

# Hospitality, hostility and everything in between in an era of forced displacements

25-26 April 2019

Stockholm University

Venue: William-Olssonsalen, Geovetenskapsens house Y, Stockholm University



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## Practical information

### Conference venue

The conference takes place at William Olsson-Salen in Geovetenskapens house Y, which is located at the Stockholm University Frescati campus just north of Stockholm city.

### Map of venue



1. T = Subway, Go off at subway station "Universitetet"
2. After you leave the subway take slightly to the left and follow the blue arrow to building "Y"

### Getting around in Stockholm

Stockholm Public Transport, SL, is responsible for buses, underground trains, commuter trains, trams and certain ferry lines in Greater Stockholm. The underground is the easiest way to get around town. Tickets can be purchased at SL Centers, underground ticket booths, newsagent kiosks, via SMS or via the SL app. It's not possible to pay for tickets with cash on board buses in Stockholm. A single ticket is valid for 75 minutes and costs 44 SEK (31 SEK if you use a prepaid SL Card instead). It's also possible to buy 24 hours, 72 hours and 30-day tickets. Failure to show a valid ticket when requested by inspectors results in a penalty fee of 1200 Kr.

**Also the official travel planner app of SL is one of the handiest apps to download.** Plan your excursions around town, discover alternate routes and see which connecting buses or trains you need to take. The app even includes timetables for the boats traveling to the islands of the archipelago. You can also use the app to buy your tickets. The SL app is free and available for both iOS and Android phones. SL website: <https://sl.se/en/>



## Taxis and rideshare

There are many taxi companies to choose from in Stockholm. Approved taxis with metered fares always bear yellow number plates. Credit cards are readily accepted.

**NOTE: Taxi prices are not regulated in Sweden; they may vary greatly. It is the customer's responsibility to check prices beforehand.** For trips to and from Stockholm Arlanda Airport, the major taxi companies have fixed prices of between SEK 450-550. Always ask the driver beforehand. In addition to the major taxi companies, there are several independent firms; caution is advised. You can easily get hold of a taxi by calling a taxi company, hailing one on the street or by taking one from a rank. There is a manned taxi center at Central Station that can help you with finding the right service, e.g. if you need child seats in the vehicle. Several of the big Stockholm taxi companies have a very high proportion of ecovehicles. A new rota system gives priority to cabs with low carbon emission levels. Some taxi numbers:

Taxi Stockholm 08-15 00 00 Taxi Kurir 08-30 00 00 Sverigetaxi 020-20 20 20

There are also some taxi apps - free to download but booking a ride is of course not. Taxi 020 (available for iOS and Android) Taxi Stockholm (available for iOS and Android) Taxi Kurir (available for iOS and Android). **Uber works in Stockholm and tends to be cheaper than taxis.**

## Money

Sweden's currency is the Krona (SEK, Kr), often translated as 'Crown' in English. Krona coins are available in 1, 5 and 10 Krona denominations. Common banknotes are the 20, 50, 100, 200

and 500 Krona. There are also larger 1000 SEK notes in circulation but they aren't commonly used and may not be universally accepted.

ATMs are fairly plentiful in Sweden and are often called 'Bankomat'. You should spot them easily as most of them are blue. Try one of these locator searches to find a convenient ATM in your network: Visa ATM locator, MasterCard ATM locator, Amex ATM locator. **HOWEVER, Sweden is recognized as one of the most cashless societies in the world - cash is rarely used in Sweden!** Some cafes and kiosks in Stockholm even refuse cash payments and accept cards only. All major cards are widely accepted, with retailers, hotels, and even taxis and ticket kiosks taking cards. **When paying by card or taking money out of the ATMs ALWAYS select to be charged in local (SEK) currency, not your home currency, when withdrawing money to ensure you get the best exchange rates and fairest deals.**

## Sightseeing in Stockholm

Stockholm is a city built on water, with 30% of the city's 4,900 km area being water. Another 30% of the area is made up of parks and "green zones." Besides being green and clean and beautiful, it also has a long and magnificent history. Stockholm is home to the oldest open-air museum in the world – Skansen (combined with a zoo of Nordic animals!), a beautiful old town (Gamla Stan), and many wonderful museums with modern, interactive displays. A trip on the number 69 bus or number 7 tram that goes out to Djurgården is a superb way to discover Stockholm. The tram connects you with major attractions like Skansen and the Vasa Museum, exhibiting a mighty warship that capsized and sank in Stockholm in 1628, and Valdemarsudde, a beautifully located art museum.

For further ideas on what to see and experience in Stockholm, we recommend checking out these websites:

<https://www.visitstockholm.com/>

<https://www.visitstockholm.com/see--do/attractions/>

<https://www.lonelyplanet.com/sweden/stockholm/top-things-to-do/a/poi/360803> <https://www.stromma.com/en-se/stockholm/sightseeing/>

<https://theculturetrip.com/europe/sweden/articles/20-must-visit-attractions-in-stockholm/>

## **Acknowledgements for financial and institutional support**

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**Stockholm  
University**

*Knut and Alice  
Wallenberg  
Foundation*



**RIKSBANKENS  
JUBILEUMSFOND**

THE SWEDISH FOUNDATION FOR  
HUMANITIES AND SOCIAL SCIENCES



**Stockholms  
stad**

## Cartographies of Hospitality

**The gendered, racialised, and classed politics of hosting**  
**Project leader and conference convenor: Fataneh Farahani**



**Fataneh Farahani** is an associate professor in ethnology and Wallenberg Academy fellow at the Department of Ethnology, History of Religions and Gender studies at Stockholm University. Within her research *Cartographies of hospitality: The gendered, racialised, and classed politics of hosting in different multicultural settings*” (funded by the Knut and Alice Wallenberg foundation), she examines the political, philosophical and cultural aspects of hospitality (and hostility) in regards to contemporary migration and forced exile. By establishing cross-national research collaborations, the project examines the fragile and dynamic relationship between hospitality and hostility to refugee populations in Stockholm, London and Istanbul.

