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Université de Neuchâtel

## International Workshop

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# Rethinking Regimes of (Im)Mobility Through Its Past, Present and Future Legacies

**30-31 May 2024**

**University of Neuchâtel**

To attend  
register [here](#)  
before 16 May





This workshop is organized by the team of the nccr – on the move research project “Towards a Novel Mobility Regime? The Legacies of the COVID-19 Pandemic Regarding the Governance of Human Movement”:

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### **Workshop Description**

How are the practices and experiences of governing mobilities and movements – human and non-human – shaped by the past? How will future mobilities and movements be shaped by the present? How can we theorize and analyze legacies – in terms of collective impacts of past actions, events, institutions, and power relations on current and future social, economic, political and cultural systems – when it comes to the governance of mobilities and movements?

This two-day public workshop aims to tackle the critique raised on the ahistoricity of research and theories on mobilities and movements by delving into the question of legacies to make sense of historic and societal transformations in relation to mobilities and movements. To do so, it adopts a focus on the problematics of legacies; as a tool, object of study or basic posture through which to conceptualize and empirically study the complex temporal logics that are behind, inherent in and developing from differing regimes of (im)mobility. Invited scholars will present their contribution based on empirical and/or conceptual analysis to discuss around the question: what can we learn from studying mobilities and movements if we orient our analysis around the concept of legacies?

### **Location**

Room RS38, Faculté des lettres et sciences humaines, Université de Neuchâtel,  
Espace Tilo-Frey 1, Neuchâtel 2000.

### **Registration**

The workshop is open to the public to join the discussion. Please register by Thursday 16th May at this link <https://forms.gle/358AXrf67o3EsBfx6>.



### **Contact**

If you have any questions, please contact Sélim Clerc ([selim.clerc@unine.ch](mailto:selim.clerc@unine.ch)) or Eloise Thompson ([eloise.thompson@unine.ch](mailto:eloise.thompson@unine.ch)).

## Thursday, 30 May 2024 | Program Details

9:00 - 9:15	Welcome coffee
<b>9:15 - 9:30</b>	<b>Introduction</b> Project Team
<b>Session 1</b>	Chaired by Francisco Klauser
<b>09:30 – 10:15</b> Discussants: Amin Moghadam and Janine Dahinden	<b>Legacies, Genealogies and the Making of a Deportation Route: Tracking Operation Aardvark</b> William Walters (Carleton University) and Travis van Isacker (University of Bristol)
<b>10:15 – 11:00</b> Discussants: Eloise Thompson and Christiane Reinecke	<b>Affective Atmospheric Barriers: Negotiating Legacies of Division in Brussels</b> Sunčana Laketa (University of Neuchâtel)
11:00 - 11:15	Coffee break
<b>Session 2</b>	Chaired by Christin Achermann
<b>11:15 – 12:00</b> Discussants: Eline Westra and Bruno Cardoso	<b>Infrastructural Legacies: Continuities of the Coupling of Care and Control in a Refugee Center's History in Switzerland</b> Sélim Clerc (University of Neuchâtel)
<b>12:00 – 12:45</b> Discussants: Dennis Pauschinger and Heike Drotbohm	<b>Technologies of Migrantization and Their Legacies: Nation-State Building, Multiple Regimes of Race and the (Re)Making of the Distinction Between 'Migrant Others' and '(Non-Migrant) Citizens'</b> Janine Dahinden (University of Neuchâtel)
12:45 - 14:30	Lunch break at Vio Restaurant, Quai Robert-Comtesse 10, Neuchâtel (on registration)
<b>Session 3</b>	Chaired by Eloise Thompson
<b>14:30 – 15:15</b> Discussants: Sunčana Laketa and Anna Amelina	<b>The Frictional Legacies of Invisibilized Presences in Black Lisbon</b> Heike Drotbohm and Elena Hernández (University of Mainz)
<b>15:15 – 16:00</b> Discussants: Sunčana Laketa and Christin Achermann	<b>Aerial Legacies of the Fight Against COVID-19</b> Francisco Klauser (University of Neuchâtel)
16:00 - 16:15	Coffee break

