixed friendship as a racialized technology of control and ‘care’ in Danish integration discourses

Mante Verteljyte, Roskilde University

Political and public attempts to control the inclusion of migrants into host societies entail the instrumentalization of personal intimate relationships and emotions. So-called diversity initiatives in Denmark have been promoting intercultural friendships as solution to integration ills. Particularly, the postulate of “why ‘Muslim’ kids are not friends with ‘Danish’ kids?” appears as an underlying question in public narratives and policy practices of “failed” or “successful” integration and is the background question against which the aims of ‘social mixing’ are generated in schools and youth clubs in Denmark. The desire of ‘mixed friendship’ seemingly alludes to the ideals of multicultural society, equality and diversity and yet at the same time is subscribed to racialized notions of cultural sameness, segregation and incompatibility of cultures, which ‘mixed friendships’ are employed to solve. Through the analysis of media discourses about ‘intercultural friendships’ and interviews with practitioners working with youth, I look at how the narratives of ‘mixed friendship’ are embedded into asymmetrical notions of who is supposed to be friends with whom and why. Through the analytical framework of politics of
SESSION C1: DIGITAL BORDERS AND AFFECTS OF ETHICS AND AGENCY

Autonomy’s double-bind: affective strategies and notions of agency in Danish medias portrayal of Faroese abortion rights

Turiñh Nøisæ, University of Copenhagen

In trying to affect abortion legislation in the Faroe Islands, which does not secure abortion-on-demand, the radio station Radio24syw aired a series of radio shows in 2017-2018, in which reproductive rights advocates and journalists alike lamented the “hypocrisy” of Danish politicians and their “silence” as a lack of will to fix things in “their backyard” in a polemical style (Rand, 2008; Ahmed, 2014). Though unsuccessful in mobilizing politicians, this case highlights issues of representation and the conflict between “rhetoric-as-persuasion” and “rhetoric-as-trope” (Spivak, 1988), and how the asymmetry between the nations is discursively upheld in an attempt to move the legal borders of the Danish realm. Through a rhetorical criticism of how the Danish participants partake in rhetorically reducing the agency of Faroese politicians and citizens while expanding the agency of their Danish counterparts, I focus on the affective implications of the analysed rhetorics of outrage versus silence. Following this, I discuss how this case marks the urgency of a critical affect studies (Rice, 2008; Massumi, 2015), and other affective strategies in trying to secure bodily autonomy in the Faroe Islands without breaching national autonomy.

Turiñh Nøisæ is a PhD-fellow at the section of Rhetoric at the University of Copenhagen, where her PhD-project is on recent Danish radio and television shows about the Faroe Islands. Focusing on how the Faroese nature, culture and constitutional position is presented, one aim of the project is to discuss the implications of a postcolonial theoretical approach to the rhetorical strategies involved in presenting the Faroe Islands to Danish audience.

Queering Digital Borders

Christoffer Horlitz

The deterritorialization and individualization of border control smoothens travel experiences for some and leads to heightened traceability. Especially historically policed bodies, hence racialized, sexualized and gendered, are affected by this development. Borders always produce an other. While a border highlights the outer edges of a category or object, state borders have the capacity to render some bodies legal and others disposable. Borders of the digital nature impose similar constraints, in perhaps more insidious ways. Rather than relying on the clarity of physical delineation, they work by insinuating themselves into the lives of individuals via surveillance, algorithms, databases and other technology that make obscure their intent and their ability to be scrutinized. While walls reinforce the notion of surveillance as top-down, stable and timeless, digital border techniques are mapping on lateral scales, recognizing vibration and movement patterns as well as documenting faces and emotions and biometrics. What forms of identity and biopolitics are inscribed in the machine learning processes? What affects are written into the algorithms and preemptive policing techniques? From recognizing the power that technology holds to produce subjects how are we able to influence, to queer these developments?


Christoffer Horlitz is a researcher and curator working on security, queer issues and digital politics. He studied political and cultural studies in Leipzig and Paris and is pursuing an M.A. at New York University and Humboldt University Berlin in international relations, critical theory and art. He has curated several exhibitions and since 2012 he has been the artistic director of Fuchsbau Art and Politics Festival in Germany. In 2018, he worked at the United Nations Office of Genocide Prevention. Currently, he is a student researcher on digital politics and affect at the Social Science Research Center Berlin.

Affects of Ethics: Reverberations of Cyberbullying and Digital Sexual Assaults

Jette Kofod, University of Aarhus

Cyberbullying, sharing of pictures and digital sexual assaults (such as the Danish so-called ‘Umbrella-case’) are highly affective matters in youth life, which carry illusions of clear lines of demarcations. Contrary to an idea of compartmentalization, such cases seem to reverberate, travel, and move well beyond an anticipation of this as a demarcated temporal and affective event. The reverberations and spreads in themselves seem to raise, prolong and spread affect. In this paper, I will read across such events for two purposes: i) to showcase how digital reverberations of affect play out and ii) how the researcher body is not left out of such affective events and reverberations. In alignment with Puig de la Bellacasa’s call for ‘matters of care’ (Puig de la Bellacasa, 2017) this paper thus address how studies of hard core digital assaults and cyberbullying calls for considerations of ethics of care and an ‘ability to respond’ as matters of practicing ethics in highly affective fields of research.

