

**18.03. — 20.3.2021**

**UNIVERSITY OF VIENNA**

**RESEARCH PLATFORM**

**MOBILE CULTURES AND SOCIETIES**

**ENTANGLED  
IMMOBILITIES**

**PERSPECTIVES FROM THE HUMANITIES AND SOCIAL SCIENCES**

In times of crisis, im/mobilities within a global-local continuum become ever more perceptible, yet not equally transparent. As the COVID-19 pandemic has most recently shown, im/mobilities are embedded in and constituted by social relations, practices and structures. These entanglements are by no means new in academia and have been theorized within the field of mobility studies in the past years. The multifaceted field of mobilities research, expanding across and beyond disciplines, tackles topics ranging from im/mobilities resulting from climate change and (post)colonial displacements, through experiential qualities of embodied movement, to cultural and literary representations and materializations of im/mobilities.

This conference, organized by the Research Platform Mobile Cultures and Societies, conceptualizes im/mobilities as the potential for movement or stillness which is »entangled in the way societies and cultures assign meaning through talk, images and other representations and live out their lives« (Adey, referring to Cresswell, 2017: 7). The myriad entanglements between mobile and immobile actors, practices and objects shed light on different Regimes of Mobility (Glick Schiller/Salazar 2013). Through entanglements, circumscribed within unequal power relations and colonial legacies, translocal mobilities may be perpetuated or reinforced via spatio-temporal entrapments and friction »to keep global power in motion« (Tsing 2005: 6) – leading to the intersection of different scales and modes of im/mobility. Further levels of entanglement ensue from the fact that im/mobilities arise through interactions between human and non-human actors, material objects as well as the natural and built environment or spatio-temporal structures. What is more, im/mobilities are inscribed in semantic contexts and relations of meaning, becoming subjects of artistic and epistemic representations, but also of institutional discourses and policies.

One of our intentions is to find out how a nuanced view of entangled im/mobilities could reveal complex relations of meaning, shaped by geographic, cultural, historical and material contexts. In order to cover a wide variety of topics and to combine reflections from the humanities and the social sciences, the conference is divided into 12 panels.

The conference is organized by PhD students of the Research Platform Mobile Cultures and Societies, University of Vienna:

**Daniela Atanasova, Romana Bund, Dovaine Buschmann, Rachael Diniega, Jana Donat, Barbara Gföllner, Immanuel Harrisch, Nicola Kopf, Sigrid Thomsen**



**FWF**

Der Wissenschaftsfonds.

## PROGRAM

**ENTANGLED IM/MOBILITIES  
PERSPECTIVES FROM THE  
HUMANITIES AND SOCIAL SCIENCES**

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**TIMETABLE**  
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**PANELS 1–12**  
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**FILM SCREENING**  
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**VIRTUAL ART PRESENTATION**  
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ENTANGLED IM/MOBILITIES — PERSPECTIVES FROM THE HUMANITIES AND SOCIAL SCIENCES

18.03.21 — THU

ROOM 1

ROOM 2

11:00  
12:00 – 14:00  
OPENING REMARKS (ROOM 1)

VON ANDEREN MOBILITÄTEN: VERKÖRPERUNGEN UND NARRATIVE ZWISCHEN STILLLEGUNG UND MOBILISIERUNG (IN GERMAN)

PANEL 1

CONCEPTUALIZING ENTANGLED IM/MOBILITIES IN DIVERSE CONTEXTS

PANEL 2

LUNCH BREAK

15:30 – 17:30  
»POINTS OF ENTANGLEMENT« IN AND BEYOND THE CARIBBEAN

PANEL 3

ENTANGLED IM/MOBILITIES IN AND FROM AFRICA: OF HUBS, NETWORKS AND LITERARY PATHS ABROAD

PANEL 4

BREAK

18:30 – 20:00  
FIRE-ESCAPE: MOBILITIES, GENDER AND GENEALOGIES OF HIGH-RISE EVACUATION  
PETER ADEY

KEYNOTE 1 | (ROOM 1)

19.03.21 — FRI

ROOM 1

ROOM 2

11:00 – 13:00  
ENTANGLED INEQUALITIES: INTERSECTIONAL APPROACHES TOWARDS PUBLIC HEALTH CRISES

PANEL 5

ON THE MOVE: UNRAVELING THE ENTANGLEMENTS OF NONHUMAN MOBILITIES

PANEL 6

LUNCH BREAK

14:30 – 16:30  
MOBILITY JUSTICE? ENTANGLED IM/MOBILITIES IN CLIMATE AND ENVIRONMENTAL CHANGE

PANEL 7

ENTANGLED IM/MOBILITIES IN AND FROM AFRICA: OF JOURNEYS SPIRITUAL, ACCIDENTAL, COMPETITIVE OR SHARED

PANEL 8

BREAK

17:30 – 19:00  
THE WINDOWS, ANNA BARBIERI  
FAHREN / RIDING, VERONIKA BARNAŠ

FILM SCREENING | Q&A (18:30) | (ROOM 1)

VIRTUAL GET-TOGETHER

20.03.21 — SAT

ROOM 1

ROOM 2

11:00 – 13:00  
SHAPING IM/MOBILITIES: ENTANGLEMENTS OF ARCHITECTURE, INFRASTRUCTURE AND MEANING

PANEL 9

IM/MOBILITIES IN THE EXPERIENCES OF REFUGEES, ASYLUM-SEEKERS, AND MIGRANTS

PANEL 10

LUNCH BREAK

14:30 – 15:00  
ROUND BEINGS BLURRING ENTANGLEMENTS  
MALIN EVERTSZ MENDEZ

VIRTUAL ART PRESENTATION | (ROOM 1)

15:30 – 17:30  
IM/MOBILITIES IN THE PLANETARY NOW: MIGRATION AND DIASPORA IN WORLD CINEMA

PANEL 11

TRANSNATIONAL AND TRANSLINGUAL IM/MOBILITIES

PANEL 12

BREAK

18:30 – 20:00  
CONTEMPORARY LITERATURE'S TRANSGLOSSIC RHYTHMS: MULTIMODAL WRITING AS MOBILITY  
SARA UPSTONE

KEYNOTE 2 | (ROOM 1)

CLOSING REMARKS (ROOM 1)

## KEYNOTES

### FIRE-ESCAPE: MOBILITIES, GENDER AND GENEALOGIES OF HIGH-RISE EVACUATION

#### KEYNOTE 1

**Fire-Escape: Mobilities, Gender and Genealogies of High-Rise Evacuation**  
Peter Adey

When the conservative MP and Leader of the House of Commons Jacob Rees-Mogg complained on London's LBC radio that the 72 victims of the 2017 Grenfell fire did not use common sense and simply leave the building (going against the ›stay put‹ instructions for many building types of that kind and the advice of firemen and emergency call operators), and that he could not understand how it had ›anything to do with race of class‹, he fell into a trap which is now at least 150 years old. This has seen the art and act of evacuating – especially tall buildings – blamed on the evacuees themselves. It is also duplicitous with an aesthetics of erasure which silences how certain subjects and bodies become deemed not only as victims, but culpable and less-than active agents in their own escape. The vertical evacuee has been considered too slow, too big, too indecisive, too passionate, too weak, too much – too inadequate, too together. In this paper, and in building on a wider politics of verticality and mobility, I pull on several threads of the geographies, narratives and architectures of evacuation and histories of high-rise calamities and forms and designs of vertical escape. The paper pays particular attention to the treatment and experience of young working-class women in the textile and garment industries, labor relations and emergency solidarities.

**Peter Adey** is a geographer and a scholar of mobilities. His work lies at the intersection between space, security and mobility, and the blurring boundaries between Cultural and Political Geography. He teaches at Royal Holloway, University of London, where he leads an MSc programme in Geopolitics and Security. Much of his research has revolved around the so-called ›new mobilities paradigm‹, and he published his first book *Mobility* with Routledge in 2009. His co-edited *Handbook of Mobilities* came out with Routledge in 2014. He is also co-editor of the *Changing Mobilities* book series and of the journal *Mobilities*. His most direct research interests center on vertical and military geographies, emergencies and evacuation and the matter of air. He has published *Aerial Life: mobilities, spaces, affects* (2010, Wiley-Blackwell), *Air* (2014, Reaktion) and *Levitation: the science, myth and magic of suspension* (2017, Reaktion). He is currently working on a long-term book project based on his research on emergency and evacuations entitled *The Way We Evacuate* for Duke University Press.

#### KEYNOTE 2

**Contemporary Literature's Transglossic Rhythms: Multimodal Writing as Mobility**  
Sara Upstone

Contemporary literature is preoccupied with movement, both as the literal condition of late capitalism, and as a recurring metaphor for a traversal of formal positions and categories of identity that is seen to define contemporary culture. Whereas postmodernity emphasised such movement as associated with motifs of flux and disturbance, recent theorisations have drawn attention to correlative creations of con-tingent meaning within this ever-changing landscape.

In this paper, I examine how such conceptual shifts – defined by terms such as metamodernism and postpostmodernism – might be more usefully considered through a more distinct spatial metaphor, namely the idea of the *transglossic*, a term defined by myself in collaboration with Kristian Shaw as a *speaking across* conterminously inhabited categories of identification. Tracing this literal and figurative movement, I return to the work of Henri Lefebvre whose *Rhythmanalysis: Space, Time and Everyday Life* outlines a movement through space which cannot easily be constructed through the singularity of an individual form. ›No camera, no image or series of images can show these rhythms‹, writes Lefebvre; ›it requires equally attentive eyes and ears, a head and a memory and a heart‹.

Using Lefebvre's words as a starting point, the second half of this lecture examines how multimodal writing as a transglossic form embodies the notion of Lefebvre's corporeal rhythms. Taking two short works by the contemporary writer Hari Kunzru, the art writing *Memory Palace* and the e-book *Twice Upon a Time*, I explore how a process of rhythmanalysis reveals spatio-temporal disjunctions of fantasy and real-ity offering the consumer new insights into the experience of the contemporary, creating rhythms which – like Lefebvre's – can no longer be identified via one material or corporeal experience but rather, instead, create a powerful expression of intercultural empathy.

**Sara Upstone** is Associate Professor of English Literature and Head of Department of Humanities at Kingston University, London. She has published four monographs: *Spatial Politics in the Postcolonial Novel* (2009), and *British Asian Fiction: Twenty-First-Century Voices* (2010), *Rethinking Race and Identity in Contemporary British Fiction* (2016) as well as a student reader on *Literary Theory*. In addition, she acted as co-editor of three collections, among them *Researching and Representing Mobilities: Transdisciplinary Encounters* (2014), a volume co-edited with Lesley Murray. The contributions in *Researching and Representing Mobilities* explore mobile representations in government policy, literature, visual arts, music, and research. The book examines the methodological potential of these representations and the ways in which representations co-produce mobilities. Her own chapter in the volume offers a stimulating lens on mobilities within postcolonial fiction. Her current work, which she will present in the keynote to this conference, focuses on the relationship between contemporary multimodal writing, rhythmanalysis and constructions of otherness.

**PETER ADEY**  
(ROYAL HOLLOWAY,  
UNIVERSITY OF LONDON)

MODERATOR:  
**PETRA DANNECKER**  
(UNIVERSITY OF VIENNA)

—

**SARA UPSTONE**  
(KINGSTON UNIVERSITY LONDON)

MODERATOR:  
**STEFANIE SCHÄFER**  
(UNIVERSITY OF VIENNA)

### Der türkische Aufbruch in die Moderne?

#### Mobilität und Stillstand in Peyami Safas Roman *Fatih-Harbiye*

Johanna Chovanec

Die Auseinandersetzung mit den Paradigmen der europäischen Moderne wie dem Fortschrittsgedanken und die Frage nach Verwestlichung und Europäisierung gehören zu den Hauptthemen der türkischen Literaturgeschichte. Der Untergang des Osmanischen Reiches und die Gründung der Republik Türkei (1923) führten zu breiten Debatten über die Orientierung der Türkei an ›westlichen‹ oder ›östlichen‹ Lebensweisen. In seinem frührepublikanischen Roman *Fatih-Harbiye* (1930) kontrastiert der bekannte Autor und Schriftsteller Peyami Safa die ›östlichen‹ Lebensrealitäten des konservativen Istanbuler Stadtteils Fatih mit jenen des ›westlich‹ geprägten Bezirks Beyoğlu anhand einer DreiecksLiebesgeschichte. Die junge Neriman möchte aus dem ärmlichen familiären Kontext in Fatih und aus ihrer Beziehung mit Şinasi ausbrechen und unternimmt regelmäßige Ausflüge nach Beyoğlu, wo sie den reichen und europäisch orientierten Macit kennenlernt. Die Straßenbahnlinie zwischen Fatih und Beyoğlu wird zum Symbol von Nerimans Mobilität: Während der melancholische, vergangenheitsbezogene Şinasi sein Viertel nicht verlässt, ist es Neriman, die die Grenzen zwischen diesen zwei als unvereinbar dargestellten Welten regelmäßig übertritt. Dieser Vortrag untersucht, inwiefern im Roman die Kategorien »Weiblichkeit« und »westliche Lebensweise« anhand der Figur von Neriman mit Mobilität und Zukunft verbunden werden. Gleichzeitig wird gezeigt, inwiefern »Männlichkeit« und »östliche Lebensweise« mit Stillstand und der Vergangenheit in Bezug gebracht werden. Die oftmals dichotomen Zuschreibungen und Bruchlinien werden unter der Berücksichtigung konzeptueller Zugänge aus der Okzidentalismus-Forschung beleuchtet.

**Johanna Chovanec** is a doctoral fellow of the Austrian Academy of Sciences and the German Academic Scholarship Foundation at the Department of Comparative Literature, University of Vienna. She conducted her bachelor and master studies in comparative literature at University of Vienna and Bilgi University Istanbul. Her PhD research focuses on Occidentalism and images of self and other in modern Turkish literature. Previously, she worked as a scientific employee for the EU Horizon 2020 project »The future of EU-Turkey relations« at Sabancı University, Istanbul. Her key research areas further include post-imperial narratives in Turkish literature and comparative empire studies. Among her recent publications are the co-edited volumes *Narrated Empires* (Palgrave 2021) and *Türkeiforschung im deutschsprachigen Raum* (Springer 2020).

### Vigilanz und Muße in literarischen Texten des langen 19. Jahrhunderts

Katrin Dennerlein

Das Prinzip der Vigilanz meint Aufmerksamkeit, die durch bestimmte, zu meist überindividuell festgelegte, Ziele bedingt bzw. motiviert ist. Anders gesagt handelt es sich um die Aufforderung auf etwas zu achten, etwas zu tun oder etwas anzuzeigen. Für literarische Texte mit ihren fiktionalen Welten ist zu fragen, wie die Texte selbst Vigilanzkriterien etablieren bzw. affirmieren und inwiefern sie von den Figuren bzw. Sprecherinstanzen der Texte als extern oder als internalisiert konzipiert werden. Die Vigilanz erzeugt zumindest eine kognitive Mobilisierung, beinhaltet aber fast immer auch einen Aktions- und damit Bewegungsimpuls. Dieser kann auf einer Skala von wacher Aufmerksamkeit bzw. Sinnesschärfe gepaart mit zielorientiertem Handeln bis hin zu Überalarmiertheit und Aktionismus auf der anderen Seite eingeordnet werden. Durch die Mobilität, die der Vigilanz inhärent ist, ist sie als auch mit zentralen Momenten der Handlung verknüpft. Der wachsamsten Mobilität steht von jeher in der Literatur die Erzählung von Stillstand gegenüber, sei es als Muße, in der die Gedanken ohne Ziel und Nutzen schweifen, sei es als *contemplatio* oder *studium*. Diese Konzepte sind mit (geistigem) Innehalten, mit verringerter Mobilität oder Ortsstabilität verknüpft.

Im Vortrag sollen ausgewählte deutschsprachige Erzähltexte des 19. Jahrhunderts auf die Verflechtung von Vigilanz und Formen des Stillstandes hin untersucht werden. Dieses Jahrhundert ist mit seiner Betonung des Phantastischen sowie der Beschleunigung der Verkehrs- und Kommunikationsformen ein Zeitraum, in dem in der Literatur mit vielen verschiedenen Ausgestaltungen und Bewertungen von wachsender Mobilität und Stillstand und ihren Auswirkungen auf Wahrnehmung und Empfinden experimentiert wird.

**Katrin Dennerlein** is a lecturer at the University of Würzburg. She is currently working as project leader of the computational literary studies project »Emotions in Drama« where she explores emotions with historical hermeneutic as well as computational methods. She did her PhD on a narratology of space and wrote her second book (Habilitation) on German comedy in the 17th and 18th century. Among her research interests are German drama and opera from 1500 to 1850, novels around 1800, mixed methods in digital humanities, and narrated space and mobility in novellas and novels from the 19th century to today.