## Keynote speakers

**Professor Meyda Yeğenoğlu** is Visiting Professor in Gender, Sexuality and Feminist Studies, Duke University and a Senior Researcher at the Institute for Advanced Social Research, Tampere University, Finland, Institute for Advanced Social Research. She is the author of *Islam, Migrancy, and Hospitality in Europe* (2012) and *Colonial Fantasies: Towards a Feminist Reading of Orientalism* (1998).



### **Contesting Islamophobic Hostility with Ethical Hospitality**

Inspired by Jacques Derrida's deconstructive approach, my paper focuses on the renewed Islamophobic and Orientalist response to the presence of Muslims in Europe, who are regarded to be invading Europe. How can we re-think a democratic Europe that does not depart from its traditions and yet remains heterogeneous to those traditions and histories? My paper explores whether this 'new Europe-to-come' can be re-thought and re-envisioned with the notion of *unconditional hospitality* in the wake of growing Islamophobic reaction against Muslim refugees. I suggest that *ethical hospitality* can become the ground of a renewed political imagination. Such a new ethical and political imagination entails thinking Europe's relation to its past, memory, and traditions. To attend the heterogeneity of European traditions, a deconstructive gesture requires an engagement with the history of colonialism and its convoluted relationship with racism and Orientalism.



**Dr. Ioana Szeman** is a performance studies scholar and an ethnographer at the Department of Drama, Theatre and Performance Studies at University of Roehampton, London. She is author of *Staging Citizenship: Roma, Performance and Belonging in EU Romania* (2018) which is based on ethnographic fieldwork with urban Roma.



**Roma Performance, from Exoticism to Cultural Citizenship: Reimagining Hospitality through Roma Counterpublics**

Based on over a decade of fieldwork with urban Roma in Romania, this talk will discuss how Roma artists and activists claim cultural citizenship and belonging in dance, media and in the reception of commercial television programmes, including the so-called “Gypsy soaps,” purportedly about Roma and acted by non-Roma. Mainstream media and politicians in Romania (and beyond) construct Roma as “outsiders” and “foreigners,” and commercially driven performance and media productions present Roma as consumable exotics; I argue that for Roma counterpublics, Roma cultural production at the grassroots and the reception of commercial performances, including television soaps, subvert dichotomies of self-other (Romanian-Roma) and instead propose a plural, alternative view of citizenship and belonging, one that could be called hospitable, as opposed to the hostility underlying the exoticisation of Roma.

**Dr. Yasmin Gunaratnam** is a Reader in Sociology, Goldsmiths (University of London). Her publications include, *Go Home? The Politics of Immigration Controversies* (2017), *Death and the Migrant* (2013), and *Researching Race and Ethnicity* (2003).



### **Weathering immigration politics: Hostile Environments and Hospitable Locales**

This talk is centred on Britain’s ‘Hostile Environment’ immigration policies and draws from on-going research with volunteers who house destitute migrants and refugees in their homes. Engaging with Christina Sharpe’s (2016) theorization of ‘weathering’, I will discuss how under hostile environment policies, migrant and displaced bodies bear—and sometimes are worn away by—the weight of living in climates of racialised hostility and debilitation. Weathering as a black feminist analytic disperses attention from the ‘border as spectacle’, marked by a focus on border crossings by large numbers of mobile people and/or and the performance politics of walls, fences and mobile borders. Weathering is also attentive to mundane, slow moving schemes of violence. Within the broader context of hostility, I will examine, how volunteer hosts frame their ‘small’ acts of hospitality as having the potential to join up and enlarge, so that they register, or at least resonate, in a meaningful way within a system that is overwhelmingly dehumanising. A hope for those who offer hospitality is that what they are doing will open up an alternative municipality of welcome, even if this space is cobbled together and improvised. So hospitality, even when co-ordinated and supported by funded civil society organisations or faith groups, is contingent and a space of becoming. In drawing these different facets of British immigration politics together, I will also advocate for a multi-scalar analysis that includes bringing together different genres and materials such as empirical research and the arts to trace the effects of hostility.

## PROGRAMME

**Thursday April 25, 2019**

**Place: William-Olssonsalen, Geovetenskapsens House Y, Stockholm University**

**08.45 – 9.20 Coffee and Registration**

**09. 20 – 9.45 Welcome and introduction**

*Elisabeth Wåghäll Nivre, Deputy Vice President for Human Science*

*Fataneh Farahani, Project leader and conference convenor*

**9.45 – 10.40 Keynote: Contesting Islamophobic Hostility with Ethical Hospitality**

*Meyda Yeğenoğlu, Professor, Senior Researcher at Institute for Advanced Social Research, Tampere University, Finland.*

**Chair:** Suruchi Thapar-Björkert, University of Uppsala, Sweden

**10.40 – 11.00 Break**

**11.00 – 12.20 Panel 1: Governmental Hospitality and Hostility**

**Chair:** Pierre Monforte, University of Leicester, UK

**Hospitality, Cosmopolitanism and Conviviality: On relations with others in hostile times**

*Magdalena Nowicka, Professor of Migration and Transnationalism, Humboldt University, Berlin, Germany.*

**‘Real’ refugees say: ‘gracias’: The conditioning of hospitality to expectations of refugeeness and vulnerability performativity in asylum reception**

*Lex Rué, PhD candidate, Universitat Autònoma de Barcelona, Spain.*

**Reluctant hospitality? Othering in the Swedish civic orientation education for newly arrived immigrants**

*Kim Silow Kallenberg, postdoctoral researcher, Swedish Red Cross University College, Sweden.*

*Erika Sigvardsdotter, Senior lecturer, Swedish Red Cross University College, Sweden.*

**Hospitality and Health Care Regimes in Sweden**

*Hannah Bradby, Professor in Sociology, Uppsala University, Sweden.*

*Sarah Hamed, PhD candidate at Sociology Department, Uppsala University, Sweden.*

*Beth Ahlberg, Retired Professor of International Health, Sweden.*

*Suruchi T. Björkert, Senior lecturer, University of Uppsala, Sweden.*

**12.20 – 13.20 Lunch at Lantis**

Lunch will be provided for conference contributors at the campus restaurant Lantis.