Contra-shaming as an affective discursive strategy in dealing with digital sexual assault

Signe Uldbjerg Mortensen, Aarhus University

Digital sexual assault (DSA) refers to the non-consensual sharing of intimate images online. It is a practice where the boundaries between public and private, exposure and intimacy are violently broken. The project’s aim is to understand the digitally intertwined experience of this exposure seen from the victims’ perspectives. Particularly, the ways they negotiate and defy shame. I work with different theorizations of shame as a relational experience, starting with Sartre and the notion of ‘the look’, but also drawing on more recent works by e.g. Sara Ahmed and Elspeth Probyn. Specifically, I will point to the practice of imaginary progressive contra-shaming. This covers different affectively charged strategies that the research participants used to renegotiate the common discourse around DSA by attempting to shame their shamers and thus turn the hegemonic power structure around. The data was produced in a series of writing workshops, where young women, who are living with the consequences of DSA, were invited to write about and share their experiences. I will reflect on writing as a methodology that allows not just affective expression but also affective and discursive modification through creative practices.

Signe Uldbjerg Mortensen is a PhD student at Aarhus University, School of Communication and Culture. In her PhD project, she works with victims of digital sexual assault in a participatory research design that takes its methodological basis in creative writing and writing workshops. Her interests are on the mediated affective practices and experiences surrounding digital sexual assault, and on the ethical implications and participatory potentials of the writing workshop as research method. These academic interests are rooted in a practice background in feminist activism.

SESSION C2: THE BIOPOLITICS OF MEDICALISATION, HEALTH, AND AGE

Tracing the migrant body – Affective perceptions and acts of control in the Swiss migration regime

Camilla Alberti, University of Neuchatel, & Lisa Marie Barrelli, HES-SO Valais-Wallis

The migrant body is controlled and disciplined through various regulating processes, including registrations, control of presence, but also by programs to keep them ‘busy’ and detention forcing them into...
stillness. This governing of the body often happens via a direct interaction between street-level worker and migrant and thus discloses how affective states of fear, suspicion, but also solidarity manifest in and strongly characterise the migration regime. Based on ethnographic research, this work suggests a thorough study of how the migrant body is controlled, traced and disciplined throughout the Swiss migration regime. It uses street-level narratives, debunking the affective economies of bureaucracies and follows control practices from asylum reception to detention and deportation of rejected asylum seekers. It attempts to answer first, how the migrant body is disciplined and why, disclosing exclusionary categories, embedded in discriminating structures. Further, it studies how the street-level workers’ perception of the migrant body changes throughout the bureaucratic procedure and which affective states can be found in these narratives in order to disclose how social categories are created and structural inequalities reflected by the applied biopolitical regulation.

Camilla Alberti is a doctoral student and teaching assistant at the Centre for the Understanding of Social Processes at the University of Neuchâtel. Her research interests focus on the politics of asylum and forced migration, with specific emphasis on processes of privatization, depoliticization and neoliberal bureaucratization. Her dissertation project funded by the Swiss National Science Foundation (Doc.CH Grant 172078) is based on an ethnographic approach and focuses on the involvement of private organizations in the reception and support of asylum seekers in Switzerland. Camilla holds a MA in Migration and Citizenship Studies from the University of Neuchâtel.

Lisa Marie Borrelli is a postdoctoral researcher within the nccr-on the move at the HES-SO Valais-Wallis, Switzerland. She completed her Ph.D. at the University of Bern, studying ambivalent laws and emotions of street-level bureaucrats working on irregularized migration in the Schengen Area. During her PhD she conducted a multi-sited ethnography with police and migration authorities in Italy, Switzerland, Germany, Sweden, Lithuania and Latvia. She has been a visiting researcher at the Centre for Migration Law at Radboud University, Nijmegen, and the Centre for the Study of International Migration at UCLA, supported by the Swiss National Science Foundation Doc.Mobility Grant (172228).

Medical age estimations of young asylum seekers and the racist politics of innocence
Nanna Dahler, University of Copenhagen
For the last 10 years, the Department of Forensic Medicine in University of Copenhagen have conducted somewhat uncertain medical age estimations of young asylum seekers for the Danish Immigration Service, with the purpose of determining whether asylum seeking young people are over or under 18 years of age, or in other words, whether or not they are eligible to apply for asylum as unaccompanied minors. The age estimate is crucial, as people who are estimated to be over 18 years of age are deprived of certain rights, and are often rejected and deported. The paper is based on ethnographic material about the age assessment procedure, including interviews with young people who have been age assessed and the documents from their asylum cases, recent Danish laws and parliamentary debates about asylum, and newspaper articles about numbers of people who have been estimated to be adults by the forensic doctors. I explore the way in which numbers from age estimations are mobilised to render young asylum seekers disposable and to expand the carceral state and deportation regime, and I argue that age assessments work as a state spectacle of migrant suspectability which is contingent on a racist politics of innocence.

State configurations of gender and transness and struggles for depathologisation and bodily autonomy in homonationalist times
Nicole Miskow Frigborg, Transaktion
In 2014, the model of legal gender recognition based on self-determination was passed in Denmark, hereby annuelling the former law requiring sterilization. The same year however, the state-issued medical guidelines regulating access to trans-specific healthcare were changed, creating a treatment monopoly and further

pathologization of transness and trans-specific healthcare. This sparked mobilizations of transactivists and allied organizations and as a result, the guidelines were changed numerously the following years. Based on community-based research, this paper explores recent changes to the guidelines, the government’s presentation of these and activist responses to them. Building on theoretical insights from Trans Studies and from analyses of clinicians’ gatekeeping of access to trans-specific healthcare with routine application of demands of cis- and heteronormative, stereotyped performances of gender (Spade 2009, Brenner 2011, Amnesty 2016, Holm 2017, Linander 2019), the paper analyzes how gender and transness are configured in the medical guidelines, and how these configurations are resisted and negotiated by trans activists in struggles for depathologization and bodily autonomy. Furthermore, the paper explores how norms and regulations related to whiteness, fatphobia, ableism, classism and homonationalism are expressed in the guidelines and how/why they are resisted by activists and which alliances such resistances enable (Ahmed 2016).

