

**Baek, Chung & Chang Zhang** (University of Warwick)

*Building solidarity with constructive journalism: Mediating climate-induced migration*

With the increasing frequency and severity of extreme environmental events, “climate-induced migration” (CIM) is gaining increasing tractions in public discourse. In particular, mass media play a key role in shaping the global imagination about climate change and the mobility it drives. However, studies have found that the traditional media tend to frame the CIM in a decontextualised, racialised and feminised manner, which generates detached compassion or aversion instead of action-mobilising solidarity. Thus, this paper aims to interrogate what kind of journalism promotes social justice and solidarity for those displaced by climate change, and then what types of media contribute to producing more socially relevant journalism for CIM. Drawing on different journalism theories such as interpretive, constructive and ethical, which mainly promote positive, solution-based and humanity-sensitive journalism, the authors build up a theoretical framework, responsible journalism to capture the ethical mediation of CIM. The framework consists of six pillars: contextualization; identification of stakeholders; providing solution; action-mobilising solidarity; deconstruction of ethnic, gender and postcolonial hierarchy; vocalization. This paper will contribute to building a framework that delivers fairer flow of information reducing bias situated in CIM discourses and that is migration-sensitive and leads solidarity, building friendly environment to understand CIM and further promoting social responsibility for climate change.

**Belghazi, Marwa**

*On being a bridge: For a multi-lingual and floating support to newly arrived refugees*

I have been coordinating support projects related to the refugee resettlement scheme for the past four years in different NGOs in London. Currently I provide direct support to Syrian families resettled through the Syrian Vulnerable Resettlement Scheme in Kingston Upon Thames. As a bilingual practitioner, I use Arabic and English to develop critical thinking with adults and children displaced by the Syrian conflict and supports them to access services of health, education, housing and welfare. I have found the injunction to integrate to be mostly unidirectional with a very high focus on fluency in English. The approach denies a previous and continuing array of skills and experiences that can enrich the host society. Bridging the understanding between speakers of different languages with an aim to foster empathy and solidarity becomes therefore central to my practice.

People who have been displaced do not arrive from a vacuum and as such the political regimes and systems they have lived in shape the way they perceive authority, kinship, solidarity and society as a whole. How can one help a family apply for council tax reduction without delving into the role of local authority versus the government; claim benefits without exploring the meaning of the welfare system? Each of the seemingly boring or low skilled tasks of form filling, attending appointments and translating for people who have just arrived in a new space offer opportunities to engage in rich conversations deepened by an awareness of the continuum or rupture in the person's understanding of participation and agency.

I propose to approach these conversations in whatever language people are fluent in, not waiting for fluency to engage in critical thinking. This can be done through a multilingual floating support, able to meet people at whatever stage they are at.

**Esien, Eddy Bruno** (Charles University Prague)

*The Enabling State and its Application to Analyze Individualized Vocational Counseling for Third-country nationals Employment-related Transition in Austria, Finland and Czech Republic*

The literature of international migration suggests an era of growing population mobility has scattered migrants across European countries' competitive knowledge-based economy. Individualized vocational counseling is becoming vital to assist migrants' employment related transition, but the activation policy measure is from a western capitalistic context other than those from migrants that challenge its universal relevance. Analyzing individual autonomy and responsibilities in activation-based vocational counseling governance are keys to interpret the dynamic of contemporary solidarity agenda. Drawing on document, participatory observation, research using social media, and scholarly text in Austria, Finland and Czech Republic, I will be analyzing data with policy documents and texts over the time, and I will prepare a presentation about individual autonomy and responsibility in individualized vocational counseling governance that enable young third country immigrants' employment-related transition in the selected entities. I will briefly outline the process of document and content analysis I developed and then support it with slides. Furthermore, I will then show a short video to illustrate both the process in action and some obstacles. After that, again using slides, I will outline and distinguished individual autonomy, choice, and responsible obligation as an administrative device to make greater social justice in scarce resources redistribution that steer young third country immigrants' employment-related transition. This reflects the reinforcement of formal rules and regulative tools to target benefits that may as well stigmatize vulnerable people's subjective well being, incur penalties to belongings, and incubate a spirit of distrust with lack of co-operation that can impairs a solidarity environment.