## PANEL 1

VON ANDEREN MOBILITÄTEN:  
VERKÖRPERUNGEN UND NARRATIVE  
ZWISCHEN STILLLEGUNG UND  
MOBILISIERUNG (IN GERMAN)

**JOHANNA CHOVANEC**  
(UNIVERSITY OF VIENNA)

**KATRIN DENNERLEIN**  
(UNIVERSITY OF WÜRZBURG)

**OLJA ALVIR**  
(UNIVERSITY OF VIENNA)

**MICHAELA BSTIELER**  
(UNIVERSITY OF INNSBRUCK)

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## Resistant Branches – Körper, Boden und Widerstand in Charles W. Chesnutts Plantagen-Erzählungen

Olja Alvir

Auch nach weiter zunehmender Aufmerksamkeit für afroamerikanische Literatur im Rahmen der #BlackLivesMatter-Bewegung bleibt einer ihrer Pioniere weitestgehend unbekannt: Charles W. Chesnutt. Der mixed-race Autor arbeitete zwischen 1899 und 1906 intensiv mit dem Verlagshaus Houghton-Mifflin zusammen und hinterließ noch vor der Harlem Renaissance ein zukunftsweisendes Œuvre.

Sein Kurzgeschichtenband *The Conjure Woman* (1899) stellt sich sowohl in die Tradition antiker Metamorphosen als auch in die der Schauerromantik. Doch Chesnutt verwendet eben diese – für weiße Leser\_innen und Kolonialmächte identitätsstiftenden – Stoffe und Erzählkonventionen raffiniert, um Konstruktions-Mechanismen des »Eigenen« und »Fremden« zu enthüllen und zu kritisieren. Nicht zuletzt schildert er die Auswirkungen kolonialer Gewalt und Prozesse auf Menschen und Landschaft. Kernstück der Chesnuttschen Subversion sind Erzählungen, in denen versklavte Menschen in Bäume oder Pflanzen verwandelt werden. Diese Verwandlungen in unzertrennlich mit dem Boden, der Landschaft verbundene Lebewesen sind für die versklavten Figuren meist der einzige Ausweg aus dem kolonialrassistischen System, das durch die gewaltsame Bewegung von othered bodies kenngzeichnet ist.

Durch die in *The Conjure Woman* vollzogene Identifikation zwischen Körpern und Boden beziehungsweise Landschaft und ihren Gewächsen betont Chesnutt die Zusammenhänge, also das entanglement, zwischen der kolonialistischen Aneignung von Land und gewaltsamen Unterwerfung von Körpern – die Rodung des nordamerikanischen Kontinents durch die sogenannten Siedler wird beispielsweise ganz klar mit den Lynchmorden an Schwarzen in Zusammenhang gestellt, indem versklavte Körper und Bäume eins werden. Chesnutt legt weiters die ökonomischen Wurzeln der Narrative weißer Suprematie frei und schlägt alternative (ökologisch nachhaltigere) Formen des Mensch-Seins in und mit der Natur vor. Nicht zuletzt ist, und das ist die zentrale Fragestellung dieses Vortrags, bei Chesnutt die Verbindung zum Boden – they shall not be moved – eine Repräsentation von Widerstand gegen koloniale beziehungsweise rassistische Gewalt.

**Olja Alvir** studied German Philology and Comparative Literature in Vienna and Zagreb. She is a tutor in literary theory at the Department of Comparative Literature, University of Vienna. Alvir's research focus lies at the intersections of imagology, deconstruction and nature(s) and her master's thesis deals with the entanglement between body and landscape in Yugoslavian war film. She is also a writer and translator in Vienna and elsewhere.

## Mobile Denkwege: Die Assemblage als ästhetisch-politische Figuration bei Haraway und Deleuze/Guattari

Michaela Bstieler

»Es ist unsere Aufgabe«, appelliert Donna Haraway in ihrem programmatischen Buch *Unruhig bleiben*, »Unruhe zu stiften, zu wirkungsvollen Reaktionen auf zerstörerische Ereignisse aufzurütteln, aber auch die aufgewühlten Gewässer zu beruhigen, ruhige Orte wiederaufzubauen.« Haraways Pathos, sich über eine Wissensproduktion Gedanken zu machen, die sich dennoch als unruhig, ja rissig glaubwürdig machen lässt, ist dem Anliegen geschuldet, die Welt des »Anthropozäns« zu verstehen. Vor dem Hintergrund einer sich im Zerfallen begriffenen Ordnung verdaut Haraway genauer eine Geschichte der Gewalt, die sich auf die Differenz zwischen menschlichen und nicht-menschlichen Lebewesen zurückführen lässt. In eine ähnliche Stoßrichtung argumentieren bereits Gilles Deleuze und Felix Guattari in ihrer Einleitung zu den *Tausend Plateaus*, wenn sie sich für ein bewegtes und bewegliches Nachdenken aussprechen, das sie in Anlehnung an den botanischen Jargon als »rhizomatisch« bezeichnen. Ohne auf eine hierarchische Struktur der Wissensorganisation zu vertrauen, machen auch Deleuze/Guattari von einer Sprachpraxis Gebrauch, die sich an der Infragestellung einer normativen Asymmetrie zwischen verschiedenen Arten und Gattungen orientiert.

Anders als traditionelle Wissensordnungen, die eine komplexe Vorgeschichte der Gewalt reflektieren, interessiere ich mich in diesem Vortrag für das Potential einer unruhigen Methode, die Momente des Stillstands konterkariert und stattdessen eine Praxis mobilisiert, die auf artifizielle Zuschreibungen und Dichotomien zu verzichten sucht. In meinem Vortrag möchte ich die These vertreten, dass bei Deleuze/Guattari einerseits und Haraway andererseits ein solcher Denkweg bereits vorgezeichnet und im Konzept der Assemblage epistemologisch vorausgesetzt wird. Entlang dieser ästhetisch-politischen Figur der Verwandtschaft wird es im Zuge meiner Ausführungen darauf ankommen, mit Deleuze/Guattari und Haraway eine Verfahrenstechnik in Anschlag zu bringen, die sich gerade in und kraft ihrer Beweglichkeit auf das Andere hin als politisch begreiflich machen lässt.

**Michaela Bstieler** studied Philosophy and Educational Sciences at the University of Innsbruck and at the Hebrew University of Jerusalem. Since 2020, she is a pre-doctoral university assistant in the Department of Philosophy at the University of Innsbruck. She is particularly active in the fields of social philosophy, political philosophy and aesthetics. Her main work mainly draws on phenomenological and post-structuralist approaches. Since June 2020, she is a member of the University of Innsbruck's doctoral program »Dynamics of Inequality and Difference in the Age of Globalization« in the interdisciplinary area »Cultural Encounters – Cultural Conflicts«. Moreover, since September 2020, she is the co-host of the Philosophisches Café Innsbruck with Sergej Seitz. Her most important publication is: Michaela Bstieler (et al.): Kunst als gesellschaftskritisches Medium. Wissenschaftliche und künstlerische Zugänge, Bielefeld: Transcript 2018.

## PANEL 1

VON ANDEREN MOBILITÄTEN:  
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**JOHANNA CHOVANEC**  
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CHAIR:  
**NICOLA KOPF**  
(UNIVERSITY OF VIENNA)  
CO-CHAIR:  
**ROMANA BUND**  
(UNIVERSITY OF VIENNA)

## PANEL 2

### CONCEPTUALIZING ENTANGLED IM/MOBILITIES IN DIVERSE CONTEXTS

**EMMANUEL CHARMILLOT**  
(UNIVERSITY OF NEUCHÂTEL)

**JANINE DAHINDEN**  
(UNIVERSITY OF NEUCHÂTEL)

**OLIVER PEDERSON**  
(UNIVERSITY OF NEUCHÂTEL)

**ANNA WYSS**  
(UNIVERSITY OF NEUCHÂTEL,  
UNIVERSITY OF BERN)

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**INES STOLPE**  
(BONN UNIVERSITY)

**ELIZABETH RULE**  
(GEORGE WASHINGTON UNIVERSITY)

**MICHELLE STORK**  
(GOETHE UNIVERSITY FRANKFURT)

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CHAIR:  
**DANIELA ATANASOVA**  
(UNIVERSITY OF VIENNA)

CO-CHAIR:  
**SIGRID THOMSEN**  
(UNIVERSITY OF VIENNA)

### Entangled Mobilities – A Proposition of a Methodological Framework *Emmanuel Charmillot, Janine Dahinden, Oliver Pederson, Anna Wyss*

In this paper, we propose a methodological agenda to explicitly recenter the focus on how different forms of mobilities are and become mutually entangled – how certain forms of mobilities engender, limit or shape other mobilities across different scales.

We use ›entangled mobilities‹ as an analytical lens to study specific global and transnational processes and the ways they are locally situated, materialize in specific mobilities, bordering practices, life trajectories, and evolve across times and spaces. Building on migration and mobility studies, we propose three pragmatic entry points to explore how and why different forms of mobilities are entwined: 1) focusing on specific localities, 2) studying intersections and interdependencies, and 3) following people's trajectories. Using examples from two ethnographic fieldwork projects conducted in the Faroe Islands and Switzerland, we aim to demonstrate what researchers might learn from studying the entanglement of human as well as non-human mobilities.

We argue that such an approach is crucial for unveiling inequalities and interdependencies caused by and shaped within different regimes of mobility (Glick Schiller and Salazar 2013), which are structured by social divisions (e.g. gender, nationality, race, class), and situated in historical, socio-economic, and political contexts. In other words, such an approach equips researchers to better understand the embeddedness of specific mobilities within asymmetrical power relations.

**Emmanuel Charmillot** is a PhD researcher at the Maison d'analyse des processus sociaux (MAPS) and at the nccr on the move at the University of Neuchâtel, Switzerland. His research interests focus on everyday and informal practices of bordering and boundary making related to different mobilities. His dissertation thesis is based on an ethnographic approach and explores forms of (entangled) mobilities in peripheral areas.

**Janine Dahinden** is Professor of Transnational Studies, director of the MAPS (Maison d'analyse des processus sociaux) and project leader in the nccr-on the move, University of Neuchâtel, Switzerland. She is interested in understanding processes of mobility, transnationalization and boundary making, and their concomitant production of inequalities linked to ethnicity, race, class, religion or gender. She is the co-director of the Standing Committee of ›Reflexivities in migration studies‹ of IMISCOE.

**Oliver Pederson** is a PhD student at the institute of Psychology and Education at the University of Neuchâtel. His research centers on the development of imagination as people and ideas move across times and spaces, through an ethnographic exploration of entanglement mobilities and immobilities on the island of Suðuroy.

**Anna Wyss** is a postdoctoral researcher at the Maison d'analyse des processus sociaux (University of Neuchâtel) and at the Faculty of Law (University of Bern). She currently works in a research project, funded by the ›nccr – on the move‹, which explores how diverse and entangled mobilities shape small localities on the peripheries of Europe. Her interests include mobilities and migration, the governance of migration, mechanisms of in- and exclusion and anthropological approaches to law and the state.

### Potentials and Dilemmas of Im/Mobilities in Mongolia

*Ines Stolpe*

This talk provides comparative perspectives on potentials and dilemmas of im/mobilities in Mongolia. Until the late 1950s, a majority of the population was leading a mobile way of life, and the unique modernization of the then Mongolian People's Republic was decidedly based on a mutual integration of spatial and social mobility, the latter being more and more associated with ambition and progress. Today, more than half of Mongolia's population resides in cities, and many citizens live abroad. The concentration in Ulaanbaatar is due to largely centralized opportunities for social mobility. One way of addressing challenges of the rural-to-urban migration was the emergence of nutag councils (nutgiin zövlöl), which have developed unique figurations of mobility and mobilization.

While I am writing these lines, people worldwide share localized experiences with Covid-19-induced im/mobilities. Recognizing dimensions of inequality is expressed in the concept of ›Bounded Mobilities‹ (Gutekunst et al. 2016). Although Mongolia is one of the few states which so far curbed the pandemic successfully, new forms of ›bounded mobilities‹ emerged since early 2020. In this talk, I plan to briefly touch upon a range of examples with a focus on modernity and mobilization.

**Ines Stolpe** is Professor of Mongolian Studies at Bonn University, Germany. After studying Comparative Education and Mongolian Studies in Berlin and Ulaanbaatar, she obtained her PhD on interdependencies of social and spatial mobility in contemporary Mongolia. Her research includes topics such as education and migration, the history of concepts and discourses, development paradigms, facets of animal husbandry, changing meanings of symbols, elements of nature and festival calendars, hygiene campaigns, educational philosophy, memory cultures, nutag councils, politicization of administration, inequality and sustainability, Mongolia's approaches towards the COVID-19 pandemic, and some aspects of the recent history of Mongolian Studies in Germany.

## PANEL 2

### CONCEPTUALIZING ENTANGLED IM/MOBILITIES IN DIVERSE CONTEXTS

**EMMANUEL CHARMILLOT**  
(UNIVERSITY OF NEUCHÂTEL)

**JANINE DAHINDEN**  
(UNIVERSITY OF NEUCHÂTEL)

**OLIVER PEDERSON**  
(UNIVERSITY OF NEUCHÂTEL)

**ANNA WYSS**  
(UNIVERSITY OF NEUCHÂTEL,  
UNIVERSITY OF BERN)

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**INES STOLPE**  
(BONN UNIVERSITY)

**ELIZABETH RULE**  
(GEORGE WASHINGTON UNIVERSITY)

**MICHELLE STORK**  
(GOETHE UNIVERSITY FRANKFURT)

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CHAIR:  
**DANIELA ATANASOVA**  
(UNIVERSITY OF VIENNA)

CO-CHAIR:  
**SIGRID THOMSEN**  
(UNIVERSITY OF VIENNA)

### Indigenous Im/Mobilities: Settler Colonialism, Displacement, and Memory in Washington, DC *Elizabeth Rule*

This paper explores sites of Indigenous importance in Washington, DC and, in doing so, analyzes the ways in which practices of claiming Indigenous space and making Indigenous place in the settler state seat of power reveals settler colonial im/mobilities and entanglements. Drawing on my book manuscript, *Indigenous DC: Native Peoples and the Nation's Capital*, I begin this paper with an exploration of DC as the ancestral homelands of its original Indigenous inhabitants, transition to discuss the history of tribal diplomats who made their way to the capital city to represent the political interests of their Native nations, and then discuss the legacies of Indigenous peoples and movements within Washington, DC as made evident through the built environment, national monuments, architecture, and more. I conclude with a discussion of my public humanities project, »Guide to Indigenous DC«, a freely-accessible iOS mobile application with digital and virtual mapping systems that geolocates users in relation to sites of Indigenous significance throughout the District of Columbia. Launched in July 2019, the app has generated over 12,000 impressions, 4,000 tours, and 2,000 downloads, and the Washington Post wrote that the Guide to Indigenous DC exists as a way to »correct the Native American narrative in the nation's capital«. Thus, taken as a whole, this paper showcases the ways in which mapping Indigenous history, contemporary community, and resistance in the settler state capital illuminate entangled Indigenous im/mobilities.

**Elizabeth Rule** (enrolled tribal citizen, Chickasaw Nation) is Director of the AT&T Center for Indigenous Politics and Policy at George Washington University. Rule's research on Native American issues has been featured in the Washington Post, The Atlantic, and NPR, and she has published in American Quarterly and the American Indian Culture and Research Journal. Rule has presented more than 100 public speaking engagements on Native issues across three continents and in seven countries. Previously, Dr. Rule was a Postdoctoral Fellow at American University, Ford Foundation Fellow, and Predoctoral Fellow at MIT. Rule received her PhD from Brown University.

### Narrating Im/Mobility and Identity in Contemporary Road Novels by Paul Collis and Tara June Winch *Michelle Stork*

Indigenous mobility, and particularly indigenous automobility, has been largely overlooked by the field of mobility studies. In fact, fundamental texts, such as John Urry's »System of Automobility« (2004), predominantly locate the field in an American setting. In my paper, I will look at how automobility is conceptualized in allegedly »other« contexts by drawing on literary works by two Indigenous Australian authors – Paul Collis's *Dancing Home* (2017) and Tara June Winch's *Swallow the Air* (2006).

My paper focuses on showing how im/mobility and identity are thought together in these two novels. Arguably, being on the road enables the main characters to reimagine their place in a seemingly static social hierarchy. While the experience of being on the road is marked by racial tensions and local politics of exclusion that continue to mark the Indigenous experience on the Australian continent, the novels portray complex Indigenous characters whose experience of (auto)mobility is fraught with contradictions. Rather than fulfilling the promise of absolute freedom, the road is narrated as a space marked by past and present conflicts, gender inequalities and fluctuating power relations. Both novels end with spatially immobilized but arguably more accomplished characters, suggesting a revision of the genre's underlying narrative of open-ended movement. Thus, the novels provide valuable insights into Indigenous transformations of the road novel genre and allow for a more nuanced understanding of the im/mobility dichotomy.

**Michelle Stork** is a PhD candidate at the Department for New Anglophone Literatures and Cultures at Goethe University Frankfurt. Her PhD project on »Transculturality in the Contemporary Anglophone Road Novel and Road Movie« examines road narratives in fiction and film across the Anglophone world from a transcultural perspective. She studied English Studies, Moving Cultures, Comparative Literary Studies and History of Art at Goethe University Frankfurt and Universiteit Utrecht. Since November 2020, she holds a scholarship with the German Academic Scholarship Foundation.