Nicole Miskow Frigborg is co-founder and member of the board of TransAktion – an organization for and by trans people working with counseling, support- and organizing groups, community-building work, and community-based research, activism and policy work. Nicole has a background within Social Anthropology, and they will start as a PhD student at Gender Studies at the University of Stavanger in September.

SESSION C3: NATION-BUILDING AFFECTS

Transforming disgust into pleasure: Coloniality and fine-dining in Greenland
Marie Maegaard, University of Copenhagen, & Kristine Kahler Mortensen, University of Gothenburg
As a colonizing nation Denmark is deeply involved in maintaining national borders in the Arctic region, specifically in Greenland. Whereas Greenland has obtained increasing independence from Denmark through home-rule government (1979) and self-government (2009) the political, economic and administrative linkages are still close. Parallel to material bonds affect plays an important role in governing and negotiating the colonial relation. One such affective realm concerns the enjoyment and consumption of food. Like in other Nordic countries, the New Nordic fine-dining scene in Greenland is developing fast these years. However, the colonial context makes the construction of a Greenlandic haute cuisine by Danish food entrepreneurs a locus of the exertion of colonial power relations. This is clear from analyses of data from a Greenlandic fine-dining restaurant in Nuuk, including field observations, photos, menus, and interviews. Through detailed discourse analysis, we show how the kitchen manager constructs the local Greenlandic food culture as primitive and disgusting in its original use, but in his creative versions is transformed into something elite and pleasurable. Thus the case demonstrates how the ‘New Nordic Cuisine’ may function as a colonial whiteness perspective, marginalizing the local Greenlandic population and culture while at the same time capitalizing on it.

Marie Maegaard is an Associate Professor at the University of Copenhagen. Her research is primarily concerned with linguistic variation and social meaning. Recent research includes studies of linguistic change in peripheral areas, linguistic and cultural commodification, perception of phonetic variation, language, coloniality and media discourse.

Kristine Kahler Mortensen is a postdoctoral fellow at University of Gothenburg. Her research focuses on language, gender and sexuality through the study of data types such as online interaction, media discourse, spoken discourse, and ethnographic encounters. Her current research project, entitled “Sexual Integration”: Sexuality in Global Migration, investigates how gender and sexuality is taken up in the teaching of asylum seekers in Denmark and how nationalism and sexuality is discursively connected in this process. Mortensen has published in several international journals, handbooks and edited volumes within the field of sociolinguistics. Mortensen is currently the secretary of the International Gender and Language Association.
Compassionate Celebritization: Unpacking the 'True Feelings' of the Danish People in the Media Reporting on a Deportation Case
Asta Smedegaard Nielsen, Aalborg University
The presentation investigates the way celebritization as a regime of representation shapes popular imaginaries of belonging for migrant bodies, with the aim of providing knowledge about the effects of popular, mediated representations for the regulation of migration. It connects the fields of affect and celebritization through the lens of compassion, and invokes compassionate celebritization as a way of conceptualizing celebritized representation as a form of affective agency (Smedegaard Nielsen & Myong forthcoming 2019). Aiming at understanding the processes behind the delegitimation of migration, this presentation focuses on the condition of having lost the possibility of living in the lineage, where compassion is the tool for comprehension and resistance. This is done through the public reports on the deportation of people who were deported from Denmark to Thailand. Suthida lost her residency due to the death of her Danish husband. Following public pressure and the political decision on a special law, she regained her residency in Denmark. Through a close reading of the media reporting on this case, the presentation asks what compassion does when unfolded in and through a celebritized representation of suffering migrant bodies. What appears is the history of a seemingly innocent, Danish child worthy of compassion, the public as showing the ‘true feelings’ of the genuine Danish people, and the relation between the public and the Danish public as a sincere relation of mutual love and devotion. Thus, the celebritized representation works to secure a promise of justice for genuinely suffering migrants, which can be ensured by the ‘true feelings’ of the Danish people.

Asta Smedegaard Nielsen, PhD, is a postdoctoral researcher at Aalborg University, Copenhagen. Asta is part of the research group LOVA (Loving Attachment: Regulating Danish Love Migration), where her individual project focuses on media representations of family migration. Previously, Asta has published her research on Danish media representations of the terror threat, where she in an affect-analytical framework has studied the racializing implications of threat discourses.

Sara Ahmed in Translation
Mette A. E. Kim-Larsen, Nina Cramer & Eva O. Rode
Sara Ahmed’s texts on affect and race have been widely used in contemporary Danish studies such as queer theory, kinship studies, and critical race studies. Her popularity in Danish academia has been the driving force behind the prospective translation “A Disobedient Archive” by Mette A. E. Kim-Larsen, Nina Cramer, Eva O. Rode, and Daniel N. Madsen. With this anthology, we wish to introduce some of Ahmed’s most important essays to Danish students, black, indigenous, and people of colour, feminists, and others who might have an interest in her intricate work as well as to present her terminology in the Danish language while working through all the attendant complications. In the current climate of heated public discussion around race and borders, translation as a metier with regards to Sara Ahmed’s writings raises questions such as: What political responsibilities does the translator hold? How can we ensure the most effective translation between different political and national contexts? What are the implications of our choice of translations? What ethical considerations arise when translating harmful language?

In our paper, we will share our reflections around these questions as well as the collective working process on which this translation project it based.

Using her background in comparative literature and cultural theory from Copenhagen University and the University of California, Irvine, Mette A. E. Kim-Larsen’s academic work explores the social implications of the relations between race, health, and adoption in Denmark. This has also been a recurring return in her commitment to the social movements in Copenhagen as a writer, presenter, and translator of critical philosophy on race. From fall 2019, Kim-Larsen will be pursuing a Master’s degree in Social Anthropology at Columbia University, New York with a project on illness narratives of transnational adoptees and how this relates to a biological concept of race.