**13.20 – 14.10 Keynote: Roma Performance, from Exoticism to Cultural Citizenship: Reimagining Hospitality through Roma Counterpublics**

*Ioana Szeman, Department of Drama, Theatre and Performance Studies, University of Roehampton, London, UK.*

**Chair:** Fataneh Farahani, Stockholm University, Sweden

**14.10 – 15.10 Panel 2: Hospitable Stories, Practices and Principles**

**Chair:** Fataneh Farahani, Stockholm University, Sweden

**Photo-activism, ethical and aesthetical considerations**

*Angelica Harms, freelance photographer*

**Theorizing Narratives, Welcoming Artworks, (Un)Problematizing Hospitality**

*Apostolos Lampropoulos, Professor of Comparative Literature, University Bordeaux Montaigne, France.*

**Parents reducing the gap? (White hospitality) and the intersecting meaning of ‘responsibility’ and ‘reciprocity’ in Swedish parents activism for refugees**

*Jenny Lönnroth, lecturer, Stockholm University, Sweden.*

**15.10 – 15.30 Break**

**15.30 – 17.00 Panel 3: Gender and Hospitality**

**Chair:** Kim Silow Kallenberg, Swedish Red Cross University College, Sweden

**On charity, victimhood rivalries and beyond**

*Madina Tlostanova, Professor, Department of Gender Studies, Linköping University, Sweden.*

**Unaccompanied refugee minors and sexual violence**

*Gabriella Nilsson, Associate professor, Department of Arts and Cultural Sciences, Lund University, Sweden.*

*Julia Degerkvist, Research assistant and Master student, Department of Arts and Cultural Sciences, Lund University, Sweden.*

**Mobilizing against Hostility**

*Linda Sandberg, Senior lecturer, Centre for Gender Studies, Umeå University, Sweden.*

**Migration, Displacement and Masculinity experienced upon arrival among male West African Asylum seekers in Italy**

*Aida Jobarteh, PhD candidate, Stockholm University, Sweden.*

**17.45 Bus transfer to Stockholm City Hall**

Meet at Frescati Sports Center (Svante Arrhenius väg).

**19.00 – 21.00 Reception in the City Hall, hosted by the City of Stockholm**

Conference participants are invited by the City of Stockholm to the City Hall for a welcome reception, including buffet and refreshments.

**Friday April 26, 2019**

**Place: William-Olssonsalen, Geovetenskapens house Y, Stockholm University**

**9.00 – 10.20 Panel 4: Civil Society and Hospitality**

**Chair:** Suruchi Thapar-Björkert, University of Uppsala, Sweden

**The Making of Hospitable Spaces? Humanitarian Practices and Imaginations of Hospitality of Volunteers at Lesbos**

*Synnøve Bendixsen, Associate Professor, University of Bergen, Norway.*

**Emerging local solidarities? Local responses to migration to non-urban communities in the south of Sweden**

*Maja Sager, Lund University, Sweden.*

*Emma Söderman, Lund University, Sweden.*

*Vanna Nordling, Malmö University, Sweden.*

**Civil society and pro-migrant activism in Turkey**

*Nazlı Şenses, Assistant professor, Başkent University, Ankara, Turkey.*

**Gatecrashing hospitality: the material politics of alternative infrastructures of care**

*Fredy Mora-Gámez, Postdoctoral fellow, Department of Thematic Studies, Linköping University, Sweden.*

**10.20 – 10.40 Break**

**10.40 – 11.40 Panel 5: Secular and Faith-based Hospitality**

**Chair:** Maja Sager, Lund University, Sweden.

**How is the universal right of hospitality possible?**

*Rasoul Nejadmehr, Center for Intercultural Dialogue and Research, Gothenburg, Sweden.*

**Volunteers and their relation to social activism in the British and French refugee support charities**

*Pierre Monforte, University of Leicester, UK.*

*Estelle d'Halluin, Université de Nantes, France.*

*Gaja Maestri University of Leicester, UK.*

*Elsa Rambaud, University de Nantes, France.*

**Mutual Transformation? An Anthropological Study of hospitality, Agency, and Relationships among Migrants and Non-Migrants in the Church of Sweden**

*Kristina Helgesson Kjellin, Sweden Church Research Department and Uppsala University, Sweden.*

**11.45 – 13.00 Lunch at Lantis**

Lunch will be provided for conference contributors at the campus restaurant Lantis.

**13.00 – 13.50 Keynote: Weathering immigration politics: Hostile Environments and Hospitable Locales**

*Yasmin Gunaratnam, Reader, Goldsmiths (University of London), UK.*

**Chair:** Fataneh Farahani, Stockholm University, Sweden

**13.55 – 14.45 Panel debate and Q&A**

*Meyda Yeğenoğlu, Ioana Szeman, Yasmin Gunaratnam, and Fataneh Farahani.*

**Chair:** Suruchi Thapar-Björkert, University of Uppsala, Sweden

## Participants and abstracts

**Synnøve Bendixsen** is an Associate Professor at the Department of Social Anthropology, University of Bergen. She has conducted research on refugees and irregular migrants in Norway, marginality, hospitality, young Muslims and religiosity in Germany, urban life and diversity. She has written several journal articles, book chapters and co-edited several books on these topics, including the forthcoming *Contested Hospitalities in a Time of Migration: Religious and Secular Counterspaces in the Nordic Region* with Routledge (co-edited together with Trygve Wyller). Bendixsen is the co-editor in chief for the *Nordic Journal of Migration Research* (with Lena Näre) and the series co-editor for the Palgrave Macmillan series *Approaches to Social Inequality and Difference* (with Edvard Hviding, UiB).