»Shifting the Geography of Reading« and Moving towards the Human: Diaspora, Subaltern Literacies, and Literary Productions of the Radical Caribbean Imagination

Sian Charles-Harris

The title of this proposal is a nod to Lewis Gordon's theorization of »Shifting the Geography of Reason«, through which he explains the implications of the prevailing geography of reason where reason is territorialized within the global North and supposedly travels »down« to the people of the »South«. Looking at literature as a way to engage forms of decolonization is an approach that destabilizes processes of dehumanization (Figueroa 2014, Alagraa 2018), yet most attempts to bring »decolonial attitude« (Maldonado-Torres 2006) to literary analysis have relied on theories that still impose a unidirectional Western epistemic gaze onto stories from below. This paper reimagines literature, and literature created by Caribbean writers, specifically as an ontological point of entanglement and departure from which we might engage a discourse of diaspora and exile to discern patterns in the process of diasporization toward understanding the totality of »human history« (Butler 2001). The literary critique of the works of writers who document alternative histories, community stories and cultural knowledge has heretofore not been linked to a strong theoretical anchoring and distinctive nuanced approach that is de-linked from the euromodern episteme. Toward that end, I draw upon the work of Vève Clark, Edward Said, Gloria Anzaldúa, Ngugi Thiong'o, Jane Anna Gordon, Lewis R. Gordon, Sylvia Wynter, Carole Boyce Davies, Molaria Ogundipe-Leslie, Bedour Alagraa and Yomaira Figueroa to propose shifting the defining element of the study of Caribbean writings from the current impositions of geopolitical, linguistic and ethnic group framings of Western ideas to, instead, a methodological and theoretical approach that pays special attention to the entanglements and interrelationships within various communities of the diaspora, while redefining the relationship between story-teller and reader in ways that interrupt the colonizing process and re-engage a decolonizing process at the level of the mind.

**Sian Charles-Harris** is a PhD candidate at the University of Connecticut. Her dissertation »Playing in the Shadow of Modernity« draws on the work of Sylvia Wynter and Toni Morrison to offer a decolonial critique of teacher education for social justice within the US settler-colonial project. As a transdisciplinary curriculum theory scholar, Sian's scholarship engages with multiple fields of study. Sian was raised and schooled in Trinidad and Tobago and is a former NYC public school teacher. When she is not teaching or writing, Sian enjoys cooking, practicing yoga, social media public scholarship and enjoying the outdoors with her two children.

At the Crossroads Between the Insular Caribbean and the Central American Caribbean: The Case of the Panama Canal

Paola Ravasio

My paper draws connections between the failed project of modern democracy in Panama (Pulido Ritter 2013) and the broader Black Atlantic (Gilroy 2002). This is done with the purpose of portraying the Americas as a space of entanglements whose points of intersection are physical displacement, transnational economies, and socioeconomic inequality. This approach shall reveal how the *repeating island* (Benítez-Rojo 1996) extends transareally and transhistorically to the Central American Caribbean (Ravasio 2020). With the purpose of making this visible, my paper focuses on the novel entitled Chombo (1981) by Afro-Panamanian author Carlos Guillermo Wilson (\*1941).

In Chombo, Wilson recreates a historical imagination regarding Caribbean routes re-rooted at the Central American isthmus in the 19th and 20th centuries due to the construction of the transisthmian railroad and the Canal in Panama. Departure from anglophone, francophone, and hispanophone Caribbean islands, *arrival* in the Central American Caribbean, and *displacement* across the isthmus and between the continental and insular Caribbean in fact develop the storyline together with the creation of new sites of *mooring*, creating points of im/mobile entanglements between the insular and continental Caribbean.

These stories of spatial displacement are, however, narratologically linked to the difficult integration of Afro-Caribbeans and subsequent Panamanian-born generations to the Panamanian nation-state on account of racism and segregation, portraying simultaneously narratives of *social immobility*. My analysis shall bring to the fore how social kinetics (Bryson 2003), kinetic hierarchies (Cresswell 2010), motility (Kaufmann, Bergman, and Joye 2004), and power geometries (Massey 1993) determine the *dialectics of socio-spatial im/mobility* that define both the novel's plot and the im/mobile entanglements between the Caribbean archipelago and Central America.

**Paola Ravasio** is an independent scholar in the area of Inter-American and Central American Caribbean Studies. She holds a PhD in Romance Studies with an emphasis on the Costa Rican Caribbean from the University of Würzburg; an MA in European Literary Cultures from the Universities of Bologna, Strasbourg and Thessaloniki, and a *Licenciatura* in Classical Philology from the University of Costa Rica. Her research interests include lyrical multilingualism in the Central American Caribbean and the train-trope in literature from the Americas. Her most recent publications include *Black Costa Rica: Pluricultural Belonging in Afro-Costa Rican Poetry* (Würzburg University Press 2020); *Este tren no está destinado a la gloria: un estudio de ferropaisajes literarios* (kupi-Verlag 2020), »Negritud de Eulalia Bernard« (Vervuert/Iberoamericana 2020) and »The Routes of SoundPoems: Nation Language in Central America« (Routledge 2021).

## PANEL 3

### »POINTS OF ENTANGLEMENT« IN AND BEYOND THE CARIBBEAN

**SIAN CHARLES-HARRIS**  
(UNIVERSITY OF CONNECTICUT)

**PAOLA RAVASIO**  
(INDEPENDENT SCHOLAR)

**GUDRUN RATH**  
(UNIVERSITY OF ART  
AND DESIGN LINZ)

**NADINE OKALANWA**  
(UNIVERSITY OF VIENNA)

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CHAIR:

**BARBARA GFÖLLNER**  
(UNIVERSITY OF VIENNA)

CO-CHAIR:  
**SIGRID THOMSEN**  
(UNIVERSITY OF VIENNA)

**Mobile Knowledges:****Atlantic Intellectual Networks and the Age of Revolutions**

*Gudrun Rath*

The nineteenth-century Caribbean diasporic scholars and intellectuals Joseph Anténor Firmin, Louis-Joseph Janvier and Ramón Emeterio Betances have frequently been omitted from the Eurocentric history of knowledge, exclusively read as Caribbean national authors or discussed primarily with regard to their relevance to revolutionary events in the Americas. However, Haitian diasporic intellectual Louis-Joseph Janvier, author of *La République d'Haïti et ses visiteurs* (1883), was trained as a medical doctor in France before working as a diplomat for Haiti in Great Britain and Switzerland. Janvier was an acknowledged member of intellectual circles in Paris and collaborated with the abolitionist Victor Schoelcher. Like Janvier, the Haitian diasporic anthropologist Joseph Anténor Firmin, best known for his publication *De l'égalité des races humaines* (1885) – a book written in opposition to Arthur de Gobineau – was among the first Black members of the Société d'Anthropologie de Paris, a scholarly society that had a central role in the shaping of racializing methods in anthropology. As such, they were involved in the effort to change the direction of the association's work.

This paper aims to re-examine the networks that were established between Caribbean diasporic and European intellectuals based in the »strategic location« of Paris. While Europe is still often conceived in opposition to the Caribbean, this paper aims to work towards a non-Eurocentric perspective on the history of knowledge in the nineteenth century by reconsidering the »entangled histories« between Europe and the Caribbean.

**Gudrun Rath** currently holds a temporary professorship in cultural studies at the University of Art and Design Linz, Austria. She was a fellow of the graduate school »The Figure of the Third« at the University of Constance and holds a PhD from the University of Vienna. She is the author of *Zwischenzonen. Theorien und Fiktionen des Übersetzens* (Turia + Kant 2013). Together with Isabel Exner, she edited the volume *Lateinamerikanische Kulturtheorien* (KUP 2015). As a member of the editorial board of the *Zeitschrift für Kulturwissenschaften*, she edited a special issue on forensics (Transcript 2019). Her second monograph, on narratives of zombification from a historical and transatlantic perspective, will be published in 2021. She is an associated member of Mobile Cultures and Societies and, since 2017, has been a member of the Young Academy (ÖAW).

**From the Ghetto to the World:****Digitalization as a Determining Factor for Mobility in Dancehall**

*Nadine Okalanwa*

This paper deals with the rippling effect technological advances have had on the mobility of dancehall since its beginnings in the 1970s. Thereby, dancehall is seen as an entity consisting of its music, language, culture, and agents. Working from a sociolinguistic and African studies perspective, the focus, however, lies on the social and physical mobility of dancehall and its language as a form of cultural expression. Embedded in the discussions of Glick Schiller and Salazar (2013) in *Regimes of Mobility Across the Globe*, the article highlights how digitalization allowed for a lower-class-origin music genre to shift in places, from discos to studios and radio stations, and subsequently across nation-state borders, which opened up ways for its agents, language, and culture to become cosmopolitan. The article then explores the social mobility caused in its agents and language through gained economic power, upper class dancehall representers, and the agents' cosmopolitan status. Besides agents transgressing class boundaries, the ideology towards Jamaican Patwa, too, experienced a social shift. Formerly seen as lesser than English, dancehall has now been linked to the increasing positive perception of Jamaica's vernacular. The discussion is greatly based on Hope's (2006) *Inna di Dancehall Popular Culture and the Politics of Identity in Jamaica* and Stanley Niaah's (2010) *Dancehall: From Slave Ship to Ghetto* and is extended by interviews with dancehall DJs and the analysis of lyrics by non-Jamaican artists.

**Nadine Okalanwa** holds a Bachelor's degree in African Studies and is an advanced Master's student in African Studies at the University of Vienna, in which she has set her focus on linguistics. Amongst her fields of interest are language use in popular culture and language ideologies surrounding pidgins and creoles, in particular Jamaican Patwa. She is currently working on her master's thesis on language use of dancehall artists in the Gambian diaspora in Austria. She is also pursuing a Master's degree in International Business Administration with research interests in cultural and linguistic barriers in international business relations.

**PANEL 3**

»POINTS OF ENTANGLEMENT«  
IN AND BEYOND  
THE CARIBBEAN

**SIAN CHARLES-HARRIS**  
(UNIVERSITY OF CONNECTICUT)

**PAOLA RAVASIO**  
(INDEPENDENT SCHOLAR)

**GUDRUN RATH**  
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CHAIR:

**BARBARA GFÖLLNER**  
(UNIVERSITY OF VIENNA)

CO-CHAIR:  
**SIGRID THOMSEN**  
(UNIVERSITY OF VIENNA)

## PANEL 4

### ENTANGLED IM/MOBILITIES IN AND FROM AFRICA: OF HUBS, NETWORKS AND LITERARY PATHS ABROAD

**YADHAV DEERPAUL**  
(UNIVERSITY OF MAURITIUS)

**ERIC BURTON**  
(UNIVERSITY OF INNSBRUCK)

**AGHOGHO AKPOME**  
(UNIVERSITY OF ZULULAND)

**LEANDER SCHNEIDER**  
(CONCORDIA UNIVERSITY)

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CHAIR:  
**IMMANUEL R. HARISCH**  
(UNIVERSITY OF VIENNA)

CO-CHAIR:  
**DANIELA ATANASOVA**  
(UNIVERSITY OF VIENNA)

#### When Wagons Displaced Families and Trees in Colonial and Postcolonial Mauritius

*Yadhav Deerpaal*

Railways were constructed in the extractive sugar economy of British Mauritius in the 1860s to serve the transportation needs of the Franco-Mauritian sugar mills' owners. But they also transported passengers and along the way made the inland Central Plateau accessible. The outbreak of malaria from the city of Port Louis eventually led to the spread of the colored and white population to these areas. But the railways were dismantled in the 1960s due to the growing popularity of motor vehicles. The government decided in 2016 that a light rail transit network would be built on roughly the alignment as the previous railways. By exploring the tensions in colonial and postcolonial Mauritius through the actor-network theory, the paper suggests that a ›usable past‹ on mobility and immobility can be unraveled. The colonial world is not analyzed as a trove of lessons from the past but rather as a gauge to question notions of progress. In the 1860s, the routinised construction processes circulating from India clashed with the physiocratic ideologies present since the French colonization of the island. In contemporary times, there were several protests as peoples and parks had to be displaced. The past and the present overlapped not only through the alignment but also as India started playing an intricate role in the construction processes. The bilateral relationship was catalyzed by the presence of Indian descendants in the island. Their ancestors migrated in the nineteenth century to work in the sugar plantations but also to construct the railways.

**Yadhav Deerpaal** is a Research Assistant at the Road Safety Observatory, University of Mauritius. He also did his undergraduate studies in Mauritius and his Master's degree at the Higher School of Economics, Saint Petersburg. His main field of interest is the History of Technology and Environment in Colonial Societies. He is currently doing research on the construction of railways in British Mauritius during the nineteenth century and the ongoing construction of a light rail transit network in the island from a longue durée perspective. His research is being conducted as part of the network on African Urban Mobility at the University of the Witwatersrand.

#### Managing Anticolonial Mobilities: South African Liberation Movements in Africa's Hubs of Decolonization in the 1960s

*Eric Burton*

This paper aims to approach African liberation struggles from a global history perspective. In the interwar period, the primary hubs of anti-colonial activism could be found in the imperial metropolises. The pan-African circles and communist networks knit in interwar or early post-War Paris, Lisbon and London were crucial for the rise of post-war liberation struggles and Third Worldism. In the late 1950s and 1960s, the struggles' center of gravity moved southwards as several hubs emerged in independent countries on the African continent: Egypt, Ghana, Tunisia, Tanzania, Algeria, Zambia, Angola, Mozambique and other countries hosted liberation movements in exile between the late 1950s and late 1980s. This South-South dimension has, until very recently, been marginalized in histories of decolonization. Following an entangled history approach, my larger research projects discuss three cities in postcolonial African states as globalizing spaces for liberation movements. It investigates why and how some independent African states provided refuge to nationalist and liberation movements in exile and came to facilitate the build-up of transregional support networks and mobilities – which turned these countries' capitals such as Cairo after the 1956 Suez crisis, Accra after Ghana's independence in 1957 and Dar es Salaam after Tanganyika's independence in 1961 into hubs of decolonization and shaped the outcomes of the liberation struggles. These sites enabled the creation of new ties not only between African movements (and states), but also with communist states from Havana to Beijing.

For the purpose of this workshop, analysis will focus on the difficulties in and strategies of establishing a foothold in Cairo, Accra and Dar es Salaam. The paper primarily builds on documents from the archives of the South African African National Congress (complemented by memoirs and archival materials from other countries) and investigates how functionaries tried to get access to resources and compete with the rivaling liberation movement (the PAC) in both local and global networks. The focus on the social dimension of the liberation struggle shows how functionaries had to navigate the difficulties of meagre incomes and transnational family lives next to their political activities while they also tried to regulate the mobilities and immobilities of other South African activists and refugees.

**Eric Burton** is Assistant Professor of Global History at the University of Innsbruck. He has published journal articles on the entangled global histories of socialism, development and decolonization in the *Journal of Global History*, *Cold War History* and *Journal für Historische Kommunismusforschung* and is author of the forthcoming monograph *In Diensten des Afrikanischen Sozialismus. Die globale Entwicklungsarbeit der beiden deutschen Staaten in Tansania, 1961-1990*. Volumes edited by him include ›Socialisms in Development‹ (*Journal für Entwicklungspolitik*, 2017) and ›Journeys of Education and Struggle. African Mobility in Times of Decolonization and the Cold War‹ (*Stichproben. Vienna Journal of African Studies*, 2018).

## PANEL 4

### ENTANGLED IM/MOBILITIES IN AND FROM AFRICA: OF HUBS, NETWORKS AND LITERARY PATHS ABROAD

**YADHAV DEERPAUL**  
(UNIVERSITY OF MAURITIUS)

**ERIC BURTON**  
(UNIVERSITY OF INNSBRUCK)

**AGHOGHO AKPOME**  
(UNIVERSITY OF ZULULAND)

**LEANDER SCHNEIDER**  
(CONCORDIA UNIVERSITY)

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CHAIR:  
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(UNIVERSITY OF VIENNA)

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(UNIVERSITY OF VIENNA)

#### ›African Elsewheres: Space/Place, Mobility and Transcontinental Exchange in Helon Habila's *Measuring Time* *Aghogho Akpome*

This paper interrogates what may be called ›African elsewhere‹ (à la Hart, 2002) in *Measuring Time* (2007), the award-winning novel of the Nigerian writer Helon Habila. Habila provides an innovative re-imagining of the links between history, space/place, mobility and cosmopolitanism in the representation of contemporary African subjecthood. This is done through extensive reference to a diversity of African cultures and imaginaries in different ways, one of which is the travels of an itinerant soldier named LaMamo. Another is through references to the poetry collection of LaMamo's Uncle Iliya, which consists exclusively of texts from Wole Soyinka and Léopold Senghor. The invocation of specific trans-epochal and transcultural African imaginaries also includes a tour of the continent by a fictional character and a historical figure, the late Nigerian poet, Christopher Okigbo. Through these deft narrative manoeuvres, Habila explores the roles of mobility as well the circulation and exchange of ideas across epochs within the African milieu in the (re)imagining of African identities and realities.