Nina Cramer is a Copenhagen-based art historian whose research interests include current and historical articulations of blackness in a Nordic visual field, colonial archival logics, and contemporary African Diasporic aesthetics. She has worked in an educational, editorial and curatorial capacity as a member of the decolonial feminist collective Marronage since 2017.

Eva O. Rode both works and studies with interest in literature, writing, composition, translation, and cultural theory. As a writer and former student of both Danish, Journalism, and Modern Culture and Cultural Communication the translation of terms and expressions from one language or culture to another has always been a large interest of hers. Currently she is enrolled in the Master Program Literary Composition at Vandal Academy in Gothenburg and also works as a translator from Swedish-Danish.

SESSION C4: AFFECTS AND TEMPORALITIES OF DEPORTATION AND ASYLUM
Violence and affect in the Danish deportation regime
Annik Lindberg, University of Bern
Detention and deportation are today normalised biopolitical technology used by states for the purpose of border and migration enforcement as well as for nation-building. While a growing body of scholarly research explores the role of detention and deportation regimes in reproducing and global, racialised hierarchies (Bowling and Westerna 2018), less attention has been paid to how these logics are enforced and negotiated in the micro-level everyday interactions inside migration-related detention (Hall 2010). Building on ethnographic fieldwork in Denmark’s detention and deportation centers, this paper addresses this gap and explores how racialized suspicion and gendered, sexualized notions of immigrant ‘others’ circulate and manifest in the everyday of detention and deportation processes. It shows how racist and sexist tropes among detention officials translate into an anticipation of violence, resistance, and danger, which in turn serve to justify the violence inflicted upon detainees throughout deportation processes; but also how these logics are contested. In doing so, it offers a grounded account of how ‘affective borders’ materialize – and become institutionalized – in the everyday of deportation enforcement, and how it shapes the subjectivities not only of those subjected to bordering practices, but also of those performing them.

Annik Lindberg, PhD Candidate at the Institute of Sociology, University of Bern. Her doctoral project, Governing the deportation limbo, explores state strategies for governing deportable non-citizens via an ethnography of detention and departure centres in Denmark and Sweden. She is co-author of the collaborative ethnography Migrants Before the Law: Contested Migration Control in Europe (2018). She is also part of the Freedom of Movements Research Collective, which recently published ‘Stop killing us slowly. A research report on the motivation enhancement measures and the criminalisation of rejected asylum seekers in Denmark.

Affective discourse on the right to free movement within the European Union – a comparison of six countries
Saila Heiniskoski, University of Lapland
The presentation deals with political discourses on the right to free movement within the European Union, building on the author’s doctoral dissertation (Heiniskoski 2017) and the forthcoming international monograph on the same topic. The empirical material of the study covers speeches by the heads of states and ministers of the interior of six European countries (Germany, France, UK, Italy, Spain and Romania). The author analysed the discourses of the politicians through a four-fold matrix developed in her thesis on the

Abbas Mrrouch is director Sorte Firkant. In 2011 Abbas co-founded Metro Al Madina, a cultural venue in Beirut, which has turned into a landmark for the underground music, experimental art and cabaret scene in Lebanon and the surrounding region. He holds a MA in International Relations and Contemporary Political Theory from University of Westminster, London, supervised by Chantal Mouffe. In the dissertation, he developed insights into the possibilities of contesting Mouffe’s concept of agonistic pluralism in relation to the Lebanese political confessional system and transform it into an agonistic pluralist system. After arriving in Copenhagen Mrrouch has obtained a MA in Global Refugee Studies from Aalborg University. The dissertation researches into cultural identification and cultural memories among the Arab diaspora in Denmark. In 2016 he cofounded the bar and cultural venue Sorte Firkant, as a platform to explore and develop the theoretical insights in practice.

SESSION D1: RESISTANCE, ACTIVISM, AND POLITICS

Dreaming away Borders: Indigenous Poetic and Affective Resistance to US Settler Colonial Necropolitics
Marianne Kongerslev, Aalborg University

This paper explores cultural and affective responses to US settler colonialism by analyzing Indigenous poetics that engage in thematic and affective resistance. The paper analyses how LGBTQIA+ Cherokees/Tsalagi poets and authors, such as Kim Shuck, Sarah Tsigey Sharp, Michael Koby, Qwo-Li Driskill, and Indira Allegra, poetically and imaginatively resist settler colonial erasure, “dream away borders,” and insist on futurity, (re)mapping (Goeman 2008) and indigenizing disparate traumatic topographies.

Furthermore, exploring recent Indigenous theoretical innovations in anti-colonial/queer criticism (e.g. Barker 2017) the paper argues that the affective and poetic narratives of reterritorialization offer important imaginative challenges to the necropolitical logics of settler colonial narratives of landscape and place (see e.g. Morgensen 2011; and Wolfe 2006).


Imagining the world from its margins
Isabella D’Angelo, University La Sapienza

Drawing from the perspectives of feminists such as Chandra Mohanty or bell hooks, to map one’s story can be a means to perform counter-hegemonic narrations, critically positioned in a world open to new imaginations. Such a self-positioning takes the shape of a border positioning, insofar as it allows third world and black women to claim a certain positive outsidersness from the world given, as much as their deep imbrication into structures of oppression. This act of location is also constitutive of a collective and non-essentialist identity, enabling political agency in the form of a struggle for self-determinacy, including the possibility to draw one’s own cartography and to signify one’s locations. To represent third world women’s processual subjectivity as a struggle in a border position is to dismantle most traditional ways to portray the world, so as to deploy a knowledge outside the rulers’ paradigms. Feminist thought thus cooperates with anti-globalization struggles in the attempt to develop other possibilities to shape the world, from the empirical point of view of marginalized people; an operation that is furthermore highlighted by recent approaches to institutional geography, aimed at recovering subaltern perspectives in the experience of space.