#### Session 4

Chaired by Sélim Clerc

**16:15 – 17:00**

Discussants: Carol Pierre and William Walters

**Imperial Legacies and the Production of Illegality: Fifty Years of Political Discourse on 'Irregular' Surinamese in the Netherlands**

Eline Westra (University of Amsterdam)

17:00

Apéro (on registration)

19:00

Dinner at Les Bains des Dames, Quai Louis Perrier 1, Neuchâtel (on registration)

## Friday, 31 May 2024

#### Session 5

Chaired by Janine Dahinden

**9:15 - 10:00**

Discussants: Travis van Isacker and Heike Drotbohm

**Understanding the Legacies of the Covid-19 Pandemic on Mobility and Migration Regimes: An Afrocentric Perspective**  
Edwin Mutenyoka (Osnabrück University)

**10:00 – 10:45**

Discussants: Eline Westra and Bruno Cardoso

**The Swiss Legislation on and Practice of Citizenship Deprivation – The Revival and Transformation of a WWII Legacy**

Christin Achermann (University of Neuchâtel)

10:45 - 11:00

Coffee break

#### Session 6

Chaired by Francisco Klauser

**11:00 – 11:45**

Discussants: Eloise Thompson and Janine Dahinden

**The Past, the Present, and the In-Between. Making Sense of Continuities, Transformations, and Ruptures in Postcolonial European Migration Regimes**

Christiane Reinecke (University of Flensburg)

**11:45 – 12:30**

Discussants: Edwin Mutenyoka and Anna Amelina

**Oral History: A Methodological Approach to Capturing Legacies**

Carol Pierre (University of Neuchâtel)

12:30 - 14:00

Lunch break at Trait d'Union Restaurant, Av. de Clos-Brochet 10, Neuchâtel (on registration)

#### Session 7

Chaired by Eloise Thompson

**14:00 – 14:45**

Discussants: Sélim Clerc and Christiane Reinecke

**SME's Mobility and Security Legacies in Rio de Janeiro**  
Bruno Cardoso (Federal University of Rio de Janeiro) and Dennis Pauschinger (Swiss Federal Chancellery)

**14:45 – 15:30**

Discussants: Elena Hernández and  
Francisco Klauser

**Mapping the Logics of Coloniality in the Digital Production  
of Migration and Mobility**

Anna Amelina (Cottbus)

**15:30 – 16:15**

Discussants: Dennis Pauschinger  
and Christin Achermann

**Journeys of Transnational Homeownership: Mobilities,  
Socio-Political Instabilities, and Housing Policy Legacies**

Amin Moghadam (Toronto Metropolitan University)

**16:15 – 16:45**

**Wrap up Discussion and Next Steps for Special Issue**

17:00

Apéro

19:00

Dinner at Le Cardinal Restaurant, Rue du Seyon 9, Neuchâtel  
(on registration)

## Abstracts

### **Legacies, Genealogies and the Making of a Deportation Route: Tracking Operation Aardvark**

Travis Van Isacker (University of Bristol) and William Walters (Carleton University)

What does it mean to study deportation in terms of legacies? How does such a focus differ from the lens offered by Foucauldian genealogies? How do they use history? How do they relate to the past, present and future of borders and bordering? What are the analytical and political stakes in using these frameworks? We seek to answer these questions by working through a particular case. We look at the use of charter flights as a mechanism of deportation from the countries of the global North. Charter flights are widely used by these states yet they have not been acknowledged by migration scholars as practices worth examining in their own right. We focus on one particular charter operation. Drawing on inspection reports, investigative journalism, and data generated through Freedom of Information requests, we look at UK charter deportations to Albania (which the Home Office calls Operation Aardvark). The UK has run charters to Albania for over 20 years, more consistently and more frequently than any other destination. Operation Aardvark is therefore a rich and important case allowing us to embed the analysis of deportation practice in history, tracking change in the way it is rationalized, technologized, mediated, and contested. We conclude that whatever their differences, a concern with legacies and genealogies can enrich the analysis of deportation, moving scholarship from a rather static notion of expulsion to one that is attuned to struggles and contradictions and the role these play in reshaping the dismal borderscapes of global migration.