**Aghogho Akpome** teaches in the Department of English at the University of Zululand. Previously, he taught/tutored in Nigeria, at the University of Johannesburg, University of the Witwatersrand and was a research fellow at the Centre for Africa Studies at the University of the Free State, all in South Africa. He has been a visiting scholar at the Centre of Post-colonial and Gender Studies, University of Naples L'Orientale and the Institute of English Language and Literature at the Free University Berlin. His research and intellectual interests include postcolonialism, migration, identity/difference, discourse, literary historicization, representation and academic literacies.

#### Lived Im/Mobilities of Chinese Migrants in Dar es Salaam, Tanzania *Leander Schneider*

This paper examines life story narratives of Chinese migrants in Dar es Salaam, Tanzania. Im/mobilities – constituted through border regimes, economically, and in Imaginaries – feature centrally in these narratives. An analytical focus on these im/mobilities generates insights into dimensions of ›China-in-Africa‹ that explode this phenomenon's framing – in terms of national interests and macro-level economic effects – prevalent in large parts of the extant literature. It reveals the presence of Chinese migrants in Tanzania as shaped by a global story of paths abroad opened and blocked by immigration regimes, home-region specific migratory practices and networks, know-how, and cultures of ›going-out‹. It shows the real and aspirational economic and material foundations that shape these migrants' im/mobilities in specific ways. And it provides insights into the imaginaries – of mobility, destination-Africa, and ›home‹ – that shape and are constituted in these migrants' journeying. In the fulcrum of this, their thus entangled situatedness, Chinese migrants in Dar es Salaam forge subjectivities that reconfigure gender roles, the place of spirituality, and the shape and role of ambition in their lives.

**Leander Schneider** is Associate Professor of Political Science at Concordia University in Montreal. His first book, *Government of Development: Peasants and Politicians in Postcolonial Tanzania* (Indiana University Press, 2014), explores the particular kind of state authority constituted through the Tanzanian state's 1960s and 1970s drive to ›develop‹ its peasantry. Related research has appeared in multiple journals. Among other projects, he is currently working on aspects of ›China in Africa‹ that unfold at a level other than national policy or the macro-economy: the everyday lives of Chinese migrants in Dar es Salaam, Tanzania.

### Therapeutic (Im)Mobilities of Filipino nurses in the Time of the COVID-19 Pandemic

Romeo Luis A. Macabasag

The idea of therapeutic mobility argues that the movements of health-related things and beings (e.g., patients, healthcare providers, health products) may generate therapeutic effects or unfold therapeutic powers. Within this literature, immobilities are depicted either as an incapacity to be mobile or as a capacity to stay. These immobilities are understood as part of multiple and contingent (im)mobilities that constitute therapeutic mobilities. In this presentation, I demonstrate how choosing to be immobile can also be therapeutic, even when one can move, and mobility seems more beneficial. First, I explore the case of aspiring and returning Filipino nurse migrants, whose employment-related emigration – under the guise of health security and nationalism – was affected by the border closures and overseas health worker deployment ban. These stranded Filipino nurses chose to remain at home instead of heeding the government's call to work in local COVID-19 referral facilities. I discuss how these stranded nurses considered their immobility as a mechanism to resist and protect themselves from exploitation. Staying at home re-echoed and amplified Filipino nurses' long-standing call for proper work compensation, permanent employment, and a healthy working environment. These stranded nurses' immobility also helped them stabilize their subject position as aspirational or returning migrant nurses. Second, in comparison with Filipino nurses who responded to the government's call to move and work in COVID-19 referral facilities, I found that therapeutic immobilities may also be subject to power inequalities. Some nurses can choose immobility, while others do not have such capacity. Reflecting on the overall experiences of these Filipino nurses, I offer some preliminary thoughts on the therapeutic capacities of immobilities and how public health crises such as the COVID-19 pandemic may accentuate or complicate uneven access to the therapeutic capacities of (im)mobilities.

**Romeo Luis A. Macabasag** is a Project Research Associate at the University of the Philippines in Manila. He is part of a collaborative project that examines the (im)mobilities of nurses and cruise ship workers amidst the COVID-19 pandemic. As a nurse himself caught in the decline of overseas nursing opportunities, one of Luis' research interests is the experiences of internationally immobile healthcare providers and their internal mobility within the Philippines. Luis has co-authored papers on this topic and has published in the journal *International Migration Review* and *Journal of Ethnic and Migration Studies*.

### You Are not Alone! Experiences of LGBTQ+ Migrants in the UK during Covid-19 Lockdown. A Minority Stress Perspective

Kisley Di Giuseppe

Past research has raised concerns about the impact of COVID-19 on vulnerable individuals' wellbeing, and specifically how this has exacerbated the social isolation of LGBTQ+ asylum seekers/refugees who force-migrated due to well-founded fear of persecution. The post-migration issues of exclusion and isolation, resulting from the intersecting stigma associated with their non-conforming sexuality, racial and migration status, are not new to this population. This study used Meyer's minority stress model to explore how LGBTQ+ migrants navigated the structural discrimination presented within the system during the COVID-19 pandemic. Furthermore, it explored how the Zoom social support provided by Say It Loud Club, a UK-based LGBTQ+ organisation, helped to address the aforementioned intersecting stigmas. This study is community-based. Twenty-seven participants took part in 4(x2) follow-up focus-groups to investigate the impacts of both COVID-19 and the organisation's social support. The analysis used instrumental case study approach drawn on existing theory for an explanatory purpose. Findings revealed that, like other vulnerable populations in the UK, LGBTQ+ asylum seekers and refugees faced similar stressors during lockdown (Isolation, financial constraints and mental health issues). As expected, participants' sexual minority identity led to additional stressors related to homophobia and the double-marginalisation and discrimination from both their own diaspora communities and local government. Further empirical evidence shows that having social support tailored to the unique needs of LGBTQ+ migrants addressed social isolation and marginalisation, and enhanced sense of belonging, acceptance and resilience, while providing skills and knowledge building in terms of sexuality and in accessing healthcare and local resources.

**Kisley Di Giuseppe** is a UK-based freelance researcher in the field of social sciences and psychology. As part of the process of successfully completing the MA in Special and Inclusive Education (Roehampton University) and the MSc in Psychology (Kingston University), he developed a special interest in both qualitative and quantitative research methodology, culminating by successfully completing further training in Mixed Methods in Health Research (Oxford University). His keen interest in studying social marginalities assisted him in developing his career researching ethnic minority groups in relation to issues such as: HIV prevention, Sexuality, and Migration.

## PANEL 5

### ENTANGLED INEQUALITIES: INTERSECTIONAL APPROACHES TOWARDS PUBLIC HEALTH CRISES

**ROMEO LUIS A. MACABASAG**  
(UNIVERSITY OF THE PHILIPPINES,  
MANILA)

**KISLEY DI GIUSEPPE**  
(FREELANCE RESEARCHER)

**KUDUS OLUWATOYIN ADEBAYO**  
(INSTITUTE OF AFRICAN STUDIES,  
UNIVERSITY OF IBADAN, NIGERIA)

**DHAN ZUNINO SINGH**  
(CONICET, NATIONAL UNIVERSITY OF  
QUILMES, ARGENTINA)

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CHAIR:

**SYNTIA HASENÖHRL**  
(UNIVERSITY OF VIENNA)

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**DOVAINE BUSCHMANN,**  
**RACHAEL DINIEGA**  
(UNIVERSITY OF VIENNA)

### Beyond Spaces of Disease Outbreak? Epidemics, Race and, African Immigrants in China

*Kudus Oluwatoyin Adebayo*

Immigrants from countries experiencing disease outbreaks face stigmatization, discrimination and racism in their host communities. However, an explanation of anti-migrant sentiments and behaviors which draws principally from where diseases originated ignores the endearing structured and institutionalized exclusion and marginalization of people considered as different and foreign, which ultimately shape the construction of their communities as diseased and dangerous. The present article discusses this issue in light of the growing field of ›Africans in China‹ studies and the recent pandemic-induced racism and discrimination against African immigrants in Chinese cities. It relies on ›Ebola experience‹ interviews conducted with Nigerians in Guangzhou back in 2017 and Covid-19 data from media reports, social media archive and ethnographic analysis covering April to June 2020. Unlike EVD, Covid-19 did not originate from Africa yet produced the same effect of discrimination, racism and xenophobia against African immigrants in Guangzhou city. The patterned responses of anti-African sentiments, racist flair-ups and tightening/closing of social space against people of African origin in China during disease outbreaks transcend the spatial and temporalities of diseases. However, they reveal historical and socio-cultural tendencies, as well as the under-acknowledged challenge of racism in contemporary China. The article contributes to the literature by examining the question of racial discrimination and the construction of ›dangerous African immigrant community‹ within the new geography of Afro-mobilities in East Asia.

**Kudus Oluwatoyin Adebayo** is a Research Fellow in the Diaspora and Transnational Studies program of the Institute of African Studies, University of Ibadan, Nigeria. His recent articles, which appeared in *Migration Studies and International Sociology*, examined Nigerian migrations to China, with specific engagement with issues of settlement, race, interracial family dynamics, child upbringing and return. He is interested in international migration and diaspora, knowledge production, and urban studies.

### »Immobility is healthy«: Risky Mobility of the Delivery Service in Buenos Aires During the Pandemic (and Beyond)

*Dhan Zunino Singh*

To ›stay home, stay safe‹ during pandemic times required the mobilization of things and people. If immobility became the way of staying safe, mobility implied risks since humans are the transport mode of the Covid-19. Due to the strict quarantine applied in Buenos Aires in March 2020, the delivery service (young people, most migrants, riding bikes) organized by global apps were among the few people circulating through the streets. The pandemic made them more visible and necessary: demand grew and, also, the offer (it was the only job for many). But it also showed the existing precarious work and mobility conditions (low earning, accidents, no social insurance, no health safety) of the delivery boys and girls who, unlike health or security staff, were not recognized as ›essential‹.

This presentation aims to discuss how the safe immobility of the majority during quarantine implied the (risky) circulation of others, revealing and stressing a preexisting mobility regime shaped by a new consumption pattern (fast food/goods at home). This pattern is based on uneven entanglement of (im)mobility. Delivery is tackled here as a mobile infrastructure, essential (for urban economy or pandemic times) but frail, that make possible things circulating within the city.

**Dhan Zunino Singh** is an Associate Researcher at CONICET, National University of Quilmes, Argentina. He is a sociologist (University of Buenos Aires) and obtained his PhD in History at the University of London. He works on cities, mobilities and culture. He is associate editor of the *Journal of Transport History*, co-editor of the mobility handbook *Términos clave para los estudios de movilidad en América Latina* (Biblos, 2018).

## PANEL 5

### ENTANGLED INEQUALITIES: INTERSECTIONAL APPROACHES TOWARDS PUBLIC HEALTH CRISES

**ROMEO LUIS A. MACABASAG**  
(UNIVERSITY OF THE PHILIPPINES,  
MANILA)

**KISLEY DI GIUSEPPE**  
(FREELANCE RESEARCHER)

**KUDUS OLUWATOYIN ADEBAYO**  
(INSTITUTE OF AFRICAN STUDIES,  
UNIVERSITY OF IBADAN, NIGERIA)

**DHAN ZUNINO SINGH**  
(CONICET, NATIONAL UNIVERSITY OF  
QUILMES, ARGENTINA)

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## PANEL 6

### ON THE MOVE: UNRAVELING THE ENTANGLEMENTS OF NONHUMAN MOBILITIES

**FREDERIKE MIDDELHOFF**  
(GOETHE-UNIVERSITY FRANKFURT)

**RACHEL HILL**  
(GOLDSMITHS UNIVERSITY  
OF LONDON)

**IRINA-ANCA BOBEI**  
(UNIVERSITY OF BUCHAREST)

**ANIL PARALKAR**  
(HEIDELBERG CENTRE FOR  
TRANSCULTURAL STUDIES)

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CHAIR:  
**ROMANA BUND**  
(UNIVERSITY OF VIENNA)  
CO-CHAIR:  
**NICOLA KOPF**  
(UNIVERSITY OF VIENNA)

### Moving Life *à la mode*: Entangled Im/Mobilities and the Romantic It-Narrative Frederike Middelhoff

In the course of Europe's industrialization and amidst the rise of modern consumerist and capitalist structures in the late 18th and early 19th century, the literary field saw the emergence of a new genre which staged nonhuman beings (i.e. animals, coins, clothes) as the narrators of their lives. The protagonists of these quasi-autobiographical stories pass various owners, go through different hands and circulate (down) the social scale – while their corporeal and monetary value constantly decreases. Yet this social and material mobility allows these uncommon commodities to gain a specific narrative power: as they are not only continually on the move from one household/person/pocket to another but also considered mute by human standards, they are able to witness the unheard, unseen, unspeakable – and prosopopoeitically divulge these secret information. It-narratives use the eloquence of more-than-human moving actors for satirical ends, however, they also negotiate and reflect on the porous basis of concepts traditionally considered stable dichotomies: nature/culture, life/death, subject/object, activity/passivity, mobility/immobility.

My paper looks at Helmine von Chézy's *Life and Opinions of a Paper Collar [Leben und Ansichten eines papiernen Kragens]* (1829) and examines the entanglements of human and nonhuman im/mobility from a narratological and cultural studies perspective, arguing that Chézy's collar is significant for inquiring into »Entangled Im/Mobilities« in two respects: First, the text illuminates that »still« (and »mute«) objects not only instigate human e/motions and narrative action per se but also partake in constituting and (potentially) subverting spatial and gender orders; second, Chézy's paper collar indicates that an Aristotelian demarcation between auto-motion (»agens-/activity«) and hetero-motion (»patients-/suffering«) has become questionable if not obsolete not least in the context of romantic natural philosophical thinking. Chézy's romantic commodity poetics explores the relationships and gaps between stasis and movement and participates in a vital discussion gauging the lives, vibrancies and stories of more-than-human realms.

**Frederike Middelhoff** studied German Literature, Linguistics and English Literature at JMU Würzburg (GER) and the University of Exeter (UK). She received her doctoral degree in Feb. 2019 with a study on history and cultural contexts of animal autobiography in German-speaking countries. The book has been published with Metzler Verlag in Jan. 2020. Since March 2020, she is W1-Professor of German Literature and Romantic Studies at the Goethe University of Frankfurt. Her research interests range from cultural animal studies, plant studies and ecocritical theory to multilingual literatures, mobility and migration studies, with a focus set on the interrelations between literature and knowledge. Her new project explores the theoretical, artistic and scientific contexts in which the Romantics discussed and depicted the various forms, experiences and consequences of migration. The study aims to reconstruct knowledges about migration in Romantic circles from the perspective of literary and cultural studies.

### Wandering Infinitesimals: The Mobilities and Intimacies of Microbial Spaceflight Rachel Hill

In 2019 the microbiome of the International Space Station was sequenced, unearthing clusters of microorganisms. Tests indicated that these bacterial and fungal interlopers were mostly freighted on the bodies of the astronautic crew, and as stowaways aboard the station's frequent cargo deliveries. Such unintended mobilities demonstrate that microbes can not only survive the extremes of microgravity and solar radiation but actually also flourish. This microbial plenitude adds another layer of creatureliness to microgravity infrastructures, thereby exploding the myth that the space station is the apogee of complete environmental control.

These undesigned inhabitations underscore that while human-kind can (temporarily at least) escape the forms of gravity they are habituated to, they cannot evade their microbial symbioses. So too with the space station, which cannot elude its organic coatings of microscopic companions. Along with the expanding infrastructures which they adorn, infiltrate and inhabit, microbes thus do not respect the supposed planetary boundaries of the biosphere. In fact, these mobilities further fold apparent distinctions between Earth and the outer space environment into contiguous relations. So instead of representing an escape from the Earth's grasp, Earthlings become active participants in *extending* the parameters of the planet. Microbial inhabitations of microgravity underscore one of the ways in which infrastructures not only hold, but are webbed within and held by, the haphazard and undesigned mobilities of microbial Earthlings.

**Rachel Hill** recently completed her MA in Cultural Studies at Goldsmiths, University of London, where she wrote her dissertation on the contemporary imaginaries of outer space within the commercial space sector. She is the co-director of the London Science Fiction Research Community (LSFRC) and explores the radical potential of science fiction as a member of the feminist research collective Beyond Gender. She regularly speaks at various conferences and workshops on the intersection of astronomy, spaceflight, more-than-human worlds and ethics. She has written for publications such as *Foundation: The International Review of Science Fiction*, *The Quietus*, *Strange Horizons* and *The Women's Review of Books*.

