



UNIVERSITÀ DI NAPOLI  
**L'ORIENTALE**

**DSUS**  
DIPARTIMENTO DI  
SCIENZE UMANE E SOCIALI



Dottorato  
in Studi Internazionali  
L'Orientale

**SUMMER  
SCHOOL**  
7-11 June  
**2022**  
**PROCIDA**



**INTERROGATING  
EURO-MEDITERRANEAN  
MIGRATION: CITIES,  
ENVIRONMENT, ASYLUM  
AND BORDERS AS  
TERRAINS OF CONFLICT**

**Book of Abstracts**

**Guest Speakers:**

Giovanni Bettini (Lancaster University)  
Rodrigo Bueno Lacy (Nijmegen Centre for Border Research)  
Paolo Novak (SOAS University)  
Timothy Raeymaekers (University of Bologna)

**Participants:**

Noemi Bergesio (University of Bologna)  
Chiara Davino (University of Bologna)  
Maria Vittoria Forte (University of Naples Federico II)  
Elena Giacomelli (University of Bologna)  
Martino Haver Longo (Roma Tre University)  
Laura Lo Presti (University of Padua)  
Francesco Marchi (University of Naples L'Orientale)  
Lorenzo Mauloni (Politechnic University of Turin)  
Pasquale Menditto (University of Bologna)  
Fabiola Metella Midulla (University of Naples L'Orientale)  
Maria Grazia Montesano (University of Bologna)  
Agnese Pacciardi (Lund University)  
Andrea Ruben Pomella (University of Naples L'Orientale)  
Joanna Tali Jordan (University of Bologna)  
Anna Tagliabue (University of Palermo)

## **Guest speakers**

**Giovanni Bettini**  
**(Lancaster University)**

### ***One step forward, two steps back? The fading contours of (in)justice in competing discourses on climate migration***

In recent debates on climate change and migration, the focus on the figure of ‘climate refugees’ (tainted by environmental determinism and a crude understanding of human mobility) has given ground to a broader conception of the climate–migration nexus. In particular, the idea that migration can represent a legitimate adaptation strategy has emerged strongly. This appears to be a positive development, marked by softer tones that de-securitise climate migration. However, political and normative implications of this evolution are still understudied. This article contributes to filling the gap by turning to both the ‘climate refugees’ and ‘migration as adaptation’ narratives, interrogating how and whether those competing narratives pose the question of (in)justice. Our analysis shows that the highly problematic ‘climate refugees’ narrative did (at least) channel justice claims and yielded the (illusory) possibility of identifying concrete rights claims and responsibilities. Read in relation to the growing mantra of resilience in climate policy and politics, the more recent narrative on ‘migration as adaptation’ appears to displace justice claims and inherent rights in favour of a depoliticised idea of adaptation that relies on the individual migrant’s ability to compete in and benefit from labour markets. We warn that the removal of structural inequalities from the way in which the climate–migration nexus is understood can be seen as symptomatic of a shrinking of the conditions to posing the question of climate justice.

**Rodrigo Bueno Lacy**  
**(Nijmegen Centre for Border Research)**

### ***S(EU)icide as Policy: The criminalisation of solidarity and the return of Europa***

I claim that the worsening necropolitics that characterise the EU’s b/order regime should be regarded as the “canary in the mine” warning us about the post-war project of European integration sleepwalking into a recurrent and self-inflicted European catastrophe. Particularly, the mounting mass grave in the Mediterranean should ring deafening alarms, for such a tragedy not only echoes the EU’s *raison d’être* but it reveals the convergence of a self-destructive global political economy heralded by European imperialism. Given the unavoidably representational nature of geopolitical phenomena configuring the EU b/order regime, I employ maps as my point of departure to carry out an iconological genealogy of the idea of EUrope and thus understand the World Theatre whose cartopolitics legitimise the increasing disparity between the EU’s official representation and geopolitical practice. I claim that the tragedy befalling non-European refugees is no accident but instead corresponds to the historical exhaustion built into the global capitalist system. Ultimately, I contend that the differentiation between external and internal borders is a discursive mirage belying the true but unpalatable mechanisms that have propelled this global political economy since the 15th century.

**Paolo Novak**  
(SOAS University of London)

***Reproducing the Humanitarian Border***

Scholarship dissecting the EU humanitarian border has consistently emphasised its productive nature. The enmeshment of securitarian and humanitarian logics produces new forms of control that transform pre-existing techniques and practices; new geographies of connection and demarcation; new (non)knowledges and realities that discipline migrants. This article builds upon these contributions yet expands their remit to account for the productive relation that articulates the humanitarian border with place-specific social forces and dynamics. It is in this relation, the paper argues, that the border finds the conditions of possibility for its concrete emergence and reproduction. Through the study of asylum seekers' reception centres in a central Italian province, an important node of the humanitarian border, the paper, first, underscores how borders externalisation connects an amalgam of places designated as both internal and external to the EU, into non-contiguous forms of border control. Second, it highlights how these forms of border control do not operate in a tabula rasa, but rather articulate with place-specific social dynamics cutting across different spheres of social life. The humanitarian border not only produces death and fabricates worlds, but it also constitutes a productive relation with the social context(s) in which it operates. Lest we conceive the relation between border controls and migrants' subjectivities as a dialectic that is avulse from the social contexts in which it takes place -lest we conceive it, in other words, as unfolding on an ontological plane of its own- it is crucial to reorient studies of the humanitarian border towards an appreciation of the latter's place-specific articulations.