### ***The Making of Hospitable Spaces? Humanitarian Practices and Imaginations of Hospitality of Volunteers at Lesvos***

In 2015, the main responses of the European countries towards the call to make room for refugees seeking a better and secure life were to enforce borders and implement policies and practices that created an inhospitable public environment. Simultaneously, new practices of hospitality and solidarity through which different ways of engaging with refugees were initiated by citizens, religious organizations, and NGOs.

This paper draws on fieldwork and interviews with people from the global North volunteering for “A drop in the ocean”. This humanitarian non-profit organization works with refugees at Lesvos - infamous for its overcrowded refugee camp Moria. Which spaces of hospitality is formed in the interaction between the volunteers who are there for a limited time and refugees who in many cases are stuck? By examining the everyday practices of volunteers, i.e. at the daily evening café organized by the A drop in the ocean, the paper will discuss how hospitality might reinforce an unequal relation between the guest (as beneficiary) and the host (as benefactor) (Squire and Darling 2013), while simultaneously examining how the position of the host and the guest are open for negotiation and can constitute shifting spaces of belonging and exclusion (Bulley 2017). How is hospitality shaped in the context of the “refugee crisis” at Lesvos, and by whom? What are their consequences for the way we think about hospitality? This work is situated within the larger project NORDHOST: Nordic Hospitalities in a Context of Migration and Refugee Crisis at the University of Oslo.

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**Angelica Harms** is a Stockholm-based photographer whose work has been complemented by studies in social anthropology, existential philosophy and aesthetics as well as the art of exhibiting and the image as a social phenomenon. Her projects have contemporary roots and her image work tries to capture the extraordinary in the ordinary and even the ordinary in the extraordinary.

### ***Photo-activism, ethical and aesthetical considerations***



During the years 2015 until now, I have worked with and photographed refugees mainly on the island of Lesbos in Greece. In my work, photography, aesthetics and social anthropology intersect. A camera and a photographer are never neutral elements in a field of events. One cannot just observe and document an event without simultaneously giving rise to a new event through participation. Photography comprises of a series of relationships between the photographer, the camera, those being photographed and the viewer. Those relationships influence how the image is created and viewed. Combining volunteer work with participatory observation and relational photography, I try to gain access to the core humanity of the refugee situation. My approach involves many ethical and aesthetic considerations and has given rise to my terming myself as a photo-activist. My activism involves creating relationships with those I photograph, trying to understand their situation and working to undermine the creation of stereotypes of refugees. Judith Butler has stated that “Reality is not conveyed by what is represented in the image, but through the challenge to representation that reality delivers”. It is a challenge that I aspire to induce.

~

**Kristina Helgesson Kjellin** is a researcher in cultural anthropology at Church of Sweden Research Department, and Uppsala University. Her research interests include migration, integration, church belonging and identity, cultural and religious diversity. She has previously done research in South Africa on church relations, Pentecostalism, gender relations, and postapartheid, as well as on material culture in Swedish museums. In 2016 she published a monograph on diversity work in the Church of Sweden: “En bra plats att vara på. En antropologisk studie av mångfaldsarbete och identitetsskapande inom Svenska kyrkan” (Artos Academic). Helgesson Kjellin got her doctoral degree at Uppsala University in 2006.

***Mutual Transformation? An Anthropological Study of Hospitality, Agency, and Relationships among Migrants and Non-Migrants in the Church of Sweden***

The aim of this paper is to analyze hospitality as it is manifested among church visitors with a migrant background from the Middle East and among non-migrant Swedes in a parish in the Church of Sweden. Building on anthropological field studies, the ethnographic material shows that the binary guest/host is being challenged and negotiated in this context.

Whereas the private sphere of non-migrant Swedes is experienced by the migrants to be difficult to enter, the church is a place where it is possible for migrants and non-migrants to meet, share experiences and to express, and be the recipients of, acts of hospitality. This is done through new practices, such as cooking and sharing of food, the incorporation of new rituals, and through everyday practices. A few individuals with a migrant background play key roles and can be understood as “brokers”; in their positions “in-between” they function as translators, negotiators, and communicators. Selwyn (2000) stresses the proximity of power and welcome, and the closeness of hospitality and hostility, where “[t]he danger [...] lies in the possibility that the opportunity and promise of a relationship will simply not be taken up.” This study illuminates the church as a space where acts of hospitality to some extent are transforming

traditional categories and binaries, and where mutual transformation is taking place through these practices, however, not without tension.

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**Aida Jobarteh** is a PhD candidate at the Department of Ethnology, History of Religions and Gender Studies Stockholm University. Her project is about migration from Gambia to Europe, where she examines the male gendered experiences of migration and early arrival to Europe. She completed her master thesis in spring 2017, a project about the cultures of migration and migration aspirations based on ethnographic fieldwork in Gambia and Sweden.

***Migration, Displacement and Masculinity experienced upon arrival among male West African Asylum seekers in Italy***

This research project examines sub-Saharan migration to Europe with focus on the experience of arrival, shedding light on geographies of hostility in the present-day ‘migration crises’.

With a point of departure in fieldwork among undocumented West-African (Gambian) migrants in Europe (Italy), this project explores masculinity, contemporary migration-experiences and its interplay with displacement. I trace intersecting power relations in multifaceted locations within their migratory experience and how it influences and challenge their narrated presentation and perceptions of their masculinities.

More specifically, I look at circumstances caused by hostile asylum processes with challenging demands to identity, where the categorization of “sub-Saharan economic migrants” is juxtaposed with the “genuine refugee”, the latter being more deserving of an asylum. How the migrants have to position themselves according to these fixed terms while dealing with homeland masculine expectations to their role as a migrated man will be in focus, and the accessible coping strategies in a turbulent political landscape.