**Hosseini, Zahra**

*Iranian students' experiences and viewpoint in Finland: An intercultural perspective*

Iran is a multicultural country in a geopolitical situation in the Middle East. 40 years after the Iranian revolution in 1979, life for many Iranians are is still convoluted because of many political, economic and social issues. Yearly, a large number of youngsters leave Iran for studying abroad with the hope of finding a better future. Finland as an advanced country in Europe is one of their destination that hosted more than 500 Iranian tertiary-level students. These immigrant students are facing many cultural challenges during their residency in Finland. In this regard, phenomenographic approach is employed to investigate how Iranian students identify Finnish people and their culture. Accordingly, 23 Iranian tertiary-level students were interviewed. This study utilized a semi-structured, in-depth interview protocol to uncover the interviewees' values, feelings, beliefs, and experiences of the phenomenon. The study highlighted the important aspects of Finnish culture and the keys differences between Iranian and Finnish culture through Iranian students view. Most participants found the life in Finland calm, law-based and simple. They identified Finnish people cold in communication but honest and trustable in friendship. Few of the participants have experienced discrimination or racism in Finnish society but they stated evidences of racism are invisible, insignificant and lesser than what in other countries exist. Some of them asserted that Finnish society is dynamically reforming discrimination and racism behaviours. However, some other participants believed that racism in Finnish society has emerged from a misunderstanding for immigrants than a real issue. Further, the participants highlighted the importance of privacy and considering distance among Finnish. From their viewpoint, individualistic culture is more in Finland versus Iranian culture.

**Isotalus, Eila** (University of Fribourg)

*Are we criminals? The asylum seekers' perspective of deportations*

In this presentation I analyze lived experiences of deportations. Deportations have multiple audiences as they do not only affect the deported, but also the asylum seekers left in the centre as well as other asylum seekers as deportations and the ways in which they are realized are widely shared and read in social media. Thus they function as well as a reminder for "the rest" of asylum seekers of their deportability - "It could have been anyone of us" - and, ultimately, create fear, that has physical, mental and social consequences.

My analysis is based on ethnographic data gathered both in one reception centre in Finland and following some deported people to lockup, detention centre and, after the actual deportation, being in contact with them. First I look at ways in which residents in the centre react, construct and interpret deportations verbally, and how and under which circumstances they share the experience. Second, I illustrate how the deportees themselves struggle through the process with various key interactions with officials (police, lawyer, doctor). I will examine the talk, silences and interruptions around the process and how the fear it creates materializes in physical, mental and social ways. Specifically, I will discuss the practices that deportees felt were criminalizing them, blurring or removing boundaries between asylum seeker and criminal. I found them important as specifically they create the feeling of fear and injustice among residents of the centre.

Finally, I claim that where deportations are presented by officials only as a definitive "administrative phase" for the negative result of asylum seeking, for an asylum seeker the way how they are put into practice points out their precarious and suspicious position in the society and thus transmit the hostile policy of immigration.

**Jungar, Katarina & Ramieza Mahdi** (Åbo Akademi)

*Photovoice as politics*

In this presentation we are analyzing photovoice as a possible method to create a platform to share experiences, but also as a platform for possible solidarities and activism. We will present our photovoice project and exhibition "And then I wrote" that took place in Vasa in the spring 2019. Photovoice as the method we know today have been developed by many, starting with Wang and Burris (1997). Today the method is used in inspiring ways in South Africa (Kessi, 2018, Boonzaier & Kessi, 2018). The method draws on Paulo Freire's writings on pedagogy, as well as community photography, and participatory action research.