**Timothy Raeymaekers**  
(University of Bologna)

***Caporalato capitalism.***  
***Labour brokerage and agrarian change in a Mediterranean society***

This article analyses a contemporary form of illegal labour mediation, known in Italian as caporalato, which persists in industrialized agricultural production in southern Italy despite a decade of unrelenting legal and policy reforms. Focusing on the regions of Puglia and Basilicata during the so-called Mediterranean 'refugee crisis' (2011-2018), this article addresses the question of how practices of caporalato remain a central infrastructure of globalized agri-food production, while segregating migrant workers in rural society. Adopting an infrastructural lens, we propose two main arguments. First, we highlight the need to shift analytical concerns from 'criminal' labour gangmasters and their protection business to a broader analysis of their role in the reproduction of precarious migrant labour. Second, we highlight how caporalato infrastructures contribute to adversely incorporating migrant 'seasonal' workers into local agricultural labour markets in a context of increasingly globalized retail agriculture and changing state policies.

## **Participants**

**Noemi Bergesio**  
**(University of Bologna)**

### ***The geographies of responsibility along the Balkan Route: the case of Trieste***

Positioned within the field of Critical Border Studies, my research mainly focuses on the borderland areas that are traversed by the informal migration corridor of the Balkan Route. The presence of high numbers of refugees transiting through this corridor is not a phenomenon of recent origin, but, rather, one that has developed over the past several decades (Minca et al. 2018, 35). This has contributed to the proliferation of geographical imaginaries and narratives that inscribe the Western Balkans as dangerous and as threatening to ‘spill over’ these dangers and instability to EU/rope. These narratives are key to the construction of geographies of responsibility along the Balkan Route, which have arguably caused the progressive externalisation of practices of (EU) border control. At the same time, borders that are comprised within the Schengen area, such as the Italy-Slovenia border, have become key in the control of migrant mobility. With informal and violent practices of border control becoming part and parcel of the EU border regime, I aim to look at how responsibility for dealing with refugee arrivals has been attributed to the countries traversed by the Balkan Route within policy narratives of migration and asylum in the EU. Moreover, taking into consideration Minca and Collins’ conceptualisation of the city of Trieste as the “Endgame” of the Balkan Route (2021), I aim to look at how the role of the borderscape of Trieste “Endgame” has been negotiated by both institutional actors and borderscape residents.

This abstract is based on prior research that I carried out in 2020 and which resulted in the examination of a selection of sources, ranging from EU and national official documents to in-person and remote interviews. I am now in the process of planning my fieldwork in Trieste, which will be carried out over the course of my Doctoral Programme. In Trieste, I plan on conducting interviews with both regional and local authorities and with solidarity organisations active in the contestation of top-down narratives and in the construction of counter-narratives. This will be coupled with embedded participation in Piazza della Libertà, where the encounter between refugees and borderscape residents takes place. I then plan on coding the data and analysing congruences and incongruences through inductive content analysis, which would hopefully allow me to unveil patterns or points of negotiation and contestation between narratives sponsored by different actors. The main issue on which I would like to focus concerns the involvement of migrant voices in my research. In fact, a key point that emerged from the reviews that my first paper received was the risk of further contributing to silencing migrants by not touching upon their possibility of actively contributing to the negotiation and contestation of top-down, institutional narratives. However, the inclusion of subjects on the move in my research has opened up a wide range of ethical and methodological questions that I would gladly discuss with my colleagues.

**Chiara Davino**  
**(University of Bologna)**

### ***Beyond the homologation of 'inland'. Italian borderscapes in interior areas***

In the urban-centric vision that prevails in Italian national territorial policy texts, the term "inland " is attributed to territories in depopulation due to their prevalent location along the Apennine and

Alpine ridges; this term is also alternated with marginal and fragile referring to de-anthropisation, demographic ageing and reduction of employment and services (as it emerges within the 2014 National Strategy for Inland Areas). Marginal territories in the collective imagination (Varotto, 2020), actually marginalised by post-World War II industrial modernisation and, after 2008, by the austerity policies, which today nevertheless experiencing a transformation in their social composition (Membretti, Kofler, Viazzo, 2017): indeed, the 73% of the Italian municipalities involved in the system of second reception of migrants and asylum seekers (SAI system, formerly SIPROIMI, formerly SPRAR) are concentrated in disadvantaged and very disadvantaged rural areas (Rete Rurale Nazionale, 2020) and the 40% fall within inland areas (Ministero dell'Interno, 2021). How can these territories be analysed in a more complex way, beyond a conceptual flattening and a socio-territorial homologation triggered by the term "inland" (based exclusively on a geographical opposition between centres and 'margins') that does not bring out the dynamics and subjects involved? By focusing on the territories engaged in the reception system, the research uses the concept of borderscape in order to provide a different reading of these interior areas, highlighting dynamics of exclusion and differential inclusion (Mezzadra, Neilson, 2012) occurring in them. The research, predominantly theoretical, takes up the triad expressed by van Houtum (2002; 2021) concerning the processes of bordering, ordering, and othering – itself operating according to chronopolitics, geopolitics and biopolitics power mechanisms – to read inland areas as borderscape. The investigation interprets the data collected with qualitative methods (interviews and ethnographic survey during fieldwork in Calabria and in Susa Valley and Maritime Alps in Piedmont) through the "three moments" of social space expressed by Lefebvre in the "production of space" – the perceived, thought and experienced space – to argue the idea of borderscape (Krichker, 2021) through a lens capable of highlighting the everyday experience.