Methodologically, using life story interviews and the concept of mobile livelihoods, I identify the narration of masculinity and how it plays a part in (re)positioning and decision making in the wait for an asylum in Europe. Migration narratives are analyzed in retrospect to the migrant’s hazardous journeys over the Mediterranean however, while still in a state of precarity, on the threshold between arrival and desired approved entrance in Europe.

Within the framework of masculinity, I contribute with a gender perspective to transnational spaces, by studying how the influences of a migratory project dislocate their presentation and own perception of their masculinities.

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**Apostolos Lampropoulos** is Professor of Comparative Literature at the University Bordeaux Moutaigne. He has published the monograph *Le Pari de la description* (2002). He has coedited the volumes *States of Theory: History and Geography of Critical Narratives* (with Antonis Balasopoulos, Metaichmio, 2010; in Greek), *AutoBioPhagies* (with May Chehab, Peter Lang,

2011) and *Textual Layering: Contact, Historicity, Critique* (with Maria Margaroni and Christos Hadjichristos, 2017), as well as the thematic issue “Configurations of Cultural Amnesia” of the journal *Synthesis* (with Vassiliki Markidou, 2011). He has translated in Greek Antoine Compagnon’s *Le Démon de la théorie: littérature et sens commun* (Metaichmio, 2003), Jonathan Culler’s *On Deconstruction: Theory and Criticism after Structuralism* (Metaichmio, 2006), and J. Derrida’s *Circumfession* (2018). His current projects include a monograph on the concept of critical intimacy and an edited volume stemming from a collaborative project on documenta 14.

### ***Theorizing Narratives, Welcoming Artworks, (Un-)Problematizing Hospitality***

This paper discusses the concept of hospitality, conjugating hospitality and hostility as expressed in Derrida’s thinking, in the context of the discourses, publications, practices and curatorial choices of contemporary art institutions. Drawing on important contributions to the relevant debate (for instance, Beatrice von Bismarch and Benjamin Meyer-Krahmer’s edited volume *Hospitality: Hosting Relations in Exhibitions*, 2016), it studies artworks, texts, and narratives that question and retheorize the idea of an exhibition as a host, especially in the broader European context and in the era of forced displacements. More precisely, it places emphasis on documenta 14, one of world’s largest exhibitions which partially moved from its traditional home (Kassel, Germany) to a new, provisional one (Athens, Greece) in 2017, in the aftermath of an important financial and social crisis and in parallel with the arrival of a large number of refugees. The paper focuses on selected artworks such as Roe Rosen’s *The Dust Channel* (a video on current forms of xenophobia and the obsession with cleanliness), Rebecca Belmore’s *Biinjiya’iing Onji (From inside)*; a marble refugees tent dialoging with the material ruins of Athenian democracy), and Rasheed Araeen’s *Shamiyaana – Food for Thought: Thought for Change* (a project inviting locals, visitors and, eventually homeless people, to share a meal). The paper also takes into account the *Reader* (the theoretical companion to the exhibition, including texts such as Paul B. Preciado’s “My Body Does Not Exist”, where he attempts to set the queer body in transition as a paradigm for the migrant experience, and passages from Jacques Derrida’s and Anne Dufourmentelle’s *Of Hospitality*) and documenta 14’s public program, often speaking to theoretically informed and activism-driven voluntarism. Through the analysis of the aforementioned corpus, the paper aims to spell out the ways in which the esthetics and theorizing of documenta 14 might underplay the tensions between the authority of an institutionalized, yet highly politicized, exhibition and the people it seeks to speak for, as well as the ways in which it tends to (un-)problematize the very idea, the discourses and the practices of hosting.

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**Jenny Lönnroth** has a Ph.D in ethnology. Her dissertation from 2014 was about Muslim motherhood in a Swedish transnational context and was based on interviews with Muslim mothers in Sweden. During 2017-2018 she had a postdoc position at the Department of ethnology, history of religions and gender studies at Stockholm University.

***Parents reducing the gap? (White) hospitality and the intersecting meaning of 'responsibility' and 'reciprocity' in Swedish parents' activism for refugees***

During the last years Sweden has gone through rapid political changes and there has been a discursive turn from solidarity and hospitality towards a more restrictive approach. In 2015 around 163 000 people on the move came to Sweden as refugees, in 2016 the jurisdiction regarding permanent residence were sharpened and the borders were more or less closed. Today, due to a more normalized racism in the Swedish society many migrants and refugees face a growing hostility and violence in their everyday life. In this light, questions of *intimate citizenship* with a special focus on parenting and how Swedish parents are preparing their children for multicultural conviviality become even more salient. Kenneth Plummer describes *intimate citizenship* "as a sensitising concept which sets about analyzing a plurality of public discourses and stories about how to live the personal life in a late modern world where we are confronted by an escalating series of choices and difficulties around intimacies" (Plummer 2001:238). In my paper, I will use Plummer's concept to discuss parenthood in the context of refugee reception in Sweden. My focus will be on some Swedish parents' narratives and how they respond to the described political and societal changes by personally getting involved in activism for refugees. From some empirical examples I will discuss what these parents social work mean to their own parenthood and vice versa; the intersecting meaning of responsibility and reciprocity; and how unequal power relations, always embedded in voluntary work, affect how these parents handle daily choices and challenges.

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**Pierre Monforte** is Associate Professor of Sociology at the University of Leicester. His research is broadly situated within the field of political sociology. He focuses primarily on civil society and social movements, with a particular emphasis on movements of migrants. He is Principal Investigator in the ESRC project "The Frames of Altruistic Action" (2017-2020).

**Cowriters: Estelle D'Halluin, Gaja Maestri** (University of Leicester, UK), **Elsa Rambaud** (Université de Nantes, France)

**Estelle D'Halluin** is Assistant Professor of Sociology at the Université de Nantes (France), and Researcher at the Centre nantais de Sociologie (CENS). Her work is in the field of Political Sociology, Medical Anthropology, Social and Political Theory.