### **Affective Atmospheric Barriers: Negotiating Legacies of Division in Brussels**

Sunčana Laketa (University of Neuchâtel)

“When I take the Rue Dansaert, or I go to the Place de la Bourse, I feel it’s other people, other personalities. It is different, on that side”, tells Veronique, a long-term resident of Molenbeek, one centrally placed municipality in Brussels. The situated experience of crossing “on that side” as she traverses the Canal area between Molenbeek and central Brussels is more than her personal sentiment. Rather, the impressions of belonging and difference that accompany Veronique’s daily life in the city are socially shared and relationally constituted sensorial and affective phenomena that do not end at the skin but expand into the everyday surroundings and envelope her everyday spaces and places in the city. These spatio-affective phenomena also encompass her habitual mobilities in those everyday spaces and places as a veiled Muslim woman living in a municipality that has for years been stigmatized as “Jihadi safe haven” in the context of the Western European “war on terror”. These embodied orientations in space are reiterated, often unconsciously, in her daily life, forming part of the complex affective atmospheres of the city. Drawing from these points, the paper begins by questioning what those affective atmospheres do. In other words, what are the social and political implications of the affective dimensions of everyday mobility in the city?

In approaching these questions, the paper analyzes the everyday mobilities of the residents of Brussels as socio-spatial practices, routes, and trajectories in the city, advancing from a series of

walk-alongs I conducted with the residents of the Canal area of Brussels. The Canal area is one of the most relevant dividing spaces in the city as it separates the neighborhood of Molenbeek, stigmatized as the “enemy territory”, from central Brussels. I analyze these everyday mobilities of the residents against the so-called “Plan Canal” — an important urban governance agenda that merges increased police and military presence with an on-going gentrification of this area. In other words, the Plan Canal forms part of an important legacy of division in the city as it points to past affective and discursive force relations embedded in the landscape in ways that condition the present. Legacies of division are analyzed as routinized arrangements of bodies, objects and spaces that produce and reproduce social and urban faultlines.

The main arguments the paper develops is that affective atmospheres are vital processes in the everyday politics of carving out political identities and territories and reproducing racialized faultlines that inform the discourses on warfare against “the enemy within” in a Western European city. Questions of (geo)politics and social difference, in this case difference between those who belong and those who are excluded, are at the heart of the Vernonique’s embodied trajectories in the city. The Canal emerges as an atmospheric barrier, making some bodies feel in place and comfortable, while others feel out of place and as, what Nirmal Puwar (2004) calls, “space invaders”. The attention to legacies of division highlights the reiterative process through which these atmospheric barriers emerge, and through which they are sustained and entrenched.

### **Infrastructural Legacies: Continuities of the Coupling of Care and Control in a Refugee Center’s History in Switzerland**

Sélim Clerc (University of Neuchâtel)

The “great confinement” described by Foucault highlights the way in which Western societies have historically grouped together and segregated categories considered problematic (the poor, the sick, the “alienated”). Institutions have since gradually specialized, however, the confinement and the porosity of assistance with social control finds echoes in the way certain marginalized groups continue to be cared for in these kinds of “total institutions”. This paper focuses on the case of institutions that are designed for asylum processing. I am interested in understanding the trajectory of buildings which were historically used for different purposes and different groups of people, and which were transformed through “adaptive reuse” to host people seeking asylum.

This contribution proposes to study the question of legacy through the concrete case of an asylum reception center in Switzerland which is located within the buildings of a 19th-century psychiatric hospital. I write the “site biography” of that center, using the conceptual lens of infrastructure studies to ask: what are the legacies of the previous use of the center’s buildings, and how do they affect the actual institution? What do these legacies reveal about the asylum regime and the functioning of asylum reception centers in Switzerland? The contribution attempts to conceptualize legacies as both epistemic and material reminiscences of the past, and to apprehend the relationship between the two.

Based on interviews and an archival study, I am examining the traces of the site’s past in its actual infrastructure and usage, its internal regulations, and the transformation of these elements, to uncover historical continuities and ruptures both in the material and epistemic realm.

