



DELIVERABLE 3.1

TRAINING MATERIALS FOR ANALYSIS OF REGIMES OF INTEGRATION, DIVERSITY AND MOBILITY

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INTRODUCTION

The purpose of WP 3 is to upscale and re-embed the results from WP 2 for further use in later stages of the project. The WP 2 results will describe the very context-specific intricacies of arrival infrastructures (T 2.2) – their historical transformation, their present-day makings, and their transformation in the turbulent years of immigration into Europe after 2015. By upscaling we mean situating these results in broader ‘contexts’ related to forms of regulation and control informed by e.g. local and national policies and practices on migration and integration. These we call regimes of diversity and mobility (Glick Schiller and Salazar 2013, Grillo 2010), as they represent models of coping with diversity related to mobility and migration, e.g. defining who is included in or excluded from the nation state. Furthermore, regimes of diversity and mobility inform ideologies of integration (Favell 2016, Olwig & Paerregaard 2011, Rytter 2018) in defining who is ‘integratable’ and how. These regimes consist of a reflexive process of external ascription – attribution of legal status, racial or ethnic profile, cultural or religious identity, etc – and self-identifications – the double process of subjectification (Fassin (2011) that affects migrants’ social mobility and aspirations in important ways. The regimes lead local lives and co-constitute the site-specific arrival infrastructures.

The upscaling effected by WP3 has first of all a methodological function of training (T3.1) the site researchers. After the researchers have familiarized themselves with the different sites, they will be trained to identify and describe the local ‘regimes of diversity and mobility’ and ‘ideologies of integration’ at work in their specific sites. This task supports the researchers of WP2 first of all to add this dimension to their analysis of, and insights into, the workings of the site specific arrival infrastructures, and secondly to report their findings back to the WP 3 researcher. These reports form the basis of the second form of upscaling. The local site-specific regimes and ideologies also lead translocal lives far beyond their confines: in national and regional (EU/ European/Western) and global ideoscapes and governmentalities. The objectives of developing this training material can thus, quoting the description of action, summarized as:

1. Providing site researchers the necessary theoretical research support on integration and regimes of diversity and mobility.
2. Enabling T3.2 by tailoring the input from WP2 to the needs of the WP3 researcher in order to be able to start the cross-site comparative and comprehensive research on AI in relation to local and translocal regimes of diversity & mobility.

BLENDING TRAINING

As part of the general COVID-19 mitigation plan, the set-up of WP3 training was transformed from an on-site 3-days workshop in Malmö in M12 to a blended or 'on-site' and online mode of teaching. The official kick-off of the training was provided in Malmö in M12 with a dedicated WP3 training during the General Assembly. The WP3 textbook was already made available online before that kick-off in Malmö and the WP3 researcher interacted with all site-researchers during the 22/03/2022 cross-site researcher meeting. In Malmö the textbook was presented, and combined with lectures, practical trainings and discussion. Between M12 and M18, the WP3 trainer will regularly launch short video clips in the ReROOT Teams environment – see schedule below – in which key concepts and research strategies are explained. In the meanwhile, the researcher joins the cross-site discussions and the individual site discussions in a coaching role. In Dortmund in M18, a second on-site WP3 workshop will take place. From M18 until the end of WP3, the WP3 researcher will continue following-up the site researchers during the regular online cross-site and individual site discussions.

OVERVIEW OF THE TRAINING MATERIAL

The WP3 training material consists of different kinds of material:

- A textbook with texts and exercises.
- Video clips
- Material from the 1-day workshop in March 30, 2022.
- An on-line meeting schedule

The textbook (see annex 1)

The textbook is divided into 3 parts with subdivisions:

- Part One: Ethnography of policy
- Part Two: Regimes of mobility and diversity. This part is divided into three sections 1) regime-thinking; 2) diversity; and 3) constructions of otherness.
- Part Three: Ideologies and practices of integration. This part is divided into three 1) ideologies of integration, 2) the integration concept, 3) Rethinking integration.

Each division in the textbook contains references to literature that are carefully selected for the training, altogether 23 obligatory texts and 30 supplementary texts. The full texts are uploaded on the WP3 channel on Teams. Included in this textbook are exercises that encourage the site researchers to make explorations of how regimes of mobility and diversity and integration ideologies and practices unfold in their field site.

Video clips

Besides the textbook, video clips consisting of small lectures based on the textbook literature are being uploaded on the WP3 Teams channel. The video clips work as appetizers to make the site researchers read the texts.

From February to September 2022 the following video clips will be launched:

Video clips on: 1) ethnography of policy (see annex 2); 2) diversity regime) 3) diversity and otherness; 4) ideologies of integration; 5) rethinking integration.

One-day workshop during GA meeting in Malmö

The 1-day workshop on WP3 that took place at the GA meeting in Malmö in March 30, 2022 provided general instructions for WP3 and explained the expected output from site-researchers needed to do the T3.2 comparative analysis by Month 31. An introduction by Karel Arnaut (see annex 3) was provided and two lectures from external researchers on respectively “Researching diversity regimes” by Karen Fog Olwig – who is a part of the International Advisory Board of ReROOT – and “Working with vignettes” by Elsemieke van Osch were given. These lectures were followed by a hands-on workshop to engage site researchers in starting writing up ethnographic material through vignettes.