***From hospitality to protest? Volunteers and their relation to social activism in the British and French refugee support charities***

In the last decades, in the context of increasingly restrictive immigration policies, charities and grass-roots groups have developed across Europe to organise acts of compassion and solidarity with refugees. Moreover, especially since the so-called 'refugee crisis' in 2015, informal networks based on new forms of engagement such as donating, hosting, and volunteering in refugee camps abroad have emerged and rapidly gained visibility. This paper draws on an ongoing research project exploring the frames of compassion and hospitality and examines how volunteers based in the UK and in France negotiate the boundaries between humanitarian action and social activism throughout their experience.

Scholarly literature has often separated charity engagement from social activism, as the former is seen as lacking the goal of social or political change that characterises the latter. The set of 123 in- depth interviews we conducted in different British and French charities and informal networks revealed the complexity of the relationship between humanitarian engagement and social activism. Refugee support volunteers tend to frame their involvement in different ways: while some present the support they offer as depoliticised and purely orientated towards helping those in need through the frame of hospitality, others do not differentiate between their engagement and the broader objective of social or political change. This paper not only aims to highlight the complexity of the volunteers' engagement but it also discusses its transformative potential. In particular, the interviews show how, through their experience of volunteering, participants can develop new cognitive frames, emotions and relations that connect the notion of hospitality with broader objectives of social and political change.

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***Gatecrashing hospitality: the material politics of alternative infrastructures of care***

This paper argues for a line of inquiry on the intersection between studies on solidarity and Science and Technology Studies around the notion of care in practice. I use notion of alternative infrastructures to study the everyday struggles of migrants and the role of actornetworks of care. I draw on ethnographic inputs from Athens and Colombia to study the voices usually neglected due to methodological nationalism assembling post-conflict statehood and governmental solidarity. Hence, I reframe sewing objects and displaying street memorials as material transformative practices connected to specific abilities of doing and particular networks of care. Accompanying these networks might help us gain a better understanding of how migrants reconstruct affective relations and trespass the boundaries of instituted forms of hospitality and citizenship. I suggest that academic research should actively address the different meanings and modes of solidarity and hospitality from migrants themselves by engaging with the materiality of everyday experience sometimes organised around alternative infrastructures.

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Confero, Vol. 5, no. 1, 2017, pp. 71-173. Currently, he is working with a book project *The Kantian Origins of the Problem of Scientific education* that will appear at Routledge 2019.

### ***How is the universal right of hospitality possible?***

Today, illegal migrants and refugees are a conspicuous part of the social reality in Western democracies. Poor and displaced from the Global South, they are living in limbo. Trapped between two poles, the hope of admission into wealthy Western societies on the one hand, and the fear of deportation on the other, they are living the life of *Homo limbus*. Marked by fear, uncertainty and instability, *Homo limbus* lives in a perpetual “state of exception”, as Agamben would say. Such a state of being reveals not only a world burdened by heritages of colonialism, slavery and racism, but also the limits of nation states as the defining framework for addressing global migration. It brings to the fore the urgent need for shifts in mindsets, approaches and paradigms, which entails critically re-examining oppressive historical perspectives and narrow national frameworks. Using the Kantian notion of universal right of hospitality as an umbrella notion for the right to asylum and the right to move across national border, I ask, given political conditions of the globe today, how is the universal right of hospitality possible? Although, this right is an “impossible possibility”, to put it in a Derridean manner, to have it as a starting point offers opportunities for shifts in mindsets that go beyond methodological nationalism as research paradigm and the nation state as the defining framework for addressing global migration and for application of human rights. It also offers tools for overcoming obstacles on the way of *Homo limbus* becoming the subject of politics as well as that of hospitality.

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### ***Unaccompanied refugee minors and sexual violence - Mapping of the risk zones for sexual violence in Sweden from the perspective of professionals working with them***

In recent years the topic ‘unaccompanied refugee minors’ has gained public interest in media and politics. Sexual violence has often been in focus and actors with different agendas and problem descriptions conduct the debate. To simplify, actors on the one side argues for an

increased awareness of groups' vulnerability to sexual violence with hopes of securing their protection, while the other view them as perpetrators of sexual violence, deviating from 'our' view on women and equality. We argue that a shift in the public debate takes place in 2016: to a larger extent unaccompanied refugee minors are portrayed as perpetrators of sexual violence and the number of articles regarding the topic notably accelerates.

In such a debate it is difficult to know what reality actually looks like: is the information about sexual violence in relation to the group exaggerated, understated, or purely misleading? As a consequence there is a discrepancy between the actual situation and the general perceptions of it. This project identifies risk zones for sexual violence by and against unaccompanied refugee minors in Sweden from the perspective of professionals working with the group. During 2018 the research team conducted focus groups and interviews and participated in meetings and seminars with relevant actors in Skåne. Drawing on this data and relevant research, official reports and a media overview, we map the different forms of sexual violence with the aim to identify what challenges and possibilities different professional groups face in order to prevent, identify and respond to sexual violence.

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### *Hospitality, Cosmopolitanism and Conviviality. On relations with others in hostile times*

Following Chancellor Merkel's decision in September 2015 to allow the Syrian war refugees to enter Germany and register as asylum seekers, the 'war on positions' broke out in Germany and in the EU. The arguments of the domestic opponents of Germany's refugee politics did not question the moral obligation to allow entry to the refugees but raised concerns with post-arrival integration of the refugees. The debate polarized between the 'missing capacity' to host mostly Muslim refugees, and moral obligation to accept all people seeking new home.