We will also tell you about our journey to South Africa, as part of the project. We draw on our own curator/artist/writer Thuli Gamedze (2019) when she says that she associates knowledge production with finding ways for people to exist collectively and share ideas. When photovoice was at its best for us, it was a place for shared ideas and analyses, creativity and fun. We start from the idea that doing research in Fortress Europe in the neo-liberal university, with western epistemologies is dangerous, for the researchers and often even more so for the participants. Already the "we" here is dangerous, and we will explore that as well in the presentation. We also start from the idea, drawing from Fred Moten and Stefano Harney (2013) that the only possible relationship (They are talking about the US, but say it might apply to other contexts) to the university today is a criminal one. "We", as "researcher", as "participants", as "writers", as "artists", as "curators" will talk about what inspired us with the collective artistic method, and what it thought us about engagement, politics and taking as Gamedze would argue "hanging out very seriously."

**Khalimzoda, Ilkhom** (University of Jyväskylä)

*Prejudice and acculturation preferences towards Russian immigrants in Finland*

Russian minorities are one of the most significant minority groups in Finland. Research on Finnish-Russian relations, suggests that Finnish adolescents have feelings of prejudice towards Russian immigrants. Studies that examine the association between these feelings of prejudice and the kind of acculturation preferences Finns have towards Russian immigrants do not exist. In a sample of 305 Finnish adolescents, this study investigates the relationship between feelings of prejudice and support for acculturation preferences (assimilation and integration) towards Russian immigrants. While controlling for the effect of age, gender, level of education, and family's economic condition, results revealed a significant positive relationship between prejudice and assimilation and a negative but non-significant relationship between prejudice and support for integration. Implications and recommendations for future research are discussed as well.

**Khedri, Hiva**

*The reasons of honor killing among Kurdish peoples*

The dilemma of Honour Killing among some immigrants in the Nordic countries is challenging. Deep cultural studies are required to understand the reasons behind this tragic phenomenon and help those communities to integrate in the new society. Most Kurdish people are residents in Iran, Iraq, Syria and Turkey. Accordingly, the current qualitative study attempts to find out the influencing factors in the formation of honour killing in Kurdistan through Kurdish women viewpoint. The mentalities of Kurdish women about honour killing and their opinion and agreement or opposition with this tragic phenomenon are examined. The study employed interview protocol for collecting the data and 33 Kurdish women; aged 19 to 81 were selected as the sample groups. The questions provided the valuable information about Kurdish values and culture and the attitude of Kurdish women toward Honour Killing and the reasons behind this tragic. The results of the study demonstrated that Kurdish women believed that social system is based on patriarchy, which can be assumed the main reason for Honour Killing. Further, the lack of financial independency of women in Iran, Iranian legal system (Iranian law), and the religion rules (Islam) are other factors that justify the Honour Killing.

**Liimatainen, Tuire** (University of Helsinki)

*Våga finska, våga svenska? Minority identity, hashtag solidarity and interethnic relationships in social media campaigns*

This paper examines social media campaign hashtags and their adaptations as discourse practice and as part of wider debates on minority identities, solidarity and intergroup relationships. As a case study, I discuss the Sweden-Finnish #Vågafinska campaign [Be brave to speak Finnish] implemented by radio channel Sisuradio in 2013, and the following Finland-Swedish #Vågasvenska campaign implemented by The Swedish Assembly of Finland Folktinget in 2014. In addition, I address other examples of hashtag solidarity mentioned in the #Vågafinska campaign such as #vågasamiska, referring to Sámi language(s), and #vågameänkieli, referring to the Tornedalian language meänkieli.

Finnish migration to Sweden in the post-war decades constitutes the largest Finnish mass migration abroad resulting in approximately 250 000 Finns staying in Sweden permanently. Today, Sweden-Finns are ambiguously identified as both immigrants and as a national minority, following their political recognition in 2000 along with the Jews, the Roma, the Sámi and the Tornedalians. While the recognition as a national minority was mainly based on linguistic distinctiveness, it has

also been seen as part of a new discourse of historically multicultural Sweden addressing also injustice and oppression experienced by national minorities. This discourse is also visible in contemporary negotiations of Sweden-Finnish identity and culture, most prominently visible in recent social media campaigns.