Isabella D’Angelo: After obtaining a master’s degree in Philosophy at La Sapienza University in Rome, graduating in 2017 with a thesis on the concept of margin in the ethics of Gayatri Spivak, I am currently an international guest of ICON Institute for Cultural Inquiry of Utrecht University, where I am expanding my knowledge in the fields of postcolonial and gender studies. My research interests are political philosophy, ethics, feminist philosophies, gender and postcolonial studies.


Affect’s Time: Experiences of Affect and Time in the Asylum
Amr Hatem, Abbas Mrrouch & Katrine Dirckinck-Holmfeld

In the opening scene of the two-channel video installation Zamakan (TimeSpace) Ayman Abu el Hayjar & Samira Abdel Hassan talk about their arrival to Sandholm Lejren (a refugee camp in Denmark), taking point of departure in our work with the video installation Zamakan (TimeSpace) this presentation will explore how an affectionate experience enables a past sensation to unfold in the present, and creates a possibility of (two or more) different temporalities to exist within the same moment (Deleuze 1973).

In Abu al Hayjar’s case the experience also captures a futurity – an awareness that from here on everything will be different. Affect’s time can both be seen as a glitch to chrononormativity (Foucault 2000), while at the same time marks a wandering in time that connects different space-times – what we situate with Edward Said as contrapuntal: an awareness of simultaneous dimensions in which new and old environments are occurring together (Said 2001). The journeys and life stories of the participants, who span different generations and different countries of origin, but whose paths overlap and intermingle, creates a relational ciné-geography (Eshun and Gray 2011) that cuts across time, national boundaries and forms points of resistance. The project asks: How to understand affect’s time as an experience of time, in which multiple different temporalities can exist at the same time? And how to create a digital image platform and visual archive that enables a multiplicity of temporalities or different spaces to exist within the same frame?


Amr Hatem is a visual artist. He holds a BFA from the Faculty of Fine Art, Damascus University, in 2010. He is currently a MFA-candidate at the Royal Danish Academy of Fine Arts. He has exhibited in Syria and Lebanon before arriving to Denmark in 2015. In Denmark he has participated in the exhibition “Art in Exile” Museet for Samtidskunst, Roskilde (2016), he was an artist in residency at Fabrikken (2016) and currently the video installation Zamakan (SpaceTime) (2019). His artistic practice revolves around storytelling, memory, displacement, and unsettling the circumstances of situations.

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In Abu al Hayjar’s case the experience also captures a futurity – an awareness that from here on everything will be different. Affect’s time can both be seen as a glitch to chrononormativity (Foucault 2000), while at the same time marks a wandering in time that connects different space-times – what we situate with Edward Said as contrapuntal: an awareness of simultaneous dimensions in which new and old environments are occurring together (Said 2001). The journeys and life stories of the participants, who span different generations and different countries of origin, but whose paths overlap and intermingle, creates a relational ciné-geography (Eshun and Gray 2011) that cuts across time, national boundaries and forms points of resistance. The project asks: How to understand affect’s time as an experience of time, in which multiple different temporalities can exist at the same time? And how to create a digital image platform and visual archive that enables a multiplicity of temporalities or different spaces to exist within the same frame?


Amr Hatem is a visual artist. He holds a BFA from the Faculty of Fine Art, Damascus University, in 2010. He is currently a MFA-candidate at the Royal Danish Academy of Fine Arts. He has exhibited in Syria and Lebanon before arriving to Denmark in 2015. In Denmark he has participated in the exhibition “Art in Exile” Museet for Samtidskunst, Roskilde (2016), he was an artist in residency at Fabrikken (2016) and currently the video installation Zamakan (SpaceTime) (2019). His artistic practice revolves around storytelling, memory, displacement, and unsettling the circumstances of situations.
Shaming the European Border Regime: Paradoxes of Affective Politics
Billy Holzberg, London School of Economics

The question of what role affect plays in upholding as well as challenging the European border regime is becoming of evermore importance in migrant (solidarity) activism and scholarship. Drawing on queer, feminist and postcolonial theories of affect, this paper considers what role the mobilization of shame can play in holding governments accountable for the mass death of migrants who have died as a result of European policies. Through an analysis of the political use and circulation of the ‘List of Deaths’; that among others was laid out in the EU-parliament to form a ‘Walk of Shame’, I examine the potentialities and pitfalls of mobilising shame against the biopolitical logic of the European border regime. I argue that while the mobilisation of shame opens possibilities to expose the constitutive colonial and racial violence of the European project that is hidden behind the rhetoric of universal human rights and equality, shaming Europe likewise needs to reaffirm this liberal fantasy for its affective pull to unfold. Given this paradoxical logic, the mobilization of shame is particularly troublesome in the case of Germany where national narratives of exceptional historical atonement and guilt have helped to reinstall new forms of nationalism in the post-war era. Grappling with the ambivalence of mobilizing shame in the contemporary conjuncture in which liberal notions of human rights and equality, however, are most forcefully attacked from the political right, I consequently suggest that feminist conceptualizations of the paradox are crucial for understanding and enacting affective border struggles today.

Billy Holzberg is a doctoral candidate at the Department of Gender Studies at the London School of Economics. In his doctoral research on Affective Borders, he examines what role affect and emotion play in producing, legitimizing and challenging the European border regime in the context of the so-called refugee crisis in Germany. Billy has been a visiting doctoral researcher at Columbia University in New York and is also associated with the LSE’s International Inequalities Institute. His work has been published in Sociology and Body and Society and he is currently co-organizing a symposium on Sexuality and Borders at New York University.