## PANEL 6

### ON THE MOVE: UNRAVELING THE ENTANGLEMENTS OF NONHUMAN MOBILITIES

**FREDERIKE MIDDELHOFF**  
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### Reevaluating the Role of the Parasitical in the Context of Cultivars, Nativars and Weeds

*Irina-Anca Bobei*

In connection to the theme of im/mobilities, I would like to present an on-going polemic which is taking place in the domain of Critical Plant Studies. My endeavor will be to map some of the debates concerned with the representations of cultivars and nativars in the social sphere. I take them as key concepts situated at the intersections between human and plant dynamics. Authors like Giovanni Aloï and Catriona Sandilands are questioning the concept of native botany and the decolonization pretext it supposes. Also, the two terms might seem too rigid, and the idealization they evoke may have dangerous political implications. Drawing from their research, along with the works of the artist Maria Thereza Alves, I wonder *What does it mean to belong to a place?* Trying to build a path through entangled visions regarding the botanical decolonization through the lenses of some artistic representations, another figure is going to appear in these heterogeneous environments. Introducing the politics and symbolism surrounding weeds, another pole will rise in the narratives of cultivars and nativars. The discourse surrounding the parasitic role of weeds seems to be too often understood in terms of *territory*, *invasion*, *borders* and *marginality*. This sinister anthropomorphism attached to the common understanding of weeds' locations and dynamics, as Aloï calls it, could be understood by analyzing how it has also been used in ideological discourses when describing the current immigrant crisis. Following Anna Tsing's view of the way collaborations work across difference and in the light of the parasitical model of inquiry brought by weeds, I want to explore the unstable conditions of the concepts enumerated above at the intersection of colonialism, trade and migration. What is often deemed as parasitical has to be revealed as having the power to create diversity through the repeated encounters with the Other.

**Irina-Anca Bobei** obtained her bachelor's degree in mathematics at the Faculty of Mathematics and Computer Science, University of Bucharest. She is currently in her second year of studies at the Center of Excellence in Study of Image, a master's degree research program in the domain of Cultural Studies, being the beneficiary of a scholarship. She is part of an art performance group that creates participative workshops about topics related to ecological theories. Through i-Portunus, an EU mobility program, her group has been accepted in 2019 to show their works at the Kyivdanceresidency in Kyiv, Ukraine. The same project was presented at the National Centre of Dance, Bucharest.

### Food and Mobility in the *Culinary Contact Zone*: Culinary and Cultural Exchanges Between Europe and Asia in the Early Modern Period

*Anil Paralkar*

Triggered by the preceding discovery of a sea route by Vasco da Gama, a new mobility between Europe and South Asia occurred during the 16<sup>th</sup> and 17<sup>th</sup> centuries. In this context, South Asian foodstuffs appeared as sought after trade goods on the European market, while the European settlements in Asia were responsible for securing their supply. This paper investigates such spaces by using James Farrer's approach of the *culinary contact zones*, »spaces of food consumption and production [...], or spaces of cultural friction and creativity [...]« to understand their genesis through cultural, culinary and human mobility. The European settlements functioned as such zones, in which indigenous wives and local cooks adapted South Asian foods to European tastes. In the later 17<sup>th</sup> century, preservable foods were imported to Europe, where they were subsequently recreated with local ingredients and according to local taste preferences. Consequently, *culinary contact zones* formed in Europe. Various kinds of mobilities shaped these zones. In the South Asian zones, the new mobility of European travelers allowed for interhuman exchange between South Asians and Europeans. In the European zones, travel literature and imported foods offered a culinary impetus. This talk explores the formation of South Asian and European *culinary contact zones*, which, under the influence of various kinds of mobilities, facilitated cultural flows based on human-human and on human-object interactions. Thus, the presentation adds to our understanding of the influence of human- and of object-related mobilities on the transculturalization of foodways.

**Anil Paralkar** is a PhD candidate in early modern history at the Heidelberg Centre for Transcultural Studies. During his PhD studies, he conducted research stays at archives in Germany, England, the Netherlands, and India. Furthermore, he was a guest researcher at the German Historical Institute London, at Amsterdam University, at Yale University, and at the Nordic Institute of Asian Studies, and a guest lecturer at the University of Chicago. In his thesis, Anil investigates the European proto-ethnographic discourses about South Asian foodways in the 15<sup>th</sup> to 17<sup>th</sup> centuries and the cultural flows behind them. His research interests include postcolonial and transcultural theories as well as food history.



### Some Propositions for the Study of Climate Migration as an Im/Mobile Idea

David Durand-Delacre

A growing number of mobilities scholars are turning their attention to environmental and climate mobilities. They challenge simplistic ideas of climate migration as impending mass movement of people across borders. Their work provides a more accurate, nuanced picture of the causal relation between climate change and human im/mobilities. Yet, 'climate migration' continues to capture the attention of analysts, policymakers, and activists, who perpetuate problematic victimising and security-oriented narratives. In fact, it seems alarmism is on the rise again. This raises an important question. If the concept of climate migration is so demonstrably flawed, why does it keep returning? How can we explain this idea's enduring success? To answer these questions, I draw on STS, intellectual history, and work on mobile representations to propose a theoretical approach that focuses on the im/mobilities of climate migration as an *idea*. I provide an empirical illustration to this theory, combining film analysis, filmmaker interviews, and documentary research to explore the making of and subsequent circulation of 8 sea-level rise documentaries. I show how entanglements between im/mobile people, places, practices, tools, money, and images lead to the filmmakers' and viewers' identification of some phenomena (but not others) as instances of climate migration. My analysis is attentive to the power dynamics that suffuse these entanglements, pointing to ways in which differential mobilities affect who controls the form and im/mobility of climate migration representations. I conclude by reviewing potential wider implications for climate mobilities research, representations, and communication practices.

**David Durand-Delacre** is a PhD student at Cambridge Geography. His PhD investigates how the idea of 'climate migration' emerges and circulates across academic, media, and policy-making networks. He uses mixed methods to trace the representations and practices (stories, models, numbers, and images) that contribute to the spread of the climate migration idea. Previously, he worked for the UNSDSN, a global network of universities for the SDGs. He was also engaged with *Réfugiés Bienvenue*, a Paris-based NGO providing housing to homeless asylum seekers. He holds a BSc Environmental Geography from UCL and a MSc Environment & Development from the LSE.

### Fear of the Other or of the Climate: Human Mobility and Climate Change as Perceived by European Political Parties

Sarah Louise Nash

It is increasingly being recognised that the implications of climate change will include impacts on human mobilities, with people being forced to move away from climate impacts gaining the most visibility. While on the global level these issues are frequently connected on the political stage, this is not often done at the nation-state level in Europe, where these areas of politics and policy overwhelmingly remain siloed. This paper identifies viewpoints on climate change and human mobility held by political party politicians from Germany, Austria, Denmark, Sweden and Norway and distils idealised subjective positions. This is based on a Q-analysis with parliamentarians drawing on content from political party election manifestos from the most recent nation-state legislature elections in the five case study sites. One of the core controversies that this paper addresses is the tension between centre-left parties' push for more action on climate change, at the same time as they pursue more stringent migration and border policies. In the context of policymaking on human mobility and climate change, this contributes to a humanitarian/securitised discourse of people moving in the context of climate change in which climate change is the means to the end of preventing refugee and migrant movements towards Europe.

**Sarah Louise Nash** is a political scientist working on the politics and policy of climate change and human mobilities. She is currently a postdoctoral researcher at the University of Natural Resources and Life Sciences in Vienna, where she is working in her Marie Skłodowska-Curie Individual Fellowship Project 'Climate Diplomacy and Uneven Policy Responses on Climate Change and Human Mobility' (CLIMACY). Her first book *Negotiating Migration in the Context of Climate Change. International Policy and Discourse* was published in 2019 with Bristol University Press.

## PANEL 7

### MOBILITY JUSTICE? ENTANGLED IM/MOBILITIES IN CLIMATE AND ENVIRONMENTAL CHANGE

**DAVID DURAND-DELACRE**  
(UNIVERSITY OF CAMBRIDGE)

**SARAH LOUISE NASH**  
(UNIVERSITY OF NATURAL RESOURCES  
AND LIFE SCIENCES, VIENNA)

**HANNE WIEGEL**  
(WAGENINGEN UNIVERSITY)

**DANIELA PAREDES GRIJALVA**  
(AUSTRIAN ACADEMY OF SCIENCES)

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**RACHAEL DINIEGA**  
(UNIVERSITY OF VIENNA)

### Safe From What? Understanding Environmental Non-Migration Through Ontological Security and Risk Perceptions

Hanne Wiegel

Climate migration scholarship is increasingly attending the importance of non-migration, and its intricate relationship to migration and mobility. Yet our understanding of non-migration in the face of a changing environment so far is limited, with a number of promising approaches having previously focused on place attachment, behavioral migration theories as well as aspirations and abilities approaches. Local interpretations of assumed migration pressures posed by climate change, however, have so far only received minimal attention. We argue that attending to local risk perceptions is central to improving our understanding of decisions not to migrate, particularly when these are conflicting with policies promoting outmigration as a way to cope with environmental dangers. This paper focuses on the village of Villa Santa Lucía in Northern Patagonia, Chile, which is projected to be at risk of climate change-related mudslides and floods. Half-destroyed by a mudslide on December 16, 2017, the remaining residents continue to resist the official policy considering the village as uninhabitable and promoting outmigration. In order to understand resistance of local residents to these policies, in a context of normalized labor and educational mobilities, this paper employs the lens of ontological security to explore local interpretations of the event and future dangers. These are rooted in socio-cultural views on ›nature‹, place identities as independent settlers and past experiences demonstrating the ambiguity of the notion of ›safety‹. Incorporating such analysis of risks perceptions enables an understanding of non-migration as resistance to climate change adaptation discourses in a context of routinized labor and educational mobilities.

**Hanne Wiegel's** work is a critical take on the interactions between human (im)mobilities and policy discourses around climate change. She is currently working as a PhD researcher in the Environmental Policy and the Sociology of Development and Change groups at Wageningen University, the Netherlands. Her work has been published in *WIREs Climate Change*, *Nature Climate Change*, in the *Handbook of the Governance and Politics of International Migration* (with Edgar Elgar, forthcoming), and as a review in *Science*.

### Regimes of Mobility and Disaster in Indonesia

Daniela Paredes Grijalva

The island of Sulawesi has been formed by tectonic plate movement but also by a vast repertoire of human (im)mobilities. Colonial expansion, local rulers and forced labor shaped the movements of people, plants and animals in the larger Palu-Koro fault area. Deforestation for cash crops since colonial times has transformed the landscape and the relations of people to it. State-led processes in the young republic of Indonesia that include resettlement policies continue to inform (im)mobilities in the region, including those following the earthquake and tsunami of 2018. This presentation will look at (legal) categories used to address the rights of the people affected by the disaster, both when they moved and when they did not. This presentation will take a look at how Indonesian regimes of mobility enable or limit the movement of different people and how this relates to their ability to exercise rights. With a historical perspective the disaster-displacement relation can be thought of beyond a cause & effect one and move towards an integrated conceptualization of environment and (im)mobility as mutually constitutive.

**Daniela Paredes Grijalva** is a researcher and DOC Fellow at the Institute for Social Anthropology of the Austrian Academy of Sciences. For her PhD project in anthropology at the University of Vienna she will investigate how (im)mobilities relate to environmental change in Indonesia. In the past she has worked on social protection, migration, human rights and gender.

## PANEL 7

### MOBILITY JUSTICE? ENTANGLED IM/MOBILITIES IN CLIMATE AND ENVIRONMENTAL CHANGE

**DAVID DURAND-DELACRE**  
(UNIVERSITY OF CAMBRIDGE)

**SARAH LOUISE NASH**  
(UNIVERSITY OF NATURAL RESOURCES  
AND LIFE SCIENCES, VIENNA)

**HANNE WIEGEL**  
(WAGENINGEN UNIVERSITY)

**DANIELA PAREDES GRIJALVA**  
(AUSTRIAN ACADEMY OF SCIENCES)

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**RACHAEL DINIEGA**  
(UNIVERSITY OF VIENNA)

## PANEL 8

### ENTANGLED IM/MOBILITIES IN AND FROM AFRICA: OF JOURNEYS SPIRITUAL, ACCIDENTAL, COMPETITIVE OR SHARED

**BERNARDO LÓPEZ MARÍN**  
(LA TROBE UNIVERSITY)

**GIANMARIA LENTI**  
(NATIONAL SCHOOL OF ANTHROPOLOGY AND HISTORY, MEXICO CITY)

—  
**MARTHA LAGACE**  
(BOSTON UNIVERSITY)

**BARBARA M. COOPER**  
(RUDGERS UNIVERSITY)

**BORIS KOENIG**  
(UNIVERSITY OF MICHIGAN)

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(UNIVERSITY OF VIENNA)

### West-African Migrants' Narratives Compiling Oral History and Collective Memory of Desert Journeys *Bernardo López Marín, Gianmaria Lenti*

The utilization of qualitative methodological approaches focusing on personal narratives, life stories and oral history are invaluable tools in anthropological research that seek to offer a better understanding of how human im/mobilities become entangled with structural contexts. In the case of irregularized migrants staying in Morocco, this dichotomy is represented by the mobilities of those who are compelled to travel through the continent and between cities within the Kingdom, looking for work opportunities, economic means to continue their journeys or to cover the costs of returning to their country of origin. Immobility in this context is characterized by stranded migrants who face difficulties and deprivation, while attempting to reach Europe. These im/mobilities exemplify the entanglement of the Moroccan context with the current extraterritorialization agreements recently enacted by the EU and backed by many African nations. Simultaneously, the impacts on the quality of life and amount of suffering endured by migrants in Morocco reflect the effects of social exclusion, marginalization and racism. This presentation will explore and briefly illustrate how West African migrants living in Morocco experience their everyday lives. Based on their personal narratives and life stories, this study will underline the value of oral history through the creation of a collective memory that mystifies their journeys through the Sahara desert. The methodological approach substantiating this research is based on several months of fieldwork that included participant observation and conducting semi-structured interviews with West African migrants at their private abodes within the city of Oujda. This presentation proposes that migration nowadays is no longer a departure-destination process, but it has become a sort of encapsulating lifestyle for many migrants and asylum seekers who continue struggling to get their rights recognized and searching for a disentanglement of their life realities.

**Bernardo López Marín** is a Mexican scholar currently doing a PhD in Social Anthropology at La Trobe University in Melbourne, Australia. He has completed an MSc in Social Anthropology researching transit migration and human displacement in Mexico based on approaches of Political Anthropology, graduating from the National School of Anthropology and History in Mexico City. Bernardo was awarded a BA of Arts in Native American Indian Languages and Cultures at the University of Copenhagen, Denmark. His current research examines unauthorized and forced migration, human displacement, violence, border enforcement, cultural and postcolonial studies, human experience and sociocultural particularities in host societies.

**Gianmaria Lenti** is a PhD Candidate in Social Anthropology at the National School of Anthropology and History in Mexico City. His research explores the experiences and emotions of migrants in transit through Mexico, Morocco, Turkey, and Greece. Gianmaria completed an MSc in Development and International Relations – Global Refugee Studies at Aalborg University, Denmark. He was awarded a BA in Languages and Cultural Mediation at the University of Roma Tre, Italy. Gianmaria conducted a research stay at Özyeğin University in Istanbul, Turkey, and is currently appointed as honorary affiliate at the Department of Social Inquiry at La Trobe University in Melbourne, Australia.

### Becoming Strangers in a Homeland: Moral Dimensions of Mobility among Border-Border Taxi Drivers in Northern Uganda *Martha Lagace*

Motorcycle taxis driven by young men are proliferating in East Africa. What drives this trend is a growing youth population in need of livelihood, affordable motorbikes from India and China, and public desire for cheap transportation. In Uganda, the term for these motorcyclists is boda-boda, meaning border to border. In northern Uganda, many ethnic Acholi boda-bodas were born and grew up during an armed conflict between 1986 and 2006. Even though their work presents an informal solution to chronic unemployment, the boda-boda moniker and livelihood there bear a painful stigma. This is partly because the commonly heard Acholi word *atata*, roughly equivalent in English to *anyhow*, *randomly*, contains moral and cosmological implications about mobility that function as a kind of brake on the agency of these drivers, while also challenging their sense of inequality. Two ethnographic examples from different time periods—the 1950s, when the *atata* concept was used in a failed attempt by elders to restrict women's travel, and the current use of *atata* around boda-bodas between 2014 and 2017—shows these meanings as well as their gendered implications for mobility and immobility. *Atata* as stigma and warning, but also as a kind of fuel about worthwhile risks, illuminates how mobility and immobility are co-produced. Boda-bodas' dealing with this contradiction and its attendant ambiguity estranges them from their homeland even as they attempt to fulfill moral responsibilities as men in the wake of the long conflict. More broadly, the economic accident of East Africa's vast informal sector, in which boda-bodas play a part, may continuously reproduce such »strangers« as more jobless male youth join in. The paper draws on the author's 22 months of fieldwork in Uganda between 2014 and 2017, and her analysis of ethnographic fieldnotes from 1954-1958 by Hungarian-born American anthropologist Paula Hirsch Foster.

**Martha Lagace** earned her PhD in anthropology from Boston University in 2018. She has conducted field research about several dozen genocide memorials in Rwanda with Jens Meierhenrich (London School of Economics), as well as fieldwork about post-conflict youth livelihoods in northern Uganda. Her monograph in progress is about Acholi motorcycle-taxi drivers and their world. In 2021, she is the American Council of Learned Societies' Leading Edge Fellow with the U.S.-based nonprofit cultural organization African Communities Together.