These continuities and ruptures paint a portrait of driven by logics of care and control similar to

those of the hospital, albeit applied in a singular way. Moreover, they highlight how the choice of a specific building to host a group reflects the social perceptions of the people placed there. Through this case study, I question the nature of refugee reception centers as a particular form of technology, anchored within a continuum of spatial-bureaucratic state control of groups deemed problematic.

### **Technologies of Migrantization and Their Legacies: Nation-State Building, Multiple Regimes of Race and the (Re)Making of the Distinction Between ‘Migrant Others’ and ‘(Non-Migrant) Citizens’**

Janine Dahinden (University of Neuchâtel)

The distinction between “migrant others” and “(non-migrant) citizens” is one of the most significant and consequential in today’s world and it is one of main features of what I call technologies of migrantization. However, how can we comprehend the emergence of this fundamental distinction and in general of migration-related categories? What are its historical legacies, and what are the consequences in today’s world? Scholarly research has shown that technologies of migrantization are, on one hand, a product of and deeply ingrained in the logic of the modern nation-state. On the other hand, it was demonstrated that they are also, at times, anchored in colonial legacies and particular constructions of race. Nevertheless, I argue that in order to gain a nuanced understanding of the legacies and consequences of technologies of migrantization, we, first, need to intertwine these two lines of thought in a careful way. Second, technologies of migrantization and corresponding categorizations vary fundamentally among states due to historical and contextual factors. For instance, the definition of “who is a migrant” and how terms like race, culture, or the migrant “other” are defined differ depending on the specific historical circumstances of each nation-building process, the evolving characteristics of migration apparatuses, historical legacies (including colonial, decolonial, or imperial influences), and different immigration models. I will use the case of Switzerland to illustrate how nation-state building and the nationalization of the Swiss mobility regime, on one hand, and various interpretations of race, on the other hand, have intertwined to create complex constructions of “migrant others”. Importantly, the historical construction of the “migrant other” has continuously evolved up to the present day. This case study demonstrates that legacies can be understood as transformative continuations that can be empirically observed as socio-historical processes and narrative constructions, in which transnational and local elements — in the form of “repertoires” — become intertwined. It also highlights the importance of carefully adapting theoretical concepts developed in specific historical contexts and circulating transnationally to particular local contexts. Migrantization works differently in different historical contexts, and therefore, it is necessary to complicate our understanding of legacies.

### **The Frictious Legacies Of Invisibilized Presences In Black Lisbon**

Heike Drotbohm and Elena Hernández (Uni Mainz)

Portugal’s reckoning with its (post)colonial legacy is relatively recent. For an extended period, the prevailing myth suggested that Portuguese colonialism was comparatively gentle, the Portuguese nation inherently multicultural, Portuguese society free from racism. However, this



narrative contrasts starkly with the enduring impact of Portuguese colonialism, particularly evident in both official memorials and informal urban districts in Lisbon, the nation's capital. Since their establishment in the 1970s, these are still inhabited by migrant workers from the former colonies. Drawing on empirical data gathered through a collaborative research project affiliated with the Collaborative Research Centre "Studies in Human Differentiation", we aim to explore the ways in which historical legacies persist in contemporary urban transformation practices. Adapting Anna Tsing's concept of "friction" to encompass "frictionous legacies", we aim to shed light on the various dimensions of conflict-laden histories in present-day Lisbon. Our approach steers away from the aesthetically enhanced city center, focusing instead on urban peripheries where recent transformations have given rise to notably extreme forms of social exclusion and displacement. Our research delves into the aftermath of violent housing evictions and the partial demolition of Segundo Torrão, an informal neighborhood, resulting in the displacement and dispersal of its residents. For many of these neighborhoods' former residents, eviction not only disrupts physical structures but also severs social ties and undermines the material foundations of their daily lives. While city authorities aim to "cleanse" neighborhoods labeled as problematic to obscure these issues, the scattering of residents to other parts of the city weakens their organizational power and fragments their social cohesion.