Regarding the bordering, inland areas are dis-locations of national borders where, as a result of geographical dispersion, many of the centres of the current SAI System have been placed in order to confine migrants and asylum seekers in electorally unattractive territories. And it is the succession of different reception systems (SPRAR, SIPROIMI, SAI) – characterised by variable geographies of inclusion and exclusion – that makes inland areas borderscape of exclusion and differential inclusion for migrants, asylum seekers and holders of international protection. Regarding ordering, since interior areas are remote – not directly visible –, they are the subject of a fallacious imaginary – typically bucolic, traditional, national – that completely excludes, on this narrative level, the presence of non-native members and social innovation processes involving long-standing inhabitants, those with a migration background, migrants, returnees and newcomers. As regards othering, inland areas themselves have been subjected to a process of chronopolitical othering, historically discriminated as unmodernised and traditional. In them, a biopolitical othering of migrants and asylum seekers currently operates, forced into immobility in a landscape of waiting, for months or years, waiting for legal recognition; a geopolitical othering is operating through a utilitarian – labour, economic and social – integration of the "other" for the well-being of the "we".

The borderscape key allows to construct a different imaginary of the marginal territories, highlighting their complexity and the tensions involved.

**Maria Vittoria Forte**  
**(University of Naples Federico II)**

### ***Explaining inequalities in the European Asylum System***

Migration is a constant phenomenon that profoundly affects society. Therefore, it requires the special attention of political, national and EU decision-makers. Just as social, political, and economic challenges influence migration, well-managed migration can positively impact the growth potential of society. Although receiving large numbers of migrants and asylum seekers is not a new

phenomenon for European countries, the mass arrival of people seeking protection is often perceived by the European Union as something extraordinary and unforeseen. The unprecedented flows of forced migrants (refugees, asylum seekers) pouring into Europe since 2013-2014 (most of them across the Mediterranean Sea) have triggered a serious political and humanitarian crisis in the European Union - the so-called refugee crisis. The very existence of the Union has been called into question and its fundamental principles challenged because of the lack of solidarity and fair sharing of responsibility among the twenty-eight member States in dealing with the masses of asylum seekers. According to data published by Eurostat, the EU counted more than two million asylum applications in 2015-2016. However, a preliminary analysis of the data showed that asylum applications, decisions, and recognitions were concentrated in a few member States, indicating significant internal inequalities within the EU. Similarly, European States responded differently to asylum applications and set different reception criteria, even depending on the nationality of the asylum seekers. Undoubtedly, the Syrian civil war-and the resulting Syrian refugee crisis-had a significant impact on the unprecedented scale of asylum flows in the EU, and Europe also appeared divided (rather than united) in the reception of Syrians. These factors have increased internal tensions within the EU and threaten its cohesion. Some scholars (Maldini 2017) see the EU's inability to respond effectively to the crisis as a threat to the external and internal legitimacy of the Union, while others (Jones et al. 2016) see it as part of a cyclical integration process. However, there is a consensus on the failure of European migration policies. In general, the reform attempts pushed by the European institutions over the years have only aimed at improving the instruments already in place (Favilli 2020), highlighting the pragmatic and legal limits of the Union's capacity to act in the areas of migration and asylum. Although all European institutions recognise the need for a different European immigration policy, the European Council and the Council continue to limit structural reform proposals (Favilli 2020).

The EU needs to manage migration processes as a long-term structural phenomenon. The heterogeneity of migrant admission, reception, and integration policies leads to inefficiencies. In the following, an in-depth analysis of the European asylum and migration system is proposed, examining the role played by individual European state in receiving refugees during the refugee crisis and in the most recent scenario. Special attention will be paid to the case of Ukrainian refugees and the temporary protection granted to them.

**Elena Giacomelli**  
**(University of Bologna)**

***“What is climate change for you?” —  
visual methods to re-envisioning climate migration***

This was the question posed to research participants in the city of Saint Louis, Senegal to answer visually. In the global North, a politicized narrative on migration is often mixed with climate change and, as such, portrayed as a threat itself (Baldwin & Bettini, 2017). David Theo Goldberg (2017) ascribes this fear to the fear of an out of control climate and out of control people, as if the two are the same problem deriving from depoliticized ‘natural’ events. As Baldwin and Bettini highlight, climate change itself is portrayed as ‘a migration crisis in the making’ (2017, p. 1). Given increasingly alarmist racialized portrayals of so-called ‘climate migrants’ as an invasive threat from the global South to global North this research draws upon visual methods to convey perceptions from those impacted by the crisis in Senegal, examines how visual methods can challenge western production go knowledge around the climate crisis and reveal the geopolitical underpinnings to the crisis invisibilised in these threat narratives.