## PANEL 8

### ENTANGLED IM/MOBILITIES IN AND FROM AFRICA: OF JOURNEYS SPIRITUAL, ACCIDENTAL, COMPETITIVE OR SHARED

**BERNARDO LÓPEZ MARÍN**  
(LA TROBE UNIVERSITY)

**GIANMARIA LENTI**  
(NATIONAL SCHOOL OF ANTHROPOLOGY AND HISTORY, MEXICO CITY)

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(UNIVERSITY OF MICHIGAN)

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**DANIELA ATANASOVA**  
(UNIVERSITY OF VIENNA)  
CO-CHAIR:  
**IMMANUEL R. HARISCH**  
(UNIVERSITY OF VIENNA)

### Predicaments of Gender and Generation in the Contemporary Sahel

*Barbara M. Cooper*

We tend to focus on crisis in the Sahel region: refugees and displaced populations, jihadists and militias of all kinds, and the kidnapping of aid workers, child soldiers, and schoolgirls. However, these phenomena occur against a »normal« backdrop of ongoing stress and constraint. There are also patterned opportunities in permeable border zones, the ongoing significance of wealth in people, and the historical advantage of controlling transit routes rather than production itself. Young people navigate these constraints and opportunities in gendered ways shaped by education and the degree of mobility available to them. Individual choice figures less than the preferences of the entourage. While demographers perceive the high population growth rates in the region as contributing to radicalization, the young Nigerien man is less likely to see his problems as a lack of access to birth control than a lack of access to marriage. Many of the best opportunities in the actually existing economy – in a setting in which borders are permeable, the seizure of wealth is its own kind of demonstration of masculine adulthood, and the legitimacy and capacity of the state is extremely low – attract less-educated young men. Scarce opportunities for income earning and relative immobility position women so that their best bet is to secure a marriage to a man who can master the opportunities available. I will track some of the different ways that young men and women interpret and act upon their options, and the implications of their strategies for population concerns.

**Barbara M. Cooper**, a social and cultural historian of Niger, has studied shifts in gender, law, health, family life, and agriculture. *Marriage in Maradi: Gender and Culture in a Hausa society in Niger* (Heinemann 1997) explores how men and women negotiated a rapidly changing political economy through the reinterpretation of marriage. *Evangelical Christians in the Muslim Sahel* (Indiana University Press 2006) recounts the interactions of evangelical missionaries, French administrators, and Muslim communities as a small evangelical community developed. *Countless Blessings: A History of Childbirth and Reproduction in the Sahel* (Indiana University Press 2019) explores the paradoxes of fertility and infertility in Niger.

### Rural Occultism and the Transformations of Urban-Rural Im/Mobilities among Residents of the City of Abidjan (Côte d'Ivoire)

*Boris Koenig*

Over the past few decades, a significant body of research has emphasized that in Côte d'Ivoire and elsewhere in West Africa, relationships between migrants to cities and their extended family based in their home villages are often imbued by mutual witchcraft accusations that deeply inform urban-rural forms of relatedness and im/mobilities. This paper revisits and extends the analysis around this common observation by examining how over the postcolonial period, im/mobilities of inhabitants of Abidjan have been informed by socio-spiritual dynamics that link them to rural parts of the sub-region. Drawing on three years of ethnographic fieldwork among residents of this city from 2016 into 2020, the analysis focuses on the generational transformations in the nature of socio-spiritual relationships established with rural spaces by urban migrants born in the 1960s and 1970s and their adult children. First, the study traces how this first generation of migrants to Abidjan have often maintained strong but ambivalent relationships with their villages of origin and extended family based in rural regions, ones that were marked by the ever-present possibility of being targeted by jealous resentment and exposed to malevolent occult practices that can affect one's conditions in everyday life in the city. Second, it turns to the socio-historical circumstances that have propelled many adults born in the 1980s and 1990s to break ties with their parents' villages of origin. Yet, interestingly, these young adults travel regularly to villages of the sub-region to develop their own socio-spiritual linkages with occult practitioners not related to their kin, with the view to strike some kind of balance with the contrasted effects of invisible forces that manifest in their everyday life. As suggested in the concluding part of this communication, what is revealed through these generational variations in the engagements of residents of Abidjan toward rural worlds is not merely the different meanings attributed to the widely spread idea of »rural occultism« in the sub-region, but also the significance of socio-spiritual dynamics to understand past and present urban-rural im/mobilities.

**Boris Koenig** is a Postdoctoral Fellow at the Department of Afroamerican and African Studies at the University of Michigan (United States). He holds a PhD in Cultural Anthropology and Sociology from the University of Quebec in Montreal (Canada) and the Catholic University of Leuven (Belgium). His research interests concern the occult, witchcraft, and spiritual healing as well as youth, urban economies, gender dynamics and generational change. He has done extensive ethnographic research in urban and rural Côte d'Ivoire, with a particular focus on the city of Abidjan.

### Lockdown! Re-Assessments of Im/Mobility in COVID-19 British Fictions of Home

Sarah Heinz

When COVID-19 hit countries at the beginning of 2020, most governments reacted by imposing restrictions to slow the spread of the virus. Chief among these restrictions was putting societies into lockdown, a measure that heavily regulated people's mobility and social interactions. People were forced, often under threat of police penalties, to remain in their private homes, an experience that made many re-evaluate this seemingly familiar space. Instead of a cosy space of retreat, home became associated with tedium and dullness at best or isolation and imprisonment at worst. It became obvious for many people that home is not ›their‹ private refuge but open to public interference and a site of negative feelings and social disparities, many of which were connected to the limitation of mobility and free movement.

The paper takes this re-evaluation of home as its cue. It assumes that COVID-19 and the ambivalent experiences of home spaces and practices during the lockdown bring into sharp focus already existing but often hidden ambivalences and anxieties within widely shared positive notions of home. The material consists of British novels published as a response to lockdown measures, e.g. Peter May's thriller *Lockdown* (2020). The thesis is that, by showing an immobilized society imprisoned in their homes, the novels foster a sense of home as a space of rule, division and power politics. This awareness uncovers both home and homeland as a construction, an awareness that had previously been covered up by the positive associations of home as warmth, belonging, and safety.

**Sarah Heinz** is a professor of English and Anglophone literatures at the University of Vienna. Her fields of research are critical whiteness studies, postcolonial intersections of race, class and gender, and fictions of home from Nigeria, Australia, Ireland and Britain. She taught at the Universities of Passau, Mannheim and Humboldt-University, Berlin. She was a visiting scholar at the Institute for Research on Women and Gender at the University of Michigan, Ann Arbor. Her PhD focused on postmodern identities in Byatt's novels and her habilitation tackled whiteness in Irish literature and film.

### Graphic Mobilities of Public Transport: Performing Lines and Movement through Comics as a Research Practice

Giada Peterle

What are the peculiar im/mobilities of comics? This presentation proposes an interdisciplinary perspective on ›graphic im/mobilities‹. It explores the entanglements between comics and mobility studies, bringing together the social sciences, comics studies, literary and comic book geographies, and a creative narrative approach stimulated by the geo-humanities. Like in other cultural representations, in comics mobility is both experienced and thought, it is not simply represented but also necessarily practiced and embodied (Cresswell 2006, p. 4). Thus, I argue that mobility scholars should consider both the meanings and practices of mobility that are connected with the contents and forms of graphic narratives. Movement and stillness alternate in comics' writing/reading experience and the peculiar ›spatial grammar‹ of comics (Groensteen 2007) appears to be intrinsically ›mobile‹, as it asks for pluridirectional movements to be performed throughout the page. From a processual perspective, then, comics themselves are agents that produce mobility. Considering the original geoGraphic story *Lines. Moving with stories of public transport in Turku* I have realised for the project PUTSPACE – Public Transport as Public Space in European Cities, the paper further explores the research practice of doing comics from a both autoethnographic and mobile perspective. It analyzes how comics permit us to explore multi-layered perceptions of time-space, and to access mundane, intimate, affective, and emotional aspects connected to everyday mobilities. Comics narratives *move* authors/readers by proposing unexplored affective itineraries whose effects are performed beyond the frame of the page.

**Giada Peterle** is Lecturer in Literary Geography at the University of Padova. Working in the field of the Geohumanities, her research interests lie in the interconnections between geography, literature, comics, creative methods and art-based practices. Her works include the forthcoming book *Comics as a Research Practice: Drawing Narrative Geographies Beyond the Frame* (Routledge 2021) and articles in *Social & Cultural Geography* and *Cultural Geographies*. As a comics author she has recently published the illustrated book *Geography explained to children* and curated the comic book anthology *Quartieri* (BeccoGiallo 2020 and 2019). Her creative works are available at [www.narrativegeographies.com](http://www.narrativegeographies.com).

## PANEL 9

### SHAPING IM/MOBILITIES: ENTANGLEMENTS OF ARCHITECTURE, INFRASTRUCTURE AND MEANING

**SARAH HEINZ**  
(UNIVERSITY OF VIENNA)

**GIADA PETERLE**  
(UNIVERSITY OF PADUA)

**LENA KAUFMANN**  
(UNIVERSITY OF ZURICH)

**ANNA BARBIERI**  
(ACADEMY OF FINE ARTS VIENNA)

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**ROMANA BUND,**  
**NICOLA KOPF**  
(UNIVERSITY OF VIENNA)

### Rethinking Mobility and Immobility through Sino-Swiss Entanglements in Digital Infrastructures

Lena Kaufmann

This paper explores the interrelatedness of people and digital infrastructures. Through a socio-technical, ethnographic-historical case study of China's Digital Silk Road to Switzerland, it aims to shed light on Sino-Swiss entanglements in fiber optic infrastructures, showing that these entanglements simultaneously foster both mobility and immobility. In doing so, boundaries are blurred not only between mobility and immobility, but also between people and their material world. On the one hand, the Digital Silk Road, which is an important, though commonly overlooked part of China's Belt and Road Initiative is clearly a discursive construct: it is difficult to define, evoking both promise and fear in media, industry or personal accounts. On the other hand, the Digital Silk Road also manifests itself materially in the local: in the form of cables, switches, routers, plugs, data storage systems and data centers, equipped with Chinese technology and knowledge at the heart of Switzerland. These material components, which make up the vague notion of 'the cloud', usually remain out of sight. They require people such as IT engineers or construction workers and their knowledge to be mobile in order to build and maintain these infrastructures. At the same time, these infrastructures also produce immobility and – by enabling digital communication – virtual mobility as well as the movement and exchange of knowledge, opinions, and ideas. A closer socio-technical look at the global entanglements of people and technologies in digital infrastructures thus invites us to rethink how mobility and immobility interact in new ways.

**Lena Kaufmann** is a postdoctoral researcher at the Department of History and an associate lecturer at the Department of Social Anthropology and Cultural Studies, both at the University of Zurich. Trained as an anthropologist and sinologist in Berlin, Rome and Shanghai, she spent nearly four years in China, researching migration in the city and countryside. She is the author of *Rural-Urban Migration and Agro-Technological Change in Post-Reform China* (2021). In her current project, she investigates the complex socio-technical and politico-economic entanglements in digital infrastructures – fiber optic cables and network components – between China and Switzerland.

### Architecture as Poiesis and Transposition: Lviv's »Zubra Center« (»Santa Barbara«)

Anna Barbieri

The »Zubra Center« is a shopping and community center marking the heart of the third urban planning stage of Lviv's largest residential district Sykhiv. Since its completion in 1994, the building and its adjoining neighborhood have been known to local residents as »Santa Barbara«. The nickname derives from the building's architectural resemblance to the symbolic arcs featured in the opening theme of a 1980s American soap opera. Airing in Ukraine in 1992, this soap opera called »Santa Barbara« became particularly popular as it provided a daily media retreat from the social and economic hardship encountered after the collapse of the Soviet Union in 1991.

Using text and video formats ranging from diaries to essayistic narrations as well as architectural descriptions and theoretical writing, the project tackles questions of architecture and representation, and in particular addresses urban space as a collective process. Within this process, identity, longing, representation, and subjectivity manifest themselves beyond structural forms. In this case, they interact with a multiple media landscape providing access to different spatiotemporal set-ups without physical movement. Being based on these manifold media-entanglements beyond any material scope, the »Zubra Center« (»Santa Barbara«) has become an architectural transposition allowing the residents to temporarily enter a desired location as well as an embodiment of this aspired re-localization within their immediate cityscape.

By following Svetlana Boym's non-linear conceptions of simultaneities and architecture's potential for poiesis, I aim to investigate the center and its neighborhood as an imaginary topography bearing post- and de-colonial agency by »materializing« local dreams, desires, but in particular the search for a post-Soviet/socialist identity and representation beyond and also within the cityscape.

**Anna Barbieri** studied Architecture at the Glasgow School of Art and at TU Wien, and is currently enrolled at the Academy of Fine Arts Vienna, where she completes the MA Critical Studies program. She works at the intersection between architecture, film, video and video installation, writing and performance. Recurring themes of her projects, films, and texts focus on questions of architectural representation and identity uncovering the entanglement between spatiality, politics, and gender. She received the Research Residence Grant of Lviv's Center for Urban History of East Central Europe in 2018. She lives and works in Vienna, Austria.

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## PANEL 10

### IM/MOBILITIES IN THE EXPERIENCES OF REFUGEES, ASYLUM-SEEKERS, AND MIGRANTS

**MARIJANA HAMERŠAK, IVA PLEŠE**  
(INSTITUTE OF ETHNOLOGY AND  
FOLKLORE RESEARCH, ZAGREB)

**PANOS HATZIPROKOPIOU,  
ALEXANDRA SIOTOU,  
FILYRA VLASTOU,  
EVA PAPATZANI**  
(ARISTOTLE UNIVERSITY THESSALONIKI)

**BENJAMIN ETZOLD**  
(BONN INTERNATIONAL CENTER FOR  
CONVERSION, BICC)

**CHRYSI KYRATSOU**  
(QUEEN'S UNIVERSITY BELFAST)

**CAROLE MARTIN**  
(LUDWIG MAXIMILIAN UNIVERSITY OF  
MUNICH)

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### *Forest, forest, forest; sometimes we sleep; walking, sleep, walking, sleep; it's dangerous on this way: Entanglements of the Irregularized Migration Regime at the Periphery of EU*

*Marijana Hameršak, Iva Pleše*

The final closure of the *ad hoc* Balkan refugee corridor in March 2016 did not stop the movement of people across the Balkans towards the EU. Men, women and children continued to move along the trail known as the Balkan route. One branch of this route, active since 2018, is one of the most frequently used and goes through north-west Bosnia and Herzegovina, clandestinely proceeds into Croatia, which serves as an entrance country into the EU, then continues into Slovenia, which acts as an entrance into the Schengen area. This led to some regions of Croatia becoming an area of high migratory movement. In this paper, we deal with the mentioned clandestine movement as it is represented in the so-called pushbacks reports published by activists from border areas in Serbia and Bosnia and Herzegovina. These reports, based on the testimonies of people who were pushed back to Bosnia, focus on the violence committed against unwanted foreigners or »irregulars« on the EU external borders, but also describe their movement through the borderlands. In our paper, we strive to present this movement in relation to the specific physical surroundings in which it happens. Our focus will be on the mountains and the forests, which form an integral part of the regions in question and an arena for migratory movements and struggles. Besides highlighting the entanglement of the physical surroundings of the movement and the movement itself, the interpretation will also look at the efforts to immobilize the movement (by police apprehensions) and its re-directions backward (also carried out by the police), i.e., pushbacks as a technology of the EU border control regime on its external borders.

**Marijana Hameršak** is a senior research associate at the Institute of Ethnology and Folklore Research (Zagreb) and a titular assistant professor. Her main areas of research are migration, children's literature and book history. She is the author of two books and has edited several collections, most recently *Formation and Disintegration of the Balkan Refugee Corridor* (with Emina Bužinkić, 2018).

**Iva Pleše** is a research associate at the Institute of Ethnology and Folklore Research (Zagreb). Her main areas of research are ethnography of writing and correspondence, ethnography of refugeeness and migration, methodology and fieldwork in ethnology. She is the author of a book based on ethnography of writing and correspondence, and co-editor for two research collections.

### **Multilayered (Im)Mobilizations and the European Border Spectacle**

*Panos Hatziprokopiou, Alexandra Siotou, Filyra Vlastou, Eva Papatzani, Benjamin Etzold*

On the Greek Aegean island tens of thousands of refugees and other migrants have been immobilized. In its periphery, the EU runs registration and identification centers (RIC) where screenings and asylum procedures separate the inflow of people into »refugees« that might be re-mobilized and re-settled to the mainland and »migrants« who are to be returned to Turkey or released with an order to leave the country. As people cannot that neatly be put into boxes and as the system had been overwhelmed by the number of arrivals and, in particular, by the lack of resources and political will to provide more humane solutions, long-term situations of immobility have evolved on the islands. Asylum-seekers and migrants who are caught in such protracted displacement situations experience extreme precarity and legal insecurity as well as hostility in social relations with local populations. Despite being somewhat »locked in«, the local constellations are far from static but undergo constant change, recently in particular due to changing laws and political frameworks at the national and the EU-level, the Corona-Pandemic, racist violence and the fires, throughout which migrants have been selectively mobilized and im-mobilized.