The power-point material from the lectures and the hands-on workshop is available on Teams.

On-line meetings

On-line meetings with the leaders of WP2, WP3 and WP4 also forms part of the training as these meetings are important moments of discussing the analysis of ethnographic field-work, both individual field sites and across various field sites.

OVERVIEW OF THE TRAINING MATERIAL

References

Fassin, Didier. 2011. "The Social Construction of Otherness." Pp. 117-25 in *The Others in Europe*, edited by S. Bonjour, A. Rea and D. Jacobs. Brussels: Editions de l'Université de Bruxelles.

Favell, Adrian 2016. *Philosophies of integration: Immigration and the idea of citizenship in France and Britain*. Springer.

Glick Schiller, Nina and Noel B. Salazar. 2013. "Regimes of Mobility across the Globe." *Journal of Ethnic and Migration Studies* 39(2):183-200.

Grillo, Ralph. 2010. "Contesting Diversity in Europe: Alternative Regimes and Moral Orders." MMG Working Paper 10-02.

Olwig, Karen Fog & Karsten Paerregaard. 2011. *The Question of Integration. Immigration, Exclusion the Danish Welfare State*. Cambridge: Cambridge Scholars Publishing.

Rytter, Mikkel. 2019. "Writing against integration: Danish imaginaries of culture, race and belonging." *Ethnos* 84.4: 678-697.



ANNEX 1

Arrival Infrastructure Integration Research (WP3)

TEXTBOOK

Welcome to WP3 on “Arrival Infrastructure Integration Research.” This work package provides insights into local arrival and integration processes as they take place within policy contexts by bringing insights in how arrival infrastructures locally operate within broader regimes of mobility and diversity, and are reshaped through integration policies and practices. Through the analytical exploration of regimes of mobility and diversity, and the concept of integration, the aim of ReROOT is to challenge and deconstruct existing regimes and integration models to construct alternative integration models in site-specific contexts. In that way, WP3 offers tools for analysing empirical material from WP2, interacts with WP4, and provides information for policy briefs for WP7.

This is a textbook for WP3. The texts are uploaded on the WP3 channel on Teams.

Included in this textbook are exercises that encourage you to make a short reflection or a long exploration of how regimes of mobility and diversity and integration ideologies and practices unfold in your field site. The plan with the textbook is, over the next months, to launch video clips on the on the WP3 Team channel on WP3 subjects that prompt you to read the texts and do the exercises, followed by an online meeting about the subject.

Feel free to read the literature (including the supplementary) as much and when you like.

On the following sections, you will find an overview of the textbook themes, texts, and exercises.

ETHNOGRAPHY OF POLICY

Part One

Policies constitute ethnographic fields as they arise out of particular contexts and encapsulate the history and culture of a society. An ethnography of policy takes public policy as an object of analysis, exploring its enabling discourses, mobilizing metaphors, and underlying ideologies and practices (Wedel et al 2005). Policy thus produces different spaces, e.g. through territorial stigmatization and processes of infrastructure that designate and remake spaces in certain normative ways (Birk 2017). Sullivan (2012) points to the usefulness of public documents as subjects of ethnography that have the same status as rituals and myths. Writing about immigration policies, Borelli & Andreetta (2019) explore 'paperwork' as a crucial part of everyday life within bureaucracies that translate policy actions into realities, and furthermore how documents produce legitimacy and establish 'truths' upon which bureaucratic as well as migrant individuals act.

Texts

Birk, T. (2017). Infrastructuring the social: Local community work, urban policy and marginalized residential areas in Denmark. *Environment and Planning A*, 49(4): 767-783.

Borelli, L. M. and S. Andreetta. (2019). Introduction: Governing Migration through Paperwork. *Journal of Legal Anthropology* 3(2):1-9.

Sullivan, P. (2012). The personality of public documents: a case study in normalising Aboriginal risk. *Journal of Organizational Ethnography*, Vol. 1 No. 1: 52-61.

Wedel, J.R. et al. (2005). Toward an Anthropology of Public Policy. *The ANNALS of the American Academy of Political and Social Science*, Vol. 600 No. 1: 30-51.

Supplementary reading

Bacchi, C. (2009). Analysing policy. Pearson Higher Education AU.

Jensen, T. G., & Söderberg, R. (2021). Governing urban diversity through myths of national sameness—a comparative analysis of Denmark and Sweden. *Journal of Organizational Ethnography*.

Gupta, A. (2013). Messy bureaucracies. *HAU: Journal of Ethnographic Theory*, 3(3), 435-440.

Machado, I. J. D. R. (2021). Purity and Mixture in the Category of Refugee in Brazil. *Journal of Immigrant & Refugee Studies*, 19(2): 157-169.

Navaro-Yashin, Y. (2007). Make-Believe Papers, Legal Forms and the Counterfeit: Affective Interactions between Documents and People in Britain and Cyprus. *Anthropological Theory* 7(1):79-98.