To ‘de-naturalise’ the climate crisis, often portrayed as natural disasters which invisible both the socio-

political responsibilities and the global inequalities at the heart of the crisis, this research draws on sociologist Mimi Sheller's concept of 'mobility justice' (2018), to reflect the interconnecting strands that emerge from the interdisciplinary research project ClimateOfChange on which the paper is based: the right to mobility, the right to live in a healthy environment, and the unequal access to such rights across the globe. This expands the notion of climate justice, broadening our understanding to include climate change, unsustainable urbanisation and unsustainable bordering systems as a combined crisis.

Empirical data is drawn from qualitative research conducted in two urban coastal areas in Senegal: Dakar and Saint Louis. Both these cities are significantly affected by the climate crisis. In particular, coastal erosion is driven by rising sea levels and rapid urbanization. Further, they are both sites of complex intertwined mobilities, which draw attention to the multifarious nature of climate mobilities and the multiple reasons for such migrations.

Via our methodology of 'climate diaries', we asked participants to share photos and perceptions of the climate crisis over a period of time through a WhatsApp group. Often spoken of as a future threat, the images received via the climate diaries within the context of ClimateOfChange, reveal how for participants, the climate crisis is not a future threat, but a powerful force in the here and now of their everyday lives. Yet a force that is not purely 'natural', but instead intertwined with structural political, economic and cultural factors that worsen the impacts of the climate crisis.

The climate diaries capture visual perceptions of climate change and adaptation strategies. This methodological innovation aims to capture the intersectionality of lived experiences and understandings of the climate crisis and its causes, mitigation strategies, as well the complex nexus with (im)mobility. This method is rooted in a 'Live Sociology' approach, informed by feminist and postcolonial epistemologies and collaborative research practices. Live Sociology (Back, 2012) applies mixed methods including participant observation, interviewing, photo elicitation, and others, to provide an open and inclusive space for critical reflection to those whose lives are being represented. The general idea is to provide personal perceptions, co-constructed by people who have experienced climate change themselves. The purpose is to try and avoid the researcher overly framing responses, particularly important given the ambiguity and different understandings of the climate crisis.

**Martino Haver Longo**  
**(Roma Tre University)**

### ***"Periferie Meticce"***

At the conference I will present part of the work carried out as part of the "Periferie Meticce" project with the research group of the Social Office of the Italian Geographic Society. Our research work, expressed in multimedia form through a feature-length documentary film, aimed to understand the territorial integration process of the widespread reception method proposed by the Humanitarian Corridors in Italy program coordinated by the Federation of Evangelical Churches in Italy (FCEI) and the Community of Sant'Egidio. The Humanitarian Corridors that have been active in Italy since 2016 have had the main objective of avoiding travel via barges in the Mediterranean Sea and has allowed the arrival and issuance of humanitarian visas for more than 4,400 people. Once in Italy, these people are received by territorial associations or individual families who, in coordination with Sant'Egidio and the FCEI, guarantee initial reception and facilitate the asylum application process. The research team analyzed some of these cases through interviews with the beneficiaries, those who offered asylum and the social and territorial context in order to understand if and how this type of reception accelerates the integration of migrants, reduces the risk of marginalization and allows dynamics of interchange according to different gradients to create systems of functional social and cultural relations.

I will present the work through a brief introduction of the work of the research team, the problems and methodology used and then leave space for a short excerpt of the documentary made (5 minutes) with English subtitles.



**Laura Lo Presti**  
**(University of Padua)**

***Stranded maps? De-bordering the bordered sense of migration mapping  
through a visual and aesthetic perspective***

In critical border and migration studies, maps are often criticized as the perfect epitome of what borders are not or should not be (anymore) conceived: linear, stable and ordered. Further, maps' structural connection to political power (at any time, scale, and context) makes it easy to complain of the processes of territorialization and reification expressed by cartography, which has been usually deconstructed as the figurative machine of the "territorial trap" of modernity (Agnew 1999; Harley 2001). Although, in the face of the many "crises" generated at the outer and inner borders of Europe, several concerns of critical cartographers remain urgent, from an aesthetic and trans-medial perspective, methods and contexts to research the entanglement between mapping, borders and migration can be further expanded, especially considering maps within the visual studies' broader focus on images as material and visual actants. Drawing, in particular, on post-representational map studies (Dodge et al. 2009, Edney 2019, Rossetto 2019), and their emphasis on the dynamic ways in which maps are produced, circulated and consumed, as well as on the multiple iconographies, forms and actors in which these practices emerge in varied contexts, this intervention proposes to blur and diffract the narrow understanding of migration maps as representational power geometries that dialectically construct the migrant either as an abnormal object or a subversive agent through acknowledging instead the "grey zone" of many other visual and material uses of maps as evocative "iconotexts" and "iconobjects" (Lo Presti 2019) in the broader 'corporeal travel of migrants, the physical movement of objects [ . . . ] the imaginative travel of aspirations, longings and memories' (Gill, Caletrió, and Mason 2011, 301). How can we make sense of the polymedia use of migration cartographies that cannot easily fall between normative and counter-mapping and their repertoires of icons and signs? How can we make sense of the huge remediations of migration maps as lived and performed objects and backdrops (rather than texts) in photographic, filmic and artistic contexts where, nonetheless, they play a substantial role in eliciting and embodying a plethora of discourses, actions and feelings about the "migration crisis" in Europe?

