

Ἡ ΜΕ ΤΟΥΣ ΜΕΤΑΝΑΣΤΕΣ
ΚΑΙ ΤΙΣ ΜΕΤΑΝΑΣΤΕΣ

τα ταξικά μας αδέρφια, τη σάρκα-τὴν

FEMINIST

FAC RESEARCH
+ FEMINIST
RESEARCHERS
AGAINST
BORDERS
PRESENT THE
4TH ANNUAL

NO BORDERS

SUMMER

SCHOOL

14-16
JUNE
2021

with: Watch the Med Alarm Phone Legal Centre Lesbos Youth
Refugee Movement Khanapados

Parwana Amiri Bridget Anderson Heath Cabot María Cárdenas
Emilia Carnetto Mrityunjay Chatterjee Deanna Dadusc Nicholas De
Genova Eugenia D'Ermoggine Chiara Denaro Shareen Elnaschie
Miranda Iossifidis Hela Kanakane Aiza Khan Moira Lavelle
Lorraine Leete Marina Liakis Annie Pfingst Sreejata Roy Sandra
Tejada M. Esfandiyar Torkaman Rad Georgina Ramsay Nandita
Sharma Giulia Zoratti

FEMINISTRESEARCH.ORG/SUMMER-SCHOOL

Programme

Feminist No Borders Summer School

14, 15, 16 June 2021

Note: All times are in Athens time (UTC+3)

Day 1: Monday 14 June

2:00 pm-3:00 pm

Introductions

Dedication to Aziz Choudry (1966-2021)

Break (30 minutes)

3:30 pm-5:30 pm

Representations of/against Borders

With: Esfandiyar Torkaman Rad: Art as a political tool: contrasts between revolutionary and liberal approaches in documentary art

Giulia Zoratti: How to do an ethnography of the border?

Annie Pfingst: Framing Encounters in Close Up

Maira Lavelle: Reporting On or Reporting Against Borders: Ideas for a Different Journalistic Ethics

Aiza Khan: Beyond Activity and Passivity: The Experiences of an Afghan Woman Refugee

From photography to documentary film, from journalism to ethnography, in this session we reflect on refusals of hegemonic representations and discursive categories of a bordered reality. What becomes visible when we refuse to see through the eyes of the state? You can read the abstracts of the presentations in this session below.

Break (30 minutes)

6:00 pm-8:00 pm

Deexceptionalizing Displacement/Displacement Beyond Place

With: Heath Cabot and Georgina Ramsay

This workshop will focus on shifting the frameworks within which much scholarship, advocacy, and activism understand and approach displacement. We suggest that such approaches often reproduce rather than challenge borders. Through storytelling and dialogue, participants will be asked to reflect on ways in which borders are often reinforced, and ways to unborder how we think about what it means to be displaced.

Break (30 minutes)

8:30 pm-10:00 pm

Decolonial Struggles and Antiracist Feminist Pedagogies in the University: Presentation of the BRIDGES Toolkit

With: Deanna Dadusc, Sandra Tejada M., Emilia Carnetto, María Cárdenas, Eugenia D'Ermoggine, Aila Spathopoulou, Shareen Elnaschie, and Marina Liakis

Members of the BRIDGES research team will present the BRIDGES Toolkit, which provides antiracist and feminist strategies for addressing and dismantling structures of exclusion in Higher Education curricula. The Toolkit is available in four languages: English, Español, Ελληνικά, Deutsch. Since the Toolkit is a work in progress, we look forward to hearing your thoughts about it during and after the event (we ask that participants fill out a brief feedback form to help us reflect and revise). We will collectively reflect on the following questions: To what extent is it possible to do antiracist, feminist, anti- and decolonial work within European and Eurocentric academic institutions? Given the institutionalisation of “decolonial” as a buzzword, how can it be reclaimed and radicalised in conjunction with a no borders politics?

Note: this session is open to the public. Those not registered in the summer school can register for this session [here](#).

Day 2: Tuesday 15 June

2:00 pm-4:00 pm

Struggles Against Borders

With: Lorraine Leete (Legal Centre Lesbos); Hela Kanakane, Chiara Denaro, and Deanna Dadusc (Watch the Med Alarm Phone)

This session addresses the context of the Mediterranean and Aegean borders, from the perspective of activists engaged in a no borders politics and resisting the criminalisation of people on the move, as well as those in solidarity with them.