### **Aerial Legacies of the Fight Against COVID-19**

Francisco Klauser (University of Neuchâtel)

In June 2022, the Swiss Centre for Occupational and Environmental Health published a White Paper on "pandemic proof buildings", listing various air-related lessons learnt from the fight against COVID-19. Relevant measures range from the wearing of face masks, to improved ventilation, filtration and disinfection (to purify the air, for example through UV light). These recommendations resonate with the manifold, media-reported claims for long-term improvements of the indoor air quality in schools, factories, hospitals or trains, as more or less hermetically enclosed and internally purified "bubbles of shared breathing" through which and in which movement is allowed to happen.

These examples not only reiterate the aerial sensitivity that remains from the fight against COVID-19, but also underline the intrinsic connection between the governance of the air and the governance of human movement. If we want to understand and question the legacies of the fight against COVID-19, such is my main claim, the imbrications between the two domains of governance must be placed centre stage. More specifically, the presentation argues that one of the central legacies of the fight against COVID-19 indeed consists in the rearticulated ways in which the two domains of governing are bound together. Through examples taken from Switzerland, I show how the COVID-mediated encounter between the governance of the air and the governance of human movement plays out on an (1) elemental, (2) embodied, (3) affective, (4) cognitive, (5) practical and (6) socio-technical level. Together, these levels highlight that the fight against COVID-19 dramatically increased the air's relevance as a focal point of societal concern and judgement, competition and dispute, which in turn produced novel ways of ordering the air through legally, practically and materially defined geometries, internal structures and contours. These geometries of the air are lived, experienced and socio-politically produced in highly unequal ways. To date, they remain inherently pluralistic, and as such fundamentally secessionary and

conflictual. In sum, the aerial legacies of COVID-19 are invested by all kinds of power relations that need critical attention.

This “aerial sensitivity” adds a volumetric dimension to existing studies of the ways in which the fight against COVID-19 affected the management of differing means, places and infrastructures of human movement. In turn, it underscores that the legacies of COVID-19 must be understood not merely as a set of somewhat abstract lessons-learned, or rearticulated ways of thinking or acting, but as more or less stabilized, multi-layered assemblages of heterogeneous entities (ideas, practices, objects, people, technologies) in which space itself (here: airspace) plays a fundamental role. Thus, channeled through the aforementioned elemental, embodied, affective, cognitive, practical and socio-technical levels, the paper also pursues a wider ambition, which is to rethink the concept of the “legacy”, in its inherently multifaceted and fundamentally intertwined logics and realms.

### **Imperial Legacies and the Production of Illegality: Fifty Years of Political Discourse on “Irregular” Surinamese in the Netherlands**

Elaine Westra (University of Amsterdam)

As of 2020, activists in the Netherlands have campaigned for the legalization of illegalized elderly of Surinamese descent. They pointed at the often precarious living conditions of these elderly without (valid) documents. Moreover, and contrary to dominant political discourse, they framed the irregular status of this group as a legacy of Dutch colonialism. That is, the inhabitants of Suriname became Dutch in the first place through colonization, enslavement and indentured labour. They were Othered and racialized in the imperial metropole (Jones 2016), which contributed to the – often unwanted – loss of Dutch citizenship at Suriname’s independence (1975) and increasingly strict migration policies afterwards.

The existing scholarly literature deals extensively with illegalization and deportability (De Genova 2002, 2004; Kubal 2013; Bonizzoni 2017). Yet unlike the Windrush scandal in the UK (De Noronha 2019, 2020; Slaven 2022), the case of Surinamese-Dutch people in administrative irregularity has never been studied with attention to colonial legacies, or the “modes of reverberation by which empire matters today” (Go 2023: 3). Through a discourse historical analysis (DHA) of parliamentary debates and activist counternarratives, this article places the historicity and coloniality of present-day migration policy at the center of the analysis. It goes beyond assuming imperial legacies by exploring how Dutch politicians have talked about “illegalized” Surinamese during more than fifty years of political debates. I ask which arguments have been used to “illegalize” and “de-illegalize” Surinamese people in the Netherlands from the 1970s to the present? Using the concept of legacies, the article contributes to countering presentism in migration research and sheds light on the political-discursive production of “illegality” in postcolonial Europe.