**Francesco Marchi**  
**(University of Naples L'Orientale)**

***Humanitarian exploitation as method. Asylum and the racialization of labour***

During the Summer School, I am going to present and discuss the empirical evidences I have gathered during more than 1 year of ethnographic work. The project consists of a multi-sited ethnography of the humanitarian exploitation of migrant labour in Italy and Germany . The theoretical and analytical framework, which will be briefly summarized during the presentation, is a postcolonial reading of the humanitarian government of migration. By that expression, I refer to the political, historical, and epistemic intimacies between humanitarian reason and race/coloniality. Based on the findings emerged during 1 year of ethnographic research in the areas of Verona and Bologna, the paper intends to offer some preliminary suggestions on the role played by the humanitarian government in the regulation and racialization of the Italian labor market. I will focus, in particular, on the "territorial adaptability" of humanitarian exploitation, showing how humanitarian workforce has become an essential component not only in the agricultural sector, but also in logistics and services. In addition, I will focus on some "working biographies" emerged through in-depth interviews and informal exchanges with asylum seekers and refugees. In light of

these empirical evidences, this paper intends to show how humanitarian exploitation represents a privileged site to better understand the operational logic of the humanitarian government of migration.

Overall, in my presentation I aim to argue how, in the current European conjuncture, asylum operates not only as a machine of illegalization/criminalization, but also as a technology of exploitation and regulation of labour.

**Lorenzo Mauloni**  
**(Politechnic University of Turin)**

***Life in the street and the infrastructure of inhabitation. Assembling, governing and (re)producing migrants' encampment nearby Tiburtina railway station, Rome***

Since the beginning of the so-called European refugee crisis of 2015, the emergence of certain forms of inhabitation related to migrants and asylum-seekers became more visible in the makeshift encampments that sprout within and beyond the European space. This contribution reflects on the urban lives that reassembled surrounding Tiburtina railway station after the last eviction of a major informal camp named “Baobab Experience” in July 2021, retracing the life of the camp(s) in a field constantly changing. From this event, the research analyses the ways an infrastructure enabling migrants' inhabitation is constantly made and unmade through the encampments and by considering the urban as a socio-material phenomenon of emerging potentialities (Amin and Thrift, 2002; McFarlane, 2011). By infrastructure I refer to the ensemble of social relationships and material bodies and needs migrant subjects encounter and rework for their inhabitation. Moving beyond Agambenian frameworks, and not denying the existence of boundaries when talking camps (Turner, 2015), encampments as temporary ways of being-in-the-world can be considered as the product of multi- scalar interrelations, tangible and intangible, where distinct trajectories coexist (Massey, 2005). If on one side assemblages thinking is trivial to grasp this urban (and beyond) composition of the encampments, on the other, focusing on what the camp does rather on what the camp is (Boano, 2021) allows to enrich the debate. However, it is important to pay attention on the structural construction confining migrant subjects not for what they did, but for who they are (Martin, Minca and Katz, 2019). The research aims to contribute on several debates. First, concerning migration studies, the work builds on a tradition based on the autonomy of migration as productive of space (Mezzadra and Neilson, 2013; Trimikliniotis, Parsanoglou and Tsianos, 2015; Tazzioli, 2020) but intersecting with the urban sphere as a disciplinary machine. In this framework, the work adds to the reflections on what the European camp has to say (Minca, 2015; Pinelli, 2018; Aru, 2021) by participating on a vibrant scholarship engaging on urban inhabitation in radical and marginalized settings of both the Global South and the Global North (Vasudevan, 2015; De Boeck, 2016; Lancione, 2019; Simone, 2019; Mcfarlane, 2021). The fieldwork, based mainly on ethnography, fits into what is called a scholar-activist attitude, where knowledge is situated empirically, politically and ethically, and that is not unproblematic when considering the researcher's privilege and responsibilities (Haraway, 1988; Rose, 1997). Overall, trust becomes the necessary condition for the success of the research (see Staid, 2014) and the establishment of a relationship that goes beyond the research itself. One of the first suggestions coming from the field allows to read these forms of urban life as collective bodies that are evictable, hidable, politicizable and durable.