Addressing Sweden-Finns in comparison with Finland-Swedes as well as other national minorities in Sweden is not always unproblematic due to the different backgrounds and histories of these groups. Analysis of the campaigns however show that the broadening of the meaning of #våga from stories of (not) speaking Finnish in Sweden, to the experiences of other minorities in both Sweden and Finland constructs Sweden-Finnishness from a minority perspective making ethnic hierarchies and their connections to political categorizations visible, but also acting as a more general marker of solidarity and alignment as minorities.

**Padovan-Özdemir, Marta** (VIA University College)

*Agonistic methodology for postmigratory research with critical impact*

Since the 1960s, we have witnessed a growing body of participatory research concerning the oppressed as a way of democratizing research. From the 1990s and onwards, these democratizing ambitions have been re-coined in terms of a neoliberal impact agenda of providing change and benefit to society beyond academia (Stevens 2016). The neoliberalisation of socially engaged research has the apparent side effect of taming research endeavours to respond to majoritarian problem identifications – echoing the hegemony of Western, heterosexual, male, capitalistic, middleclass powers. In traditional migration research, this has affected state-centric and racializing migration research placing migrants “in a set of cultural containers along the margins of the “majority society”” (Römhild 2017: 69) and treating them as passive research objects.

What is needed is research that is able to unravel the socio-cultural situation of postmigrancy understood – not as an afterwards concept – but as a concept of the re-narration of migration as it is (Petersen & Schramm 2017). Accordingly, postmigrancy must be understood as an agonistic process offering “resistance to the manipulations of power which are exercised in order to confine, define, and limit to the boundaries of “otherness”” (Bromley 2017: 40–41).

This paper attempts to re-appropriate the impact agenda by developing a methodology with critical impact from a postmigratory vantage point. Doing so, it operationalizes Mouffe’s (2013) concept of agonistics methodologically by means of Design Thinking and Critical Race Theory (Dando et al. 2019). The paper suggests a methodology that embraces conflict; not only to challenge hegemonic representations of “them” and “us” but also to pursue a sensitive montaging of migrant heterogeneity (Tello 2016) and beyond. Consequently, the paper discusses three ethical and political dilemmas of critically engaged postmigratory research: The dilemma of 1) impact and critique, 2) representation and mainstreaming, and 3) open-endedness and constructive futurism.

**Tiilikainen, Marja** (Migration Institute of Finland)

*Somali “non-migrants”, transnational family and social change*

An extensive body of research focuses on migrants and their transnational practices, relationships and family life. Much less is known, however, about the experiences of those family members in transnational families who are not mobile internationally but stay in their country of origin. For example, in the case of Somalis, much attention has been paid to asylum-seekers and refugees who resettled in Western countries following the civil war. Furthermore, research has focused on the role of Somali diaspora in the development, peace and conflict in Somalia as well as family connections of the Somali migrants and their children to the country of origin. However, less

information is available on those family members who have not joined the Somali diaspora in the West, but stayed in Somalia.

This presentation will explore the experiences and views of those members of transnational Somali families, who have chosen to stay in Somalia or who have not had a chance to join the Somali diaspora. Moreover, the term “non-migrants” in this presentation refers to Somalis who may have lived some time in other African countries or Middle-East due to the civil war, but who have returned to Somalia. Hence, they do not hold Western passports nor have entered the European territory. I will discuss the formation of transnational families since the 1970s due to labour migration to the Gulf States, and later due to civil war and conflict. The aim is to analyse, on one hand, reasons for immobility, and on the other hand, the role of family members in the diaspora in the lives of non-migrants. In addition, the perceptions of non-migrants on the diaspora and its perceived impact on the local community and society will be discussed. The presentation mostly draws on interviews collected in Somalia as part of my larger research project.