### **Understanding the Legacies of the Covid-19 Pandemic on Mobility and Migration Regimes: An Afrocentric Perspective**

Edwin Mutyenoka (University of Osnabrück)

This paper pays closer attention to an ongoing interplay between mobile populations’ micro level practices and the subsequent state responses which often manifest at the macro level as

stricter mobility, immigration and welfare policies, militarised border surveillance, border technologies and so on. Using the case study of one immigration hotspot (Alexandra Park Township) in South(ern) Africa as a contact zone and space of negotiation for these mobile populations and the host society, this contribution offers an Afrocentric lens in understanding the legacies of the Covid-19 Pandemic on mobility, migration, and governance. The paper uses combinations of interviews and focus group discussions data solicited from the Township to bring spatial, temporal, and socio-political contexts to the fore. In the paper, I mainly argue that the aggregation of various effects, continuities, ruptures, and/or re-orientations attendant to the pandemic into “one legacy” is empirically flawed. For this endeavor, the paper identifies specific social, economic, and political critical junctural initiatives by multiple actors in Alexandra during the pandemic. In this paper, these initiatives should be understood as heuristic devices aimed at demonstrating paradoxes and thus “mixed legacies” which characterized the mobility-migration regime during and post the pandemic in South Africa. Additionally, and in the spirit of a robust understanding of the legacies of the pandemic on mobility-migration regimes, the paper also accounts for methodological adaptations (digital methods, auto-ethnographies) during this epoch as well as the legacies thereof on field or data access in migration research in the aftermath.

## **The Swiss Legislation on and Practice of Citizenship Deprivation – the Revival and Transformation of a WWII Legacy**

Christin Achermann (University of Neuchâtel)

After several decades during which citizenship deprivation was forbidden in the young Swiss federal state, Switzerland introduced first provisions to revoke a naturalized person's citizenship in cases of fraud at the beginning of the 20th Century. During WWII, under emergency law, the possibility was introduced to deprive first only dual citizens of their citizenship, later also single native citizens, in cases where their behaviour was against the interests and the reputation of Switzerland. After the war, the clause – again restricted to dual nationals - was literally integrated into the new federal law on nationality and taken over to the totally revised law on nationality of 2014. Losing the citizenship of a certain states implies to lose one's rights with respect to the state in question, in particular the unconditional right to stay on and return to its territory.

During WWII a certain amount of people were deprived of Swiss citizenship, most of them people who had been convicted for collaborating with the Nazis. However, since the end of the war, the clause had not been used in any case. Since about the beginning of 2000, there have been a number of parliamentary interventions requiring automatic application or new motives for citizenship deprivation. None of them was accepted, though. Since 2015/16 Switzerland has started to reactivate this clause. In the meantime, several deprivations of citizenship have taken place regarding dual nationals having joined jihadist groups in Syria.

Based on the historical and discursive analysis of legal texts and reports, parliamentary debates, government communication and reports, historical literature and media reports, this paper reconstructs the history of the deprivation clause and aims to understand its recent revival in the present context of “war against terrorism”. In doing so, it pays particular attention to the role of the varying security-related arguments for the introduction, legitimation, and application of the citizenship revocation clause to different situations and categories of people and to the role the

control over mobility (into or out of Switzerland) plays over time. Furthermore, it asks and analyzes what we can learn from this example to conceptualize “legacies”. Based on the current state of analysis it seems that the rules and practice of citizenship deprivation are a case of “differentiating legacies”. By this I mean that an underlying rationality of total exclusion of former members considered to be an existential threat to the nation-state informs the present practices and legal interpretation, while being transformed and adapted to the current context and present-day political interests and power relations. Attention shall also be paid to the specific turning points when certain ideas and practices become legacies and others disappear.