**Pasquale Menditto**  
**(University of Bologna)**

*The ambiguous Other.*  
*Practise of mimesis among Syrian refugees in Lebanon*

“I’m undercover in this country, in this city” Samir told me at the end of the interview. We were seated in a bar near my apartment in Beirut and I noticed that during our conversation he would cautiously lower his voice when the waiter passed near our table. Since 2014, the Lebanese government has put in place a set of legal dispositions targeting the Syrian population in Lebanon to marginalize those who were already present in the country, while preventing new arrivals from Syria. These interventions have made it harder for Syrian refugees to obtain or renew their residency permit, while placing them under the sponsorship system if they seek to obtain a permit to work legally in Lebanon. According to the UNHCR, these policies have increased the number of Syrians lacking any legal recognition by the Lebanese authorities, thus exposing them to exploitation on the workplace and to a constant fear of being persecuted by law enforcement agencies. This “legal state of precariousness” has been explained as a long-term strategy of the Lebanese authorities to prevent the settlement of Syrian refugees, because their presence is viewed as a real danger to the fragile Lebanese social fabric. However, during the time in which we met at the bar, Samir was lucky enough to have the legal papers to live in Lebanon, thus being protected—at least formally—from the constant threat of harassment by the local authorities. Moreover, he was an independent worker who taught Arabic to expats in Lebanon, therefore avoiding the precarious conditions of the sponsorship system. Nonetheless, he felt it necessary to conceal his identity in ordinary situations, like sitting at a bar with a friend, or taking a taxi to reach a client for a lesson. Being undercover for him meant acting like a Lebanese, putting on their accent, and pretending to be one of them if asked during a casual conversation: a painful yet necessary tactic to avoid what he considered the stigma of being recognized as Syrian, that is to say, an ambiguous Other. Through the experience of Samir and of other refugees that I met during my fieldwork research in Lebanon, this presentation focuses on the practise of mimesis as an escape route from the verdict of “wicked alterity”. The objective is to grasp how a specific form of difference is confronted and questioned by immigrants.

The paper tries to outline how the practices of mimesis are acted by displaced subjects in order to fight against processes of recognition, whose function is to identify and stigmatize specific social groups. In this sense, the mimesis is looked at as an operation of concealment of a vulnerable identity that cannot be reduced to a simple manifestation of complying with the rules of a certain social structure. On the other side, however, this mimicking process is analysed considering the painful burden that this social performance carries on the subaltern subject. How does this specific practise take place in the Lebanese context? What kind of political environment forces the Syrians to resort to mimic the Lebanese in order to escape the stigma related to their social identity? What are the situations in which the mimesis is considered an effective practise by the refugees? Finally, what kind of social potential this action lends to the Syrians?

The analysis is supported by a multi-situated ethnography conducted in Lebanon during a period of eight months. In particular, the interviews recorded with the refugees have been paramount in understanding how the mimesis is acted and which are the objectives of the subjects who resort to it. In this sense, it appears that looking at the forms of evasion of the stigma can be useful in expanding the interpretation framework beyond the well-known concepts of symbolic violence and false consciousness. Echoing the research of James Scott on the hidden transcripts of subordinate groups, the practise of mimesis appears as a manifest – yet concealed – act of resistance performed by the

refugees against the diffuse system of dominion that they face on a daily basis. The practise of mimesis is in fact a way to master situated knowledge and agency, enabling the (ambiguous) subject to resist the violent effects of hostile socio-political environments.

**Fabiola Metella Midulla**  
**(University of Naples L'Orientale)**

***Institutional Racism and migrants' residential segregation in the South of Europe.  
The case of the "Selam Palace" in Rome***

Even if dominant discourses on migration in Europe have systematically omitted race as a fundamental theoretical frame through which historicise and understand the effects of the phenomenon, the prism of racialization is indispensable to analyse and deconstruct the EU multi-level governance of migration (Erel, Murji and Nahaboo 2016). Today, the implementation of multiple policies on migration (on the national and international levels) and their articulation with racist governmentalities on a juridical and administrative state level results in a systematic differential inclusion of migrants (Mezzadra and Neilson 2013): material expressions of structural and "institutional racism" (Orsini et al. 2021). Indeed, the concept of "institutional racism" turns out to be a useful analytical tool to explain some specific practices in everyday migrants' discrimination. For instance, in migrants' housing and residential segregation.

The aim of the presentation is, therefore, to contribute to the reflection on the concepts of "residential segregation" and "institutional racism" in the context of Southern Europe by analysing their characteristics and, from a case study in the city of Rome, verifying their usability and specificity. Despite the fact that the "classic" forms of segregation are not often observable in the southern European and Italian context, we cannot help but witness multiple expressions in urban space of forms of socio-spatial residential segregation. Through a multi-scalar and intersectional perspective that takes into account the historical and colonial discourse of race and its material and symbolic effects, I will investigate the case of the "Selam Palace", an occupation for housing purposes carried out by a community of migrants, in order to highlight the peculiarities of the empirical case in reference to a broader theoretical work.

**Maria Grazia Montesano**  
**(University of Bologna)**

***Cities and migration in Southern Europe: the case of Bologna***

According to the literature, the ghetto represents the most extreme urban form of socio-ethnic exclusion and segregation. In the absence of other categories, the idea of ghetto has often been misleadingly used to define areas of social marginality, disadvantaged neighbourhoods or areas with a high concentration of foreign population. In order to avoid this improper use, a more extensive definition of the concept of residential segregation has been introduced to analyze segregation dynamics in European cities. Moreover, abandoning concepts such as ghetto and neighbourhood effect, particularly linked to the context of North American metropolises, is useful to identify other patterns of territorial exclusion and residential segregation of the foreign population that are typical of the South European context.

The present work focuses on the medium-term residential patterns (2001-2018) of the foreign population in Bologna, considering the municipal and metropolitan dimensions, in order to highlight the emerging processes. What is the distribution of the foreign population in this Southern European city? How has this distribution changed in the last 17 years? Does ethnic residential segregation exist in this context? Which shapes does it assume? In order to answer these research questions, I use Census data (Istat 1991, 2001, 2011) and data provided by Municipal Registry of Bologna for different years, employing several scales of analysis (different territorial spatial units) and elaborating them through Qgis and ArcMap.