This 'war on positions' surrounding the appearance of refugees in Germany is for me an instructive case to discuss hospitality and its limits, and to propose 'convivial hospitality'. I structure my contribution along three aspects: 1) the acceptance of the newly arrived on a territory; 2) modalities of treatment of these guests; 3) the question of treatment of those 'guests' who become 'the other within'. By disentangling these aspects, I distinguish two stances on the 'other'. The first one is cosmopolitanism, which relates primarily to the first and second aspects. The second perspective is conviviality, which concerns the third aspect. I attempt thus to define convivial hospitality in contrast to cosmopolitan hospitality. Thereby I consider both by focusing on two dimensions: the temporal dimension of rules of hospitality, and power dimension involved in social acts of hospitality. The second aspect brings me to

address the normative orders of relations with the other underlying the tension around the arrival and presence of refugees in Europe.

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***‘Real’ refugees say: ‘gracias’. The conditioning of hospitality to expectations of refugeeness and vulnerability performativity in asylum reception***

This paper looks at the work of NGO professionals in the asylum reception system. Focusing on their compliances and oppositions to state policy and regulations in their daily work, their motivations and imaginaries, I analyze how their constructions of ‘refugeeness’ and ‘vulnerability’ have consequences on access to asylum, reception services, the outcome of asylum claims and asylum seeker’s opportunities in the receiving society.

The Spanish asylum reception system has stood out as particularly hospitable within the EU for its focus on integration and autonomy. Yet, this apparently hospitable system is in practice rendered inhospitable by the conjunction of a workfare approach to social services, a politics of non-doing in relation to international protection and practices of deterrence in all stages of claiming asylum. NGO professionals -managing the asylum reception system on behalf of the state- share the burden of implementing these policies while facing, and becoming de facto responsible for dealing with, the harsh reality that such policies impose on asylum seekers. Their efforts to make the system more hospitable crash directly with their failure to do so due to the lack of resources and top-down regulations that establish strict but yet loosely defined eligibility criteria; leaving them to implement these face to conflicting interests from the different administrations, unhappy ‘clients’, and activists, as well as face their own expectations about performances of ‘refugeeness’ and ‘vulnerability’. Distinctions between ‘real’ and ‘bogus’ asylum seekers, which are virtually inexistent in the Spanish public debate, are here made by humanitarian workers to cope with the disparity between people in need and existing resources, influencing people’s experiences of hospitality and hostility at arrival.

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**Co-writers:**

**Vanna Nordling** finished her PhD in 2017, with the thesis *Destabilising Citizenship*



*Practices? Social Work and Undocumented Migrants in Sweden.* Since then she has worked in a project on parenting support for newly arrived migrants at the Red Cross University College, and she is now based at the Department of Social Work, Malmö University. Her research focuses on migration, social change and different forms of social support.

**Emma Söderman** is a doctoral student at the School of Social Work at Lund University. In a context of the intensified control of migration, her doctoral thesis asks questions about resistance through community theatre. It takes its point of departure in a participatory ethnographic exploration of the dynamics and practices of the working process and performance of the No Border Musical. She has previously published a joint article (Nordling et al) “From citizenship to mobile commons: Reflections on the local struggles of undocumented migrants in the city of Malmö, Sweden” in *Citizenship Studies* (2017). (Lund University)

### ***Emerging local solidarities? Local responses to migration to non-urban communities in the south of Sweden***

In a time of harshening border control and public discourses on securitisation and “crisis” at the national as well as European levels, it is of interest to explore local responses to migration, especially in areas outside of the larger cities. Local organising in support of different migrant groups, as well as more hostile or openly racist responses, are not new phenomena. However, we argue that new forms of organising has emerged due to ways in which international migration increasingly has become present at an everyday level in new localities. In a Swedish context, local responses to migration have mainly been centred to cities with reception centres and to transit areas. However, with a larger number of asylum seekers reaching the Swedish border in 2015, migrants encounter communities that historically have had less contact with international migration, and new communities respond to migration. This dispersal in responses to migration is also partly due to new policies that oblige all municipalities to receive asylum seekers.

In this paper, we explore the everyday encounters, responses and forms of organising developed by arriving migrants and locals in the semi-rural areas of Scania, Sweden. In this region, far right parties have presented hostile ideas towards migration long before these issues were introduced in the political discourse at a national level. But there have also been local responses of solidarity, especially since international migration has become present at an everyday level. We therefore aim to explore the everyday labour of solidarity, in a context of dispersal of solidarity – how new forms of organisation emerge in small cities and non-urban areas. We also explore limits to solidarity and more hostile responses that develop in these areas.

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**Linda Sandberg** is a Senior Lecturer at Umeå Centre for Gender Studies, Umeå University, Sweden. She has a PhD in Geography from Umeå University. In her research she focuses on spaces’ of gendered fear of violence, and the intersections of race and gender as well as planning for safety and security in urban environments from a gender perspective.

### ***Mobilizing against hostility***

Prior to the Swedish general election in the fall of 2018, the neo-Nazi party the Nordic Resistance Movement (NMR) campaigned to gain power in several small municipalities. The NMR made themselves visible in the public space in small communities such as Ludvika / Grängesberg, Boden and Kungälv. Drawing on a place-based analytical approach, this study focuses on the situation in Ludvika, described in the media as the municipality in Sweden with the highest level of neo-Nazi activities. This study asks how the NMR's presence affects the local society, especially in relation to fear and safety, but also in terms of resistance and mobilization against the NMR. Based on analyses of newspaper articles and interviews with people who are speaking out against the NMR in various ways, this presentation problematizes how public space is negotiated, how the NMR's presence in Ludvika forces the local community to take action and to mobilize against hostility. This will be discussed in relation to symbols of resistance, bodily resistance, and gendered and racialized spatial power relations.

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**Nazlı Şenses** is an assistant professor at the Department of Political Science and International Relations at Başkent University (Ankara). She got her PhD in Political Science from Bilkent University in 2012. As part of her PhD studies, she conducted a comparative research on the protection of the rights of irregular migrants in Greece, Spain and Turkey. Her current research interests focus on civil society politics/activism on matters of migration; the relationship(s) between precarity and migration; and use of migratory categories/statuses such as an 'economic migrant', 'refugee' and 'irregular migrant/migration' by political actors of various kinds.