The contribution dissects the multi-layered figurations of (im) mobility and (im)mobilization in Greece and how they have been transformed in the wake of recent political decisions, the COVID-19 pandemic (or fear thereof) and the orchestrated emergency of the Moria fire, which is part of a much broader European border spectacle. We will thereby not limit our analysis to the ongoing »constellation of crisis« on the Aegean islands but also widen the debate by shedding light on the Greek states' practices of immobilizing displaced people in the metropolises of Athens and Thessaloniki and how the affected subjects cope with and resist their enforced immobilization.

**Panos-Arion Hatziprokopiou** is a social geographer and migration scholar, currently Associate Professor of Migration and Urban Space at the School of Spatial Planning and Development, Aristotle University of Thessaloniki. He has studied economics, sociology and human geography in Greece and the UK and holds a PhD in Migration studies from the University of Sussex. His research interests span across different aspects of migration and migrants' settlement and incorporation. **Alexandra Siotou** holds a PhD in Social Anthropology from the University of Thessaly. Her research focuses on the affective dimensions of migration and displacement, while she experiments with alternative methods of producing and disseminating anthropological knowledge. She currently teaches as an Adjunct Professor at the Department of History, Archaeology, and Social Anthropology at the University of Thessaly. **Filyra Vlastou** is a social psychologist and a PhD student in human geography at the Paris 1 Panthéon – Sorbonne and the National Technical University in Athens (co-direction). She studied psychology and research methods in social sciences in Greece (Panteion University) and France (Paris Descartes University). She is interested in the politics and spatialities of urban migration. **Eva (Evangelia) Papatzani** is a PhD candidate in Urban Social Geography, at the Department of Urban and Regional Planning, National Technical University of Athens, with an MSc in Urban and Regional Planning (NTUA) and a Diploma in Architecture (AUTH). Her research focuses on the geographies of migrant settlement, diversity and difference in urban space, interethnic networks and sociospatial segregation, urban transformations and urban policies. **Benjamin Etzold** is a social geographer and migration scholar working at the Bonn International Center for Conversion (BICC), a German peace and conflict studies think tank. He holds a PhD in Geography from the University of Bonn. He works on patterns and trajectories of migration and displacement and studies people's vulnerabilities, livelihoods, social relations, and mobilities in different regions.

*The presenters work on the EU-funded research project TRAFIG – Transnational Figurations of Displacement.*

## PANEL 10

### IM/MOBILITIES IN THE EXPERIENCES OF REFUGEES, ASYLUM-SEEKERS, AND MIGRANTS

**MARIJANA HAMERŠAK, IVA PLEŠE**  
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### When Mobility is Postponed: How the Recent Coronavirus Pandemic Affected Refugees Sheltering in Greek Reception Centers *Chrysi Kyratsou*

In this paper, I discuss how the recent (ongoing) pandemic has intensified the marginalization of refugees sheltering in reception centers in Greece, as I experienced it occurring amidst my fieldwork. »Refugee reception centers« are the spaces of their »accommodation«, or rather the spaces that are allocated to them. They are at a distance from the urban settings, reinforcing spatially existing asymmetries between those who have a (more secure) place within the host society, and those who are waiting for their status to be recognized.

While being »on the move« they occupy a distinct position in global movements, as they are bodies who do not control capital, therefore they are »more expendable or peripheral« (see Dolby and Rizvi 2008). As sovereignty remains the dominant form of political order in the modern world, it further shapes a fundamental dichotomy between those who possess the legitimate political subjectivity (citizenship), and refugees, who, having fled from their home-state, have lost the privileges of having citizenship (Nyers 2006: 9). Additionally, until they receive a decision over their asylum request to define their status, they occupy the »grey« category of »asylum seeker«. Having lost their »home«, they are in limbo finding a new one.

The pandemic and the measures assumed for its restriction affected refugees in multiple ways, deteriorating their already hard living conditions, and increasing the precarity and uncertainty they experience. Moreover, they highlighted the asymmetries between those who benefit from a legitimate belonging to a nation-state, and those who are in search of it. The discussion is structured around the following questions: What does »social distance« and »lockdown« mean for an asylum seeker sheltering in reception center? What are the implications for the refugees' movement »into« the host society?

**Chrysi Kyratsou** is a PhD student at Queen's University Belfast supported by NBDTP-AHRC and recipient of the BFE Fieldwork Grant (2019). Her academic interests are in musicking, migration, encounters, and cultural flows. Chrysi's fieldwork research into refugees sheltering in reception centers' musicking, explores the role music plays in their daily life. She's particularly interested in how refugees' aesthetic agencies are informed by the shifting backgrounds in which they live, and how they shape their sociality. She has a background in Music and Music Education.

### From Boats to Camps to Houses to Homes: Tracing Im/Mobilities in Contemporary Vietnamese American Refugee Literature *Carole Martin*

The end of the Vietnam War/American War in 1975 saw hundreds of thousands of South Vietnamese citizens fleeing to the United States and other countries, most of them abandoning their homelands in perilous journeys by boat. Refugees' stories, ranging from subjects of flight across oceans and detainment in camps to eventual arrivals and attempts of settling in new environments, reveal how mobility politics are unevenly regulating mobilities and immobilities. Through the lens of Vietnamese American literary productions by authors such as Viet Thanh Nguyen, the aim of this paper is to scrutinize the material conditions, political contexts and competing imaginaries of refugees' displacement with particular consideration of their im/mobilities. The focus lies on narratives by members of the 1.5 generation, who were born in Vietnam and forced to move at a young age. Despite their distance to the war, they continue to foreground themes of exodus and dislocation, problematizing the transgenerational consequences of trauma and refugeehood, which is not discarded upon arriving on new shores. Moreover, accounts of returns further illustrate the complex dynamics of entangled im/mobilities between those who left and those who remained in a country marked by post-war transformations. Encoding a variety of different refugee subjectivities and complementing current discussions in the emerging field of critical refugee studies, these narratives demonstrate determined Vietnamese American self-representations to counteract simplified portrayals that construct refugees as passive and helpless victims.

**Carole Martin** is currently employed at the Ludwig Maximilian University of Munich, where she started her doctorate in American History, Culture and Society as a member of the Graduate School Language and Literature, Class of Literature. Her dissertation project focuses on contemporary Vietnamese American literature. Previously, she completed her BA and MA in English and Anthropology at the Universities of Basel and Vienna. Her main research interests lie in the interdisciplinary fields of refugee studies, transnational migration, and postcolonial theory.



»...je m'en vais«: **Mary Prince, Diouana, and the Question of Confinement-Mobility in Ousmane Sembène's *La noire de...* (1966)**  
Isaac Bazié, Simon Harel

The acclaimed film *La noire de...* by the ›father of African cinema‹, Ousmane Sembène, was released in 1966, four years after the short story of the same title was published in the collection *Voltaïque*. The film thus addresses mobility in various ways: in the story it tells, in the displacement of the literary narrative towards a cinematic one, and in the use of lived experience, the ›miscellaneous‹ newspaper report that inspired both the short story and the film.

We will approach this work by mobilizing a diachronic perspective. This will permit us to situate the film with regard to its reception as well as, first and foremost, bring it into dialogue with another narrative: *The History of Mary Prince, a West Indian Slave*, the first written testimony of the experience of slavery by a black woman, first published in 1831 in London, where she was brought by her masters. Against this background, we will explore three forms of displacement in Sembène's film, reflecting on the lived, narrated, and symbolic (im)mobilities of the female black subject.

**Isaac Bazié** is a Professor in the Department of Literary Studies at the Université du Québec in Montréal. He has taught in Europe, Africa and North America. In 2016, Isaac Bazié co-created the LAFI (Laboratoire des Afriques Innovantes, [www.lafi.uqam.ca](http://www.lafi.uqam.ca)), which brings together professors and young academics from various disciplines related to Africa. Professor Bazié's research and teaching focuses on African and Caribbean literatures, the canon of world literature, as well as figurations and theorizations of Africa and the world.

**Simon Harel** is a Professor in the Department of World Literatures and Languages at the Université de Montréal. He is Director of the Laboratory on Narratives of the Mobile Self and co-director of the Centre de recherche des études littéraires et culturelles sur la planéarité. He recently published *La respiration de Thomas Bernhard* (Nota bene, 2019). He will publish a collective volume entitled *Vies et fictions d'exils* (*Lives and Fictions of Exile*) at the Presses de l'Université Laval. He is currently writing a monograph devoted to the work of Antonin Artaud.

**Caught in the Loophole: Film Aesthetics and the (Im)mobilisation of Migrant Dreams in Xavier Koller's *Journey of Hope* (1990)**  
Anna-Tina Jedele, Johannes Riquet

At the beginning of Xavier Koller's multilingual Swiss-Turkish film *Reise der Hoffnung* (*Journey of Hope*), we see the young protagonist, Mehmet Ali, seemingly being steamrolled by a train. The scene encapsulates Mehmet's complex relation to the modern routes and networks of mobility. On the one hand, it announces both his versatility as the film's most mobile subject who can insert himself into the gaps and loopholes of various systems of mobility without being detected. On the other hand, the scene already delineates the limits of the dreams of unhindered mobility that shape the film's narrative and announces Mehmet's death in the Swiss mountains caused by this very invisibility.

In this paper, we explore the shifting mobilities that structure Koller's portrayal of a Turkish refugee family's attempt to reach Switzerland illegally through various means of transportation. Our aim in doing so is to trace how the film outlines a trajectory from hypermobile possibilities to an increasing restriction of mobility both on the level of the story and on the level of cinematic form. Combining recent perspectives on the politics of (im)mobility (see Cresswell 2006, Sheller 2018, Mbembe 2019) with an attention to the spatial, mobile and cartographic poetics of cinema (Cresswell and Dion 2002, Conley 2006), we show that the film critically engages with the role of geography (notably mountains) in Swiss political and national identity discourses. Ultimately, however, we argue that the film not only contributes to (still ongoing) political discussions about Switzerland's problematic position in relation to European migration policies (Fenner 2003, Laws 2011), but also opens up broader questions about the narrative and aesthetic dimensions of cultural imaginaries pertaining to the entanglement of migration and (im)mobility.

**Anna-Tina Jedele** is a Doctoral Researcher at Tampere University. In her PhD project, she examines narrative constructions of place in climate change narratives. Her research interests include the cultural implications of the climate emergency, Anthropocene fiction, space and place studies, phenomenology, and posthumanism.

**Johannes Riquet** is Professor of English Literature at Tampere University. He is the author of *The Aesthetics of Island Space: Perception, Ideology, Geopoetics* (OUP, 2019) and co-editor of *Spatial Modernities: Geography, Narrative, Imaginaries* (Routledge, 2018). His research interests include spatiality, the links between literature and geography, travel writing, diaspora, and mobility. He is the Principal Investigator of the collaborative project *Mediated Arctic Geographies* (Academy of Finland, 2019-2023) and directs the research group *Spatial Studies and Environmental Humanities* at Tampere University.

## PANEL 11

**IM/MOBILITIES IN THE PLANETARY NOW: MIGRATION AND DIASPORA IN WORLD CINEMA**

**ISAAC BAZIÉ**  
(UNIVERSITÉ DU QUÉBEC  
À MONTRÉAL)

**SIMON HAREL**  
(UNIVERSITÉ DE MONTRÉAL)

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**ANNA-TINA JEDELE,  
JOHANNES RIQUET**  
(TAMPERE UNIVERSITY)

**HEIKE HÄRTING**  
(UNIVERSITÉ DE MONTRÉAL)

**SMARO KAMBOURELI**  
(UNIVERSITY OF TORONTO)

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CHAIR:  
**HEIKE HÄRTING**  
(UNIVERSITÉ DE MONTRÉAL)

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(TAMPERE UNIVERSITY)

### Ideologies of Mobility, Disease and Planetary Contemporaneity in Alfonso Cuarón's *The Children of Men* (2006)

Heike Härting

A post-global dystopia of infertility and environmental devastation, *The Children of Men* presents a cinematographic anatomy of what Achille Mbembe calls the »war on mobility« (2019). Focusing on the rescue of a pregnant black woman and the incarceration of immigrants, the film dramatizes forced mobility as an outcome of the failures of globalization and structural racism. Many critics have lauded the film for replacing »the lack of a meaningful historical experience« (Zizek 2007; Udden 2009), brought about by global capitalism, with a »material reality« – generated through the film's use of long takes and documentary-style handheld cameras – »grounded in ...a totalized historical experience« (Isaacs 2016). In this paper, however, I argue that effecting such »a totalized experience« hinges on both the continuous regulation of the black female body's mobility and the perpetuation of an apocalyptic global present. By drawing on Saidiya Hartman's notion of the arrested mobility of black women at the turn of the 20th century, Giorgio Agamben's notion of planetary »contemporaneity«, and Walter Benjamin's materialist concept of the historical Now, this paper challenges the cinematic »romancing« (Toni Morrison) of the black reproductive body, and its apparent liberation into an uncoerced mobility, in the service of an anthropocentric and white vision of global survival. The latter, I argue, remains tied to the film's contradictory metaphor of the boat as a laboratory, aptly named the »Human Project«, suspended in outer space, signifying flight and incarceration, hetero-temporalities and non-spaces.

**Heike Härting** is Associate Professor of English Literature in the Department of World Literatures and Languages at the Université de Montréal. She co-directs the Research Center for Planetary Literary and Cultural Studies. She specializes in postcolonial and globalization studies with a focus on African literatures, global violence, and Canadian postcolonial fiction. She has also worked on cosmopolitan film theory, narrative theory and rhetoric, focusing on the development of a postcolonial aesthetic and politics of metaphor in contemporary Caribbean and Canadian fiction.

### Tia and Piujuq (2018): Im/mobility and Relationality

Smaro Kamboureli

This paper examines how non-realist modes of representation offer alternative ways of thinking about im/mobility as both the cause and effect of contained or managed crisis. In the Inuit film *Tia and Piujuq* (2018, dir. Lucy Tulugarjuk), the discrepant condition of crisis – its simultaneous exceptionalist, iterative, and generative nature – is connected as much to the im/mobility of Syrian refugees as to the Inuit's colonial history and resurgence. Ten-year-old Tia, a Syrian refugee girl settled in Montreal, comes to terms with her alienation by crossing a magic portal that transmits her to Nunavut where she finds in Piujuq the friendship that the internalized racism of the children in her Montreal neighborhood deny her. Filtered through Tia's consciousness, the film deploys Inuit Qaujimajatuqangit (Inuit technologies of knowledge) to help us imagine plausible (but as-yet unrealized) constructive relations across vastly different cultural backgrounds. Via different technologies and tropes, including the hybrid text by Inuit artist Germaine Arnaktauyok which serves as Tia's guide, and through the friendship and mediation of Piujuq, the film recasts im/mobility as a temporal and spatial condition that need not remain circumscribed by the governmentality that characterizes the management of crisis.

**Smaro Kamboureli** is a Professor in the Department of English at the University of Toronto, where she holds the inaugural Avie Bennett Chair in Canadian Literature. She is the founder and general editor of the TransCanada Series of books at Wilfrid Laurier University Press (<http://www.wlupress.wlu.ca/Series/TC.shtml>). Her book *Scandalous Bodies: Diasporic Literature in English Canada* received the Gabrielle Roy Prize for Canadian Criticism. Her most recent publications include *Writing the Foreign in Canadian Literature and Humanitarian Narratives*, a University of Toronto Quarterly special issue that she guest-edited.

## PANEL 11

### IM/MOBILITIES IN THE PLANETARY NOW: MIGRATION AND DIASPORA IN WORLD CINEMA

**ISAAC BAZIÉ**  
(UNIVERSITÉ DU QUÉBEC  
À MONTRÉAL)

**SIMON HAREL**  
(UNIVERSITÉ DE MONTRÉAL)

—  
**ANNA-TINA JEDELE,  
JOHANNES RIQUET**  
(TAMPERE UNIVERSITY)

**HEIKE HÄRTING**  
(UNIVERSITÉ DE MONTRÉAL)

**SMARO KAMBOURELI**  
(UNIVERSITY OF TORONTO)

—  
CHAIR:  
**HEIKE HÄRTING**  
(UNIVERSITÉ DE MONTRÉAL)

CO-CHAIR:  
**JOHANNES RIQUET**  
(TAMPERE UNIVERSITY)

## PANEL 12

### TRANSNATIONAL AND TRANSLINGUAL IM/MOBILITIES

**DAVID FONTANALS**  
(UNIVERSITY OF BARCELONA)

**CATHERINE BARBOUR**  
(UNIVERSITY OF SURREY)

**JEAN-BAPTISTE BERNARD**  
(UNIVERSITY OF ZAGREB)

**MIŠA KRENČEYOVÁ**  
(INDEPENDENT RESEARCHER,  
UNIVERSITY OF VIENNA)

—  
CHAIR:

**SIGRID THOMSEN**  
(UNIVERSITY OF VIENNA)

CO-CHAIR:

**BARBARA GFÖLLNER**  
(UNIVERSITY OF VIENNA)

### Exploring the Challenge to Affective, Epistemological, and »Domestic« Regimes of (Im)Mobility in Henry James's Short Fiction *David Fontanals*

Henry James's fiction abounds with multiple forms of (im)mobility that shape the construction of his plots, characters, and settings. This is mostly discernible in what has been known as James's »international fiction«, which features several cosmopolitan reenactments of the dialogue and confrontation between the collective identities of Europe and America. In said works, the act of *crossing* the Atlantic, both literally and figuratively, becomes the basis of a shifting hermeneutical framework which forces the self to confront his/her »truths«, and, above all, to question the mental, affective and ethical structures/discourses that shape the way he/she *looks* at, and *makes sense* of, »reality«. Taking these premises into account, the aim of this paper is to explore the interplay and (de) construction of multiple regimes of (im)mobility in two tales by Henry James from the 1880s: *Pandora* (1884) and *The Patagonia* (1888). More specifically, I will focus my analysis on how these stories allow the reader to delve into the way(s) in which characters engage in the (unstable, uncertain, ambiguous) act of observing, reading, and interpreting themselves and the other. Far from giving in to the late-nineteenth-century (stereotyping) deterministic impulse of classifying, fixing and hence hierarchizing reality, which at first might seem to dominate his work, I claim that in these stories James sets out to problematize and undo long-held assumptions, traditions, beliefs, and »domesticated« knowledges, forcing his characters to move, explore, and redefine (inherited) narratives and (presumably unmovable) structures of thought and feeling.