Uitermark, J. (2002). Re-scaling, 'scale fragmentation' and the regulation of antagonistic relationships. *Progress in human geography*, 26(6), 743-765.

Shore, C. and Wright, S. (Ed.) (2009). *Anthropology of Policy: Critical Perspectives on Governance and Power*. Routledge.

Exercise based on insights from your ethnographic field

- What kinds of policies, documents or practices are relevant as objects of study in your field?
- What are the policies' enabling discourses, metaphors, and underlying ideologies and practices?
- What is the problem represented to be?
- How are documents used and acted upon in your field?

REGIMES OF MOBILITY AND DIVERSITY

Part Two

This part is divided into three sections 1) regime-thinking; 2) diversity; and 3) constructions of otherness.

Regime-thinking

The concept of 'mobility regimes' captures the intertwined patterns of global mobility and orders of power and equality (Click-Schiller & Salazar 2013). 'Regime', however, is not a unified concept, and different theoretical strands inform 'regime-thinking,' from welfare regime theories to governmentality studies. This allows for both sociological and ethnographic approaches to the analysis of political dynamisms (Horvarth et al 2017). Eule et al (2018:2718) conceptualize a migration regime as a conflictual field of interest between different actors, emphasizing regimes as practiced, flexible and negotiated. Following this perspective, Schwartz (2018) emphasizes the role of migrant agency in her trajectory approach to mobility regimes. Mezzadra and Neilson (2012) point to the multifarious mechanisms that filter and stratify subjects in motion and rethink the topological approach within a framework of political processes and conflicts on the border between inclusion and exclusion.

Texts

Eule, T.G., D. Loher and A. Wyss. (2018). Contested Control at the Margins of the State. *Journal of Ethnic and Migration Studies* 44(16):2717-29.

Glick Schiller, N. and N. B. Salazar. (2013). Regimes of Mobility across the Globe. *Journal of Ethnic and Migration Studies* 39(2):183-200.

Horvath, K., A. Amelina and K. Peters. (2017). Re-Thinking the Politics of Migration. On the Uses and Challenges of Regime Perspectives for Migration Research. *Migration Studies* 5(3):301-14.

Mezzadra, S. and B. Neilson. 2012. Between Inclusion and Exclusion: On the Topology of Global Space and Borders. *Theory, Culture & Society* 29(4-5):58-75.

Schwarz, I. (2020). Migrants moving through mobility regimes: The trajectory approach as a tool to reveal migratory processes. *Geoforum*, 116, 217-225.

Supplementary readings

Bieber, F., & Bieber, R. (2021). Regimes of Diversity. In *Negotiating Unity and Diversity in the European Union* (pp. 17-52). Palgrave Macmillan, Cham.

Dahlvik, J. (2017). Asylum as Construction Work: Theorizing Administrative Practices. *Migration Studies* 5(3):369-88.

Hess, S. (2012). De-Naturalising Transit Migration. *Theory and Methods of an Ethnographic Regime Analysis*. *Population, Space and Place* 18(4):428-40.

Kalir, B. and L. Wissink. (2016). The Deportation Continuum: Convergences between State Agents and Ngo Workers in the Dutch Deportation Field. *Citizenship Studies* 20(1): 34-49.

Lugo, A. 2000. Theorizing border inspections. *Cultural Dynamics* 12(3): 353-73

Scheel, St. (2018). Real Fake? Appropriating Mobility via Schengen Visa in the Context of Biometric Border Controls. *Journal of Ethnic and Migration Studies* 44 (16): 2747-2763.

Tazzioli, M. (2015). Which Europe?: Migrants' uneven geographies and counter-mapping at the limits of representation. *Movements. Journal for Critical Migration and Border Regime Studies*, 1(2).

Tsianos, V., & Karakayali, S. (2010). Transnational migration and the emergence of the European border regime: an ethnographic analysis. *European journal of social theory*, 13(3): 373-387.

REGIMES OF MOBILITY AND DIVERSITY

Part Two

Exercise based on insights from your ethnographic field

- How is 'regime-thinking' relevant in your field?
- What theoretical approach(es) to regimes may inform your analysis?

Diversity

Diversity is not a pre-social category, but loaded with attributed meanings, and thus represents a perceived evaluated form of difference (Faist 2009). Diversity may be handled or envisioned in different ways, in different national and local contexts over time. Diversity is thus a process that involves a dialectical relationship between 'regimes' and 'configurations,' constituting a site of contestation of both hegemonic and alternative voices (Grillo 2010). In the concrete field, this implies different ways of managing diversity, different constructions of categorizations of migrants, and imaginaries of migrant incorporation in society (Machado 2012).

Texts

Faist, T. (2009). Diversity—a new mode of incorporation? *Ethnic and racial studies*, 32(1): 171-190.

Grillo, R. (2010). Contesting Diversity in Europe: Alternative Regimes and Moral Orders. MMG Working Paper 10-02.

Machado, I. J. D. R. (2012). The management of difference: reflections on policies concerning immigration and the control of foreigners in Portugal and Brazil. *Vibrant: Virtual Brazilian Anthropology*, 9, 311-332.