### **The Past, the Present, and the In-Between. Making Sense of Continuities, Transformations, and Ruptures in Postcolonial European Migration Regimes**

Christiane Reinecke (University of Flesburg)

In the interdisciplinary fields of migration, mobility, and border studies, there is currently a remarkable interest in the impact of colonial formations on contemporary ways of “doing borders”, of governing mobilities, and dealing with diversity. Inspired by theoretical reflections on “postcolonialism” and “decoloniality”, a growing number of researchers are beginning to criticize and decenter European politics and discourses concerning migration and diversity by pointing to their colonial pasts (Favell 2022; Mayblin and Turner 2022; Boatcă 2021; Santos 2021; Schinkel 2017). For the most part, this current interdisciplinary interest in “the colonial” is an interest in the impact of the past on the present: on the EU’s present border and migration regime and the sorting mechanisms it establishes, on contemporary inequalities and racial hierarchies, and on the Eurocentrism of present knowledge formations. It is, in fact, an interest in continuities, and partly, inspired by Foucauldian notions, in genealogies, as migration and mobilities scholar seek to deconstruct or decenter current framings, problematizations and hierarchies by making sense of their genealogy.

In my paper, I refer to this interdisciplinary scholarship on postcolonial border and migration studies in order to a) differentiate between different ways of relating past colonial formations to the present, and b) explore what I consider to be something like a blind spot of this literature and term “the problem of the in-between”. Making use of the rich historical scholarship on the history of decolonization and postcolonial migration in the long 20th century, I argue that current debates on coloniality and decoloniality would profit from a more nuanced exploration of the complex interplay between continuities on the one hand, and changes, transformations, and ruptures on the other hand.

Drawing on historical research on postcolonial France, Britain, and Western Germany in the second half of the 20th century and on these countries’ governing of migration and their dealing with racialized, ethnicized, and religionized differences, the paper discusses the analytical benefits of, on the one hand, a historical-genealogical perspective that aims to make sense of the present by highlighting its direct prehistory and, on the other hand, a historical perspective that points to changes and ruptures and aims to make sense of the present by distinguishing it from the past.



## **Oral History: A Methodological Approach to Capturing Legacies**

Carol Pierre (University of Neuchâtel)

The aim of this contribution is to demonstrate how migration scholars can effectively work with oral history to uncover and document the legacies stemming from migration. Using the case study of London in 1974, oral history is employed with the aim of elucidating variations in the interpretation of crisis contingent upon diverse migration legacies. The contribution invites the audience to consider the efficacy of oral history as an interpretivist methodological tool that offers a nuanced and human-centred approach for understanding the role of migration legacies in different notions of crisis. Thereby, this contribution introduces a relatively unexplored method in the study of crisis and migration legacies. I show how recording individual life histories, personal experiences, memories, and narratives can serve as a building block to investigate the relationship between individual migration histories and people's understandings and experience of society, whilst also reflecting on the limitations of this method.

## **SME's Mobility and Security Legacies in Rio de Janeiro**

Bruno Cardoso (Federal University of Rio de Janeiro) and Dennis Pauschinger (Swiss Federal Chancellery)

During the cycle of Sport Mega-Events in Rio de Janeiro (2013-2016), the local security forces adopted a mobility management model for the urban space inspired by the new military urbanism. This model was coordinated from an integrated command and control center, dividing the urban space into perimeters to filter circulation and isolate areas of touristic interest and sport venues. In a city already marked by violence — police and criminal — and by socio-economic and territorial inequalities, the mega-events admittedly represented a factor in the expansion of the militarization of public security. After the 2016 Olympic Games, which brought the cycle to a close, this model continued to be applied, both on exceptional days such as Carnival and New Year's Eve, but also at various football matches. The city's main stadium (Maracanã) is located in the North Zone, in a residential neighborhood and close to highly populated favelas, which means that thousands of people's mobility is regularly impacted by this security model. In this paper we will discuss mobility and the management of urban space around Maracanã stadium, based on the mega-events and their legacy of security, producing new inequalities in the ways in which the city is appropriated. These empirical findings allow the paper to train attention to a discussion of the concept of legacy itself. The term has been heavily employed by global and local mega-event organizers to provide necessary justifications of both the high public financial investments and the reverberating spatial transformations in host cities. In Brazil in particular, the legacy discourse was ubiquitous in the domains of urban management and public security. In assessing the Brazilian governmental mega-event discourse of material and nonmaterial legacies, the paper paves the way to a sustained conceptual reading of legacy to bring to the forth its camouflaging effects, its powerful influence and its destructive potential upon ground realities in future, present and former mega-event host cities.