The analysis of the Bologna case study confirms a trend already found in other Mediterranean European cities. In the last 17 years, the distribution of the migrant population in Bologna shows, in fact, a process of peripheralisation, as well as timid forms of suburbanization or “urban diaspora”. The category of peripheralisation identifies a multidimensional process of marginalisation, not only geographical (process of moving away from the centre) but also social and symbolic (towards historically working-class areas of the city). Moreover, the urban diaspora, which identifies a process of moving away from the central municipality towards the peripheral hinterland, is often found to be accompanied by an increase in dispersion (i.e. a decrease in segregation indices) that does not necessarily correspond to an improvement in housing conditions. In conclusion, the results of the analysis show how the categories of peripheralisation and urban diaspora prove to be useful tools for understanding the trends characterising the relationship between migration and urban dynamics in the context of Southern Europe.

**Agnese Pacciardi**  
**(Lund University)**

***Negotiating and contesting the border from below:  
an alternative account of European border externalization in Senegal***

With the sharp increase of migration flows worldwide, Western countries are increasingly employing border externalization strategies to immobilize migrants before they reach their territories. While migration and border studies scholars have made important contributions to this debate, a full understanding of the phenomenon is hampered by the Eurocentrism and state centrism of the literature, which largely neglects the agency of the non-state groups targeted by these policies (local communities, diaspora communities and migrants). Indeed, as I shall argue, these actors are not mere recipients of externalization policies, but are active social agents who seek to achieve better outcomes for themselves. Against this background, this study focuses on crucial non-dominant actors from the South by investigating how they negotiate, adapt or resist border externalization practices in the framework of major European externalization projects in Senegal. Adopting an interdisciplinary agenda at the crossroad of migration and border studies, this research de-centres the study of border externalization, countering the superimposition of Euro-centered narratives on mobility and space and prioritizing target groups' subjective practices and power to shape and transform the border.

**Andrea Ruben Pomella**  
**(University of Naples L'Orientale)**

***Space of Race. The City as Prism of Racialisation Processes:  
Walking and Researching through Piazza Garibaldi, Naples***

Embedded in the global flows of tourism economy, international trade and migratory movements, the city of Naples has in the last decade shown an increasingly marked reconfiguration of its urban layout. Nonetheless, something seems to be missing within the most widespread theoretical knowledge on the city in Italy. The discourse on race seems almost expunged from social theory on the production of space and its centrality in setting the (post)modern city up. However, it seems incomplete to think about the European postmodern city if not in relation to its urban others: men and women who have immigrated to these cities with their children, perhaps born in these places. And yet the untouchable presence and massive contribution of migrant minorities to make the city itself is almost always silenced or removed. Whilst ethnicity, on the one hand, is celebrated as an exotic that 'multiculturalises' the city, race remains a forbidden vestige of colonial exploitation. According to Cross and Keith (1993), race represents a 'privileged metaphor' through which the confusing texture of the city can be made intelligible. Therefore, thinking and looking at the city as profoundly 'racialised' is at the heart of their thought. One of the main actions of colonisation was precisely founding and re-shaping the city. The urban order, indeed, can be thought of not simply as functional to territorial conquest, but as the spatial realisation of colonial ideology itself. As Brenda Yeoh (2001) points out, it would be incorrect to claim that the colonial city was the exclusive product of colonising forces. On the contrary, it is necessary to broaden the gaze of enquiry to begin to conceive of colonial urban landscape as a product of resistance, conflict and interaction between the colonised and the colonisers. The decolonisation process, then, brought about profound transformations of urban space in the former colonies, which were implemented in relation to the formation of national identity and new world balances. The definition of postcolonial city, therefore, will not be exclusively indicative of the decolonised world, as if it did not concern and include Europe too. In Naples, although it is impractical to reorganise urban space in such a way as to restrict 'ethnic' neighbourhoods, exploring the city clearly reveals a specific location of migrant population, and in particular that of African population. The area covered by my research, that is the neighbourhoods surrounding the Central Station, indeed, is mainly inhabited by black people. That does not mean that they represent the majority of the population, which would give back the dimension of 'ethnic' and segregated neighbourhood. Notwithstanding, a sort of concentrating effect takes place there, legitimising public opinion to identify the railway area as the 'African neighbourhood', due to several factors: housing prices lower than average, mobility, presence of reception centres, national and religious communities, organisations offering specific services, hostile environment in other parts of the city. Segregation, as Susan Smith (1993) points out, acts as a device for confining and tracing what Robert Park called moral regions, even if unplanned. I propose to observe those moral regions through the mechanisms of racialisation process that produce them. Racialisation of space according to Smith means the process whereby the place where people live is taken as an index of attitudes, values, behavioural inclinations and social norms, centre and periphery, 'black' neighbourhood and 'white' neighbourhood. Thus, race is fixed in space and space itself is racialised, becoming a metonym for a degraded condition, accelerated, when not directly caused, by certain presences.