Supplementary reading

Berg, M. L., & Sigona, N. (2013). Ethnography, diversity and urban space. *Identities*, 20(4), 347-360.

Grillo, R. (2005). Backlash against diversity? Identity and cultural politics in European cities. Working Paper 14. Oxford: University of Oxford, COMPAS.

Olwig, K. F. (2015). The duplicity of diversity: Caribbean immigrants in Denmark. *Ethnic and Racial Studies*, 38(7), 1104-1119.

Silj, Alessandro.(2010). European multiculturalism revisited. London: Zed Books Ltd.

Wessendorf, S. (2013). Commonplace diversity and the 'ethos of mixing': Perceptions of difference in a London neighbourhood. *Identities*, 20(4), 407-422.

Exercise based on insights from your ethnographic field

- What forms of diversity do policy and public debate on migration focus on?
- What forms of diversity are seen as (un)wanted and (in)attractive in policy and public debate on migration?
- What forms of diversity are seen as (un)wanted and (in)attractive in the local lives of your interlocutors?

REGIMES OF MOBILITY AND DIVERSITY

Part Two

Constructions of Otherness

As diversity may be conceptualized in many different ways, different grammars of identity and alterity inform relations between “Us” and “Them” that reflect various patterns of inclusion and exclusion (Baumann 2004). Otherness is socially constructed, and involves different changes in construction of migrants from a focus on outer borders to internal, cultural and social boundaries that raises issues of belonging to the nation state (Fassin 2011).

Texts

Baumann, G. (2005). Grammars of identity/alterity: A structural approach. In Baumann, G., & Gingrich, A. (Eds.). Grammars of identity/alterity: A structural approach (Vol. 3). Berghahn Books.

Fassin, D. (2011). The Social Construction of Otherness. In The Others in Europe, edited by S. Bonjour, A. Rea and D. Jacobs. Brussels: Editions de l'Université de Bruxelles: 117-25.

Supplementary reading

Schwarz, I. (2016). Racializing freedom of movement in Europe. Experiences of racial profiling at European borders and beyond. *Movements. Journal for Critical Migration and Border Regime Studies*, 2(1).

Van Houtum, H., & Van Naerssen, T. (2002). Bordering, ordering and othering. *Tijdschrift voor economische en sociale geografie*, 93(2), 125-136.

Exercise based on insights from your ethnographic field

- What grammars of identity exist in the relationship between majorized and minorized people, in public debate as well as in lived lives?
- How have constructions of migrants changed over time?

IDEOLOGIES AND PRACTICES OF INTEGRATION

Part Three

This part is divided into three 1) ideologies of integration, 2) the integration concept, 3) Rethinking integration.

Ideologies of integration

Different geographical contexts use different terms for incorporating immigrants; in a European context, the most widely used concept for this is “integration.” Some of the initial research on the concept implies that integration is an emic term used in public debates and policies on immigration. According to some researchers, immigration policies reflect consensual ideas about the pragmatic political solutions to ethnic pluralism within a given nation state. National citizenship models may be viewed as reflecting different philosophies of integration, based on understandings of core concepts such as citizenship, nationality, pluralism, autonomy, equality, public order and tolerance, and constitute a set of more or less consensual ideas about the political solutions to ‘ethnic dilemmas’ (Favell 1998 in Brochmann & Midtbøen 2021). Required time of residence, civic integration requirements and the question of dual citizenship thus vary from one context to another. This section focuses on different models or ideologies of integration, and provides tools for analysing how integration is conceptualized and practiced in different geographical contexts.

Texts

Brochmann, G., & Midtbøen, A. H. (2021). Philosophies of integration? Elite views on citizenship policies in Scandinavia. *Ethnicities*, 21(1), 146-164.

Favell, A. (2003). *Integration nations: The nation-state and research on immigrants in Western Europe*. In *Multicultural challenge*. Emerald Group Publishing Limited.

Olwig, K.F. and Pærregaard, K. (2011). Introduction: “Strangers” in the nation. In Olwig and Pærregaard (Eds.) *The question of integration: immigration, exclusion and the Danish welfare state*, Cambridge Scholars Publishing, Newcastle upon Tyne, pp. 1-28.

Supplementary reading

Duyvendak, J. W., & Scholten, P. (2012). Deconstructing the Dutch multicultural model: A frame perspective on Dutch immigrant integration policymaking. *Comparative European Politics*, 10(3), 266-282.

Favell, A. (1998) *Philosophies of integration: Immigration and the idea of citizenship in France and Britain*. Springer.

Joppke, C. (2007). Beyond national models: Civic integration policies for immigrants in Western Europe. *West European Politics*, 30(1), 1-22.

Exercise based on insights from your ethnographic field

- To what extent is the term “integration” used to handle issues of immigration in your field?
- What other concepts are used in the public debate on immigration?
- What is the genealogy of integration policy in your research field, and where is it located (e.g. in an own ministry of integration, in a ministry of foreign affairs, etc)?
- Referring to the text of Brochmann & Midtbøen (2021), how does your field conceptualize 1) required time of residence, 2) civic integration requirements, and 3) the question of dual citizenship.