## **Mapping the Logics of Coloniality in the Digital Production of Migration and Mobility**

Anna Amelina (BTU Cottbus-Senftenberg, Germany)

As socially generated phenomena, migration and mobility are produced by institutional, organizational and everyday routines that rely on the historic-specific imaginaries of belonging and otherness. As migration and mobility are also co-created by digital practices, images and infrastructures, we need to analyze their contemporary production processes as taking place in-between offline and online routinized “doings” of migration and mobility. Thus, the main interest of this paper is to analyse the exclusionary logics inscribed in the digital co-production of migration and mobility using a coloniality-sensitive outlook. In particular, the paper pays attention to how colonial legacies in patterns of human (im)mobilization are transformed and translated into quasi-colonial cyberspace imaginaries, and in what ways do the latter produce, do and undo contemporary human movements.

In the first step, the paper suggests to bring together studies of digital humanities and the mobility paradigm (Urry). It identifies structural and discursive homologues in the global organization of online and offline mobilities, and reflects on them using a coloniality-sensitive perspective. Of particular importance are the concepts such as algorithmic infrastructure, algorithmic coloniality, e-borders, e-citizenship and a cyberspace subalternity.

Second, the paper examines digital nomadism literature that analyzes privileged mobility conditions of those non-migrantized actors from the Global North, who have a relative freedom to choose their next destination. Using the coloniality-sensitive outlook from the first part, the paper relates the structural privileges of “digital nomads” to the inscription of racial hierarchies and “white imaginaries” in the digital and mobility infrastructures they rely on.

In the third step, the paper provides insights into the recent research on the digital diaspora and digital kinship, which pays attention to the digital organization of transnational ties of the migrantized actors who move to the Global North from the Global South or Global East. Relying on the notion of the cyberspace subalternity, this section discloses the racial logics of the cyberspace infrastructure on the one hand and digital diasporas’ potential to contribute to “digital conviviality” on the other.

The final part of the paper brings together insights from the above sections and develops conceptual heuristics to approach the coloniality of the digital in the production politics of privileged and underprivileged forms of human movements. As new forms of techno-governmentality, platform-infrastructures and digital selves incorporate epistemic notions of “civilization” and “progress”, decolonial scholars point to the persistence of a hidden dichotomy between the civilized and non-civilized at the core of these politics.

## **Journeys of Transnational Homeownership Mobilities, Socio-Political Instabilities and Housing Policy Legacies**

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This article investigates property ownership and investment practices among Iranians residing outside of Iran, particularly in Toronto. It pursues three main objectives: firstly, it examines the impact and enduring effects of economic and political turbulence in Iran, notably under

decades-long international sanctions, on individual decisions regarding the safeguarding of their economic assets through migratory projects or simply investments in foreign real estate markets. Secondly, it explores the legacy of housing and homeownership policies in the urban context of these investments, specifically in Toronto, aiming to understand how these policies shape decision-making processes and influence property ownership experiences. Thirdly, by considering the socio-political contexts of both Iran and Canada, the article situates homeownership decisions within various forms of mobility (such as immigration or circular mobilities), directly or indirectly linked to property acquisition decisions of migrants and investors in the real estate sector, shedding light on (im)mobilities that arise subsequently owing to these decisions. The notion of legacy is therefore conceptualized through a multi-scalar approach (connecting urban, national, and transnational scales in the homeownership experiences) that takes into account the effects of political and economic instabilities stemming from Iran's post-revolutionary history since 1979, as well as the legacy of housing and immigration policies in the city of Toronto, on mobility practices and property ownership. This article draws on an ongoing ethnographic fieldwork initiated in March 2022 with over forty interviews with professionals in the real estate sector and Iranian migrants in the city, focusing on the homeownership experience of Iranians in Toronto.