Break (1 hour)

5:00 pm-5:45 pm

Mutual Aid in the Pandemic of Borders: The Khanapados collective kitchen in Delhi

With: Revue (Sreejata Roy and Mrityunjay Chatterjee a.k.a. Joy)

What is the role of art in a time of crisis? The members of Revue will describe how they mobilised artists and community members to respond to the urgent needs produced by the multiple borders intensified by the coronavirus pandemic.

Break (15 minutes)

6:00 pm - 7:00 pm

Open Space

Break (1 hour)

8:00 pm-10:00 pm

Discussion of *Home Rule: National Sovereignty and the Separation of Natives and Migrants*, by Nandita Sharma

With: Nandita Sharma, Bridget Anderson, and Nicholas De Genova

Following a pre-recorded lecture by Nandita about her recently published book, the author and two other no borders scholar-activists, Bridget and Nicholas, engage in an informal discussion on the 'Postcolonial New World Order.' You can read the Introduction to *Home Rule* [here](#).

Day 3: Wednesday 16 June

2:00 pm - 3:00 pm

Open Space

Break (30 minutes)

3:30 pm-4:00 pm

Break Down the Walls, Close the Camps!

With: Parwana Amiri (Youth Refugee Movement)

Parwana will discuss her experiences, her poetry, and her work as an educator in the self-organised school at Ritsona camp (near Athens, Greece). She will describe the often unnoticed participation of women in the resistance to the regime of borders and camps, and refer to the [Build Schools, Not Walls](#) campaign.

Break (1 hour)

5:00 pm-7:00 pm

Zine Workshop: Reflecting on the Summer School

With: Miranda Iossifidis

Join us in making a zine. We'll be informally reflecting on the Summer School in small groups clustered around themes which have emerged over the different sessions. Everyone is encouraged to make a page (or more) whilst chatting to each other--talking whilst making. During the previous sessions, if you can keep notes, jot or doodle things you're interested in, we can pick them up in the zine workshop! Come prepared with any materials you have: pens, pencils; some form of glue or sellotape; collect materials you don't mind cutting up; scissors.

Break (30 minutes)

7:30 pm-9:30 pm

Closing Assembly

Bios of invited participants

Parwana Amiri is a poet; human rights activist; educator at the self-organised school, Wave of Hope for the Future in Ritsona Camp (Greece); and coordinator of Youth Refugee Movement. She is the author of *My Pen Won't Break But Borders Will: Letters to the World from Moria (2019-2020)*, and is currently working on a new collection, *Letters to the World from Ritsona*.

Bridget Anderson is Professor of Mobilities, Migration and Citizenship at the University of Bristol and Director of its Specialist Research Institute Migration Mobilities Bristol. Her interests include citizenship, nationalism and immigration enforcement (including 'trafficking'). Books include *Us and Them? The Dangerous Politics of Immigration Controls* (OUP, 2013). She has worked closely with migrants' organisations, trades unions and legal practitioners at local, national, and international level.

Heath Cabot teaches anthropology at the University of Pittsburgh. She is interested in the question of what it means to flourish, and what enables--and precludes--flourishing. She is an anthropologist and she has conducted research in Greece since 2004 on questions related to displacement, legal advocacy and exclusion, race and racialization, and more recently, health and healing. She is the author of *On the Doorstep of Europe: Asylum and Citizenship in Greece* (University of Pennsylvania Press 2014) and is currently completing a second monograph on grassroots healthcare activism in Greece. She is a dual US/Italian citizen, but her heart belongs in Athens.

María Cárdenas is a PhD student and researcher at Justus Liebig University in Giessen, Germany. In her dissertation, she explores together with Afro-descendent and indigenous activists the decolonizing potential of ethnic(ized) agency for conflict transformation and peacebuilding in Colombia. She is part of the BRIDGES team since 2019 and also works as an advisor for decolonial and antiracist peace and youth development with the German Peace Society - United War Resisters. She co-founded the collective of Colombian migrants, *Red Colombia Rhein-Main*, and coordinates their efforts on the national and international level with other Colombian peace networks (e.g. Defendamos La Paz International) and antiracist and decolonial struggles (e.g. Ethnic Peoples and Peace – Global Network). She has recently published a short article on the coloniality of the current state repression in Colombia and its news coverage in Spectre Journal, together with Laura Correa Ochoa and Tianna Paschel.