IDEOLOGIES AND PRACTICES OF INTEGRATION

Part Three

The integration concept

The concept of integration has been questioned and criticized by many scholars, for being both 'empty,' unclear, wrong, misleading and having harmful effects. The critique of the integration concept, however, goes in many different directions. Korteweg (2017) maintains that the concept of integration misrecognizes that immigrants are always already members of the society, they are supposed to be integrated into. She claims that the focus on "integration" produces immigrants as particular racialized and gendered subjects. Consequently, she suggests that "integration" is a category of practice rather than of analysis. Schinkel (2018) claims immigrant integration research to be a neo-colonial knowledge production project, and thus of no analytical value. In response to Schinkel, Abdou (2019) suggests that rather than abandoning immigrant integration as a field of research, we need to understand immigrant integration as a phenomenon that reveals governance techniques' underlying assumptions and premises.

Texts

Abdou, L. H. (2019). Immigrant integration: the governance of ethno-cultural differences. *Comparative Migration Studies*, 7(1), 1-8.

Korteweg, A. C. (2017). The failures of 'immigrant integration': The gendered racialized production of non-belonging. *Migration Studies*, 5(3), 428-444.

Schinkel, W. (2018). Against 'immigrant integration': For an end to neocolonial knowledge production. *Comparative migration studies*, 6(1), 1-17.

Supplementary reading

Klarenbeek, L. M. (2019). Relational integration: a response to Willem Schinkel. *Comparative Migration Studies*, 7(1), 1-8.

Rytter, M. (2019). Writing against integration: Danish imaginaries of culture, race and belonging. *Ethnos* 84 (4): 678-697.

Exercise based on insights from your ethnographic field

- What are the assumptions and premises about immigrants and integration that underly governance techniques in your field?
- E.g., how is integration practiced by policy-makers and integration agents? Are there differences between national and local policies on integration?
- What kinds of categories are targeted in integration measures (e.g., women, Muslims, others)?

IDEOLOGIES AND PRACTICES OF INTEGRATION

Part Three

Rethinking integration

Some of the newer literature on integrations insists on the analytical usefulness of the concept, while abandoning definitions of integration as a one-way process. Phillimore (2021) argues that integration is often seen as the responsibility of refugees, and instead introduces the idea of conceptualizing integrations in terms of refugee-integration-opportunity structures that involves examining multiscale dimensions of receiving societies such as locality, discourse, relations, structure and initiatives and support. Klarenbeek (2019) offers another reconceptualization of integration as a two-way process and relational approach focusing on how 'insiders' and 'outsiders' integrate with each other. Meisner & Heil (2021) offer another relational approach to integration through a focus on disintegration as part of a social dynamic that emerge from understanding difference in relational terms, and from the notion of conviviality paying attention to everyday interactions and involvements. Finally, Wise & Velayutham (2014) elaborates the concept of "convivial cultures" through an exploration of the ability of place and materiality in shaping encounters with difference.

Texts

Klarenbeek, L. M. (2019). Reconceptualising 'integration as a two-way process'. Migration studies.

Meissner, F., & Heil, T. (2021). Deromanticising integration: On the importance of convivial disintegration. Migration Studies, 9(3): 740-758.

Phillimore, J. (2021). Refugee-integration-opportunity structures: shifting the focus from refugees to context. Journal of Refugee Studies, 34(2): 1946-1966.

Wise, A., & Velayutham, S. (2014). Conviviality in everyday multiculturalism: Some brief comparisons between Singapore and Sydney. European journal of cultural studies, 17(4): 406-430.

VIDEO: Jan Bloemmart on integration: <https://www.youtube.com/watch?v=z8w6K-wFW80>

Supplementary reading

Ager, A., & Strang, A. (2008). Understanding integration: A conceptual framework. Journal of refugee studies, 21(2), 166-191.

Anderson, S. (2011). The obligation to participate: micro-integrative processes of civil sociality, in Olwig, K.F. & Paerregård, K (Eds.). The Question of Integration: Immigration, Exclusion and the Danish Welfare State. Cambridge Scholars Publishing, Newcastle upon Tyne, pp. 230-254.

Blommaert, J., Brandehof, J., & Nemcova, M. (2018). New modes of interaction, new modes of integration: A socio-linguistic perspective on a sociological keyword. In The dynamics of language: plenary and focus lectures from the 20 th international congress of linguists (pp. 245-56).


Exercise based on insights from your ethnographic field

- What kind of refugee-integration-opportunity structures exist in your field?
- How is a relational dimension part of your empirical analysis?
- What forms of everyday convivial everyday relations do you see in your field?



ANNEX 2

Ethnography of policy – ppt slides (Tina Gudrun Jensen)



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WP3: Ethnography of policy

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This project has received funding from research and innovation Programme U

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Overview: different approaches to policy

- The materiality of policy
- Policy as an increasing organizing principle in societies
- The relevance of policy for anthropology
- Policies as social imaginaries
- The WPR method
- Making space and infrastructuring through policy
- Policy documents as subjects of ethnography
- 'Paperwork'
- Exercise



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2

The materiality of policy

Organizational files, records, legislation, judicial decisions, bills, speeches, interviews, media statements, organizational charts, budgets, program contracts, research reports, statistical data, public meetings.