Sounding practices as affective politics
Kristine Ringsager, Aarhus University

This paper explores sounding practices as specific kinds of political acts to affectively mobilise political participation and protest against the Danish government’s refugee politics. However, such sounding practices can also be understood as affective biopolitical tools for amelioration of social conflicts just as they can mark borders, incite and arouse violence. My presentation is based on ongoing ethnographic research that focuses particularly on sonic, musical and vocal activities taking place in public demonstrations (e.g. speeches, chants, rhythmic organised shouting/noise-making and music) and protest concerts. By examining empirical findings about how sound and music can mobilise bodies and act as social force, I aim to address how participation in situated sonic and musical practices take part in creating affective and agential ecologies as well as they produce social spaces of consensus and/or antagonism. The paper furthermore addresses different models for thinking the conscious, the pre-conscious and the post-conscious in order to discuss how agency and non-agency relate to the affective dimensions of sound, both within the so-called ‘refugee crisis’ and within the wider political context in which it takes place.

Kristine Ringsager, PhD, is Assistant Professor at Aarhus University, Denmark. Her research centres on the anthropological study of music and sound, primarily focusing on issues of affect, agency and representation as related to migration, displacement and identity. She has done ethnographic research among visible minority rappers in Denmark, focusing on issues of experienced Otherness, citizenship and cosmopolitanism, and in Turkey, focusing on political and politicized Kurdish musicians’ experiences of censorship. Furthermore, she has published on radiophonic voices focusing on mediations of gendered and ethnic Otherness. Her current research focuses on sounding practices in times of war, displacement and humanitarian crisis.

SESSION D2: RACIALIZED ECONOMIES OF LIFE AND DEATH

Is Islam all I’m allowed to talk about? The Burden of Representation and Racialization in the Danish Public Debate
Farhiya Khalid, Roskilde University

In 2012 and 2017 the reports Nydanskere i Nyhedsbilledet (New Danes in news media) and Dem vi taler om (Those we talk about) showed that ethnic minorities were heavily underrepresented as sources in Danish domestic news. Furthermore, the reports showed that ethnic minorities were often kept in so-called ‘news reservations’ - most often only to be used as sources on integration, immigration, religion and crime. But to what extent is this also the case when ethnic minorities are at the helm as contributors? And which affects are mobilized in the construction of otherness? The presentation is based on a content analysis of approx. 15.000 opinion editorials during the first quarter of 2018 in five Danish daily newspapers and their respective websites - in order to examine the quantitative and qualitative representations of ethnic minorities in the Danish public debate. My examination shows that only 0.7 pct. of the opinion editorials were written by non-westerners although this group makes up 8.5 pct. of the Danish population. Furthermore, the study found that most often the main themes of the submitted editorials were integration and immigration. Along with a brief outline of ethnic media representations during the past three decades the presentation discusses the culturalization of otherwise social, economic and political issues through selected opinion editorials and identifies an affective, confession-like style in the construction of otherness. A style literary scholar Dohra Ahmad coined ‘pulp nonfiction’ in the article Not Yet Beyond the Veil: Muslim Women in American Popular Literature (2009) - a sordid genre of nonfiction that focuses on Muslim women’s grief, bondage and oppression.

Gender, Race, Religion: Globalized Islamophobia and Spiritual Crisis
Elizabeth Berman, Humboldt-Universität Berlin

In light of increasing necropolitical management of subjects from Muslim-majority nations in the so-called Global North, what affective economies slate certain bodies for death and grant others “life”? Religious belief has emerged as a devalued category – and the religious believer as a racialized and gendered devalued subject – in a neoliberal “Western” cultural landscape that imagines itself as secular. How is religious affect, and affect itself, cast as a racialized and feminized category in hegemonic discourses in the Global North? Who is granted recognition as a “thinking” subject, and who is perceived “merely” as a “feeling” subject? How do governing institutions construct a narrow definition of “religion” to exclude influential categories of belief and truth-seeking like nationalism, racism, and neoliberalism from a religious framework? How does compulsory secularism construct norms of gender and sexuality to regulate belonging (Puair, 2007)? And finally, how might a certain “religious affect” be mobilized to resist the “imperialist white supremacist capitalist heteropatriarchy” (hooks) of the post-Enlightenment, and to re-imagine inclusive transnational communities, kinship, and solidarity? My presentation will address this constellation of questions through a comparative discourse analysis of (theocratic) U.S. American and (secular) European constructions of Muslim male asylum-seekers, which lays bare the affective scaffolding of nationalism and the policing of belief.

Elizabeth Berman: I am pursuing a Master’s degree in Transdisciplinary Gender Studies at the Humboldt-Universität Berlin, where I was also a Fulbright student researcher in 2017-2018. I hold a Bachelor’s degree from Brown University (U.S.A.) in German Studies and the History of Art and Architecture. My scholarly focuses include: queer theory, religious studies, racism and globalization, affect theory, and death studies.
Hypervisibility as a Mode of Silencing

Nawal Mustafa, Free University of Amsterdam

This article focuses on the lives of black nurses from previous British colonies who in the 1950s-1970s came to the UK after the second World War. It focuses on how the image of the professional nurse is used to manage and create categories of desirable and undesirable immigrants. This study will mainly focus on analyzing photographs taken from British News Paper Archives, Royal Nursing College Archive and the National Health Service Archive. The nurses on these pictures are portrayed as professional, smiley and unthreatening. Therefore, in this study the photograph is on the one hand seen as a tool of documentation and metaphorization in the public archive and on the other hand as a method to interrogate and disturb the official narrative of the lives of the black nurses. By using the concept of interior borders this article hopes to show that these nurses were not only separated from the general (white) society due to their race, gender and class, but also from other black immigrants due to the way they were depicted in journals and popular media. Furthermore, the author hopes to shed light on how this particular form of hypervisibility masks the pain, pleasure, achievements and failures these nurses faced in their professional and intimate lives.