**Mäkinen, Viivi & Tuuli Anna Renvik** (University of Helsinki)

*Testing a school-based vicarious contact intervention in three countries: Does it matter how the students perceive the facilitator's engagement?*

Background. Although indirect forms of contact have been shown to reduce prejudice, the implementation of such interventions in practice can be challenging as the impact of school interventions might be moderated by several factors, such as the cultural/demographic context or the characteristics of the facilitator. This study tested the effectiveness of a vicarious contact intervention implemented in three national settings: Finland, Italy and Slovakia. Furthermore, it is the first study to test whether the students' perceptions of the facilitator's engagement has an effect on an intervention to improve interethnic attitudes in schools.

Method. The field experiment was conducted among secondary school students belonging to the national majority group (NFinland = 360; NSlovakia = 216; NItaly = 113). Classes within schools were allocated into control and experimental groups, both groups participating in pre- and post-test. Facilitators, who were either teachers or research assistants, conducted one intervention session per week for four consecutive weeks. During these sessions, vicarious observation of positive intergroup contact was utilized through written stories told by peer models.

Results. The intervention had no direct effect on outgroup attitudes. Instead, the students' perceptions of the facilitator's engagement in the intervention contributed positively to intervention effects, as participants who perceived the facilitator to be highly engaged held more positive outgroup attitudes after the intervention than those perceiving the facilitator to be less engaged. However, this finding was obtained only in Finland and Slovakia where the facilitators were teachers.

Conclusions. Our results regarding the perceived engagement of the facilitator relates to the contact literature in which support from authorities is considered a central condition contributing to the extent to which contact reduces prejudice. By stressing the impact of the facilitator in producing intervention effects, our results contribute to the understanding of successful implementation of prejudice-reduction programs.

**Finell, Eerika, Paula Paaanen (Tampere University) & Tuija Seppälä (University of Helsinki)**  
*Intergroup relations of mothers of young children in multiethnic neighborhoods*

Being a small child's mother is an emotionally and physically demanding task. During this transitional phase, mothers are very dependent on solidarity and the social support provided by the other members of the community and public services. During this period, many mothers in Finland spend much more time at their neighborhoods than before the parental leave. They also use the offered services at the neighborhood, and thus have an opportunity to meet other women of their residential area in the same stage of life at maternity clinic, public playgrounds and other meeting places for families. The ongoing MAMANET research project aims to analyse the quality and quantity of these reciprocal contacts in multiethnic neighborhoods and the interrelated factors that support or inhibit the development of such contacts. This presentation focuses on the qualitative part of the project, which studies especially the contacts between mothers who live in two multi-ethnic neighborhoods of Helsinki. The interest is on the negative and positive contact experiences of mothers in the everyday relations at the neighborhood. The qualitative data is being collected with ethnographic approach through participant observation at public playgrounds, family cafés and family clubs, and through follow-up interviews of young children's mothers (n=23) during 2018 and 2019. Preliminary findings of these data suggests, that mothers with Finnish background and mothers with immigrant background have little or no contact between them. There is some evidence of avoidance behavior of mothers with immigrant background due to previous negative experiences in intergroup contact.

The MAMANET research project (2018 - 2022) is a cooperative project between Tampere University and Nottingham Trent University, and is funded by the City of Helsinki, Finnish Cultural Foundation and Kone Foundation.

**Roberts, Rebecca Enobong & Esther Njiru**  
*Displacement, Migration & Governance in Nigerian Cities*

The insecurity and humanitarian crisis based conflict in Northern Nigeria has displaced an estimated population of 2.2 million Internally Displaced Persons (IDP) in Nigeria according to the IDMC, (2019) report. This figure is rapidly increasing due to the ongoing spat of violence caused by the Boko Haram and the Fulani herdsmen insurgency, and natural disasters and boundary adjustment related issues. Victims of displacement are scattered across displacement camps in Nigeria while an estimated population of 541,000 live in camps in Cameroon, while 240,000 are reported to in camps in Chad and Niger Republic. Resettlement efforts for this group by humanitarian interventions seem to be slow in achieving the intended outcome as it is slowly creating a dependency trap. The financial cost of maintaining these camps necessitates the need for structural and sustainable approaches to resettlement. Whereas most studies focus on resettlement effort aided by the international communities and the government, few studies have explored the individual and independent attempts by victims to restart their lives. This project examines the processes of self-resettlement efforts of Internally Displacement Persons (IDP) from northern Nigeria and their self and community governance structures in cities as well as the challenges facing this group of people in cities.