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3

Policy as an increasing central organizing principle in contemporary societies

- “Public policies – whether organizing with governments, businesses, NGOs, supranational entities, private actors, or some combination of these, are increasingly central to the organization of society. Public policies connect disparate actors in complex power and resource relations and play a pervasive, though often indirect role in shaping society” (Wedel et al 2005: 39).

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4

The relevance of policy for anthropology (Wedel et al. 2005)

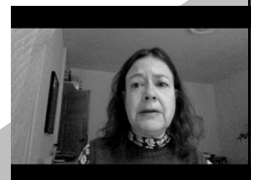
“An anthropological approach attempts to uncover the constellation of actors, activities, and influences that shape policy decisions and their implementation, effects, and how they play out. Anthropology therefore gives particular emphasis to the idea that the study of policy decisions and their implementations must be situated in an empirical or ethnographic context (Wedel et al 2005: 39)



5

Key questions (Wedel et al. 2005)

- How state policies relate to and are experienced by people at the local level.
- Understand the cultures and worldviews of policy professionals and decision makers in the field.
- What role do policies play in the fashioning of modern subjects and subjectivities
- What do people do in the name of policy?

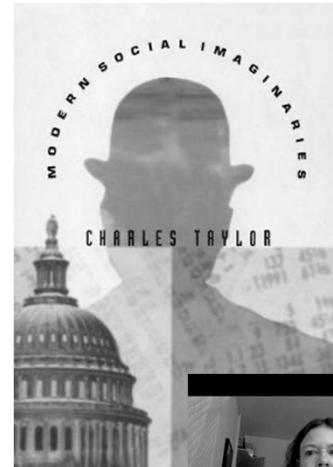


6

The cultural underpinnings of policy

- Cultural underpinnings of policy (Wedel et al., 2005)
- Mobilizing metaphors
- Underlying ideologies
- Policies as myths – a charter of assumptions, values and meanings
- Policies as tools for classification: categorisation of subjects, objects and places

‘Social imaginaries’ (Charles Taylor): Ways of imagining social existence, relations to others, expectations, and their underlying normative notions and images.



ReROOT

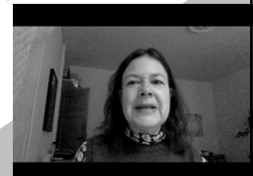
7

What is the problem represented to be? – the WPR method

- 1) What is problematized?
- 2) What assumptions underly the problem representation?
- 3) How has the problem representation come into existence?
- 4) What is problematized, and what is silenced?
- 5) What effects do problem representation produce?
- 6) How is the problem representation produced, disseminated and justified?

Bacchi, Carol (2009): *Analysing Policy: What's the problem represented to be?*

Bacchi, Carol & Goodwin, Susan (2016): *Poststructural Policy Analysis, A Guide to Practice.*



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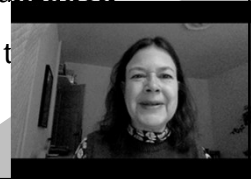
8

Making space and infrastructuring through policy (Birk 2017)

"Infrastructures need spaces where they can be "installed," and, through this they change these very spaces and territories. In a similar manner, infrastructuring the social works by firstly designating spaces as in need of intervention, and then *remaking* these spaces" (Birk 2017:769) [...]

"Drawing on a formulation from Harvey (2012: 77), we may say that the list enables a totalizing topographical depiction of particular spaces as ones of disorder and marginality. The list perpetuates an idea of the "ghetto" in Denmark, instantiated in official documents, newspapers, and ministerial press releases. The "Ghettolist" participates in infrastructuring the social by providing a political justification for interventions and designating particular areas as spaces for interventions (Dikec. , 2006b: 61). [...] Local revitalization plans, then, infrastructure the social by legitimizing specific ways of understanding problems, which allows professionals, social projects to circulate into and inside the areas (ibid.).

Re ROOT

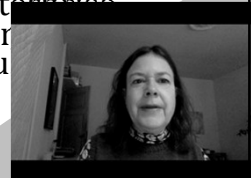


9

Policy documents as subjects of ethnography (Sullivan 2012)

"I propose that the public documents of organisations, those that outline policy or report on activities, are legitimate ethnographic subjects in themselves as they are an embodiment of the cultural practices of modernity, not simply one of its primary cultural artefacts. They have the same status as the rituals and myths of non-modern societies, being the totemic objects of contemporary political cultures, necessarily produced in a contested space replete with ambiguity (Mosse, 2004, pp. 650-1). They are multi-authored, frequently opaque and dissembling, habitually hiding and disguising that which they purport to reveal. Much like non-modern rituals they have layers of signification that are often conflicted, obscure and requiring exegesis. They both stoke and soothe the anxieties of their authors and subjects. These products of bureaucratic entanglements are as much ethnographic material as the human subjects that produce them. Indeed, they take on a life of their own – a personality" (Sullivan 2012: 53)

Re ROOT



10

‘Paperwork’ (Borrelli & Andreeta 2019)

Paperwork as paper ‘at work’, which includes the work that paper does – establishing administrative truths, granting or withdrawing rights:

“We therefore understand paperwork as a set of practices and processes through which power circulates, and identities and boundaries are produced and materialize” (ibid.: 4).