Nawal Mustafa is currently a PhD candidate in the ERC funded Euromix project of prof. Betty de Hart at the Vrije University Amsterdam. Her PhD research focuses on the historical regulation of inter racialized intimacy in the UK in the period of 1950-1970. By focusing on the lives of black women in the UK, Nawal hopes to contribute to the existing academic literature on race, identity and belonging in UK.

SESSION D3: INTERRACIAL INTIMACIES

Emotional Borders – The biopolitics of marriage-migration in the UK (2010-2017)

Farhad Mirza

Marriage migration legislations implemented in the UK during 2010-2016 created a vast ensemble of legal barriers to marriages of citizens’ belonging to ethnic backgrounds which practice arranged marriages and migrants whose presence the government deems conducive to “public good”. An industry of suspicion has emerged to check the veracity, authenticity and “legitimacy” of cross-border relationships, and to conform personal relationships of citizens to the interests of “the nation”. This intersection of emotions and politics raises important questions: what assumptions about migrants guide policymakers when they engage in legislative processes? How do they identify and predict problems related to certain social practices? What do their discourses reveal about the political mentalities at play? Drawing on the works of Henri Lefebvre, Michel Foucault, Anne-Marie D’Aoust and Helena Wray, this content analysis asserts that national spaces represent a zone of sanctioned emotional activity which is considered in need of securitisation from non-conforming members of society. The process of defining and securing this space means that the British state itself enters the business of arranging marriages as an expression of the biopolitical security of ‘the British family’.

Farhad Mirza is a recent graduate of an inter-disciplinary social sciences master’s program at Humboldt University, Berlin, and a political and cultural journalist with publications in The Guardian, New York Magazine, Aeon Magazine and Aljazeera.

Bodies of Difference and Desire: an ethnographic study of racialisation in romantic and sexual encounters

Maya Acharya

Racialisation, intimacy and sexual encounters are, in the Danish context, typically not considered bedfellows. Based on research conducted as part of my MA thesis in Advanced Migration Studies, my presentation addresses the significance of racialisation processes within inter-racial intimacies as narrated by the interlocutors of my study. My paper is based on in-depth qualitative interviews, conducted in Copenhagen, with seven individuals of colour in 2017. Rooted in colonial legacies that have long sought to discipline racialised cosmologies of desire, Danish public discourse posits inter-racial intimacy as an imperative for minority subjects, and as an emblem of integration, while simultaneously undermining the realities of racialisation. My presentation is particularly concerned with the way the study participants manoeuvre with agency within this context and the role that race plays for their affective experiences. Presenting my analysis and a summary of microaggressions and racialised hierarchies of desire were recurring themes within the informants’ narratives. Theoretically, I draw on an intersectional and decolonial approach. My study seeks to colonialism’s inextricable link to racialised power structures that underpin sexualised imaginaries of the Other, while also considering how racialisation, sexuality and gender interact.

Maya Acharya is a graduate of the Advanced Migration Studies MA programme at the University of Copenhagen. She also has a degree in Media and Cultural Studies from Cardiff University. Her main fields of interest are gender studies, critical race theory, affect and intimacy.

Made to be special, longing to be normal: Unpacking the affectivities of inter racialised couples

Elena Zambelli, Vrije Universiteit Amsterdam

What is the economy of affect engendered by the ‘mixed’ or ‘interracial’ couple label? How do individuals perceived to be the subject of these intimate unions inhabit and/or resist these forms of classification? I will address these questions drawing from my ongoing multi-sited ethnographic research project in three European countries (Italy, Netherlands, UK). There is extensive scholarship showing Western European countries’ regulation of intimacy during colonialism to reproduce their racialized power over the lands and people they subjugated. Increasing post WWII postcolonial and economic migration flows displaced the focus of these governmentality concerns to the former metropoles. Today, in Europe, ‘race’ officially no longer constitutes a legal ground to regulate the occurrence of intimate unions between differently racialized bodies, nor to determine their rights in this context. In the shadow of shifting political economies of othering processes, however, these inter racialised unions continue to be discursively produced as ‘special’. In my paper I will unpack some of the contradictions experienced by subjects perceived to inhabit ‘mixed’ or ‘inter racial’ couples, as they navigate an economy of affect in which their gender, race, class, nationality, religion and sexuality inform the value, in/visibility and un/desirability of their unions.

Dr Elena Zambelli is a postdoctoral researcher at the Vrije Universiteit Amsterdam. She currently works on a multi-sited ethnographic research exploring ‘mixed’ couples’ everyday experiences of the law in contemporary Europe, as part of the ERC-funded ‘EUROMIX’ project. She has a PhD in Gender Studies (SOAS) which she obtained with a dissertation exploring the ways in which sexuality, pleasure and work interrogate each other and differently impinge on women’s subjectification and agency according to class and ‘race’. Her research interests include the anthropology of gender and sexuality, the sociology of work and the body, critical race theory and migration studies.

Between Annexation and Segregation: Racial Mixture and the Juridical Status of Libyans during the Fascist Colonial Rule

Andrea Tarchi, Vrije Universiteit Amsterdam

This paper investigates the ways in which the Fascist colonial government in modern-day Libya shaped and adjusted the juridical status of the native population according to their national and imperial political plans following the end of the “pacification” of the resistance in 1932. Divided between a faction that promoted the annexation of Libya to the metropolitan administrative territory and another one which vouched for a stark spatial and juridical segregation between Italian citizens and Libyan subjects, the Fascist elites in Libya had to problematize this issue within the broader framework of the definition of the racially-charged Italian national character and their imperial aspirations. As a matter of fact, while Mussolini’s desire to end "racial
promiscuity" and "the plague of mixture" in the colonies kept increasing, other main Fascist Party officials tried to push for a greater integration of the Libyans with the aim of strengthening the demographic colonization of the colony. This paper analyzes this debate internal to the Fascist colonial government through the lens of the regulation of interracial intimate relationships, with the aim of inserting the mentioned debate into the process of definition of a normative standard of Italian whiteness through the racialization of the colonial "other".