The primary aim of this study is to assess the prevalent factors making fuelling overcrowding in IDP camps, i.e. causing many to return to camps and contextualize the challenges of resettlements as well as assess city governance readiness to accommodate this demography. It adopts an anthropological approach; through a mixed methodology for data collection. It hypothesis that an understanding between the independent resettlement efforts could better inform humanitarian interventions and proposes a multi-stakeholder to resettlement interventions.

**Keywords:** Internal Displacement, Conflict, Development, Nigeria

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**Seppälä, Tiina** (University of Lapland)

*In Solidarity, Against Deportations: Conceptualizing Different Forms of Civil Disobedience in Finland*

My paper approaches the questions of deportations and deportability from the perspective of civil disobedience, introducing the framework of my study in an ongoing 'Rethinking Nordic Democracy: Civil Disobedience in Exceptional Times' research project (2018–2022), funded by the Academy of Finland. In my paper, I explore civil disobedience of two distinct but intimately interrelated groups. First, I discuss solidarity actors and activists who engage in acts of civil disobedience by hiding asylum-seekers from the authorities and participating in direct action campaigns to shield people who are under the threat of deportation. Second, I reflect on the agency and resistance of asylum-seekers who have protested against their inhuman treatment by the immigration officials, police and other authorities, for example, through passive resistance, non-cooperation, sit-ins and public protests. These two groups are in a very different position when evaluating the legitimacy of their actions from the perspective of the state. Whereas those involved in the first group are citizens of the country with full membership rights, the actors of the other group are non-citizens struggling to gain a legal status to be able to stay in Finland. In analysing similarities, differences and interconnections of different forms of civil disobedience by different groups, my study seeks to tease out and test the limits of the concept of civil disobedience, which has conventionally been understood in Finland as citizen disobedience due to the Finnish translation of the term (*kansalaistottelemattomuus*).

**Tucci, Ilaria**

*Rememebring Lampedusa – radical participation in documentary film making*

On 3 October 2013, an overcrowded fishing boat carrying Eritrean refugees caught fire off the island of Lampedusa and sank. At least 368 people died and 155 people survived. It was the deadliest post war disaster in Italy and one that shocked publics across the country and beyond. The disaster put the issue of migrant deaths at the European border on the public agenda and was reported in the media around the world.

Remembering Lampedusa is a collaborative film and research project that takes the challenge to listen to the survivors and the family members of the victims. It is a work of listening to the memories that live on in Copenhagen, Hannover, and small towns in Sweden, where the survivors now live.

With the survivors and Lampedusan civil rescuers a team of scholars, filmmakers, and refugee activists have created five short documentary films. Each film is based on a main character's story of the disaster and their survival. The series of five films shows how each person's emotional experience and memory is unique.



These films offer an alternative critical perspective to death at Europe's borders. Instead of fatality metrics, numbers, and images of anonymous masses of people, the attention is on individual persons: their memories, emotions, and thoughts.

During the panel will be shown one or two of the short movies, and discussed the participatory approach behind the artistic process.

**Väätäinen, Hanna** (Karvi)

*Equal regardless of their background? On excluding characteristics in the guidance and application practices in higher education*

The aim is to reveal the culturally naturalised characteristics and speech forms in the guidance and application practices in higher education, which can be considered as factors that maintain exclusion and prevent inclusion.

One of the goals in the Ministry of Education and Culture's vision for higher education and research in 2030 is that the whole population's knowledge capital will grow and higher education will be available for everyone. According to the vision, at least 50% of young adults (25–34-year-olds) will have a higher education degree by 2030 (Ministry of Education and Culture, 2017). Ensuring that the increasing population in higher education age groups that has an immigrant background has access to and can participate in higher education is a crucial factor contributing to the achievement of the above-mentioned goal and the prevention of social segregation.