### ***Civil society and pro-migrant activism in Turkey***

Before the forced migration of Syrians to Turkey the matters of migration were not a public concern in the country. The visibility of migrants and public debates relating to migration were rather low being concentrated in professional circles of either state or civil society or academia. However, as of 2011, migration, mobility, refuge, asylum, citizenship and all related topics hit the attention of public at large as a result of the rapidly increasing number of refugees. One of the most significant changes taking place with the arrival of Syrian refugees to Turkey has been the proliferation of civil society organisations (CSOs) working in the field of migration. Numbers of CSOs increased in regions/cities especially where there are large numbers of Syrians. Taking this into account the broader focus of this paper is to shed light on pro-migrant civil society in Turkey. The paper focuses not only on the nature of activism but also on different meanings/interpretations of support for migrants. In order to understand that the paper seeks to find out answers to the following questions: What kinds of organizations are there in civil society that support rights of migrants; what kinds of policies/activities are employed; what is demanded from the state; and what is demanded/expected from migrants... The answers to these questions would eventually lead to a depiction of ideological orientations/frameworks of pro-migrant activism in Turkey.

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***Reluctant hospitality? Othering in the Swedish civic orientation education for newly arrived immigrants***

Civic orientation courses are part of the official introduction measures for newly arrived immigrants. In Sweden, these courses cover a range of themes, including employment, health, parenting, and laws and regulations. The purpose of civic orientation courses is to teach immigrants about Sweden, to help them feel at home. We analyse the course material used in Swedish civic orientation courses, focusing on the narratives of "Swedishness" and the Others that are the supposed recipients of the text.

A point of departure in this paper is that the civic orientation educational material is influenced by a neoliberal discourse, where individual subjects are made responsible for every aspect of their successes and failures in life. Structural and contextual factors are subordinated individual responsibility (jfr Wacquant 2009:1).

The course book frequently points out what is "common" in Sweden, expressing a narrative of the ordinary, but also the desirable, "Swedishness". The course book includes detailed descriptions of discrimination on basis of gender and sexuality, but only a minimal paragraph on ethnic discrimination. The recipient of the material is understood as a potential perpetrator rather than someone that risks being discriminated against. In the light of political discourse of civic orientation courses in Sweden, we argue that the perspective put forth in the course book could be understood as a form of reluctant hospitality as it rather caters the needs of the Swedish majority population, than needs of the recipients.

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**Madina Tlostanova** is a decolonial thinker and fiction writer, professor of postcolonial feminisms at Linköping University (Sweden). She focuses on decolonial thought, feminisms of the Global South, postsocialist sensibilities, fiction and art. Her most recent books include *Postcolonialism and Postsocialism in Fiction and Art: Resistance and Re-existence* (Palgrave Macmillan, 2017) and *What Does it Mean to be Post-Soviet? Decolonial Art from the Ruins of the Soviet Empire* (Duke University Press, 2018).

***On charity, victimhood rivalries and beyond***

The present negative phase of neoliberal globalization replaces democratic models of inclusion as a form of hospitality with securitization, normalization of the permanent state of exception, and the politics of hatred grounded in turning people into dispensable lives exempt from any political action or space, robbed of time, and functioning only as emblems of suffering or/and

“phobogenic” subjects that literally embody the fears of Western modernity. One of the global symptoms of this situation is the harmful discourse of victimhood. It is particularly graphic in the case of gendered and sexualized forms of exclusion. The totality of victimhood rivalries makes individuals, groups, countries strive to build into modernity and preferably in a most prestigious rank, negotiating charity based on previous discrimination but remaining blind to the suffering of others, and withdrawing into local standpoint experiences of oppression. No one is trying to stop competing to look at those unknown others whom we see as rivals and develop a global responsibility and a politics of love as an open potentiation instead of the endless moral indignation used as a fuel for competition. Delinking from victimhood rivalries means transcending modernity and looking for other worlds interacting in a complex pluriverse. Seeing oneself not as a victim negotiating a better affirmative action, not as a master oblivious to anything outside his own life-span, and not a Fanonian “raped slave” whose future is mortgaged, but rather a responsible creator of one’s community’s future and a nurturer of “re-existence” and initiator of the “deep coalitions” theorized in decolonial feminism, is the most difficult task, which we are collectively confronted with no matter which side of modernity/coloniality we inhabit.

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**Sarah Hamed** is the doctoral candidate at Sociology Department at Uppsala University. Her research interests include migration and health. Sarah studied dentistry at Malmö University and worked as a dentist in both Sweden and Sudan.

***Hospitality and Health Care Regimes in Sweden***

Increasing global migration, intensification of movements and mobilities of people and capital and the emergence of racist right-wing populist parties are steadily transforming the political

landscape of Sweden. In this context, debates on (in)hospitality have never been more salient. Despite theoretical interest in the concept of hospitality (Dikec, 2009; Derrida, 2000; Lynch, 2011; Rosello, 2001), empirical research on the meanings, practices and experiences of hospitality are significantly lacking. Hospitality in the context of public health policy in Sweden often straddles the fine boundary of appropriate reception and compassion on the one hand and hostility, indifference and lack of empathy on the other. Infact, racialising, gendered processes often lead to patient's discriminating against staff, discrimination between staff and between patients. With little opportunity for healthcare staff from foreign backgrounds to discuss concerns about racism without jeopardising work-based relationships, the narrow cultural consensus neither accommodates newcomers' expectations nor makes space for their needs to be discussed. Organizational routines, institutional categories and practices that disadvantage particular groups create a context in which poor communication, involuntary compliance and disrespectful attitudes are experienced by service users and providers. These environments, which can be both enabling and limiting, need to be understood and contextualised both theoretically and empirically.

Our paper draws theoretically on the political, philosophical and material aspects of hospitality together with qualitative data (interviews with users, providers, stakeholders, focus groups, participant observations) and field notes.

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