Re ROOT



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‘Paperwork’ (Borrelli & Andreeta, 2019)

“Migration policies are shaped in practice by laws, shifting policies, and by interactions between various actors including migrants, state agents, private and NGO actors, and explores the role of paperwork on mediating, shaping, producing, or fixing and amending those relationships. We not only treat documents or artefacts within the migration regime as crucial providers of knowledge practices (Riles 2006), but also explore how these documents produce legitimacy and establish ‘truths’ upon which bureaucrats as well as migrant individuals use material artefacts discloses power relations, often hidden to the public eye and by bureaucratic procedures. Focusing our analytical lens on these artefacts can therefore help illuminate how different levels of agency and the ability to shape or manipulate administrative practices are created through doing paperwork (ibid.: 2).

Re ROOT



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`Paperwork' (Borrelli & Andreeta, 2019)

Control and negotiation:

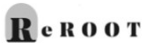
“Paperwork guides and legitimises bureaucratic practices, while at the same time showing how the produced documents can be contested by various actors within the migration regime. The interest of the collected contributions is thus to understand not only how documents become our informants in ethnographic research (c.f. Riles 2006), but also how they become objects which bureaucrats and migrants act upon, contest, manipulate and produce” (ibid.:5)



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Exercise

- What kinds of policies, documents or practices are relevant as objects of study in your field?
- What are the policies' cultural underpinnings, enabling discourses, metaphors, and underlying ideologies and practices?
- What is the problem represented to be?
- How are documents used and acted upon in your field?



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ANNEX 3

ReROOT and Regimes (Karel Arnaut)



ReROOT & Regimes

FROM THE RESEARCH QUESTIONS INTO WP3 AND BEYOND IN 14 SLIDES

Karel Arnaut

30 March 2022



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Before anything else ...

1. Building a bridge between yesterday's guidelines (RQs) and today's WP3
2. Main concern assure SRs that 'regimes' is not a new object of research but adds, continues and specifies the research perspective embedded in (most of) the RQs. So, WP3 is about continuing the (ethnographic) research work already started, not exploring new uncharted territory
3. In line with yesterday: stress continuities in the face of WP4: continuities between field and platform, between ethnography and PAR
4. Besides continuities: highlighting 3 special sensitivities of 'regimes', handy for WP3: in unpacking (the workings of) policies of diversity, migration and integration as well as the entanglements of mobility & diversity, and resources for WP4!

Following the guidelines...

1. What is the broader **macro-economic and governmental environment** in which the more specific arrival situation under scrutiny has been emerging?
2. What are the **dominant processes** of governmentalization/migrantization that infrastructure the arrival situation?
3. What other **infrastructuring actors and practices** can be found in the arrival situation?
4. What **subjectivation** processes are at work in the arrival situation?

To where they come from ...

1. What is the broader **macro-economic and governmental environment** in which the more specific arrival situation under scrutiny has been emerging?

→→→ Autonomy of Migration

Foreground political economy of neoliberal globalisation: AoM focuses on the complicity of state and capital: subjectivation/subordination in combination with commodification/exploitation:

“Whether by means of ‘illegalisation’ or ‘legalisation’, state power works to render migrant labour into a manageable object for capital.” (De Genova 2009: 461)



De Genova, Nicholas. 2009. "Conflicts of Mobility, and the Mobility of Conflict: Rightlessness, Presence, Subjectivity, Freedom." *Subjectivity* 29(1):445-66.

To where they come from ...

→→→ Governmentality (anthropological applications)

2. What are the **dominant processes** of governmentalization/migrantization that infrastructure the arrival situation?
3. What other **infrastructuring actors and practices** can be found in the arrival situation?
4. What **subjectivation** processes are at work in the arrival situation?

AI Research question	Governmentality (Watts 2003, Goldman 2001, Dean 1999)
2. What are the dominant processes of governmentalization or migrantization that infrastructure the arrival situation?	Epistèmè – Rationalities - Discourses Forms of thought, knowledge, expertise, calculation. How is form given to what is governable
3. What other infrastructuring actors and practices can be found in the arrival situation?	Technè – Technics – Operations/operators Through what means, mechanism, tactics, and technologies is authority constituted and rule accomplished
4. What subjectivation processes are at work in the arrival situation?	Identification - Subjects: The forming of subjects, selves, agents and actors, in short, the production of governable subjects

Watts, Michael. 2003. "Development and Governmentality." *Singapore Journal of Tropical Geography* 24(1):6-34.

Goldman, Michael. 2001. "Constructing an Environmental State: Eco-Governmentality and Other Transnational Practices of a 'Green' World Bank." *Social Problems* 48(4):499-523.

Dean, Mitchell. 1999. *Governmentality: Power and Rule in Modern Society*. London: Sage.