**David Fontanals** is a historian, English and Spanish philologist, and postdoctoral researcher at the center *Theory, Gender, Sexuality – AD-HUC* at the University of Barcelona. He specializes in the fields of European and American Studies. He wrote his doctoral dissertation on the Austrian writer Stefan Zweig and his politico-ethical commitment to the idea of Europe, and currently is a member of two research projects: one dedicated to recovering the intellectual legacy of the Catalan psychiatrist and thinker François Tosquelles, and the other to the study of »home« in American Literature, in which he analyzes the work of Henry James from, among other perspectives, the fields of (im)mobility studies, domesticity, and New Materialism.

### The Stepmother Tongue: Multilingual Im/Mobilities in Contemporary Iberian Narrative by Women *Catherine Barbour*

Drawing on novels by two contemporary women writers of migrant origin writing in Catalan and Spanish, this paper will examine the role of translingualism, the process of moving between languages, in contesting binary notions of mobility and immobility. The analysis centres on Najat El Hachmi's Catalan-language novel *La filla estrangera* (2015), an autobiographical account of a first-generation female Moroccan immigrant's adolescence in Catalonia, and Romanian-Spanish writer Ioana Gruia's Spanish-language text *El expediente Albertina* (2016), which explores speaking and writing in a second language in a context of authoritarianism, namely the Ceaușescu regime (1965-1989). Despite their seemingly disparate subject matter, both novels highlight how the first language has come to represent a »site of alienation and disjuncture« (Yildiz, 2012: 204-205) for the female protagonists, with linguistic mobility promising increased social and economic capital. Yet translingual practice is also shown to solidify a certain rupture with heritage languages and cultures, alienating the subjects from their home communities. To what extent does the act of speaking and writing in a second language defy linear perceptions of languages, cultures and mobilities as discrete and bounded? And if, as Steven G. Kellman emphasises, to enter into a particular linguistic community is to jump into a rushing current that is not entirely isolated from other flows (2020: 5), how do issues related to factors such as class, region, ethnicity and gender intersect with the question of language in translingualism, particularly when this relates to minoritized languages?

**Catherine Barbour** is a Lecturer in Spanish at the University of Surrey, United Kingdom. She specializes in Iberian literary and cultural studies, with research interests in translingualism, migration studies, gender studies and minority cultures. She is author of the monograph *Contemporary Galician Women Writers* (Cambridge, Legenda: 2020). In 2018 Catherine was Visiting Fellow at the Institute of Modern Languages Research, School of Advanced Study, University of London on the AHRC Open World Research Initiative Translingual Strand »Cross-Language Dynamics: Reshaping Community«.

## PANEL 12

### TRANSNATIONAL AND TRANSLINGUAL IM/MOBILITIES

**DAVID FONTANALS**  
(UNIVERSITY OF BARCELONA)

**CATHERINE BARBOUR**  
(UNIVERSITY OF SURREY)

**JEAN-BAPTISTE BERNARD**  
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**MIŠA KRENČEYOVÁ**  
(INDEPENDENT RESEARCHER,  
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CHAIR:  
**SIGRID THOMSEN**  
(UNIVERSITY OF VIENNA)

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**BARBARA GFÖLLNER**  
(UNIVERSITY OF VIENNA)

### Conflicting Freedom: Lorand Gaspar, Surgeon and Poet in Palestine (1954–1970) Jean-Baptiste Bernard

The francophone poet Lorand Gaspar (1925–2019), born in Romania's Hungarian-speaking minority, deported during World War II, studied in Paris and became the head of East Jerusalem's French hospital in 1954. Until his departure for Tunis in 1970, he also provided care for the Palestinian refugee camps and emergency service during the Six Day War while extensively visiting the region. His stay led to three major works: *Sol absolu* (1972), a collection of poems structured by the entanglement of migrations and settlements that made Judea/Palestine the moving place that it is today, *Judée* (1980), a poetic narrative in which the exile of Palestinians on their soil revives the memory of the moving prison that carried the author to deportation, and *Palestine année 0* (1970), an essay about the Israeli-Palestinian conflict based on the region's history of migrations and multiple Israeli and Palestinian political scopes. This paper will show Gaspar's approach to mobility, as a tension between the desire to deliver a universal message praising cultural diversity and the difficulty to overcome the traumas of an identity shaped by conflicts and exiles. Extensive use of intertextuality, rejection of political claims for hegemony and a search for inner peace are indeed the fertile side of a work aiming to represent mobility as an exciting opportunity for individuals and communities. That being said, Gaspar's sometimes over-indulgent sympathy for the Palestinian cause, the constant return of painful memories, as well as the problematic privilege of crossing borders that, in the Israeli-Palestinian context, almost only foreigners can enjoy, will ultimately lead this paper to try seeing how Gaspar's writings deal with the paradoxes of a humanistic multicultural project in a context where hegemonical discourse tends to reduce mobility to a merely endured, random process.

**Jean-Baptiste Bernard** is an Assistant of French at the University of Zagreb, Croatia. He earned his PhD in French and Francophone Literature of the University Grenoble Alpes, France, 2016, writing his dissertation about the work of Lorand Gaspar. He also was a teaching doctoral student at the Stendhal University of Grenoble (2010–2013) and at the Hebrew University of Jerusalem (2013–2015). After a research project about the teaching of French in the Middle East with the foundation *L'Œuvre d'Orient*, he was assistant of French language and literature at the Fudan University of Shanghai (2017–2019).

### Looking Closely by Being a Stranger Everywhere: James Baldwin's Entangled Im/Mobilities Miša Krenčeyová

The African-American writer James Baldwin (1924–1987) spent much of his adult life between the United States, France, and Turkey – becoming a »transatlantic commuter«, as he liked to call himself. While some critics later celebrated him as the ultimate »transatlantic writer«, from his own perspective, he remained a »stranger everywhere«. At the same time, his stays abroad allowed him to further develop his nuanced understanding of the workings of oppression and racism, particularly within US society. It was in Paris that he could re-articulate what blackness – and whiteness – mean in the United States. It was in a remote Swiss village in the late 1950s, where people have never seen a person of colour before, that he recognized how racism has penetrated history, experiencing what today could be called the effects of the »racialisation of the globe«.

Baldwin's »mobility« was one of his strategies to escape the labels he was confronted with, one of his ways to (be able to) give those problematic categories back their ambivalence and equally point out their violent elements. Against this backdrop, I focus on the understandings of *belonging* and *positionality* Baldwin develops in his non-fiction writings in order to re-consider the notion of agency within the context of the conference theme. Allowing Baldwin's irritations and (dis-)orientations to enrich our understandings of »transnationality« and »mobility«, the presentation will outline what his perspectives can offer to current debates on difference, identity, and solidarity.

**Miša Krenčeyová** is a freelance lecturer, researcher, facilitator, and educator on issues related to oppression, social justice, and intersectionality. Based in Vienna, Austria, she focuses on anti-discriminatory and power-sensitive educational/empowerment work with diverse groups in theory and practice. In 2019 and 2020, she was a visiting professor at the Department of Development Studies at the University of Vienna. A recent paper she published in *Stichproben – Vienna Journal of African Studies* No. 37/2019 deals with James Baldwin's notions of Africa.

**THE WINDOWS****Essay film****AT 2019, Digital, Color, 5 min., English with English subtitles****Directed, written, and filmed by Anna Barbieri**

»The Windows« is part of a video sequence devoted to a shopping and community centre formerly known as »Zubra-Centre« situated in the socialist housing district Sykhiv in Lviv's south. »Zubra-Centre« has been renamed to »Santa Barbara« by Sykhiv's inhabitants because of its architectural reference — especially its arcs and arcades — to the opening theme of a 1980s American soap opera also called "Santa Barbara".

The film features video footage of a market located just a few minutes away from the shopping centre taken in 2018. The market shown in the video was erected to replace an informal market once situated adjacent to the (ex-) »Zubra-Centr«, which was demolished to give space to a new tramway line connecting Sykhiv to the city center. Both markets embellished themselves with the name »Ринок Санта Барбара - Santa Barbara Market«. The former market was resettled to the western boundary of the district where it awaits new customers amid construction sites of new residential buildings.

The video links this fractured moment of waiting and longing for prosperity with a narrative based on windows as links to desired places. Deriving from the legend of the Christian martyr Saint Barbara, windows become expressions of beliefs. The look outside offers views to distant inaccessible landscapes, but it also references TV sets, which open up new or differentiated realities by broadcasting these into our immediate surroundings oscillating between dreams, fictions, realities, and symbolism.

**Anna Barbieri** studied Architecture at the Glasgow School of Art and at TU Wien, and is currently enrolled at the Academy of Fine Arts Vienna where she completes the MA Critical Studies program. She works at the intersection between architecture, film, video and video installation, writing and performance. Recurring themes of her projects, films, and texts focus on questions of architectural representation and identity uncovering the entanglement between spatiality, politics, and gender. She received the Research Residence Grant of Lviv's Center for Urban History of East Central Europe in 2018. She lives and works in Vienna, Austria.

**FAHREN / RIDING****Documentary****AT 2020, Color, 30 min., German with English Subtitles****Concept/Camera: Veronika Barnaš**

Monatage: Karin Hammer | Music: Bernhard Hammer

Two traveling showpeople families from Upper Austria, setting up and operating the temporary spectacle that is the fair. The film follows these families who have been on the road for generations, working to create a brief moment of levity and amusement for the visitors. *RIDING* provides insight into the mechanisms of the fairground, into those of the carousels and their mechanical aesthetics, as well as into the families of traveling showpeople and their lives in front of, and behind, the scenes. Its recurring motif is motion – of the showpeople, of their rides, and also of the visitors.

**Veronika Barnaš** works as an independent artist, filmmaker, and curator based in Vienna. Her artistic-scientific practice has made use of a variety of media and genres (film, mapping, theatre, exhibitions) in order to make visible spatial, historical, and biographical connections. In 2006, she finished her M.A. in *space&designstrategies* at the University of Art and Design Linz, where she worked as a university assistant at both the Institute of Fine Arts and Cultural Studies and at the Institute of Art and Education. Since 2018 she has been a pre-doctoral researcher at the Institute of Fine Arts and Cultural Studies. In her PhD project »Mastering Entertainment«, she deals with travelling showpeople and the history of amusement and technology at temporary fairs, focusing on the relation between human body and machines. Part of this is her documentary film *RIDING*.

**FILM SCREENING****THE WINDOWS**—  
**FAHREN / RIDING****ANNA BARBIERI**  
(ACADEMY OF FINE ARTS VIENNA)**VERONIKA BARNAŠ**  
(UNIVERSITY OF ART  
AND DESIGN LINZ)—  
CHAIRS:  
**ROMANA BUND, SIGRID THOMSEN**  
(UNIVERSITY OF VIENNA)

## VIRTUAL ART

### ROUND BEINGS BLURRING ENTANGLEMENTS

#### MALIN EVERTSZ MENDEZ

—  
 CHAIR:  
 SIGRID THOMSEN  
 (UNIVERSITY OF VIENNA)

#### **Round Beings Blurring Entanglements**

Malin Evertsz Mendez

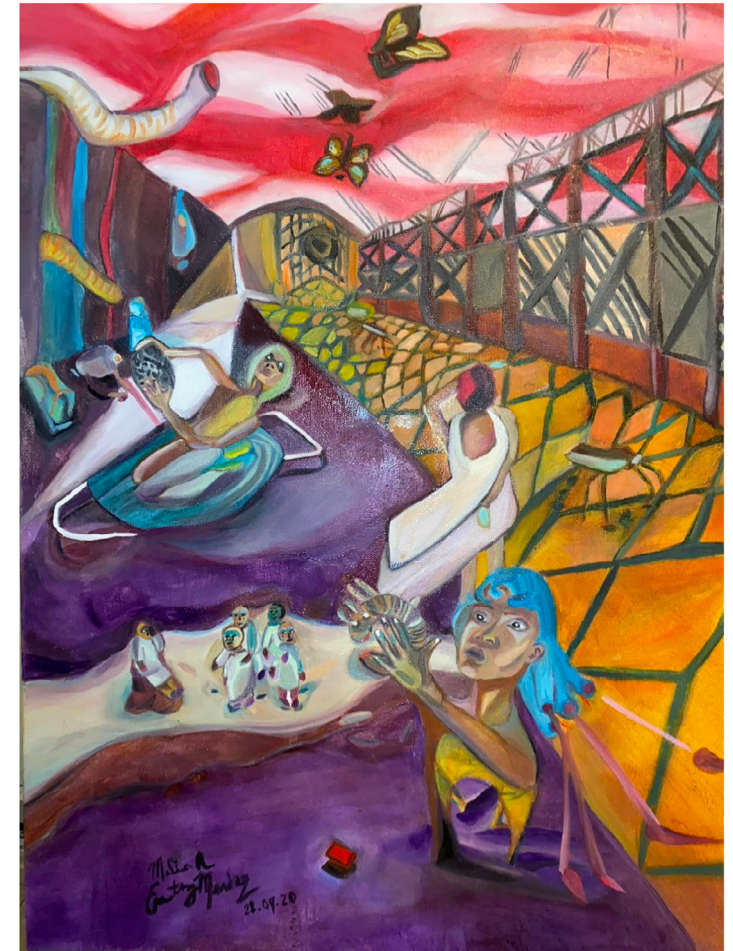
The exhibition *Round Beings Blurring Entanglements* links postcolonial feminism to a »regimes of mobility« approach. Intermittent mobility encompasses spatial-temporal reimaginings of belonging where existing binaries are untethered. The exhibition works through Gloria Anzaldúa's postcolonial theory of the borderland. Anzaldúa offers a revolutionary imaginary of mobility in the form of mestiza consciousness. This new orientation resists stasis and seeks a differential response to one's assigned inhabitation in the borderland. Using this social theory, the exhibition attempts to affirm contradictions and differences of migrants' belonging.

Segment one illustrates the approach of poststructuralist and postcolonial views of migrant ontology, e.g., Deleuze and Guattari, Nietzsche, Braidotti, Anzaldúa and mobility scholars. I will conceptualize their interpretations of freedom, transformation, limitation, or captivity in and around migrants' subjectivity. Some points of contention are: In what tense do migrants perceive their entanglements? Are they beings of destination in the search for stability? What of bursts of immobility: do they reflect inescapable embeddedness, do migrants mark places through visibility, invisibility, assimilation, flight, plurality, etc.?

Segment two looks at street vendors (living in clandestinity) and Malin's autobiographical accounts of being first-generation Dominican-American (living as a diasporic subject). It will consider class exploitation and surveillance regimes as they orbit identity, social relations, and contemplation of belonging. In drawing out assumptions, dynamisms, and figurations of entanglements, the series disrupts the tension between sedentary/nomadic place-making and ontologies. It aims to open up the intermittency of the ambivalence produced by entanglement.

This exhibition highlights how in facing entanglements, migrants deal with their precarious *borderlands*, whilst blurring them as in-between subjects. This first stage begets the looming stage wherein spaces and time itself are redrawn.

**Malin Evertsz Mendez** is an interdisciplinary scholar and a visual artist. She identifies as a Dominican-American woman (she/her). Upon studying at the University of Vienna (spring 2017) and stepping out of NYC and CT, she became more passionate about migration studies and philosophy. Since taking the course »Contemporary Art and the Global« as part of her MSc in Migration, Mobility, and Development Studies at SOAS, she has made a pact to utilize her creativity in academic spaces. While living in Vienna and London, she found comfort in grappling with ideas of entanglements during spontaneous encounters with peers from all walks of life. She carries these memories in her art and writing.



**Malin Evertsz Mendez**  
 Forgotten in the Blindspot of the Mentira  
 Oil on Canvas, 2020