Andrea Tarchi (PhD Candidate, Vrije Universiteit Amsterdam): I was born in Fiesole (FI), Italy, on 30/07/1993. In 2013 I enrolled in the University of Bologna’s BA program in Anthropology, from which I graduated with honors. After that, I attended Utrecht University’s MSc program "Cultural Anthropology: Sustainable Citizenship", from which I also graduated with honors. In 2017 I was hired by professor Betty de Hart to participate in the ERC funded project “EUROMIX: Regulating Mixed Intimacies in Europe”, for which I am a researcher on the Libyan colonial context. I am also an assistant professor at the Faculty of Law of the Vrije Universiteit Amsterdam, where I lecture and supervise students for the course “Current Issues in Migration Law”.

SESSION D4: MEDIA EVENTS AND PUBLIC DEBATES IN A TIME OF ‘CRISIS’

Migrant: The “Generic Identity of Potential Threat”
Farah Atoui, McGill University
My contribution focuses on Calais’ migrant camps to scrutinize how the term “crisis” has been deployed in the discourse of the British political establishment and mainstream media to mediate the perception of the camps and its residents by the British and larger public. My aim is to analyze the political work the keyword “crisis” performs within the migration debate and policy-making in Britain as well as the broader politics of Europe, notably, the role it plays in the representation and governance of human mobility. Drawing on Brian Masum’s work, I argue that through the representation and constitution of migration and migrants as a potential threat, which is affectively and collectively felt in the form of fear, the discourse of an impending “crisis” legitimates governmental measures that aim to securitize Europe’s borders as well as to discipline migrants and subsumes them in “the generic identity of a potential threat”.

Farah Atoui is pursuing a PhD in Communication Studies at McGill University, Montreal. Focusing on Dubai, her project is concerned with how, in the context of neoliberal globalization and intensified human migrations, urbanization contributes to the production of groups of differentiated and unequal subjects. Farah is also engaged in examining the discursive mediation of migration in Europe, studying how and why certain keywords are mobilized in mainstream media and political discourses and analyzing their implications. She is a doctoral fellow of the Social Sciences and Humanities Research Council of Canada (SSHRC), and a member of Regards palestiniens et Regards syriens, two collectives dedicated to the organization of annual programs of contemporary Palestinian and Syrian cinema at the Cinémathèque Québécoise in Montreal. She holds a Masters in Media Studies from Concordia University (2015) and a Master in Management from ESCP Europe (2007), and has held senior positions at the Sharjah Art Foundation and Art Dubai, two leading art and culture institutions based in the United Arab Emirates.

Queering the Refugee: Discourse, Policy, and Deviance in a Danish Migration Event
Morten Stinus Kristensen, University of Illinois, Urbana-Champaign
In this paper, I critically engage the discourse of the initial reporting on a moral panic I call the “child bride” saga where dozens of young, refugee couples living in Danish asylum centers were forcibly separated due to their young age. I argue that the disciplining of these Syrian refugees, i.e. their forced separation, depended on them being queered as outside of normative Danishness and therefore in need of disciplining. I identify specific political rhetoric and coverage in Danish mainstream media that centered some affects as proper and some as improper as key participants in this process. I contend that these young refugee couples fulfilled Cathy Cohen’s conceptualization of queer(ing) as their alleged deviant sexuality was “constructed and contained by multiple practices of categorization and regulation,” which resulted in the state being able to “systematically marginalize and oppress those subjects thereby defined as deviant and ‘other’”. (Cohen, 1997, p. 439) Making these refugees into queer subjects entrenched disciplining of the groups to which they belong, refugees, Muslims and to some extent all (im)migrants, and illustrate the intersecting ways in which racialization of Muslims happens in contemporary Denmark.

Morten Stinus Kristensen is a PhD student at the Institute of Communications Research at the University of Illinois, Urbana-Champaign. He is currently working on his dissertation that examines the social media practices of Danish Muslims. Morten’s general research interests include critical journalism studies, representations of difference, as well as the liberatory potential of media production practices at social peripheries.

Affective repertoires of femonalism: The mediation of illegal separations of young couples in Danish asylum centers
Camilla Mahrer Reestorff, Aarhus University
In 2016 the Danish Minster of Immigration, Inger Støjberg, demanded that couples in the asylum centers be separated if one of the spouses was younger than 18. She argued that this prevented child marriages and protected girls. The ombudsman and the court have deemed the practice illegal because each case was not assessed individually. Obviously, children must be protected, but in this case the Red Cross documented that, resulting from separation, the young women suffered from isolation, depression and self-harm. This paper has three aims. 1) To map the directive’s interfacial modulations as it is communicated in broadcast and social media. 2) To further the understanding of femonalism (Ferris 2017), i.e. the postfeminist and nationalist politics of invoking feminism not to better women’s rights but to define relationships between Muslims as inherently in need of state interference. 3) To understand femonalism’s mobilization of ugly feelings (Ngui 2015) and ugly feelings’ capacity to generate refrainlike (Bertelsen and Murphie 2017) repertoires that can circulate, lay dormant and be pulled into new contexts. With this in mind the paper seeks to understand how femonalism and political secularism (Mahmood 2013) is utilized in the governing (Reestorff 2017) and rhythmic development of nationalist sentiments.