AI Research question	Governmentality – analytics of govt' (Inda 2005)
2. What are the dominant processes of governmentalization or migrantization that infrastructure the arrival situation?	Epistèmè – Rationalities - Discourses “Forms of political reasoning ensconced in governmental discourse, the language and vocabulary of political rule [...] and the forms of truth, knowledge, and expertise that authorize governmental practice.
3. What other infrastructuring actors and practices can be found in the arrival situation?	Technè – Technics - Operations/operators That domain of practical mechanisms, devices, calculations, procedures, apparatuses, and documents
4. What subjectivation processes are at work in the arrival situation?	Identification- Subjects : The forming of subjects, selves, agents and actors, in short, the production of governable subjects

Inda, Jonathan Xavier, ed. 2005. *Anthropologies of Modernity : Foucault, Governmentality, and Life Politics*. Oxford: Blackwell.

So what happened?

ReROOT turned AoM & Governmentality concerns into a **research perspective** on AI, give or take a few **amendments**:

1. Discourses: **excess** of vitality and creativity (De Genova 2009: 461)
2. Technics + **practices**: “**resistances, escapes and practices of migrations as a constitutive part of governmentality**” (Tazzioli 2015: 4-5)
3. **Political subjectivity**: Rancière (Rancière 1992)

Overall: **assemblage theory**: constellation of governmentality is ‘non-totalizable’, open, focus on potentialities, ‘the otherwise’.



Rancière, Jacques. 1992. "Politics, Identification, and Subjectivization." *October* 61:58-64.
Tazzioli, Martina. 2015. *Spaces of Governmentality: Autonomous Migration and the Arab Uprisings*. London & New York: Rowman & Littlefield International.
De Genova, Nicholas. 2009. "Conflicts of Mobility, and the Mobility of Conflict: Rightlessness, Presence, Subjectivity, Freedom." *Subjectivity* 29(1):445-66.

And what about regimes?

ReROOT also incorporated regimes into its research perspective

	Regime literature
RQ2	Interest in struggles “to understand, query, embody, celebrate and transform categories of similarity, difference, belonging and strangeness.” (Glick Schiller and Salazar 2013: 189). “‘Regimes’ evoke heterogeneous, multi-scalar and polycentric configurations of power.”
RQ3	“‘migration regime’ [...] makes it possible to include a multitude of actors whose practices relate to each other but are not ordered in the form of a central logic or rationality ; that means to speak of a ‘regime’ makes it possible to understand regulation as an effect of social practices [...]. The concept of ‘regime’ implies a space of conflict and negotiation ” (Hess 2012: 430).
RQ4	“Regimes involve the production of subjectivities ” (Blommaert, et al. 2005: 212)



Glick Schiller, Nina and Noel B. Salazar. 2013. "Regimes of Mobility across the Globe." *Journal of Ethnic and Migration Studies* 39(2):183-200.

Blommaert, Jan, James Collins and Stef Slembrouck. 2005. "Polycentricity and Interactional Regimes in 'Global Neighborhoods'." *Ethnography* 6(2):205-35. doi: 10.1177/1466138105057557.

Hess, Sabine. 2012. "De-Naturalising Transit Migration. Theory and Methods of an Ethnographic Regime Analysis." *Population, Space and Place* 18(4):428-40.

What does regime add to our research perspective?

1. Regimes are about spaces and topologies:

- About the **channelling** of flows that can be **joined** or **segmented**, **connected** or **disconnected**
- About mapping “**fields of relation**” **between situated actants**
- About the intricacies and intersection of new transnational social spaces

(Mezzadra & Neilson 2012: 59-66)



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Site research:

‘Wall houses’ are

Transforming foyers: internal-external changes // recategorisation

And what else?

2. Materiality and embodiment in power/discourses/policies

Regimes make power/authority (ethnographically) **researchable** in the concreteness and complexity of its intersecting discourses and manifold technologies – its very multiplicity, multispecies, materiality and enactment.

“examines [how] **heterogeneous elements** – techniques, material forms, institutional structures and technologies of power – are configured, as well as [redeployed] through which these patterns are transformed.” (Collier 2009: 79)

Regimes resonate with assemblages in that they unpack discourses and practices, locate actors and technologies with an eye on transformation, potential, and becoming.

Is that all?

3. Reflexivity. The governmentality-regime perspective brings the researcher/academia and its (H2020) projects into the picture:

“Knowledge is thus central to [...] activities of government [...] for government is a domain of cognition, calculation, experimentation and evaluation. And [...] **government is intrinsically linked to the activities of expertise**, whose role is [...] **enacting** assorted attempts at the calculated administration of diverse aspects of conduct through countless, often competing, **local tactics** of education, persuasion, inducement, management, incitement, motivation and encouragement”

Also the researcher's own changing positionality!

Hmm, so what's next?

In WP 3

- 1 Elaborate the regimes perspective on **migration policies & integration policies & practices** → Tina
2. Elaborate the regimes perspective on the **entanglements of diversity and mobility (and the importance of borders)** → Karen & Elsemieke

In WP4

Topography → new spaces of encounter, struggle, creation and negotiation

Materiality/embodiment → platforms/PAR engages glocal discourses in the concreteness of interaction and reflection

Reflexivity → more than ever monitoring an active, 'interventionist' expert/scientist



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Tamlyn