**Joanna Tali Jordan**  
**(University of Bologna)**

***Informal geographies of refugee mobilities along the Balkan Route corridor***

My research is concerned with the informal geographies of refugee mobilities along the Balkan Route corridor. In particular, I focus on makeshift camps that are established and occupied by refugees in bottleneck transit points in which their onward journeys towards intended destinations are blocked and interrupted. I work on the northwest region of Bosnia-Herzegovina, where refugees seeking to enter the European Union via Croatia are often compelled to make multiple, increasingly difficult, dangerous and protracted attempts at clandestine crossings – known colloquially by refugees and volunteer-activists as ‘the game’ – in between which, they reside in makeshift camps. Makeshift camps are bottom-up, temporary, self-organized, informal settlements, which, in recent years, have proliferated around transit hubs and bottlenecks, along borders, transportation routes and in cities where mobilities are facilitated and curtailed. In the face of enhanced, militarized and violent bordering practices, in combination with conditions of ‘orchestrated abandonment’ along the corridor, refugees often spend protracted periods in makeshift camps where they eat, sleep, wait, access the increasingly indispensable services of smugglers, information and aid from volunteers, and coordinate their next border-crossing attempts.

Through extensive, ongoing multi-sited ethnographic fieldwork in the northwest border-region of Bosnia-Herzegovina, this research explores how informal corridors are spatialized and (re)produced by clandestine border-crossings and the subversive counter-geographies that support them. This project frames makeshift camps as key hubs in the production of ‘the game’ and the migration corridor more broadly, investigating how these sites are occupied, organized, evicted and rebuilt by residents, activists and locals, how they serve strategic functions for onward mobility, but also develop into ‘infrastructures of livability’, sustaining relationships, networks, ephemeral homes, complex social and political lives and diverse forms of violence. Crucial to this project is the foregrounding of the inventiveness, resiliency and acts of refusal of refugees who, faced with violence, racism and necropolitical abandonment along the Balkan Route, continue to forge their own counter-geographies and negotiate their own journeys towards intended destinations in Europe.

Key points I wish to discuss at the MoMI summer school include refugee corridors: the transnational, informal social and spatial networks that support and sustain clandestine journeys, constantly shifting and morphing as they respond to bordering practices across diverse contexts like the Balkan Route, the Mediterranean, North Africa and Italy; border subversions: conceptualizing clandestine border-crossings (ie ‘the game’) across diverse contexts, and the related strategies, mappings, imaginaries as well as methodological questions regarding research on clandestine activities and how to prevent the potential misuse of sensitive research findings; makeshift geographies / infrastructures: the diverse materialities and iterations of refugee-generated settlements and spaces put to use along the corridor, including reflections on tactical and logistical negotiations of onward transit, as well as the daily social and political life in and between makeshift geographies *en route*.

**Anna Tagliabue**  
**(University of Palermo)**

***Rethinking borders as a system of categorization.***  
***The example of the French airport transit zones***

The presentation intends to show the mechanisms behind the construction of *airport transit zones* as a *border*. It will focus on the so-called French “zones d’attente” (“waiting areas”), often (made) invisible and at the margins of public debate. The “airport transit zones” are considered as the “areas between the landing of the aircraft coming from abroad and the customs control” (In Limine report, 2019). In France, it can also include the so-called “accommodation”. Travelers who, for many different reasons, are blocked by border police and detained in these places can stay up to a maximum of twenty days before being expelled or, in a few cases, admitted to the territory. Through the expression “*border construction*”, we do not refer to a unique process but rather to a complex and hybrid system. This paper intends to show and discuss the importance of considering several factors in the “bordering” process: the configuration of spaces, the creation of migratory categories as well as the trajectories of people who have been kept in these places. Borders can also be a laboratory to rethink the nation-state system. Etienne Balibar, in his essay « Qu’est-ce qu’une frontière? » (1994), underlines the heterogeneity as well as the polysemic and polymorphic characteristics of borders. The author criticizes borders representations as simple lines delimiting states. The traditional image of borders, nourished by modern cartography, is an expression of the territorial nation-state aesthetic. This linear spatiality, which seems to essentialize the distinction between what/who is inside and what/who remains outside, structures and polarizes contemporary and western-centric migration debates, such as the question of opening and closing borders. Within this framework, the discussion will concern the dynamics of the construction of borders as well as the methodology that will be used to unveil the “bordering process”. The aim is to observe the airport transit zone to analyze, deconstruct and rethink borders by articulating three aspects. *First*, borders as administrative, political, social and racial constructions. *Second*, borders as a complex system of classification of “travelers”, as an instrument of differentiation and construction of migratory categories and profiles. *Third*, the experience of people who pass through, “wait for”, and transform these places.

The term 'border construction' does not refer only to the 'research topic' but also to an epistemic approach to studying human mobilities without falling into a polarizing discourse. Analyzing spaces, representations and practices could be an interesting way to de-naturalize the notion of borders as well as the distinction and the hierarchization between categories of “travelers”. In conclusion, this work will adopt the perspective theorized by Chris Rumford: “seeing like a Border”. In opposition to that idea, “seeing like a State” means to conceive borders as a defense line, delimiting a territory. “Seeing like a border” could lead us to unveil the complexity of the selective process and to make visible some borders realities that are made invisible by the nation-state-centric approaches.