Emilia Carnetto joined the BRIDGES team in 2021, where she represents the civil society association an.ge.kommen. e.V., an organization encouraging integration through intercultural exchange. She joined the non-profit association an.ge.kommen e.V. in 2017 to support the cross-cultural encounters between refugees, migrants, and the society of Giessen. She completed her Bachelor's degree in Social Sciences At the Justus Liebig University Giessen, where, since 2020, she has attended the Master's program in Democracy and Governance.

Mrityunjay Chatterjee (Joy) is an artist with a specific interest in public domain and popular print culture. With a background of working in media and information technology initiatives, for almost a decade he was part of the Sarai Media Lab, a programme of the Centre for the Study of Developing Societies, Delhi. Joy was one of the initiators of the Cybermohalla programme, a collaboration between Sarai-CSDS and Ankur Society for Alternatives in Education, with young people from urban neighborhoods, facilitating with all aspects of their creative endeavours in old and new media formats. Together with Sreejata Roy, Joy is part of Revue, an

artist/media practitioner duo, which works in collaboration with communities for the realisation of projects on the politics of space and lived conditions in Delhi.

Deanna Dadusc is a Senior Lecturer in Criminology at the University of Brighton, UK. Her research focuses on the criminalisation of practices of resistance, of protest and of solidarity. Deanna is a member of the BRIDGES consortium and of the activist network Watch The Med Alarm Phone.

Nicholas De Genova is Professor and Chair of the Department of Comparative Cultural Studies at the University of Houston. He previously held teaching appointments in urban and political geography at King's College London, and in anthropology at Stanford, Columbia, and Goldsmiths, University of London, as well as visiting professorships or research positions at the Universities of Warwick, Bern, and Amsterdam. He is the author of *Working the Boundaries: Race, Space, and "Illegality" in Mexican Chicago* (2005), co-author of *Latino Crossings: Mexicans, Puerto Ricans, and the Politics of Race and Citizenship* (2003), editor of *Racial Transformations: Latinos and Asians Remaking the United States* (2006), co-editor of *The Deportation Regime: Sovereignty, Space, and the Freedom of Movement* (2010), editor of *The Borders of "Europe": Autonomy of Migration, Tactics of Bordering* (2017), co-editor of *Roma Migrants in the European Union: Un/Free Mobility* (2019), and co-editor of *Europa/Crisis: Nuevas Palabras Claves en "la Crisis" en y de "Europa"* (2021). He is also the host of the podcast Metropolis Rising.

Chiara Denaro is a Postdoctoral Researcher in Sociology at Trento University on the project "Debordering activities and citizenship from below of asylum seekers in Italy". She is a social worker and legal expert, working with migrants and refugees. Her research focuses on asylum and migration policies in the Mediterranean space, on border control policies, human rights, and the right to asylum, with a focus on practices and strategies of resistance put in place by people on the move. As part of Watch The Med Alarm Phone, Chiara focuses on the Central Mediterranean route.

Eugenia D'Ermoggine. I'm a decolonial feminist researcher and ARTivist, and I'm part of Sindillar-Barcelona, the first independent migrant womxn's Union of Home and Care Workers in Barcelona. The Union was born in 2011 in the absence of an independent organization, with a gender, class, and race perspective of the union legal order.

Shareen Elnaschie (she/her) is a spatial designer, creative researcher and design educator with extensive experience working with marginalised communities to facilitate and co-create participatory design projects. In 2016 she co-founded Office of Displaced Designers (ODD), a creative integration agency that uses design and education to bring diverse people together.

Miranda Iossifidis is an urban sociologist based at Newcastle University.

Hela Kanakane, based in Tunis, studies Economy and Commercial sciences at the University of Tunis. She is an activist in the Watch The Med Alarm Phone network, where she focusses on research and documentation in the Central Mediterranean region.

Aiza Khan. I am a feminist, student, and researcher based in Doha, Qatar. I have a Bachelor of Science in Foreign Service from Georgetown University, and I am pursuing a Masters in Women, Society, and Development at Hamad bin Khalifa University. In Doha, I have worked in community initiatives for migrant workers' rights and empowerment. My research includes Afghan refugee women's agency in Pakistan. Currently, I am researching approaches to refugee support, with a focus on solidarity social movements in Athens.

Moira Lavelle is an independent reporter based in Athens, Greece. She covers migration, borders, gender, and politics, and has written previously for Al Jazeera, The Times of London, Vice, and other publications. Outside of reporting she participates in several queer, feminist, and no-border initiatives in and around Athens.