The proposal is based on the "Immigrants in higher education" evaluation conducted by the Finnish Education Evaluation Centre (FINEEC), the final report of which will be published in November 2019. The evaluation responds to the need to create a national overview of groups that are under-represented in higher education and gather information on obstacles and good practices in student integration. The target group of the evaluation is students with an immigrant background, with international exchange students excluded from the scope.

The study relies on both national materials ordered from Statistics Finland (quantitative study) and materials collected from higher education institutions (qualitative study). For the evaluation, the views of the management, personnel and students from 11 higher education institutions have been heard in interviews and workshop discussions. My presentation focuses on observations arising from the qualitative materials. The key content consists of A) the speech forms/concepts and their interpretations (especially non-discrimination and equality) and B) the application phase operating models (entrance examinations, communications, guidance) related to guidance and application practices.

In the materials, the higher education application practices are often based on the principles of non-discrimination and equality, according to which no group of applicants may be favoured but all must be treated equally regardless of their background. Consequently, some respondents regarded the idea of positive discrimination as questionable and a breach of the principles of equality. These interpretations of the concepts legitimise the preservation of current application practices although, on the other hand, the practices are based on historically and culturally established – and naturalised – conventions and conceptions. The materials show that the meaning of the concepts non-discrimination and equality, considered generally familiar, are not static but their interpretations vary on the basis of the context and their application in different situations is not unambiguous. The interpretations continue to guide operations, supporting the preservation of excluding practices.

The historical and cultural dependence of the application phase operating models (entrance examinations, forms and channels communications, application phase guidance) is also often

ignored in discussions. For instance, our entrance examination traditions have become established in a relatively monocultural environment and their relation to language and its usage as one of the distinguishing competence factors may put applicants on an unequal footing. From this perspective, the statement “all have an equal footing in entrance examinations and it is the skills that matter”, based on equality thinking, refers to an implicit idea of entrance examinations as an absolute competence indicator and an unchanging, culturally independent way to measure competence.

The evaluation materials also open up the opportunity to contemplate the more extensive tension between the respect for individualism (accepting that everyone has a different starting point and individual needs should be taken into account) and certain “casting everyone in the same mould” approach (applying the same standards to everyone in order to treat everyone fairly and equally). The interpretations of these key values of our society lay a foundation not only for speech forms but also for operating practices and structures that are created.

The most descriptive keywords: immigrants, higher education, application practices, non-discrimination, inclusion, positive discrimination, exclusion

**Østergaard Poulsen, Stinne** (VIA University College)

*When protection also means (constant risk of) deportation*

In 2015 a new and more fragile type of subsidiary protection for refugees was introduced in Danish legislation. Designed to offer minimal protection for refugees fleeing generalized violence (namely Syria), the new type of refugee status is characterized by short term protection (1 year duration and markedly lower standards regarding the required security level in the country of origin in decisions of cessation) and fewer rights (a 3 year postponal of the right to family reunification, no free access to education)

This type of subsidiary status was in detail designed to erode refugee rights and prepare the legal grounds for future deportations (in an attempt to make asylum seekers seek other destination countries in the “human rights race to the bottom” among EU States (Gammeltoft-Hansen 2016) while still making sure that Danish legislation was not in conflict with the rulings of ECHR (Sufi & Elmi vs. UK).

The introduction of this legislation has brought a “paradigmatic shift” in Danish asylum and integration law from permanence and integration to uncertainty and ever-present risk of deportation. This, of course, poses a fundamental barrier for refugees in Denmark: How to plan for studies and family when you do not know if you’re facing deportation in 6 months? How to engage and integrate in a society that in the very structure of your residence permit seeks to deny an extension of your future presence in that society?

However, this presentation will also focus on the effect on the surrounding society, especially in the frame of the Scandinavian (post)welfare societies. How does the fundamental uncertainty, the non-future aspect of refugee life, affect professionals in their meetings and relations with refugees? Does the new status curtail solidarity in social work with refugees? As the legislations hinders a common future, does it also hinder a common now?