Lorraine Leete is a lawyer who has worked investigating and litigating human rights abuses in Colombia, Palestine, the US, and Greece. She is one of the coordinators of the Legal Centre Lesbos, which provides legal information, assistance and representation to migrants arriving by sea on the Greek island of Lesbos. The LCL also works towards collective justice and structural change as part of movements resisting Europe's border imperialism on many fronts, including through advocacy and strategic litigation.

Marina Liakis is a French-Greek citizen and serves as Za'atar NGO's Director. After studying Law and Communications in Paris and New York City, Marina began a career in humanitarian work. During her professional career, she has worked at a variety of international organizations, including the United Nations and The French Embassy. In 2016, after volunteering at the Port of Piraeus with refugees arriving in Athens, she decided to found Za'atar NGO. She speaks Arabic, English, French, Greek, and Spanish.

Annie Pfingst. An interdisciplinary visual, archival, and discursive practice informs Annie's artistic, activist and scholarly encounters with the materiality and spatiality of the carceral and colonising geographies of Kenya and historic Palestine. She has exhibited in London, Sydney and Nairobi (*On Palestine in Conversation with Mathare* 2019, *Remnants archives and landscapes* 2013/4); published and presented on the materialised border, militarised settler colonial violence, emergency landscapes and geographies of resistance, bodies and architectures performing power, and on visual modes of inquiry. Annie is Visiting Research Fellow at the Centre for Invention and Social Process (CISP) Sociology, Goldsmiths University of London.

Georgina Ramsay is an Assistant Professor of Anthropology at the University of Delaware. Her work focuses on displacement, broadly conceived. She has conducted ethnographic fieldwork with people from a refugee background in Australia, Uganda, and the Democratic Republic of Congo, and has recently worked with people who are experiencing homelessness in the United States. Georgina seeks to collapse the analytical borders that frame groups of people as politically separate, and turn her focus to the collective forces of dehumanization, subjugation, and exploitation which, she argues, work across and in tandem with bordering regimes to displace people and the futures they imagine for themselves.

Sreejata Roy's present practice involves working with young people through a variety of forms of art practices and in low-income colonies and urban villages in New Delhi. She has been awarded with 'Public Art' grant from Foundation of Contemporary Art (FICA) and completed reshaping a community park in one of those low income colonies. The Park project from India has been selected for the final jury in the International Public Art Award 2015. She is currently pursuing her PhD in the field of Socially Engaged art at University of Technology Sydney(UTS), Australia. Together with Mrityunjay Chatterjee (Joy), Roy is part of Revue, an artist/media practitioner duo, which works in collaboration with communities for the realisation of projects on the politics of space and lived conditions in Delhi.

Nandita Sharma is an activist scholar whose research is shaped by the social movements she is active in, including No Borders movements and those struggling for the planetary commons. She is the author of Home Economics: Nationalism and the Making of 'Migrant Workers' in Canada (University of Toronto Press, 2006) and Home Rule: National Sovereignty and the Separation of Natives and Migrants (Duke University Press, 2020). Sharma is Professor of the Sociology Department at the University of Hawai'i at Manoa. She received her Ph.D. in Sociology at the University of Toronto.

Sandra Tejada M. is a Colombian social psychologist, a feminist and anti-racist activist. She holds a Degree in Psychology and a Master Degree in Psychosocial Research and Intervention. Since 2015 she is based in Barcelona, where she has worked in community initiatives with other migrants that go through migratory grief, co-creating new empowering narratives that bond them to a new place. Currently she works as a therapist with racialized people, focusing on problems related to discrimination, racism and/or homophobia. As a social practitioner and a migrant activist, she is interested in community-based interventions that aim at fostering communities' agency while being committed to an intersectional feminist perspective.

Esfandiyar Torkaman Rad. I am a Marxist anti-imperialist writer, filmmaker and researcher. As a cisgender straight man, I try to be an ally to radical feminist struggles. I'm currently working on an interdisciplinary PhD thesis which includes a theoretical reflection embodied in a classical writing part and a documentary movie, entitled "The social geography of alternative spaces through personal stories: The intersectionality of forms of oppression and its role in the processes of attribution and appropriation of spaces." I have written, directed and co-directed some feature and documentary movies including *I did not go to Lesbos*, *The alphabets in struggle* and *This food, good food*.

Giulia Zoratti. Born in the North of Italy and now living in the Appennini mountains near Bologna, I am about to graduate (in November) in the post-graduate course of Cultural Anthropology and Ethnology at the University of Bologna, where I also achieved my bachelor degree. My thesis is entitled "How to do an ethnography of the borderland? Ethical, methodological and political issues of conducting research in a violent and politicized context." I have been travelling a lot, and lived abroad for long periods (in Turkey, USA, Mexico, Chile, Colombia and on the Greek island of Lesbos).

Representations of/against Borders: Abstracts

Esfandiyar Torkaman Rad, Art as a political tool: contrasts between revolutionary and liberal approaches in documentary art

My presentation consists of two main parts:

- The position of the artist:

Who is the artist (what is their social position)? Are/were they concerned with the context? Are they involved or engaged in one way or another in the struggle(s)? What purposes are they aiming for? What position do they take vis-à-vis the subject?

- The perspective(s) that their work offers:

Do they set out to speak on behalf of the voiceless people/subjects/classes/etc., or do they try to give them the means to express themselves? Do they represent the subject as an isolated and disconnected incident or do they consider it as a fragment of a more encompassing process? Do they try to remain “neutral” or do they take part?

Through these questions and several examples, we will see what each of these approaches can beget.

Giulia Zoratti, How to do an ethnography of the border?

In the last decades migration processes became a "trendy topic", leading, among others, to a vertiginous proliferation of anthropological research about borderzones. But what are the political, ethical and methodological implications of doing ethnography in such a highly politicized and violent context? What are the backlashes it might lead to and the advantages it could/should bring? To whom? Can a researcher be also involved in solidarity movements? If yes, how to mediate between different positionalities: academic, activist, friend? What are the implications of this political commitment and unclear position for the paradigm of neutrality of the Academy? Hints from militant research, decolonial critical theories and feminist practice to reflect on the power dynamics embedded in the production of academic knowledge about migration and its socio-political outcomes.

Annie Pfingst, Framing encounters in close-up

Through a number of conversations *Framing encounters in close-up* considers practices of framing, encounters with temporal and spatial configurations, glimpsing those hidden, then revealed. It asks: is it possible to see around the structures and language of military and global power, to resist the frames determined by the authorized violence of the state - in other words, do we encounter, standing at the street corner, security or precarity, citizenship or dispossession, the infiltrator or one seeking refuge, the ‘terrorist’ or the colonised? Are we able to hear through the silences, see beneath erasure, sense the presence of absence, recognise the structure of violence, of loss? Beyond counting the dead of war, do we apprehend injury and harm, the destruction and disruption of liveable space, and count the cost of state violence? Can we discern what Avery Gordon frames as the haunting (1997) of the colonial in the materiality of imperial debris or what Ann Laura Stoler (2013) describes as ruination? Does ‘slow looking and uncertainty’ (Didi-Huberman 2015), at and from the edges, suspend time, trouble certainty and singularity, locate change second by second; moment by moment capturing precarity, criminality, punishment, the carcerality of racial capitalism? A feminist praxis of positionality speaks in multiple tongues; speaks from and through the spaces where artist, activist and scholar meet, where practices intersect; it asks what ethics frame our capacity to ‘preserve the lives of others’ (Butler 2020): to see round corners, to make ‘visible the invisible’ (Hochberg 2015) in close-up.

Maira Lavelle, Reporting On or Reporting Against Borders: Ideas for a Different Journalistic Ethics

Traditional journalism builds stiff walls between journalist and source, between journalism and activism. Presented as journalistic ethics, these boundaries are meant to make traditional journalism fact-focused and independent. However in geopolitical borderlands these conceptual walls serve only to disadvantage those kept behind physical walls, to hinder true communication and information-sharing, and to halt solidarity. By contrasting mainstream media's editorial standards and codes, and the reality of her work in Greece, Moira Lavelle explores the possibility of different journalistic ethics that doesn't bolster borders between politics and journalism, between people, or certainly between spaces.

Aiza Ahmed Khan, Beyond Activity and Passivity: The Experiences of an Afghan Woman Refugee

In my presentation, I will discuss the events and experiences of an Afghan woman, Sumaiyya, who sought asylum in Pakistan. I will contextualize her experiences within popular and academic discourses surrounding Muslim women in conflict zones. My presentation will explore three major themes from my conversations with Sumaiyya: the veil, endurance and martyrdom, and revolution. In doing so, it will explore the complex ways in which women's desires can be shaped, the ways in which they can assert their agency in order to fulfill these desires, and where these desires are situated in contemporary discourses.